

GCE

Religious Studies

Unit **G585**: Developments in Christian Theology

Advanced GCE

Mark Scheme for June 2017

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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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Annotations

Annotation	Meaning
 L1	Level 1 – to be used at the end of each part of the response in the margin
 L2	Level 2 – to be used at the end of each part of the response in the margin
 L3	Level 3 – to be used at the end of each part of the response in the margin
 L4	Level 4 – to be used at the end of each part of the response in the margin
 L5	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
 SEEN	Point has been seen and noted eg where part of an answer is at the end of the script

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.

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.

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.

MARK SCHEME

Candidates must answer only **one** question from Part 1 and **one** question from Part 2

Question	Indicative Content	Marks	Guidance
1	<p>Critically assess Karl Rahner’s teaching on open Catholicism and non-Christian religions.</p> <p>AO1 Candidates may begin by considering why Rahner preferred the term open Catholicism rather than liberal Catholicism. They might explain that Rahner argued that Catholic natural theology was not confined to Aquinas’ version knowledge of God but to other humans experience such as Kant’s good will, Heidegger’s existential experience of Being and Loyola’s spiritual exercises.</p> <p>Candidates might explain how Rahner considered that Catholics must therefore be open to different types of philosophy in order to interpret afresh the teachings of the Church. One important Church teaching is that of the salvation of people of non-Christian (or non-Catholic) faiths.</p> <p>Candidates might explain how Rahner developed his open Catholicism into what he called ‘anonymous Christianity’ – the view that all people of good will who unconsciously desire the Church may receive God’s Grace.</p> <p>Candidates might explain how Rahner develops Paul’s speech to the Athenians (Acts 17) as the biblical basis for his anonymous Christianity. Paul’s praise of those of good will who respect the ‘unknown God’ is an example for Rahner of the Kantian notion that all humans have a moral desire for good. Some candidates might go further and point out that this desire is not purely rational but what Rahner considers to be a deep-seated human existential awareness of God’s grace.</p> <p>Some candidates might explain how Rahner’s open Catholicism is</p>	35	

	<p>also designed to challenge the hegemony of the institutionalised Church by providing a theological rationale of an invisible Church known through the good will and existential encounter rather than the outward sacraments of the Church.</p> <p>AO2 Some candidates might consider that Rahner's open Catholicism is a genuinely creative means of being true to his Christian and Catholic faith whilst at the same time placing Christian teaching on grace at the heart of salvation and not the Church.</p> <p>Candidates might argue that Rahner has not stuck slavishly to his use of Aquinas or Heidegger but adapted them to develop a contemporary theology. For example, whereas for Heidegger humans sense their finite existence against an impersonal infinite, Rahner argues that the impersonal infinite is the experience of love as revealed in Christ.</p> <p>On the other hand candidates might argue that Rahner has compromised Church teaching as stated, for example, in <i>Dominus Iesus</i>. Whereas the Church does not deny the 'rays of truth' outside the Church, Rahner is not right to assume these are sufficient for salvation.</p> <p>Some might argue that it is not possible to will or desire to be a member of the Church without knowing it – the notion of the anonymous Christian is therefore meaningless.</p> <p>Finally, some candidates might argue that Rahner has undermined the place of Christ in salvation by replacing him with a more general doctrine of grace, which is not at the core of Christian theology.</p>		
2	<p>'The underlying principles of theological pluralism are entirely sound.' Discuss.</p> <p>AO1 Candidates may begin by setting out in general terms the aims of theological pluralism. These might include the notions that: no</p>	35	

	<p>one religion has a monopoly of salvation; there is no one exclusive means to knowing God or ultimate reality; that all religions are culturally and historically determined and so cannot claim <i>theological</i> superiority over each other.</p> <p>Candidates might then consider the principles by which Christian theologians have developed theological pluralism. As John Hick is the main proponent of theological pluralism (and prescribed in the specification) it is likely that most candidates will set out his ideas.</p> <p>The starting point for Hick is not theological but philosophical. Hick's philosophical principle is that human experience of the phenomenal world/reality points to an underlying reality which in some religious traditions is called God, in others the Eternal One and in others Being etc. Hick refers to it as the Real.</p> <p>Some candidates might discuss how Hick illustrates the variety of religious experience of the world and the ambiguity of the way in which the Real is presented through Wittgenstein's duck-rabbit illustration and various religious language games.</p> <p>Candidates might also set out how Hick suggests that for Christian theology to be part of a global theology which recognises the validity of other religious traditions, it must relinquish and demythologise its outmoded exclusivist language and view Christ as an inspirational figure rather than the Son of God and incarnation of God.</p> <p>AO2 Some candidates might begin by considering what is meant by 'sound' and what is meant by 'entirely sound.' Some might argue that for religious pluralism to be sound its premises have to be true and the inferences from them valid.</p> <p>There are many reasons why the premises are not true. Candidates might argue that it is not obvious why plural phenomenal experience of the world should necessarily postulate one underlying reality.</p> <p>They might argue that the Real which Hick refers to is not the God</p>		
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	<p>of theism or the emptiness of Buddhism or necessarily the Brahman of Hinduism. It is mere presumption on Hick's part to assume that they are all participants in the impersonal Real.</p> <p>Candidates might also argue that a demythologised version of Christianity reduces Jesus to a special moral teacher but this is not what many Christians believe when they worship him as the revelation of God.</p> <p>On the other hand some candidates might argue that the principles and premises of pluralism are true and the inferences valid. For example, the earliest Christian traditions did not claim that Jesus was God but that he was especially 'God-conscious'; he called God father because of this not because he was God.</p> <p>Candidates might argue that all the great religions of the world have an apophatic dimension which claims that God or the Eternal One is unknown; Hick's impersonal Real is a reasonable inference of what world religions are already claiming.</p> <p>These principles alone suggest that theological pluralism has greater validity than exclusivism or inclusivism and might therefore lead one to say that it is indeed sound.</p>		
3	<p>To what extent have feminist theologians successfully responded to the challenges raised by secular reconstructionist feminists?</p> <p>AO1 Candidates might begin by considering what the various secular reconstructionist feminists are advocating. They might present this in general terms or with specific reference to feminist thinkers. In general reconstructionist feminists consider that liberal or equality feminism has not gone far enough. Whilst they may agree that women want equality with men, they argue that this will never truly happen until there is a shift in female and male consciousness. The shift might be by being suspicious of the</p>	35	

	<p>economic means of production (Marxist feminism) which favours men or it may reveal unconscious gender bias (Freudian feminism) or the false objectification of gender (existentialist feminism).</p> <p>Candidates might develop any secular feminist thinkers they have studied such as Betty Freidan, Simone de Beauvoir, Germaine Greer etc. The general argument of all these thinkers is that equality has erroneously been presented as equality <i>with</i> men, as if men are the default. Reconstructionists, such as de Beauvoir, argue that often women have allowed themselves to fall into roles defined by patriarchal societies; the solution cannot be mere equality but liberation. In general, therefore, secular feminists consider religion to be a cause of oppression not a solution.</p> <p>Candidates might then review those feminist theologians who have developed a reconstructionist theology. Candidate may focus on any feminist theologian they have studied. It is likely that some will discuss Fiorenza's reconstruction of Christianity's historical origins of radical equality and some will review Ruether's reconstruction of Christian Christology and its wisdom/gnostic challenge to the militaristic Davidic messiah.</p> <p>Candidates might focus on the ways in which the radical phase of Christianity was tamed by prevailing patriarchal practices and as the Church developed and became more mainstream, it had to conform to secular expectations of male/female relationships.</p> <p>AO2 Some candidates might argue that secular feminism has given feminist theologians the tools needed to reconstruct Christian practices and beliefs. Marxist/Freudian hermeneutic of suspicion has usefully critiqued Church governorship and leadership; it has prompted re-reading the New Testament from a Marxist-sociological perspective and highlighted the frequent references to the radical nature of the new Christian communities as communities of friends (eg. Galatians 3:28, John 15:15).</p>		
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	<p>On the other hand, candidates might consider that feminist theologians have not been able to meet the challenges of secular reconstruction feminism because whatever way God is presented his existence always sets up a master-slave dichotomy in favour of men. Candidates might refer to any number of feminists who have made this point such as Daly, Hampson, de Beauvoir.</p> <p>Candidates might also argue from a conservative Christian perspective that the New Testament does not present men and women as reconstructionist feminist theologians suggest. Candidates might argue that the New Testament writers generally held an 'equal but different' model of male/female relationships.</p>		
4	<p>'Feminist theologians must use alternative sources of inspiration other than the Bible.' Discuss.</p> <p>AO1 Candidates might begin by considering why the Bible is important for Christian theology in general. The Bible has authority either because it is considered to be God's word or that it preserves the experiences of God from many different people at different times and places. Without the Bible Christianity would lack a foundational text which gives it continuity with its past.</p> <p>Candidates might then explain that the Bible is not without its problems especially for contemporary feminist theologians. They might point to the issues raised in the Old Testament 'texts of terror', the underlying attitudes that women are the property of men and that their bodies are the source of lust and deceit. The tradition via Augustine, Luther to the present day (such as the debate over women priests) preserves this ambiguous view of women.</p> <p>Candidates might review the New Testament and especially St Paul's letters which, though less harsh than the Old Testament, nevertheless present men as the 'head' of man and women because Eve was created after man.</p>	35	

	<p>Candidates might explain that it is for these reasons that some feminist theologians have argued that the Bible should not be the only foundation for Christian theology. They might set out Elaine Pagels' Gnostic Christian alternative and the significant place of Mary Magdalene in many of the Gnostic churches.</p> <p>Some candidates might review other inspirational writers such as Julian of Norwich and her experience of Christ as 'our mother'.</p> <p>AO2 Some candidates might argue that Christian theology has never confined itself purely to the authority of the Bible. Christian natural theology has worked from the basis that knowledge of God is derived from religious experience, reason, the imagination, and contemplation. The Bible itself is a mixture of all these elements and should be interpreted as a multi-stranded compilation of experiences some of which have no relevance for feminist theologians today.</p> <p>Some might argue in favour of Pagels' approach as a way of re-thinking two thousand years of entrenched theology which has favoured a patriarchal model of God and society. They might argue that attempts to accommodate difficult texts, as Tribble has done with the 'texts of terror', merely indicate the awkwardness of dealing with the Bible's essential misogyny.</p> <p>On the other hand some candidates might argue that the essay title is over stated; difficult texts provide a source of discussion and contemporary re-readings of familiar texts often reveal a way of seeing the world in new and creative ways. In other words there is no 'must', as the essay title insists.</p>		
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APPENDIX 1 A2 Levels of Response

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"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms. <p style="text-align: right;"><i>L1</i></p>	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. <p style="text-align: right;"><i>L1</i></p>
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. <p style="text-align: right;"><i>L2</i></p>	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. <p style="text-align: right;"><i>L2</i></p>
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. <p style="text-align: right;"><i>L3</i></p>	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. <p style="text-align: right;"><i>L3</i></p>
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. <p style="text-align: right;"><i>L4</i></p>	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. <p style="text-align: right;"><i>L4</i></p>
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. <p style="text-align: right;"><i>L5</i></p>	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. <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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