

**GCE**

**Religious Studies**

Unit **G575**: Developments in Christian Theology

Advanced Subsidiary GCE

**Mark Scheme for June 2016**

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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
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	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.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## 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.

Question	Indicative Content	Marks	Guidance
1a	<p><b>Explain Augustine’s teaching on the soul’s relationship to the body before and after the Fall.</b></p> <p>Candidates might begin by explaining that in Augustine’s neo-Platonic view of the self, body and soul although different are not separate. Augustine also rejected the Manichaeian notion that the body is evil and the soul is good.</p> <p>Prior to the Fall body and soul operated along with everything else in harmony. Although the body had its natural desires (for food, sex, power) the soul was able to control these.</p> <p>Adam and Eve love (<i>caritas</i>) each other as friends without lust.</p> <p>As Augustine says, the evil will precedes the evil act. The rebellious will not only places Adam and Eve outside Eden but destabilises the relationship of the soul’s control of the body. The differences between men and women’s bodies now become more pronounced.</p> <p>The soul is self-centred: whereas it loved without sin <i>cupiditas</i> is self-seeking (as described in Romans 7:15ff). The two elements of the soul, the obedient and the deliberative, are at war with each other (<i>Confessions</i> 8) and furthermore operate differently in men and women.</p> <p>For men the obedient self is to worship God; the deliberative is to rule over nature (and women). For women the obedient self is to obey husbands (as helpmate) and the deliberative is control the household.</p>	25	

Question	Indicative Content	Marks	Guidance
1b	<p><b>'The Fall is a story not an event.'</b> Discuss.</p> <p>Some candidates might argue that as the historical and biological reasons for the existence of Adam and Eve are highly unlikely, then the Fall is a story or allegory about human nature.</p> <p>Some might go further and question the notion of Original Sin and whether it is really the case that humans are by nature rebellious. Some might prefer to consider sin in terms of existential alienation or the inability to act rationally (Kant).</p> <p>On the other hand some candidates might argue that it is reasonable to suppose that an event or events in human antiquity caused such a rupture in human relationships so that could never fully recover. For example philosophers such as Rousseau and Hegel both suggest a version of the 'fall'.</p> <p>Some might suggest, as some modern theologians do (such as Colin Gunton), that the Fall is more than a story because it describes how each person develops from the infantile self-centred stage of their personality to spiritual maturity. The Fall is the story of every individual.</p> <p>Finally some might argue that the Fall is an actual historical event – even philosophers such as Rousseau consider that from a state of harmony and cooperation something caused humans to undermine this idyllic state.</p>	10	

Question	Indicative Content	Marks	Guidance
2a	<p><b>Explain Calvin's teaching on knowledge of God as the creator.</b></p> <p>Candidates might begin by stating that Calvin's teaching on God the creator forms the part of his argument which focuses on what can be known about God by reason of the natural world.</p> <p>The argument has various inter-locking elements. First, Calvin quotes from Acts 17:28 that because God is the foundation of our existence in whom 'we live and move and have our being' knowledge of the self is also knowledge of God.</p> <p>This idea is developed as the <i>sensus divinitatis</i> or <i>semen religionis</i>. The universal existence of religion and the fact that humans even talk about God (Romans 1:19f) is evidence of his existence and therefore knowledge of his being.</p> <p>Another source of human knowledge of God is via conscience. Conscience means joint knowledge and again illustrates that knowing the inner moral voice of oneself is to experience God. For this reason Calvin argued that nothing can override conscience.</p> <p>The natural world is a reflection or mirror of God and is a correlation of his goodness. The creation is sometimes described by Calvin as the theatre of God's activity. The world provides 'sparks of glory' of the Creator's invisible presence.</p> <p>Finally the Scriptures provide knowledge of God as creator. The prophets and writers of the Bible are witnesses to God's revelation and so the Bible offers clearer knowledge of God than other sources, although still limited by being revealed to finite minds.</p>	25	

Question	Indicative Content	Marks	Guidance
2b	<p><b>To what extent can God be known through reason alone?</b></p> <p>Candidates might take Calvin's line that although in theory God can be known through reason, the Fall and human sinfulness will always obscure or distort <i>true</i> knowledge.</p> <p>They might argue that the traditional design-type arguments for God's existence tell us no more than the possibility of God's existence but very little of his nature. To have true knowledge or relationship with God requires God actively to reveal himself to humans.</p> <p>Some might go even further and side with Barth's complete (there is 'no point of contact') rejection of all natural theology as merely the projection of human imagination. Some might discuss Alvin Plantinga's defence of warranted faith in this context.</p> <p>On the other hand, some might argue that unless God is known via reason then the claims of religion become arbitrary and without any possibility of knowing whether they are the result of human imagination or genuine encounters with God.</p> <p>They might argue that if God is the creator and the ground of existence then rational reflection of the creation via science and the imagination means God can be known through reason. If God is immanent and transcendent then he <i>must</i> be knowable through his immanent being.</p> <p>The question remains whether reason <i>alone</i> is sufficient to know God.</p>	10	



Question	Indicative Content	Marks	Guidance
3a	<p><b>Explain what is meant by the hermeneutic of suspicion in liberation theology.</b></p> <p>Most candidates will probably begin by defining hermeneutics. Hermeneutics is the art of interpretation and the process by which humans can accurately read texts or (its wider use) the world itself.</p> <p>Suspicion questions the motives and reason why a particular interpretation has been offered. Some might refer to Ricoeur's three masters of suspicion – Nietzsche, Marx and Freud – as each one makes the reader consider the place of ideology, power and the unconscious as motivating factors in an interpretation.</p> <p>Liberation theologians have used suspicion in various ways.</p> <p>Firstly, it has been used in the hermeneutical circle to question biblical interpretation. It has enabled the poor to be more confident in their own understanding of the Bible and to see how standard Church teaching has often favoured a western, capitalist and euro-centric world view.</p> <p>Examples of this bias might be the biblical teaching on the relationship of wealth and prosperity (such as the story of the rich young man).</p> <p>Secondly, suspicion has questioned the place of church teaching and those who promulgate it (priests, bishops, cardinals etc) and for what it has <i>not</i> said or left out. For example Church teaching tends to focus on the purity of Mary the mother as the model of virtue, when liberation theologians focus on her childlessness followed by the illegitimacy of her pregnancy. Seeing Mary in this way places her far closer to the experience of many women and removes the guilt created by the unobtainable image of womanhood presented by the Church.</p> <p>Thirdly, some such as José Miranda have been suspicious of those who are anti-communism, because this has failed to enable them to read Scripture in the radical manner it requires.</p>	25	

Question	Indicative Content	Marks	Guidance
3b	<p><b>'It is always important to be suspicious of all official Church teaching.'</b> <b>Discuss.</b></p> <p>Some might adopt a broadly Marxist approach which is suspicious of all institutions. They might argue that those who own the production of ideas and who determine right teaching often do so to support their position of power. Some might refer to the example of the way Leonardo Boff and Gustavo Gutiérrez were forbidden by the Church to teach for a year (1984). Some might discuss the reasons for base communities and their more egalitarian means of developing Christian life and teaching as suggested in Acts 4:32-35.</p> <p>On the other hand some candidates might consider that the statement is too sweeping. Whilst it may be true that some aspects of Church teaching need to be revised and questioned, the Church is necessary to review and disseminate teaching because it is less prone to individual and subjective bias (a problem with certain forms of Protestantism it could be argued).</p>	10	

Question	Indicative Content	Marks	Guidance
4a	<p><b>Explain Marx's understanding of false consciousness.</b></p> <p>False consciousness in Marx's teaching forms the basis on which he questions all ideologies as the primary source of alienation. Alienation is the cause of unhappiness, conflict and exploitation. A primary source of false consciousness is religion.</p> <p>False consciousness is the state where an idea or situation is perceived to be objective, true and unchangeable when in reality it is no more than a human projection.</p> <p>Candidates might wish to explore Marx's use of Feuerbach to illustrate false consciousness. Feuerbach argued (from Hegel) that consciousness always requires an object of its perception. This is also true of the way in which the mind develops ideas. However, under stress the mind can sometimes forget that it is the source of consciousness and treat these ideas of the world as if they are actually external. Once this happens then humans are no longer existentially free and subjects (or owners) of their own destiny.</p> <p>Candidates might go on to describe and explain Marx's teaching on the sources of false consciousness such as: religion, property, class, culture and ideologies.</p>	25	

Question	Indicative Content	Marks	Guidance
4b	<p><b>Assess the view that true liberation is achieved through education not revolution.</b></p> <p>There are various elements of this question which candidates might choose to develop.</p> <p>Some might consider Marx's notion that liberation will only fully occur once 'despotic inroads' have been made into existing structures. Revolution tackles to the root causes of injustice and false consciousness which lie at the heart of social infrastructure. Education is too slow to bring about change.</p> <p>On the other hand some might refer to the work of Paulo Freire on education. If liberation means a shift in consciousness, then education is the more effective and long-term solution. Some candidates might refer to his egalitarian dialogical model of learning.</p> <p>Finally some might argue that in liberation theology true liberation is achieved by 'walking in the Spirit'; spiritual conscientisation occurs through education, study of the Bible, sharing life-experience. Although some liberation theologians have advocated revolution (perhaps using the example of the Cleansing of the Temple), most have preferred to adopt a Freire-type approach.</p>	10	

## AS Levels of Response

Level	Mark /25	AO1	Mark /10	AO2
<b>0</b>	<b>0</b>	absent/no relevant material	<b>0</b>	absent/no argument
<b>1</b>	<b>1–5</b>	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> <p style="text-align: right;"><i>L1</i></p>	<b>1–2</b>	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> <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				
<b>2</b>	<b>6–10</b>	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> <p style="text-align: right;"><i>L2</i></p>	<b>3–4</b>	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> <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				
<b>3</b>	<b>11–15</b>	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> <p style="text-align: right;"><i>L3</i></p>	<b>5–6</b>	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> <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				
<b>4</b>	<b>16–20</b>	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> <p style="text-align: right;"><i>L4</i></p>	<b>7–8</b>	a good attempt at using evidence to sustain an argument <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> <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				
<b>5</b>	<b>21–25</b>	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> <p style="text-align: right;"><i>L5</i></p>	<b>9–10</b>	A very good/excellent attempt to sustain an argument <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> <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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