

Religious Studies

Advanced GCE **G575**

Developments in Christian Theology

Mark Scheme for June 2010

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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.

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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.

AS LEVELS OF RESPONSE – G571-G579

Band	Mark /25	AO1	Mark /10	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>a.c.i.q</i></p>	1-2	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>v lit arg</i></p>
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 <ul style="list-style-type: none"> • 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 <p style="text-align: right;"><i>b att</i></p>	3-4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not successful • views asserted with little justification <p style="text-align: right;"><i>b att</i></p>
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 <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>sat att</i></p>	5-6	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>sust / just</i></p>
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 <ul style="list-style-type: none"> • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate <p style="text-align: right;"><i>g att</i></p>	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> • some effective use of evidence • some successful and clear analysis • considers more than one view point <p style="text-align: right;"><i>g att</i></p>
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 <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>vg/e att</i></p>	9-10	A very good / excellent attempt to sustain an argument <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>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

Part 1

Answer **one** question from this part.

1 (a) Explain Calvin's teaching on knowledge of God as creator and as redeemer. [25]

Candidates will probably explain Calvin's twofold nature of knowledge of God in terms of his natural theology as the 'mirror' or 'theatre' of God's glory.

Candidates might also explain that knowledge of God is also dependent on knowledge of self but hampered by the place of sin - the 'if Adam had remained upright' argument. They might explain how knowledge of God is implanted in the hearts of humans as 'awareness of divinity' and 'sense of divinity' (*sensus divinitatis*) or 'seed of religion' (*semen religionis*).

Candidates will probably go on to explain that because of sin, only faith can provide true knowledge and that God may only be known through Jesus Christ. Revelation must therefore be essentially Trinitarian.

1 (b) 'Nothing can be known of God from the natural world.' Discuss. [10]

Some might argue that God can be known from the design and order of the universe. Some might refer to the Biblical teaching on the inherent goodness of the natural order as a result of God's creative relationship with matter. Others might use fairly standard design/causal arguments.

On the other hand, others might agree that human reason is sufficiently flawed that what might be read from nature as being 'God' is no more than our own projections. Humans are the 'designers' not God. Some may wish to refer to the arguments of Barth or even Hume.

Some may feel the proposition is over-stated and that God can be known partially through nature but not sufficiently for salvation.

2 (a) Explain the debates about the inspiration and authority of the Bible. [25]

Candidates might begin by considering to what extent scripture is the direct Word of God, as expressed, for example, in the Chicago Statement (1978).

They might go on to point out that even fairly conservative thinkers such Origen and Barth have found literalism unacceptable. They might explain the two level view of Origen and Barth's claim that the Bible is witness to God's Word but composed by humans under the usual historical constraints.

Other views might be that Scripture shows a developing inspiration where later writers reflected and expanded on the views of earlier writers.

Some might consider the existential/experiential view of Scripture developed by Rudolf Bultmann and explain that the Bible is series of texts which reveal powerful religious experiences expressed in pre-scientific and mythological terms. The authority of the Bible therefore lies in the way it continues to convey authentic experience, not its revelatory value.

2 (b) Assess the view that there is no correct way to interpret the Bible. [10]

Some might agree with this statement because we do not know who the authors are and in many cases texts have been redacted and compiled at various stages. Some might refer to the issues of canon and ordering of the Bible.

Others might argue that texts do have objective meaning, even taking into account the subjectivity of the reader. It would be impossible to do any kind of exegesis unless words had meaning in their correct historical setting.

Other candidates might argue that 'correct' is not a helpful way of describing interpretation of any text and that it would be better to think in terms of 'authentic' interpretation along the lines suggested by Schleiermacher's 'hermeneutical circle'.

Part 2

Answer **one** question from this part.

3 (a) Explain what liberation theologians mean by praxis. [25]

Some might begin by drawing the distinction between orthodoxy and orthopraxis. They might explain that the term praxis is found in Marxist thought to describe the dialectical relationship between idea and action. Praxis for liberation theologians is the process by which the poor act in solidarity with each other in order to enable God's justice to become a reality in day to day life.

Some might refer to Gutiérrez's distinction between first and second step or act praxis, as the dialectical relationship between action and theological reflection.

Most will go on to explain Leonardo Boff's clear outline of the second act stage as the pastoral process of seeing, judging and acting or what he called the three 'mediations': socio-analytic, hermeneutical and practical. Examples of each stage should be given.

Some might refer to the work of the base communities.

3 (b) 'Belief is more important than action.' Discuss. [10]

Some might agree that no action is possible unless motivated by a belief. They might go on to say it is our beliefs which shape our relationships with each other and in Christian terms the foundation of our experience of God. Some might refer to the reformation notion of 'justification through faith'.

On the other hand others might argue that belief without action is empty. Action in the world is the human response to God's love for humans and our desire to make the world a fairer place. Some might feel that a test of belief is by 'good works'.

Some may refer to liberation theology but the question does not necessitate this.

4 (a) Explain how Marxism has influenced liberation theology. [25]

Some may begin by sketching out the historical conditions of Latin America in the 1960s-1970s in which Marxist groups were siding with the poor in their struggle against injustice. They might therefore explain how Marxist language and ideas were unconsciously absorbed in liberation theology: such as dialectical views of history, class struggle, alienation and exploitation.

Some may explain how Marx for some theologians has been consciously used as a 'tool' at the socio-analytic stage of the three mediations.

Some may explain how Marx's view of capitalism has shaped the liberation theologian's suspicion of western interpretation of religion, competition and charity.

- 4 (b) **Assess the view that if liberation theology is to succeed it should use Marx more. [10]**

Some may agree that had liberation theologians really taken on Marx's warning about the problems of religion as institution owning the means of production and power, then they would have served the people better. Some might agree that liberation theologians, especially in the Roman Catholic tradition, have failed to enable the poor to become revolutionary.

Others might argue that times have changed and the anti-capitalist position of Marxism has been seen to fail. Liberation theologians were right to use Marx as a means of recovering aspects of Christian political thought, but as Marxism is by nature atheistic any further use would clearly undermine its Christian foundation.

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