

GCE

Religious Studies

Unit **G585**: Developments in Christian Theology

Advanced 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 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	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
	Point has been seen and noted eg where part of an answer is at the end of the script

Subject-specific Marking Instructions**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
1	<p>Assess Don Cupitt's godless, post-modern view of religion.</p> <p>AO1 Candidates might begin by considering what characterises a post-modern view of the world. As post-modernism generally rejects whole world-views and meta-narratives, they may wish to say that there is no such thing as post-modernism but rather a collection of notions which include: suspicion of reason as the sole source of knowledge; rejection of an independent self; suspicion of objective reality and ideologies.</p> <p>Whilst Cupitt might be a post-modern thinker, he has described himself as a non-realist and more recently simply as a radical. As a philosopher-theologian his aim has to been to argue that religion in general and Christianity in particular should develop as a form of humanism which embraces life in its fullness. He has termed this 'solar ethics' because the term 'light' has its resonance in Jesus' teaching on light and the gospel of love – its anarchic aim is 'set the captives free'. Jesus 'lightness' also countered the 'heavy' rule-based legalist religion which he considered stifled life.</p> <p>Cupitt calls on a plurality of philosophies to develop his position; candidates will only be expected to outline a few of these. For example Nietzsche's influence is significant because his death of God is the means of transvaluation which enables humans to 'will to power' without 'resentment'. Some might describe Cupitt's use of Nietzsche's tight-rope parable to describe life balanced between nihilism (and atheism) and transcendence (traditional theism).</p> <p>Also significant is Cupitt's use of: Kierkegaard's subjectivism and the artistic life; Buddhist rejection of the soul (anatta), 'disinterestedness' and interconnectedness (dependent origination); Spinoza's mystical pantheism/ materialism; Wittgenstein's language as 'forms of living' as the only source of reality; the quantum physical views that there is no outside world.</p> <p>AO2 Candidates will have to offer what they think is an appropriate definition of religion. They might adopt Ninian Smart's phenomenological dimensional notion or Karl Barth's revelation based notion or Feuerbach's existentialist one.</p> <p>One key question which will require careful consideration is whether God or an Ultimate Reality is a necessary condition of religion. Some consider that Cupitt's rejection of God, objective reality, the soul and the afterlife has also destroyed religion by making it indistinguishable from humanism. As salvation is now entirely an exercise of the will, there is no place for God's love or Christian grace.</p> <p>Others may consider that Cupitt's project is bold, imaginative and creative enabling those who would otherwise reject religion (and Christianity) because of its supernaturalism, exclusivism and outdated metaphysics to re-use the language of religious tradition but aesthetically not ontologically. Some might discuss the success of the <i>Sea of Faith</i> movement in this context.</p>	35	

Question	Indicative Content	Marks	Guidance
2	<p>'It is because all religions agree on the same fundamental truths that no one religion is better than another.' Discuss.</p> <p>AO1 This is a very general essay title and can be tackled in a variety of different ways. What is important is that candidates avoid simply running through the 'exclusive, inclusive, plural' models but focus on one of these and develop an argument.</p> <p>The question assumes that 'all religions agree' on some 'fundamental truths'. Candidates may begin by considering what these might be. For pluralists such as John Hick, these truths are reducible to the experience of the Real (<i>an Sich</i>) or the Eternal One which, once acknowledged, refocuses the ego-centric to the Reality-centred life. This is the life typically expressed by all religions which see in their 'great souled' leaders and prophets examples of love and compassion. Candidate may wish to expand on Hick's main ideas; for example, his use of Kant, religious experience and demythologising.</p> <p>Some might choose to look at Rahner's existential approach. Rahner argues that there is a basic human response to the world (or 'Being') which is experienced variously as finitude, dread of death, sense of falling etc. These 'horizon' moments (Heidegger) indicate that all humans are 'open' to grace; the Christian interprets these explicitly as encountering the God of Grace. As God is the creator and reveals himself in history (Rahner's first two theses in <i>Theological Investigations</i> 5) then all those people of good-will have some sense of the truth (the so-called anonymous Christian). Rahner's biblical paradigm is Paul's speech at the Areopagus (Acts 17).</p> <p>AO2 Evaluation will depend on which argument a candidate has chosen to pursue. One general observation made is that very few (if any) scholars actually support the statement made in the essay title. Hick's plural paradigm distinguishes between those religions which have a purer sense of the Real than pantheism or atheism. Ninian Smart's experiential model, which shares many aspects of Hick's approach, rates numinous/mystical experience above other forms of religious experience. Many favour 'monotheistic' or a single unified reality over multiple or polytheistic interpretations of fundamental truths.</p> <p>Rahner's 'inclusive' theology considers fundamental truth only to be fully expressed in the explicit Christian revelation of Christ. A theology of grace might therefore be considered to be better than other religions which have no sense of God's gracious revelation.</p> <p>Some might explore Barth on religion and his claim that ultimately it is God revealed as Trinity which is 'true' and which makes other religions 'untrue' (<i>Aufhebung</i>) insofar as they cannot be the source of salvation. 'The revelation of God denies that any religion is true' (Barth).</p> <p>On the other hand some candidates might argue that it is right to reject the term 'better' because religions inevitably depend on their historical and cultural settings. 'Better' is not a truth value judgement but the recognition that some religions emotionally suit some people better than others. A phenomenological approach (Smart following Husserl) does not judge on the quality of salvation but just indicates that there is indeed an underlying fundamental experience (or 'truth') which links all religions together.</p>	35	

Question	Indicative Content	Marks	Guidance
3	<p>'Only reconstructionist feminist theology has a future.' Discuss.</p> <p>AO1 Candidates might begin by distinguishing briefly different types of feminist theology: liberal feminist theology tackles inequality between men and women based on the image of God principle; reconstructionist feminist theology considers that only a shift in consciousness and in the structures of church and society will bring about authentic political and spiritual equality; radical feminist theologians argue for the reinstatement of the body difference, transvaluation and alternative forms of Christianity.</p> <p>Candidates will need to select and explain several examples of reconstructionist theology. They might, for example, outline Fiorenza's historical reconstruction of early Christianity and the way in which Jesus' teaching on the Kingdom revolutionised the new Christian communities which emerged only to be tempered and replaced by more acceptable patriarchal arrangements. Modern movements can therefore tackle tradition by showing that it is not rooted in the original eschatological vision; the historical 'heritage' of radical spiritual/social equality can be used to justify reforms of the church today.</p> <p>Other candidates might focus on Ruether's emphasis on language and Christology. Present day theological language is still dominated by male messianic and priestly terminology which unconsciously reinforces patriarchal values and in particular the dominant master-slave ontology of God and his world. Ruether's analysis reveals how Jesus actively rejected the David messianic role in favour of Isaiah's suffering servant. The very early strands of Christianity quickly expressed this using the feminine wisdom language of the Old Testament with its emphasis on immanence and nurture.</p> <p>Some might look at the way feminist theology has seen in the Trinity a model of community of persons where masculine/feminine co-exist expressing at the same time God's transcendence/immanence (not master-slave) nature. Some might refer to the way in which Julian of Norwich's female/male Trinitarian mysticism has inspired and transformed modern Christian spirituality in worship.</p> <p>AO2 There are many ways candidates might choose to evaluate this question. Some might argue that as Christianity is essentially patriarchal (because of the master/slave relationship) there is no version of feminist theology which has a future. To support this position, candidates might refer to the arguments of Daphne Hampson and/or Mary Daly.</p> <p>Other candidates might argue in favour of liberal feminist theology selecting biblical passages which do not need to be 'reconstructed' but which support the eschatological vision of Galatians 3:28 and Jesus' challenge to the patriarchal taboos of his time. They might point out that reconstructionists place too much emphasis on secular Marxism/existentialism, strained sociological readings of the New Testament and overuse of the wisdom tradition.</p> <p>Others might defend reconstructionist theology and argue that of all the various feminist theologies it does have a future because it most effectively deals with the problem of mind-set and social structures which liberal feminist theology underestimates. Furthermore, radical feminist theology alternatives, including Pagel's gnostic Christianity, effectively mean abandoning Christianity; this admits defeat and therefore cannot offer a genuine future.</p>	35	

Question	Indicative Content	Marks	Guidance
4	<p>To what extent is the New Testament of any use when discussing the role of women today?</p> <p>AO1 Most candidates will probably draw a distinction between the Gospels and the letters of St Paul (and Acts of the Apostles). Discussion of the Gospels might refer to the passages where women are presented favourably and challenge the patriarchal expectations of the day. For example the story of Mary and Martha might be interpreted to show that women could become learners and therefore teachers (contrary to 1st century Jewish tradition). The women cured of bleeding challenged the Levitical purity laws (Leviticus 15:19-24) which marginalised women.</p> <p>Other Gospel examples might include Fiorenza's interpretation of the Anointing at Bethany (the woman's action is to be remembered whenever the gospel is preached), the Samaritan woman at the well, the women at the cross and at the resurrection both of which suggest that the eschatology of the very early Church justified a radically egalitarian relationship between men and women.</p> <p>Candidates might discuss how women are presented by St Paul. Some might consider there is tension between the eschatological vision of equality in Galatians 3:28 and other injunctions that women are not permitted to teach, should be silent in church assemblies and be obedient to their husbands (justified by the notion that in Genesis 1 and 2 God created man before woman). Some answers might explore the view that the more conservative Pauline letters are deutero-Paul not Paul himself because in Romans 16 Paul sends his greetings to women (Phoebe, Priscilla, Mary etc) who appear to have leadership roles in Christian communities.</p> <p>AO2 The question candidates might consider is whether the New Testament is of value to present day feminists. For secular feminists the answer could be that despite its best efforts it fails because the tradition from Paul to Augustine to Luther to the present day still considers women to be the passive second principle to men. Women such as Mary the mother of Jesus have prominence only as <i>theotokos</i> and homemakers, not teachers and leaders on a par with men.</p> <p>The reconstructionist approach to the text might be queried as reading back into the text too many modern egalitarian presuppositions. Those scholars such as Hampson find little to persuade them that the fragmentary bits of history support the notion that the New Testament really is 'our heritage is our power'. Cady Stanton's radical <i>Women's Bible</i> offers a much shortened New Testament and Mary Daly famously suggested that once all the patriarchal elements are removed the New Testament would be the length of a brief pamphlet.</p> <p>Alternatively, some might argue that the New Testament has to be understood in its historical setting. There are many glimpses of the radical impact of the gospel. The story of Lydia (Acts 16), for example, could be seen as an example of a woman-led Christian community largely for women. Ruether's analysis of New Testament Christology illustrates Jesus' alternative to kingly messianic values. Some might argue that the conservative Pauline passages are there <i>because</i> Christianity was subversive and needed to be toned down (especially as the early highly eschatological expectation calmed down). For contemporary Christian women the different strands of the New Testament reflect the same kind of contemporary struggles communities face today.</p>	35	

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

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