GCE

Religious Studies

Unit **G575**: Developments in Christian Theology

Advanced Subsidiary GCE

Mark Scheme for June 2015

1. **Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)**

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

12 **Handling of unexpected answers**

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

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

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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

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, i.e. 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.

MARK SCHEME

*Candidates must answer only **one** question from Part 1 and **one** question from Part 2*

Question	Indicative Content	Marks	Guidance
1a	There are a number of approaches to this question. It is entirely acceptable for a candidate to concentrate on the arguments of James Cone and to explain that by considering Jesus as 'black' then we can see how the historical Jesus was a politically motivated individual who as messiah sided with the oppressed and whose death (a 'lynching' as Cone describes it) was the means of liberation. Moreover, as Christ is the incarnation of God his death was more than political liberation but the means by which God sides against the sin of oppression and sets free those who are infrastructurally and spiritually enslaved. Other candidates may wish to pursue other scholarly views. Some might concentrate on Schleiermacher's emphasis on Jesus' perfect God-consciousness and his role as one who has imparted this religious experience through his teaching to his followers. Other candidates might focus more on Jesus historical role as healer and reformer (perhaps with reference to Lessing and E.P. Sanders). Salvation was not a supernatural occurrence but rather the establishment of a new era or kingdom. Other candidates might outline Calvin's depiction of Jesus as the 'spotless mirror' of God, the Redeemer whose role as mediator reverses the sin of Adam and brings humans into true knowledge of God.	25	**Explain what it means to claim that Jesus is saviour.**
1b	Some candidates might agree with this statement. They might argue that the historical Jesus told parables, taught about reforming moral attitudes and lived according to his own principles which eventually led to his death. His moral example is all that we can really claim with certainty. Others may argue that Jesus was more than a morally good person. At the very least he challenged the social and religious order of his day and in making 'repentance' (*metanoia*) the focus of his preaching he was looking for radical challenges inwardly and outwardly.	10	**'Jesus set a good moral example; that is all.' Discuss.**

Question	Indicative Content	Marks	Guidance
	Finally, other candidates may argue that his miracles and the experience of the resurrection set Jesus apart from being merely a good man. They might argue that God reveals Himself in Christ and that revelation is a very different experience from moral goodness.		
2a	Candidates will probably set up the two sides of Calvin's argument as discussed in the *Institutes.* Firstly, God can be known as the Creator. There are a number of ways this might occur. In the first instance as humans made in the image of God we all have a *sensus divinitatis*. All human cultures appear to have a religious dimension which suggests that even at a very basic level God can be known through conscience (principles of correlation and accommodation), experience of the design of the world (as God's theatre/mirror) and the prophets (as witnesses of God's glory in Scripture). Secondly, God can be known in a fuller more intimate way in Christ. Calvin argues that had Adam 'remained upright', then in theory our knowledge of God as Creator would have been sufficient. But sin distorts this relationship and the creation as God's mirror is marred. Christ is the mediator of God's revelation and grace.	25	**Explain Calvin's teaching on knowledge of God.**
2b	Candidates may wish to present the standard arguments for and against the design argument. However, the argument is not merely to consider the *existence* of God but rather whether the experience of the design allows us to know the designer. Arguments might refer to Hume's objections. Others might wish to consider whether general revelation in creation is sufficient for salvation/knowledge. They might argue (along with Barth) that there is 'no point of contact' in nature whereby a person can know God. On the other hand, others might argue that creation does allow us to know God and that all the various world religions point to this fact.	10	**'All creation allows us to know God.' Discuss.**

Question	Indicative Content	Marks	Guidance
3a	The phrase 'poor as the underside of history' was used early on by Gutierrez and others to indicate the historical and material starting point of liberation theology. Whereas other theologies traditionally begin with doctrine or God, the liberation theology project was to reverse the focus back to the world and the material, political and economic conditions which have caused a vast number of people to become marginalised. Some might refer, therefore, to the emphasis on orthopraxis rather than orthodoxy. Candidates might, therefore, look at the practical implications of a materialistic theology. They might look at the mediations; the use of Marx to analyse the problems of alienation; suspicion of development and the problems of dependency. Other candidates might focus on the biblical support for the poor from the 8th century prophets to Jesus' example and teaching. By focusing on the poor candidates might point to the radical notions of justice and mercy which the liberation theologians have highlighted.	25	**Explain the significance for theology of seeing the poor as the underside of history.**
3b	This question focuses on the purpose of theology. Some candidates might agree that when looking at the great theologians (Augustine, Aquinas, Calvin, Schleiermacher etc) the primary purpose of theology is to provide a clearer understanding of God and His relationship with the world. If theology begins with the poor it has become sociology or anthropology. On the other hand some might argue that poverty describes the human condition where we become most acutely aware of what it means to be human and especially human response to God in terms of love, mercy, justice. For Christians the incarnation suggests that understanding God is to be found in understanding the human condition.	10	**'The purpose of theology is to understand God not the poor.' Discuss.**

Question	Indicative Content	Marks	Guidance
4a	Segundo, Miranda and Leonardo Boff have all, to some extent, used Marx as a means of analysing the socio-analytical conditions which have led to poverty, alienation, exploitation and misuse of power. Candidates might explore some of these themes. They might, for example, look at Marx's notion of alienation and consider how this has been used by liberation theologians. In Marx the causes of alienation are the false consciousness created by capitalism, ownership of property and ideologies (notably religion). Liberation theologians agree that without Marx's insights religion (and notably the Church) will continue to support the structures which exploit the poor and are a major source of injustice. They agree with Marx that what is required is a reversal of the infrastructural/superstructural relationship. This means a major reform of the Church and theology: both must begin with the poor and their historical/material condition. Base communities are an example of where Marx's emphasis on the reform of the 'base' finds support in the early Christian communities where each member gave according to his means to each according to his needs. Many candidates will point out that Marx is most clearly used in the socio-analytic mediation.	25	**Explain how some liberation theologians make explicit use of Marx.**
4b	Some argue along with Gutierrez and others that liberation theology does no more than rediscover its own radical nature within the biblical tradition stretching back to the 8th prophets and renewed in Jesus' call for reform. They might argue that Marx is a dangerous bed-fellow to include as he is suspicious of religion and ideologies which undermines the purpose of liberation theology. On the other hand, some might argue that it is the Marxist emphasis on history, material conditions, the problems of false-consciousness and suspicion of institutions which gave liberation theology its foundations. They might argue that the reason why liberation theology has failed is that it has lost its Marxist roots and developed into a more general pastoral theology without its radical edge. Marx is therefore necessary.	10	**Assess the view that without Marx liberation theology would not exist.**

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 • might address the general topic rather than the question directly • selection often inappropriate • 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 but 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 at using evidence to sustain an argument • some successful and clear analysis • some effective use of evidence • views analysed and developed *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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