

**Religious Studies B
(Philosophy and Applied Ethics)**

General Certificate of Education **GCSE J621**

General Certificate of Education (Short Course) **GCSE J121**

OCR Report to Centres

June 2013

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This report on the examination provides information on the performance of candidates which it is hoped will be useful to teachers in their preparation of candidates for future examinations. It is intended to be constructive and informative and to promote better understanding of the specification content, of the operation of the scheme of assessment and of the application of assessment criteria.

Reports should be read in conjunction with the published question papers and mark schemes for the examination.

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B601: Philosophy 1 (Deity, Religious and Spiritual Experience, End of Life)

General Comments

This question paper differentiated very well, including the part a) to c) points marked questions. However, candidates from some centres are writing too much for the points marked questions.

Teachers are encouraged to teach all aspects of the specification in order to avoid the choice available to candidates.

Candidates of all abilities were able to access the question paper and respond to the questions in varying degrees. Some candidates were penalised by lack of knowledge about the concepts or 'redemption, or 'salvation', for example.

Candidates who attained levels 3 or 4 respectively in part (d) and part (e) questions included much religious knowledge from sacred texts, beliefs and practices, plus different interpretations of sacred texts and practices by denominations or sects. The higher levels of knowledge and understanding displayed in part (d) questions were, where candidates made links between two concepts, explained beliefs and reasons why, rather than just describing them. However, lower ability candidates were able to demonstrate their knowledge and gain reasonable marks by selecting relevant knowledge and describing it e.g. Heaven for a Christian or types of worship.

Although Christianity is still the major religion upon which most centres focus, it is pleasing to see a steady rise in candidates successfully answering questions from the other five major religions. However, the depth of knowledge and understanding candidates have of the religions is variable.

There is still evidence of prepared formulaic responses to help candidates develop the necessary skills to respond appropriately to part (e) questions. However, there needs to be more relevant religious information inserted into the formulaic responses in order to secure higher marks. Having said this, Examiners are seeing more responses from candidates who are prepared to discuss and engage with the issue, than in the past. It is vital that candidates read and address the whole statement contained in the question.

There was a greater spread of responses from all three sections than in previous years. Examiners reported seeing relatively few rubric errors.

Comments on Individual Questions

Section A

(a) A widely used Religious Studies term which proved difficult for quite a number of candidates to define. The most common correct response was "an idea which people accepted was true but which could not be proved or disproved."

1 (b) No problems.

2–6 (b) The majority of candidates achieved full marks with answers such as miracles and answered prayers

- 1 (c) Three points were achieved by stating that some Buddhists do not believe in a god or gods, other Buddhists do. The gods are trapped in the wheel of samsara and some in the godly realm come down to support humans.
- 2–6 (c) Nearly all candidates achieved full marks stating that a divine being intervenes to help people, to guide people, to prove his existence. These were the most popular responses to this question.
- 1 (d) The better candidates recognised the question was about the importance of bodhisattvas rather than just a description of what they are.
- 2(d)–6(d) This question differentiated very well between candidates who merely described a divine being's nature and those who explained the characteristics of a divine being. The higher level candidates explained what was meant by omnipresent, omnipotent or omni-benevolent rooting it in examples from sacred texts or religious experiences. The Trinity was explained in detail as were words like 'judge', 'creator', transcendent or immanent divine being.
- (e) Some candidates failed to understand that the issue was about how reliable it is to base belief around different reasons given by faith members. The best responses cited the philosophical arguments for the existence of a divine being, alongside miracles, near death experiences, sacred texts, religious leaders and personal experiences. Most candidates appeared to be able to write something. Weaker responses were ones in which candidates discussed whether one should believe or not, missing the link to 'reasonableness'.

Section B

- (a) A wide range of responses was accepted ranging from a mental act of relaxation to a form of prayer. There had to be a link made to the mind in the response, in order to achieve a mark. One or two candidates mistook the word and thought it said 'meditation'!
- 7 (b) No problems. Nearly all candidates achieved full marks usually citing Zen and Vipassana meditation.
- 8–12 (b) Some candidates showed a lack of understanding about the word 'symbol'. Responses ranged from symbolic artefacts, visual symbols, symbolic clothing or foods. Candidates had to give examples that were symbolic of something to achieve the marks. Most understood the question and were able to identify two symbols such as cross, dove, ichthus.
- 7 (c) This question was straight forward and answered well by candidates.
- 8(c)–12(c) This question was very well answered by most candidates, with the vast majority citing the purpose of prayer being to talk to, build up a relationship with, ask for forgiveness or expressing thanks to a divine being.
- (d) This was a challenging question for many candidates. Many seemed to mis-read the question and think it required them to write about how Buddhists etc. worshipped in different ways. They ended up describing different forms of worship in different faiths without addressing the heart of the question. Consequently, there were not many level 3 responses. Those who secured a level 3 response discussed the strengths and weaknesses of personal preferences, up-binging influencing people, differences between denominations linking them to different beliefs, private and public worship.

- (e) The question was accessible to most candidates, although some did not know the meaning of the word 'fast'. Most candidates made a good attempt to answer the question but they knew little about Christian ideas of fasting apart from the fact that Jesus fasted in the desert. There was no mention of fasting before Communion/Mass or on Fridays. Peter's vision was misapplied to this statement. Not many responses made it into the top level because of this. Some candidates explored whether prayer/pilgrimage was more effective as a means of strengthening faith. More able candidates explored ways in which faith could be strengthened by other rituals and festivals. Some failed to make the connection to faith and merely talked about when to fast or not to fast. Many candidates were able to identify empathy with the poor as an important fruit of fasting, which leads to greater dependence on a divine being's provision.

Section C

- (a) In each of the religions candidates were required to provide the meaning of a different word. Apart from the Christianity question, all candidates responded well. However, with the Christian question many had not been taught the meaning of the word, yet it is on the specification.
- (b) This straight forward question resulted in most candidates getting two marks. A wide range of responses was accepted. Those candidates who did not get two marks were those who listed immoral actions and behaviours.
- 13 (c) Nearly all candidates who answered this question secured three marks.
- 14(c)–18(c) This question was poorly answered. Some candidates described belief with no reference to a funeral, others referred to a funeral but did not make the belief clear. The majority focused on the committal and the belief that the body returns to the ground while the soul goes to heaven.
- (d) This question differentiated very well between the candidates. It required knowledge and understanding to make the links between two concepts and articulate this. The weaker candidates were those who just described the two concepts whereas the better candidates made the links and fully explained them. Sadly, some candidates had little knowledge of the Christian concept of 'salvation,' despite it being on the specification. Many confused salvation with purgatory or that it was an alternative to heaven.
- (e) This question was a straight forward question and candidates scoring highly showed an understanding of the concept of the soul and supported their arguments with exemplification from sacred texts and religious leaders. Some discussed the philosophical ideas set out by Plato and Aristotle, or monism and dualism and were able to articulate their own views well but it revealed huge differences in what has been taught about the concepts of the soul and the body in all religions.

B602: Philosophy 2 (Good and Evil, Revelation, Science)

General Comments

Examiners reported that, overall, the candidates coped well with the question paper.

There were few rubric errors or wholly blank scripts and, although the majority religious focus appears to be Christian, there seems to have been an increase in candidates answering from other faith perspectives.

Sections A and C proved the most popular, as in previous years, but candidates who had been prepared for section B responded well.

Following several years where this has improved, candidates were once again spending too long answering, in excessive detail, part (a) to (c) questions and therefore running out of time on the higher-value questions. In a similar vein, with part (e) questions, there has been a return to knowledge-heavy responses. These were either organised into 'blocks' of text with one block presenting a single view, or with lots and lots of views which were briefly stated and supported but with no real development. In either case, candidates were limited as to the marks they could receive as they were lacking the critical, discursive and/or evaluative element necessary for the highest levels.

However, the overall range and depth of students' knowledge has improved, with the best part (d) and part (e) responses demonstrating a broader use of examples drawn from life, and a shift away from rote repetition of quotations. Lower level responses tend to be very generic and lack religious specific content altogether.

Also, with regard to responses to part (e) questions it is disappointing to see how many centres seem to believe that candidates must offer opposing views to reach the higher levels. This is not only incorrect but it is sometimes a handicap for candidates who have multiple complementary views which they apparently feel they cannot offer fully, because a weakly supported or vaguely generic opposing view is preferable.

There was also evidence that some centres appear to have encouraged candidates to write evaluative/discursive responses to part (d) questions. This was to the detriment of the candidates who focused on strengths and weaknesses, rather than demonstrating understanding of differing views.

Comments on Individual Questions

Section A

- (a) Most candidates answered this question well, having clearly been prepared with the key terms present in the specification. However, there were a significant number who appear to have guessed, or been unfamiliar with the terms, or who responded with a generic definition when a religious specific one was required.

The most common error, which resulted in a failure to gain the mark, was to give an example rather than a definition.

In relation to **Christianity** (question 2) the full possible range of theological responses was seen, including A-level content. **Judaism** (question 5) was well answered. No specific issues/concerns were reported with regard to the Eastern religions (questions 1, 3 and 6)

- (b) Almost all candidates gained these marks with, perhaps predictably, the most popular response being types of disaster which have recently been in the news such as tornadoes, tsunamis and earthquakes.

A small number of candidates did confuse natural and moral evil, but in most cases where marks were lost, it was because responses were too broad/general – although many of these then went on to clarify with specific examples – or because candidates had over-thought things (or misread the question) and tried to give a definition rather than examples.

- (c) Generally well answered, although a significant minority of candidates gave ‘why’ responses to a ‘how’ question and therefore failed to gain all the available marks.
- (d) Most candidates had good religious knowledge about the concept given in the question. However, fewer were able to explicitly make the link between the concept and human suffering and so the question differentiated effectively with those candidates who only had knowledge achieving lower levels compared to those who were able to show understanding thereby achieving more highly.
- (e) The best candidates were able to deal with the issue with maturity and insight. Some very high level philosophy was seen, as well as a good range of religious content and some pleasing synoptic thinking utilising examples from other units of the specification. There was also a high awareness of current affairs, and a mature consideration of these in the best responses, with candidates considering the murder of Drummer Rigby, the Arab Spring and tornadoes and wildfires in the United States, as well as the classic example of the Holocaust.

Weaker candidates tended to assume that all religious people would agree because they believe in heaven (regardless of the religion on which the candidate was ostensibly arguing) and that atheists would disagree because everything is pointless – which was felt to be something of a trivialisation of the issue, although it was credited.

Section B

- (a) A broad range of responses was credited for this, as ‘reason’ has multiple meanings. Therefore, almost all candidates who answered this gained the mark.
- (b) Some candidates appeared confused by this question. A significant minority of candidates treated part (b)(ii) as their part (c) response and so did not answer part (c). Others gave two examples rather than an example and a definition. This was surprising as this is not the first time this question format has been used.

Islam (question 10) was particularly well answered.

- (c) Some candidates seeming to struggle to understand how the concept of revelation can be related to an individual. The majority of candidates demonstrated excellent knowledge but Examiners found few candidates who had the necessary level of understanding to achieve full marks.
- (d) The majority of candidates did have multiple viewpoints to explore, although many seemed unaware that they did. Most candidates were able to offer complementary views, and had an impressive range of knowledge to upon which to draw. However, many were apparently under the impression that they had to argue both in favour of the statement and against it, which is **not** the case, and some disadvantaged themselves trying to do so.

- (e) In relation to **Christianity** (question 8) very few candidates seemed to be aware that Christianity explicitly teaches it is the only true faith, which would have been a useful piece of knowledge for this question. By contrast, candidates answering from an **Islamic** (question 10) or **Jewish** (question 11) perspective seemed to have a better knowledge of what the religion teaches in this regard.

Section C

- (a) Candidates found this question difficult. Some candidates clearly utilised knowledge from their science lessons, others were able to give a good general ‘Religious Studies’ answer. However, many candidates simply said that it was a rejection of God as an explanation which could not be credited. Another common error was to give an example such as the Big Bang Theory. This, on its own, was not credited.
- (b) Most candidates gained both marks with virtually all citing food and medical testing. A small minority failed to read the question carefully, and missed the term ‘uses of’ and so gave examples of animals.
- (c) This was generally well answered.
- (d) There was a tendency towards very generic answers, stating that human beings are making a mess of the planet and we should not because it belongs to God – this was seen across all questions regardless of the religion.

An alternative approach was a knowledge-heavy answer focusing on religious teachings about the environment, but without relating these to the question. These responses tended to be better than the wholly generic ones, but still did not reach the top level.

- (e) In some candidates, regardless of ability, this question appeared to ‘strike a nerve’ which triggered a response wholly focused on atheism and how God could not want anything – this was obviously creditworthy but it was disappointing to note how many candidates were distracted by their strong feelings from actually discussing the question.

Another common weakness was to offer a response solely about differing explanations for creation without linking this to the question. The material could obviously be made relevant but many candidates did not do so and so their responses were limited to the lower levels. This was not purely a matter of ability; examiners felt that some able candidates also appeared to be offering a prepared answer to a different question than the one posed.

On the positive side, there were some very well-thought out and original answers, using advances in medical and weapons technology as a result of scientific discoveries or considering religious teachings about how we should treat one another.

B603: Ethics 1 (Relationships, Medical Ethics, Poverty and Wealth)

General Comments

The question paper proved accessible to most candidates and the vast majority were able to fulfil the demands of the paper within the allocated time. There were few rubric infringements.

A minority of candidates responded to the questions 'out of order' beginning with the (e) part of the question. There is no rule against this but it was noted that some of these candidates spent far too long on the (e) parts, writing as much as 4 sides for each response. This approach was least successful when candidates flitted between questions, for example; 2 (e), 14 (e), 2 (d), 14 (d), 2 (c), 14 (c), 2 (b), 14 (b), 2 (a) then 14 (a). Some of these candidates were unable to sustain logical lines of thought, which affected the quality of their responses.

Many candidates offered clear and appropriate responses to the questions in parts (a) to (c) of each section where short answers, or even a one word response are required. Some candidates gave unnecessarily extended responses to these sections however, especially to part (c) of the question. This must have affected their overall time management. Some candidates offered several responses where only one or two were required. Centres should be aware that responses will be marked in the order in which they are written. Where a candidate offers several responses, for example to a part (a) question which is asking for one response, the candidate's first response will be marked. If that response is wrong, no other responses will be credited even if they are correct. This is to ensure that candidates, who do not really know the answer, do not gain marks accidentally by the 'scatter gun' approach to responding to questions.

In part (d), where candidates are required to demonstrate their understanding of an issue, some candidates offered responses which demonstrated a sound grasp of the significance of the issue for the religion of their choice. Knowledge of underpinning teaching was not strong overall. Candidates who supported their understanding with useful references to accurate religious teaching or offered support from religious texts and/or the life and attitudes of key figures within the religion, fared best. A few candidates limited the value of their response by offering a discussion of the topic, including their own opinion along the lines of a part e) response.

There were some excellent responses to the (e) part of each question although reaching the full marks for this part is challenge. Responses from many candidates consisted of well presented arguments on either side of the debate and clear evidence of a personal viewpoint. The personal viewpoint was often offered as a distinct section of the response but many of the best responses showed the personal response as a series of comments, weighing up the various arguments and woven into the discussion as a whole. Many candidates, as required by the rubric, considered the issue in the stimulus with clear reference to the religion of their choice. On occasions, the candidate's knowledge unfortunately dominated the response to the detriment of the argument. Other candidates offered a general religious response, sometimes repeating the same religious teaching to support different issues which limited the value of their response. A few candidates failed to offer any religious content at all, whilst some developed an argument one side of the issue but with no consideration of alternative views or shades of opinion. These latter sorts of response, along with responses which did not offer any personal comment at all, could not be given much credit.

Comments on Individual Questions

Section A

- (a) The majority of candidates offered an appropriate response with a small number referring wrongly to remarriage as a renewal of vows.
- (b) Candidates found little difficulty in offering one, and in most cases two beliefs, about contraception. Often these were one reason for and one against. Candidates referred, for example, to the beliefs that contraception prevents the creation of life but on the other hand it enables sensible family planning. Candidates who offered 'they think it is wrong' and also 'they think it is right' could only achieve one mark.
- (c) The use of bold to highlight that a description of only **one** attitude was required, was intended to help candidates to restrict their responses, as only 3 marks are available for this part of the question. Some candidates wrote at much greater length than required. Candidates offering more than one attitude were marked on the first attitude they expressed. Very few candidates failed to offer a creditable response
- (d) Responses to this question often focused on the importance of the promises made during a marriage ceremony and explained how they were significant for married life. Other responses concentrated on the importance of the events of the marriage ceremony for the couple, sometimes without drawing out how these demonstrate the importance of marriage to the couple after the wedding itself. A few candidates, perhaps noticing the stimulus for the (e) part only wrote about the importance of marriage as the appropriate context for sexual relationships.
- (e) The stimulus provoked many excellent well argued responses which considered several aspects of the issue and a personal response in relation to the religion chosen. Other less creditable responses were more formulaic, consisting of statements of views, usually one for and one against the issue, rather than a discussion of them. Many candidates weighed up the importance of a sexual relationship against some of the other reasons for marriage, offering some very mature insights into the workings of successful long term relationship.

Section B

- (a) The majority candidates offered either euthanasia or suicide as a response. A few failed to notice that the question asked for a word, and wrote at length without actually offering the appropriate technical term.
- (b) Most candidates offered appropriate responses often focusing, depending on the religion chosen, on the idea that only God should create life. Some candidates referred to the technical adultery that could be involved and many more to the destruction of embryos which can result from the treatment process and the concomitant moral issues involved.
- (c) The use of bold to highlight that only **one** response was required was intended to help candidates to restrict their responses, as only 3 marks are available for this part of the question. Some candidates wrote at much greater length than required. The majority referred to the idea of 'playing God' and that the uniqueness of each individual could be lost as a result of cloning.
- (d) Responses were generally good to this question but a significant minority of the candidates wrote about cosmetic testing rather than medical research. An unhelpful tendency to stereotype, inaccurately, the members of one denomination or section of the religion as being for research and one against, was observed.

- (e) Candidates found this to be an accessible topic. Discussions were often characterised by strong personal reactions which sometimes dominated the overall response, to the extent that the views of the religion chosen were sometimes obscured or even omitted altogether. Some candidates offered a discussion of the abortion issue without actually referring to the issue of whether the unborn child has the right to life. A lack of underpinning religious teaching or reasoning was noted in the responses of some candidates who focused on expressing their personal view on the issue rather than examining it in a dispassionate manner from the point of view of the religion chosen.

Section C: Religion, Poverty and Wealth

- (a) Appropriate responses to this question referred to a practical example of charity.
- (b) Most candidates found little difficulty in offering two causes of world hunger. Some candidates offered extended explanations which must have affected their time management.
- (c) The majority of candidates offered a response about how wealth should be used which fitted the beliefs of their chosen religion. Most candidates recognised that the word 'believe' in the question meant they should refer to reasons rather than just list examples of the use of wealth.
- (d) A significant minority of candidates failed to get beyond listing occupations which might be forbidden or approved by the religion of their choice, with no further explanation. Responses that explained, as required, how the choice of occupation could be guided by the underpinning beliefs of the religion of their choice fared well.
- (e) The stimulus for this part evoked some excellent responses which got to the heart of the issue of whether all people are deserving of care. Some candidates became very 'wound up' about the issue and failed to offer the sort of balanced or considered response which is needed to achieve the higher levels. A lack of reference to the religion chosen was again apparent in responses which otherwise demonstrated considerable skill, offering well organised arguments. On the whole there were many mature and well balanced responses which noted the difficulty of the issue but also considered the view that all people deserve care at some time and that it is not appropriate for others to be judgmental.

B604: Ethics 2 (Peace and Justice, Equality, Media)

General comments

As in previous years, most candidates answered from a Christian perspective with the majority of non-Christian responses being Islamic. There was far less evidence of candidates answering from other religious perspectives than in last summer's question paper. All questions were attempted although the great majority of candidates attempted sections A and B. On the whole, section C tended to produce the weakest responses, with quite generalised answers which made limited use of religious knowledge and teachings.

The paper provided good differentiation between the candidates and produced a full range of marks. There were few rubric errors. Where rubric errors occurred, they were usually the result of weaker candidates attempting all three sections. Candidates generally have a good understanding of the demands of the rubric. Many candidates spent very little time on part (a), (b) and (c) questions, allowing themselves plenty of time to attempt parts (d) and (e). However, a minority of candidates are still limiting themselves by writing far more than is required for the marks on part (a), (b) and (c) questions. This is particularly true of part (c) questions. It is encouraging to note, however, that this is happening less frequently.

The part (d) questions allowed the candidates to demonstrate very well their skills of understanding, application and analysis. A common error continues to be inaccurately attributing beliefs to particular denominations, such as assuming that all Roman Catholics support capital punishment. It would be more accurate simply to refer to 'some Christians'. It is also important that candidates back up points made rather than generalising.

Answering part (e) questions well requires the candidates to identify the issue and enter into a discussion with and between the views expressed, ensuring there are justified arguments presented for the opinions expressed. A minority of candidates are still writing far too little to allow themselves to do this and so are limiting themselves to level 2. However, there is evidence from some centres that candidates are being well prepared for these questions and there have been some outstanding responses this session. Some centres seem to have provided a 'writing frame' for part (e) questions which can be helpful, but only if the candidates display genuine evaluation. Some candidates will begin a paragraph with 'a weakness of this argument is...' but then go on to say something completely unrelated. Some, otherwise very good responses, failed to get beyond level 3 because they contained insufficient religious knowledge. Some other responses contained a great deal of religious knowledge but were descriptive and did not enter into a discussion. For level 4, evidence of both knowledge and evaluation is required. Some candidates were let down by the personal viewpoint which was stated but not supported or justified.

Comments on Individual Questions

Section A

- (a)** Most candidates were able to give an accurate definition of the term. A minority were not specific, referring to someone who had 'done something wrong' or 'sinned'. This was not enough to gain the mark as it is not an accurate definition of the term.
- (b)** Most candidates gained two marks. Some candidates mentioned particular jobs that a religious person might have in order to pursue social justice and, in the majority of cases, this gained the marks since it is a fair response to the question. A minority of candidates confused social justice with criminal justice and so failed to achieve the marks. The most common mistake was to misread the question and give reasons why Christians might work for social justice rather than the ways in which they might do so.

- (c) The question asked for one attitude towards war. Where candidates had read the question correctly most achieved all three marks. Some listed three attitudes to war, or gave two opposing views and so limited their marks.
- (d) There were some excellent answers to this question and most candidates made good use of Biblical teaching in question 2 (d). Many candidates only achieved level 2 as their answers lacked the detail and development required for level 3. Some candidates talked about punishment generally rather than focusing on capital punishment. Most knew what capital punishment was, although a few candidates thought that it referred to the practice of offering a reward for the capture of a criminal and so missed the point of the discussion. Responses to question 4 (d) often lacked specific teaching.
- (e) Whilst there were some excellent responses to this question, the majority of candidates achieved level 2 or 3. Many candidates were able to use a range of Biblical and religious teachings but they often missed the main point of the discussion by applying them to the issue of forgiveness or the use of violence and war without relating them back to the specific issue of punishment. Surprisingly, almost no candidates discussed the potential tension between personal forgiveness and the role of state punishment. Some candidates limited themselves to a discussion of capital punishment. Many of the best responses looked at whether there was a tension between wanting to punish and needing to/having to punish. Many responses focused successfully on the aims of punishment but some failed to develop this further by relating it to religious beliefs and teachings.

Section B Religion and Equality

- (a) Most candidates gained the mark for this question. Where they did not, it was almost always because their response used the term 'equal' or 'equality' with no further explanation and so failed to provide a definition.
- (b) Almost all candidates gained two marks for this question with the most common responses being 'racism' and 'sexism' although some gave more specific examples such as 'wage inequality'.
- (c) This question was not, generally, well answered with a large proportion of candidates clearly not knowing the word 'reconciliation'. Some were obviously guessing and answered on fairness and equality, others fared slightly better by equating reconciliation with forgiveness. Where candidates did know the term, however, there were some excellent responses to both the Christianity and Islam questions.
- (d) This was generally well answered with the majority of candidates achieving level 2 or 3. Where candidates failed to achieve level 3 it was mainly because their responses lacked sufficient development. Most candidates who attempted question 8 (e) were able to give a number of Biblical teachings but often did not explain the relevance or application of these. Candidates attempting question 10 (e) often gave quite general responses which talked about fairness but gave very few specific religious teachings.
- (e) There were some excellent responses to this question. The majority of candidates achieved either level 3 or level 4. The strongest candidates brought their discussion back to the issue of importance in society generally and Christian society in particular. Many candidates made effective use of the recent debate on female bishops in the Church of England. Most candidates made good use of Biblical and religious teaching, but often failed to relate this to the question, instead focusing on the broader issue of gender equality. As always, the strongest candidates entered into a genuine debate, not merely stating and supporting the reasons on each side but also providing counter-argument and evaluation of the various view points. Many successful candidates avoided debating whether women 'should' stay home and care for children and instead explored the question of whether the role of 'carer' or 'provider' is more important in society, usually concluding that both are necessary. Most candidates successfully focused on 'Christian' or 'Islamic' society by examining the role of women within the religious context.

Section C

- (a) Almost all candidates gained the mark for this question. A very wide range of possible responses was credited.
- (b) Most candidates gained both marks. Where they did not, it was generally because they had repeated the same reason twice in slightly different words or provided one answer and then developed it without giving a second reason.
- (c) Most candidates achieved full marks with many relating it to the issue of free will. Some candidates failed to make the connection between the faith and the issue and gave very general responses, but this was the exception. On the whole, this question was well answered.
- (d) Some good answers with those candidates attempting question 14 (d) often making the link between Jesus' teaching on 'impure thoughts' being the same as adultery and pornography or the inappropriate use of sexuality in the media. Where candidates did not progress beyond level 2, it was often because they did not make specific links to the use of sex in the media but wrote more generally about religious attitudes to sex. Responses to question 16 (d) were often very general and did not make good use of specific Islamic teachings.
- (e) There were a small number of excellent answers but the majority of responses to this question were level 3. Many candidates discussed censorship in general and the advantages of preventing small children from seeing sex and violence, but few successfully related this back to religious teaching. Few candidates moved beyond the topics of sex and violence to explore the wider political and religious implications of censorship, although when this was attempted it was usually very well done. The strongest responses considered the effects of 'selective' censorship where only negative aspects of a religion are given attention. Many responses to question 16 (e) considered the controversy over the 'Danish cartoons' although the wider implications of this were rarely discussed. There was some discussion about censorship and its effect on Islamophobia.

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