

Religious Studies

Advanced Subsidiary GCE

Unit **G575**: Developments in Christian Theology

Mark Scheme for January 2013

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2013

Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 eg 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.

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	Mark	Guidance
1	(a)	<p>Candidates may wish to explain briefly that knowledge of God as creator is in theory sufficient for salvation in so far as we are able through conscience, scripture and the <i>sensus divinitatis</i> to come to know God.</p> <p>Candidates may then explain that 'if Adam had remained upright' then all would have been well but because of the Fall true knowledge of God is marred, especially in relationship to his grace.</p> <p>The second aspect of the two-fold knowledge of God is through Christ the Mediator. Christ is the mirror through the principle of accommodation that enables the infinite nature of God to be known by finite minds.</p> <p>Calvin presents Christ as the Mediator of grace where humans are offered the opportunity of regeneration. Candidates may go on to explain that regeneration must also be Trinitarian – Father who calls the prophets of the Old Testament; as Son who mediates God's promises; as Holy Spirit who continues to inspire.</p>	25	
	(b)	<p>Some might argue that all forms of revealed theology suffer from the problem of irrationality. So, claiming that God revealed himself specifically in the person of Christ may be sufficient at the level of faith, but not at the level of reason.</p> <p>Others might argue that that there are many things we believe based on trust and what makes sense to us. A basic belief in God who loves humanity and who in the person of Jesus Christ sets an example of how to live a sacrificial life is not one that can be proved any more than it can be demonstrated beyond doubt that I am a thinking independent person. Some may refer to Alvin Plantinga in their answers but this is not necessary to score marks.</p>	10	

Question	Indicative Content	Mark	Guidance
2 (a)	<p>Some candidates might set the scene for Aquinas' teaching on God and creation by explaining his use of Aristotle's four causes.</p> <p>They might go on to explain how Aquinas used Genesis 1–2 and in particular the notion of <i>ex nihilo</i> to describe a universe that is solely the result of God as first and final cause of all matter. Aquinas modified Aristotle in several significant ways. Firstly that as God is pure actuality unlike all other matter, where there is a potential difference between <i>ens</i> and <i>esse</i> God's nature is 'simple'; he has no parts and no dimension. Secondly as God is love, all matter is not only attracted to him but God is the efficient and active cause of all things.</p> <p>Candidates might then go onto explain the principle of the <i>actus purus</i>. God continually produces, orders and preserves matter.</p> <p>Finally some candidates may wish to go further and explain the difference between primary and secondary causation. God as primary cause is the first and final cause of all matter – everything is the result of God's continual creation. God as secondary cause acts indirectly through other causal powers (angels, humans etc).</p>	25	
(b)	<p>Some candidates might argue that as no one can ever understand the universe, let alone whether it has a purpose or not, the inclusion of God is unnecessary. They might argue that God has only ever been included as an idea when human rationality has been unable to explain physical phenomena (the 'God of gaps' argument). They might argue that evolution is blind and that its purpose is merely to reproduce.</p>	10	

Question		Indicative Content	Mark	Guidance
		<p>On the other hand some might argue that human views of existence are about more than reproduction. Human consciousness gives rise to complex societies, appreciation of art, music and beauty. This makes more sense if God is the <i>telos</i> of creation.</p> <p>Some may wish to discuss the chance/necessity debate and whether God is a necessary condition of the universe.</p>		
3	(a)	<p>Candidates might explain that the phrase 'Jesus the liberator' is intended to locate Jesus in history and avoid turning Jesus into a principle or timeless figure. Historically Jesus sided with the poor, the marginalised and the 'underside of history'.</p> <p>Candidates might wish to give examples of Jesus' life involved with praxis and political conflict. They might explore why, for some, the phrase aligns Jesus with the Zealot movement. Jesus was seen as a political agitator who was critical of Roman and Jewish authorities. Some might refer to the Cleansing of the Temple and the Feeding of the 5000.</p> <p>Some might refer to Gutierrez's argument that although Jesus was conscious of his political role, he was careful not to become a Zealot. The messianic secret developed because of Jesus' reluctance to be seen only in the role of political liberator.</p> <p>As a revolutionary prophet Jesus' role may also be linked back to the 8th century prophets. Some might refer to Jesus' manifesto (Luke 4:18-21) which links social, moral, religious and spiritual forms of liberation.</p> <p>Some candidates may provide all their examples from James Cone; this is entirely acceptable.</p>	25	

Question	Indicative Content	Mark	Guidance
(b)	<p>Some might argue that sin should be understood in political and sociological terms. The contribution of Marxist historical materialism is that sin should be seen structurally (infrastructurally/super-structurally) – the very beliefs of society which affect how everyone values and treats others. Liberation theologians argue that this collective form of sin as alienation can only be tackled by dealing with the socio-economical conditions which have led to this state of affairs.</p> <p>On the other hand others may argue that if sin is only political, then personal faith in Jesus' death and atonement for sin is greatly reduced. Sin in personal terms requires introspection, repentance and awareness of God's will. Without this Christianity becomes another political ideology. Some might refer to the criticisms of the <i>Instruction</i> along these lines.</p>	10	
4	(a) <p>Orthodoxy means right teaching and orthopraxis means right action. Candidates might begin by referring to the birth of liberation theology at Medellin. Here the traditional teaching of the Church was set against the modernising aims of Vatican II. The teaching of the Church has always been concerned for the poor, marginalised and oppressed but the liberation theologians argued that Vatican II had failed to analyse poverty sufficiently in sociological and theological terms.</p> <p>At its most basic orthopraxis means siding with the poor against injustice. First Act praxis is not concerned with theology but rather with people and their condition. Matthew 25 is often cited in this context.</p> <p>Second Act praxis illustrates the dialectical relationship between teaching and action, especially in the second mediation where the Bible and the teaching of the Church inform action.</p>	25	

Question	Indicative Content	Mark	Guidance
	Some candidates might refer to the way orthodoxy and orthopraxis operate in the base communities.		
(b)	<p>Some candidates might begin by considering the historical context which gave birth to liberation theology. They might argue that since the fall of the Berlin Wall in 1989, communism has lost its place in the world and the success of capitalism has crushed the optimism of liberation theology to transform society at grass-roots level. Liberation has no future because the movement itself has lost its radical edge (many theologians claim that they never engaged with Marxism even from the start).</p> <p>On the other hand some candidates might consider liberation to have a future because it has adapted to the needs of those marginalised in India (dalits), Africa (black African theology), Europe (feminism, gay).</p> <p>Others might agree with scholars (eg Petrella) that liberation theologians should be questioning certain forms of capitalism and reviving spirituality and applying a hermeneutic of suspicion to the prevailing 'endism' which has stagnated the Church and society.</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				

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2013

