

GCSE (9-1)

Examiners' report

RELIGIOUS STUDIES

J625

For first teaching in 2016

J625/06 Summer 2019 series

Version 1

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Introduction

Our examiners' reports are produced to offer constructive feedback on candidates' performance in the examinations. They provide useful guidance for future candidates. The reports will include a general commentary on candidates' performance, identify technical aspects examined in the questions and highlight good performance and where performance could be improved. The reports will also explain aspects which caused difficulty and why the difficulties arose, whether through a lack of knowledge, poor examination technique, or any other identifiable and explainable reason.

Where overall performance on a question/question part was considered good, with no particular areas to highlight, these questions have not been included in the report. A full copy of the question paper can be downloaded from OCR.

Assessment structure change

Following feedback from teachers and examiners, we are replacing the 6-mark combined assessment objective questions in GCSE Religious Studies J625. These changes will make our assessment more straightforward for students, teachers and examiners. We have also made a minor change to a level of response descriptor in the mark scheme. These changes will be introduced for the 2020 exam series.

What has changed?

- For Components 01–05 (Beliefs and teachings and Practices) the 6-mark question which was previously assessed using a combination of AO1 and AO2, is being replaced by a 6-mark question which will be assessed using **AO1 only**.
- For Components 06–10 (the religion, philosophy and ethics papers) there are two 6-mark questions. One will continue to be assessed using AO1, and the other which previously used a combination of AO1 and AO2, will now be assessed using **AO2 only**.
- In our levels of response descriptors we have changed 'adequate but underdeveloped' to 'satisfactory'.
- We **haven't** changed 15 mark questions which are assessed using a combination of AO1 and AO2, or made any changes to the specification content.

How are we supporting you?

We have updated the sample assessment materials to reflect these changes for '**Christianity** Beliefs and teachings and Practices', 'Religion, philosophy and ethics in the modern world from a **Christian** perspective', so you can see what our new question papers and mark schemes will look like. These can be found under the assessment tab on the GCSE Religious Studies qualification pages. We will update the sample assessment materials for the remaining components ready for teaching in September 2019.

In September we are hosting a webinar which will add further clarification to this update, and answer any questions which this might raise. Look out for more information on how to book your space on this in the next few weeks.

In September we will also provide a candidate exemplar resource, which will provide more details about these changes to help your students become familiar with the knowledge and skills needed in our qualification.

If you would like further information please contact the Religious Studies Subject Advisor on 01223 553998 or email religious.studies@ocr.org.uk.

Paper 6 series overview

Centres are to be congratulated at the excellent way they prepared their candidates for this exam and the high level of Religious Studies knowledge and understanding witnessed in many responses. Clearly many centres have taken on board some of the points raised in last year's Examiners' Report. This has led to improved outcomes. There were fewer timing issues, with candidates writing short, concise responses to the points marked questions allowing them more time to tackle the longer 6 and 15 mark questions. Rubric requirements for Q1-4(c) and Q1-4(d) questions have been adhered to much more this year, though there are still some higher ability candidates losing out on marks for failing to include sources of wisdom and authority when required.

More sources of wisdom and authority were evident across all four sections of the paper. These included biblical quotes, key religious figures, creeds and Church Authorities. There was a better balance of length and detail between the 6 mark and 15 mark questions. Many candidates used additional answer booklets. While there were many very good discursive responses weighing up different Christian perspectives on various issues, there were still some candidates that included a personal view or a non religious viewpoint which is not a requirement with the current examination. Others had a fair understanding and were able to answer with some accuracy albeit rather simplistically. There were very few general responses.

The paper is challenging and candidates need to spend time analysing exam questions as part of exam practice. There are different styles of questions for both assessment objectives, which require knowledge and understanding and skills of evaluation and argument. Some appeared to have knowledge but didn't use the knowledge effectively in response to the exact wording of the question. Most candidates responded well to the paper, which rigorously covered the specification. The questions were appropriately accessible to candidates. One or two questions did cause problems for a few candidates, for example Question 1(b) and Question 4(a). The word 'culture' was not understood by some candidates, nor the phrase 'non-religious worldviews'.

SPAG was generally very good.

Question 1 (a)

1 Relationships and families

(a) Give **three** examples of gender discrimination.

[3]

Q1(a) This is a points marked question. Candidates should not be spending too much time answering these questions. The aim is to get into the exam quickly and feel confident that some points have been acquired. Simple statements or even one or two word answers will often secure marks.

Regarding this question, candidates could offer present or past examples of gender discrimination, or examples from the Bible that would seem discriminatory nowadays or examples from other countries or faiths. Most candidates achieved maximum marks. The most common responses were 'wage gaps, lack of leadership roles and voting rights for women'.

Question 1 (b)

(b) Describe the influence of culture on Christian attitudes about equality.

[6]

Q1(b) AO1 There were many variable approaches to this question. Some referred to the patriarchal society of Biblical times and its influence on attitudes still prevalent today; some discussed feminism and the continuing struggle for female rights in the 20th century and its ongoing effects on the Christian Church; and some discussed the impact of secularism on cultural norms, politics and religious beliefs and practices that are ongoing. The question did ask for 'attitudes' and some candidates only gave one attitude, therefore limiting their response. Some candidates struggled with the word 'culture' but some credit was given for their knowledge about attitudes towards equality, even though it did not address exactly the wording of the question. It is to be encouraged that teachers address each of the bullet points in the content of the specification, using resources they have available or internet resources, as well as the recommended textbook.

Question 1 (c)

(c) Explain why Christians have different attitudes to contraception.

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

[6]

Q1(c) AO1: The rubric attached to this question must be addressed. If the candidate does not provide any sources of wisdom and authority in their answer they cannot get any marks for AO1. Nearly every candidate knew the Roman Catholic and Church of England positions on contraception and were able to back this with biblical quotes such as "You knit me together in my mother's womb" Psalm 139:13 or the sanctity of life given by God from the Genesis accounts.

Q1(c) AO2: Most candidates were able to explain why Catholics, Church of England or Protestant Christians thought the way they did but few cited the reason for the differences between groups being one of different interpretations of biblical sources of authority. This question was tackled very well by everyone and differentiation was largely shown by the amount of detail candidates explained the reasons for the different attitudes to contraception.

Question 1 (d)

(d) 'Christians should accept same-sex marriages.'

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]

 Spelling, punctuation and grammar **[3]**

Q1(d) AO1: The statement was clear and many candidates were able to access and engage with the issue. Different Christian perspectives were offered, particularly the Orthodox and Roman Catholic views contrasted with Episcopal and more liberal Christian views. There is a requirement from the rubric attached to this question to discuss different Christian perspectives. Sources of wisdom and authority were common and many centres encouraged candidates to back the views with relevant biblical quotes such as Leviticus 18:22, 1 Corinthians 6:6ff or Galatians 3:28. The sacramental nature of marriage was often raised, as was the purpose of marriage to 'be fruitful and multiply' which meant people in same sex marriage could not comply with this teaching.

Q1(d) AO2: The rubric requires candidates to raise different points of view and to evaluate them. This should be a discussion about the different views. Many were able to discuss the statement very well. The higher ability candidates tended to weigh up each view and make a judgment whereas the lower ability candidates tended to just describe different views, backed with sources of wisdom and authority but not analyse, compare or evaluate the different views. To reach the higher levels there has to be evidence of judgment and conclusion about the issue.

A formulaic approach was seen by some candidates who included their own viewpoints or that of non religious people. This was not required in this question. If candidates are going to give their views it is to be encouraged that they discuss their views about Christian perspectives on the issue, not just their own personal view on the topic. This point applies to all (d) questions.

There were many good responses to this statement. Many could discuss different views about same sex marriage both past and present. Differences between denominations were commonly discussed though some muddled them, particularly the Church of England views on same sex marriage with civil partnerships.

Question 2 (a)

2 The existence of God

(a) State **three** ways in which Christians believe God is revealed.

[3]

Q2(a) This is a points marked question. See comments made about Q1(a). Many candidates achieved full marks with this question. The most common answers were 'miracles, the Bible and Jesus Christ. Examiners also accepted specific examples from the Bible such as 'burning bush incident, (Exodus 3:2ff), 'calming of the storm (Mark 4:35ff), and the Flood around Noah's Ark (Genesis 6:9ff).

Exemplar 1

2	a	- God is revealed through the Bible
		- God revealed through the natural world.
		- God is revealed through miracles.

This example is selected to show how little content is needed to answer points marked questions. In this exemplar the candidate has given three clear different ways in which God is revealed. For some points marked questions it is not necessary to write in full sentences thereby saving some time. So if the candidate had written "Bible, natural world and miracles" they would still get full marks.

Question 2 (b)

(b) Describe Christian teachings about what God is like.

[6]

Q2(b) AO1: The question asked about teachings from the Bible or from important religious leaders and what they told us about God. Many were able to discuss the omnipotent, omniscient and omnibenevolent nature of God referring to accounts from Genesis 1-3, or the Gospels or parables from Jesus' teaching about God such as 'The Prodigal Son. Details from the Nicene Creed were given. Where there was a weakness was when lists of God's qualities were given without links to teachings. It appeared that some were addressing a slightly different question i.e. How does one describe God? When a question asks for Christian teachings it requires the candidate to know sources of wisdom and authority and be able to paraphrase them in their own words.

Question 2 (c)

(c) Explain what different Christian teachings tell us about God's relationship with humanity.

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

[6]

Q2(c) AO1: This is another question that required sources of wisdom and authority. The rubric attached to this question must be addressed. If the candidate does not provide any sources of wisdom and authority in their answer they cannot get any marks for AO1. The question required candidates to know about biblical and church teachings related to God's relationship with humanity. There were many different teachings that were referred to in this question. The most common ones being Genesis and the reference to stewardship or mankind made in God's image and the link to original sin in Genesis 3; John 3:16 about God's love of humanity to sacrifice His only Son for humanity; or accounts of God acting in history especially in connection to the Jews.

Q2(c) AO2: There were many positive responses and good understanding shown with this question. The most common response explained about the perfect and unique relationship between God and humanity being broken through Eve in the Garden of Eden and then the relationship being restored by Christ's sacrifice on the cross. Higher ability candidates mentioned various different kinds of relationships such as God being a father figure or a judge linking it to the Lord's Prayer or the parable of the sheep and the goats. (Matthew 25:31ff)

Question 2 (d)

(d) 'It is important to prove the existence of God.'

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]

 Spelling, punctuation and grammar **[3]**

Q2(d) AO1: Some of the responses were very detailed with references to the philosophical arguments for the existence of God, evidence of the existence of the Bible, key religious figures past and present, miracles past and present and prayer being answered as examples of proof that were offered. In contrast the Evolutionary Theory, the Big Bang theory, the rise of secularism and atheism were all used to counteract the statement. The importance of faith and proselytising were cited as being of more importance than proving God's existence.

Q2(d) AO2: Many excellent responses contained balanced arguments and very good reasons offered in support for or against the statement. Conclusions were offered as a personal judgment but based on Christian views or non-Christian views. The responses that argued about how good philosophical arguments for the existence of God are to doubters, compared to the importance of faith without needing to have God proved to Christians, was the most common approach to this statement. The statement allowed the higher ability candidates to demonstrate their knowledge and understanding of this issue. Other candidates gave more general arguments that if God's existence was proved it would make everyone believe in God and stop people being atheists. This needed to be backed with more religious studies knowledge.

Some ignored the words 'to prove' in the statement and argued the statement about it being important that God exists, thus altering the gist of the statement and losing marks for this interpretation of the statement. Again, formulaic responses were limiting and comments made above Question 1(d) apply to this question about personal and non-religious viewpoints.

Question 3 (a)

3 Religion, peace and conflict

(a) State **three** possible causes of terrorism.

[3]

Nearly every candidate secured maximum points for this question. The range of responses was huge. Candidates lost time writing too much for this question. Three possible causes of terrorism could have been written as 'political hatred, religious intolerance and fear of other people'. That would have secured 3 marks. A few candidates thought the question was asking about the outcome of terrorism and did not gain any marks.

Question 3 (b)

(b) Describe Christian attitudes to apocalyptic warfare (nuclear).

[6]

AO1: The question required more than one attitude to be conveyed. It did not have to be opposite to secure the higher levels. Two comments from a Quaker or Church of England perspective were adequate, even if they were saying the same thing about being totally against apocalyptic warfare. The main descriptions offered were that the vast majority of Christian denominations were totally against the use of apocalyptic warfare because it did not meet any of the conditions in Just War scenario. Some mentioned denominations that accepted keeping nuclear weapons as a deterrent, such as Methodists, but never use them, as an alternative attitude. A few discussed the chaplains that blessed the crew that carried the nuclear weapons that were used in Hiroshima in the last century.

Exemplar 2

03	b	Christians, such as Catholics, oppose apocalyptic warfare as it goes against the idea of just war. the the Catholic church closely follow just war and theory which contains the belief that in the absolute need for war, no excess force should be used and civilians should be, as best well as possible, protected and fatalities minimized. They are therefore strongly against the use of any nuclear weapons for they are designed for mass destruction and the death of thousands of civilians. They believe that the force exerted by this weapons are of unacceptable magnitude and therefore completely go against Aquinas' just war theory which states no excess force, other than to stop the enemy should be used.
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		However, the Methodist church (whilst still being strongly against nuclear weapon use) accept the use of apocalyptic warfare for deterrent purposes, arguing that is the threat of nuclear war can stop countries from initiating war, this is acceptable. The Methodist church recognises that by the means of mutually assured destruction, apocalyptic warfare can actually provide a very useful deterrent against the outbreak of war.
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This example is selected to show what is meant by the word 'attitudes' as opposed to 'beliefs and teachings'. In this exemplar there are two clearly defined attitudes described in depth showing a good understanding of the question. It fulfils most of the bullet points for Level 3 and was credited 6 marks.

Question 3 (c)

(c) Explain how religious teachings have influenced Christians working for peace.

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

[6]

AO1: This is another question that required sources of wisdom and authority and failure to do so resulted in no marks being credited for this assessment objective. Many candidates identified several quotes from Old and New Testaments. These included 'loving one's neighbour; (Matthew 24:34ff) loving one's enemies, (Matthew 5:43) treating others other you would like to be treated, (Matthew 7:12) those who live by the sword will die by the sword,(Matthew 26:52) and turn the other cheek.(Matt 5:38ff) Other common references were from the Pope or key figures like Martin Luther King or Mother Teresa

AO2: The 'how' part of the question was sometimes missed. Many described teachings and reiterated how good they were for supporting peace but did not explain how they promoted peace exactly. The responses in which candidates gave examples of Christians putting into practice the teachings gained the higher levels. Some developed the absolute pacifist or conditional pacifist approaches to achieving peace; others explained differences between the Old and New Testament leading to various interpretations about how peace can be achieved. Sometimes war is necessary and other times it is not. Conditions of a Just or Holy war were often developed.

Question 3 (d)

(d)* 'It is important to fight against social injustice.'

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]

AO1: Social injustice refers to unfair distribution of wealth, class and opportunities within society. It leads to unequal treatment of people. The term was not always understood and some thought it was about issues of equality rights around gender or race. Consequently, similar arguments were presented as had been given for q1d, for example. The excellent responses were those that included quotes from the Bible about supporting the oppressed and the poor in society or how Jesus always supported such people. References to Mother Teresa, Oscar Romero or Liberation Theologians were popular. Ways to fight social injustice included Christian Aid and Tearfund Agencies, political protests and petitions to governments.

AO2: Many responses discussed whether one should get involved or not from a Christian perspective. Some argued that it was part of God's plan and test, if some people suffered social injustice; some pointed out that the Church in its history had contributed to this by turning a blind eye to social injustice when they were gaining wealth for the Church; others argued how Christ was always on the side of the poor and that 'we are all one in Christ' (Galatians 3:28). Supporting the Fair trade movement or The Salvation Army were ways in which Christians could fight poverty. Some cited the Amish Community as distancing themselves from everyday society and explained how they did not engage in any political issues, and that this is the best way to fight social injustice i.e. leave it to God to punish and judge wrong doers, was the main argument.

Some candidates focused on the word 'fight' only in the statement and discussed whether it was right to go to war or not. While some credit was given to this it did not address the whole statement which was centred on 'social injustice'. Therefore where the link to social injustice was not developed, and they did not address the issue fully, credit could not be given.

Exemplar 3

3	D	Many Christians would agree with this statement regarding to Jesus's command to spread 'speak up for the weak, defend the poor and needy'. to do From this teaching, many Christians believe it is our duty, especially in position of privilege, to stick up for those in need or are unable to fight for themselves. They would therefore argue that social justice is extremely important and as loving Christians we should help those around us, just as Jesus used to stick up for outcasts, even those being stoned for adultery and sin.
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Many would argue social justice fulfills Jesus' teachings and is something all Christians should fight for. However, some would disagree with this, saying who are we to decide who is right and wrong.

Yes - caps No - life in heaven call that matters
 better get in heaven
 Be better
 evangelise instead - even suffering can be w/ God

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they might argue that involving ourselves with social justice could cause us to make mistakes and support people who are going against God. It could also, especially when concerning governments, lead to rebellion and violence, preventing us from maintaining peace as we are called to do. However, others would argue that as long as this fight is done cautiously, using peaceful methods and with careful consideration of consequences, it is ~~safe~~ acceptable and important.

On the other hand, many would argue that we should not focus on disadvantage on earth for ultimately this doesn't matter. Many would argue that life in heaven is all that matters and even a hundred years of suffering on earth is minute compared to a whole eternity on heaven. The Bible teaches not to get caught up in worldly affairs but remain focused on God and therefore it is not our place to involve ourselves with social justice. We should instead evangelise and get others into heaven. Jesus taught in the Beatitudes, those disadvantaged or suffering on earth will be rewarded in heaven. It could therefore be seen as bad to involve ourselves with God's plan of rewarding those suffering on earth, and therefore social justice is not important.

Whilst many would argue that life on earth is irrelevant in the grand scheme of afterlife, it is also seen as our duty to defend the weak and love others and many would argue God judges us on this. As in the parable of the sheep and the goats, we see that the way we treat others is also how we treat God and therefore by ignoring the needs of others, we are ignoring the needs of God and will not inherit the kingdom of heaven.

This example has been selected to show a full mark question with a statement that was not addressed fully by some candidates. AO1: In this exemplar the candidate shows they understand the term 'social injustice' by the reference to Jesus' command to speak up to help the weak and poor in the opening paragraph. There are a variety of viewpoints given which included appropriate selection of religious knowledge. There is a discussion that builds on Christian beliefs such as fulfilling Jesus' teachings on helping the poor and beliefs about life after death in heaven with God after judgment. Sources of wisdom and authority are evident and developed effectively into the discussion. The candidate recognised different viewpoints within Christianity. This response was credited Level 3/3marks.

AO2: In this exemplar the candidate has provided a variety of viewpoints using reasoned argument, judgment and discussion. There is evidence of critical evaluation as they proceed. For example, at the bottom of p8 having argued why Christians should fight for social justice they give a comment from maybe a different Christian perspective. Then go on to provide a counter argument against the statement. The second paragraph shows good evaluation and analytical skills as they recognise the significance of the issue. The third paragraph is not just a reiteration of what they have already written but a balanced conclusion using more relevant Religious Studies knowledge about God judging people based on how Christians have lived their lives helping others. There is a good structure to this response as it is balanced, supported and it meets the bullet points for Level 4. One will see better and even more detailed responses but this was given Level 4/12 marks. It satisfied the criteria for Level 4.

Question 4 (a)

4 Dialogue between religious and non-religious beliefs and attitudes

(a) Name **three** non-religious worldviews.

[3]

This is a point's marked question which required 'names' of non – religious world views. The most obvious responses given were those from the specification i.e. atheism, secularism, humanism or agnosticism. Examiners accepted a much wider range of answers such as rationalism, utilitarianism, Big Bang Theory, The Evolutionary Theory, and hedonism, for example. Where candidates described a view but did not name it then credit was not given. It was not answering the question which was to 'name' a non-religious viewpoint.

Question 4 (b)

(b) Describe the attitudes some Christians might have towards the role of the Church of England in public life.

In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.

[6]

AO1: This question is the only one on the paper that has this additional rubric to (b) questions. Failure to consider the fact that Britain is still largely Christian but is also diverse meant that it could not get above Level 2. Some centres seemed not to have prepared candidates to respond to this additional rubric requirement which affected their marks. Other candidates had been taught to weave the rubric into their response and described the role of the Church of England in public life and how Christians from different denominations might react to that. The fact that Britain is also diverse meant that some Christians might feel uncomfortable about the significant role in public life the Church of England still enjoys. Higher ability responses included details about the role of the monarch, the Bishops in the House of Lords and the links to public education and faith schools.

Question 4 (c)

(c) Explain why Christians might have issues with genetic manipulation.

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

[6]

AO1 This is another question that required sources of wisdom and authority and failure to do so resulted in no marks being credited for this assessment objective. There were many good responses. Most cited both the Roman Catholic and Church of England's views about genetic manipulation, linking it to quotes about God creating man in his image (Genesis 1:27) or 'knitting together in the mother's womb' (Psalm 139:13) or the sanctity of life. The term 'genetic manipulation' was not understood by some and so some of the sources of wisdom and authority were not totally relevant and not credited.

AO2 In order to achieve full marks candidates needed to explain why there are issues with genetic manipulations. The better responses were those that knew exactly what genetic manipulation was and explained how it goes against God's plan for everyone, or that it could support God's loving nature because people have found ways to rid the world of hereditary diseases, for example. Many of the arguments why Christians are against contraception given in Question 1(c) were reiterated correctly in this question. Limited responses were those that discussed IVF instead of genetic manipulation.

Exemplar 4

4	c	Genetic Manipulation is altering an organisms genome in order to create a desired characteristic. Christians may have issues with this because it is altering what God has created and going against God. They would say that if a baby was going to have a disability for example but genetic manipulation
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		was used in order to get rid of the disability, people are interfering with Gods will as God meant for that baby to be disabled as it was made in 'his image'. Furthermore the use of genetic manipulation is to produce a desired characteristic therefore this may be taken further to produce desired hair or eye colour which many christians would think is wrong as people are acting as God does.
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		Roman Catholics would completely disagree
		with genetic manipulation and a type of
		genet it called therapeutic cloning which
		uses embryos in experimentatons. This is
		because each embryo is a sacred life so as
		it was created by God so by destroying
		them you are destroying life.

This exemplar is a short 6 mark question that is divided into the two assessment objectives. It has been selected to show how to secure full marks and what sort of length one should be writing. Each is marked separately. AO1: This candidate knew what the term genetic manipulation meant in the opening sentence. Reference to made in 'God's image' and Roman Catholic views were sources of wisdom and authority that satisfied the rubric requirement for this question. There was an appropriate understanding of the question shown by the selection of knowledge about genetic manipulation. Different views were given. This satisfied the bullet points for Level 2 so was credited with Level 2/2 marks.

AO2: This is a good attempt at the question. The candidate has provided different reasons as to why Christians may have issues with genetic manipulation. They connect the issues to beliefs about God being in control of life and the sanctity of life that are relevant to this issue. They have explained and developed their answers as to why some Christians may have issues with genetic manipulation. This was credited with Level 4/4 marks. In the time that candidates have for these questions this is an appropriate amount of content and detail to secure full marks.

Question 4 (d)

(d)* 'Christianity is the only true religion.'

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]

AO1: This statement prompted many responses to describe the exclusivist, inclusivist and pluralist views held by Christians about other faiths. Some were able to link the denominations to these different groups. Supported with biblical quotes such as "I am the way the truth the life and no-one comes to the father except through me" (John 14: 6) or "In my father's house are many rooms..." (John 14:2) many responses demonstrated a good understanding of the statement.

AO2: Various viewpoints were offered about Christians that were exclusivist, such as Roman Catholics, inclusivists such as Karl Rahner or pluralists such as John Hick. Others evaluated the common beliefs among religions, especially the Abrahamic faiths, that there are strengths in all religions which Christians could agree with and there were beliefs that Christians could not accept. Inter-faith dialogue, intra-faith dialogue and ecumenism were discussed and used in an argument as to whether Christianity is the only true religion or not. Some of the responses argued very well on both sides of the issue i.e. Christianity is the only true religion or that Christianity is one of many religions that convey truths. However, one saw many who merely described the viewpoints held by different Christian groups but did not compare and contrast them or come to a judgement on the issue. These were adequate responses but under-developed. Possible tiredness at such a long paper affected the quality of the responses for this question particularly.

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