



A-LEVEL Religious Studies

7062/2B - Paper 2B: Study of religion and dialogues: Christianity
Mark scheme

June 2018

Version/Stage: 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 Assessment Writer.

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.

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

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 on the following page 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 Principal 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.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9-10	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13-15	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Section A**Question 1**

0	1	.	1
---	---	---	---

Examine Christian beliefs about God as Personal.**[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.

Although the language used is anthropomorphic, most Christians do not believe God has human physical characteristics, but they do attribute positive human qualities such as love, judgement, creativity to God by saying that God is the source of all good human qualities (eg, 'God is love'). The Bible says that humanity was created in God's image, so it can be assumed these human qualities have come from God. This does not mean God is a person in the same way that a human is a person.

The idea of God as Personal also implies that God is immanent within creation. There is a tension between God as immanent and God as transcendent. The Godhead is seen as transcendent, but the persons of the Trinity are seen as immanent and therefore personal. The self-giving relationship between the persons of the Trinity is a model for human interpersonal relationships. The second person of the Trinity, Jesus Christ, had personal relationships with other human beings.

To describe God as Personal is an analogy which implies that God can have a reciprocal relationship with the Christian believer. They may communicate with God through prayer. For many Christians, a belief in God as Personal leads to a belief that moral standards are objective standards set by a personal God; this applies both in Catholic natural moral law and also in Protestant Divine Command Theory. Christians try to live moral lives, at least in part to please God with whom they believe they have a personal relationship.

[10 marks] AO1

0 1 . 2

‘There is little agreement in Christianity about the nature of life after death.’**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 consideration of the following specification content: Resurrection of the flesh as expressed (by) Augustine; 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.

Historically, the Augustinian view has prevailed, that the resurrection of Christ made possible the physical resurrection of humans, so Catholic teaching explicitly supports bodily resurrection. Many Christians today disagree with this and believe instead in the concept of resurrection as a spiritual reality, based on 1 Cor 15. However, it could be argued that there is no real contradiction because even a resurrected physical body must be different in some way from a physical body which decays and dies.

For some, a resurrected being experiences a physical judgement leading to eternal physical existence in Heaven or Hell. Others believe that a spiritually resurrected person enjoys eternal spiritual joy in union with God or an eternal sense of loss in the absence of God. Yet others see these as psychological realities, which may be experienced before death as well as afterwards. However, the underlying understanding of heaven and hell are consistent with one another: whether physical, spiritual or psychological.

A few Christians understand immortality in terms of process thought, which mostly sees immortality objectively. When the human undergoes bodily death, they cease to exist as subjects of their own thought processes, but continue to exist in the eternal memory of God. In contrast, Christians who believe in subjective immortality believe that they will continue to experience their own thought processes after death. However, since the great majority of Christians subscribe to the idea of subjective immortality, there is considerable, if not unanimous agreement.

[15 marks] AO2

Question 2

0 2 . 1

Examine why there are different Christian views about the place of women in Christianity.

[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 is that Christians base their views on the Bible, and the biblical material relating to the place of women is not consistent. Paul refers to some women who hold significant roles including a female deacon in Cenchrea in Romans, but this contradicts his own teaching in 1 Cor. In the Gospels, Jesus shows an inclusive view of women, and has a number of named female followers, but his inner circle of twelve disciples is all male. Some Christians reject the culturally relative patriarchy of the Bible and early church. Different Christians may refer to different biblical teachings on the place of women.

Another reason for different views is that Christians interpret biblical texts differently. Those who take a literalist view of scripture use passages such as I Cor 14:34-35 (women should keep silent in church) and 1Tim 2:8-15 (I do not permit a woman to teach or to assume authority over a man) to say that a woman cannot have any role in the ministry of the church based on the authority of scripture. Others see these as context-bound rulings which may be set aside in the Church today within a broader understanding of Jesus' inclusive attitude to women.

Another reason is that churches have different views of the authority of tradition. The Catholic view is that Jesus and his disciples were male, and they passed authority to other generations of men by Apostolic succession. The church today does not have authority to violate the tradition. Those whose Christianity is rooted in the Reformation have a view of ministry informed by the concept of the priesthood of all believers. Some Protestant churches welcome the ministry of women on this basis, although others use a literalist reading of the Epistles to exclude women from ministry all the same.

Maximum Level 2 for answers that only explain different views.

Maximum Level 3 for answers that only explain the reason(s) for one point of view.

[10 marks] AO1

0 2 . 2

‘Christianity has a negative attitude to homosexuals and transgender people.’**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 consideration of the following specification content: different Christian views about homosexuality and transgender issues.

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

Attitudes towards homosexuals and transgender people may depend on how the Bible is interpreted. A literal reading of texts from Leviticus and Romans which condemn homosexual acts mean they are immoral so Christians should not engage in, or accept, homosexual relationships that include sexual activity. However, liberal interpretation of the text sees it as applying to an outdated cultural context. Instead, Jesus’ teaching and example of inclusion towards the marginalised, and the underlying ethic of love suggest that Christians should have a positive attitude to homosexuals and transgender people.

If the purpose of human sexuality is to be the basis for the conception of children, then homosexual acts are a violation of natural moral law (Roman Catholic position). This means that Christians have a negative view of homosexual lifestyles, although homosexual tendencies are tolerated. However, a holistic view of humans as created by God suggests that homosexual tendencies have a purpose which is fulfilled only if people are allowed to act on their tendencies. This suggests that homosexual lifestyles are the fulfilment of God’s purpose for some people, and should be viewed positively.

Arguments about homosexuality also apply to transgender issues: changing gender cannot change sexual nature. If a person changes gender, they imply God made a mistake and reject God’s purpose for them, which is sinful. However, it can be argued that God created them with gender dysphoria and they can choose to live as a man or as a woman. God’s nature is both male and female (Gen 1:27), so changing gender is a choice to conform to a different aspect of God’s nature. Gal 3:28 suggests gender has no bearing on salvation, so Christians should view positively those with whom they are ‘one in Christ Jesus’.

Maximum Level 3 for answers that do not cover both aspects.

[15 marks] AO2

Section B

Question 3

0 3 . 1

‘Philosophical understandings of religious experience undermine Christian beliefs about 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 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**

For many the Bible has authority as the revealed word of God, so for them its authority depends on the religious experience of the writers. Others stress the work of the Holy Spirit in interpreting the text for the believer.

Some emphasise the authority of the religious experiences recorded in the Bible. Examples may include the resurrection appearances, the transfiguration and the vision of Paul on the Damascus road. In particular the authority of Paul can be argued to rest on the latter.

The understanding of both the ‘revelation’ or ‘inspiration’ and of the experiences recorded within it vary greatly among Christians, as does understanding of the authority of scripture.

Philosophy

Some of the experiences may be classified as vision or mystical and some are private. The authority of any such experience relies in part on the integrity of the person claiming to have it and the likelihood that their interpretation of the experience is correct.

The principles of credulity and testimony state that the onus is on those who consider the claims to be false to prove their case, otherwise the experience should be accepted at face value.

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

AO2

It may be argued that there are no good reasons to believe that there is a God, so no good reasons to believe that God is the source of revelations, visions or mystical experiences. The claim to experience God or the resurrected Christ is so far

beyond normal empirical experience that it may be argued that there can never be sufficient evidence to make it reasonable to believe that the experiences happened as described, it is always possible that the writers were lying or mistaken about the 'inspiration' they received and that individuals like Paul misunderstood the nature of their experience. Internal contradictions within scripture could support this claim. The integrity of the biblical witnesses and writers and the transformative effect of Paul's experience may counter this argument.

The validity of religious experiences can be challenged by alternative natural explanations, which would show that it is reasonable to believe that individuals are mistaken about the nature of their experiences. Drugs, intoxicants and temporal lobe epilepsy have all been offered as alternative explanations. The involvement of stimuli such as drugs is compatible with the claim that the experiences are genuine, eg if the drugs make the experience possible by removing barriers rather than causing them. The temporal lobe could also be involved in the experience in a similar way in which the eye is involved in seeing and not as its cause. Christians may also respond with the argument that a religious experience is one with religious significance for the person having it and its cause is irrelevant.

It may be argued that it is impossible to examine or verify a personal experience and so impossible to provide any reason to believe that it, and the teachings it led to, are genuine. It is, however, impossible to examine or verify the subjective dimension of any experience, but that does not make it unreasonable to believe it. There is no possibility of examining the experiences themselves, only descriptions of those experiences. Since descriptions can be wholly inadequate, that makes it very difficult to make a reasoned judgement about the experiences either way. The presence of 'The Holy' may only be experienced by believers. The authority of the Bible does not rest solely on religious experiences, its contents can be examined and accepted or rejected by reason without reference to revelation. However, for many Christians the Bible is in some sense the 'Word of God' despite the philosophical objections to that belief.

[25 marks] AO1/AO2

0 4 . 1

‘Miracles do not happen.’**Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.****[25 marks]****Target:** AO1:4 Knowledge and understanding of 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**Miracles in Christian thought**

There is a variety of understandings of the term in Christian thought including: Act of God, divine intervention bringing about an event that would not otherwise have happened. The Gospels describe many such events, including walking on water and raising from the dead. Miracles may be understood as signs / events of religious significance. Such a view may be anti-realist and make no claims about the cause of the event.

Philosophy

There are realist and anti-realist views of miracles.

Hume defined a miracle as a transgression of a law of nature by a deity or an invisible agent. He argues that the laws of science are based on the firmest evidence from experience possible, and that it is not reasonable to believe reports that something that contradicts them has happened, since such reports are always less reliable. The reasons for the unreliability of the reports include: the ‘love of wonder’ of the witnesses, the possibility of error and ignorance, and the possibility of deceit.

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

AO2

Hume is right in saying that witnesses may be lying or mistaken, but arguably a point may be reached where dismissing the evidence of expert witnesses, who have no self interest in supporting the claim that a miracle has happened, is less reasonable than accepting the claim. However, accepting the claim that the event has happened is not the same as accepting that it is miraculous.

Hume is right in saying that a natural explanation may be found for an event explained as ‘supernatural’ or miraculous: this has happened many times in the past. The absence of a natural explanation is not proof that the explanation must be the operation of a natural spiritual power or a supernatural power; it is only evidence that there are unexplained events. The argument that an event must

have been caused by spiritual or supernatural force because it is 'impossible', ie something that nature cannot do on its own, is not valid because the laws of nature are descriptive of the regularities observed to this point: they do not define the possible and so do not define events that contradict them as impossible. However, the inability to identify 'supernatural' events does not mean that they do not happen, nor that the religious explanation for such events is not more complete than a scientific one.

Some Christians set out to prove that miracles at shrines such as Lourdes do happen and lack natural explanation, and that God is the most reasonable explanation for them. The in-depth examination of each claim, and the evidence of expert witnesses, may be argued to be sufficient to counter Hume, but the evidence comes from within the faith and from those who already believe in God. The belief that God would not intervene in this way also counters this evidence eg the argument from Maurice Wiles.

The anti-realist view of miracles can accept the claim under discussion for interventionist miracles but also believe that there are events that have significance for believers that they consider miracles such as amazing coincidences. Such events have completely natural explanations. This is not the majority view among Christians and can be seen as a 'watering down' of faith claims in the light of the challenge from philosophy / science.

[25 marks] AO1/AO2

Section C**Question 5**

0	5	.	1
---	---	---	---

‘Christian attitudes to animals are consistent with the views of natural moral law.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and natural moral law.

[25 marks]

Target: AO1:4 Knowledge and understanding of 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**

Christian thinking has been largely based on ideas related to dominion as expressed in the Bible and Aquinas’ natural moral law. Humanity is seen as superior to animals, because humans have both souls and rationality while animals have neither, and to have a God-given right to ‘rule over the animals’. Stewardship reflects the human duty to manage creation on God’s behalf and to respect all living things. This is emphasised in much teaching today, not least perhaps because there is greater understanding of animal sentience, consciousness and intelligence, all of which suggest that animals are worthy of moral consideration. Some Christians are vegetarian on moral grounds, because animal suffering should be minimised. The use of animals in scientific procedures is generally considered acceptable within strict limits: the procedure must be necessary and the pain inflicted minimised. Many regard conservation of animal life (and therefore of the environment on which animals depend) a duty towards God and future generations of humanity.

Natural moral law

Humans are superior to animals in the hierarchy of being. Animals are provided for the benefit of human beings – that is their purpose. They may be used in any way that benefits humanity. Biblical teaching can be offered in support of this, particularly the idea of human dominion over animals. Using animals for food is explicitly permitted; saving human life by using animals in scientific procedures fulfils the first primary precept. Cruelty to an animal is wrong, because of the effects that this has on the cruel person and those they may go on to harm. This is not using animals to benefit humans.

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

moral law.

AO2

Much Christian thought and practice on this issue is consistent with Aquinas' views, and permits the use of animals for human benefit, for example as food and clothing and in scientific procedures. However, the emphasis in more recent teaching tends to be on stewardship and Christian responsibility for the well-being of animals.

Natural moral law regards animals as inferior to humanity in the hierarchy of beings and the view has biblical support. Some modern Christian thinking stresses the intrinsic value of all sentient beings, ie that animals were not created for human benefit, but, like humanity, have God-given worth which humanity should respect. This has led to demands that Christians should be vegetarian in order to minimise unnecessary animal suffering.

Both broader Christianity and natural moral law appear to reject animal cruelty. In natural moral law, this is because of the effect on those who carry it out which could lead to harm to other human beings. Broader Christianity would accept this but also reject cruelty on the grounds that these are God's creatures and are loved by God. Christians should express God's love in their lives. Cruelty to animals is seen as sub-human by natural moral law because it is not a reflection of the nature of God within humanity. Some broader Christianity describes cruelty to animals as contrary to human dignity. However, some interpretations of natural moral law permit blood sports which other Christians condemn.

[25 marks] AO1/AO2

Question 6

0 6 . 1

‘There should be no limits on freedom of religious expression.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and Bentham’s approach to moral decision making.

[25 marks]

Target: AO1:4 Knowledge and understanding of 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

In Christianity, religious expression takes many forms. These include: worship, moral conduct and criticism of the moral conduct or beliefs of others. Teaching about the sanctity of life may limit their freedom of expression and / or affect their responses to the way others express themselves. Christian attitudes to other faiths, and to different Christian denominations, eg exclusivism and pluralism, also have implications for this issue.

Ethics

Bentham’s utilitarianism makes happiness the highest goal. A good action is one that leads to happiness, which may be immediate or longer term. The ‘right’ action may vary depending on circumstances, so the consequences of allowing freedom of religious expression will have to be determined in each situation, using the hedonic calculus.

Examples of the consequences of freedom of religious expression may be used.

Maximum Level 3 for answers that do not include both Christianity and Bentham’s approach to moral decision-making.

AO2

Christian teaching about justice, and ‘love your neighbour’, ‘love your enemies’, leads many to tolerate all forms of religious expression. However, teaching about the sanctity of life can lead them to oppose those expressions which incite hatred, violence and exploitation. Restrictions on freedom of religious expression are therefore related to the common good. Like Bentham, many Christians do take consequences into account, for example in Situation Ethics.

The belief that Christianity is the only true religion may both strengthen the Christian case for their own freedom of expression and strengthen arguments

against allowing it for other faiths. Belief in salvation by faith also encourages the view that only the true religion should be allowed free expression. However, Christians might support the freedom of religious expression for all faiths as natural justice in a largely secular society. Christian pluralists would view all faiths as culturally relative expressions and they could therefore judge the issue according to consequences.

Both Bentham and Situation Ethics make decisions about individual situations rather than general laws, so there would not be a rule either against or for freedom of expression. Both are interested in long term consequences as well as immediate effects. Various arguments may be offered about whether the consequences of actions can be determined, and whether unlimited freedom of religious expression is 'good' in the long run. There may be reference to the sanctity of life principle and the modern context here as well as to specific practices.

The consequences of limiting freedom of religious expression could lead to unacceptable limits on other forms of expression because many forms of religious expression are cultural, eg related to food, dress and lifestyle. This is a form of the 'slippery slope' argument, which both Christianity and consequential ethics may use to support unlimited freedom of religious expression.

[25 marks] AO1/AO2