

# **Religious Studies**

Advanced GCE

Unit **G585**: Developments in Christian Theology

## **Mark Scheme for January 2013**

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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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## 11. Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 eg where part of an answer is at the end of the script

## 12. 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.

### 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.

**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	Mark	Guidance
1	<p><b>AO1</b></p> <p>This question invites a discussion of John Hick's pluralist paradigm of religion. Many candidates will therefore begin by setting out the main elements of Hick's position. They might explain that Hick's epistemological Kantian framework suggests that religious experiences although phenomenologically diverse, are all expressions of one noumenal Real (the <i>An Sich</i>).</p> <p>Candidates might go on to explain how the ambiguity of religious language allows different religions to express their experience of the Real in very different ways. They might refer to Hick's use of Wittgenstein and his 'experiencing-as' and the duck/rabbit analogy.</p> <p>According to Hick salvation is not special election but the moment when humans encounter the Real. Salvation is expressed when humans act selflessly for each other, when they work to relieve suffering etc. The great religious leaders of each world religion are examples of ego-less existence.</p> <p><b>AO2</b></p> <p>Candidates might begin by questioning whether religious experience is necessarily the same in all world religions. For example it might be argued that Buddhism does not have a sense of the divine in any way approximately the same as in the theistic traditions. If this is so then this suggests that there is not one noumenal reality but several. It might follow that salvation is plural.</p> <p>Others might argue that the term 'salvation' is a particularly Christian notion. They might contrast Hick with the position set out in <i>Dominus Iesus</i>, for example; although other religions may have rays of truth these are not sufficient for salvation because God's grace is not contingent on experience but faith in Christ's redemption (as embodied in the Church).</p> <p>Candidates might agree with the essay question and conclude that if there is such a thing as a common 'religious experience' (a view supported by Ninian Smart), then all religions have equal access to salvation.</p>	35	

Question	Indicative Content	Mark	Guidance
2	<p><b>AO1</b> Candidates may begin with an outline of Feuerbach's analysis of religion. Feuerbach's project was to return humans to their natural state by developing a secular form of religion which recognises human self-love and sensuality without being dependent on either God or nature. To do this he proposed a major reversal of the Protestant predicates: God is not a wholly other <i>en soi</i> being (he is the objectification of human consciousness); God is the existential <i>pour soi</i> symbol of human desires.</p> <p>Candidates may go on to discuss whether Feuerbach rejected religion or whether his aim was a form of reformation in which he wished to rid religion of all metaphysical accretions and to find a religious humanism as symbolised in the Incarnation. His romantic version of Christianity celebrates humans in community, at one with each other, and free from false ideologies and prejudices</p> <p><b>AO2</b> Candidates might suggest that Feuerbach's entire analysis of religion begins and ends with human experience. They might refer to Barth by way of analysis and argue that revelation is not a human experience but an action of God which is wholly different.</p> <p>Some may wish to refer to the Barth-Brunner debate in this context. They might highlight the key aspects of Barth's objection to Brunner's 'point of contact' argument, that it is precisely when an appeal is made to nature that religion becomes no more than the objectification of human experience. Candidates might refer to Barth's essay on Feuerbach or to the section in the <i>Dogmatics</i> where he discusses the 'abolition' and 'faithlessness' of religion.</p> <p>Some candidates might conclude that from the outset as Feuerbach categorised religion as 'self-feeling feeling', that his reductionist position would inevitably fail to account for revelation. On the other hand others might conclude that revelation must be a religious feeling of some kind, in which case Feuerbach did take revelation into account and his analysis is valid.</p>	35	

Question	Indicative Content	Mark	Guidance
3	<p><b>AO1</b> Candidates might begin by sketching out Luther's teaching on men and women. Before the Fall men and women enjoyed a sexual relationship (the 'loveliest thing') and were married. However, although men and women were equal, it was only by degree - as the rays of the moon are to the rays of the sun. Women are weaker in all things to men. After the Fall Eve's punishment is in accordance to her weaker nature; however, marriage remains (although modified) as a reminder of Paradise.</p> <p>Some may compare Luther with Augustine. Whereas for Augustine marriage was almost entirely for the containment of lust, for Luther marriage is a universal state for all and to capture the companionate state as decreed in Genesis 2. Celibacy is not a higher vocation.</p> <p>Women's primary role is as child-bearer and in accordance with the biblical decree; man is to be the 'head of women' by ruling the household. Her domesticated role is a punishment for her weakness. However, men have a role to play in the home. Redemption in Christ means men should love their wives and even help in nappy changing!</p> <p><b>AO2</b> The question does not state 'feminist theology' but theology in general. Candidates may wish to make this distinction.</p> <p>Many might argue that Luther does have a contribution to make for modern conservative theologians. He reminds us that men and women do have different roles and duties. They might argue that liberal feminism has caused confusion and Luther's appeal to the 'orders of creation' suggests that there are natural roles which suit men and women. Candidates might refer to the importance of the family unit and respect which each gender has for the other. They might argue that the headship argument is not one of dominance but love, as the passage from Ephesians 5 suggests ('head' meaning source).</p>	35	



Question	Indicative Content	Mark	Guidance
	<p>On the other hand candidates might analyse Luther from the perspective of feminist theologians. Even allowing his place in history, feminist theologians suggest that Luther's mind set is that women will always be the weaker/subservient members of society. Revisionist/reconstructionist feminist theologians point to the contemporary objections (eg Argula von Stauffer von Grumbach) made by those who were persuaded by Luther's <i>sola scriptura</i> argument pointed out to him that as Jesus had made women disciples, then they should have leadership roles. Men and women are <i>equally</i> receivers of Christ's redemption.</p>		
4	<p><b>AO1</b></p> <p>The question invites a variety of different responses. Some candidates may choose to look at each of the various strands of feminist theology, whilst others may choose to take one and analyse the question in depth rather than breadth.</p> <p>Liberal feminist theologians have read the Bible selectively and historically. Some might refer to the so-called 'golden thread' argument ie the theme of equality which runs from Genesis 1:27, through the prophets to Jesus' life and teaching. This hermeneutic is punctuated by many incidents where the vision has become distorted or abandoned. Some might refer to Tribble's analysis of the 'texts of terror'.</p> <p>Reconstructionist feminist theologians have suggested that the Bible is more radical if read using a hermeneutic of suspicion. Reference here might be made to Fiorenza's analysis and her hermeneutics of remembrance and retrieval. Some might look at the place of the wisdom tradition in the Old Testament and Jesus as the embodiment of the female principle (John 1:1, 14).</p> <p>Post-Christian radical feminist theologians have found the Bible a useful source of the fundamental ontological problem which belief in God imposes on men and especially women. The golden thread is one of exploitation not of liberation. Reference here might be to Daly and Hampson. Alternatively 'radicals' might include womanist theologians.</p>	35	

Question	Indicative Content	Mark	Guidance
	<p><b>AO2</b></p> <p>Candidates might wish to begin by analysing what ‘help or hindrance’ means. The Bible might be considered a help because it is a rich resource of human experience in relationship to the divine. Some might admire its realism – especially in the Old Testament. They might consider that the conditions in which women found themselves, even in religious communities, did not safe-guard them against exploitation and patriarchal assumptions. Candidates might consider that the post-Christian feminists have been too hasty in their rejection of passages which radically reverse the existing order but which have been forgotten (eg the Anointing at Bethany, role of Lydia, the reasons for the domestic lists).</p> <p>On the other hand, others might refer to Hampson’s rejection of the Bible as historically redundant (especially her dismissal of Fiorenza). Some candidates might discuss Pagel’s interest in the extra-canonical Gnostic gospels, as opposed to the canonical gospels, as examples of where the radical tradition developed.</p>		

## APPENDIX 1 – A2 LEVELS OF RESPONSE

Level	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"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms.</li> </ul> <i>L1</i>	1–3	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> <i>L1</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"> <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> <i>L2</i>	4–6	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> <i>L2</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"> <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> <i>L3</i>	7–8	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> <i>L3</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"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate.</li> </ul> <i>L4</i>	9–11	a good attempt at using evidence to sustain an argument holistically <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> <i>L4</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"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms.</li> </ul> <i>L5</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"> <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> <i>L5</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](mailto:general.qualifications@ocr.org.uk)

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