

Religious Studies

Advanced Subsidiary GCE

Unit **G575**: Developments in Christian Theology

Mark Scheme for June 2012

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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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Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – 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, e.g. 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 must not 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	Marks	Guidance
1	(a)	<p>Many candidates will focus on Calvin's distinctions between knowing God as creator and God as Redeemer. They might consider the view of natural theology that as God is creator and designer of the universe then his nature is 'mirrored' or reflected in the natural order of matter. They might refer to Calvin's argument that as God is an active deity then the world is also the theatre of his activities where he influences history and events generally and specifically. Knowledge of God can be as a result of reasoned observation or through a more general religious sense of the divine (<i>sensus divinitatis</i>).</p> <p>Candidates may then go on to point out some of the problems with natural theology. For example that a design argument can also suggest a malicious deity as well as a good one; that design may not lead to monotheism but to polytheism or pantheism; that design may be apparent not real; that an analogical design argument fails because a designer of an artefact is wholly different from the kind of designer required for a universe.</p> <p>Some candidates may then go on to discuss what it means to know God and that even if natural theology has some plausibility it will never allow humans to know God in sufficient terms for redemption. They might refer to Calvin's second notion of God that because of human sin, only revelation of God through Jesus Christ is sufficient for salvation. Some might refer to the Calvinist tradition with its emphasis on predestination and limited atonement. Some may refer to the Barth-Brunner debate. Some might conclude that this kind of Christian strong exclusivism undermines the universal loving nature of God.</p>	25	<p>Candidates must answer only one question from Part 1</p> <p>Although most candidates will use Calvin in their answer the question does not require this. Any legitimate answer may be credited (as suggested in the indicative content).</p>
	(b)	<p>Some candidates might begin by asserting that Calvin's <i>sensus divinitatis</i> is true as almost all human societies and cultures appear to have a sense of beauty whether it is art, music, architecture, literature and so on. They may conclude that whether people call this sense of the numinous, all people have knowledge of God.</p>	10	

Question		Indicative Content	Marks	Guidance
		<p>On the other hand candidates might argue that it is simply wrong to infer that being emotionally moved by a great poem is the same as knowing God. They might argue that human experience is only that – human experience. Furthermore they might argue that if all humans know God then it might be expected that humans would have a more unified sense of God's goodness and perhaps live their lives accordingly.</p> <p>Some might conclude that as the great world religions make different truth claims then it is clear that not all humans know God or else there would be no fundamental distinctions between religions.</p>		
2	(a)	<p>Candidates may begin by explaining why some theologians have made a distinction between the Jesus of history and the Christ of faith. The reasons might include the historical criteria necessary to consider Jesus in his historical setting tend to portray him as a teacher, rabbi, reformer, miracle-worker (as a healer or exorcist) rather than the divine Son of God. They might point out that faith claims about Jesus grew out of the earliest followers' experience especially as the result of the resurrection. The Christ of faith is therefore the basis on which Christians consider God to be revealed.</p> <p>Candidates may then go on to explain why Cone rejects this distinction. They might refer to Cone's dislike of white liberal protestant intellectualising of Jesus because it makes him socially acceptable to the 20th/21st century mind. Cone's argument is that the black Jesus – ie the experience of Jesus Christ which has formed the core of African-American religious worship and faith – reveals a God who sides with the oppressed which is intellectually awkward and embarrassing. Cone's point is that in Jesus' 'lynching' on the cross God is revealed as the one who fully participates in the human condition. This is why Jesus' blackness is both literal and symbolic: literal because he is a Jew who died at the hands of his oppressors and symbolic because it illustrates God acting against injustice in fulfilment of the covenant. The liberal protestant distinction produces two kinds of Jesus neither of which have much to do with authentic Christianity. Cone accuses white liberal theology of falling either into Docetism or Nestorianism.</p>	25	Candidates must answer only one question from Part 1

Question	Indicative Content	Marks	Guidance
(b)	<p>Some candidates might agree that what Jesus looked like is a trivial question. They might, for example, consider that Cone's over-emphasis on Jesus' colour not only alienates non-black people but also focuses too much on Jesus' physical appearance which is irrelevant compared to his teaching, death, resurrection and so on.</p> <p>On the other hand some might argue that although the Gospels don't describe what Jesus actually looked like, they do indicate that he was a man, that he lived under certain historical conditions and at a particular time and place which means that it is important to know what he 'looked like' in these terms. Some might refer to the conclusions of EP Sanders or the results of the old and new 'Quests' and argue that if Christianity is a historical religion (in so far as it locates itself in a particular event in world history) then knowing what Jesus looked like is important for Christians and non-Christians alike.</p>	10	Some may choose to tackle the question entirely from the perspective of the visual arts.
3	<p>(a)</p> <p>Candidates might approach this question in a number of different ways. Some might concentrate on the place of the Bible and its use in the second mediation as the place where the theology of action is processed by asking 'what does God will' in a specific situation. Some might refer to the role which the Bible plays in the process of conscientisation. They might refer to Friere's notion of pedagogy and bottom up approach to reading the Bible from the 'underside of history' and from the perspective of the poor so that true liberation and justice might be achieved.</p> <p>Some might explain the mechanics of the hermeneutical circle in the base community: the role of the exegete; the importance of experience; the dialectic of Bible and praxis.</p> <p>Some might choose to focus on liberation key texts and explain their importance. This might include: the Exodus (God hears the cry of his people and acts in history); the 8th century prophets (justice, exploitation, capitalism, false religion); Matthew 25, Luke 4 and eschatological fulfilment (judgement of those who act justly/unjustly, reversal, righteousness); reformation of religiosity (Cleansing the Temple); Jesus the liberator (types of liberation from social to personal sin).</p>	25	Candidates must answer only one question from Part 2

Question	Indicative Content	Marks	Guidance
(b)	<p>Some may agree that Marxism offers a system designed to tackle exploitation and considers justice in terms of enabling all humans to be part of the processes of production which is the primary source of human dignity. Candidates might argue that Marx was right to challenge all those ideologies which lead to servitude, notably capitalism and religion, and so to that end the Bible cannot be a source of justice, only false consciousness.</p> <p>On the other hand some may argue that although the Bible has no systematic agenda, justice is one of its most novel and significant contributions towards making the world a fairer place. They might argue that the biblical view of justice is not just about distribution of wealth or ownership of production but also human relationships in terms of love, mercy and forgiveness. They might consider that these are not factors considered in Marx's economically focused system.</p>	10	
4	<p>(a)</p> <p>Candidates might begin by outlining briefly the historical reasons why base communities emerged in the late 1950s. These might include: the lack of priests to serve dispersed communities; the practical necessities of dealing with localised social and spiritual problems; the rise of protestant churches and house-group style of meeting and worship; Marxist/communist base communities which offered revolutionary and immediate solutions. Finally some might refer to the shift in emphasis of Vatican 2 to include the laity as part of what <i>Lumen Gentium</i> termed the 'pilgrim church'. Candidates might describe the weekly work of a CEB and the <i>revisio de vida</i> using the see-judge-act method.</p> <p>The theological justification for base communities might then build on what has been outlined so far by explaining that theologians saw in the CEBs a reformation of the church at grass roots level in accordance with the early Church vision of a church made up of people meeting as equals and sharing resources and insights amongst each 'as each had need' (Acts 4:35). CEBs also epitomise the vision of church as a gathering of baptised Christians in whom there is 'neither Jew nor Gentile...male nor female,' (Galatians 3:27-28) and where the Church is not an abstract eschatological authoritarian idea but the new Jerusalem on earth (Revelation 21). The CEBs are, to use Boff's phrase, not a utopia but a topos which challenge the mind-body dualism of the secular world.</p>	25	Candidates must answer only one question from Part 2

Question	Indicative Content	Marks	Guidance
(b)	<p>Some might agree that all theologies of liberation are by definition radical and seek to challenge and subvert the secular as a means of establishing the Kingdom of God on earth. They might argue that even the Church is at fault here because it has frequently presented the Kingdom as an otherworldly, post-mortem, eschatological event in the future when what Jesus clearly intended was to subvert every aspect of society.</p> <p>Some candidates might give examples from a theology of liberation they have studied such as queer, gay, African, dalit etc. In each case they will need to show how these theologies are designed to shift consciousness and reverse existing social values.</p> <p>Other candidates might argue that it is not an aim of liberation theology to be subversive. They might refer to Jesus' own life, that he came 'not to destroy but to fulfil' and that his Cleansing of the Temple was not intended to destroy Jewish society but to reform. They might conclude that all the various kinds of liberation theologies are indeed to 'put down the mighty from their thrones' but are in the end conservative supporters of democracy, not anarchy.</p>	10	

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 <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>	1–2	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>L1</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>L2</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>L2</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>L3</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>L3</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>L4</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>L4</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>L5</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>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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