GCE

Religious Studies

Advanced Subsidiary GCE

Unit **G575:** Developments in Christian Theology

Mark Scheme for June 2013

Annotations

Annotation	Meaning
	Level 1 to be used at the end of each part of the response in the margin
	Level 2 to be used at the end of each part of the response in the margin
	Level 3 to be used at the end of each part of the response in the margin
	Level 4 to be used at the end of each part of the response in the margin
	Level 5 to be used at the end of each part of the response in the margin
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, eg where part of an answer is at the end of the script

Subject-specific Marking Instructions

Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

Note: AO2 material in AO1 answers <u>must</u> <u>not</u> be cross-credited and vice versa.

AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to '… enable examiners to mark in a standardised manner' [CoP 1999 25.xiv]. It must 'allow credit to be allocated for what candidates know, understand and can do' [xv] and be 'clear and designed to be easily and consistently applied' [x].

The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.
Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.
AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be 'easily and consistently applied', and to 'enable examiners to mark in a standardised manner', it defines Levels of Response by which candidates' answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

Positive awarding: it is a fundamental principle of OCR's assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they 'know, understand and can do' and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a 'standard' answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates' answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Levels of Response: the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question			Indicative Content	Mark	Guidance
1	(a)		Candidates might begin by looking at those theologians who by placing Jesus in his historical setting have done so by reducing the place of the miraculous. They might refer to 'Lessing's Ditch' or to D.F. Strauss and suggest that the supernatural elements of the New Testament presentation of Jesus developed after his death (notably the resurrection) as Christianity developed outside Judaism and in Hellenistic cultures.	25	
			Candidates might also discuss to what extent Jesus was unique and E.P. Sanders' reluctance to use such a description when comparing Jesus with other Jewish teachers and prophetic figures of the 1st Century AD. This approach calls into question Jesus' miracles.		
			Some might consider the radical suggestions that historical analysis reveals Jesus to be no more than a failed Jewish apocalyptic figure (Schweitzer) or an eschatological teacher of wisdom (Bultmann) or a wandering Cynic (Burton Mack).		
			Some might look at Cone and consider that in emphasising Jesus as the black messiah that he has made Jesus too political.		
	(b)		Candidates might argue that if it can be established what kind of person Jesus was, whether he actually spoke the words attributed to him in the Gospels and what he thought about the coming of the Kingdom and his relationship with God, then these can be compared to the normative views of Christianity. For many it is entirely reasonable to include the resurrection in the historical narrative, then there is every reason to support the claims of Christianity.	10	

Question			Indicative Content	Mark	Guidance
			On the other hand candidates might argue that if it were possible to discover the historical Jesus, this would not verify the truth-claims which emerged in the early church. They might argue that scholars such as Bultmann were right. The Christ as preached by the early church emerged over time as a result of religious reflection, experience and revelation.		
2	(a)		Candidates may begin by explaining that as is usually the case Aquinas begins with a biblical basis and then develops a philosophical explanation. The biblical starting point is Genesis 1:27 the *imago Dei*. Aquinas argues that all creation is made in God's likeness but only humans are uniquely made in his image. Candidates might then explain how Aquinas uses Aristotle's four causes to expand philosophically on the theological position, for example that the breath of God (Genesis 2) is the same as Aristotle's *psyche*, the first animating principle of the body. Of the various elements of *psyche* it is the rational soul which makes humans unique and different from all other creatures. Some candidates might explain Aquinas' hierarchy of being and the place of angels in relation to humans. Candidates might explain that as efficient cause, God is the first and final form of humans. But the soul enables humans to have free will. Their formal form is to worship God, to exercise their rationality and to maintain the natural order. Humans' final cause is to be reunited with God after their deaths. Some might discuss Aquinas' teaching on predestination.	25	

Question	Indicative Content	Mark	Guidance
(b)	Some candidates might wish to begin by asking what is meant by unique. They might consider that biologically humans are no different from other non-human animals. Like other creatures humans feel pain, communicate and form communities. They might argue that the biological sciences suggest that humans are not unique and like everything else in the universe their existence owes more to chance than to a deliberate act of creation. Some might refer to Darwin or neo-Darwinists such as Dawkins to support this view. On the other hand, some candidates might argue that no other creature displays intelligence and rationality as humans do. Far from disproving human uniqueness science supports the notion. Humans communicate, think imaginatively and are spiritually aware to a degree which no other creature matches. Candidates may also take issue with words such as 'clearly' and 'proves'.	10	
3 **(a)**	Some candidates might begin with a historical sketch outlining how since the 15th century in Latin America the conquerors exercised considerable power over the indigenous people so that a culture of rich land owners and poor peasants had persisted even after independence in the early 19th century. Since this time, trade with Europe and the exploitation of the natural resources of Latin America has increased the divide. The rise of cities has created rich and poor bairros – especially the favela, the poor shanty towns. The rise of liberation theology is due to several factors which candidates may discuss.	25	

Question			Indicative Content	Mark	Guidance
			Firstly the lack of clergy meant that many poor people disregarded the Church and often muistrusted clergy as agents of the state.		
			Secondly many of the poor were siding with grass roots communist movements and adopting Marxist views. Liberation theologians therefore developed theology to deal with this.		
			Thirdly, the intervention of the USA for development aid caused a culture of dependency.		
			Therefore with various radical Christian calls for social reform and with the spirit of Vatican II and the pope's *Populorum Progressio* (1967) liberation theology came into being.		
	(b)		This question can be answered with specific reference to Christian theology or to Marxism or a combination of both. Good answers will offer more than just subjective opinion.	10	
			In the *Communist Manifesto* the revolutionary state Marx and Engels called for was predicated on the 'radical rupture with traditional property relations', the reason being that ownership of land gives disproportionate power of humans over each other.		
			Some might argue that the Christian position supports this view. The land is not owned by humans but loaned by God. Candidates might quote Amos, Isaiah and Micah with examples of the way in which rich landowners have used their power to exploit the poor and abandon the covenant.		
			Others might argue that the question is overstated. They might suggest that since Marx's time small landowners have not destroyed community or been alienated from one another. They might argue that ownership of land leads to greater responsibility and social cohesion.		

Question			Indicative Content	Mark	Guidance
4	**(a)**		Candidates may refer to one or more forms of liberation theology. For example: Some may explain how liberation theology helped to develop black theology in North America. They might outline James Cone's notion that race as well as poverty is the focus of theology which describes God's involvement with the oppressed. They might explain how the anti-dualistic nature of liberation theology has been used by black theologians to critique 'white' theology with its tendency to distinguish between universals and particulars, the Jesus of history and the Christ of faith etc. Others may look at dalit theology in India. They might explain how a focus on the Exodus theme has developed the experience of wandering in the wilderness as part of God's covenantal relationship with those occupying the 'underside of history' in Indian society. Dalit theology gains inspiration from Jesus' life as one who was despised by religious authority. Other candidates may consider black African theology, gay liberation theology, mujerista theology etc.	25	
	(b)		Candidates will probably begin by offering a definition of conscientisation as the process through which the oppressed come to realise their value as a human person created in the image of God. In Marxist terms conscientisation is also the fuel of praxis. Some might argue that conscientisation is central to all theologies of liberation because its purpose is to transform the oppressed by making them aware of their value as spiritually worthy subjects. This is why 'blackness' or 'queerness' or 'dalitness' through conscientisation is reversed and is no longer a negative term but empowering and liberating.	10	

Question			Indicative Content	Mark	Guidance
			On the other hand candidates may argue that there are other far more significant ideas in liberation theology. For example some have argued that the notion of structural sin is the great contribution of liberation theology to modern theology and it is this idea which forms the heart of all liberative theologies.		

APPENDIX 1 AS LEVELS OF RESPONSE

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question • little relevant material • some concepts inaccurate • shows little knowledge of technical terms. *L1*	1–2	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification. *L1*
		Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate		
2	6–10	a basic attempt to address the question • knowledge limited and partially accurate • limited understanding • selection often inappropriate • might address the general topic rather than the question directly • limited use of technical terms. *L2*	3–4	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted with little justification. *L2*
		Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate		
3	11–15	satisfactory attempt to address the question • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms. *L3*	5–6	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified. *L3*
		Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate		
4	16–20	a good attempt to address the question • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate. *L4*	7–8	a good attempt to sustain an argument • some effective use of evidence • some successful and clear analysis • considers more than one viewpoint. *L4*
		Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good		
5	21–25	a very good/excellent attempt to address the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms. *L5*	9–10	A very good/excellent attempt to sustain an argument • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints. *L5*
		Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good		

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