

GCE

Religious Studies

Unit **G585**: Developments in Christian Theology

Advanced GCE

Mark Scheme for June 2018

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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 used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – 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, e.g. where part of an answer is at the end of the script.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone 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.

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

Question	Indicative Content	Marks	Guidance
1	<p>‘There is no satisfactory definition of religion.’ Discuss.</p> <p>AO1 Candidates might well set out the ideas of thinkers in the specification i.e.: Feuerbach, Ninian Smart and Don Cupitt. However, there is no requirement to refer to these and candidates may well discuss other thinkers. Some might begin by distinguishing those who argue that there are essential characteristics to a religion and those who consider that religion is existential and largely indefinable. The question of what characterises a ‘true’ religion may also be part of the discussion.</p> <p>Some candidates may begin with Feuerbach’s existential approach to religion. His description of religion begins with the human response to nature. Man’s dependency on nature is the source of his sense of being and anxiety (‘The feeling of dependence in man is the source of religion’ Feuerbach). In essence religion is ‘self-feeling feeling’ or a heightened sense of human nature. However, the religion which emerges from this original moment is created by fear of finitude and false-consciousness. Human consciousness falsely-objectifies itself and very quickly projects out its hopes as if they have ontological reality. God is therefore not an actual being but rather a false objectification; although understood as a symbol of human aspiration, religion can serve a useful purpose.</p> <p>Some might discuss Durkheim’s notion of religion as the ‘sacred’ binding dimension of society which gives value, identity and purpose. They might outline his views on the sacred and profane and the power of ritual/totem.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Other candidates might outline Ninian Smart's phenomenological approach to religion. They might sketch out his bracketing method (indebted to Husserl) which suspends our own expectations of religion and participates fully (or 'evocatively' as he calls it) in the range of experiences of a religious tradition without critical judgement. Smart argues that broadly speaking religions conform to seven historical/para-historical dimensions, but the defining one is the experiential. The invisible is the personal numinous/mystical sense of the Other, it is the 'Focus'.</p> <p>AO2 Discussion might focus on each of these thinkers and assess to what extent their definitions have clarified the subject matter. Candidates might argue that to some extent each writer begins with his/her own agenda. Feuerbach's radical deconstruction of Christianity owes more to his dislike of the heavy top-down Lutheran God than to a genuine possibility of revelation. Some might refer to Barth's critique of Feuerbach that if religion is treated in purely human experiential terms, then that is all that it is, merely human. There is nothing especially unique about it other than the creative ways humans have to express themselves. Some might conclude that if the Feuerbachian project is pushed to its logical conclusion, as in the case of Don Cupitt's radically humanist quest, then the word religion ceases to mean anything.</p> <p>Others may analyse Smart and suggest that despite his bracketing method, he begins with an a priori notion that there are religions in the world and that his classification merely confirms that this is so. His emphasis on the invisible indicates a desire to define religion as the sense of the divine or the Other using the dominant Western view of religion. Some may suspect that Smart's real aim was to divorce the study of religion from the truth-claim method of theology (which he considered to be an inferior second order project). But candidates might argue that is exactly what defies religion i.e. truth claims about ultimate questions (origins of existence, ultimate values, purpose etc). If this is so, then religion can be defined and so can the various truth claims of each religion.</p>		

Question	Indicative Content	Marks	Guidance
2	<p>To what extent does Barth's teaching on election mean that he must be a theological exclusivist?</p> <p>AO1 Candidates may begin by setting out the foundations of Barth's theology. They might argue that its heart is the claim that God, who is wholly other, chooses to reveal Himself as the Word. The Word is the epistemological starting point of all Barth's theology. Furthermore the Word uniquely manifests God as Trinity: Revealer, Revelation and Revealedness.</p> <p>The nature and means of God's revelation provides Barth with the means of his re-worked doctrine of election. In its Calvinist form election refers to all those whom God has chosen for salvation. Barth, on the other hand, considers that this restricts the 'friendliness' of God and the way He actively works in the universe. God always acts from the general to the particular. What we experience of God is the particular – even though God may appear to offer a general or natural revelation, it is in fact a series of particular acts, each one an act of grace. The incarnation is therefore a supreme moment of election. Jesus Christ is both the subject (as God) and object (as human) of revelation; he is the model for humans to follow. For to be elect as a human being means being open to God's grace, not knowing whether God has chosen one but by faith saying 'yes' to the divine.</p> <p>AO2 Candidates might focus on the word 'must' in the essay title. Prima facie it does appear that Barth is an exclusivist. Election only appears to apply to Christians because only a Christ-shaped faith and belief in the Trinitarian God appears to be sufficient grounds for salvation. Furthermore, Barth argues that God's revelation is the 'abolition' (Aufhebung) of religion and that other religions are therefore 'unbelief (Unglaube)'. They might argue that, despite his modifications, Barth's notion of election still maintains Calvin's doctrine of predestination. If that is so, then it is not wrong to consider that Barth is a theological exclusivist.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>On the other hand, candidates might argue that when Barth used the term abolition he meant it in its Hegelian sense of 'uplift', 'sublation' or 'dialectical synthesis'. In other words Barth's argument is that God's revelation transforms all human made religion through His grace. Christianity as a religion is no different from others in this respect. The doctrine of election reminds one that God's revelation is not limited; the third person of the Trinity suggests that God is constantly revealing Himself in whatever ways He wills – and that includes non-Christian religions. We cannot know. If this is so it would be quite wrong to limit God's generosity by classing Barth's theology as exclusivist. The doctrine of election mitigates against such a limited interpretation.</p>		
3	<p>Assess the view that Martin Luther's teaching on men and women has little to contribute to theological debates.</p> <p>AO1 Candidates may begin by setting out Luther's main teaching on men and women. Luther's arguments are grounded in the Bible: although Adam and Eve were created equally as Adam was created first he is primogenitor and inheritor of the first fruits of the creation. Eve therefore is the weaker principle only by degree, as the moon is to the sun. Finally, although Adam could have crushed Satan in the Garden of Eden, the damage had already been done by Eve.</p> <p>The New Testament reinforces the role of man as head of woman and St Paul's domestic lists indicate that the divine order of the creation is to be maintained in the ordering of family life, as 'Christ is head of the Church, man is the head of woman'. However, being head of the household does not exempt man from household duties (Luther suggests this include changing nappies).</p> <p>Luther's view of marriage was far more positive than Augustine. Whereas for Augustine marriage was for those who were too weak to manage the single life, for Luther marriage recreates the friendship of Adam and Eve in Eden before the Fall. Marriage is for companionship as much as it is for procreation.</p>	35	Credit other approaches to this question such as socio-historical analysis.

Question	Indicative Content	Marks	Guidance
	<p>AO2 This aspect of the essay is open to a wide range of discussion. The essay does not mention feminist theology as such, but many candidates will assume this is what is intended.</p> <p>Some might argue that from a conservative or traditional point of view Luther's teaching is essentially right. They might refer to the decline of the family, the increase in divorce and the loss of the sense of the natural or divine order. Candidates might refer to the 'Moral Majority' in the USA and to the Evangelical Alliance Churches in the UK which teach family biblical values. They might argue that in his day Luther's encouragement for husband and wife to work as equals in marriage can be adapted to modern living, but that essentially the role of woman as mother is morally and spiritually at the heart of Christian marriage ('A woman is created to be a companionable helpmate to man in everything, particularly to bear children' Luther).</p> <p>On the other hand candidates might argue that Luther's conservative theology merely indicates why Christianity is incapable of embracing contemporary society and spirituality. Some might refer to Daphne Hampson's critique that the Bible is historically irrelevant and that Luther's God reinforces the patriarchal master-slave (male-female) dichotomy. Others might discuss Mary Daly's analysis of Christianity's sado-masochistic 'rape' theme which focuses on the submissiveness of women and the virility of men – both of which Luther's theology does little to reform. In fact Luther's power based relationship of men and women reinforces the 'The Most Unholy Trinity' of rape, genocide and war rather than the 'inspiring process of friendship and ecstasy' (Daly).</p>		

Question	Indicative Content	Marks	Guidance
4	<p>‘Womanist theology offers a powerful vision of liberation for all women.’ Discuss.</p> <p>AO1 Candidates may begin by setting out the main aims and principles of womanist theology. Many might refer to the research of Dolores Williams. Williams argues that womanism has developed as a reaction to white middle class feminism and black male sexism, especially in the US black churches. However, rather than abandon Christianity, black women have learnt to reinvigorate it from within by developing a theology which has roots in the ancient experience of God as Spirit rather than the God of the patriarchs.</p> <p>Some may outline the Hagar-wilderness paradigm which Williams discovered formed the foundation of black women’s experience. Hagar’s triple jeopardy (sexism, classism and racism) are expressed through the story in her treatment as a slave, her forced surrogacy and her eventual abandonment. Her experience of the God in the wilderness is not the patriarchal law giver but the ‘one who sees’ and gives her strength to use her inner resources to survive. For womanists Jesus is not the aloof blue-eyed deity of the white churches but a more androgynous friend and inclusive spiritual presence.</p> <p>Many candidates might refer to Alice Walker’s <i>The Color Purple</i> as an example of the way in which contemporary black women’s spirituality has challenged traditional religion, class, sexuality and gender.</p> <p>AO2 Some candidates might argue that womanism is not inclusive. It is primarily aimed at poor black women who have been let down by the traditional black churches and hope to develop an independent movement which rejects traditional Christian teaching and church structures. Womanism is especially critical of white middle class feminists who over intellectualise women’s roles at the expense of motherhood and family.</p>	35	

Question	Indicative Content	Marks	Guidance
	On the other hand some candidates might argue that womanism is far more grounded in day to day life than other forms of feminism. By avoiding the term 'feminist' with its negative connotations, womanism has been able to combine religion and women's issues without the usual secular feminist reaction that religion is by definition sexist. Womanist spirituality is by nature inclusive and, as the <i>Color Purple</i> illustrates, non-judgemental of the full range of sexualities.		

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. L1	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. L1
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. L2	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. L2
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. L3	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. L3
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. L4	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. L4
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. L5	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. L5
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

OCR (Oxford Cambridge and RSA Examinations)
The Triangle Building
Shaftesbury Road
Cambridge
CB2 8EA

OCR Customer Contact Centre

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Telephone: 01223 553998

Facsimile: 01223 552627

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