

**GCE**

**Religious Studies**

Unit **G575**: Developments in Christian Theology

Advanced Subsidiary GCE

**Mark Scheme for June 2014**

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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.

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

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## Annotations

| Annotation  | Meaning   |
|---|---|
|  | Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response. |
|  | 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.

**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.

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## MARK SCHEME

Candidates must answer only **one** question from Part 1 and **one** question from Part 2

| Question | Indicative Content  | Marks | Guidance  |
|----------|---|-------|---|
| 1a       | <p>Candidates might begin by considering the effects of the Fall on the human condition. Whereas before the Fall humans lived in harmony with nature, God and with one another, the Fall ruptured these relationships. The cause of the rupture, Augustine argues, is the rebellious will. The rebellious will preceded the rebellious act. Whereas before the Fall the will was driven by <i>caritas</i> (generous love), it is now selfish and egoistical (<i>cupiditas</i>). The soul/will is weak and divided.</p> <p>Concupiscence is the manifestation of the rebellious will in all areas of human existence where lust for food, sex and power are manifest. It is passed on from generation to generation through sexual intercourse. Whereas, for example, Adam and Eve lived as friends in Eden and were able to have sex without lust, the will now is distorted and weakened and unable to control the desires of the body.</p> <p>Some might refer to Augustine's personification of self-restraint in his vision of Lady Continence (<i>Confessions</i> 8) and her battle with concupiscence. Some might explain how Augustine's ambivalent attitude to friendship led him to conclude that even true friendship with people of one's own sex might never be possible.</p> | 25    | <b>Explain Augustine's teaching on sin and concupiscence.</b> |
| 1b       | <p>Some might argue that the question is essentially meaningless. Humans are neither good nor bad but create their environment and their relationships according to the time and circumstances they find themselves in. Some might refer to existentialist writers such as Sartre to support this view: humans are born with no prior nature (good or bad) but 'invent' their own paths.</p>  | 10    | <b>Assess the view that humans are essentially good.</b>      |

| Question | Indicative Content   | Marks | Guidance  |
|----------|--|-------|---|
|          | <p>On the other hand, even the existentialists acknowledge that some actions lack authenticity and are the result of 'bad faith'. This suggests that humans do things which are not good for themselves. Kant, for example, considered that we have a good will which, when exercised rationally, acts for the greatest good. Properly trained the good will is clearly the way in which all humans would want to live their lives.</p> <p>Others might side with Augustine. Humans are essentially good but the good will has become distorted and is only redeemable through God's grace.</p>  |       |   |
| 2a       | <p>Candidates might begin by explaining that Christians have very different ways of understanding what is meant by authority of scripture because some regard the 'author' as God and others humans.</p> <p>For fundamentalist Christians God's Holy Spirit is the author of the Bible who reveals God's Word to certain humans who are then inspired to write. As the Chicago Statement concludes, 'Scripture is without error or fault.' Fundamentalists, therefore, rate Scripture over science where there is conflict between the two and have various means of explaining apparent contradictions between biblical passages (e.g. the ascension in Luke 24 and Acts 1).</p> <p>Conservative Christian theologians consider scripture to be inspired by God but argue that religious language must by nature be strongly allegorical. If it is read literally it will be badly misunderstood. Conservatives suggest that God's revelation evolves and develops so the Bible reflects different responses to God's revelation.</p> <p>Finally some might explain that a 'liberal' response to the authority of the Bible covers all those who place the emphasis on the human religious/existential response to God.</p> | 25    | <p><b>Explain why Christians disagree about the inspiration and authority of the Bible.</b></p> |

| Question | Indicative Content  | Marks | Guidance   |
|----------|---|-------|--|
|          | Candidates might refer here to Schleiermacher, Bultmann, Ricoeur etc. The Bible has authority because of its place in the Christian tradition and its continued ability to inspire.   |       |  |
| 2b       | <p>Some might agree that as the Bible was written some considerable time ago in historical and cultural situations very different from our own, it therefore has no authority to determine how we should think or behave today. Dawkins and the 'new atheists' go so far as to claim that the Bible is a source of abuse and is dangerous morality from a bygone era.</p> <p>On the other hand, some might develop Ricoeur's notion that the historical setting for the Bible is largely irrelevant. As the author of the text is irrelevant the reader must have a 'willingness to listen' and to suspend the present and enter into the world of the text. In his way the reader and text enter into an interrogation of each other. In fact it is because it was written at a time very different from our own that it can 'announce' (Ricoeur) ideas which a contemporary text might be unable to do.</p> | 10    | <b>'The Bible has no authority; it is far too out of date.'</b><br><b>Discuss.</b> |
| 3a       | <p>Candidates might begin by considering the purpose of base communities which developed as a perceived failure of the Church in Latin America to offer pastoral and practical help to communities where the parish priest was unable to be present. The 'catechist' or 'lay deacon' was appointed to carry out some of the functions of the priest with a small number of people who formed themselves into a self-help group.</p> <p>The organisation of these groups is based on the three mediations (seeing-judging-acting) and in the weekly <i>revisio de vida</i>. Candidates might give examples of typical work done by the communities.</p>  | 25    | <b>Explain the organisation, purpose and theology of base communities.</b>         |

| Question | Indicative Content   | Marks | Guidance   |
|----------|--|-------|--|
|          | <p>Theologically the base community is justified as an embodiment of the principle that theology should emerge from the poor and the material conditions of oppression. They also reflect Jesus' command to form communities of 'friends' not based on 'master-slave' relationships and seen clearly in Acts 4 where the first Christians shared all with each other. Finally, some will refer to the 'new Jerusalem' (Revelation 21) model where God's kingdom is established on earth not in heaven.</p>   |       |  |
| 3b       | <p>Candidates will probably point out that the number of base communities has declined in Latin America. This might be because Latin America as a whole has become more democratic and therefore base communities are less relevant. It might also be that they have not been as effective as was hoped.</p> <p>Some might argue that it is because base communities have created a whole generation of animators who have become local leaders that they have ironically lost out. This, coupled with conservative bishops, have caused further decline.</p> <p>However, others might argue that where there has been Church support base communities are still very much needed by the people and continue to act as a model whereby people are empowered to bring about change and create ecclesial communities which offer support and spiritual solidarity.</p> | 10    | <b>To what extent have base communities failed?</b>                                    |
| 4a       | <p>Candidates may choose from a range of possible liberative theologies which might include: black theology (north America); black African theology (South Africa); dalit theology (India); mujerista (Latin America); feminist theology; womanist theology; gay liberation theology.</p> <p>Candidates should explain the historical setting and 'irruption' of the theology; main themes such as the causes and reasons for alienation and exploitation; the process of change; conscientisation and praxis; key biblical texts and unique ideas of that particular theology.</p>  | 25    | <b>Explain the ideas and purpose of one non-Latin American theology of liberation.</b> |

| Question | Indicative Content   | Marks | Guidance  |
|----------|--|-------|---|
| 4b       | <p>The question has in mind the criticisms developed in the Catholic <i>Instruction on Certain Aspects of the 'Theology of Liberation'</i> (<i>Libertatis Nuntius</i>). Candidates might therefore discuss whether liberation theology is too reductionist by emphasising the sociological and material notions of sin at the expense of the personal and spiritual. They might agree that it has turned the kingdom of God into a political condition not a spiritual; they might consider that it is too exclusively on the side of the poor.</p> <p>On the other hand, they might argue that the ideas of liberation theology have been absorbed into mainstream Catholic social theology. Praxis, preferential option, suspicion of development and even the term 'liberation' are widely used. Therefore the Church was wrong to be suspicious of the more moderate aspects of liberation theology.</p> | 10    | <p><b>'The Roman Catholic Church was quite wrong to be suspicious of liberation theology.'</b> Discuss.</p> |

## 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"> <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>  | 1–2      | 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 |          |   |          |   |
| 2   | 6–10     | 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> | 3–4      | 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         |          |   |          |   |
| 3   | 11–15    | 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>  | 5–6      | 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         |          |   |          |   |
| 4   | 16–20    | 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>  | 7–8      | a good attempt at using evidence to sustain an argument <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                 |          |   |          |   |
| 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"> <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>  | 9–10     | A very good/excellent attempt to sustain an argument <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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