

Religious Studies

Advanced Subsidiary GCE

Unit **G575**: Developments in Christian Theology

Mark Scheme for June 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 Augustine's teaching on the soul. [25]

Candidates might begin by explaining that Augustine adopts an essentially platonic view of the soul. As a dualist he held that the soul is a separate substance from the body, but he did not think that the body was evil but rather had been corrupted by the Fall.

The tripartite soul represents in Christian terms the spark of divinity which is the image of God. As humans are also created in the likeness of God they not only possess a deliberative but also an obedient self. The deliberative self in Genesis is described as man's ability to rule the creation on behalf of God. The obedient self is seen to begin with Adam and Eve's response to God in the Garden of Eden.

Candidates might then go on to explain how the soul-body relationship was distorted by the Fall. Once the initial rebellion takes place, the body is driven by powerful selfish desires (concupiscence) and the soul is often unable to control them. Even conversion to Christianity is not sufficient because in dreams the soul still vividly remembers past sinful actions.

Some candidates might explain how the effects of the Fall differ for men and women as the body has different effects on the way the soul operates.

(b) 'All humans desire to be good.' Discuss. [10]

Some might argue that the question is true because no one would deliberately do things they thought were wrong. Some might refer to the akrasia debate and agree that when we do wrong it is not out of weakness of will but lack of knowledge or sufficient reason.

On the other hand some might argue that it is evident that many humans appear to do things which are manifestly evil. They might do this because perversely they enjoy inflicting harm on others or because human nature is weak and corrupted.

Some might discuss what is meant by good and, if this cannot be defined, whether the question means anything.

2 (a) Explain Aquinas' teaching on God's relationship to matter. [25]

Many candidates might begin with an outline of Aristotle's teaching as the basis on which Aquinas developed his ideas. They might explain that as there can be no matter without form, then the relationship of God to matter is that which ultimately enables matter to exist as such.

Candidates might draw out the distinctions between Aristotle and Aquinas. Whereas for Aristotle matter has always existed, for Aquinas God is not only the first cause but also the final cause of all matter. This may be understood in a variety of ways. It might be argued that by this Aquinas considers that not only is all matter attracted to God as unmoved mover, but that as first cause he is also the active creator of matter ex nihilo.

Some candidates might elaborate on the ex nihilo doctrine. The doctrine, according to Aquinas, claims that God does not create outside time or in time but of time. It illustrates the goodness of matter (unlike the Gnostics) and that therefore God is not only the necessary condition of matter but its sufficient cause (as the sustainer).

(b) Assess the view that God cannot do anything directly in the universe. [10]

Some candidates might agree with this. If God did act directly then he would be subject to the same laws of matter as anything else and therefore would have to undergo change. If he did change, then he would not be God as a being which changes cannot be the object of worship.

On the other hand some may wish to argue that God does act in the universe through miracles or events in history. As God he can choose to be part of the causal universe without this affecting his unchanging nature.

Others may agree with Aquinas that God acts directly in his own sphere of existence which has secondary effects on the universe. This enables matter to be open to its own localised causes as well as subject to God's power. Some might refer to the way in which process theology has tackled this issue and questioned the classical view of God's omnipotence.

Part 2

Answer **one** question from this part.

- 3 (a) Explain the purpose of the three mediations in liberation theology. [25]**

Candidates may wish to begin by outlining the three mediations. The socio-analytical mediation considers the reason for poverty and exploitation in any one situation. Using Marx as a tool for analysis, different types of poverty can be distinguished (eg. poverty through laziness, or backwardness) but poverty should be understood dialectically as the result of power and ownership of the means of production.

The hermeneutical mediation is the specifically theological or Christian stage in which a situation is considered in terms of God's will. This can be done by reflecting on the Bible, reviewed through Christian experience as part of the hermeneutical circle carried out literally at base community level. Candidates might refer to the key biblical texts which are often used.

The practical mediation is the final stage of praxis in which change is brought about and the poor become existentially their own subjects, not victims of oppression but humans with dignity.

- (b) Assess the view that theology only interprets the world; it does not change it. [10]**

Some candidates might disagree with this statement because all liberative theologies can be shown to have made a difference in the world – whether this is for blacks in South Africa or North America or the dalits in India. They might argue that Jesus' life was spent siding with the poor and the 'sinners' are examples of the way in which society should and can be changed.

On the other hand some might argue that the purpose of theology is to reflect on the world and explain issues such as the nature of God, the problem of evil, the meaning of the incarnation etc. Candidates might argue that political action is not the purpose of theology and should be separate from it so as to allow the individual to reflect on their relationship with God.

- 4 (a) **Explain the teaching of liberation theologians on development and reversal.** [25]

Candidates might explain that development refers to the way in which richer, more developed countries help LEDCs to improve their quality of life (eg education, food production, health care etc). They might outline the various approaches to development such as increase in GNP, stabilising political factions, making the poor the subjects of production (Marxist), increasing consumer choice (capitalist).

Candidates might go on to discuss why liberation theologians are often critical of developmentalism because it leads to dependency. Some, such as Gutierrez, argue that development is a dialectical process which must begin with the poor and the shift of consciousness. This process can only be truly effective when coupled with a belief in the God of love who sides with the oppressed.

Reversal is therefore part of the process of liberative development. Candidates might discuss the Marxist (and Hegelian) background to reversal and relate this to the biblical themes of reversal where the poor become the subjects of change and justice (notably in Luke's Gospel). Some might refer to the great parable of judgement in Matthew 25 or the 8th century BC prophets (eg Amos, Isaiah and Micah).

- (b) **'Justice means being biased towards the poor.' Discuss.** [10]

Candidates might begin by asking briefly what justice is. They might consider that justice describes the way in which goods are distributed or the means by which wrongs are righted. They might therefore conclude that justice includes the poor only if they deserve to receive certain goods. However, justice has to treat all people equally and society cannot be seen to favour one group over another.

On the other hand some candidates might argue that poverty is a sign that society has failed. The poor do not choose to become the underside of society and to be exploited by those who enjoy the privileges which power gives them. Therefore, it is right to bias justice towards the voiceless. They might argue that God is not neutral in the Bible, but takes sides against injustice and that means being biased towards the poor.

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