



A-LEVEL

Religious Studies

RST3F Religion and Contemporary Society
Mark scheme

2060
June 2016

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.

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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	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.
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	
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

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Religion responding to the challenges facing the world

0 1 Examine the actions of one or more religion(s) on:

- war
- poverty.

NB this question is about actions only, and comments on attitudes can only be credited in so far as they illuminate comments on actions.

War

- Traditionally many religions have taken a twofold approach to this.
- Where they have supported war, their actions have been to provide support for the armed forces, through chaplaincies etc.
- Also supporting those who have gone out to provide medical and other support on the battlefield.
- Question most likely to be approached from the perspective of religious opposition to war, eg Pacifist views of many Buddhists, Christian pacifism, especially the Quakers.
- Those from many religions join in anti-war movements of various sorts – eg all faiths were represented in the protests before the 2003 Iraq war.
- Involvement of religious groups in trying to get warring groups into dialogue.
- Various religiously-based movements (eg within Christianity, historically, the peace Pledge Union, currently, the work of the Quakers, Corrymeela and Iona Communities).
- Work of Aid and Development organisations such as Christian Aid.
- Traditional views of the Just War within Christianity and some forms of Jihad within Islam.

Poverty

Christianity

- Traditional role of the Church in poor Law provision.
- Philanthropic actions of Victorian Christianity, especially within the UK.
- Missions and inner city work which focussed on alleviation of need.
- ‘Mission alongside the poor’ and ‘Faith in the City’ projects.
- Aid and development actions abroad (Christian Aid, CAFOD, Tearfund etc).
- Working with organisations such as Foodbanks.
- Involvement of Churches in credit unions etc.

Judaism

- Importance of Tzedakah.
- Local actions for relief of poverty.
- The charity Tzedek – ‘Jewish action for a just world’.

Islam

- Zakat one of the Five pillars.
- Giving to beggars outside the mosque.
- Organisations such as Islamic Relief, Muslim Hands, Muslim Global Relief, etc – fighting poverty locally and globally.

Buddhism

- Emphasis on simple living and on compassion.
- Practical demonstration of giving through the mendicant tradition.

Sikhism

- Importance of sewa and langar – regularly providing for needs of the poor.
- Khalsa Aid.

Maximum Level 5 if both war and poverty not addressed.

[30 marks] AO1

0 2 ‘From a religious point of view, it is more important to act on poverty than on war.’

Assess this view.

In support

- Religions teach compassion for all; poverty involves millions in need of help.
- Religions see it as part of their commitment to God (eg Jesus and parable of Sheep and Goats; Sikh story of Bhai Ganaya).
- People may feel that they can do little about war, whereas everyone can help with some aspect of poverty.
- Poverty is often a cause of war, disease and other suffering, so that by acting on this, many other problems may be addressed.

Other views

- War may be seen as ultimately destructive, with the potential to destroy God’s creation, therefore religious people must make action on this a priority.
- War is seen as murder, which goes against the teachings of many religions.
- War brings about great suffering, both of the military and of civilians, and this demands action.
- For some the defence of religion must take priority.

Some are likely to comment on the inter-relatedness of war and poverty, and to argue that they cannot be viewed in isolation.

[20 marks] AO2

Question 2 Challenges to religion in contemporary society**0 3 Explain what is meant by the idea of a secular society.**

- 'Idea' of a secular society a somewhat theoretical model.
- Definition of secular as 'worldly' or 'of this age'; contrasting sharply with the 'sacred'.
- Often seen as the endpoint of the process of secularisation.
- Secularisation is a process by which religion loses power and social significance, as well as seeing decline in its practice. Religion also becomes a personal matter rather than one of public interest or concern.
- All of this is seen as leading to a secular society which is not based on religious presuppositions or patterns of living.
- Religion is marginalised and seen as having no significance.
- Those who practise religion may be seen as in a distinct minority.
- Religious rituals may have no place in public life.
- No place for the public display of religious symbols.
- No place for public recognition of religious festivals.
- Values based on rational, rather than religious principles.
- Religion remains in the private realm.
- Religion may be banned from public discourse.
- A society in which scientific ways of thinking are dominant.

[30 marks] AO1**0 4 'There is no place for the practice of religion in a secular society.'****Assess this view.****In support**

- Religion is marginalised to the extent that its practice may be very difficult.
- Society may be openly antagonistic towards religion, for example religious symbols banned in France.
- Lack of public support for religion and its celebrations.
- May be opposition to festivals etc.
- In a secular society there may be no 'sacred space' or 'sacred time', making the practice of religion very difficult.
- In a few secular societies, religious practice may be proscribed.

Other views

- A secular society does not preclude religion.
- There may be no public support for religion, but that can make the faith and practice of believers stronger.
- Many Western societies are profoundly secular but contain a high level of religious practice.
- A secular society may also be very pluralistic, but will not favour one religion over others.
- Existence of secular society does not stop religious practice for the religious.

[20 marks] AO2

Question 3 New forms of spirituality both within and outside religions**0 5 Examine sociological reasons for the interest in new forms of spirituality today.**

This is a broad question and therefore students may choose to draw upon new forms both within religion and outside to support their answers.

- Rejection of outward authority in general.
- Decline of institutional religion.
- Stress on the individual rather than the institution.
- Interest in the holistic approaches to life.
- Break down of traditional family and community structures.
- Pace of life; modern technology; and no time for personal reflection.
- Recognition that material goods and goals are not the only things in life and a search for something 'other'.
- Within religion the quest for something beyond the traditional rituals.

[30 marks] AO1

0 6 'Such sociological reasons are the only explanation for the present interest in spirituality.'

How far do you agree?

In support

- All religious changes can be seen to be rooted in sociological factors as religious practice is formed by the social context.
- Such factors as above (05) show how religion responds to the needs of society.
- Changes in practices represent people's responses to the rapidly changing religious and social factors.
- Specific studies like the Kendal Project show the importance of the social context.

Other views

- Seen by some as the work of the spirit of God, for example.
- Psychological factors; representing recognised human needs, eg Maslow's hierarchy of needs.
- The high profile of New Age spirituality, eg Glastonbury.
- A recognition by organised religion of a need for different styles of spirituality, eg Christianity and 'Spring Harvest', Judaism and the growth of interest in Kabbalah.

[20 marks] AO2

Question 4 Religion and national identity

0 7 Outline the concept of civic religion and examine the relationship between civic religion and an established church.

Civic religion

- Aspects of religion found in public life, in situations that might otherwise be regarded as secular.
- Important symbolic role.
- Providing structure for public rituals.
- Long-standing feature of civic life, not limited to modern world.
- Has function of bringing society together.
- And of expressing common ethos and values.
- National Anthem.
- May be at local, eg prayers in local councils; mayors' chaplains, or national level.

Civic religion and established church

This may be illustrated by reference to the Church of England or the Church of Scotland, although most are likely to use the Church of England.

- Ways in which the established church becomes the 'public face' of religion at national events, especially those associated with royalty (weddings, coronations, funerals, etc), also events such as the services for the Queen's 90th birthday. Such events would traditionally be carried out by the Archbishop of Canterbury, although the Moderator of the general assembly would have some part. These days, leaders of other Christian denominations, as well as of non-Christian religions, would be likely to be involved.
- Role of established church in events such as Remembrance Day. This role will be taken locally as well as nationally.
- At a local level, clergy from the established church likely to be involved in various ceremonies which form part of civic religion.

Maximum Level 4 for outline only.

There will be some overlap between these two parts, but both demands need to be addressed for marks above Level 5.

[30 marks] AO1

0 8 'An established church plays a vital role in the life of a nation today.'

Assess this view.

Note: students may refer to both the Church of England and the Church in Scotland in their answers.

In support

- Helps to provide a sense of social cohesion.
- Provides symbolic focal point for sense of national identity.
- The leader of the established church can be a spokesperson for the national on national issues and in time of crisis.
- The Church of England makes a significant contribution to education, and this must count as a vital role in the life of the nation.
- The existence of the parish system means that all fall within a parish, and have access to the services of the church, whether or not they think themselves likely to need them.

Other views

- The established church is irrelevant to many people, who may belong to other branches of Christianity, other religions, or in most cases, no religion.
- The symbolic role of the church in national life has little meaning to most people.
- In a largely secular society, no church can be said to have a vital role.
- The traditional provision by the church in terms of social welfare and education has been superseded by state provision.

[20 marks] AO2