

Religious Studies C

General Certificate of Secondary Education **B613**

Religion and Belief in Today's World: The Individual

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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Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

INSTRUCTIONS TO EXAMINERS**General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

AO1 parts (a) and (b)

Level 0 0	No evidence submitted or response does not address the question.
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation

AO2 part (c)

Level 0 0	No evidence submitted or response does not address the question.
Level 1 1-3	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms • Errors of grammar, punctuation and spelling may be intrusive
Level 2 4-6	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 3 7-9	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly • There may be occasional errors in spelling, grammar and punctuation
Level 4 10-12	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly • Few, if any errors in spelling, grammar and punctuation

		Mark Scheme	Mark	Rationale/Additional Guidance
		<p>Answer TWO Questions. (Parts a, b and c should be answered for each question)</p> <p>1 Truth and the Individual</p>		
1	(a)	<p>Describe different forms of religious life.</p> <p>Examiners should mark according to AO1 levels of response.</p> <p>Some candidates are likely to understand ‘religious life’ in the sense of monasticism, and describe different forms of this life, eg describing different religious orders within Christianity and the daily life of religious orders, based around the Daily Office, work and study, monastic vows, or the role of bhikkhu and bhikkhuni in Buddhism.</p> <p>They might explain that patterns of religious life in this sense are changing, and, whilst fewer people are attracted to lifelong vows, increasing numbers look to monastic or quasi-monastic traditions to give a disciplined prayer or spiritual life.</p> <p>Other candidates might interpret ‘religious life’ more generally, as living with faith. They might discuss the nature of specific roles within a faith – bishops, priest and deacons, for example, or Imams and Ayatollahs.</p> <p>They might consider the yogas or ‘ways’ in the Hindu tradition, and the idea of different stages of life – student, householder etc. Some might be aware that the caste/varna system still has influence in some areas of India.</p> <p>Some might consider Sikhism, the role of the Khalsa, for example, or the wearing of the 5Ks as an expression of religious identity.</p> <p>They might consider the impact of a secular way of life such as humanism on ethical commitments and action.</p>	[6]	<p><i>More general attitudes to religious life might also include attitudes to holy scriptures (fundamentalist/conservative/liberal) and this is creditworthy.</i></p>

	Mark Scheme	Mark	Rationale/Additional Guidance
1	<p data-bbox="235 212 280 244">(b)</p> <p data-bbox="309 212 952 244">Explain how asceticism might affect daily life.</p> <p data-bbox="309 276 1108 308">Examiners should mark according to AO1 levels of response.</p> <p data-bbox="309 339 1131 475">Some candidates might consider asceticism in the context of a monastic tradition. They might explain the significance of particular ascetics such as the Desert Fathers and Mothers in Christianity, and how this has shaped subsequent monasticism.</p> <p data-bbox="309 507 1153 611">They might consider particular examples of asceticism built into the practice of faith – for example, Lent, Advent and Ember Days in Christianity and Ramadan in Islam.</p> <p data-bbox="309 643 1108 746">Some might suggest that the practice of the Middle Way in Buddhism does not allow for a very strict asceticism, although there is a commitment to living simply.</p> <p data-bbox="309 778 1108 850">They might consider the practices of sadhus and sannyasin in Hinduism.</p> <p data-bbox="309 882 1131 1050">Some might suggest that Sikhism largely rejects asceticism, suggesting that the spiritual is found in a full participation in life. Some however might remark that some Sikhs choose to be vegetarian, and that Sikh concern for others, for example, demonstrates a moderate asceticism.</p> <p data-bbox="309 1082 1153 1289">Some might suggest that humanism shows an absence of asceticism, however, some might explain, for example, rigorous ethical commitment and political action as a form of secular, humanist asceticism. There is an awareness on the part of some humanists that luxuries carry an ethical price tag, and it is possible to see this as a form of asceticism.</p>	[6]	<p data-bbox="1299 244 2072 308"><i>Generic responses that demonstrate an understanding of the nature and practice of asceticism are also creditworthy.</i></p>

		Mark Scheme	Mark	Rationale/Additional Guidance
1	(c)	<p>‘There is no difference between agnosticism and religious belief.’</p> <p>Discuss this statement. You should include different, supported points of view, and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.</p> <p>Examiners should mark according to AO2 levels of response.</p> <p>Candidates must refer to more than one religion/secular philosophy in order to achieve full marks. However, these need not be referred to in equal depth/length.</p> <p>Candidates are free to agree or disagree with the quotation and to explore their reasons for doing so.</p> <p>Some are likely to disagree, suggesting that agnosticism and committed religious faith are directly opposed. In support, they might cite examples of religious fundamentalism, or suggest that faith shapes people’s lives in such a way as to rule out agnostic doubts.</p> <p>Others might agree, suggesting that faith is ‘trust in those things of which we are not certain,’ and so allowing space for questioning and doubt. Some might be aware of apophatic (‘unsaying’) traditions in several faiths, notably Christianity, Hinduism and Buddhism – religious truth can be known only negatively, so inevitably there is space for doubt.</p> <p>Some might suggest that the status of the Qur’an as revealed leaves no room for agnostic doubts, however, others might be aware of more mystical Sufi traditions, for example, where things are less clear.</p>	[12]	

	Mark Scheme	Mark	Rationale/Additional Guidance
	<p>They might consider Sikh tolerance for different religions as echoing agnostic tolerance, and point out that Sikhs do not try to convert.</p> <p>They might suggest that Judaism has always had an intellectual tradition, with space for differing views, even if these do not go as far as doubts, although there is more certainty in, for example, Hasidism. They might consider the phenomenon of 'secular Jews,' who are often atheist or agnostic, but have a strong sense of Jewish identity culturally. There might be some debate as to how far the latter amounts to religious belief.</p> <p>Some might suggest that secular agnosticism and religious traditions are closer than the former are sometimes willing to admit.</p>		

		Mark Scheme	Mark	Rationale/Additional Guidance
		Religious Fundamentalism and the Individual		
2	(a)	<p>Describe different beliefs about science from ONE of the religions/secular philosophies you have studied.</p> <p>Examiners should mark according to AO1 levels of response.</p> <p>Some candidates are likely to begin with fundamentalist, particularly Judaeo-Christian, understandings of creation narratives in scripture as literally true and so as opposed to modern scientific accounts of the origins of the universe and of life.</p> <p>Some candidates will be aware that such fundamentalist readings of scripture are historically quite late, and that, for example, Christianity of the 1st-3rd Centuries had a far from literalist understanding of scripture, and of suggestions, in Augustine and Aquinas, for example, that knowledge of the world shows us there are ways in which scripture cannot be read. Some might include recent developments such as Intelligent Design.</p> <p>Literalist readings of Genesis are less common in Judaism, but they are not unknown in more traditional circles.</p> <p>Some will describe Muslim views about all revelation being one, and the Qur'an giving in outline what science later uncovers in detail. Again, the more literal Salafi-Wahabi readings of the Qur'an are comparatively recent.</p> <p>Some might be aware of the idea, prevalent in several religious traditions, of an orderly universe, and therefore of religion actually encouraging scientific progress, for example, Medieval Islam's championing of Aristotle and pioneering scientific discovery (for example, the discovery of the process of infectious diseases), and</p>	[6]	<i>Some candidates have interpreted 'beliefs about science' to include beliefs about medical science and procedures such as abortion or fertility treatment; this is creditworthy.</i>

	Mark Scheme	Mark	Rationale/Additional Guidance
	<p>the flowering of scientific discovery through Christian patronage in the Renaissance.</p> <p>Some might describe Hindu beliefs as generally accepting of scientific discovery, and as, for example, seeing some of the classifications in the Bhagavad Gita as (quasi?)scientific in trying to explain nature. They might suggest, however, that some Hindus would regard modern scientific methods as a limited view of reality. Sikhism and Buddhism also do not generally see their beliefs and scriptures as in conflict with scientific ideas.</p> <p>It is likely that some candidates will write from a secular/humanist perspective about the rise, from the 18th century Enlightenment and into the modern era of the view that science as explains everything. They might describe attempts to apply scientific method in the social sciences and education. They might describe the views of Richard Dawkins and others who suggest that science leaves no room/no need for religious belief. They might suggest that such views are themselves 'religious.'</p> <p>They might describe recent secular 'anti-science' movements, which are linked to ethical concern for the environment and which suggest there is a human need to return to a simpler, less technological way of life.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
2	<p data-bbox="235 204 286 240">(b)</p> <p data-bbox="309 204 1041 272">Explain why some followers of ONE religion/secular philosophy you have studied are fundamentalist.</p> <p data-bbox="309 300 1108 331">Examiners should mark according to AO1 levels of response.</p> <p data-bbox="309 363 1167 560">Some candidates might be aware, and explain, that the term ‘fundamentalism’ originated in the late 19th-early 20th century, with the publication of a series of pamphlets, ‘The Fundamentals,’ written as a response to modernism, the rise of scientific thought and liberal theology in the Christian faith, and affirming some ‘fundamentals’ of that faith.</p> <p data-bbox="309 592 1160 794">The term has since broadened to include strict, conservative and possibly fanatical or extremist adherents of any faith, who seek to make converts. Some candidates might see fundamentalism in any faith as seeing a necessary connection between religion and politics – the influence of right-wing, Zionist Christians in the US, or ‘political Islamists.’</p> <p data-bbox="309 826 1093 959">They might then, suggest that fundamentalism arose, and is perhaps always a response to, a perceived threat to faith, a response that involves strict and rather literal-minded interpretation of a faith.</p> <p data-bbox="309 991 1167 1118">It is likely that many will explain biblical literalism, some form of creationism, and ethical conservatism, eg opposition to sex before marriage and gay relationships as characteristic of Christian fundamentalism.</p> <p data-bbox="309 1150 1153 1350">Some might suggest that there are cultural issues in both Christian and Muslim fundamentalism, in the former case often associated with the nature of religion in North America and in the latter case with particular interpretations of Shari’ah law in some Muslim states. They might connect Muslim fundamentalism with politicized Islam and terrorism.</p>	[6]	

	Mark Scheme	Mark	Rationale/Additional Guidance
	<p>Whilst fundamentalism in the more colloquial sense has not been a large feature of Sikhism, they might suggest that anyone who has undergone the amrit ceremony is committed to the 'fundamentals' of the faith, without necessarily being extremists. There have been examples of Sikh nationalist in the 1950s and 1960s who show some of the characteristics of 'political religion' that might be seen as a feature of fundamentalism, and, of course, there are more and less traditional followers of the religion.</p> <p>They might consider possible examples of Hindu fundamentalism, for example, the incident in which militant Hindus demolished a mosque in the town of Ayodhya in India in 1992. Members of the Vishwa Hindu Parishad (VHP) were involved in the incident, and their views have been represented as controversial, and as showing some of the characteristics of fundamentalism.</p> <p>Some might represent ultra-Orthodox Judaism, for example, Hasidism, as a form of fundamentalism, and they might also consider Zionist political movements as showing some of the political elements of fundamentalism.</p> <p>They might explain why many followers of faiths are NOT fundamentalist, and these answers should be credited. Fundamentalism is not a large feature of Buddhism, however, it might be possible to represent the Sinhala Buddhism practiced in Sri Lanka, for example, with its political and nationalist overtones, as showing elements of it.</p> <p>Some might suggest that the aggressive secularism of writers such as Richard Dawkins displays many of the characteristics of fundamentalism.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
2	<p data-bbox="232 204 286 242">(c) ‘Religious beliefs about science are right.’</p> <p data-bbox="309 274 1128 408">Discuss this statement. You should include different, supported points of view, and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.</p> <p data-bbox="309 440 1106 472">Examiners should mark according to AO2 levels of response.</p> <p data-bbox="309 510 1128 606">Candidates must refer to more than one religion/secular philosophy in order to achieve full marks. However, these need not be referred in equal depth/length.</p> <p data-bbox="309 644 1173 708">Candidates are free to agree or disagree with the quotation and to explore their reasons for doing so.</p> <p data-bbox="309 746 1151 912">Some candidates are likely to disagree, taking ‘religious beliefs’ here to mean the fundamentalist/literalist views of the Judaeo-Christian tradition. They might suggest that there is very good evidence for, for example, scientific accounts of origins, and that this shows that literalist beliefs are wrong.</p> <p data-bbox="309 951 1137 1015">Others, of course, might take a fundamentalist view themselves and question modern scientific methods and evidence.</p> <p data-bbox="309 1053 1173 1219">Some might argue that religious views do not necessarily equate to fundamentalist/literalist views in several religions – Judaism and Christianity, in some forms, and Buddhism, Sikhism and Hinduism. In both Christianity and Islam, views about the universe being orderly have led to the possibility of scientific developments.</p>	[12]	

	Mark Scheme	Mark	Rationale/Additional Guidance
	<p>Some might consider the secular view that science explains everything and leaves no room/need for religious explanations. Others might consider anti-scientific and anti-technological secular views, which suggest the need for a simpler life on the basis of ethical considerations.</p> <p>They might argue that religion and science are answering very different kinds of question, with very different kinds of methods, and so the question of 'right' does not arise here.</p>		

		Mark Scheme	Mark	Rationale/Additional Guidance
		The Impact of Religion on everyday Life		
3	(a)	<p>Explain attitudes to arranged marriage in TWO of the religions/secular philosophies that you have studied.</p> <p>Examiners should mark according to AO1 levels of response.</p> <p>Candidates are likely to describe different marriage customs, perhaps focusing on Muslim, Hindu and Sikh cultures where arranged marriage is common.</p> <p>They might make reference to particular local customs, eg the continuing impact of the caste system on arranged marriages amongst Bangladeshi Muslims (including British communities such as that in Bradford) – a community which, historically, had converted from Hinduism.</p> <p>They might examine the role of the matchmaker in traditional Jewish and Muslim cultures.</p> <p>Some might describe forced marriage, and examine the possible conflicts arising because of different expectations in different generations.</p> <p>Some might describe the Christian origins of ideas romantic love and marriage as based on mutuality rather than family, property and dynastic concerns.</p> <p>They might suggest that there are continuing forms of ‘arranged marriage’ in secular society through the increasing use of Internet dating and the like.</p>	[6]	

	Mark Scheme	Mark	Rationale/Additional Guidance
3	<p data-bbox="235 207 280 239">(b)</p> <p data-bbox="302 207 1164 271">Describe how having religious/secular beliefs might help young people deal with the challenges they face.</p> <p data-bbox="302 303 1164 335">Examiners should mark according to AO1 levels of response.</p> <p data-bbox="302 375 1164 470">Some candidates might suggest that having a religious faith gives young people a strong sense of identity at a time in their lives when, perhaps, identity is in transition.</p> <p data-bbox="302 510 1164 606">There might be some explanation about ‘believing and belonging,’ and the sense of being part of a religious community which includes all ages.</p> <p data-bbox="302 646 1164 742">Some might suggest that faith organisations for young people, for example, those run by some evangelical churches and mosques give them a ready-made network of like-minded young people.</p> <p data-bbox="302 782 1164 941">Candidates might also consider that religious beliefs gives young people a strong ethical background from which to approach sexual relationships, giving them a certain clarity and confidence. Some religious young people are favourably disposed to arranged marriages.</p> <p data-bbox="302 981 1164 1141">Other candidates might suggest that religious belief is itself a challenge and a cause of conflict to young people. Those from more traditional religious cultures who are exposed to secular Western ideas might find themselves in conflict with their family on the one hand and their peer group on the other.</p> <p data-bbox="302 1181 1164 1276">Some might suggest that religious views about sexual relationships are outdated and do not reflect young people’s experience.</p>	[6]	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	(c)	<p>‘Young people should be free to choose their religion.’</p> <p>Discuss this statement. You should include different, supported points of view, and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.</p> <p>Examiners should mark according to AO2 levels of response.</p> <p>Candidates must refer to more than one religion/secular philosophy in order to achieve full marks. However, these need not be referred in equal depth/length.</p> <p>Candidates are free to agree or disagree with the quotation and to explore their reasons for doing so.</p> <p>They might argue that some religions – eg Islam and Judaism – are a matter of being born into the faith and so choice does not come into it, although there may be an issue of the extent to which someone later identifies with that faith.</p> <p>Some candidates are likely to support the quotation from a secular point of view, suggesting that religion is a private matter and people should be able to make their own choices when they see fit.</p> <p>Some might argue that, on the contrary, a sense of belonging, eg through baptism and attending church, through going to mosque or synagogue school, is actually a necessary condition of being in any way properly informed about a faith.</p> <p>They might note the overlap/distinctions between religion and culture in Hinduism, Sikhism and Buddhism and suggest that some might identify with the cultural whilst rejecting the religious.</p> <p>Some might consider what is meant by ‘free’ here, and the extent to which it is possible always to make free and informed choices about faith.</p>	[12]	

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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Head office
Telephone: 01223 552552
Facsimile: 01223 552553

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