

Religious Studies

Advanced GCE **G585**

Developments in Christian Theology

Mark Scheme for June 2010

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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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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 are 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.

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 with 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				
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				

Answer **two** questions, one from Part 1 and one from Part 2

Part 1

- 1 **'Post-modernism does not support theological pluralism.'** Discuss. [35]

AO1

Candidates may wish to begin by attempting some explanation as to what is meant by post-modernism. They might take it to mean that there is no 'outside' world and that there are no objective values. They might also refer to those who argue that today there are no 'grand narratives' and that narrative coherence is often a pastiche of past and present often created through the media (television and film) and less to do with history. Some may wish to emphasise the place of personal experience and Nietzsche's influence of the 'will to power'.

Candidates may wish to outline the key ideas of theological pluralism with particular reference to John Hick. They might refer to his use of Kant and his noumenal (the Real) and phenomenal (religions) distinction to illustrate the way in which the plurality of religions does not undermine the significance of religions but rather reinforces the human desire to respond to the Real. The aim of authentic religious experience is to live the ego-less life in a relationship with noumenal reality.

AO2

Some candidates may agree that post-modernism does not support theological pluralism. Hick's plural paradigm is modernist and assumes an objective Real which can be experienced. They might argue that Hick's pluralism is relative only in so far as each religion has a partial but not exclusive claim to truth.

On the other hand some candidates might argue post-modernity does lead to theological pluralism, albeit not of a Hickian kind. They might argue that Cupitt's radical plural 'solar' theology is a more accurate version of theological pluralism which pushes Hick's views to their logical conclusion by emphasising Kant's agnosticism concerning knowledge of the Real (and perhaps dispensing with it altogether).

- 2 **Assess Karl Rahner's teaching on the Church and anonymous Christianity.** [35]

AO1

Candidates might begin by discussing the foundations of Rahner's inclusivist theology with reference to his four propositions: that the Solus Christus principle, although absolute, also permits universal salvation; that experience of Grace in history is open to non-Christians until they encounter Christianity; that the anonymous Christian is anyone of good will who desires God's Grace; that the invisible Church is the mediation of salvation for anonymous Christians.

Candidates should focus on his ontological understanding of the Church as the means of grace. Rahner's Platonic emphasis on the invisible 'Catholic' church enables him to see people of different religions being participant anonymously without infringing the doctrine of *extra ecclesiam nulla salus*. Some discussion might be given to Rahner's interpretation of Acts 17 and his eschatological view of Church.

AO2

Some may argue that Rahner's theology of the Church rightly draws out the important distinction between its phenomenal existence as the visible human organisation and its noumenal existential universal existence. The Church serves to express the continuing purpose of Christ's mediation between humans and God through the sacraments. The

invisible Church illustrates another 'mark' i.e. its universal nature. Therefore candidates might feel that Rahner's anonymous Christianity provides a reasonable philosophical/theological interpretation of Catholic Christianity without dismantling its traditional framework.

On the other hand some candidates may argue that Rahner's notion of anonymous Christian is far from satisfactory. They might feel that it has undermined the significance of Christ's death/resurrection and more importantly the qualitative importance of faith as a 'firm' (Dominus Iesus) assent of belief as a necessary condition of salvation. They might conclude that a Platonic view of Church is fine in theory but it is hard to know what this means in practical terms – is the Muslim umma a type of Church? or worship in a Hindu Temple, Church? The question of conversion might also be discussed.

Part 2

3 To what extent have feminist theologians successfully responded to the challenges of secular reconstructionist feminisms? [35]

AO1

Candidates should outline some key ideas of secular reconstructionist feminist thought. They might refer to one or all of the following: Marxist, Freudian and existentialist secular feminism. All have developed different types of hermeneutic of suspicion to analyse the patriarchal nature of society and its deeper discriminatory structures. Some may wish to unpack Simone de Beauvoir's *The Second Sex* and her suspicion of the 'eternal feminine' created by men but sustained by women.

Candidates may then explain one or more responses to the secular feminists. They may for example look at Fiorenza's highly influential *In Memory of Her* in which she uses her own hermeneutic of suspicion to reconstruct the 'lost' history of women which the New Testament hints at, but which has become submerged through patriarchy. Or they might consider the way in which language shapes consciousness and consider Rosemary Radford Ruether various views in *Sexism and God-Talk*.

AO2

Some candidates might argue that the feminist theologians have successfully used the insights and methods of the secular feminists to revitalise Christian theology and often rediscover the feminine which has been lost through patriarchy. They might agree with Fiorenza that 'our heritage is our power'. They might argue that Ruether's use of Sophia and the wisdom tradition has enriched theology for men as well as for women.

On the other hand some may argue that the secular feminists are themselves highly critical of religion in general and Christianity in particular. Marxists regard all religion as a source of alienation and the reason why women have been subjugated for so long. Freudian feminists share Freud's view of religion as neurosis and de Beauvoir considers the Church to be the bourgeois institution which perpetuates the submissive feminine through devotion to the Virgin Mary. Candidates may conclude, along with Hampson and Daly, that these challenges are too fundamental to be assimilated into feminist theology.

- 4 'It is obvious that women should have equal leadership in the Church with men.'
Discuss. [35]

AO1

Candidates may wish to set out the arguments for and against the reasons why women should take on leadership roles in the Church as ministers/priests/bishops etc. Biblical arguments against women taking on leadership roles have often been based on various Biblical passages such as Paul's injunction that women should not teach or speak in Church or that Jesus chose ten male disciples to be apostles etc. Other doctrinal arguments have focused on the maleness of the incarnation and that the priest at the Eucharist must be male to represent Christ.

Biblical arguments which have supported women in leadership roles have looked at the place of Lydia, Priscilla, Mary, Mary Magdalene in the early Church in addition to numerous passages where Jesus has sided with women (eg the Samaritan Woman in John 4). Doctrinally many have argued that the incarnation is not contingent on Jesus being male but being human - some might discuss the wisdom background to the incarnation, that the Logos as Sophia may be a feminine principle.

AO2

Some might agree that it is obvious that women should have leadership roles because the signs are that the very early Christians did practise radical equality. Even dubious Gnostic tradition appears to bear this out by making Mary Magdalene the 'first apostle'. Candidates might argue that the radical phase was suppressed early on by Paul and his followers because, as Ephesians 5-6 appears to suggest, women leadership made Christianity deeply unpopular in the Jewish and Roman patriarchal communities in which it was establishing itself. They might argue that Paul's famous baptismal formula of Galatians 3:28 is at the heart of Christianity despite what he may have said elsewhere and as such it is 'obvious' that there should be equal leadership in the Church.

On the other hand some may argue that there is nothing 'obvious' about equal leadership. There may be several reasons for this. Firstly, the Biblical evidence is strongly against it and this view is developed and sustained by men such as Augustine, Luther by many in the Christian Church today. They might also argue, as many conservative Christians do today, that men and women have a complementary relationship where a Christian woman's role is to sustain the family whilst the man takes on the external world in terms of ministry. If women have a ministry it is of different kind (eg nun). Finally, some might argue along with many feminist theologians (eg Ruether) that leadership in the Church, as it has been defined by men, is not the kind women should want to buy into and that women's ministry should be modelled on a collaborative paradigm which does not seek to be equal with men, but different.

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