



**General Certificate of Education
June 2011**

Religious Studies

RST4B

**Religious Fundamentalism OR
Religion and Contemporary Society OR
Religion and the Visual Arts**

A2 Unit 4B

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 which 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 | |

RST4B

Section A Religious Fundamentalism

Question 1

01 Examine the development of fundamentalism as a reaction against science and secularism.

Candidates may illustrate their answers with reference to one or more religion(s).

Candidates may, but need not, refer to the origins of fundamentalism in their answer.

Candidates may focus on the **development** of fundamentalism or fundamentalism **as a reaction to** science and secularism. Either focus is valid as long as both are addressed.

Science (e.g.) against:

- The popularisation of the theory of evolution
- Scientific findings about the age of the earth
- The elevation of empiricism and reason to the highest level of authority above revelation

Secularism

Secularism can be broadly interpreted and candidates may consider fundamentalism as a reaction against, for example:

- the rise of non-religious value systems e.g. utilitarianism;
- the rejection of traditional religious moral teachings e.g. re homosexuality;
- the treatment of scripture as a piece of human literature rather than revealed truth;
- the decreasing relevance / impact of the existing forms of religion;
- the preference for reason and evidence over revelation;
- and the specific challenges to religion from secular thinkers such as Schleiermacher, Durkheim, Marx and Nietzsche.

Specific examples from Islam could include:

- The teachings of Sayyid Qutb, especially in his responses to Darwin and Marx;
- Reactions against the reforms of Ataturk in Turkey
- The opposition of conservative Shi'a groups to the westernization policies of Reza Pahlavi

Candidates are not expected to cover all these points.

For narrative answers which merely outline the development of one or more fundamentalist movements and do not focus on the themes in the question –
Max level 4

For answers not dealing with both science and secularism – Max level 5
(45 marks)

AO1

02 **‘Religious fundamentalism is relevant only in societies that place a heavy emphasis on science.’ Assess this claim.**

This question will most naturally lead candidates to consider the statement from at least two different (though not necessarily opposite) perspectives.

There are several key words and phrases in the question which candidates may choose to discuss:

- The word ‘only’ may lead candidates to reject the statement if they can show that religious fundamentalism does have some relevance in any society that does not have a heavy emphasis on science.
- Candidates may debate what sort of ‘relevance’ is meant by the question: relevance in terms of truth-claims, in terms of perceived difference to people’s lives, or relevance in a broader social context?
- Candidates may challenge the relevance of fundamentalism in any context.
- There may be discussion of how one would assess what constitutes a “*heavy emphasis on science.*”

There are other lines of discussion that candidates may follow, including:

- The nature of fundamentalism as essentially a reactionary movement
- The need, perceived by some, for some aspects of life that give credence to the ‘spiritual’ side of humanity, or at least see beyond reductionist views of human existence
- The rise of alternative, traditional and New Age belief systems and practices as other ways in which people reject scientific rationalism
- The ways in which non-fundamentalist branches of religions have sought to deal with scientific rationalism through, for example, accommodation of scientific theories, and whether these methods have been more or less successful than fundamentalist responses

Candidates are unlikely to discuss all of the points above, and none are crucial to earning full marks.

(30 marks)

AO2

Question 2

03 Examine the attitudes within two fundamentalist movements towards social and moral issues.

Answers will depend on the two movements chosen. The Specification identifies education, the role of women, crime and punishment and war as issues for study, so expect some discussion of at least two of these, at least in order to illustrate the attitudes of the chosen movements. Credit should be given for appropriate and accurate discussion of attitudes to any social and moral issues, and candidates are free to use a range of issues to exemplify their points. Issues other than those specified may include:

- Abortion
- Euthanasia
- Use and abuse of alcohol, tobacco and other drugs
- Gambling
- Medical technologies such as cloning and genetic engineering
- Sexual ethics, including divorce, remarriage and homosexuality

As an example, where candidates examine attitudes towards the role of women, they may discuss:

- Limitations on women participating in ordained or public ministries.
- Adherence to teachings on submission to men in terms of authority in church and home, separation during worship or conduct in worship, perhaps including maintaining silence or a particular dress code.
- Expectations in terms of getting married and having children; perhaps reference to negative attitudes in some movements towards women who have professional careers or hold positions of authority.
- Expect some reference to scriptures to show where these teachings and attitudes are said to originate.
- Higher level answers will recognise that there are differences in attitudes and practice within movements as well as between different movements.
- Depending on the movements chosen, higher level answers should also recognise that although fundamentalist movements tend to be conservative and relatively resistant to change there has been a shift in attitudes in some movements in recent years.

Answers that refer to one movement only Max level 5

Answers that refer to only one of social or moral Max level 5

(45 marks)

AO1

04 **‘Fundamentalists contribute little to social and moral issues today.’**
Evaluate this claim.

Key words in the question that candidates may choose to unpack include:

- Fundamentalists: which fundamentalists? Some fundamentalist groups largely eschew any engagement with the secular society around them, while others see it as their religious duty to transform society into one that reflects their religious beliefs.
- Contribute: what counts as a contribution? Any comment or publicly-aired view on the issues, or is the implication that they have little progressive or positive contribution to make? Contribution for whom?
- Social and moral issues: which ones? For example, some fundamentalist groups may make more contribution to the debate on capital punishment or homosexuality than they would to the debate on the question of access quotas for university courses.

Points in support of the statement may include:

- Fundamentalism requires adherence to certain beliefs and principles that are not open to rational scrutiny and which only a small minority hold; any contribution made on this basis may not be considered worthwhile.
- Most social and moral issues today are not of the sorts that have any direct relation to fundamental religious beliefs, and many are not mentioned at all in any scriptures.
- What are claimed to be fundamental religious truths or principles are often little more than culturally conditioned old-fashioned values expressed in religious terms.

Points opposing the statement may include:

- Some fundamentalists of several religious persuasions are clearly involved in campaigning on social and moral issues; to suggest this amounts to making ‘little contribution’ is unfairly deprecatory.
- To prohibit or reject fundamentalist views on social and moral issues is undemocratic. There is a distinctive contribution that often has a valuable emphasis on traditional values.
- The principle of freedom of religious belief, expression and practice, perhaps as expressed in the UN Charter of Human Rights.

(30 marks)

AO2

Section B Religion and Contemporary Society

Question 3

- 05** Examine some of the choices religious believers face between religious adherence and conformity to the values and practices of the societies in which they live.

Issues discussed could include:

- Social or legal restrictions on religious dress (e.g. the burkha or kirpan). Note that this is a more complex debate than it may seem. Although there is an apparent exception to the Criminal Justice Act 1988 that allows people to carry weapons for religious reasons, this has come under increasing scrutiny. For example, two students have been banned from UK schools for insisting on wearing real kirpans rather than ornamental ones, and the government have said that these cases should be decided at local level or by the courts.
- Tension between traditional religious attitudes towards marriage, sex and the family and modern cultural norms
- The means and content of education programmes for children, including the provision of faith schools. The extent to which religious teaching should be monitored or specified by the educational establishment.
- Gender equality and opportunity.
- The scope of religious legal jurisdiction (e.g. the application of Shari'ah law or the role of the Beth din) and appropriate punishments for certain offences.
- Requirements to work on rest days and/or during festivals.
- The difficulty of securing appropriate space and time for prayer. Possible opposition from colleagues where time and space is given.
- The potential difficulty with, or opposition to, obtaining planning permission for religious buildings in certain localities.

(45 marks)

AO1

06 'Living in a secular society strengthens religious faith.' How far do you agree?

This question asks not for a straight evaluation of the statement: living in a secular society either strengthens or weakens faith, but an assessment of how far the statement is true. The conclusion should therefore indicate the extent of agreement rather than a simple statement of agree or disagree. Nevertheless, expect candidates to consider arguments for alternative views and reach a conclusion supported by evidence and reasoning. This may include:

- Discussion of the apparent effects of increasing secularisation on one or more religions. Candidates may choose to examine evidence from a constitutionally secular society, such as France, or they may refer to a society such as the UK, where prevailing attitudes have become increasingly secular over the last several decades.
- Consideration of the ways in which religions or religious movements have responded to secularism (e.g. engagement or isolation).
- An assessment of whether these strategies have been successful in leading to a strengthening of faith among believers.
- Analysis of the ways in which faith might be judged to be stronger or weaker (e.g. in terms of number of adherents, levels of commitment, willingness to engage in social or political action on religious issues), and what evidence could be offered in support of such a judgement.

(30 marks)

AO2

Question 4

07 Examine the structure, nature and role of one faith community within the United Kingdom (UK).

The phrase 'faith community' can be taken to mean a denomination (e.g. Church of England or Masorti Judaism) or a religion as a whole. Candidates should make their interpretation explicit. Credit can only be given for material relating to one faith community on either interpretation.

Various ideas may be discussed – for example:-

- The local body of believers in an individual place of worship, including leadership and authority structures within the local body.
- Connections and relationships between individual groups of believers in the same locality; is there any level of leadership or authority that operates at this level?
- The ways in which groups of believers relate to each other nationally; e.g. is there an overall leader/authority structure at this level?
- How finances are organised: how does the organisation raise money or gather resources, and how are these used at all levels of the organisation?
- The extent to which common beliefs and practices are expected or enforced.
- How the community sees itself and what it understands its function and purpose to be.
- How the community relates to, and contributes to, the religion as a whole.
- How the community relates to, and contributes to, broader society.

If only **one** of structure, nature or role is addressed, maximum Level 5.

(45 marks)

AO1

08 'The structure of a faith community is more important for the religion as a whole than for the individual.' How far do you agree?

The question asks candidates how far they agree with the statement so the final conclusion should reflect the extent or strength of that agreement. Nevertheless, expect candidates to consider arguments for alternative views and reach a conclusion supported by evidence and argument.

Points that may be made include:

- Pastoral care and moral guidance for individuals and families.
- The provision of places of worship and resources for liturgy, charitable work, etc.
- The ordination or authorisation of individuals to speak or act on behalf of the organisation as a whole.
- The extent to which the structure of the community allows theological oversight and maintenance of orthodoxy.
- The extent to which the structure of the community allows political influence on local, regional, national and international issues.
- The organisation's ability to operate as a financially responsible body.
- The extent to which the structure of the community allows or encourages proselytisation of non-believers.
- The extent to which the structure of the community allows or encourages interfaith relations and dialogue.

(30 marks)

AO2

Section C Religion and the Visual Arts

Question 5

09 Examine the work of two artists in terms of their ability to express religious ideas.

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

- The difficulty of representing abstract concepts or spiritual beings in visual images
- Political, ecclesiastical, traditional and theological influences or limitations (for example, candidates may note artworks in which contemporary religious leaders or patrons are portrayed alongside biblical figures, such as Raphael's frescoes in the Vatican Museum or Gossaert's *The Adoration of Kings*)
- The requirements of patronage or commercial considerations
- The limitations of the skill of the artists, the stylistic conventions of the time, or the medium/media used by the artists

The question asks only for an examination of the artists' work in terms of expressing religious ideas. Although exemplification and illustration may point to broader stylistic characteristics of the artists' work, too great an emphasis on such broader points will limit the credit given to the candidate.

If only one artist is dealt with, max Level 5.

(45 marks)

AO1

10 'Religious art has had no lasting impact.' Evaluate this claim.

Expect some discussion of what constitutes religious art: provenance, subject matter, intention, etc.

Candidates may usefully discuss what is meant by the phrase 'lasting impact.' They may interpret this as impact on the institutions of religion; on prevailing attitudes towards those institutions; on popular belief; on other forms of art; or on wider society.

Candidates will almost certainly need to take an approach that works through the examples of religious art that they have studied, rather than attempting to address the question from the perspective of all religious art.

With this in mind, candidates should address issues such as:

- Has religious art in general, or particular works of religious art, had any consequences, positive or negative, for the religion as a whole, or for religious institutions?
- Were the works they focus on seen as religiously contentious, or did they provoke theological debate in their time, and did those debates have any lasting effect?
- Has there been any educational value in religious art, and to what extent is that the case today?
- How accessible and/or popular were works of religious art in their own time, and has that accessibility and/or popularity continued into the present?
- Are religious or theological concepts held by religious believers today reflective of the sorts of themes found in religious art, and if so, how certain can we be sure that art played any part in the formation and popularisation of those beliefs?
- Can the symbolism and/or iconography in religious art still be readily understood by people today?
- Has religious art played any role in worship in the past, and how far does this continue to be true?

(30 marks) AO2

Question 6**11 Examine the approaches taken towards the portrayal of judgement, heaven and hell in art by one or more religion(s).**

Candidates may refer to any of the visual arts in their answers. Answers will depend on the religion(s) chosen. Candidates may examine the reasons why some religions do not have extensive traditions of representing such themes in visual art, as this is still an approach to the portrayal of these themes.

This particular question does not require that more than one religion is discussed; however, it does require all three aspects, namely judgement, heaven and hell, to be dealt with.

Candidates may choose to discuss any or all of the following:

- The theological issues surrounding the representation of judgement, heaven and hell in visual art (e.g. what is meant by the terms 'judgement', 'heaven' and 'hell')
- The difficulties of representing these themes visually (e.g. the limited and ambiguous nature of pictorial descriptions in scriptures)
- The methods and/or symbolism used in portrayals of judgement, heaven and hell
- The purpose of portraying these themes in the visual arts (e.g. education, proselytisation)

If not all aspects (judgement, heaven and hell) are discussed, **maximum level 5 (45 marks) AO1**

12 'Religions have used artistic representations of judgement and hell in order to scare non-believers into faith.' Evaluate this statement.

Candidates may refer to one or more religion(s) in their answer.

The statement could be taken to mean that the intended audience for the art was the non-believer and that one purpose, or even the main purpose, of the art was to evoke fear and so 'scare non-believers into faith'. Each aspect of that claim can be challenged.

The amount and gruesome nature of artistic representations of judgement and hell, e.g. Hans Memling's *Last Judgement*, Bosch's works *Triptych of the Last Judgement*, *Hell* and *The Seven Deadly Sins*, and Gustave Doré's illustrations of *Dante's Inferno*. However, some of these works were commissioned as altar pieces (e.g. Memling's *Last Judgement*) so their intended audience was not the unbeliever. Many were never on display outside churches.

Some preaching certainly uses verbal descriptions of judgement and hell to motivate worshippers and may use visual depictions to reinforce the message – the promise of reward in heaven may however be more effective than the threat of hell, and again the art seems to address believers.

However, coupled with the authority of the established religion, the depictions could carry considerable force – for example when explained to children. Many are considerably more detailed than scriptural accounts and link particular crimes to specific punishments, so a deterrent intention can be argued.

However, the depictions may serve more to encourage believers by showing them the fate of evildoers – the righteous finding satisfaction in the suffering of sinners.

Candidates may also discuss whether the outcome if motivated by fear could be described as 'faith'.

If this was the (main) purpose of such art more examples might have been expected and more evidence of it outside places of worship. In fact other religious themes most often dominate and there are only limited examples of public art.

(30 marks) AO2

UMS conversion calculator www.aqa.org.uk/umsconversion