



AS RELIGIOUS STUDIES 7061/2B

Paper 2B Christianity

Mark scheme

June 2025

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 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• Knowledge and understanding is basic.• Isolated elements of accurate and relevant information.• Basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none">• 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 reasons why Christians hold different views about the authority of the Bible.

[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.

A fundamentalist view of biblical authority states that the Bible has been directly dictated to the authors of scripture by God. It is a verbatim record of God's words. It is inerrant. Every word is literally factually correct. For example, a fundamentalist believes the account of creation found in Genesis exactly as it is written. There is no room for scientific differences or challenges to this belief. This leads to different views from conservative and liberal Christians about the authority of the Bible.

A conservative view believes the Bible provides a full and inspired, but not literal, record of the word of God. It was written by human authors inspired by God through the Holy Spirit. Many Christians adopt a form of this view. Protestant Churches regard the Bible as the sole source of authority. It requires no further interpretation. The Catholic Church accepts the Bible as the inspired word of God, but the Bible shares authority with the Tradition and authority of the Church. This leads to different views from fundamentalist and liberal Christians about the authority of the Bible.

A liberal view regards the Bible as a product of the human mind, and contains words about God, but not the inspired and authoritative word of God. The words of the Bible are therefore just human interpretations of what the authors felt and understood of God's revelation. The Bible reflects the cultural and historical context of its human authors. The Bible is a human record of divine events, it is not the perfect word of God. This leads to different views from conservative and fundamentalist Christians about the authority of the Bible.

[15 marks] AO1.3

0 1 . 2

‘For Christians, God cannot be described.’

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: Christian Monotheism: one God, transcendent and unknowable; the challenge of understanding anthropomorphic and gender specific language about God:

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

Christians believe God is transcendent. God is beyond the space-time universe. Therefore, God cannot be adequately described by reference to any created thing, because nothing resembles God. However, the Christian scriptures do describe God in a variety of ways using comparisons with natural phenomena or human characteristics. For example, God is heard walking in the Garden, and God appears to Moses as a burning bush.

God cannot be described because by nature, God is incorporeal, immortal and invisible. God is an eternal hidden mystery that is unknowable and ineffable. However, Christians believe that through the incarnation God became fully human in the person of Jesus. Therefore, the use of human form and characteristics can be adopted as acceptable ways of describing God.

God cannot be adequately described using human terms. By implying God has emotions or gender, anthropomorphism pulls God down to human level. This restricts God's divine qualities and status. However, anthropomorphic language does not need to be understood literally, but can be understood analogically. For example, describing God as King is a metaphor for omnipotence and sovereignty over creation. To describe God as Father is a metaphor for omnibenevolence and care.

[15 marks] AO2

Question 2

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Explain Christian beliefs about dominion over animals.**[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.

According to the first creation story, God told humans to subdue the earth and gave humans dominion over all other living creatures. Some Christians understand this to mean that they have complete control over all animal life. Humans have God given authority to use animals to meet their needs in any way. For example, they have the freedom to use animals as a source of food, material, labour and entertainment.

Human dominion over animals is reinforced by the belief that humans are created in the image of God, and therefore have the capacity both to reason and to exercise moral authority over all other life on earth. This anthropocentric view is the basis of Natural Moral Law. Some understand this to mean that non-human life exists primarily to support and provide resources for humanity.

Some Christians reject dominion as unrestricted power, and interpret dominion as stewardship. Humans are not the owners of the world, but custodians of it. The world belongs to God who entrusted the care of the world, and all life on it, to humans. Humans therefore have responsibility and a moral duty to care for and nurture all the created order, and this includes animals.

[15 marks] AO1.1

0 2 . 2

‘The Church no longer needs to engage in mission.’

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 consideration of the following specification content: The mission of the Church.

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

Mission in terms of evangelism is no longer needed because Christianity is now an established worldwide faith. It is also important that the Church respects and accepts other faiths and does not try to convert them. However, others may argue mission is still important. For example, it is a response to the command of Jesus to his disciples, ‘go, make disciples of all nations’. For some, this remains an important task for the Church.

The Church is no longer the primary support agency for the poor and disadvantaged. The needs of the poor and the disadvantaged are now met by other charities and agencies. This means that mission to the poor is no longer needed. However, others may argue that in response to the teachings of Jesus, the Church has an ongoing mission to the poor. The needs of the poor and disadvantaged are not always met by other agencies.

In the 21st century, fewer people identify as Christian, and church attendance has declined. Patterns of religious affiliation and practice have changed, meaning mission to the Christian community is no longer important as it once was. However, others may argue that the Church needs to develop this aspect of mission even more to stop the decline. The Church needs to develop and engage in new ways of mission to Christian communities that work in and with contemporary society.

[15 marks] AO2