

Religious Studies

Advanced GCE **2775**

Developments in Christian Thought 2

Mark Scheme for June 2010

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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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A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

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 follow the separate instructions about annotation of scripts; remember that 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.

*

Synoptic skills and the ability to make connections: these are not explicitly required in units 2781-2790, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

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.

Levels of Response descriptors for A2 Units 2771 – 2780

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy Communication: often unclear or disorganised	1-3	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view Communication: generally clear and organised
6	24-26	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material (exc rep) <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **one part** of each question

1 Either

(a) 'Cone's theology has no serious weaknesses.' Discuss. [45]

AO1

Candidates will probably wish to outline the main aspects of Cone's teaching such as his notion of blackness as the expression of a people who historically have endured slavery and persecution at the hands of a white oppressor. They might wish, therefore, to emphasise Cone's notion that the sources of black theology are not just biblical/revelatory but experiential through a wide range of black experiences (blues, stories, political protest etc).

Candidates may wish to consider Cone's teaching on Christology and what it means to talk of the 'black messiah' or the blackness of God. They might consider these notions in terms of Jesus who sides with the poor by becoming a slave in solidarity with black people and a God who is not partial but is biased towards the oppressed. Some may wish to explain the importance of the Exodus paradigm.

Candidates might discuss Cone's discussion of eschatology and what this means in terms of God's kingdom as a present or future reality.

AO2

Candidates might consider that Cone's theology does have many weaknesses. In considering the aspects of his theology outlined above, they might argue that his emphasis on 'blackness' undermines the special nature of revelation which cannot be reduced to a particular experience, or defined in such narrow terms as North American black slavery.

Candidates might feel that Cone's teaching on Christology confuses 'blackness' as a metaphor with an ontological state which is exclusive and anti-Christian. Some might argue that it is reasonable to use blackness as *one* possible metaphor (as the New Testament uses many metaphors for God/Jesus) to express something of the special nature of Jesus' relationship with the oppressed but not exclusively so. Some may criticise Cone for his lack of rigour when dealing with religious language.

Some might wish to compare Cone's theology with Womanist theology. Cone, perhaps, over emphasises the Exodus and violent protest compared to black women's theological experience of the Spirit and human cooperation.

On the other hand candidates might argue that despite these criticisms there are no serious weaknesses. Theologies are by definition human attempts to articulate the inexpressible and Cone's original and insightful theology is designed to provoke fresh thinking. It would be wrong to judge it systematically because systematic ('white') theology over-emphasises the universal over the particular (human suffering and redemption).

(b) 'The primary concern of black theology is justice.' Discuss. [45]

AO1

Candidates may wish to begin by defining what black theology is. They might do this in a general way or they could focus on one particular theology (eg Cone or possibly King). Black theology is a liberative, contextual theology which seeks to articulate Christianity from the perspective of black people. In its North American context this theology has been shaped by the experience of slavery, protest and suffering for hundreds of years, but in particular since the reforms of the 19th century.

Some may wish to illustrate black theology's interest in re-expressing the nature of God, Jesus as the black messiah and the nature of revelation in revolutionary and redemptive terms. Some examples from Cone or King or other black theologians will probably be used to illustrate and expand these ideas.

AO2

Some candidates might argue that justice is the primary aim of black theology because this kind of theology is based on the notion that God sides with the oppressed against injustice. Justice is not just to be seen in material terms but also, as King described it, as the rebirth of the 'beloved community'. Some may wish to refer to King's discussion of justice and the issue of rights.

Some might agree that Cone's theology focuses on justice as liberation which is different from King's emphasis on equality. Liberation requires more than distribution of goods and opportunities, but also a shift in mind set and consciousness.

Some candidates, therefore, might argue that as black theology is a Christian theology the primary concern must be one of redemption as seen in the Christ-event and that justice is only one aspect of this.

2 Either

(a) Assess the view that Christian exclusivist theology respects the views of other religions more than inclusivism. [45]

AO1

Candidates might start by defining what is meant by exclusivist theology. They might do this by outlining the argument set out in *Dominus Iesus* or possibly Karl Barth (if he is to be read is an exclusivist). They might explain that Christianity makes several truth claims which are unique and therefore as these claims are necessary conditions of salvation, other religions are by definition 'deficient' (the term used by *Dominus Iesus*).

Candidates might go on to develop what these conditions are. For example in Barth's view the Trinity is the defining condition which is only fully expressed in Christian revelation. Candidates might also consider his notion of election and the nature of Grace.

Candidates might wish to look at the place of the Church in Roman Catholic theology and the doctrine of *extra ecclesiam nulla salus* and the modern teaching on unicity.

AO2

Some may agree that as exclusivism does not see itself in competition with other religions in terms of truth, then Christianity can respect other religions on a moral level if they are doing no actual harm. They might argue, as *Dominus Iesus* does, that any religion which 'reflects a ray of that truth which enlightens everyone' is to be treated with respect.

Some might argue that Barth's suspicion of religion applies equally to Christianity as a human phenomenon as any other religion and that his notion of grace and election is not restricted by external differences.

On the other hand some argue that exclusivism creates a competition of ideas and truth claims. Historical evidence indicates that exclusivism leads to mistrust and hatred. Some might refer to John Hick's desire for a global theology and a plural view of religions to counter exclusivism.

(b) 'Hick's theology of religions is not Christian.' Discuss. [45]

AO1

Candidates might start by outlining the various elements of Hick's theology and philosophy. They might begin with his phenomenological observation that the great religions of the world share many aspects in common; in particular the goal to develop the ego-less life in the pursuit of an ultimate Reality or *An Sich* existence.

Some may wish to give a more detailed account of Hick's Kantian approach to religions and his view that due to the ambiguity of experience each religion sees the Real or Eternal One as Brahman, Nirvana, Trinity, En Sof etc. The limitations of language mean that, at best, human religious thought is contingent and can change.

Some may wish to outline Hick's approach to Christology and the incarnation. Hick's view is that as experience precedes ideas, then the experience of Jesus as perfect God-consciousness should be recovered as the authentic starting point of Christianity and that later doctrines have falsely codified and objectified what is essentially a subjective experience.

AO2

Some might agree that Hick has undermined Christianity because he sees the ancient creeds and formularies of the Church as 'myths' and not as objective statements of truth. They might argue, for example, that by making Jesus an 'enlightened one' rather than Son of God the essential claims of atonement and salvation cease to have any special truths.

On the other hand some might argue that the core belief of Christianity is that God is love; as God is ineffable and exists *a se*, then it is entirely reasonable to postulate that there should be more than one way to encounter the divine.

Others might wish to analyse his use of Kant and consider whether the use of philosophy of this kind not only undermines Christianity but other religions as well.

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