GCE

Religious Studies

Advanced Subsidiary GCE

Unit **G575:** Developments in Christian Theology

Mark Scheme for January 2012

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

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.

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, 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.

MARK SCHEME

*Principal Examiners – please read '*Writing the Mark Scheme using the OCR template' *then:*

*Start here***:**

Question			Indicative Content	Marks	Guidance
1	(a)		Candidates may begin by outlining how Augustine understands the relationship of Adam and Eve prior to the fall in Eden. In this state the man and the woman were friends having a sexual relationship but without desire – in the fulfilment of the command to 'be fruitful and fill the earth'. Using neo-Platonic distinction between the obedient and deliberative self prior to the Fall, Adam was able to exert his deliberative self over his body to the extent that he could summon an erection at will. Although Eve is Adam's helpmate nevertheless, she is equal to him in her spiritual obedience to God. After the Fall human will becomes distorted because of the physical demands of the body. The rebellious will or concupiscence is particularly noticeable now in sexual desires which occur uncontrolled by the deliberative soul. Men and women now have different relationships because of sin.	25	Candidates must answer only **one** question from Part 1 Candidates might refer to women's role as helper (symbol of the veil) and mothers; men's role is in the public sphere and as the one who provides practical wisdom.
	(b)		Some candidates might support this proposition because it explains the universal paradox of human nature which is both generous but frequently rebellious, cruel even evil. They might argue that even though there may be biological explanations for human behaviour, the Fall better expresses the spiritual aspect of human nature. On the other hand others might argue that there are better more comprehensive explanations for human nature. They might argue that since Freud it makes no sense to argue, as Augustine did, that human rebelliousness is passed on seminally through sex or that we are born with a predisposition to sin and that human 'natures' are acquired socially and by the kind of education each person receives. Some might argue that the Fall is not to be taken literally but is a metaphor of human relationships with God and with other humans (and the environment as a whole).	10	Some might wish to explore non-theological views of human nature. This is entirely acceptable. For example some might side with the existentialists that the term human nature is misleading and that it is better to think of the human condition.

Question			Indicative Content	Marks	Guidance
2	(a)		Candidates may begin by explaining that Christians have different views about inspiration and therefore how the Bible should be interpreted. According to some 'All scripture is given by inspiration of God' (2 Timothy 3:16) and therefore belief in the Bible as the Word of God is necessary for salvation. Some might explain that if the Bible is propositional truth, then interpretation is largely exegesis and ensuring that words are correctly understood in their historical context. For some this can lead to fundamentalism or even literalism – especially if biblical miracles, creation accounts and creation of humans are all considered to be superior to modern scientific versions. Some candidates might consider the conservative hermeneutical approaches to the Bible. They might point out that not all literature in the Bible is intended to be read in the same way. They might explain that for many God's revelation is progressive and that earlier parts of the Bible may appear to contradict later parts. They might refer to Origen's allegorical approach to the text and to Barth's insistence that the Bible is *witness* to God's word, not the word as such. The purpose of hermeneutics is therefore to *encounter* God's revelation. Some candidates might explain how a liberal approach to the Bible is based on the notion that all encounters of God are in the form of religious experience. They might outline Schleiermacher's aim to recover the authentic/historical experience of the biblical author or Bultmann's demythologising process to recover the original religious experience of the community. Some might consider, in this context, what is meant by the hermeneutical circle.	25	Candidates must answer only **one** question from Part 1 Specific reference to scholars such as Bultmann, Barth and Schleiermacher is not required by the specification.

Question			Indicative Content	Marks	Guidance
	(b)		The question in the first instance invites candidates to evaluate literal or fundamental interpretation of the Bible. Some might argue that if Timothy is right then as God is the author and origin of inspiration the Bible must mean what it says. They might argue that if there is a problem understanding scripture the fault lies with ourselves, not the text. Contradictions are therefore not an indication of faulty inspiration but rather human limits of understanding God's revelation. On the other hand some candidates might point out that the question itself illustrates the ambiguity of meaning. What the Bible says is sometimes obscure and often challenges the reader to think for herself. This is especially so of apocalyptic and allegorical literature. Candidates might also point out the circularity of the fundamentalism position using Timothy ie the Bible claims to be inspired is a self-assertion it doesn't establish its authority in any meaningful way. They might conclude that the statement is naive and simplistic.	10	
3	(a)		Candidates may explain that broadly liberation theologians distinguish between three type of sin: structural, social and personal. Structural sin is the most significant in terms of the situation where the economic system has become so corrupt that it requires more than reform to change society. For example at the bishops' meeting at Medellin the conference spoke specifically of the 'situation of sin' manifested as 'institutional violence' due to 'grave structural conflict'. Candidates might refer to the dialectical nature of sin which has alienated the poor from the social and religious means of production at every social level from education, employment and government. This is the kind of sin referred to by Amos and Isaiah in their oracles against the rich and summarised by Jesus when he spoke of the need to reverse the poor/last and rich/first relationship. Boff interprets Romans 8 to mean that the very foundations of creation have been corrupted by systemic sin. Candidates might discuss social sin as the collective responsibility society takes on for failing to deal justly with the marginalised members of society. Finally candidates might refer to personal sin where individuals have failed spiritually in their duties to God and to their neighbours.	25	Candidates must answer only **one** question from Part 2

Question			Indicative Content	Marks	Guidance
			Finally, candidates may wish to explain that the reasons why liberation theologians have distinguished types of sin its that they consider the Church has avoided the political implications of structural sin and by separating the two spheres (political/personal) it has justified removing theology from the contentious and sometimes dangerous public sphere.		
	(b)		Some candidates might agree that sin simply means falling short and failing to do those things we ought to have done (or doing those things we ought not have done). They might argue that the point of personal reflection and prayer is to seek amendment of life and endeavour to be a better person. Some might argue that structural sin (as seen in political corruption, abuse of power etc) are indications of failure to carry out God's will – whether conscious of his will or not. On the other hand some candidates might consider that sin has to belong to a much broader category than mere personal failure. They might, for example, consider Augustine's description of human nature and its powerful rebellious nature – even when well intentioned. They might argue 'failing' to act is too weak a term to describe evil or deeply malicious behaviour. They might consider a society which actively tortures, murders and silences those it finds undesirable is to be sinful at a different from merely failing to do good.	10	Use of material and ideas from Part 1 is entirely acceptable.
4	(a)		Candidates may begin by considering how the ideas of alienation and false consciousness have their roots in Marxism and have been used by liberation theologians to rethink their teaching on sin and justice. They might explain that alienation in Marxism refers to the way capitalist systems estrange both those who own the means of production and the worker who is no more than an 'appendage of the machine'. Alienation describes the dehumanised state in which there are no genuine human relationships. In liberation theology alienation offers a new way of understanding the notion of sin. Alienation might occur between the poor and the Church because the poor have no control of the religious means of production, they are not treated as subjects in their own right and are given no part in the moral and spiritual processes of religion. Religious alienation is a theme Jesus often touches on and the 'fossilised Church' as Boff terms it has alienated itself from the people by perpetuating an idea of church which has little to do with the situation the poor find themselves in.	25	Candidates must answer only **one** question from Part 2 Candidates may answer exclusively on Marx or liberation theology. Both are legitimate responses.

Question			Indicative Content	Marks	Guidance
			Candidates might then consider how false consciousness is used in Marxist/existential thought to describe the state where what a person or group believes to be true or real is in fact no more than a product of their minds or a wish fulfilment. They might explain that false consciousness is an important source of alienation. In liberation theology false consciousness is to be found in the belief that God has created the poor to be poor in this world only to be rewarded in the after-life. It suggests that justice is only an eschatological event when the biblical tradition teaches that justice is a state on earth when God's rule reverses society's order and the poor become the subjects of the Kingdom. Some might refer to the significance of conscientisation in the process of tackling false consciousness.		
	(b)		Some candidates might agree that poverty is the greatest source of alienation because without basic human physical needs the poor are dehumanised, despised and marginalised. They might refer to the central place that development now plays in many richer countries' policies. They might also argue that theologically poverty also describes a state where spiritual values and experience have been replaced by the basic desire to survive. On the other hand some candidates might argue that it is not poverty, as such, which is the source of alienation, but mindset. One can be poor and alienated or rich and alienated but equally a person could be poor but able to live a life which is morally and spiritually fulfilled. Some answers might refer to the way in which liberation theologians often use the word 'poor' as an example of authentic Christianity as expressed in the Beatitudes. Some candidates might conclude that it is not poverty which is the greatest source of alienation but secularism, capitalism, materialism etc.	10	Although it is hoped that candidates will consider theological responses to this question, the question invites any valid argument.

APPENDIX 1 – AS Levels of Response

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 • little relevant material • some concepts inaccurate • shows little knowledge of technical terms *a.c.i.q*	1–2	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification *v lit arg*
		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 *b att*	3–4	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted with little justification *b att*
		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 *sat att*	5–6	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified *sust/just*
		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 *g att*	7–8	a good attempt to sustain an argument • some effective use of evidence • some successful and clear analysis • considers more than one view point *g att*
		Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good		
Band	Mark /25	AO1	Mark /10	AO2
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 *vg/e att*	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 *vg/e att*
		Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good		