

GCE

Religious Studies

Unit **G575**: Developments in Christian Theology

Advanced Subsidiary GCE

Mark Scheme for June 2017

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2017

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.

Question	Indicative Content	Marks	Guidance
1a	<p>Explain James Cone's teaching on the Jesus of history.</p> <p>Candidates may begin by considering the context in which Cone was developing his theology as a black man in the USA. His experience of racism and the dominance of the white churches led to him questioning traditional theology and, in particular 'white' Christology.</p> <p>Candidates might explain that 'white' theology means any theology which does not grow out of the experiences of the community and which tends to universalise theology into an abstract system.</p> <p>Candidates might consider why Cone is critical of the various 'quests' for the historical Jesus. They might point out that these quests tend to fit Jesus into a category (eschatological prophet, the moral teacher, the political rebel), whereas the Gospel presentations of Jesus can't be easily reduced.</p> <p>Cone's experience of blackness and the prejudices which this has incurred has helped him to see Jesus as a real historical figure who also experienced the oppressiveness of the Jewish religious authorities and power of the Romans. Cone provocatively depicts Jesus as the 'black messiah' because he deliberately subverts traditional ideas of who Jesus is.</p> <p>Some candidates might explain why in recent years Cone has focused on the lynching of black people in the USA and its close similarity to Jesus' death on the cross.</p> <p>Finally, candidates might explain that Cone does not see a sharp distinction between the Jesus of history and the Christ of faith, as the Jesus of history reveals God as the one who sides with the oppressed and turns despair into hope.</p>	25	

1b	<p>To what extent has Cone's theology completely misrepresented the person of Christ?</p> <p>Some candidates might argue that the historical Jesus did not limit his ministry to the poor and the oppressed but mixed with all kinds of people. This challenges Cone's very limited view that Jesus only ministered to the marginalised.</p> <p>Candidates might consider that naming Jesus the 'black messiah' is not only historically misleading but symbolically misrepresenting Jesus' message which was raceless and classless. They might give examples from the Gospels to illustrate this.</p> <p>On the other hand candidates might argue that it is wrong to say that Cone 'completely misrepresents' Christ. They might suggest that Cone's theology is deliberately provocative, not just in stirring up the consciences of 'white' theologians but also of black ministers and congregations.</p> <p>Candidates might conclude that there have always been very different ways of presenting the person of Christ in art, sculpture, music and so on. Even the New Testament writers had quite different theologies of Christ's significance. If so, then Cone is continuing a long tradition of locating Jesus in the culture of the day.</p>	10	
2a	<p>Explain Augustine's teaching on the obedient soul's relationship to the body.</p> <p>Candidates may begin by explaining that Augustine's notion of the soul is essentially Platonic. He considers the soul to have several aspects two of which are its rational/deliberative function and the affective/obedient function.</p> <p>Candidates might describe the way the soul functions in relationship to the body before and after the Fall. Before the Fall the body and soul are in in perfect harmony. The body is ruled over by the deliberative soul and acts in total obedience to God's laws.</p> <p>Before the Fall Adam and Eve are also in harmony with each other</p>	25	

	<p>as friends; although naked they are not attracted to each by their lust but love. Procreation is possible because Adam's body is obedient to his will and he can summon an erection as a purely functional process.</p> <p>Candidates might then explain that after the Fall body and soul are not in harmony. As a result of pride, the 'first disobedience', the will is weakened and divided. Although it still desires to be obedient to God, it is unable to control the desires of the body. The situation is one described by St Paul in Romans 7 which Augustine considers perfectly describes the 'body of sin' – that which we will we do not do and that which we do not will that we do.</p> <p>The effects of the Fall are seen in the changed relationship of men and women. The Fall affects men's bodies less and they are able to retain control of the deliberative soul more so than women. Women are therefore to be obedient to their husbands, who as the 'head of woman' are in turn obedient to Christ, who is the head of the Church. This is the natural order, post Fall.</p>		
2b	<p>'The root of all evil is pride.' Discuss.</p> <p>Some candidates might recognise that the essay title summarises Augustine's explanation of the Fall and the human condition. They might argue that pride occurs when a person considers that they are faultless and nothing they do can be in error.</p> <p>Candidates might go on to argue that moral evil at its most extreme is the complete absorption in oneself. Those who have perpetrated crimes against humanity appear to have thought of themselves as gods with the power to rule the world.</p> <p>On the other hand, candidates might consider that pride in itself is not the root to all evil. Pride of a certain kind can be self-affirming and necessary for humans to value their lives. Those who practise extreme forms of humility and lack pride negate their humanity.</p> <p>Candidates might argue that unbridled pride or pride combined with the lust for power and domination are the root causes of evil but not merely pride in itself.</p>	10	

3a	<p>Explain why the Bible is important in the process of conscientisation.</p> <p>Candidates might begin by explaining that conscientisation is a Marxist term referring to the way in which a person comes to understand their situation and how they can change it. Conscientisation is also the moment, in liberation theology, when the poor cease to consider themselves to be 'poor' but persons and subjects of their own destiny.</p> <p>Candidates might explain that conscientisation is an educative process. They might refer to Paulo Freire's pedagogy with its focus on the learner rather than the teacher.</p> <p>Candidates might then explain the purpose of the three mediations as a systematic means by which the poor learn in practical and spiritual terms to become their own subjects. The mediation which is central to this is the second – the hermeneutical mediation.</p> <p>The hermeneutical mediation allows the poor to read and interpret the Bible themselves (as suggested in Freire's pedagogy) and in so doing develop their own sense of spiritual worth. Candidates might illustrate how this works in the hermeneutical circle and in the weekly reviews when a Bible passage is read, discussed and applied to life.</p> <p>Candidates might refer to specific Bible texts (Exodus, Amos, Luke 4:18ff, Acts 4:32-35, Revelation 21) which are popular in liberation theology and explain how these texts aid in the conscientisation process.</p>	25	
3b	<p>'It is the Church which needs conscientisation not the poor.' Discuss.</p> <p>Some candidates might argue that if the Church hierarchy and those responsible for its organisation were to be conscientised, then the plight of the poor might be very different. Some might refer to the way in which Oscar Romero and Camillo de Torres made the</p>	10	

	<p>switch from seeing the situation of the poor as an unchangeable aspect of life to a situation of injustice.</p> <p>Some candidates might refer to Pope Francis' efforts to shift traditional Church attitudes and alter the way in which Christians view the marginalised and oppressed.</p> <p>On the other hand, candidates might argue as Marx did, that it is the poor/proletariat who are revolutionary and it is they who have most to gain through conscientisation.</p> <p>Candidates might argue that conscientisation should apply in different ways to the poor and the Church as a mind shift is required from both.</p>		
4a	<p>Explain the relationship between structural and personal sin in liberation theology.</p> <p>Candidates might begin by explaining that sin is a theological word which broadly describes the disunity between humans and God. Sin occurs in different ways both personal and collective.</p> <p>Candidates might refer to the traditional distinction between collective sin or 'original sin' and sins committed in the usual course of life. However, the distinctive contribution of liberation theologians is to develop a collective notion of sin which is revealed in a Marxist analysis of the deeper causes of injustice and exploitation rather than just considering individual sin.</p> <p>Liberation theologians (and the CELAM meetings at Puebla and Medellin) refer to the 'structures of sin'. The phrase is reminiscent of the 8th century prophets' attack on Israel's leaders social and religious life: superficially pious and moral but in deeply unjust and exploitative.</p> <p>Candidates might explain how the poor are trapped in a system where the rich become richer and the poor are powerless to bring about even simple changes. Structures of sin are systemic and require wholesale societal changes from the top down.</p> <p>Some candidates might refer to the way the story of the Rich</p>	25	

	Young Man illustrates that although the man has not committed any personal sins (he has kept the 10 commandants) he unwittingly supports systemic sin – he is rich but feels no religious or moral obligation to overcome poverty.		
4b	<p>'Poverty is sin.' Discuss.</p> <p>Some candidates might argue that the statement is far too sweeping. There are many causes of poverty; some, such as natural disasters, are unfortunate but cannot be classified as sinful. Some poverty is the result of misfortune but is not wilful.</p> <p>On the other hand, some candidates might argue that as the world's wealth is sufficient to wipe out poverty then poverty is an indicator of structural and systemic sin.</p> <p>Some candidates might refer to the Boffs' distinction between poverty as the result backwardness and dialectic poverty. It is dialectic poverty (caused by unfair means of production) which is the result of structural sin and cannot be blamed on negligence.</p>	10	

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 <p style="text-align: right;"><i>L1</i></p>	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 <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				
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 <p style="text-align: right;"><i>L2</i></p>	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 <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				
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 <p style="text-align: right;"><i>L3</i></p>	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 <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				
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 <p style="text-align: right;"><i>L4</i></p>	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 viewpoint <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				
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 <p style="text-align: right;"><i>L5</i></p>	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 <p style="text-align: right;"><i>L5</i></p>
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

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2017

