

Religious Studies

Advanced GCE

Unit **G585**: Developments in Christian Theology

Mark Scheme for June 2013

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.








All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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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.

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which 'must contribute to the assessment of Religious Studies at AS and A level'.

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.

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Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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	<p>AO1</p> <p>Candidates may begin by explaining what is meant by post-modernism. As there are many possible meanings explanations might include: suspicion that science can offer foundational and incontrovertible explanation about existence; rejection of distinct style and genres replaced by moods, media, trends; suspicion of history and democratic liberalism; suspicion of materialism and possibility of spirituality.</p> <p>Candidates might outline the ideas of Lyotard and his influential rejection of the grand narrative.</p> <p>Candidates might also explain what is meant by Christian exclusivism. The strong version claims that as God reveals himself to the world in Christ, then the only means to salvation is through explicit faith in Christian grace. Hendrik Kraemer might be discussed in this context or various forms of Calvinism and election.</p> <p>Others might discuss <i>Dominus Iesus</i> and its notion of unicity, others might interpret Barth and the uniqueness of the Trinity as another example of exclusivism, perhaps of a weaker kind.</p> <p>AO2</p> <p>Candidates might agree that post-modernism does not contradict exclusivism because as a general view of reality it no longer reduces religion to a projection of objectification of human feeling (cf. Feuerbach). With the demise of scientific positivism religious experience and symbols have their place for those where that particular narrative makes sense. Those who think of themselves as particularists therefore do not think of themselves in competition with other religious traditions. Some might refer to radical orthodoxy in this context. Some might argue that Barth's sense of God as wholly other, his suspicion of modernism and religion (as phenomenon), lends itself well to the post-modern mind set.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>Candidates might argue that exclusivism is contradicted by post-modernism. They might, for example, consider how Cupitt has developed a non-realist version of Christianity where religious symbols take on new meaning once they are released from a grand narrative which supposes an external ontological God. Cupitt's view, though, is radically plural.</p> <p>Finally, some might argue that as post-modernism is generally pessimistic and nothing can be known for certain, therefore the claims of exclusivism are unwarranted.</p>		
2	<p>AO1</p> <p>Candidates may want to outline Rahner's position in general before looking specifically at his idea of history. They might begin with his existential notion that all humans are 'open' to God's salvation. That is everyone is disposed to know God even if they don't acknowledge this explicitly (cf. Calvin).</p> <p>Candidates might then explain Rahner's rejection of exclusivism: there was a time before the Incarnation when salvation would not have been possible. Exclusivist ways round this are not convincing. A more persuasive view is that the Bible already indicates that in Israel's history before the coming of Christ, God's revelation was part of that process, just as much as God reveals himself in the order of creation.</p> <p>Rahner's paradigm is Acts 17 and Paul's speech at the Areopagus which establishes God's general salvation for those who worship him without expressing this in explicit Christian terms.</p> <p>Finally candidates might explain that for Rahner history is to be understood eschatologically; only at the consummation of the age will God's grace be fully revealed. That means that all human societies and religions – including the Church – are contingent and temporary.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2</p> <p>Candidates are likely to focus specifically on Rahner's notion of anonymous Christianity. Rahner's view of history was intended to expand the traditional teaching on the <i>votum ecclesiam</i> – all people of good will who unknowingly respond to God's grace are subject to salvation.</p> <p>Some might argue that Rahner subtly undermines the place of the Church as the medium of God's grace; he reduces the significance of Christ; he wrongly assumes that all humans are 'open' to God; his eschatological view of history diminishes grace; if an anonymous Christian encounters the Church and rejects it, are they denied salvation?</p> <p>On the other hand, Rahner's argument is philosophically and biblically robust. In the Old Testament King Cyrus is regarded by Isaiah in almost messianic terms and it makes sense not to divide history sharply before and after the incarnation. John's Gospel considers the Logos to be immanent in the world before the incarnation. Finally, Rahner's existential natural theology is more imaginative than many versions of natural theology as he doesn't just concentrate on the natural order but includes history.</p>		

Question	Indicative Content	Mark	Guidance
3	<p>AO1</p> <p>Candidates might begin by outlining what the hermeneutic of suspicion is. They might refer to its use by existentialist, Marxist and Freudian secular feminists as a means of stripping back the patriarchal veneer of meaning and interpretation to reveal deeper infrastructural constructions. For example they might refer to de Beauvoir's myth of the 'eternal feminine' or Woolf's 'looking glass' or the use of the Oedipus complex all of which have been used (by men and women) to reinforce a patriarchal mindset.</p> <p>Candidates might then refer to the method and results used by Fiorenza. Her argument is that New Testament texts did not just emerge ex nihilo but emerged from communities with their own mindsets and agendas. For example the Anointing at Bethany (Mark 14) records that what the woman did will be 'told in remembrance of her'. Yet the reasons for this are unclear and her story has become obscure. By reconstructing the sociological and existential reasons why this has become the case (e.g. the radical nature of Christianity required a re-assessment and toning down of its original message) reveals a connection between present-day Christian women and their early forebears. The connection or 'heritage' is empowering.</p> <p>Other candidates might consider Ruether's suspicion of language and her interest in the female wisdom/gnostic language which the Church has repressed in favour of a dualism favouring masculine imagery to describe God. Ruether even goes outside Christianity to the ancient Near East to look at female imagery which informed the wisdom strand.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>AO2</p> <p>Some might argue that the hermeneutic of suspicion may have some validity but it is predicated on a modern a priori that women are morally, spiritually and politically equal with men. The problem is therefore that any reconstruction is just that - a reconstruction. However hard one tries the Christian tradition is built on a deep-seated dualism which regards men and women as different; the reason why there are so-called 'buried' texts is that the norm is patriarchal. Some candidates may wish to discuss Daly, Hampson or Pagels in this context.</p> <p>On the other hand some candidates might argue that the hermeneutic of suspicion is a more effective tool to analyse the Christian tradition than a liberal historical method. It does not necessarily reveal absolute equality of men and women but it does show how traditions can become confused or lost according to fashion and power. For example some might refer to the revival of interest in Julian of Norwich and her extensive use of mystical androgynous female/male language.</p>		

Question	Indicative Content	Mark	Guidance
4	<p>AO1</p> <p>Candidates will need to set out the main areas of Daly's argument as to why she finds Christianity irretrievably patriarchal. Candidates might begin by considering Daly's debt to Nietzsche and especially his notion of transvaluation. From him Daly's 'theology' is one which seeks to give women the 'will to power' denied to them because of patriarchy and the power wielded by the Church (notably the Roman Catholic Church). In her Dionysian post-Christian vision women are no longer the 'other' but the ones who prophetically make Nietzsche's death of God possible by appropriating the values denied them by the Christian Church.</p> <p>Many will discuss Daly's emphasis on language and be-ing. Female language is that of the spinster 'spinning' a new history and exorcising phallogocentric male rational systems from society. Reference might be made to her Unholy Trinity (rape, genocide and war) as examples of so-called virtues which Christianity has attempted to transvaluate via power, justice and love but failed because of its flawed ontology.</p> <p>AO2</p> <p>Candidates might argue that Daly was inspiring because of her unusual and genuinely creative way of developing a vision of society which would cleanse itself of centuries of patriarchal values. They might consider how much further Daly went than Nietzsche about whether a 'rape' culture is more than merely overt abuse of women: the 'structures of alienation that are self-perpetuating, eternally breeding further estrangement' (<i>Beyond God the Father</i> p122). Candidates might agree that 'in Christ there is neither male or female' is a deeply flawed notion of androgyny which de-sexes women in favour of men.</p> <p>On the other hand candidates might argue that although we continue to be fascinated by Daly because of her outrageous</p>	35	

Question	Indicative Content	Mark	Guidance
	<p>arguments, they are not grounded in what is possible or desirable. Whilst many secular feminists blindly quote her 'if God is male then the male is God' many feminist theologians reject this. The Trinity expresses community which includes male/female; God may be ontologically different but that does not subjugate women as slaves; Christianity may have led to a rape culture at times, but often that has been the weakness of the Church as institution not Christianity as such.</p>		

APPENDIX 1 – A2 LEVELS OF RESPONSE – G581–G589

Level	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms. <p style="text-align: right;"><i>L1</i></p>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification. <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to - understand; spelling, punctuation and grammar may be inadequate				
2	6–9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms. <p style="text-align: right;"><i>L2</i></p>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification. <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
3	10–13	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms. <p style="text-align: right;"><i>L3</i></p>	7–8	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified. <p style="text-align: right;"><i>L3</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
4	14–17	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate. <p style="text-align: right;"><i>L4</i></p>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed. <p style="text-align: right;"><i>L4</i></p>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
5	18–21	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms. <p style="text-align: right;"><i>L5</i></p>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints. <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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