



A-level RELIGIOUS STUDIES 7062/2B

Paper 2B Study of Religion and Dialogues: Christianity

Mark scheme

June 2023

Version: 1.0 Final



2 3 6 A 7 0 6 2 / 2 B / M S

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information below about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of Response: 10 marks A-level – AO1

- Level 5**
9–10
- Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.
 - Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated.
 - Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary.
- Level 4**
7–8
- Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate.
 - Where appropriate, alternative views and/or scholarly opinion are explained.
 - Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary.
- Level 3**
5–6
- Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate.
 - Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion.
 - Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary.
- Level 2**
3–4
- Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate.
 - Where appropriate, limited reference may be made to alternative views and/or scholarly opinion.
 - Limited organisation of ideas and coherence and use of subject vocabulary.
- Level 1**
1–2
- Knowledge and critical understanding is basic with little or no development.
 - There may be a basic awareness of alternative views and/or scholarly opinion.
 - Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Levels of Response: 15 marks A-level – AO2

- Level 5**
13–15
- A very well-focused response to the issue(s) raised.
 - Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis.
 - There is an appropriate evaluation fully supported by the reasoning.
 - Precise use of the appropriate subject vocabulary.
- Level 4**
10–12
- A well-focused response to the issue(s) raised.
 - Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis.
 - There is an appropriate evaluation supported by the reasoning.
 - Good use of the appropriate subject vocabulary.
- Level 3**
7–9
- A general response to the issue(s) raised.
 - Different views are discussed, including, where appropriate, those of scholars or schools of thought.
 - An evaluation is made that is consistent with some of the reasoning.
 - Reasonable use of the appropriate subject vocabulary.
- Level 2**
4–6
- A limited response to the issue(s) raised.
 - Presentation of a point of view relevant to the issue with some supporting evidence and argument.
 - Limited attempt at the appropriate use of subject vocabulary.
- Level 1**
1–3
- A basic response to the issue(s) raised.
 - A point of view is stated, with some evidence or reason(s) in support.
 - Some attempt at the appropriate use of subject vocabulary.
- 0**
- No accurate or relevant material to credit.

0 1 . 1

Examine why there are different Christian views about dominion and stewardship.

[10 marks]

Target: AO1.3: Knowledge and understanding of religion and belief, including cause and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason there are different views arises from different understandings of the biblical creation narratives. Some Christians interpret these to mean that God gave everything in creation for humans to use because humans are the pinnacle of creation, so humans have God's permission to use all resources as they wish. Other Christians interpret the stories to mean that humans are equal recipients of God's creative power, but are appointed by God to care for creation, treating both animals and resources with respect.

Another reason for different views arises from the moral principles upon which Christians base decisions. For example, those who subscribe to traditional versions of Natural Moral Law see animals and the environment as lesser creations provided by God for human use, and so support the idea of dominion. More recent approaches take a more holistic view of the world as a network of mutually dependent creations, and as a result see stewardship as the best way to fulfil God's will for all of creation.

A third reason arises from how Christians view the effects of human activities on the environment. As part of their purpose in bringing about God's Kingdom on Earth, some Christians may try to reverse the damage to the planet and other forms of life by good stewardship. Other Christians may see damage to ecosystems and exhaustion of resources as evidence that the end times are near, and humankind's dominion is close to fulfilment.

Maximum Level 3 for answers that only explain different views.

0 | 1 | 2

‘The doctrine of the Trinity does not make sense.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Christian Monotheism: one God, omnipotent creator and controller of all things; transcendent and unknowable; the doctrine of the Trinity and its importance.

Answers may present, analyse and evaluate some of the following arguments:

The concept of a being that is both three persons and one God is counter-intuitive, and cannot be understood by humans. Attempts to explain the doctrine of the Trinity either over-simplify it or fall back on the concept of mystery, so it does not make sense. However, if God is transcendent and unknowable, as many Christians believe, the doctrine of the Trinity makes sense as a way of describing and pointing towards a reality beyond human understanding.

One reason why the doctrine of the Trinity does not make sense to Christians today is because the early Church used reasoning arising from ancient Greek philosophy to try to explain conclusively the nature of Jesus as both human and divine, and this reasoning is now outdated. However, it remains useful for Christians today because it draws together and makes sense of the creativity of God, the person and work of Jesus, and the continuing work of God in the world without compromising the core monotheism of Christianity.

The doctrine of the Trinity does not make sense when it attempts to describe the inner being of God. Christians cannot observe or experience the inner nature of God because God is believed to be transcendent. However, humanity does have experience of the Holy Spirit operating in different ways in creation, salvation and the world today. This means that using the doctrine of the Trinity to explain the ways that God works in the world makes sense, even if it cannot describe God’s inner being.

0 2 . 1

Examine how Christianity responds to materialistic secular values.

[10 marks]

Target: AO1.1: Knowledge and understanding of religion and belief, including religious, philosophical and/or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One way Christianity responds to materialistic secular values can be seen in the way that some Christians reject the materialism in society and instead choose to live a simple life. Some may join religious orders to become monks or nuns, and take vows of poverty. Other communities, for example, the Bruderhof, try to imitate the society of the early Church and hold material goods in common. Almost all Christians believe they have an obligation to help the poor through charity.

A second way Christians respond is by embracing the materialistic values of capitalist western societies. Some separate religious beliefs from secular achievement, and see nothing wrong with being wealthy and successful, while others see their success as an opportunity to do good and give generously to charity. At the extreme, there are Christians who see wealth and possessions not only as signs of secular success, but also as rewards from God for their faith. Such Christians see poverty as the punishment for weak faith.

A third way Christianity responds to materialistic secular values is through the continuing engagement with liberation theology. This movement, which began in Latin America, draws on Marxist social analysis and the Bible to conclude that the poor and oppressed have a special place in God's kingdom. For liberation theologians, the Church has a duty to engage with poor and marginalised communities to liberate them from their poverty and defend them from oppression.

0 2 . 2

‘Christianity responds successfully to issues raised by genetic engineering.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Different Christian responses to issues raised by science: genetic engineering.

Answers may present, analyse and evaluate some of the following arguments:

One issue raised by genetic engineering is the view that since God created all things, altering the genetic material is interfering with God’s will for that organism. A successful Christian response is that God gave scientists the ability to do this. However, humans are able to do many things which are not good, and just because people have the ability to alter genetic material does not mean that they should do so. There is a danger that people may subvert God’s will through genetic engineering.

Genetic engineering may have unforeseen consequences, for example, it might cause lasting harmful changes to the human genome. Christians may respond successfully by arguing that the risk of harm is always present in any creative process, and that provided all possible steps are taken to minimise future harm, it would be wrong not to use the abilities God has given. However, it could be argued that causing even the smallest amount of harm is unacceptable, and since only God can know the future, humans can never be sure that they will not cause harm through genetic engineering.

Christians may argue with some success that genetic engineering may be used to prevent or reduce human suffering by eliminating some genetic diseases, or by increasing food production in order to reduce world hunger. However, suffering may be part of God’s will for the world, since through suffering people develop good qualities of compassion, charity and perseverance. Reducing suffering may prevent people developing these qualities and so delay or prevent their salvation.

0 3 . 1

‘Philosophical arguments for the existence of God show that Christian beliefs about God are not coherent.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of Christian beliefs about God as omnipotent creator and controller of all things, the doctrine of the Trinity, God as personal, Father and Love, the concept of God in Process Theology.

Philosophy

There may be consideration of any arguments for the existence of God and criticisms of those arguments.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

The Cosmological Argument, which suggests that God is a necessary first cause, offers an image of God as an uncreated impersonal force. Although this argument was used by the Christian theologian Aquinas, Christian belief that God is an active creator ex nihilo does not cohere with this. However, Christians may argue that the Cosmological Argument operates as a justification for belief in a creator God, not as a description of God's personal qualities.

Anselm's Ontological Argument, which proposes a necessary being 'than which nothing greater can be conceived', is a deductive argument which depends on a concept of God that does not cohere strongly with Christian beliefs about God as personal and immanent. However, Anselm was a Christian whose purpose was 'faith seeking understanding'. His argument was trying to demonstrate that faith in God was the product of reason, not an attempt to describe all God's qualities. This does cohere with Christian beliefs.

Paley's Design Argument, that the complexity, order and apparent purposefulness of the world show evidence of a divine designer, does not cohere with Christian beliefs about God as omnipotent and omnibenevolent, because the world contains evil and suffering. However, theodicies may effectively address the problem of evil for some Christian believers. For example, Process Theodicy argues that God is panentheistic, persuading matter into order and complexity, and that matter resists.

0 4 . 1

‘Philosophy does not support belief in the authority of the Bible.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of different Christian beliefs about the authority of the Bible, its use as a source of beliefs and teachings, different perspectives on the relative authority of the Bible and the Church.

Philosophy

There may be consideration of any relevant philosophical discussion, including religious experience, sources of authority and religious language.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

For many Christians, the authority of the Bible depends on its being inspired by God through the religious experience of the writers. Philosophers disagree about the nature of religious experiences and have questioned whether religious experiences have any divine origin, thus undermining the authority of the Bible. However, Christians may respond that religious experiences are widespread and well-attested, and Swinburne's principles of credulity and testimony support the view that the Bible has authority as divine revelation.

Philosophers, for example Ayer and Flew, have questioned the meaningfulness of religious language. This undermines the authority of the Bible because if its contents are neither verifiable nor falsifiable, they are meaningless. However, other approaches to religious language may support the view that the Bible is meaningful, and has authority. Examples include Aquinas' view that religious language is analogical, or Tillich's view that it is symbolic.

For some Christians, the creation and preservation of the Bible by the Church is evidence of God's continuing work in the world through the Holy Spirit. The idea that God can, and does, intervene in the processes of the world has been challenged by philosophers such as Hume and Wiles. However, Polkinghorne suggested that by working at a quantum level, God can, and does, continue to influence the world, and this supports the view that the authority of the Bible may be the result of God's influence on the Church.

0 5 . 1

‘Natural Moral Law gives Christians clear guidance on issues surrounding wealth.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of materialistic secular values, Christian views of the value of wealth and possessions, liberationist approaches which support the poor and defend the oppressed.

Ethics

There may be consideration of Natural Moral Law and its strengths and weaknesses.

Maximum Level 3 for answers that do not include both Christianity and ethical studies.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Natural Moral Law (NML) is a mainly deontological, absolutist system of ethics which offers guidance based on five primary precepts from which secondary precepts are derived. Acts are either right or wrong. Thus NML gives clear moral guidance on all matters, including wealth. However, the weaknesses of NML, including its oversimplification of issues and its disregard for outcomes, make it unhelpful for dealing with issues of relative wealth, and the effects of wealth and poverty on human lives.

One issue for Christians is the question of what they should do with the wealth that they possess. NML seems quite clear that wealth should be used to pursue the primary precepts, so for example, Christians should use their money to worship God. However, this has led to some churches amassing enormous wealth while many people experience poverty. Such an outcome seems intuitively wrong, which suggests that the guidance is not clear.

Another issue which arises is the extent to which Christians may use resources and animals to create wealth. NML, as expressed by Aquinas, is quite clear that humans may cause damage to the environment and use animals in order to gain wealth. However, Christians today may feel that their duty of stewardship rejects this aspect of NML, and instead requires them to use their wealth to care for the environment. They may believe that the precept concerning the preservation of life should be extended to animals as well as to human beings.

0 6 . 1

‘Bentham’s consequential ethics have no value for Christians.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and Bentham.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of Christian views about good conduct and key moral principles, the replacement of religion as a source of moral values.

Ethics

There may be consideration of Utilitarianism including the key ideas of Bentham about moral decision making, and teleological and consequentialist moral principles.

Maximum Level 3 for answers that do not include both Christianity and Bentham.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Bentham's Act Utilitarianism is a naturalistic theory which defines good as the maximisation of pleasure and the avoidance of pain. Many Christians see pain and suffering as part of God's purpose, so Bentham's basic premise is wrong, and his theory has no value for them. However, it could be argued that Christians have a God-given duty to relieve suffering, as evidenced by teaching about justification by works, for example, the Parable of the Sheep and the Goats. Therefore, Bentham's approach, though secular in formulation, is consistent with Christian teaching and has some value.

Bentham's commitment to social equality led him to the view that the principle of utility should act on the maximum number of people without regard to status. This seems to reduce human beings to impersonal units. Christians may see no value in this because for them, each individual is a child of God. However, Bentham's view that social status and wealth do not define people's worth is consistent with Christian teaching. Therefore, the inherent fairness of Bentham's system has value for many Christians today.

Christians for whom the Bible is the only authoritative source of beliefs and teachings may find nothing of value in Bentham's ethics. Bentham does not depend on external sources of authority to define good or evil, or to identify moral values. However, many Christians today do not depend on the Bible as their only source of moral guidance. They may value human beings as God's creatures, and see in Utilitarianism a way of acting out God's justice and love in the world.