

AS
RELIGIOUS STUDIES
7061/2B

Paper 2B Christianity

Mark scheme

June 2024

Version: 1.0 Final



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 AS 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: 15 marks AS-level – AO1

- Level 5**
13–15
- Knowledge and understanding is accurate and relevant and is consistently applied to the question.
 - Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.
 - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**
10–12
- Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.
 - Good use of relevant evidence which may include textual/scriptural references where appropriate.
 - The answer is mostly clear and coherent and specialist language and terminology is used appropriately.
- Level 3**
7–9
- Knowledge and understanding is generally accurate and relevant and is generally applied to the question.
 - Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.
 - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**
4–6
- Knowledge and understanding is limited and there is limited application to the question.
 - Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.
 - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**
1–3
- Knowledge and understanding is basic.
 - Isolated elements of accurate and relevant information.
 - Basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Levels of Response: 15 marks AS-level – AO2

- Level 5**
13–15
- A very well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
 - Evaluation is based on the reasoning presented.
 - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**
10–12
- A well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
 - Evaluation based on some of the reasoning.
 - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**
7–9
- A general response to the issue(s) raised.
 - Different points of view supported by evidence and chains of reasoning.
 - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**
4–6
- A limited response to the issue(s) raised.
 - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
 - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**
1–3
- A basic response to the issue(s) raised.
 - A point of view is stated with some evidence or reasons in support.
 - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Question 1

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Explain different Christian perspectives about the authority of the Church.**[15 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.

Note that answers may, but need not, be limited to the consideration of the following specification content: The Church: different perspectives of Protestant and Catholic traditions about relative authority of the Bible and the Church.

For some Christians, for example those in the Catholic traditions, the Church has equal authority to scripture, since both are linked through the work of the Holy Spirit. After Jesus' Ascension his work and teachings were continued by the Apostles under the guidance of the Holy Spirit. In time, the Apostles appointed bishops to be their successors and gave them authority to teach and interpret scripture, and formulate tradition. Today, the authority of the Church, vested in the office and role of its bishops, is founded directly on this line of Apostolic succession.

Other Christians, for example those in the Protestant traditions, regard the authority of the Church as less important than the authority of scripture. Since the Christian faith is revealed in scripture, without scripture there can be no Christian authority. Therefore, the authority of the Church which developed over time, is not equal, but subservient, to the authority of scripture. Scripture alone, and not the Church, is the principal source of authority for Christians.

However, other Christians believe there is no need for the Church as either a source of authority or as an agent of salvation. They believe that through faith all believers have equal access to God, and by prayer and study of the scriptures they can develop a personal relationship with God. Whilst membership of a church may be beneficial, in terms of providing mutual support or a worshipping community, every person of faith has the right and authority to read, interpret, and apply the teachings of the Bible for themselves.

[15 marks] AO1.1

0 1 . 2

‘The sanctity of life means Christians cannot support abortion or embryo research.’

Assess this view.

[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: Sanctity of life: the concept of sanctity of life; different views about its application to issues concerning the embryo and the unborn child.

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

Christians who adopt a strong view of the sanctity of life believe that all human life is sacred to God, and must be especially protected. Abortion and embryo research cannot be supported, because each issue disregards this key principle of the sanctity of life. However, others argue that alongside the sanctity of life, the quality of life should also be considered. They may be prepared to support abortion if there is a threat to the life or wellbeing of the mother, or the future viability of the unborn child.

Some Christians believe life and personhood begin at the moment of conception. Any action which deliberately destroys or interferes with that life is equivalent to murder, and violates the sanctity of life. However, others believe that life and personhood begin at a later stage of gestation. Until that stage, the embryo is merely a collection of cells and only a potential life. They may support embryo research within the restricted time frame and permit therapeutic abortions under similar circumstances.

Some Christians believe human life is created in God’s image, and even a potential life has intrinsic value. Manipulating life by embryo research is to play God, and devalues the sanctity of life. However, others believe this view is outdated, and argue it is acceptable to use God given gifts of scientific skill and knowledge to prevent disability or improve the human condition. They may support embryo research if it operates within the law and is used to benefit those who suffer from incurable disability or disease.

[15 marks] AO2

Question 2

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Explain why Christians have different understandings of the significance of Jesus' actions at the last supper.

[15 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.

Note that answers may, but need not, be limited to the consideration of the following specification content: Different Christian understandings of the significance of Jesus' actions at the last supper, Luke 22:17–20.

One reason is because those in the Protestant traditions understand Jesus' actions at the last supper as an ordinance. For example, those of the Protestant traditions regard Jesus' actions and commandment, 'do this in remembrance of me', established a lasting memorial of the final meal with his disciples before his death. In contrast, those in the Catholic traditions understand Jesus' actions as instituting a sacrament, a formal ritual which reveals a deeper spiritual significance.

Another reason is because Christians have different understandings of how Jesus' actions affected the elements of bread and wine. For example, those of the Protestant traditions do not believe Jesus' actions brought about any physical or spiritual change to the bread and wine and they remained simple elements. Those of the Catholic traditions believe that Jesus' actions effected a change of substance on those elements, and they were transformed into the body and blood of Jesus.

A third reason is because some Christians understand Jesus' actions at the last supper as having no significance as either an ordinance or as a sacrament. They understand Jesus' actions simply in the context of a traditional Jewish Passover meal with his disciples, during which he took elements that already had symbolic importance and gave them a new and extended meaning. This extended meaning revealed that, through the sacrifice Jesus was about to make, a new relationship would be formed between God and humanity.

Maximum Level 2 for answers that only explain different views.

[15 marks] AO1.3

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‘For Christians, the afterlife can only be spiritual.’

Assess this view.

[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: Resurrection of the flesh [...]; spiritual resurrection, different interpretations of judgement, heaven, hell and purgatory as physical, spiritual or psychological realities; objective immortality in process thought.

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

Some Christians agree with this statement because empirical evidence shows that after death the physical body is either cremated or is buried and decays. The idea of a physical dimension to the afterlife is counter intuitive. Any continued existence after death must be of a spiritual dimension. However, other Christians disagree and follow the teachings of Augustine who argued that, since both body and soul are saved by the death and resurrection of Jesus Christ, the afterlife must have a physical dimension.

Some Christians agree, and base their arguments on the teachings of Paul in I Corinthians 15. They believe that Paul’s writings imply after death, that which was once a physical body is raised as a spiritual body, so there can be no continued physical existence. However, other Christians interpret the same passage as implying there is still a physical dimension to the afterlife, but one which is altered. They believe after death the soul will be given, and exist in, a new but altered body which had no previous physical existence on earth.

Many Christians believe the body and the soul are two separate entities. After death only the soul lives on, whilst the physical body perishes. For some, this implies that any idea of the afterlife must be spiritual rather than physical. However, other Christians reject any idea of subjective immortality, but accept the view of process thought. In this view, any existence after death is neither physical nor spiritual, but is objective immortality in God’s memory.

[15 marks] AO2