



**General Certificate of Education
June 2013**

Religious Studies

RST3F

Religion and Contemporary Society

A2 Unit 3F

Final

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST3F: *Religion and Contemporary Society*

Question 1 Religion responding to the challenges facing the world

0	1	With reference to one or more religion(s), examine attitudes towards, and actions on, trade and aid.
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Christianity:

Attitudes: ideas of justice and righteousness strong in the prophets, especially those of the 8th century;

Amos' scathing criticisms of those who neglected the poor; claims that God is not concerned with rituals, but with the right treatment of the poor;

Jesus' parable of sheep and goats;

Beliefs about the kingdom of God;

Trade traditionally seen as good thing, especially groups influenced by Calvinism and Protestant work ethic;

Some may refer to legacy of colonialism and empire;

Many have applied these teachings to current situations of trade and aid;

Concern for ethical trade – e.g. many Christians opposed to arms trade;

Actions:

Much aid work developed from traditional missionary activity:

Work of Christian Aid and CAFOD

Churches now send economists and agronomists rather than missionaries to developing countries.

Campaigns against the arms trade;

Campaigns on debt relief, such as Jubilee 2000;

Continuing efforts in this respect.

Fairtrade campaigns, strong involvement of Churches in these;

Educational campaigns of the Churches,

And of the WCC.

Islam

Attitudes:

Islam developed because of trade and trade routes;

Based on ideas of brotherhood and khalifah;

Muslim financial and banking systems inform attitudes.

Actions:

Aid activities of Muslim Aid

Fairtrade encouraged by organisations such as Muslim Aid;

Seeking economic empowerment of developing countries.

Judaism

Attitudes:

Prophetic concerns (as for Christianity)

Obligation of tzedakah

Assumption of collective responsibility.

Trade and business became a hallmark of Judaism in the Diaspora, especially in Europe; strong communities in various countries became an important means of trade;

Try to ensure that trade practices follow Biblical and rabbinic principles;

Today, issues of Israel and Palestine often affect attitudes to trade and aid.

Actions

Organisations (e.g. World Jewish Aid UK, World Jewish Relief) working on issues of trade, aid and debt relief;
Particular issues relating to Jews in developing countries (e.g. Ethiopian Jews);

But aid organisations helping all regardless of race or religion

Hinduism

Attitudes

Traditionally influenced by belief in karma and samsara;
And influence of the caste system;

Actions

Work of Hindu Aid and other organisations;
Comment is likely on the changing role of India – from developing country to major player in world economy.

Buddhism

Attitudes:

Strong influence of the Four Noble Truths, Eightfold Path and Five Precepts.
Thus, views on greed affect attitudes to trade and accumulation of wealth;
Right actions and right livelihood will affect forms of work and thus of trade;
Precepts of not taking what has not been given, and not killing affect attitudes to trade (which needs to be ethical), and types of trade (e.g. Buddhists would reject the arms trade)
Strong environmental concerns;
Compassion.

Actions:

Often work of individuals rather than major organisations;
Involvement with major national campaigns on debt relief, etc;
Work especially in LEDCs such as Nepal.

Sikhism

Attitudes

Kirt Karo – hard work; thus ethic of work and trade;
Vand Chakko – sharing with those in need – this is both local and global
Beliefs in equality – demonstrated by the Gurus, and through teachings of later Sikhism;
Sewa- demonstrated in many ways, but fundamental belief that humans are here on earth to help rest of humanity.
'Recognise all the human race as one' – Guru Gobind Singh.

Actions

Sewa, expressed in aid, as well as other more immediate forms
Work of Khalsa Aid – involvement with all current Aid issues

Both attitudes and actions, and trade and aid need to be dealt with for marks above L5, but there does not need to be an equal balance between these elements. 'Trade and aid' may be dealt with generically.

(30 marks)

AO1

0

2

Assess how far these attitudes and actions relate to central teachings within the religion(s) you have chosen.

Arguments will vary according to the religion chosen.

Do reflect: beliefs about creation central to the religion; God's purposes for whole of creation; ideas about trade related to beliefs about work and the value of 'this world', humans have mutual responsibilities; importance of caring etc

Do not reflect: May be important, but not really central – e.g. Christianity places more weight on beliefs about Jesus and individual salvation than on beliefs about creation and the environment.

Better answers may explore the significance of the idea of 'central' in the question.

(20 marks)

AO2

Question 2 Challenges to religion in contemporary society

0

3

Examine the ways in which religion in the United Kingdom can be seen to be in decline.

Likely to be approached from Christianity

Statistical evidence:-

2011 census:- Drop from 71% (2001) to 59% in those identifying themselves with Christianity,

Increase from 14% (2001) to 25% in those saying 'no religion'.

Evidence from sources such as *Religious Trends, Tearfund report, BRIN;*

Expect some data to be provided.

Other evidence:-

Evidence from disused/redundant Church buildings, now put to other uses or standing unused, or functioning churches which are near-empty;

Large number of former church buildings up for sale;

Aging population of church goers;

Services often less frequent than formerly;

Re-structuring of church organisation in many areas is a response to decline (e.g. amalgamation of responsibilities for benefices, mergers of circuits)

Decline in attendance, membership and identification;

Declining numbers of clergy, many new ordinands older, so their working lives within the church shorter; clergy may also be in secular employment;

Declining numbers of baptisms, not seen as important, evidence of lack of belief or commitment; therefore children not being brought up within the church, thus they are unlikely to bring their children to church, causing further decline;

Declining numbers of religious weddings – popularity of hotels, castles, etc. Part of larger picture of declining number of marriages overall; marriage seen as unimportant.

Sunday trading, since 1980s. Relaxation of Sunday trading laws. This is both a reflection of decline and a contributor to further decline.

Commercialisation and loss of meaning of religious festivals, - e.g. Christmas and Easter. Long working hours and commuting reflect lack of importance of religious practice.

Public and peer attitudes tend to be prejudiced against religion;

Decline in authority of religion: The religious viewpoint, as expressed by religious leaders, bears little weight in debate about social and ethical issues.

Issues of equality and 'political correctness' mean that religious identity is not important.

Rise of explicit atheism- e.g. airtime given to Dawkins, and atheist publicity on buses.

Decline not limited to Christianity – e.g. Judaism in decline in many places, apart from London and Manchester.

The focus is on 'ways in which religion can be seen to be in decline'. This is therefore about evidence and not reasons. Answers which discuss reasons alone can gain limited credit.

The question asks for 'ways' – therefore max Level 4 if no breadth of approach.

(30 marks)

AO1

0	4
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'The decline of religion is the most significant aspect of secularisation.'

Assess this claim.

Agree:

Certainly the most popular definition;

Immediately evident;

Can be said to lead to the total demise of religion

Disagree:

Other aspects can be said to be at least equally important, if not more so, involving a change in whole relationship between religion and society;

Can also be argued that institutional decline is deceptive, because there may be other ways in which people are religious, and new forms of religious life are springing up;

Processes of demystification, for example, involve whole new ways of looking at the world

Better answers are likely to show some awareness of the real complexity of secularisation and the inter-relatedness of the different aspects.

(20 marks)

AO2

Question 3 New forms of spirituality both within and outside religions

0	5	Examine the various ways in which spirituality may be defined.
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Often defined by negatives, e.g. not physical, not time-bound, not material, etc
 Traditionally defined as the experiential side of religion, as opposed to the rituals and beliefs;
 Some would suggest that the spirituality of the various religions does not differ very much, and others would suggest that each is distinctive.

Spirituality classically defined in terms of the intensely emotional spiritual experiences of those following prescribed routes, in e.g. the Orthodox or Catholic tradition;
 It often involved long periods of training and 'spiritual exercises';
 The quest for some kind of unitive experience with the divine;
 For some, taking the form of 'the spiritual life' in monasteries or convents.

Now, more often seen as deeply personal, and found in such forms as contemplative prayer, meditation.

Spirituality now also seen more outside formal religion, and in 'holistic' contexts of 'body, mind and spirit';
 Idea of getting in touch both with what is within, and what is 'out there';
 Stillness, 'otherness';
 'The spiritual revolution'.

Maximum Level 5 if no attention to 'various'.

(30 marks) AO1

0	6	'There is no place for spirituality in the 21st century world.' Assess this claim.
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Agree:

Modern world based on scientific rationalism, which is totally opposed to such things as spirituality.
 Fast paced consumerist world is not the context for spirituality;
 Spirituality dependent on belief in God, which is fast declining.

Disagree:

Because of the above, spirituality becomes more important;
 Evidence of increase in spirituality, e.g. Kendal study;
 Vast increase of interest in holistic spirituality – mind, body and spirit,
 New spiritual movements, etc
 Spirituality is a basic part of humanity, so there will always be a place for it.

(20 marks) AO2

Question 4 Religion and national identity

0

7

Outline what is meant by an ‘established church’ and examine the role of an established church in the United Kingdom today.

Outline:

Idea of legal standing;
Recognised as the national church- so having ‘official’ status;
Relationship to Crown (or crown representative);
In some cases, Church not free to make changes to doctrine and practice.

Examine – e.g.

C of E

Parish system covers everyone in country, and gives them rights to ceremonies and pastoral care
Role in public events – e.g. royal weddings and funerals, the recent 60th anniversary of the Coronation;
Remembrance services;
Local role in civic events
Place of Bishops in house of Lords,
Archbishop of Canterbury as voice of Christianity, and to some extent of the nation
Monarch the supreme governor of the Church, who has to approve the appointment of senior clergy (on recommendation of Prime Minister), formally open new sessions of General Synod, and promise in coronation oath to maintain the Church.
At ordination, priests have to swear allegiance to the crown;
Provision of Church schools

C of S

Parish system covering everyone in the country and gives them rights to ceremonies and pastoral care
Official role in chaplaincies
And national and civic events
Role of the General Assembly – Lord High Commissioner as Queen’s representative;
Moderator - annual appointment; national and foreign travel as the representative of the nation
Until Devolution, and the creation of the Scottish Parliament, General Assembly seen as the voice of the nation.
Queen, Church of Scotland when in residence in Scotland;
Less ‘established’ than the C of E;
Free from state interference.

Outline and examine may well be interwoven, but definition and role must both be included for marks above level 5.

(30 marks)

AO1

0

8

‘An established church is an expression of national identity.’

How far do you agree?

Agree:

Strong symbolic value; often linked with monarchy, or particular buildings e.g. Westminster Abbey;

These are signs which are recognised by people worldwide;

Established Church prominent in e.g. royal weddings;

At times of national crisis, the established Church comes to the fore, and expresses views of the nation.

Disagree:

Today’s society is secular and multi-faith, so an established Church is an irrelevance;
Symbolic aspects of an established Church are outmoded, so do not relate to national identity;

National identity is about shared values and visions of society, which should not be conflated with religion.

Some may argue that the statement was true in the past, but not in today’s society.

(20 marks)

AO2