

Religious Studies A (World Religions)

General Certificate of Secondary Education **2309**

Paper 9 Religion, the Media and Entertainment

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:

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
10	1–4	5–6	7–8	9–10

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 [1–4]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [5–6]	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 [7–8]	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 [9–10]	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.

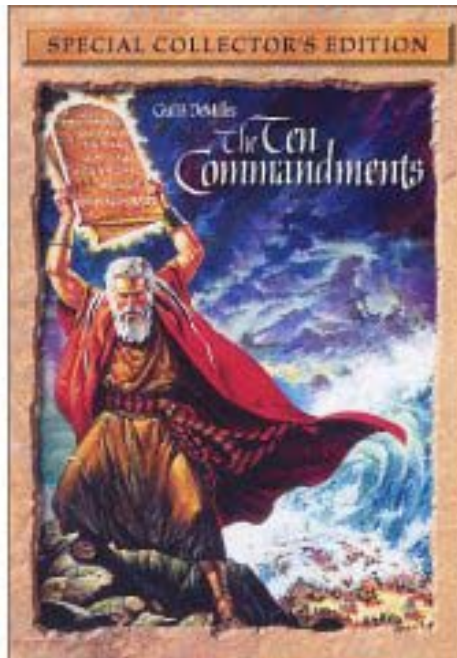
Where appropriate they should also use a suitable structure and style of writing.

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 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.

Question	Answer	Mark
1	Look at Picture A. Describe the teachings of the religion(s) you have studied about using images of important religious figures in the media.	[8]

Picture A



Responses may include the use of statues in churches, calligraphy but not statues in Mosques or the simplicity of Gurdwaras and other places of worship etc.

Some candidates may quote the first Commandment (Ex. 20:2–5) or passages from other Holy Writings.

Some candidates may focus on worshipping a deity in its abstract form without using statues or imagery.

Some responses may refer to the use of Murtis etc to help them focus. Specific faith teachings or teachings from sacred texts will be accepted.

Candidates may refer to films, books and TV and their portrayal of important religious figures.

2	Describe the attitudes of a religion you have studied about spreading its faith.	[8]
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Responses are likely to refer to commissions about evangelising appropriate to the religion(s) with sensible examples of witnessing, proselytising or missionary endeavours or non-proselytising as well as comments about personal life of believers being a testimony to others.

Question	Answer	Mark
3	<p>Explain how and why working in the media might affect a person's religious life and beliefs.</p> <p>Any feasible effects and justifications are acceptable. Responses might be expected to address not only both how and why but also both life and beliefs and are likely to include positive effects not merely the negative aspects.</p> <p>Specific examples of working in the media and its implications might be helpful but full marks might be attained also by those who approach the question not so much from a media familiarity angle as from a more general theological approach. This might include how faith, religious issues, and personal difficulties might arise from working in the media.</p>	[7]
4	<p>Look at Picture B. Explain why some people may prefer to worship using the media rather than go to a place of public worship.</p>	[7]

Picture B



Candidates may use examples of specific television programmes aimed at those who for some reason cannot attend a place of public worship (eg Songs of Praise), and the reasons why they cannot attend.

Some candidates might talk about the cost of attending a place of worship – travel, tickets for special events etc.

Candidates might use specific references about worshipping together and the community of believers.

Question	Answer	Mark
5	'The media should not be allowed to make fun of any religion.'	[10]

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to the religion(s) you have studied in your answer.

This section might bring the preceding parts together as a whole and might elicit a structured essay.

Mention must be made of the religion[s] studied and their attitudes to the use of religion in the media.

Candidates are free to accept or reject the stimulus question.

More balanced arguments might show that candidates have considered issues such as 'free will', having a sense of humour and the limitations placed on this by society.

Candidates may question whether it is acceptable in one religion but not others.

The more balanced arguments might show some evidence of having discussed this issue during their studies.

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