

# **Religious Studies A**

General Certificate of Secondary Education **2392/01**

Paper 2A Christian Perspectives on Personal, Social and World Issues

## **Mark Scheme for June 2010**

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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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**GCSE RELIGIOUS STUDIES****INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

### USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

### MATRIX TO BE USED FOR AWARDING MARKS

#### ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

## LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

### AO1

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent</b> attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

### AO2

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

**AO3**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels in **a single question** as specified on the question paper – in this case the compulsory question. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

**‘Divorce rate has risen again’, says  
Government report**

**‘Couples should stay together for the  
sake of the children’, says Bishop.**

- 1 (a) **Describe Christian teaching which might be used in a discussion about the break up of a marriage.** [8]

Candidates might respond with:

- Description of Jesus teaching/words: – ‘man shall not separate’. Also ‘divorce in the case of adultery’;
- Description of the idea of the sanctity of marriage;
- Description of different denominational outlooks;
- Reference to the idea of forgiveness in relationships and of the importance of human happiness;
- Description of annulment and its possible importance to a couple.

- (b) **Explain how and why Christians might support a Christian couple whose marriage is in trouble.** [7]

Candidates might respond with:

- Explanation of the support Christians can offer as individuals through prayer, friendship and practical help;
- Explanation of how the local church could help through support groups, the work of the vicar/priest/minister;
- Explanation of the support offered by organisations such as CMAC and Christian counselling generally;
- Rationale for support, based on a) but more specific eg break up of family life;
- Repetition of material from a) must be made relevant to the topic of the question.

- (c) **‘Divorce is wrong.’** [5]

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.**

You must refer to Christianity in your answer.

Candidates might respond with views such as:

- From one point of view it is – promises were made that the couple would stay together and they should not be broken;
- The attitude to marriage and divorce is dated. I was fine for a time when life was short but now, it is too much to expect people to spend all their lives together;
- Divorce is wrong in principal and in many cases it ruins more lives than it helps; However, if the couple are truly unhappy and they can ensure any children are not harmed by the experience, it is better to divorce than life an unhappy life;
- Christian teaching is clear according to some denominations. The marriage union is unbreakable, so Divorce is not only wrong, it is actually impossible in the eyes of God and the Church;
- People should work at their relationships and not go back on a promise.

- 2 (a) **Describe Christian teachings which could be used in a discussion about prejudice and discrimination.** [8]

Candidates might respond with:

- Reference to general teachings such as:
  - ◊ Everyone is created equal in God's sight;
  - ◊ Parable of the Good Samaritan;
  - ◊ Jesus attitude and actions towards the outcasts of society;
- Knowledge of the texts in the specification and other relevant Biblical teachings relevant to the idea of equality and the problem of prejudice;
  - ◊ Leviticus 19:33 – 34 Treatment of foreigners;
  - ◊ Deuteronomy 24 14 – 22 Behaviour towards others – Fair treatment;
  - ◊ Luke 10 25 – 37 The Good Samaritan – who is my neighbour?
  - ◊ Galatians 3 26 – 28 All one in Christ – 'No distinction between Jew and Gentile' (Greek);
- Views from the Second Vatican Council 'Church in the Modern World' – 'Discrimination is incompatible with God's design';
- Knowledge of the views of Christian denominations and of how these are put into practice to ensure that prejudice is eliminated. Eg in the anti discriminatory policies of Church schools or the support given to helping the outcasts of society through Christian charities;
- Knowledge of the teaching of key Christians/Christian movements working for equality and against prejudice. Eg King/Tutu/Liberation Theology.

- (b) **Explain how Christian beliefs affected the way a well known Christian or Christians has reacted to inequality in society.** [7]

Candidates might respond with:

- Biographical detail of a well known Christian or Christians and of how they have reacted to inequality in society. Candidates may select any person/people who are well known and a Christian. Obvious examples are: King, Tutu, Romero, Huddleston. Mother Theresa of Calcutta;
- Explanation of the Christian reasons for the actions;
- Explanation of their methods and rationale – non violent/direct peaceful action.

- (c) **'Only God can treat everyone equally.'** [5]

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.**

Candidates might respond with views such as:

- This is true as only God truly knows the hearts and minds of people and only he can know what is needed to treat people equally.
- It is true he treats everyone equally. The sun shines on the righteous and on the unrighteous.
- If we are to live in peaceful society, people have to treat each other equally so it is true that God will be able to do this, but it is also true that we should try and do the same. It maybe hard, but not impossible.
- God does not treat everyone equally anyway. People are born with different abilities, life chances and so on. There is little sign that he treats people equally in their lives.



- 3 (a) Describe teachings Christians might use in a discussion about the importance of family Life. [8]**

Candidates might respond with:

- General ideas about the value of family life as a place for companionship, the sound upbringing of children and the support of relatives;
- Reference to Biblical teaching and example:
  - ◇ Relationships between parents and children, Exodus 20:12; Colossians 3:20 – 21;
  - ◇ Caring for relatives, 1 Timothy 5:8;
  - ◇ Relationships between husbands and wives, Exodus 20:14; Ephesians 5:28 -33; Matthew 5:31-32;
  - ◇ The family of Jesus and the care for his mother shown by Jesus from the cross.

- (b) Explain how Christian beliefs might affect the way Christian parents bring up their children. [7]**

Candidates might respond with:

- Explanation of the different lifestyle choices which may be made by Christian parents:
  - ◇ Baptism;
  - ◇ Bringing the child up as a Christian;
  - ◇ Teaching consideration for others based on agape;
  - ◇ Avoidance of some aspects of modern life which are at odds with the faith;
  - ◇ Fairness and love in their relationships;
  - ◇ Families following Biblical teaching about not testing the children and children, honouring their parents.

- (c) 'Christian parents should bring up their children to be Christians.' [5]**

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view.**

You must refer to Christianity in your answer.

Candidates might respond with views such as:

- Christian parents have no choice. They promise this at the child's baptism
- Parents, whatever their views have the right to bring their children up to appreciate and follow their beliefs and attitudes.
- If the home is Christian, the child will inevitably be brought up Christian.
- Parents must let children make their own decisions as they grow up and should not force religion on them.
- Being brought up a Christian is far too strict and will make the child unhappy and different from friends.
- Choice of religion (or none) should be left up to the individual child, not to the parents

- 4 (a) **Describe Christian teachings which might be used in a discussion about euthanasia.** [8]

Candidates might respond with:

- General Christian ideas such as: The 'sanctity of life'; People 'playing God', by the wilful destruction of an adult life;
- The commandment 'Do not kill';
- The body as the temple of the Holy Spirit ( 1 Corinthians 3 16 – 17);
- Jesus teaching about the value of life (every hair on the head ...);
- The loss of human dignity through being kept alive but suffering and the un-Christian cruelty this implies;
- Doing the 'loving thing' is a Christian principle which could lead Christians to believe that euthanasia is the kinder/more loving thing. As a result they might support passive euthanasia;
- The possible 'double effect' of appropriate medical treatment where medical treatment hastens death;
- Quality of life versus quantity, could lead to euthanasia being considered acceptable.

- (b) **Explain why Christians have different views about fertility treatment and the use of embryos.** [7]

Candidates might respond with:

- Christians differ in their views about when life begins.
- Fertility treatment and the use of embryos enables Christians to fulfil the command to go forth and multiply.
- Fertility treatment and the use of embryos enables Christians to fulfil one of the purposes of marriage – to have children.
- Fertility treatment and the use of embryos raises issues of what should be done with the spare embryos – are they potential humans but just a bunch of cells or are they already humans with rights?
- Use of embryos for research or genetic treatment raises the same issues.
- Some people are destined not to have children and fertility treatment is interfering with God's plan.

- (c) **'Doctors should not interfere with the beginning or end of human life.'** [5]

**Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.**

Candidates might respond with views such as:

- Medical science should just be concerned with curing diseases and should not meddle with the start of life. At the end of life, doctors should do no harm and just ease pain.
- Doctors should not be put in the position of being like God with life and death decisions.
- God has given us the knowledge to help people to have children who would otherwise be unable to. It would be wrong to ignore this knowledge.
- Surely a loving God would rather his creatures did not suffer and he will accept that in some cases, doctors have the right to switch off a life support machine or give pain killers that will lead to an early death.

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