

GCE

Religious Studies

Unit **G575**: Developments in Christian Theology

Advanced Subsidiary 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)

Annotation	Meaning
	Tick
VG	Vague
BOD	Benefit of doubt
NBOD	No benefit of doubt
KU	Knowledge and understanding
IRRL	Significant amount of material which doesn't answer the question. Use this also to annotate pages which are not blank but have no creditworthy comment.
EXP	Expansion of point
E	Evaluation
	Band down/cap mark
	Cross
	Caret sign to show omission
	Unclear
	Slash
BP	Blank page

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.

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.

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, i.e. 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
1a	<p>Explain the aims of hermeneutics as the art of interpretation.</p> <p>Candidates might focus on a particular scholar(s) or discuss the various hermeneutical aims in more general terms. In summary, 'Hermeneutics explores <i>the conditions and criteria</i> that operate to try to ensure responsible, valid, fruitful or appropriate interpretation' (Anthony Thistlethton).</p> <p>Many might begin by considering the relationship of the author and the text. They might explain that for some scholars (such as Schleiermacher) the aim is to know the author better than he knows himself. In this way the meaning of the words in their historical context is not open to subjective guesswork but relies on a clear exegesis of the words in their context.</p> <p>Some candidates might explain the notion of the hermeneutical circle. The circle is intended to be a systematic means of beginning with the author's original experience ('moment of exaltation') and then through the sentences, paragraphs, chapters, books which follow, we can see grammatically how the words have taken on meaning. Schleiermacher also argued for a parallel 'divinatory method' which would try and look further into the psychological methods which the author had used to convey his or her meaning. Schleiermacher compared hermeneutics to a conversation where slowly over time text and reader would get to know each other well.</p>	25	

Question	Indicative Content	Marks	Guidance
	<p>In the cases of biblical texts hermeneutics also considers how the texts have been redacted and adapted by later writers.</p> <p>Some candidates might consider two kinds of exegesis: synchronic and diachronic. Synchronic exegesis considers the text in its final narrative form and is less interested in its original meaning but rather the meaning given by its final redactor. Diachronic exegetes, such as the form critics, analyse the text from its original (oral form) and its shift in meaning as audiences and situation change.</p> <p>Some candidates might outline the aims of biblical eisegesis especially contextual theologians who read the text from a particular view point (black, feminist, gay etc). Examples might be given from liberation theology.</p>		
1b	<p>‘Knowing who wrote the various books of the Bible is the most important task of hermeneutics.’ Discuss.</p> <p>Some might argue that unless we can know who wrote a biblical text and in what historical context, then we are in danger of reading subjectively into a text and drawing out whatever meaning we choose. Candidates might argue that although the task of knowing who the actual author is may be impossible, the quest ensures that each text is considered in comparison with other similar texts so that its originality can be assessed.</p> <p>Others might argue that authorship is not at all important (the ‘intentional fallacy’). What matters is the way in which the reader and text interact. Candidates might refer to Ricoeur’s influential principles in this context: ‘a willingness to listen’ and ‘a willingness to suspect’. A text must ‘announce’ itself without being forced to fit into a</p>	10	

Question	Indicative Content	Marks	Guidance
	<p>preconceived category and we should be suspicious of tradition, time and historical baggage (negative and positive) which it may have accrued. In other words the Bible should be allowed to speak for itself, free from historical context and ideas about authorship.</p>		
2a	<p>Explain Aquinas' teaching on angels.</p> <p>Candidates might explain that Aquinas' teaching on angels has two sources: revealed and rational. Biblical revealed tradition refers to angels who manifest themselves to humans when conveying God's message/will to humans. The New Testament implies that besides Michael and Gabriel there are hosts of angels who occupy the heavenly realm.</p> <p>Philosophically Aquinas argues that angels are 'separated substances' created directly by God (as their efficient cause) ex nihilo. The material cause of angels is that that their form is knowledge (unique to each angel) and their material existence is pure 'spirit' (as 'self-subsistent forms' they are not subject to decay or space and so are immortal). They may undergo accidental but not substantial change. They have free will but cannot create or order matter. Their telos is to love God and transmit His will to the creation; they therefore act as a causal link between God and matter. As conveyors of God's will angels may take on 'assumed bodies' and speak to humans in dreams and visions.</p> <p>Candidates might explain that angels also act as a model of what humans may aspire to become in heaven. Angels are obedient and worship God according to their kind; in the same way humans have their place in society according to their status and have duties to society and rulers. However, unlike angels, humans as God's stewards, have the unique</p>	25	

Question	Indicative Content	Marks	Guidance
	role of ordering the world; this function means that angels and humans are not the same; humans have reason and free will to order the world for good and for evil.		
2b	<p>To what extent does belief in angels enable us to imagine God's nature better?</p> <p>Some might argue that angels are the products of a pre-scientific era in which humans frequently depicted the world as a battle ground between the forces of good (angels) and evil (demons). A demythologised approach to such notions quickly establishes that these forces are really deeply held anxieties/hopes and the myth of the cosmic war was no more than a useful story to express what are essentially existential worries. For modern people angels are not useful; if anything they are irrational and should be abandoned.</p> <p>On the other hand, others might argue that the power of the imagination is the source of some of humanity's greatest creative insights. Angels do not need to exist literally to have the power to stir up the religious imagination and to act as the means for the individual to focus his attention on God. Stories and narratives serve an important role where the mind is able to transcend the ordinary to the spiritual; they are 'spiritual mirrors' (Tillich). C.S. Lewis, for example, used his fictional worlds to do just this.</p>	10	
3a	<p>Explain how the mediations are the means to achieving justice in liberation theology.</p> <p>A mediation is a dialectical moment of praxis. Candidates will probably begin by distinguishing first and second act praxis but the focus of the question is on the second act and the three mediations. The mediations are prompted by the pre-theological compulsion to establish justice. In the Parable of the Sheep and the Goats (Matthew 25) the</p>	25	

Question	Indicative Content	Marks	Guidance
	<p>righteous are those who act in solidarity with the poor and marginalised, regardless of theology: for liberation theologians justice at one level is very simple – it means providing for those who have nothing.</p> <p>The mediations are a systematic means for ensuring that justice can be implemented economically and spiritually.</p> <p>The socio-economic mediation analyses a situation according to the material issues at stake. It distinguishes between empirical, functional and dialectical poverty and infrastructural (beliefs of society) and superstructural (organisation of institutions) oppression. Often Marx is used as a ‘companion’ (Boff) to analyse power relations and those who are controlling the means of production.</p> <p>The hermeneutical mediation is the explicitly Christian reflective moment when the situation being discussed and analysed is considered in the light of a biblical passage. The passage might be chosen by a member of the base community or one of the ‘animators’. The question posed by the groups is: ‘What has the Word of God have to say about this situation?’</p> <p>The final mediation is practical. Having reflected on the material and spiritual dimension of the situation, the community is now in a position to act justly.</p> <p>For the liberation theologians, justice is more than mere distribution of goods, it is the establishment of relationship and restoration of God’s world (e.g. ‘as everflowing stream’ Amos 5:25).</p>		
3b	<p>‘Tackling false consciousness must be placed before seeking justice.’ Discuss.</p> <p>False consciousness in Marxist/existential terms is the</p>	10	

Question	Indicative Content	Marks	Guidance
	<p>notion that the subject has a fixed view of him/herself which does not allow for change. False consciousness is the source of alienation and devalues life as an object rather than subject. Some candidates might refer to Hegel's master-slave example to illustrate this. Candidates might go on to argue that true justice cannot be effected whilst a person's mind set is unable to see the alternatives. This is why education (as suggested by Paulo Freire and others) and teaching is crucial in shifting consciousness.</p> <p>On the other hand, some candidates might argue that shifting consciousness is a slow business and people often prefer to leave matters as they stand rather than go through the uncertain business of change. This is why the call to justice must precede; Marx argues that this will entail 'despotic inroads' into the existing system.</p>		
4a	<p>Explain the economic and political situation in Latin America which led to the creation of liberation theology.</p> <p>Some candidates might wish to sketch out the history of Latin America from 1492 so as to explain how the present situation has its roots in centuries of political and religious tradition. Candidates might explain that the economic situation in the 1960s was the result of increasing dissatisfaction with Europe and the USA. Since the Munro Doctrine (1823), LA had increasingly come to depend on the USA for trade and political protection. However, trade had mostly benefitted the small number of very rich LA family land owners (who had gained power since independence).</p> <p>In a land of abject poverty especially amongst the indigenous people communist groups were proving popular</p>	25	

Question	Indicative Content	Marks	Guidance
	<p>(inspired by Cuba, 1959). Friction between communist groups and government state armies quickly escalated into full blown civil wars (e.g. Salvador and Bolivia); the USA backed the governments against the communist 'rebels'.</p> <p>In the 1950s parish priests were already thinking how to serve their parishes which were often spread over hundreds of miles and were developing their own radical 'see-judge-act' pastoral methods in the field. The second CELAM meeting at Medellin in 1968 forced the bishops to face the harsh economic realities. They realised that they had to take a 'preferential option for the poor' against governments and view history from the 'underside' of the oppressed. Orthopraxis was to precede orthodoxy and a suspicion of development and dependency became foremost in the minds of theologians.</p>		
4b	<p>Assess the view that as the economic and political situation in Latin America has radically improved, that there is now no need for liberation theology.</p> <p>Many candidates might agree with the statement. They might argue that Latin America has turned a corner and that democratic elections and economic expansion suggest that these forces and not the Church have transformed the living conditions of the poor. They might argue that in reality liberation theology only affected very few, even in its heyday, and that the rapid decline in base communities is symptomatic of the ineffectiveness of liberation theology.</p> <p>On the other hand, candidates might argue that there is now even more reason for liberation theology to reinvigorate itself. Some might refer to the way in which the present pope, Francis 1, has frequently called on the</p>	10	

Question	Indicative Content	Marks	Guidance
	<p>teaching of liberation theology to deal with globalised poverty, exploitation of the marginalised and the dangers of capitalism. Contemporary theologians (Ivan Petrella) have argued that superficial success in LA requires a renewed understanding of 'historical materialism' which recent liberation theology has lost.</p> <p>Some candidates may dispute the question that LA has improved and argue that liberation theology still has a vital role play in seeking justice for the poor and marginalised.</p>		

APPENDIX 1 AS LEVELS OF RESPONSE

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

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