

GCSE (9–1)

RELIGIOUS STUDIES

J625

For first assessment in 2018

**Assessment story:
Exploring our question papers**



Introduction

During qualification development we talk to a wide range of teachers. These conversations influence the design of our final question papers. To help prepare your students for GCSE (9-1) Religious Studies, we want to share with you the underlying principles and thinking that went into our question paper design. We also have internal reviews and ongoing conversations with teachers and examiners and these have led to some small changes that improve the assessment experience for your students, we also discuss these below.

Our assessments:

- Are designed to be accessible to the full range of students, whilst still providing a challenge for the most able students. The initial 3 mark questions should be accessible to all learners and provide an appropriate introduction to the question paper. 6 and 15 mark questions will be 'stepped differentiators' so that learners will be able to demonstrate their knowledge & understanding and analysis & evaluation skills accordingly. We provide descriptors within the Levels of Response which are key in implementing this differentiation.
- Require students to study all content and answer compulsory questions - students have no choice in the exams, therefore it is difficult to make any rubric errors and they can concentrate on demonstrating their ability and fulfilling their potential.
- Provide a specialist approach, the Religion, Philosophy and Ethics in the modern world from a religious perspective paper focusses on the chosen religion (which allows for a greater focus on one religion e.g. BTP Christianity and RPE Christianity)
- Allow for the demonstration of truly **synoptic** learning concerning the relationship between Beliefs and teachings & Practices. That is, we offer opportunities for learners to understand the organic connections with a religion between beliefs, teaching and practice and demonstrate this by drawing on knowledge, skills and understanding across the whole course.
- Have been updated to improve the 6 mark questions for you and your students. Following feedback from teachers and examiners we have removed the blended AO1/AO2 questions and replaced them with separate 6 mark AO1 questions and 6 mark AO2 questions.

Our support includes:

- OCR assessment materials and resources, including past papers and mark schemes, examiner reports and candidate example answers with commentaries
- An endorsed textbook from Hodder who also publish a revision guide along with other resources <https://www.ocr.org.uk/qualifications/gcse/religious-studies-j625-j125-from-2016/textbooks/>
- OCR planning resources, including flexible curriculum planners and an editable scheme of work <https://www.ocr.org.uk/qualifications/gcse/religious-studies-j625-j125-from-2016/planning-and-teaching/>
- CPD courses and webinars, including exam feedback, to help you get started and learn more about the assessment [https://www.ocr.org.uk/qualifications/professional-development/events/?subject=Religious%20Studies&type=GCSE&qualification=Religious%20Studies%20\(9-1\)%20-%20J125,%20J625](https://www.ocr.org.uk/qualifications/professional-development/events/?subject=Religious%20Studies&type=GCSE&qualification=Religious%20Studies%20(9-1)%20-%20J125,%20J625)
- Local Network meetings where you can share ideas with other teachers.
- Opportunities to talk with the OCR RS Subject Advisor about your queries and get more specialist knowledge and support on our assessments and specification

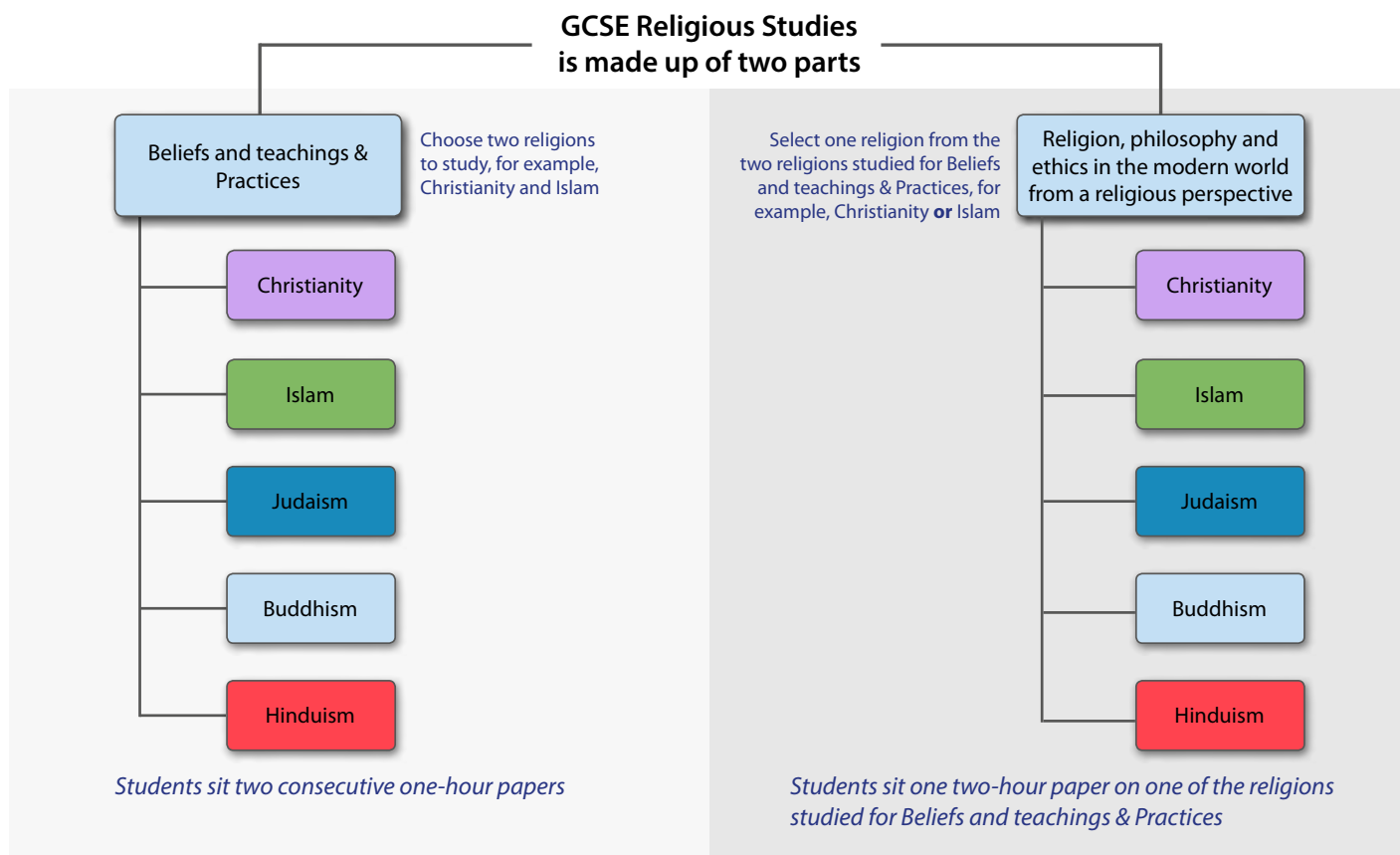
Assessment Objectives

Each of our questions assesses one or more assessment objectives (AOs). These assessment objectives are defined by Ofqual. To aid your analysis, our mark schemes indicate which AO is being assessed and the elements targeted within each question.

The Assessment Objective weightings for the qualification overall are stipulated in the Ofqual Subject Level Conditions which are required to be followed in order to be accredited:

	Objective	Weighting
AO1	Demonstrate knowledge and understanding of religion and belief, including, three strands: <ul style="list-style-type: none"> • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and beliefs. 	50%
AO2	Analyse and evaluate aspects of religion and belief, including their significance and influence.	50%

Assessment Structure



The different papers

Beliefs and teachings & Practices (BTP)

'Beliefs and teachings & Practices' is assessed in two exam papers, one on each of the religions chosen for study. From the 2019 exams series onwards these papers have had integrated question paper and answer booklets.

In each paper, there are two questions, each question is made up of five parts: a, b, c, d and e. Students are expected to answer ALL parts of both questions. This straightforward path through the assessment makes it as clear as possible what is expected for your students.

A breakdown of the marks is shown in the table below.

Question paper: Beliefs and teachings & Practices – two one-hour papers. Two questions in each paper, made up of 5 parts:	
a	3 marks AO1
b	3 marks AO1
c	3 marks AO1
d	6 marks AO1
e	15 marks – 3 marks for AO1 and 12 marks for AO2

Religion, Philosophy and ethics in the modern world from a religious perspective (RPE)

Religion, philosophy and ethics in the modern world is assessed in one two-hour paper. The paper consists of four questions, where each question is made up of four parts: a, b, c and d. Students are expected to answer ALL parts of each question. These papers will have integrated question paper and answer booklets from the 2020 exam series onwards.

A breakdown of the marks is shown in table below:

Question paper: Religion, philosophy and ethics in the modern world – one two-hour paper. Four questions, made up of 4 parts:	
a	3 marks AO1
b	6 marks AO1
c	6 marks AO2
d	15 marks – 3 marks for AO1 and 12 marks for AO2

Types of questions

30 mark questions are made up of 5(BTP) questions and 4(RPE) questions. Each of these 30 mark questions includes a 15 mark question that is assessed with a weighting of 3 marks for AO1 and 12 marks for AO2.

Following two exam series, we have updated our approach to the 6 mark parts in our questions. Our 6 marks questions, some of which were previously a blend of AO1 and AO2, will from the 2020 exam series be either AO1 or AO2. This is in response to

teacher and assessor feedback that students found it challenging to understand how in these particular questions they should show both knowledge and understanding for AO1 and analysis and evaluation for AO2.

The 30 mark questions now target the assessment objectives as follows:

- The 3 and 6 mark AO1 questions will assess knowledge and understanding
- The 6 mark AO2 questions will focus on analysis
- Our 15 mark questions test both AOs which will give learners the opportunity to demonstrate both knowledge and understanding and analysis and evaluation skills in the same question. The performance descriptors in the Levels of Response will offer guidance as to the definitions of both analysis and evaluation, and further instruction in the indicative content will aid examiners in distinguishing between the two.



Command words

Command words are intended to provide guidance as to what a student will be expected to do when these words are used in examinations. The exact response expected to a particular command word will be dependent on the context. At all times, we advise that students read the full question carefully to be sure of what they are being asked to do.

We have also clearly linked our command words to the assessment objectives. This allows teachers and learners to know exactly what Assessment Objective is being assessed by each particular question and contributes to comparability between components.

Our command words and their definitions are given in the table below.

Category:	Category 1 (AO1 Knowledge recall only)	Category 2 (AO1 Knowledge and Understanding)	Category 3 (AO2 Analysis and Evaluation)	Category 4 (AO1 Knowledge and Understanding and AO2 Analysis and Evaluation)
Command Word:	Name State Give	Describe Outline	Explain Compare	"<Stimulus statement inserted here.>" Discuss.
Definition:	Demonstrate knowledge of religion and belief by recalling factual information.	Demonstrate knowledge AND understanding of religious belief through the development of a response.	Demonstrate the ability to analyse and evaluate aspects of religion and belief. Deconstructing information and/or issues to find connections and provide logical chains of reasoning. Making judgements with respect to information and/or issues.	Demonstrate knowledge and understanding and the ability to analyse and evaluate aspects of religion and belief. Deconstructing information and/or issues to find connections and provide logical chains of reasoning. Making judgements with respect to information and/or issues. Emphasis on constructing coherent, reasons responses which are supported by evidence.
Used in:	3 mark AO1 questions	3 + 6 mark AO1 questions	6 mark AO2 questions	15 mark AO1/AO2 questions



For 3 Mark questions

Name

This is used to direct a candidate to respond with the correct name of something. Nothing else is required in the response. This command word is often used when asking for knowledge of three things.

Name the three poisons. (J625/04)

State

This is used to indicate the response needs to be concise and unambiguous. This command word is often used when asking for knowledge of three things.

State three aspects of G-d's nature. (J625/03)

Give

This word is used in the same way as State when it is grammatically more correct. Single word or very short factual responses are required.

Give three different types of religious experience. (J625/06)

Describe

This is used to direct responses towards a concise account of the topic in the question. It may be used in the same way as Outline, to focus the question on one aspect of a topic.

Describe the role of Brahma in the Trimurti. (J625/05)

Outline

This is used to indicate that for 3 marks a brief but focused response is required which concentrates on the most significant aspects of a topic which could be considered more fully in an extended response. It can be used when the question asks for knowledge of one aspect of a topic.

Outline the meaning of the term 'cyclical universe'. (J625/05)

N.B. For the sake of clarity, readability and also to avoid over wordy questions, the command word may be omitted or replaced by a simple question.

Why do Jews observe Shavout? Rather than, Describe why Jews observe Shavout (J625/03)

For 6 Mark AO1 Questions

Describe

This word indicates the response should be a detailed factual response showing knowledge and understanding of the topic in relation to the task required by the question.

Describe how prayer can benefit Christians. (J625/01)

Outline

This is used to indicate that the response should focus on key aspects of the topic in the question. The topic might be one which could be considered thoroughly in an extended response but for 6 marks all that is needed is knowledge and understanding of the salient points of the topic or issue, expressed concisely.

Outline the importance of the Hajj pilgrimage for Muslims. (J625/02)

For 6 Mark AO2 Questions

Explain

This is used for questions which demand an examination of a topic in some depth and probably an analysis of different approaches to it.

Responses will unpack the topic of the question and will show understanding of it using analytical skills to explain reasons rather than just repeating knowledge of beliefs or attitudes.

Viewpoints about the topic of the question will need to be analysed, referring where appropriate, to sources of wisdom and authority which underpin the viewpoints.

Explain why Christians differ in their support for social justice. (J625/06)

Compare

This is used to direct responses to focus on reasons for differences about the topic of the question. Comparison requires analysis of the topic and an explanation of the reasons for differences referring where necessary to sources of wisdom and authority which underpin the viewpoints

Compare the attitude of different Christian groups towards religious experience. (J625/06)

Our approach to marking

When designing our mark schemes we have applied the principles in the table below to ensure reliability and consistency.

Mark scheme design principles
AO descriptor included at the top of the Levels mark scheme.
Indicative content focuses on areas of content learners are thought most likely to use and approaches that they might take. Mark schemes explicitly state that these are possible uses by the learner, but by no means exhaustive. They are reviewed prior to standardisation to take account of student responses seen by senior examiners in preparation for standardisation.
AO descriptors and appropriate terminology inserted into each band descriptor
A clear descriptor present for 0 marks that is appropriate to each Levels mark scheme, and is separate from the lowest level containing marks.
No more than four marks will be used in any level.
Descriptions kept as short as possible whilst still covering the assessment objective.
Some indicative content included along with guidance on approaches that may be taken.
All the mark schemes make clear in the guidance column for each question that 'no set answer is expected'.

Marking approach for Level of Response Questions (6 and 15 mark parts)

Level of response (LOR) questions test students on their ability to form and develop a sustained line of reasoning which is coherent, relevant, substantiated and logically presented. As these questions are testing the organisation as well as the substance of the response they are marked using a levels of response mark scheme.

Level of response questions are always marked in the same basic way, with the marks split into three or four bands using generic communication descriptors.

Level (Mark)	AO1
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity/Islam/Judaism/Buddhism/Hinduism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues

Level (Mark)	AO1
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity/Islam/Judaism/Buddhism/Hinduism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Christianity/Islam/Judaism/Buddhism/Hinduism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Our examiners are given the following guidance to aid their marking of level of response questions (this information is also repeated in our published mark schemes including our sample assessment materials):

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Annotated exam questions

Teachers have told us of difficulties their students have encountered in understanding how to demonstrate the difference between showing knowledge and understanding for AO1 and analysis and evaluation for AO2.

This section will show some examples of working through exemplar responses – with use of colour to highlight sections of the response where the AO is being demonstrated.

(a) Short answer questions

These three mark questions will assess AO1, knowledge, recall and understanding.

We use short answer questions because they allow broad specification coverage helping us to keep our examinations at a manageable length

(b) Longer answer/ extended response questions

These are the 6 and 15 mark questions.

These questions include

- Open ended essay style questions
- Synoptic questions linking concepts from across the specification

J625/01 Christianity, Summer 2018 question paper, question 1a**1 (a) Give three ways in which the local church can support family life.****[3]**

When the question asks the candidate to state or give three discrete response are needed to gain three marks, with each response worth one mark.

1	a.	Youth Groups
		Sunday School
		Mother & child groups

Examiner mark: 3 marks

As this is just a 'knowledge' question, with the command word 'give', it is absolutely acceptable to list responses. This answer receives 3 marks for correct responses.

However, for the 3 mark questions that test knowledge and understanding - indicated by the command words 'describe' (also 'what...') or 'outline' (also 'why...') - answers need to be in sentences. A sample is below and a classroom strategy follows. It is taken from the Islam paper.

1	(a)	Give three ways in which the local church can support family life.	3	1 mark for each correct response to a maximum of 3 marks
		<p>Responses might include:</p> <ul style="list-style-type: none"> • Sunday schools • Marking significant stages in life with religious services; 3 different examples are creditable, such as baptism, marriage, funerals, confirmation, first communion would be 1 mark each • youth clubs • mother and child groups • Visiting the sick • Visiting the elderly • Visiting the housebound • Marital and relationship support groups • parenting classes • Family services e.g. messy church, pram service; 3 examples are creditable as 1 mark each • Befriending families in need 	AO1	3 distinct examples are creditable as 1 mark each

Answers should be kept brief, 3 marks – 3 minutes.

Bullet points can be sufficient.

Questions are points marked.

MS gives many potential answers, and clear direction on how the marks are awarded.

J625/02 Islam, Summer 2018 question paper, question 1b**(b) Describe how Khums is paid.****[3]**

Q1	b	Khums is one of the 10 obligatory acts for Shi'a Muslims. It is paid on 20% of each Shi'a Muslims earnings. The money goes to development of of madrasahs and the poor and needy. If a Muslim doesn't pay the money for khums and keeps it for themselves, then they are being selfish and not sharing the wealth given by Allah. This sin could affect them having an afterlife in Jannah (Heaven).
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Describe – AO1,
As this question is testing knowledge and understanding, indicated by the use of command words 'describe' or 'outline' the answer needs to be in sentences.

Examiner mark: 3 marks

This answer gains three marks – one for each of the following highlighted points:

- One of the 10 Obligatory Acts for Shi'a Muslims
- Paid on 20% of earnings
- Money goes to the development of madrasahs and the poor and needy

These are three very specific details in the first part of the response which are linked together effectively to form a description not an explanation. The second half of the answer ventures into explanation of what would happen if a Muslim did not pay khums. This is not part of 'how' they are paid, but rather, 'why' they are paid and hence is explanation, not description. No marks would be awarded for that part of the response, however the candidate has achieved full marks in the first part. This is also an example of how valuable time can be wasted on unnecessary material being offered in a response.

One approach to take in the classroom when practising writing responses to the 3 mark questions is to summarise key information in three steps to show how a response can be built up. This follows the expectation in the mark scheme that marks should be awarded for a statement supported by any combination of development and exemplification.

(b)	Describe how Khums is paid. Responses might include: <ul style="list-style-type: none"> • A calculation is made annually • 20% of wealth is allocated • This is given to a religious scholar for distribution • Shi'a Muslims pay to religious leaders • Collected in mosques • In Muslim countries may be collected as a tax 	3 AO1 Marks should be awarded for any combination of statements, development and exemplification. Credit answers that describe the type of money paid, for example, cash or cheque.
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The mark scheme provides the key points, with guidance as to how partial credit can be awarded.

When the question is Describe or Outline the discrete elements are needed. Full mark responses could take the form of three separate parts or a combination of parts/developed and or exemplification.

J625/06 Religion, philosophy and ethics in the Modern World from a Christian perspective, Summer 2018 question paper, question 3b

(b) Outline Christian teachings about pacifism.

[6]

b. Pacifism is the idea that ~~for~~ violence is wrong and peaceful methods should be the response to all situations. However, Christians have divergent views on pacifism and how far they should take their beliefs.

On one hand, there are absolute pacifists, like Quakers, Anabaptists and Plymouth Brethren. They refuse to resort to any sort of violence and aggression. They believe so as Jesus promoted pacifist views, and He is the example set by God to believers. In the Bible, Jesus did not fight of the Romans, but the people who mocked Him. Instead, He said 'Love your enemies and pray for those who persecute you' in the book of Matthew.

On the other hand, there are conditional pacifists such as Catholics and Anglicans. They believe that the act of violence is always a regrettable act. However, it may be needed when all peaceful resorts fail. They believe that violence is sometimes justifiable because God led many wars in the Old Testament and Jesus also said, 'defend the weak and the fatherless'. However, this suggests that violence is only acceptable to bring justice.

Through use of colour, you can see allusion to influence on individuals (use of peaceful methods), divergent views with specific examples of religious teaching (absolute and conditional), as well as use of Bible quotes (the candidate does not lose marks for their mis-attribution of the 'defend the weak').

The answer is brief but covers the breadth needed for full marks.

Examiner mark: 6 marks

The first of the 6 mark questions in the Religion, philosophy and ethics in the modern world paper is assessed purely through AO1 and this includes:

Selection of religious knowledge and understanding of different viewpoints within the chosen religion (blue)

Sources of wisdom and authority (green)

Influence on individuals, communities and societies (yellow)

Breadth/depth of issues (orange)

3	<p>(b) Outline Christian teachings about pacifism.</p> <p>Learners might consider some of the following:</p> <p>AO1 Christians use a variety of sources of authority regarding teachings about pacifism, for example teachings could be outlined from the Bible, religious leaders, doctrines or papal encyclicals.</p> <p>Some learners may quote from Jesus' teachings on The Sermon on the Mount and describe what Jesus was teaching. Here Jesus is stressing the need for peace, even though he was speaking to a crowd that was led by Roman occupation. On the other hand, there are examples when Jesus does show anger and aggression, namely the Cleansing of the Temple in Matthew 21. Others may cite Old Testament passages in which God himself orders his chosen people, the Jews, to fight against certain enemies.</p> <p>Learners could refer to the Quaker Declaration in 1660 by George Fox which states abhorrence to violence, conflict or war, and a determination to live by the teachings of Christ. There would never be any circumstance in which it was right to go to war. This is known as absolute pacifism. Conditional pacifism (from a Christian perspective) may be outlined.</p> <p>Views held by the Catholic and Anglican Churches, in which they state sometimes war is necessary, are sources of authority and provide teachings about pacifism that are different to Quakers.</p> <p>Others may cite examples of people's lives to provide teaching about pacifism. Jesus' own life was an example of pacifism, having refused to respond to provocation with violence. The same could be said of Martin Luther King or Archbishop Desmond Tutu.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Learners need to identify and describe more than one teaching to satisfy the requirements of the question. Only one teaching then only level 2 maximum</p>
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Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

J625/07 Religion, philosophy and ethics in the modern world, Sample Question Paper,

(c) Compare different Muslim beliefs about Allah's relationship with humanity.

You should refer to sources of wisdom and authority in your answer.

[6]

2	C	<p>Allah cannot have any relationship with humanity because Muslims cannot see Allah. It also says in the Qur'an firmly that Jesus was not the son of God because Allah does not have any offspring. Muslims cannot see Allah but they think of him as All-Powerful and know that Allah is out there and can do anything.</p> <p>Another Muslim belief about Allah's relationship with humanity is that He made us. Muslims know that Allah created the whole universe and everything in it in 6 days, according to the Qur'an. If He wants, He can make an earthquake happen. Therefore Muslims have fear and respect for Allah and want to impress Him so that they can get to heaven when they die.</p>
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There are aspects of this response which might not necessarily be expected, particularly the reference to Jesus not being a Son of God. Nevertheless, this has been made relevant to the terms of the question about 'relationship' and so is creditworthy.

Sources of Wisdom and Authority have only been referred to generally. No direct quotation is given. Whilst it is not essential to give one, more could have been said about what the Qur'an states and Muhammad said about humanities relationship with Allah. The Qur'an 96:1-8, referenced in the specification, is relevant here.

The command word used in the question is to compare. This response finds two different perspectives on Muslims and their relationship with Allah. Nevertheless, comparison is only implicit. Therefore, the best fit level of response is that the answer just moves into Level 2.

This is an AO2 question so it is important to make analysis and evaluation the focus. Description and knowledge are not what is being assessed. So, although this response does demonstrate some knowledge of the position of Jesus and of creation, it needs to go further in analysing and adding to it to show how Muslim beliefs about Allah's relationship with humanity. This answer would have received a Level 2, with 3 marks out of 6.

Question	Indicative content	Marks	Guidance
(c)	<p>Compare different Muslim beliefs about Allah's relationship with humanity.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Muslims would agree that Allah created humanity and will judge them on entry into the Afterlife, on the Day of Judgement. However, there are different perspectives which may be given on Allah's relationship with humanity.</p> <p>Allah may be seen as the creator. Allah is sometimes referred to as the all-powerful and the transcendent, the one who created the world in the beginning. Muslims therefore see in the beauty of creation unity suggesting it has come from a single creator. They gain a sense of awe from this, at a God beyond comprehension and able to do things above all human capabilities.</p> <p>Muslims also consider Allah at work in the world today in that He is the controller of all their actions. This refers to one of the key beliefs in Islam, predestination. All actions are written in advance by Allah, so there must be a reason for everything that happens in life. Muslims believe this shows Allah's compassion for humanity and may think of Allah being close to them. One tradition from the Qur'an suggests that Allah is nearer to the heart of a true believer than their jugular vein. In contrast to the transcendent God of creation, this suggests Allah is immanent. The Qur'an 96:1-8 states:</p> <ol style="list-style-type: none"> 1. Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- 2. Created man, out of a (mere) clot of congealed blood: 3. Proclaim! And thy Lord is Most Bountiful,- 4. He Who taught (the use of) the pen,- 5. Taught man that which he knew not. 6. Nay, but man doth transgress all bounds, 7. In that he looketh upon himself as self-sufficient. 8. Verily, to thy Lord is the return (of all). <p>The first-revealed verses of the Qur'an refer to Allah as the creator, and controller in that humans are no self-sufficient. They also refer to the Lord being bountiful, a reference to Allah providing sustenance in creation. The verses refer to man 'transgressing' God's will, which implies another perspective on humanity's relation with Allah: free will.</p> <p>Allah is seen as testing Muslims: they are required to follow the commands given in the Qur'an and will be judged in the Afterlife. If successful, they will be granted eternal life in paradise. This encourages Muslims to always consider Allah in their decision making, since they want to gain reward in the future.</p> <p>The balance between predestination and free will is sometimes debated by different Muslims who may put different emphasis on these concepts of Allah's relationship with humanity.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Level (Mark)	AO2
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims. • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit



J625/06 Religion, philosophy and ethics in the Modern World from a Christian perspective, Summer 2018 question paper, question 3d

(d)* 'It is always possible to forgive people.'

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity
- Explain and evaluate the importance of points of view from the perspective of Christianity.

[15]

Point:

Many would agree.

Explain:

Jesus taught to forgive "70 times 7".

Respond:

But some might say it is not possible to forgive when someone does not want to repent (link to "forgive others when they repent").

Evaluate and Link to question:

Although it is not always easy to forgive, it is possible e.g. Stephen when stoned.

You can see this in the excerpt:

In this candidate's example, their knowledge is strong but the heart of the question is not addressed. It focuses on whether Christians **should** forgive as opposed to whether it is **possible** for them to forgive. In the full response, it was awarded 3/3 for AO1 and 9/12 for AO2.

Most Christians would argue that forgiving others is always necessary as Jesus said to forgive people 'seventy times seven times'. This means that they always have to forgive others' mistakes. Jesus also said, 'if your brother sins, rebuke him; if he repents, forgive him'.

Jesus also said, 'if your brother sins, rebuke him; if he repents, forgive him'. This is an idea that Christians should forgive others when they repent. How can one be forgiven when they do not feel that their actions are wrong? So, some Christians may argue that forgiveness is not always possible as some people may not wish to repent.

Nevertheless, other Christians may argue that they should still forgive others ~~that~~ as Steven did. Steven was an apostle who was stoned to death by the Jews. Before he died, he said, 'forgive them Father, for they know not what they do'. This implies that believers can still

Using Jesus' teachings on forgiveness and the example of Stephen; the candidate would have scored higher if they had focussed on the possibility of forgiveness rather than whether Christians should forgive. e.g. "Jesus, as 'the way' would not preach a way of life that could not be achieved" or "Stephen's example shows that forgiveness, even in extreme circumstances, is possible".

<p>Mark scheme provides indicative content for AO1 and AO2 separately, showing the content that examiners expect candidates to discuss. All valid responses are credited.</p>	<p>3 (d) "It is always possible to forgive people."</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity • Explain and evaluate the importance of points of view from the perspective of Christianity. <p>Learners might consider some of the following:</p> <p>AO1 Learners are likely to give details about the Christian teaching on forgiveness as being a central tenant of the faith. Forgiveness provides a step towards inner peace and reconciliation between God and individuals and between one person and another. References to Jesus' teaching and actions could be cited to show the importance of being able to forgive e.g. The Lord's Prayer. The work of Archbishop Desmond Tutu with his Truth and Reconciliation Commission show the belief that it is always possible to forgive.</p> <p>AO2 Learners might consider the teachings of Jesus on forgiveness as being the absolute moral high ground that all should aim for but in reality it is very hard to forgive someone who has hurt you very badly.</p> <p>The statement may lead to a discussion around the word 'possible' and for some it may not be possible to ever forgive and for others it is absolutely necessary to be able to do so in order to have peace. Some learners might give examples of Christians who have been able to forgive, even when they have had loved ones murdered or seriously hurt, whilst other Christians could not. E.g. Michael and Jill Saward. Some may discuss whether forgiveness depends on repentance.</p> <p>The Lord's Prayer, a key prayer for Christians, requires them to forgive others and therefore claiming to be a Christian means that one should try to do this in all circumstances.</p> <p>Some learners may compare the need to forgive, have reconciliation and salvation and the need for justice and punishment. Do they conflict or complement one another? Importance of confession and absolution in the various denominations may be discussed.</p> <p>Some may argue that forgiveness is a soft option and Christians should not be forgiven if they have done something seriously wrong.</p> <p>Some learners may discuss the spiritual and/or psychological benefits to a person who has done wrong being forgiven by someone else or by God. It is a necessity to feel forgiven in order to move on with life. Therefore it should be done.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Examples of different approaches to the question are given.</p>
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AO1	Level (Mark)	AO2
<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies 	<p>4 (10–12)</p>	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	<p>3 (7–9)</p>	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies 	<p>2 (4–6)</p> <p>1 (1–3)</p>	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
<p>No response or no response worthy of credit</p>	<p>0 (0)</p>	<p>No response or no response worthy of credit</p>

Meet the RS team

Ewan Brady: Subject Advisor

Ewan joined OCR as a Subject Specialist in June 2014. Since joining OCR Ewan has been responsible for a number of subjects including Law, Government and Politics and Sociology. Ewan led the redevelopment of our new AS and A Levels in Law for first teaching in 2017. He took over responsibility for Religious Studies as Subject Advisor in 2017. Ewan taught for sixteen years in Scotland and England and has eight years leadership experience in Humanities, teaching subjects including History, Law, Politics, Citizenship and Religious Studies.

As Subject Advisor, Ewan speaks to stakeholders in the Religious Education community; speaks to teachers at conferences and network events; reviews examiners reports, teaching and learning resources and CPD materials; answers teacher enquiries and complaints and communicates with teachers via email updates and twitter.



Markus Hextall: Assessment Standards Senior Manager

Markus spent fifteen years in roles in operations, supply chain and programme management before becoming a teacher of Business and Management and Head of Universities and Careers Guidance for a British school in Greece for eleven years. On returning to the UK he was a Product Manager at Cambridge International before moving to OCR in June 2015 as an Assessment Standards Senior Manager (formerly

Chair of Examiners). He has developed a number of qualifications including GCE Psychology and Law as well as scientific vocational qualifications.

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