OCR
Oxford Cambridge and RSA

GCE

Religious Studies

Unit **G585**: Developments in Christian Theology

Advanced GCE

Mark Scheme for June 2015

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.

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
1	**AO1** Candidates might begin by setting out Hick's broad aims i.e. to develop a theology which whilst respecting the traditions and theologies of all the great world religions does, nevertheless, hope to unite them. The aim of uniting theologies is firstly to achieve greater world peace and reconciliation amongst people and secondly to realise that all the great world religions have the same underlying aim which is to live more authentic, world affirming and selfless lives. Candidates may then move on to show how Hick's global theology is supported in two ways. Firstly, by reconstructing Christian theology. For as long as Christian theology remains wedded to an exclusive Christology it will not be able to develop what it originally set out to achieve: an experience of God's redeeming love for all. Hick argues that from Schleiermacher onwards it has been appropriate to view Jesus as one who was perfectly God conscious but not one who was ontologically God's son. The early strands of the New Testament all support this view. The problem has been that the 'myths' expressing the existential experience of Jesus' consciousness and have become falsely objectified. The task (as set out by Bultmann and others) is to demythologise. Candidates might then consider Hick's philosophical underpinning of global theology. He argues that whilst all religions express a plurality of phenomenological religious experiences, all claim to be founded on one noumenal reality. The Kantian distinction is helpful here. Hick refers to the noumenal as the Real and the *An Sich* (as well as the Eternal One). **AO2** Evaluation of Hick's argument may focus directly on his	35	**Assess John Hick's global theology.**

Question	Indicative Content	Marks	Guidance
	methods and assumptions. Some regard his demythologising as crude and suffering from the same reductionism of which Ricouer accused Bultmann. The early Church did not preach a metaphor but the reality of Jesus' sonship.		
	Others may look more at his use of Kant. Kant's noumenal reality is far removed from the theism of Christianity (and Judaism and Islam) and at best produces a typical post-Enlightenment deism.		
	Both these criticisms may mean that Hick has failed in his quest to develop a global theology. Some candidates may contrast Hick either with the inclusivism of Karl Rahner or Karl Barth's dialectical theology.		
	Others may consider that Hick was entirely along the right lines. They may judge that his Kantian basis was probably not the best philosophical position to work from but that it is true that if religions are human expressions of the Other, then more has to be done to allow religions to adapt and respond to each other.		
2	**AO1** Candidates may answer this question entirely by considering the views of Karl Rahner or from a general point of view (or a mixture of both).	35	**'The only adequate response of Christianity to modernism is theological inclusivism.' Discuss.**
	They might begin by giving a general definition of what inclusivism in this context means. This might be along the lines that although Christianity is the normative means of salvation, salvation is also possible for all those people of good will who desire it.		
	Some candidates may set out Rahner's inclusivist theology. They might outline his four theses (from *Theological Investigations*)		
	• i) historical revelation of God was available before the incarnation as evidenced in ancient Israel and her prophets		
	• ii) the creation itself makes possible a general		

Question	Indicative Content	Marks	Guidance
	revelation of God; all people at some level desire redemption as seen in Israel's history, for example all humans desire God's grace whether they know it or not.		
	• iii) there are anonymous Christians who throughout history have embraced Christ's grace unknowingly and authentically. See for example Paul's argument in Athens (Acts 17)		
	• iv) there are institutions which are also anonymously Christian because the Church is not just the visible Church but the universal invisible Church which the Holy Spirit makes known in the world.		
	Candidates may wish to define modernism in terms of science, empiricism, the significance of experience and reason.		
	AO2 Some candidates might want to question Rahner's contentious claim that all humans desire grace. They might wish to develop this with greater reference to Rahner's use of Heidegger and his existential notion of the 'horizon'. But they might conclude that whereas Heidegger may have been right that human existence does oscillate between the finite and infinite, it is a considerable leap from that position to anonymous Christianity.		
	Others may question whether Rahner has devalued the place of Christ. In placing God's grace at the heart of his theology he has left no distinctive place for the person of Christ and his sacrificial place in Christianity.		
	Finally, others may discuss what 'anonymous' salvation means. What happens when an anonymous Christian openly rejects Christianity when he encounters it? Which version of Christianity is undermined?		
	On the other hand some candidates will want to support Rahner and other versions of inclusivism because they might		

Question	Indicative Content	Marks	Guidance
	conclude that Jesus did not see himself abolishing Judaism and his ministry was strongly morally and spiritually inclusive. Furthermore Rahner's open Catholicism actively incorporates modernism in terms of Kant's universal good, the existential experience of the horizon and simple observation that different cultures have developed different religions. Some might argue that pluralism is a better response to modernism as it offers a better explanation of human religious experience, whereas Rahner/inclusivism is still too dependent on revelation.,		

Question	Indicative Content	Marks	Guidance
3	**AO1** Candidates may wish to start by setting out the reasons why the question of consecrating women bishops is controversial. They might begin by stating that in the early Church men were first appointed by Jesus as disciples and later apostles. All the twelve apostles were men and after Jesus death this tradition appeared to continue. The use of the term 'episkope' (or overseer) which is often translated as bishop was fulfilled by men. It might also be noted that those opposed to women bishops are also opposed to women priests on the grounds that women cannot represent Christ at the Eucharist and furthermore St Paul does not permit women to teach or talk in church. Candidates might then wish to set out the reasons for women bishops. These might be that Jesus did choose women to be disciples (e.g. story of Mary and Martha) and certainly in Gnostic Christianity Mary Magdalene was seen to be the very first apostle, not to replace Peter but to complement him. So, if women can be disciples then it follows that they can also be bishops. **AO2** Some might agree that this is a non-issue. From a liberal feminist point of view the question of equality of the sexes in the workplace, at home and in the Church is now established. Even conservative Christianity accepted over a hundred years ago that women could teach and have leadership roles in the Church (providing it did not take a job from a man). Reconstructionist feminist theologians suggest that the very radical early phase of Christianity challenged patriarchal assumptions but was replaced with a more conservative and socially acceptable phase (e.g. incident of Paul and Lydia in Acts 16). On the other hand some might argue that the fact that there are some who question the place of women as leaders in the Church suggests that it requires a far more radical	35	**'The question of women bishops is a non-issue.' Discuss.**

Question	Indicative Content	Marks	Guidance
	transformation. The issue highlights the deep patriarchal structures of the institution which go far deeper than merely the issue of leadership. It is for these reasons that Daly and Hampson reject Christianity as being irredeemably sexist. Some might argue that from a traditional Christian perspective that as the Bible rules out female leadership then the issue of female bishops is a non-issue.		
4	**AO1** Candidates might start by offering various views about the nature of religious language. If God is ineffable and infinite then it might be conceded that all language about God is non-propositional and human. Gendered language reflects human attempts to express the experience of God using symbols, metaphors, analogies etc. The language of the Bible, although predominantly masculine, does nevertheless depict God in feminine terms. Some might refer to the Wisdom tradition in the Old Testament and to the feminine use of God's wisdom (hokmah/sophia). They might also discuss Gnostic androgyny when referring to God as Pleroma (fullness) being both male and female. Some might consider Julian of Norwich's revelations in which Jesus is referred to 'our Mother' as well as 'son'. **AO2** Some might argue that deliberately using feminine language to refer to God is wrong for several reasons. Firstly, it is being done to make a point and undermine traditional language which alienates rather than includes. Secondly, if God reveals himself in largely male terms then these should be respected. Thirdly, feminine language is to be avoided just as much as masculine language: for if both alienate the other gender, then both must be wrong. On the other hand others may argue that the Christian doctrine of the Trinity already allows for there to be a wide range of gendered language. The Trinity is about the relationship of the God-head within itself and in relationship to	35	**To what extent is it appropriate to address God using feminine language?**

Question	Indicative Content	Marks	Guidance
	humans. It is appropriate and necessary for language to be feminine and masculine if it is to reflect the complete human experience of the divine.		
	Some might conclude with reference to Ruether's Christological analysis of the early Church in which Jesus' deliberate rejection of the patriarchal Davidic messiah was later replaced by the imperial masculine Christ as this suited Christianity's new political position in the world.		

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 • little relevant material • some concepts inaccurate • shows little knowledge of technical terms *L1*	1-3	very little argument or justification of viewpoint • 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 • 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 • 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 • 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 • 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 • 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 • 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 • 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 • 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)
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

www.ocr.org.uk

For staff training purposes and as part of our quality assurance
programme your call may be recorded or monitored