

Religious Studies

Advanced Subsidiary GCE

Unit **G575**: Developments in Christian Theology

Mark Scheme for January 2011

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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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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.

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.

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.

AS LEVELS OF RESPONSE – G571-G579

Band	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. a.c.i.q	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. v lit arg
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. b att	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. b att
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. sat att	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. sust / just
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. g att	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. g att
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. vg/e att	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 vg/e att
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

Part 1

Answer **one** question from this part.

- 1 (a) **Explain the relationship of eisegesis and exegesis in biblical hermeneutics.** [25]

Candidates might begin by explaining that eisegesis literally means to read into a text and exegesis means to read out of a text.

Candidates might explain that there are various levels of exegesis. Some approach the Bible in a very literal way and consider that its truth can simply be extracted from it by reading it carefully and with historical knowledge of the incidents a passage is referring to. Others approach the Bible recognising its different literary genres and understand that passages have to be understood as poetry or history or as allegory and so on.

Candidates might explain that many scholars argue that the Bible cannot be read neutrally but invites a response from its readers (or listeners). Biblical narratives require the imaginative participation of their readers who bring their life experiences into the reading of the text.

Some candidates might explain various scholarly hermeneutical approaches to the exegesis/eisegesis relationship from those who discard eisegesis as irrelevant to reading a text to those who consider that a reader's response or reception is as crucial as the text itself.

Some candidates might discuss different ideas of the hermeneutical circle.

- (b) **'The Bible should be read like any other text.' Discuss.** [10]

Some candidates might argue that the Bible was written over a long period of time in response to many different situations and therefore is no different from any other text. If so it doesn't need any special kind of consideration or interpretation.

On the other hand, some might argue that the Bible is unlike any other text because it is a witness to the Word of God and contains propositional truths which means it cannot be read like a novel or a piece of history but rather as a revelatory text containing revealed truths about God.

Some might conclude that even though it might be treated or read like any other text, nevertheless the Bible turns out to be unlike ordinary texts because of the special nature of its religious experience.

2 (a) Explain Christian teaching on human nature. [25]

Many candidates will focus on Augustine and his teaching on the Fall and its effects on men and women. They might explain that Augustine describes the time before the Fall when men and women were friends enjoying each others company in harmony. Sexual intercourse was possible but without desire and subject entirely to reason.

Candidates might go on to explain that the Fall illustrates that although the soul remains good, the body is corrupted (but not evil) and obscures or distorts the functioning of the soul. This occurs differently in men and women. For men the image of God enables them to be obedient to God and exercise their deliberative self in ruling the world, but they have to deal with concupiscence – the rebellious will which detracts from rational thought. As women’s bodies are distorted more by the Fall than men, their obedient self is directed to men (as symbolised by the veil) and their deliberative self to the household.

Other Christian views may be offered besides Augustine and given credit.

(b) ‘There is no such thing as human nature as we are all different.’ Discuss. [10]

Some candidates might agree with Augustine that human nature is essentially selfish, competitive and dominated by the drive to exercise power over each other. This might be illustrated with reference to Darwinist or Hobbesian views of humans and used to explain why humans need law or a social contract to live by. They might argue that in Christian terms it is due to human nature that God’s Grace is a necessary condition for human flourishing.

On the other hand, candidates might argue that there is no essential human nature. Men and women do not have different natures but act according to their upbringing and societal conditioning. Difference is due to these conditions not to some essential nature. They might conclude that the story of the Fall does not describe an essential human nature but the variety of ways in which humans respond to God and to each other.

Part 2

Answer **one** question from this part.

- 3 (a) Explain why alienation and exploitation are central ideas in liberation theology. [25]**

Candidates might begin by stating that for liberation theologians the great theme of the Bible is human alienation from God and the means by which God and humans are reconciled. They might go on to say that this theme is not expressed in purely theological terms but as social injustice and exploitation. They might refer to Amos, Isaiah and Micah and give examples from their oracles against the rich and religious leaders and their call for the poor to be the source of righteousness.

Candidates then might explain how, for many liberation theologians, Marxism has provided a sociological and philosophical basis for interpreting alienation. Alienation in Hegelian terms is the dialectical process by which humans allow themselves to become objectified as slaves to the Spirit. In this state they lack freedom and are dehumanised. In Marxist terms the solution is through radical reversal so that the oppressed become their own subjects and rid themselves of false-consciousness.

Candidates might explain why, for liberation theologians, the process of reversal via the mediations, not only enables the poor to become their own subjects as those created in the image of God but to address the material conditions of exploitation.

- (b) To what extent was the Roman Catholic Church right to be critical of liberation theology? [10]**

Candidates might agree that the Church was right to be critical of liberation theology because the use of Marxism, even as a tool for sociological analysis, employs a method of thinking which is antithetical to the Christian world-view. They might argue that Marxism is reductive and those who use it turn the Kingdom of God into a worldly political idea rather than a relationship with the divine.

On the other hand, they might argue that the Church over-reacted. Liberation theologians are in fact very conservative in their treatment of the Bible, their notion that judgement is ultimately in the hands of God and that liberation is one of the great themes of Old and New Testaments. They might even conclude that liberation theologians are not radical enough and that their analysis of the Church is still very traditional.

- 4 (a) **Explain why liberation theologians begin with the poor as the ‘underside of history’.** [25]

Candidates might begin by referring to the Bible and to the teaching of the 8th century BC prophets where their message is aimed at the rich landowners and leaders of Israel who have ‘sold the poor for a pair of sandals’, cheated them through false transactions and dispossessed them of land. They might refer to Jesus’ first sermon at Nazareth and his reiteration of Isaiah’s message to preach good news to the poor.

Candidates might go on to say that besides biblical revelation, the command to help the poor is simply human. Matthew 25 illustrates that helping the poor and administering justice is not a special religious duty but rather a human duty.

Finally candidates might explain why the phrase ‘underside of history’ is significant. Liberation theologians argue that history tends to concentrate on institutions such as Church or state, rulers and leaders when in fact these are only minority figures compared to the vast numbers of insignificant humans who are forgotten. The underside of history suggests that by reversal and conscientisation the poor will become their own subjects and drive on history rather than be driven by it.

- (b) **‘As long as there are oppressed people, there will always be a need for liberation theology.’ Discuss.** [10]

Candidates might argue that as liberation theology has failed to bring about major changes in Latin America or elsewhere, then liberation theology is not effective. The fact that there are oppressed people is not sufficient for a whole theology to be geared towards them. Furthermore, they might argue that liberative theologies alienate those who are not materially oppressed which is unnecessary and indeed contrary to central Christian beliefs.

On the other hand, candidates might argue that oppression is part of the human condition. As Jesus said, ‘the poor will always be with us’, so the heart of the gospel is the fight against injustice which requires a radical mindset which liberation theologians have developed.

Some might conclude that whilst there is a need to have a theology which addresses the problem of the oppressed, liberation theology only deals with one kind of oppression and that there needs to be a new kind of theology which is better suited to capitalist societies.

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