

Religious Studies

Advanced GCE

Unit **G585**: Developments in Christian Theology

Mark Scheme for January 2012

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, OCR Nationals, 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 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

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.

Subject-specific Marking Instructions**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.

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.

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 follow the separate instructions about annotation of scripts; remember that 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.

*

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>AO1</p> <p>Candidates may begin by outlining some of Cupitt's main ideas. They might for example explain how Cupitt views religion as a human response to the world and delights in its endless creative possibilities. This experience is reinforced by his use of Kierkegaard's notion of 'subjectivity' and authentic existence as an artistic process – as he says: 'Through human creativity guided by the Christian religious ideal, the world is to be wholly humanised, and all Nature turned into art.'</p> <p>Candidates might also refer to the use Cupitt makes of Buddhism especially its teaching on impermanence, lack of an essential self, its lack of transcendent value and what he calls 'disinterestedness'. Traditional views of salvation are really the therapeutic processes of change in which the individual copes and flourishes in an ever changing world.</p> <p>Some may explain Cupitt's debt to Nietzsche and in particular his ideas of 'resentiment', 'death of God', 'joyful wisdom', 'master morality' – all summed up in Cupitt's own ideas of 'solarity'.</p> <p>AO2</p> <p>Some may argue that the strength of Cupitt's approach to religion is that it reinvigorates the ancient myths which rational modernity has made more and more untenable. They might argue that his post-modern non-realist approach enables Christians (and others) to enjoy the poetic/artistic dynamic of tradition without having to destroy the power of its metaphors which a realist rationalism inevitably requires. Finally they might agree that the great strength of Cupitt's view of religion is that it places humans in the world and not on some fanciful journey outside it.</p> <p>On the other hand some candidates may consider that Cupitt's non-realism undermines the very heart of what religion and in particular Christianity consider to be vital: the existence of a transcendent God who is the source of existence and with whom humans can have a personal relationship, spiritually and morally. They might consider that even if we do live in a post-modern world, this does not necessarily lead to non-realism. They might argue that post-modern suspicion of reductionism makes it more reasonable to believe in the power of the religious narratives and the human-divine dimension which these depict.</p>	35	<p>Candidates must answer only one question from Part 1</p> <p>Candidates might also discuss the strengths and weaknesses of the apophatic tradition.</p>

Question	Indicative Content	Marks	Guidance
2	<p>AO1</p> <p>Most candidates may wish to begin by explaining what theological inclusivism means in its broadest sense which is: although Jesus Christ is the normative means of salvation God's grace is not restricted to those non-Christians who may still seek God's salvation, although not explicitly in Christian terms.</p> <p>Some might outline the position expressed in the Church of England's <i>The Mystery of Salvation</i>. They might explain that 'exclusivism' was never part of very early Christianity and that exclusivist claims expressed in the New Testament, especially in John's Gospel, were really the result of Jewish-Christian sociological tensions over who better preserved the Abrahamic covenant rather than the exclusiveness of Jesus' divinity. Jesus' example and teaching (notably Matthew 25) depict an inclusive God of love not one who elects through predestination a few into the Kingdom.</p> <p>Others may choose to focus on Rahner's 'anonymous Christianity'. They might focus on his use of Acts 17 and Paul's address to the Athenians where general revelation is a necessary condition for salvation and can be accessed by all people of good will. They might outline Rahner's teaching that as Grace was accessible historically before the advent of Christ, then it follows that this is still true for cultures which are not Christian today. Candidates might outline his teaching on the <i>votum ecclesiae</i> that as the Church is also an eschatological entity and not only an earthly phenomenon, non-Christians can still be participant in it (as the invisible Church). The Church is not an 'exclusive community'.</p> <p>Some candidates may argue that <i>Dominus Iesus</i> offers an inclusive theology because the Church does not deny that other religions may contain 'rays' of truth.</p> <p>AO2</p> <p>Candidates may wish to focus on what the 'fundamental' element of inclusivism is and whether this is sufficiently unsatisfactory conclude that this theology 'flawed'. Those candidates who merely summarise pluralism and exclusivism cannot therefore earn high marks.</p> <p>Some might focus on the problems with contextualising the New Testament.</p>	35	Candidates must answer only one question from Part 1

Question	Indicative Content	Marks	Guidance
	<p>They might argue that even if Christianity emerged from its Jewish roots it does not follow that Jesus' claims to be the 'way' are rhetorical but are in fact truth claims. Candidates might argue that the whole of Christianity is predicated on the uniqueness of the Christ-event and therefore any theology which fails to uphold this is 'fundamentally flawed'.</p> <p>A similar line of thought might also be applied to Rahner's theology that being an anonymous Christian effectively makes the unique status of Jesus invisible. It might be argued that salvation is not possible unless making a conscious affirmation Christ's atoning death. Some might refer to the argument as outlined in <i>Dominus Iesus</i>.</p> <p>On the other hand, candidates might consider that salvation need not be limited to an explicit belief in a historical moment but rather to a broader existential commitment (knowingly or otherwise) to God's grace. Some might find in Rahner's use of Heidegger a robust philosophical as well as spiritual defence of inclusivism which rebuts the essay title.</p>		
3	<p>AO1</p> <p>There are many possible approaches to this essay. Candidates may choose to look at secular feminists in some or all of liberal, reconstructionist and radical approaches.</p> <p>Secular liberal feminism might include Harriet Taylor and Betty Friedan and the emphasis on equality of rights, welfare, autonomy of choice and so on. Secular reconstructionist feminism might focus on the problems of power structures, mindset consciousness and unconscious prejudices which must be tackled first if women are to be released from deeply-engrained societal patriarchy. Secular radical feminism might view the differing attitudes to body and reproduction (eg Mary O'Brien and Shulamith Firestone) and the spirituality of the post-Christian feminists (Daly and Hampson).</p> <p>In each case candidates will probably consider the theological response to secular feminism. They might for example show how from a liberal point of view Jesus challenged the patriarchal taboos of his time and gathered a large following of women who presumably considered his teaching on the Kingdom of God to offer spiritual as well as political freedom. Some might argue that reconstructionist theologians have revealed a much richer and broader form of Christianity than is sometimes realised – from the wisdom/logos tradition through to the dynamic of the Trinity to the mystical spirituality of Julian of Norwich and others. Finally some may focus on radical feminist</p>	35	Candidates must answer only one question from Part 2

Question	Indicative Content	Marks	Guidance
	<p>theology and whilst acknowledging that for some Christians spirituality is fundamentally patriarchal, for others the incarnation re-awakens the significance of human embodiment especially in the woman's unique ability as mother to give life.</p> <p>AO2</p> <p>Candidates may wish to begin by considering what 'genuine liberation' means. Amongst secular feminists there is almost universal suspicion of religion and in particular Christianity which is regarded as a pernicious patriarchal tool for power. Liberation, therefore, means freedom from religion as well as other irrational ways of thinking and acting.</p> <p>On the other hand candidates may consider that secularism, by definition, only addresses the political/emotional aspects of being human and fails to take spirituality seriously. Candidates might consider this to be a serious defect and therefore genuine liberation can only occur if and only if this aspect of human (and female) existence is incorporated fully.</p>		
4	<p>AO1</p> <p>Candidates might begin by saying that body, difference and androgyny are some of the major issues associated with radical feminism. Amongst secular feminists these issues are hotly debated and there is little consensus whether being female (or male for that matter) in terms of being able to bear children or hormonal difference suggest that women are fundamentally different from men or whether women and men are essentially the same sharing both male and female characteristics. Some might consider Virginia Woolf's metaphor that women have viewed themselves from the perspective of men as mirrors or 'looking glasses' of the male ego rather than from the perspective of their own independent existence.</p> <p>Some may then choose to continue the looking glass metaphor with an outline of Mary Daly's philosophy and 'theology'. They might refer to Daly's idea that in order to reclaim her body a women needs to seek the 'will to power' through reclaiming body language and 'exorcising' phallogocentric meaning. By considering how the male has devalued society through his aggressive 'apollonian' values he has created an unwholly trinity of rape, war and genocide ('gynocide'). Daly's argument is that for the foreseeable future women need to reinvent themselves separately from men because too many feminists have done little more than tinker with male values. For example the term androgyny has become so confused that for some it has created a new kind of male-female creature, whilst for</p>	35	Candidates must answer only one question from Part 2

Question	Indicative Content	Marks	Guidance
	<p>others it has desexed women. Likewise abortion is not a symbol of women's freedom to control their bodies but capitulation to an androcentric society which regards abortion as an easy solution to a problem.</p> <p>Some might refer to Elaine Pagel's use of gnostic Christianity as an example of a radical movement where God as the 'First Principle' of the universe embodies male/female characteristics reflected in the Mary/Jesus relationship.</p> <p>AO2</p> <p>Some candidates might choose to agree with Daly that only a post-Christian radical theology can respond to the issues of body and difference. They might concur that although spirituality is part of the liberated society envisaged by Daly, women will not find this in the Christian tradition. The Christian God will always mirror the male ego.</p> <p>Others might argue that Daly's conclusion actually shows that Christian theology is unable to respond to feminist debates about body and difference. However they might continue by suggesting that Daly is wrong in her analysis. They might argue body difference is epitomised in the language of the Trinity or in the alternative Gnostic tradition.</p> <p>Whether theology can be 'satisfactory' will depend on a candidate's view of body, difference and androgyny.</p>		

APPENDIX 1 – A2 LEVELS OF RESPONSE – G581–G589

Band	Mark /21	AO1	Mark /14	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 <i>a.c.i.q</i>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <i>v lit arg</i>
Communication: often unclear or disorganised; can be difficult to – understand; spelling, punctuation and grammar may be inadequate				
2	6–9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <i>b att</i>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification <i>b att</i>
Communication: some clarity and organisation; easy to follow in parts – spelling, punctuation and grammar may be inadequate				
3	10–13	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 <i>sat att</i>	7–8	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 <i>sust/just</i>
Communication: some clarity and organisation; easy to follow in parts – spelling, punctuation and grammar may be inadequate				
4	14–17	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 <i>g att</i>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <i>g att</i>
Communication: generally clear and organised; can be understood as a whole – spelling, punctuation and grammar good				
Band	Mark /21	AO1	Mark /14	AO2
5	18–21	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 <i>vg/e att</i>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <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 <i>vg/e att</i>
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 2012

