



A-level RELIGIOUS STUDIES 7062/2B

Paper 2B Study of Religion and Dialogues: Christianity

Mark scheme

June 2024

Version: 1.0 Final



2 4 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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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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 Christian understandings of judgement.

[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.

Some Christians believe that judgement will occur at the end of time. The dead will rest in their graves until judgement day, when all will be raised and submit to the judgement of Christ together, for example as described in the Parable of the Sheep and the Goats. Others believe that judgement occurs immediately after death. Either way, those judged positively will go to heaven to spend eternity in the presence of God, but those who are not will go to hell to spend eternity in the absence of God.

Most Christians believe that everyone will be judged by Christ, but there are different understandings about whether this will involve a physical resurrection or a spiritual resurrection. Those who follow Augustine may believe in resurrection of the body, either in its original form or as a transformed body. Others believe that only the spirit will be resurrected. Process theology does not include any beliefs about judgement, basing this view on the idea that when a person dies, they become a memory in the mind of God.

Christians may disagree on the basis for judgement. Some take a view that judgement depends on performing good works as described in the Parable of the Sheep and the Goats. Others believe that humans are so corrupted by sin that they cannot perform good works enough to earn salvation, and so prefer the view that people are judged on their faith and saved only by God's grace. Some may take the view that good works and faith are both subject to judgement.

0 1 . 2

‘The concept of God in process theology is not really God.’

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: The concept of God in process theology.

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

The process theology view that creation and God are co-existent (panentheistic) is not consistent with the Christian understanding of God. In process theology, God has a different role in creation from that in traditional Christianity. Most Christians believe in a transcendent God beyond the created order, who created all that exists out of nothing. However, traditional Christianity also sees God as immanent, and the God of process theology may be seen as a Christian view of God with a deeper understanding of God’s immanence.

The concept of God in process theology is unlike the Christian God because in traditional Christianity, God is the omnipotent creator and controller of all things, whereas in process theology, God is not omnipotent. The traditional view raises the problem of evil. However, the concept of God in process theology explains the existence of evil without diminishing God’s benevolence. If God is not omnipotent, then there is no philosophical problem of evil, and so the God of process theology is a way of explaining the loving God of Christianity.

The concept of God in process theology falls short of the Christian God because the God of process theology does not have the power to bring about miracles, whereas traditional Christianity sees miracles as part of God’s work. However, many Christians today do not take a realist view of miracles, and the process concept of God as one who persuades matter into order seems more consistent with a scientific understanding of the world.

0 2 . 1

Examine how Christian liberationist approaches influence society today.

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief, including influence of beliefs, teachings and practices on individuals, communities and societies.

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 that Christian liberationist approaches influence society today is by providing for the poor. Liberation theology focuses on empowering the poor and oppressed in society in order to liberate them. This leads Christians and churches to engage with those who are poor by offering services to lift them out of poverty. For example, many churches run food banks which offer food to any who need it, not just to Christians.

Another way Christian liberationist approaches influence society is by defending and empowering those who are marginalised in society. For example, church communities may offer English language education and legal support for refugees and asylum seekers, and housing advice and support for the homeless. By doing this, Christians aim to defend the marginalised from further oppression and help them to become fully part of society.

A third way that Christian liberationist approaches influence society is by focusing on action to tackle poverty and oppression rather than on doctrine or beliefs. This helps to show that Christianity is socially relevant today. It makes it possible for people with different religious views to work together to address social issues in local communities, and demonstrates a commitment to wider society.

0 2 . 2

‘There is little agreement among Christians about the ordination of women.’

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: Debates about female ordination in the Church of England up to and after 1994, the continuing debate today.

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

There may be little agreement on the ordination of women. Some Christians may reject the leadership of women following 1 Tim, where women are not permitted to teach or to assume authority over a man, while others see the Bible as reflecting historical attitudes, and allow the ordination of women today. However, many churches do ordain women as deacons and/or priests, and others allow more limited forms of female leadership, so there is considerable, if not full, agreement.

There seems to be little agreement because some churches practise male headship in both community and the church, while others see everyone as equal before God. However, social attitudes in general have moved towards gender equality, and this has encouraged churches such as the Church of England to reverse their views on male only leadership. This has led to more widespread agreement on the ordination of women, particularly in the UK.

There is little agreement because some churches teach that a priest represents Christ and so must be male, while others focus on Christ’s humanity rather than his gender and allow the ordination of women. Some churches do not practise ordination at all. However, feminist theology invites all Christians to reconsider the role of women in the church. Even those churches which do not ordain women engage in discussion with some aspects of feminist theology, so there is at least general agreement that the subject should be considered.

Maximum Level 3 for answers that do not address whether or not there is agreement on ordination.

0 3 . 1

‘Religious sources of authority do not require miracles.’

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, different perspectives on the relative authority of the Bible and Church, different Christian understandings of Jesus’ authority as God’s authority and Jesus’ authority as only human.

Philosophy

There may be consideration of different understandings of ‘miracle’.

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 Bible describes many miracles, but its authority does not depend on these accounts. Hume's realist viewpoint describes miracles as maximally improbable violations of natural laws, described by barbarous people. An anti-realist may view them as natural events that act as symbols of God's presence. However, the Bible describes many miracles. If these accounts are untrue, the Bible cannot be trusted and therefore loses authority.

The authority of the Church cannot rely on miracles, because some Christians do not believe that God acts through miracles. They may share Wiles' view that the only miracle is that of creation. However, key Christian teachings are based on seeing the resurrection of Jesus as a real event. Further, some churches place importance on continuing miraculous works, for example the canonisation of saints in the Catholic Church, so for these churches, miracles are essential to their authority.

The authority of Jesus does not depend on miracles. Some Christians see him as a wise, good human, a skilled healer who had a close relationship with God, but with no supernatural powers. This view of Jesus makes him an authoritative role model, without requiring confirmation through miraculous events. However traditional forms of Christianity see Jesus as God incarnate, shown both by his power to perform miracles, and by his resurrection. For these Christians, if Jesus is not God the Son, his authority is diminished.

0 4 . 1

‘Science shows that it is not reasonable to believe in God.’

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 how and why science has influenced Christianity and how Christianity has responded with particular reference to how science has challenged Christian belief with reference to ‘God of the gaps’; the belief that science is compatible with Christianity.

Philosophy

There may be consideration of arguments for the existence of God, their value for religious faith and the relationship between reason and faith; religious experience.

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:

It is not reasonable to believe in God as omnipotent creator. Aquinas' Way 3 cosmological argument is unconvincing, whereas science offers a credible evidence based explanation for the existence of the universe in the Big Bang theory. However, scientific theories do not explain Christian understandings of God as personal and providential, so it is reasonable to believe in God while accepting a scientific explanation for creation.

It is not reasonable to believe in God as the maker of life and the model for humankind as described in the creation stories because Darwin demonstrated that all organisms are the result of evolution through natural selection. However, Polkinghorne argues that God may operate at a quantum level to influence natural processes to provide for everything in creation. If he is correct, it is not unreasonable to believe in God.

Belief in God based on religious experience is not reasonable because science has been used to demonstrate that religious experiences may be the product of electrical activity in the brain, and may be triggered by drugs or malfunction of the brain. However, it is reasonable to assume that the capacity of the brain to feel such electrical activity as a religious experience may be the work of God.

0 5 . 1

‘Christian ethics do not deal effectively with issues concerning marriage.’

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 different Christian views about marriage.

Ethics

There may be consideration of Natural Moral Law and Situation Ethics.

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:

One issue concerns who may be married to whom. Many societies allow same sex marriage, while most churches do not. Situation Ethics may seem to allow same sex marriage, but because it is pragmatic and relativist, it does not give clear answers or deal effectively with the issue of same sex marriage. However, Natural Moral Law is quite clear that procreation is a primary precept, so it gives a clear position that same sex marriage is not permitted. In this way it does deal effectively with this issue.

Another issue concerns remarriage after divorce. The Catholic Church's view based on Natural Moral Law, that marriage is an unbreakable, lifelong union, does not deal effectively with attitudes to divorce and remarriage in society today. However, the pragmatism and personalism of Situation Ethics deals quite effectively with the individual circumstances of each situation when considering the remarriage of divorcees.

A third issue concerns whether marriage is necessary for the raising of children. Christians who base their ethics on a literal interpretation of Biblical texts see sex outside marriage as sinful. This is at odds with wider society today. However, general Christian ethical teachings such as the Golden Rule, and Jesus' commandment to love one's neighbour, allow for different views on marriage, so deal more effectively with this issue.

0 6 . 1

‘Kant’s ethics are compatible with Christian ethical teaching.’

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 Christian views about good conduct and key moral principles.

Ethics

There may be consideration of Natural Moral Law, Situation Ethics, the key ideas of Kant about moral decision-making.

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

AO2

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

In Kant's ethics, the end of moral activity is the supreme good (summum bonum), where virtue is rewarded by perfect happiness. This seems similar to Aquinas' Natural Moral Law, in which the goal of morality is union with God, so it could be argued that the two systems are compatible. However, Kant's ethics are based on enlightenment ideas of reason and autonomy without reference to God, and the supreme good is to be achieved in this life. Christian ethics lead to union with God after death, so the two are not really compatible.

Kant's first formulation of the categorical imperative is universalisability, that actions taken should be universally permissible. This is similar to Jesus' teaching of the Golden Rule in Christianity, 'Do to others what you want them to do to you', so it seems compatible with Christian ethical teaching. However, Kant believed that morality is independent of God, and ethics should be based on reason leading to duty. This separation of morality from God is not compatible with Christian ethics.

Kant's second formulation of the categorical imperative is that humanity should be treated as an end in itself, and that rational beings can never be used as a means to an end. This echoes the Christian understanding that all humans are made equally in the image of God, so it could be seen as compatible with Christian ethics. However, the Christian view sees human dignity as a quality derived from God, not the outcome of human reasoning, so although superficially similar, Kant's ethics and Christian ethics are not really compatible.