



**General Certificate of Education
January 2013**

Religious Studies

RSS08

Religion and Contemporary Society

AS Unit H

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.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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 to download from the AQA Website: www.aqa.org.uk

Copyright © 2013 AQA and its licensors. All rights reserved.

COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

| Level | AS Descriptor AO1 | Marks | AS Descriptor AO2 | Marks | AS Descriptors for Quality of Written Communication in AO1 and AO2 |
|-------|---|-------|--|-------|--|
| 7 | A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples | 28-30 | A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument. | 14-15 | Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar. |
| 6 | A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s) | 24-27 | A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning. | 12-13 | |
| 5 | A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s). | 20-23 | A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained. | 10-11 | Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar. |
| 4 | A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence. | 15-19 | A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained. | 7-9 | Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning. |
| 3 | A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence. | 10-14 | A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence. | 5-6 | |
| 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 | A superficial response to the question with some attempt at reasoning. | 3-4 | 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 | A few basic points, with no supporting argument or justification. | 1-2 | |
| 0 | Nothing of relevance. | 0 | No attempt to engage with the question or nothing of relevance. | 0 | |

RSS08: *Religion and Contemporary Society*

Question 1 Changing patterns of religious practice in the UK during the 20th century

| | |
|---|---|
| 0 | 1 |
|---|---|

Examine the changes which took place in the denominational structures of Christianity in the United Kingdom in the 20th century.

Basic theme here is the breaking down of traditional denominational forms of belonging. This may be approached in a number of ways, but the following are likely areas:-

Charismatic Movement

Crossing denominational boundaries;
Charismatic aspects appearing in life and worship of many churches;
Increase in charismatic/Pentecostal churches at a time when others are in decline;
Role of 'mega-churches' especially in London.

The Alpha Course

Originated from Holy Trinity Brompton;
Developed within the church, but has taken on an identity of its own, and adopted by many different denominations, (although treated with suspicion by many); functioning outside the church, including 'Alpha in the workplace'.

Fresh expressions etc

Initiative of the Methodist Church and the Church of England to encourage new ways of 'being Church'. Existing both within and beyond denominational structures.

'Bread Church' – an example of people meeting together for bread making and worship.

Ecumenism:

The 'coming together' of the churches in a variety of ways. May refer to 'mergers', (e.g. Methodist Union 1932, United Reformed Church in 1974).
Local Ecumenical Partnerships (LEPs) as well as more informal ad hoc groupings.
Changes in RC attitudes to other Churches since Vatican II.

Rise of black-led Churches

Some within mainstream churches, yet presenting many new denominational forms;
Some within the Holiness Tradition (e.g. New Testament Church of God), others reflecting less mainstream elements.

If students only approach this in terms of statistical changes, maximum top level 4.

(30 marks)

AO1

| |
|----------|
| 0 |
|----------|

| |
|----------|
| 2 |
|----------|

**‘Changing denominational structures are merely a response to decline.’
Assess this claim.**

Agree:

‘United we stand; divided we fall’ mentality leading to more openness to ecumenism;
In a situation of decline people more willing to try new approaches in order to attract new members.

Declining numbers of clergy forces people to worship in different ways;
Some forms of ‘cafe church’ etc may be because the larger churches have closed down.

Disagree:

Changes reflect changes in society; people are no longer ‘joiners’ in many aspects of life;

Changes reflect theological differences, people want more of a ‘pick and mix’ approach;
Ecumenism is a theological imperative and not driven by decline;

Movements such as black-led churches reflect societal issues, and these have nothing to do with decline, since such Churches are thriving and growing.

Better answers may pick up on the word ‘merely’ and explore some of the implications of this.

(15 marks)

AO2

Question 2 Expressions of religion within society

| | | |
|----------|----------|---|
| 0 | 3 | Outline what is meant by ‘faith schools’ and explain the reasons for their recent expansion. |
|----------|----------|---|

Outline:

Types – State-funded voluntary aided; voluntary controlled; faith academies; faith based free schools; independent faith schools, etc.

Schools based on religious ethos;

Allowed to teach according to their own religious principles;

Admission of pupils according to faith criteria;

Appointment of staff according to specific criteria.

An outline is all that is required here; detail is not expected.

Explain:

A number of new faith schools, and others being re-designated as faith schools, especially in inner city areas. In recent years, barriers removed allowing more privately-run faith schools to be state funded.

Political reasons: especially since Blair era, Blair government saw this as means of raising educational standards; increasing power of the established Church; allowing rights to all groups; discipline and shared values. Under current Government, a means by which many schools gained freedom from LA control, and some additional funding. Parental choice: popularity; high academic results; perceptions of discipline; sometimes a means of segregation.

Religious: extending rights which were only available to Christian and Jewish groups to members of all faiths, hence rise of Muslim, Sikh and Hindu schools

Maximum Level 4 (15) if only definition.

Maximum Level 5 (23) if only reasons for expansion with no definition.

(30 marks)

AO1

| |
|---|
| 0 |
|---|

| |
|---|
| 4 |
|---|

**‘The popularity of faith schools today has nothing to do with religious belief.’
Assess this view.**

Agree:

Statistically, popularity of faith schools disproportionate to participation in religion. Parents seeing them as the ‘best’ schools; therefore getting children baptised in particular churches, or attending church in order for their children to be eligible for admission.

Political agenda taking little account of the actuality of religious practice in many areas, so setting up new C of E schools in areas where Christian practice is very low appears to be an irrelevance.

More about educational success and discipline than the religious ethos of the school.

Disagree:

For many, the religious aspects of the schools are very important, enabling their children to be brought up and educated within the faith, and with respect for their beliefs;

Ways in which schools provide opportunities for the practice of religion, and observation of rules and rituals of the faith;

May argue that the values found in the ethos of many faith schools (e.g. self-discipline and concern for all members of the school community, as well as those outside) transcend religious boundaries, and are common to many faiths.

(15 marks)

AO2

Question 3 Issues of identity and belonging

0

5

With reference to one or more religion(s), examine ways in which the rules relating to dress and diet help to maintain identity.

Candidates need to show some awareness of what the rules are. Mention of these is most likely to be as examples within the discussion of ways in which they maintain identity.

Dress

Most are likely to exemplify from Islam (women: covering of body, hijab, niqab; men: traditional white garments, though not required; topi, covering from navel to knee, beard

Judaism (Orthodox and Hasidic: men – traditional East European, kippah and hat, tzitzit; women- head-covering or wig, conservative ‘modest’ clothing) or Sikhism (panj kakke).

Diet

Islam (halal and fasting), Judaism (kosher and kashrut), Buddhism and Hinduism (vegetarian)

Ways they help to maintain identity

Candidates may look at the particular significance of individual items or look at this more generically. Answers will need to show how they help with identity. Points covered may include:-

Wearing particular dress is a ‘statement’ and makes clear what the person is;
Dress makes people easily identifiable and binds the group together;
Wearing dress which is ‘different’ from western dress takes a level of commitment and so helps to shape identity.

Food laws develop identity by the discipline of having to shop in certain places (e.g. halal butchers)

Abstaining from certain foods in everyday life shows ‘this is who I am’.

Spiritual benefits. May refer to maintaining both religious and cultural aspects

If candidates only list aspects of dress and diet, without discussion of how they maintain identity, then max L4

(30 marks)**AO1**

0

6

'Keeping rules about dress and diet is the least important aspect of religious identity.'

Assess this claim.

Agree:

Identity is about belonging, who one is,
And about values and behaviour that is true to the faith.
Dress and diet are external, and one can be strongly identified with a group without these symbols,
They can be misleading, and lead to stereotypes.
These rules may be cultural

Disagree:

They are important –they show that people are prepared to make an outward sign of their belief, by their dress;
And to follow a discipline of keeping to dietary rules which may be inconvenient or cause ridicule from those outside the faith.

Better answers may show awareness of differing attitudes to such rules within particular religions.

(15 marks)

AO2

Question 4 An introduction to New Religious Movements (NRMs)

0

7

Examine sociological reasons for the rise of New Religious Movements.

Classic views of relative deprivation theory – appealing to those on the margins of society;
Exclusivist view of salvation making converts feel important and valued;
Such groups often targeted by NRMs in their missionary work;
Groups offering 'instant family', belonging, 'love-bombing';
Offering a structure for life;
Crisis and upheavals in wider society;
Dissatisfaction with traditional religious life of the time;
Social change and uncertainties – many groups have very strict rules and 'answers' to all questions;
Once within the group, strong peer group pressure;
Some groups seem exciting and exotic;
Sense of rewards offered by the eschatological hopes of millenarian groups;
In cults, attraction of being a follower of charismatic leader.

Clear exemplification needed for marks of Level 5 and above.

(30 marks)

AO1

0

8

‘Sociological reasons offer the best explanation of why people join New Religious Movements.’ How far do you agree?

Agree:

Sociological reasons are powerful, and relative deprivation theory has much support;
Social structures of many NRMs are strong;
Belief systems of some NRMs are strange and would be unlikely to attract members;
Very fact that NRMs have been of so much sociological interest would seem to support this view.

Disagree:

They have a distinctive theology, which is obviously attractive to people;
Sociological reasons cannot be entirely separated from the theological certainties which these groups offer;
Sociological reasons on their own do not explain attraction, there are other groups which could give the same strong sense of discipline and belonging.

(15 marks)

AO2

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