

A-LEVEL

RELIGIOUS STUDIES

RST4B Religious Fundamentalism OR
Religion and Contemporary Society OR
Religion and the Visual Arts
Mark scheme

2060
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Version: 1.0 Final

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

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available from aqa.org.uk

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	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	

Section A *Religious Fundamentalism*

Question 1

0	1	Examine ways in which religious fundamentalism may be seen as a reaction against both scientific rationalism and secularism.
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Answers may approach this by reference either to the origins of fundamentalism, or to fundamentalism as an ongoing reaction, or both. Answers may include some of the following or other relevant material:

Scientific Rationalism:

The origins of fundamentalism in the USA can in part be traced to a reaction against scientific rationalism e.g. the creation / evolution debate, challenges to the virgin birth and miracles and thereby to the inerrancy and authority of scripture; belief in creationism, and a rejection of scientific insights into the origin and evolution of the universe and of humanity, continues to be a core theme of many Christian fundamentalist movements. More broadly, fundamentalism can be seen as a reaction against empiricism as the basis of knowledge.

Secularism:

Secularism may be defined as the process through which religion loses ground to, or is separated from, the state so here students may consider, for example, contraception, birth control, women's rights, education and same sex partnerships. Some fundamentalist movements were clearly a reaction against secularism e.g. in Islam.

Answers may refer to trends in contemporary movements as well as the origins of fundamentalism.

Answers that do not deal with both scientific rationalism and secularism – Max Level 5.
[45 marks] AO1

0	2	'Religious fundamentalism cannot be clearly defined.' Discuss how far you agree.
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Students may approach this by taking a definition and discussing how far particular movements which are self described or described as religiously 'fundamentalist' conform to it. There may be reference to supposed fundamental beliefs which could be assumed to be common to all Christian fundamentalist groups but which glosses over differences between them. It may be recognised that 'religious fundamentalism', especially when used in relation to non-Christian religions, can have negative connotations that are rejected by the movement concerned. Some brief definitions of 'Christian fundamentalist' are broad enough to encompass, for example, the Roman Catholic Church.

Credit should be given for defining 'fundamentalist', but the best answers are likely to focus clearly on defining fundamentalism.

[30 marks] AO2

Question 2

0

3

Examine how two religious fundamentalist movements are both related to and differ from the mainstream tradition from which they emerged.

Answers may include some of the following or other relevant material:

Students may approach this using a ‘compare and contrast’ approach which identifies a range of similarities and differences covering, for example, both social and theological aspects. Depending on movements chosen, they may show that the relationship with mainstream religion varies greatly. They may consider the point at which a movement becomes ‘fundamentalist’ when compared to the mainstream religion.

Max Level 5 for answers that do not cover the whole of the question.

[45 marks]

AO1

0

4

‘Religious fundamentalist movements have a negative attitude both to women and to education.’ Discuss how far you agree.

Students are expected to be able to draw on at least two religious fundamentalist movements in response to this question, but may draw on more if they wish. They may explore the idea of ‘negative attitude’ and consider why some might apply that description to the chosen movements; this may then be contrasted with the movements’ own perception of their attitude to women and to education which they may see as very positive. They may also contrast attitudes within different movements to show that only some have a ‘negative’ attitude. Attitudes to education, for example may be gender specific, and/or secular education may be considered a threat while ‘right understanding’ of God’s world is considered essential

Answers which do not deal with both women and education – Max Level 5.

[30 marks]

AO2

Section B *Religion and Contemporary Society*

Question 3

0

5

Examine the challenges of practising religion in today's society.

Students may draw on a wide range of ideas such as: secular education; peer pressure – in particular pressure of atheism and the ridiculing of religious belief; assimilation and the difficulties of maintaining a separate religious identity in a secular framework: e.g. Sunday trading, dress codes and the counter culture of alcohol, gambling, mixing of the sexes, legalisation of abortion, pre-marital sex, single mothers and same-sex partnerships.

They may refer to more than one religion and show that different religions face different challenges in different contexts.

[45 marks]

AO1

0

6

'Having a strong family life is the most effective way of responding to the challenges of practising religion in society today.' Discuss how far you agree.

A wide range of arguments may be used including:

Students may consider what would constitute an effective response. The assumption in this statement is that the practising believer is a member of a practising family which may not always be the case, the family may be a source of some challenges rather than a help in dealing with them.

In many cases the way of life within the family (including the extended family) may contrast with that of the secular society (e.g. Sabbath observance; dietary laws, segregation of the sexes); this may support the believer but may also segregate religious observance from everyday life.

Education within the family may be vital but could be replaced by, for example, the madrassah. The importance of other ways of responding to the challenges may be considered: the focus should be on a discussion of their relative effectiveness rather than a description of their role.

[30 marks]

AO2

Question 4**0****7**

Examine the importance of the local and national levels of organisation of one religion both for an individual believer and for the religion as a whole in the United Kingdom (UK).

Local organisation may be taken as, for example, places of worship, community centres, charitable organisations linked to the religion, religious schools.

National levels can be taken to refer, for example, to the national leadership of the religion or denomination, or the national place of worship or to bodies taken to represent the religion as a whole (or the denomination) in the U.K.

The focus should be clearly on the importance of the organisation rather than simply a description of their role. For the individual, the local organisation may be a source of moral support and an educational resource, for the religion as a whole, a way of maintaining religious and cultural identity and unity; it could also maintain, or strengthen, sectarian divisions within the faith as a whole in the UK and separation from the rest of society.

The national level of organisation may have little importance for the individual but represent the religion as a whole in national matters – e.g. advising government, acting as a pressure group seeking reform. It may also influence provision and curriculum of religious schools, guarantee purity of halal and kosher food.

All aspects of the question should be covered for marks above Level 5.

[45 marks]**AO1****0****8**

‘The local and national levels of organisation of religion have little impact upon UK society.’ Discuss how far you agree.

Answer may refer to one or more religions. The focus should be on the impact on UK society.

They may assess the local and wider impact of, for example, Roman Catholic Churches and social centres in Northern Ireland, Mosques and Madrassahs in Bradford, Gurdwaras in Leicester and Tibetan Buddhist centres in Eskdalemuir and Coniston. Examples of impact may include the work of pressure groups, political and legislative involvement, outreach and educational movements or, on a more mundane level, impact of worshippers, or visitor numbers, on travel congestion, local amenities and house prices. On a national level, depending on the faith(s) being discussed, assessment may consider political influence or moral influence.

Any material repeated should be credited where most appropriate.

[30 marks]**AO2**

Section C Religion and the Visual Arts

Question 5

0	9	Examine issues religion may have about freedom of expression and censorship in relation to visual arts.
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Students should limit their answers to the visual arts. This may include: (e.g.) cartoons, sculpture, drawings, paintings, icons, architecture and calligraphy. Issues may concern (e.g.) the portrayal of divine or religious figures in visual form, the theological content or purpose of such art, the apparent disrespect shown to the subject.

Students may explore the paradox between support for freedom of expression in general, and censorship of art with a religious subject or impact. They may also consider any inconsistency in the behaviour of religions/religious believers with respect to art that deals with their own faith and that which deals with the faith of others.

The main focus needs to be on ‘freedom of expression and censorship’ rather than on examples. If examples only are discussed, maximum Level 4.

[45 marks] AO1

1	0	‘The visual arts have little importance within religion.’ Discuss how far you agree.
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Students may, but need not, refer to more than one religion.

Some may argue, using examples, that some visual religious art has considerable significance within religion for some believers while others consider it a distraction or actually misleading. Answers could, for example, consider the importance of calligraphy, both in places of worship and in manuscripts, icons, stained glass, statuary, architecture and the importance of empty unadorned space in a place of worship. The financial implications of protecting and conserving such art may be considered, including any role it may have in fund-raising for the religion. The problems of depicting divine figures in the visual arts may be seen to challenge its importance whereas its spiritual impact may give it value.

[30 marks] AO2

Question 6

1	1	Examine different approaches taken by religion to the portrayal of evil, judgement, heaven and hell in art.
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Students may respond by considering relevant works of art by different artists or art in different media/styles by the same artist. There may be detailed reference to a few works of art (minimum two) or a broader answer. Students may, but need not, limit their answer to the visual arts. Images and symbols used in the visual arts may echo religious texts and so be as open as they are to differing levels of interpretation – e.g. literal or symbolic; evil may be represented by many images including darkness, demonic figures, deformed and ugly figures, devils, decay or temptation – the latter taking on seductive forms; judgement, heaven and hell may be represented as states of mind or shown as events and realms depicted very differently in different religions; the intention of the work may be evocative rather than informative, and highly abstract.

All aspects of the question, evil, judgement, heaven and hell, must be covered for marks above Level 5.

[45 marks] AO1

1	2	‘Religious ideas about God cannot be effectively expressed in art.’ Discuss how far you agree.
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The idea of ‘effectively expressed’ could be unpacked. Students may, but need not, refer only to the visual arts. The question could be approached through an examination of images of God and/or expression of ideas about God from relevant religions including Hinduism, and may refer to the art related to one or more religions. They may consider how far it is appropriate to depict God in the visual arts, for example in human form, art which requires a commentary to unpack the ideas it was intended to convey and/or art which misleads or confuses the viewer about the ideas expressed. Where images of Christ are referred to, it must be clear how these convey ideas about God.

If candidate only treats religious ideas without focusing on ‘about God’, maximum Level 5.

[30 marks] AO2