

**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 allow candidates to take full advantage of the choice available to them.

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 'medication'!
- 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 less evidence of candidates answering from other religious perspectives than in recent years although some scripts were seen from all religious perspectives. All questions were attempted although the majority of candidates attempted sections A and B. On the whole, section C tended to produce the weakest responses, although it was encouraging to see a significant improvement here on previous sessions with some evidence of genuine critical thinking and sound religious knowledge. The paper provided good differentiation between the candidates and produced a full range of marks. There were few rubric errors.

A common error continues to be inaccurately attributing beliefs to particular denominations. Candidates often suggest that Roman Catholics are 'strict' Christians whereas Anglicans are not so strict. It would be more accurate simply to refer to 'some Christians'. It is also important that candidates back up points made with Biblical or religious teachings rather than generalising.

Answering 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 excellent 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 out of level 3 because they contained insufficient religious knowledge. Some others contained a great deal of religious knowledge but were descriptive and did not enter into a discussion. In level 4, evidence of both knowledge and evaluation is required. Some were let down by the personal viewpoint which was stated but not supported or justified. Providing perspectives from a variety of different religions rarely adds anything to the response and is appropriate only where it genuinely contributes to the discussion.

It is very encouraging to note that very few candidates indeed fail to make a serious attempt to engage with the paper or to answer any questions. This was not the case a few years ago and it is indicative of the positive attitude that candidates appear to be taking to the subject and to the exam.

Comments on individual questions

Question 1

- (a) This was generally well answered with few candidates failing to achieve the mark. A minority of candidates are still writing far more detail than is required for 1 mark.
- (b) Most candidates gained both marks here. The question required the use of a specialist term and where this was not provided neither mark could be gained. Some candidates misunderstood the question and provided examples of punishments rather than aims.
- (c) This question was not generally well answered and many candidates failed to understand what they were being asked for. Some focussed on criminal justice, which, while

acceptable, was problematic as these candidates rarely said what a Christian might DO. Answers focussing on social justice were generally more successful although candidates often provided a list rather than developing one idea. This was probably the most problematic question on the paper for candidates.

- (d) This was generally well answered with a scope of relevant teaching and ideas explained. Some candidates gave equal time in their response to why Christians might use violence and so limited the marks they received. As always, it is important to read the question carefully and respond to the question asked. There were some excellent responses to this question from a Buddhist perspective with good understanding of Buddhist teachings and skilful use of specialist terminology.
- (e) This provided some good responses although the majority were in level 3. Where candidates failed to attain level 3 it was generally because they provided a 'sociological' style answer or focussed entirely on their own opinion (often a 'rant' about soft conditions in prison) rather than including an appropriate amount of religious knowledge. Some struggled to find a second viewpoint or saw an absolute contradiction between punishment and forgiveness. Many candidates focussed on ideas about non-violence, which were not strictly relevant; or were side-tracked into a discussion on capital punishment.

Question 2

- (a) There were a variety of correct responses to this question. Christian responses often mentioned the Sacrament of Reconciliation while non-Christian responses (particularly Christianity) tended to focus on marriage. These were all acceptable. A worrying number of candidates did not recognise the term and guessed. Some gave a definition of forgiveness but did not include some understanding of a 'mended relationship', which was essential for the mark.
- (b) This was generally well answered and where candidates failed to gain the marks it was usually because they gave examples of equality rather than reasons for its importance.
- (c) Again this was generally well answered. Where candidates failed to gain 3 marks it tended to be either because they had focussed on ecumenicism and so did not mention 'other religion' or because they had given more than one idea rather than developing one as the question required.
- (d) This was not generally well answered as candidates tended to focus on teaching about forgiveness rather on ways in which it might affect the life of a religious believer. Some tended to focus on negative effects such as being taken advantage of rather than showing a deeper understanding of the religious issues.
- (e) There were a few outstanding responses to this question and the majority of candidates were able to reach level 3. A variety of approaches were taken ranging from contrasting racism with other issues of social justice, or with other religious commitments such as worship and evangelism to a discussion of violent versus non-violent protest. All of these approaches were acceptable if done appropriately. Some candidates ignored the element of the question on importance and focussed exclusively on why Christians might be opposed to racism. This was the most common reason for failing to reach level 3. Some candidates gave very good discursive responses but included little or no religious knowledge.

Question 3

- (a) This was generally well answered with few candidates failing to gain the mark.
- (b) Generally well answered. Where candidates failed to gain the marks it was generally because they had misread the question and gave reasons why Christians might want censorship rather than the reverse.
- (c) Candidates were widely unaware of comics with a religious theme and so answered from the viewpoint of mainstream 'comics'. Whilst disappointing, this was acceptable. Since candidates tended to concentrate on a positive or negative response there was less chance of giving a variety of viewpoints rather than developing one. Most candidates therefore attained both marks.
- (d) Many candidates used very similar material in parts d and e, often failing to recognise the difference in emphasis of the two questions. There were some very good answers here with stronger candidates moving away from the 'Dot Cotton' and 'Ned Flanders' responses (although there were still plenty of these) and dealing with religious issues in the news and contemporary society. The best responses clearly explained how these issues might affect public opinion of religion.
- (e) There was a lot of description of ways in which religion is portrayed in the media but disappointingly few candidates really got to grips with the point of the question. Many talked about not forcing religious views on others, which was not really the point. Having said this, there were more responses at the top of level 3 and into level 4 than in previous years and this is very encouraging.

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