

Religious Studies A (World Religions)

General Certificate of Secondary Education **2302/02**

Christian Perspectives (Roman Catholic)

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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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:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	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]	An attempt 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]	A valid attempt 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]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response 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]	An attempt 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]	A valid attempt 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]	A competent attempt 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]	A good response 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]	An attempt to answer the question. A statement of the obvious, a one-sided judgment with little or no argument.
Level 2 [3]	A valid attempt to answer the question. 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]	A competent attempt to address the question. 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]	A good response to the question. 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. Reference must be made to the religion studied.

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	1-2 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

- 1 (a) **Give an account of Roman Catholic teachings which might be used in a discussion about abortion.**

Candidates are likely to begin by describing Roman Catholic teaching on the sanctity of human life; possibly using both scriptural and encyclical evidence. Whichever way they begin they are likely to be focusing on the concept of 'Life as gift' and that gift being from God.

Many may describe, in more detail the teachings from the above quotation highlighting that God knows each person in the womb and explain the significance of this belief in terms of the specific question and not just in general.

Others may be aware that the Church takes it as read that life begins at conception even though the issue has been contentious in many periods, not just in our own time. Some may compare this teaching with that of viability.

Some candidates may also explore the nature of double effect exploring teachings about for example abortion being the side effect of a hysterectomy.

[8]

- (b) **Explain why the Roman Catholic Church teaches that a child is not a right but a gift.**

There are a number of ways that candidates might approach this question. They may for example place their responses within the context of the importance that the Church places on children in a marriage, explaining that without the intention to have children there is no marriage.

However since the giving and taking of life is always God's Providence human beings have no right to a child in Roman Catholic teaching. Some may explore the extent to which this teaching clashes with the above assumption.

This may lead to a discussion of the methods used to have children when a couple finds themselves to be infertile and an explanation of why the Church teaches that IVF should not be allowed. For example the production of extra embryos which are disposed off during the IVF process.

Some candidates may be able to explore the meaning of the teaching that sexual intercourse should be both unitive and procreative.

[7]

- (c) **'In today's society contraception is a human right.'**

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

Some candidates may begin by assessing the Roman Catholic belief that artificial contraception should not be allowed, exploring the extent to which these teachings can be justified. They may in the process assess the usefulness of the distinction between artificial and natural birth control.

Others may discuss the way that for many, contraception is not only a fact of life, but that much of the advertising they are exposed to encourage 'safe sex', and the extent to which the Church should 'give in' to modern pressures.

Others may discuss the extent to which Christians may be called to witness to a higher standard than that which may be prominent among their peers.

[5]

2 (a) Give an account of the Roman Catholic teachings on marriage.

Candidates may use the marriage ceremony itself as a way into this question, discussing the promise which they make, the symbolism of the ring and the involvement of the Priest or Deacon as witnesses to their intention to be a married couple.

Others may begin by talking about fidelity and commitment; discussing why the Church teaches that marriage should be for life, including the teachings of Jesus on divorce found in the New Testament.

Some may include a discussion on the importance of 'intention' during the service, such as the intention to have children and bring them up as Roman Catholics, without which the marriage would be invalid.

[8]

(b) Explain how a couple might put Roman Catholic teachings into practice in their married life.

Some candidates may begin by explaining how couples may make fidelity an important part of their marriage and what this would mean for their daily life. They may explore, for example, ways in which couples should work at their marriage, not taking each other for granted or looking to develop intimate relationships outside of the marriage.

Others may discuss the importance in the promises both to have children and to bring them up as Roman Catholics, possibly explaining what this would mean in terms of making sure the children have the right kind of education and receive all the relevant sacraments.

Making sure, for example, that they make the time on a Sunday to attend Mass and possibly to make sure that as a family they spend quality time together. They may possibly point to the concept of a Christian family being a witness against many of the accepted practices in today's society.

[7]

(c) 'Today there are too many pressures for marriage to last forever.'

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

Candidates may explore both sides of this argument; for example arguing that we are now living longer and a lifetime commitment is no longer reasonable. They may include ideas of both parents needing to work to fulfil expectations given to them and their children by a society driven by advertising and commercialism.

Alternatively they may assess the idea that stability is essential for children and grandchildren and that the only way to achieve this is within the context of family life. They may explore the extent to which modern society allows for the kind of extended family which supported individuals in the past.

All relevant arguments should be credited at the appropriate level of response

[5]

3 (a) Describe Roman Catholic teachings which might be used in a discussion about prejudice and discrimination.

Some candidates may begin with a description of some New Testament passages such as the way Jesus treated women and outcasts as equals despite the practices of his time. Some may focus on specific actions or teachings from the gospels; for example, the story of Mary washing the feet of Jesus or the way that Jesus treats Zachaeus.

Others may use some of the teachings of St. Paul or explore some of the encyclicals which have been written on the subject of prejudice and discrimination in general.

Candidates may also give an account of the different meaning of prejudice and discrimination, namely that prejudice is an attitude whereas discrimination is an action.

For a high level response candidates will need to look at issues surrounding both prejudice and discrimination.

[8]

(b) Explain how and why a Roman Catholic might fight against discrimination

Some candidates may begin by giving examples of ways that discrimination may be being fought in their local school or parish. It is important that candidates look at religious, Roman Catholic, responses and do not just write a sociological response.

Others may suggest protests against actions which are perceived to be brought about by prejudice such as the many writings and abuses surrounding the issue of immigration in this country. Alternatively they may explain how they see prejudice in people around them leading to small but significant discriminatory acts.

Others may explore the importance of prayer either individually or as a group in challenging the issue of discrimination.

[7]

(c) 'Fighting discrimination is the most important thing a Roman Catholic can do;'

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

Generally candidates are likely to come down on both sides of this issue, some listing alternatives to this fight and others arguing that it could be seen as the most important issue for Christians, as equality in the eyes of God is a basic tenet of Christian teaching.

They may, for example, assess the issue of the number of people around the world who are still starving or suffering from the effects of civil wars. Others may say that often discrimination against others is at the centre of these conflicts and the consequent starvation.

[5]

Others may look at the attitude and publications of groups such as the BNP

and the ways that these have affected the actions of other individuals and groups.

4 (a) Describe Roman Catholic teachings about “Just War”.

Candidates may begin with a historical approach to the development of this theory, its origins going back to Ambrose of Milan and, in particular, to St. Augustine who had to confront a new political situation.

Candidates may also describe that Just War Theory has two set of criteria. The first established *jus ad bellum*, the right to go to war; the second established *jus in bello*, right conduct within war.

Candidates may then describe the meaning of some or all of the following:

- Just cause
- Comparative justice
- Legitimate authority
- Right intention
- Probability of success
- Last resort
- Proportionality

[8]

(b) Explain how a Roman Catholic might make a decision about fighting in a war.

On one side candidates may build on their responses to part a and explain reasons why a Roman Catholic may after assessing any of the above reasons decide that it would be a good thing to do to defend their country or another which has been invaded.

Some candidates may begin by using the example of Christ himself, ‘going like a lamb to the slaughter’. Others may give examples of scriptural or Church teachings which would advocate non- violent protest.

Whilst they are not Roman Catholic, some may use the examples of Gandhi and Martin Luther King as holding and practicing the ideal to which Roman Catholics might aspire if they are deciding not to go to war.

[7]

(c) ‘Human Rights are not worth fighting for.’

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

Some candidates are likely to see the irony of possible killing human beings to assert the rights of other human beings.

Some may assert that certain behaviors, suppressing the rights of human beings, go so far as to need to be stopped at any cost. They may for example look specifically at torture or extraordinary rendition.

Others may argue that there are other ways of protesting against incursions against human rights pointing, for example, to organisations such as Amnesty International.

[5]

5 (a) Describe Roman Catholic teachings which might be used in a discussion about protecting the environment.

Candidates will probably look to the Bible texts from the specification; however they may also have studied other Church teachings in this area and these teachings should also be credited at the appropriate level of response.

They are likely to talk about stewardship and the idea that the planet is a gift from God which Roman Catholics have a duty to care for in their daily lives.

Some may also look at Roman Catholic teachings about finding God in all things and thereby treating all of his creation in an appropriate manner.

Some may look at how the Church in its teachings has responded to modern problems with the environment and the extent to which mankind, as members of the Church, has contributed to these problems.

[8]

(b) Explain how Roman Catholic teaching on the environment might affect the life of a Roman Catholic.

Candidates are free to explore a number of ways that a Roman Catholic might work towards caring for the planet. They may, for example, talk about how he or she may contribute to the work of organisations like Greenpeace; however it is important that they do not just describe the work of these organisations.

Others may explore how society today has a growing problem with waste destroying the environment and suggest way that Roman Catholics might form groups within or beyond the Church to help combat these problems.

Others point to the voice Roman Catholics leaders have in our society and explore ways in which Roman Catholics might bring pressure to bear on them to in turn affect government policies.

[7]

(c) 'Looking after the poor is more important than protecting the environment'.

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

Some candidates may say that there is a false dichotomy in this question and that looking after the environment properly could in fact have a positive effect on some of the reasons which bring about poverty.

Others may argue that indeed we should place the needs of the poor above the needs of the planet, assessing the extent to which human beings are the most important part of God's creation, though most will be aware of the short term nature of that particular view.

It is essential that candidates recognise the need to refer to Christianity in their answers.

[5]

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