



A-LEVEL

Religious Studies

RST4B Religious Fundamentalism OR Religion and Contemporary Society
OR Religion and the Visual Arts
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.	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.	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.	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.	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.	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.	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.	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.	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.	15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	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.	8-14	A superficial response to the question with some attempt at reasoning.	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.	1-7	A few basic points, with no supporting argument or justification.	1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST4B: Religious Fundamentalism or Religion and Contemporary Society or Religion and the Visual Arts

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

0 1 Examine the beliefs and practices of two religious fundamentalist movements.

Any fundamentalist religious movements may be chosen, and these may be from the same religion or from different religions. Credit should be given for appropriate and accurate discussion of key beliefs and distinctive practices of the movements chosen. Students should identify and discuss key beliefs and distinctive practices, which may include the beliefs and practices they share with mainstream religion.

Beliefs

- Beliefs about the role of religion in society.
- Beliefs about authority of the leader(s) eg Chabad Lubavitch Jews believe that Rabbi Schneerson is the messiah.
- Beliefs about scriptures.
- Beliefs about the end of the world, eg Southern Baptists believe that there will be a final battle between good and evil, and that those destined to be saved will be raptured.
- The origin and authority of specific beliefs.
- The importance of specific beliefs for members.
- The impact of specific beliefs on members and on mainstream religion.

Practices

- Forms of worship.
- Social and moral behaviours.
- Political engagement, eg Plymouth Brethren do not engage in any political involvement because they believe they must separate themselves from the things of this world.
- Education.
- Crime and punishment.
- The use of war to further its aims, eg ISIS believe that they must do battle with non-Muslims to bring about the fulfilment of an Islamic Caliphate.
- The origin and authority of specific practices.
- The importance of specific practices for members.
- The impact of specific practices on members and on mainstream religion.

Maximum Level 5 if all aspects of the question are not addressed.

[45 marks] AO1

0	2	'Fundamentalist movements are basically similar even if they seem different.'
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Discuss how far you agree.

The approach students will take will depend upon which movements they have studied. Credit may be given for using the two movements referred to in 01, or for a more general approach.

- That fundamentalist movements are superficially similar but fundamentally different, eg Plymouth Brethren and Taliban re women's roles.
- That fundamentalist movements are superficially different but fundamentally similar, eg Chabad Lubavitch and SBC re social engagement.
- That all fundamentalist movements are broadly similar (with possible exceptions).
- That all fundamentalist movements are broadly different, but there may be some similarities in some cases, eg all have a literalist view of scripture but are otherwise quite different.
- That each kind of fundamentalism is specific to the religion from which it emerges so any similarities or differences are coincidental, eg Chabad women and Plymouth Brethren women both cover their hair, but for a completely different framework of beliefs.

Students may refer to the writings of scholars who may include Bruce, Self & Starbuck, Davie, Ammerman, Armstrong, Almond et al.

Do not credit material which focuses on similarities to mainstream religion rather than similarities between fundamentalist movements.

[30 marks] AO2

Question 2**0 3 Examine ways in which fundamentalist movements try to affect society as a whole.**

Any fundamentalist religious movements may be chosen, and these may be from the same religion or from different religions.

Students may consider the following ways that individual movements may try to affect society:

- They may reject society as a whole, eg Exclusive Brethren.
- They may try to reform society, eg Chabad Lubavitch.
- They may challenge society, eg Muslim Brotherhood.
- They may seek revolution, eg ISIS.

Examination may include:

- Education, what is taught and how it is taught.
- Social and moral rules and norms.
- How crime is defined and how punishment is applied.
- Political structures and engagement, locally, nationally and internationally.
- Terrorism.

They may also consider a broader context:

- The reasons why movements try to affect society.
- The authority for ways those movements seek to affect society.
- Specific beliefs about society.
- The relationship between fundamentalist and mainstream religion in their approach to society.

[45 marks] AO1

0 4 'Fundamentalist movements are never successful when they try to change society.'

Discuss how far you agree.

- Fundamentalist movements have succeeded in changing specific societies (eg the Taliban in Afghanistan).
- That any changes made by fundamentalist movements have not been long-lasting.
- Fundamentalist movements have not succeeded in changing specific societies (eg Southern Baptist).
- That some fundamentalist movements have no interest in changing society, eg Exclusive Brethren.
- That all fundamentalist movements are engaged in changing society in some way.
- That fundamentalist movements are concerned with people, not with society.
- Historically, fundamentalist movements have had some or little effect, eg, Puritans, Lollards.

[30 marks] AO2

Question 3**0 5 Examine religious attitudes and practices concerned with family life.**

Students may focus on one religion or compare and contrast different religions. They may show awareness of a variety of attitudes and practices within any one religion.

Attitudes

- The family is the basic unit of religious society.
- In some religions, specific models of family eg nuclear, extended are 'right' and other models are 'wrong', eg single parenthood, gay marriage.
- The family is the place where children learn their religion.
- Sexual behaviour outside marriage is forbidden.
- Individual family members have clearly defined roles in some religions.
- Duties towards other family members, eg respect for elders.
- The reasons why specific attitudes are held within a religion.
- The authority for particular attitudes.
- The importance of specific attitudes within the religious community.
- The ways specific attitudes conform to, or contrast with, mainstream attitudes
- The ways specific attitudes conform to, or contrast with, attitudes in wider society.

Practices

- In extended families and small communities, segregation of boys and girls before marriage.
- Coming of age rituals, for boys, girls or both.
- Marriage practices – arranged marriages, contracts, dowries.
- Practices associated with the birth of a child.
- The role of family members in religious practice at home (eg Mother at Shabbat, children at Passover) or in public worship (eg young children are not obliged to attend mosque).
- Care of the elderly and death rituals.
- The reasons why specific practices are used within a religion.
- The authority for particular practices.
- The importance of specific practices within the religious community.
- The ways specific practices conform to, or contrast with, mainstream practices.
- The ways specific practices conform to, or contrast with, practices in wider society.

Maximum Level 5 if all aspects of the question are not addressed.

[45 marks] AO1

0	6
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'Religious families make no contribution to modern society.'

Discuss how far you agree.

Credit any reasonable understanding of "religious families".

- Religious families contribute to modern society by setting an example of successful living in society.
- That religious families contribute to modern society by promoting and perpetuating religion and all that religion offers to society, eg, ethical teaching, personal discipline, social responsibility.
- That some religious families or families within specific religions make some contribution to modern society, eg, sharing their values, undertaking community work, but others do not, eg, those religious people who chose to separate themselves from society, such as Plymouth Brethren.
- That religious families are not concerned with contributing to society, but to the spiritual growth of the members of the family.
- That some kinds of religious family are damaging to society, eg families who engage in child exorcisms, those who nurture religiously motivated terrorism.
- That religious families in general make no more or less contribution to society than non-religious families.

[30 marks] AO2

Question 4**0 7 Examine the impact of interfaith action and co-operation upon United Kingdom (UK) society.**

The focus should be on the impact of interfaith action and co-operation. The specification requires students to consider examples such as the World Congress of Faiths and Inter-Faith Network for the UK, as well as specific examples linked to a particular faith or local context. Students may, but do not have to, consider action and co-operation separately.

Actions

- Bilateral and multilateral interfaith dialogue including but not limited to the examples cited in the specification, which lead to greater mutual understanding and more positive relationships between communities.
- Interfaith activities: engagement in the work or worship of other religious communities to develop mutual respect.
- Shared social action projects between two or more faith communities which benefit members of both / all communities involved, and the local community in general, eg luncheon clubs, toddler groups.
- Engagement in interfaith projects and forums which strengthen the bonds between communities and contribute to civil society.
- The sharing of customs, food or festivals with other faith communities and wider society to raise awareness and understanding of the cultures of faith communities.

Co-operation

- Collaboration between faith communities to influence or challenge local or national policies which may influence the whole society.
- The loan or sharing of premises between faith communities which raises local awareness of the role of faith communities.
- The accommodations made for children from other faith communities in faith schools which educates members of different faiths to understand and value differences.
- Hospital and prison chaplaincies where representatives of different communities work together to address the needs of the sick / prisoners.

They may also consider a broader context:

- The promotion of faith as social capital.
- Joint responses to major events and atrocities, eg the response of both Christians and Muslims to the murder of Lee Rigby, which help to heal the damage.
- Interfaith action and co-operation as a way of responding to the increasing secularisation of UK society or to specific threats to religion in general or to a specific religion.

Maximum Level 5 if the response does not consider the impact of interfaith action and co-operation upon UK society.

[45 marks] AO1

0 8 'Interfaith relations and dialogue are the most effective ways to strengthen religion today.'

Discuss how far you agree.

Students are likely to consider what constitutes 'effective' in this context, and what 'strengthen' means in terms of religion.

They may consider the effect of interfaith relations and dialogue on one religion or on religion in general, and either may be credited.

Specific examples may be:

- Religion is vulnerable in modern society and interfaith relations and dialogue allow people of faith to join forces to combat challenges like secularism.
- Religious dialogue may cause people to be less committed to their own faith and weaken that religion.
- Interfaith relations and dialogue may challenge or undermine the exclusive claims of one religion and thus weaken religion generally.
- Interfaith relations and dialogue may strengthen some religions and weaken others.
- Interfaith relations and dialogue are good for society but neither strengthen nor weaken religion in general.
- Interfaith relations produce results for religions and for society, and thus strengthens religion, but dialogue merely increases understanding between religions.

[30 marks] AO2

Question 5

0 9 Examine issues which arise when presenting God or gods, and religious figures in the visual arts.

Students should focus on the issues which arise, and will need to refer to particular religions to support their examination of the issues. There are two distinct aspects to the question: deities and religious figures. Whilst there is no requirement for balance, both must be referred to. The **examination** may include the teachings, practices and conventions of specific religions towards the representation of deities and religious figures in art, and examples demonstrating the issues. Students may refer to any form of **visual** art, eg, sculpture, manuscripts, architecture etc.

God or gods:

- Some religions do not allow any representation of God, eg Judaism, Islam.
- Islam represents God through text, eg the 99 beautiful names, and through symbolism, especially geometric designs and circles.
- In Hinduism, a murti is necessary for puja: the god inhabits the murti during worship.
- The traditional attributes of specific gods and their theological meanings, eg Vishnu is blue and carries different symbols in each of his four hands.
- In Christianity, representations of Jesus and the Holy Spirit are representations of God because of the doctrine of the Trinity.
- Impersonal gods, eg Brahman in Hinduism, may be represented in symbols – Brahman as a drop of water.

Religious figures:

- The conventions of specific cultures or religions which govern how a religious figure may be represented, eg early Islamic Persian art depicts the Prophet Muhammed with his face veiled.
- The way that artists indicate the religious nature of the person, eg haloes and specific attributes for Christian saints.
- How much freedom an artist has depicting religious figures in different religious traditions, and the responses to controversial depictions.
- The influence of medium, genre, period or artistic style on depictions of religious figures.

They may also consider a broader context:

- Demi-gods, angels and spirits, and demons/devils as religious figures.
- The purposes of representations of deities and religious figures.
- The reasons why deities and religious figures are represented in specific ways.
- The authority for specific rules and or practices concerning the representation of deities and religious figures.

Maximum Level 5 if both aspects of the question are not addressed.

[45 marks] AO1

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'It is more effective to present religious figures than religious ideas in visual art.'**Discuss how far you agree.**

Students are likely to consider what constitutes 'effective' in this context, and may briefly consider the purposes of religious art to do this. They may include discussion of gods, and this may be credited but is not required.

- Much of the 'effectiveness' of religious art depends on the viewer's response to it, so abstract or non-representational art may invoke a better response from the viewer.
- That because it is easier to depict religious figures, artists are more likely to get their message across this way.
- Religious figures often embody or are associated with specific religious ideas, so depicting religious figures is equivalent to depicting religious ideas.
- Many religious ideas depend on philosophical ideas or verbal formulae, which cannot easily be depicted.
- Islamic calligraphy and Christian and Jewish illuminated manuscripts convey religious ideas very effectively through the use of words, so religious figures are not necessary.
- In Islam, the lack of representational art means that religious figures can only be depicted through text (eg the 99 Beautiful Names of God) or through qualities (God's beauty – arabesque; perfection – geometric design). In early Persian Art, Muhammed is depicted with a veil.
- If the purpose of religious art is devotional, then the depiction of deities or religious figures who inspire devotion is more effective.
- They may refer to the teachings of John of Damascus, the Council of Trent or other specifically religious teachings on the purpose of religious art.
- Many representations of religious ideas rely heavily on symbolism which may not be understood by all viewers, eg Rembrandt's Triumph of the Eucharist tapestries.

[30 marks] AO2

Question 6

1 1 Examine the religious purposes and religious symbolism of the works of two artists.

Responses will depend on the two artists chosen. However, it is probable that there will be some purposes which are common to most, if not all, of the artists dealt with.

Religious purposes

- Worship.
- Inspiration.
- Education.
- Adding beauty to a building or object.
- Architecture which provides a place for worship.
- Works of art that are used in worship.

Religious symbolism in ways specific to the artists chosen, for example:

- Holman Hunt's use of symbolic realism.
- Cranach's use of thesis-antithesis.
- The use of allegory by various artists.
- The use of contemporary images or contexts to symbolise religious ideas, eg Wallinger.

They may also consider a broader context:

- The fact that there may be two or more kinds of religious symbolism in the work of an artist.
- There may be more than one religious purpose for specific works.

Maximum Level 5 for answers which do not address all parts of the question.

[45 marks] AO1

1 2 'The works of these two artists have no importance for religion today.'

Discuss how far you agree.

Students may discuss what is meant by the word 'importance', and consider what 'importance for religion' may indicate.

- Whether or not the art of these artists has a positive influence for the religion as a whole, or for religious institutions, today.
- The art of these artists provoked theological debate in their time, and whether or not those debates have had a lasting effect.
- The art of these artists had educational value in their time, and whether or not they still do.
- The art of these artists may or may not have been popular / accessible at the time it was created, and whether or not it is popular / accessible today.
- The art of these artists played a role in worship in the past, and whether they continue to do so.

[30 marks] AO2