

# Religious Studies

Advanced GCE

Unit **G585**: 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.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

## 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.

\* 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	Marks	Guidance
1	<p><b>AO1</b> Candidates may begin by outlining the central aims and methods of Smart's analysis of religion. Smart's starting point is not whether religion is true or false but to describe its essential characteristics as a significant aspect of human experience, or what he calls the 'invisible world'.</p> <p>Candidates might discuss the problem of the elusiveness of religion. They might refer to Smart's analogy with painting in which a single colour can appear in several paintings but in such different contexts and settings that it appears quite different. This leads to Smart's central methodological tenet which is that religions should be judged and analysed on their own terms and not by comparison with each other. In other words Smart establishes the discipline of religious studies and is critical (even hostile) of theology.</p> <p>Some might discuss Smart's phenomenological approach to religion as participation and 'evocation' not 'flatly' empirical.</p> <p>Many candidates will focus on his six 'dimensions' and the central part played by the 'experiential' dimension as the key dimension which differentiates religion from secular experience; this is the 'focus' as he calls it.</p> <p>Some may go on to consider Smart's focus on the mystical and numinous as the fundamentally important religious dimension of all authentic religions.</p> <p><b>AO2</b> Some may argue that the great strength of Smart's analysis of religion is that unlike Feuerbach, for example, Smart is not just looking at the Judeo-Christian tradition but at all the great religious traditions of the world. His attempt to focus on a particular human experience objectively and scientifically offers a far better understanding of religion than Feuerbach's more theoretical and quasi-psychological analysis.</p> <p>Some may agree that the phenomenological approach is more likely to tell us about the nature of a religion than a biased theological starting point.</p>	35	Candidates must answer only <b>one</b> question from Part 1

Question	Indicative Content	Marks	Guidance
	<p>On the other hand many argue that Smart's approach lacks a sound philosophical basis. His phenomenology lacks the rigour of Husserl and his judgement that the mystical/numinous experience is the <i>essential</i> religious dimension means that Smart does make value judgements about religions – especially the superiority of monotheism over polytheism.</p> <p>Some might conclude that despite his dislike of theology, Smart does in fact judge religions which have a better thought out doctrinal system as being more advanced; the place of the neutral observer of religion is not possible or even desirable.</p>		
2	<p><b>AO1</b> Some candidates might begin with setting out the aims of Hick's pluralist theology of religion. They might explain how noumenal reality (the Real or <i>an Sich</i>) is the basis of all the great religions but particularised phenomenally through the doctrines and specific language of each religion as it developed in its own historical context.</p> <p>Some might explain how Hick justifies this claim using Kant, religious experience and Wittgenstein.</p> <p>Candidates may then go on to explain that Hick's plural view of religions can only occur through a theological 'Copernican' revolution which entails revising certain doctrines in each religion which have falsely objectified phenomenal claims. In the case of Christianity this is the claim that Jesus Christ is the actual incarnation of God. Hick argues both in the <i>Myth of God Incarnate</i> and in the <i>Metaphor of God Incarnate</i> that very early Christians never claimed that Jesus was actually God but rather an expression of God's love. The terms 'Son of God' and 'Word' were intended to convey something of his God-consciousness. Some might go on to explain the doctrine of the Trinity and the Person of Christ increasingly presented Jesus' divinity in ontological terms. While Christians continue to persist in this belief, then a pluralist paradigm will be impossible. Following Bultmann, Hick argues that the myths need to be stripped away to return to their original moment to present Jesus as a 'gift to the world' – one of many great souled people – who revealed another aspect of the Real.</p>	35	Candidates must answer only <b>one</b> question from Part 1

Question	Indicative Content	Marks	Guidance
	<p><b>AO2</b> Some might agree that the chief stumbling block between Christianity and other religions is the objective divinity of Christ. They might agree with Hick and others that Jesus never claimed to be God and those parts of the New Testament which place on his lips more extravagant claims do so at a later date based on reflection and not on historical reality. They might indicate that seeing Jesus as a great teacher would make him acceptable to Jews and Muslims – or maybe Buddhists.</p> <p>Others might argue that Hick’s argument is far too radical. They might consider that the basis of Christianity is its claim in the historical particularity of the Christ event and that demythologised version of this would demolish its essential tenets. Candidates might argue that reconciliation may work better with Rahner’s anonymous Christianity which preserves the integrity of the incarnation.</p>		
3	<p><b>AO1</b> Candidates might begin by outlining the origins of womanism as a reaction to the misogynism of black men, racism, poverty and classism. They might refer to Alice Walker’s use of the term to describe the defiant but not strident attitude of many black women’s attempts to survive and nurture their families.</p> <p>Some might go on to explain that womanism is critical of feminism which is perceived to be the province of white middle class women who are more concerned for themselves than their families and even husbands. Womanism has a strong sense of the spiritual dimension of life which is seen to underpin all human relationships.</p> <p>Some might refer to Walker’s <i>Color Purple</i> as a source of examples and the place of the Spirit as unseen force which is everywhere – but not as the patriarchal God of black and white men.</p> <p>Some may go on to analyse the story of Hagar which for many black women expresses their condition and inspires them to tackle sexism and racism. They might point out that Hagar is a foreigner (an Egyptian) oppressed sexually (by becoming a surrogate for Abraham and Sarah) and abused as a servant.</p>	35	Candidates must answer only <b>one</b> question from Part 2

Question	Indicative Content	Marks	Guidance
	<p>They might use Dolores Williams' influential analysis <i>Sisters in the Wilderness</i> to show how the story has encouraged black women to abandon the exodus paradigm, popular with many (male) liberation theologians, and use a wilderness model which encourages women to cope with their existing circumstance rather than the escapism inherent in exodus.</p> <p><b>AO2</b> Discussion here can be wide-ranging. Some may choose to contrast womanism with secular movements as being more effective. They might for example consider that racism is better tackled through race relations policies, legislation, affirmative action and so on. They might argue that womanism is too passive and conservative. The wilderness model is about survival and fails to tackle the root problems of either sexism or racism.</p> <p>Finally some might argue that Christianity tends to foster patriarchal and hierarchical views of society and that womanist spirituality recognises this by offering a radical different notion of God than the Trinitarian God of normative Christianity.</p> <p>On the other hand candidates might argue that womanism's inclusiveness and non-judgemental spirituality is better suited to modern Western societies which dislike strident movements. They might argue that the womanist view of Jesus – often presented in a quite metrosexual way – as the inclusive upholder of family in its widest sense offers a better basis for race relations and integrated society than a secular set of reforms imposed through legislation.</p>		

Question	Indicative Content	Marks	Guidance
4	<p><b>AO1</b> There are many possible ways of tackling this question. Tradition can be taken to refer to the Bible (Old and New Testaments), to Augustine, to Luther and to <i>Mulieris Dignitatem</i> – all of which are mentioned in the specification as representing the Christian tradition. Candidates may refer to as many aspects as they wish or they may choose to focus on one area.</p> <p>Some may choose to focus on the Bible. They might explain that women are presented in a number of different ways and that scholars have found various ways of explaining key texts. Examples might focus on the ‘texts of terror’ from the Old Testament, Ruth, Jezebel, Mary and Martha, Samaritan woman at the well, Paul’s letters and so on.</p> <p>Some may choose to discuss Augustine or Luther. As Luther is nominated in the A2 specification, candidates may consider Luther’s ambiguous presentation of women torn between the ‘headship’ argument and Jesus’ special treatment of women. They might consider Luther’s companionate view of marriage (and his criticisms of Augustine on celibacy) but recognise that Luther considered Eve’s fall to place women an ontological step below men as primogenitor.</p> <p>Some may focus on the Apostolic Letter <i>Mulieris Dignitatem</i> (1988) and the ‘equal but different’ argument presented by the Roman Catholic Church. They might explain that the outlook of the Letter is similar to that of conservative protestant Christians however the focus of the argument is on Mary as ‘theotokos’ and ‘mother of the living’ which venerates all women as child-bearers, mothers and primary source of nurture in the family. As the Letter says: ‘Motherhood implies from the beginning a special openness to the new person: and this is precisely the woman’s “part.”’</p> <p><b>AO2</b> Candidates may begin by questioning what is meant by ‘respect’. They might take it to mean acknowledgement of women as persons regardless of gender – but this could be construed to undermine the identity of women as women. These two strands might provide the basis for analysis.</p>	35	Candidates must answer only <b>one</b> question from Part 2

Question	Indicative Content	Marks	Guidance
	<p>For example some might argue that although the Bible often recounts moments when women are treated terribly, these stories are told because of their redemptive effects on the reader (Trible's point) who sees the sacrifice made by women in the establishment of God's reign. They might use Fiorenza's analysis to explain that early Christianity was radical in its treatment of women but the 'tradition' as it later evolved defaulted to a patriarchy of 'difference'.</p> <p>Others might consider that Luther's attempts to treat women with respect were well-intentioned but the strength of tradition failed to allow him to follow through the logic of his argument. They might conclude that it isn't Christianity which is sexist but rather its interpreters.</p> <p>Some might argue that texts, such as <i>Mulieris Dignitatem</i>, do attempt to recognise the uniqueness of women qua woman/mothers but in a very limited sense. The Letter reinforces women as the passive principle, not as women acting in society at large.</p>		

## APPENDIX 1 – A2 LEVELS OF RESPONSE

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