



**General Certificate of Education  
June 2013**

**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.

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.

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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
<b>7</b>	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.	<b>28-30</b> <b>41-45</b>	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.	<b>19-20</b> <b>28-30</b>	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.
<b>6</b>	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.	<b>24-27</b> <b>36-40</b>	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.	<b>16-18</b> <b>24-27</b>	
<b>5</b>	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.	<b>20-23</b> <b>29-35</b>	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.	<b>13-15</b> <b>20-23</b>	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.
<b>4</b>	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.	<b>15-19</b> <b>22-28</b>	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.	<b>10-12</b> <b>15-19</b>	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.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b> <b>15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9</b> <b>10-14</b>	
<b>2</b>	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.	<b>5-9</b> <b>8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6</b> <b>5-9</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b> <b>1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3</b> <b>1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

## Section A Religious Fundamentalism

### Question 1

0	1
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**Examine ways in which ‘religious fundamentalism’ may be defined.**

A specific definition applies the term to American Evangelical movement of the late 19<sup>th</sup> and early 20<sup>th</sup> century. A fundamentalist was one who adhered to the 5 fundamentals (inspiration and inerrancy of scripture, virgin birth, atoning death of Christ, physical resurrection, and miracles as historical fact.) Candidates may consider general definitions which stress a return to ‘fundamentals’ including literal interpretation of inerrant scripture, rigid adherence to fixed principles, return to a ‘golden age’ and exclusivity. As such ‘fundamentalism’ applies to movements outside Christianity - hence Jewish, Hindu and Islamic religious fundamentalism.

**(45 marks) AO1**

0	2
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**‘Religious fundamentalist movements are essentially a reaction against liberal modernist religious views.’  
Discuss how far you agree.**

Candidates may support this by considering how groups define or identify themselves in relation to other groups within the religion. They may consider the driving force behind the origin and early development of the movement but that may lead to the conclusion that the movements were once essentially a reaction against liberal modernist religious views but that the situation is now more complex, especially since some scholars differentiate between evangelical and fundamentalist movements. They may explicitly consider the word ‘essentially’ and alternative descriptions of the movements as reactions against science and secularism and may note that movements such as Elim Pentecostalism can be seen as a response to an increase in miracles rather than a reaction against anything.

**(30 marks) AO2**

## Question 2

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3
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**Examine the similarities and the differences between two religious fundamentalist movements.**

The answer will obviously vary depending on the movements chosen but look for (for example):

- Shared beliefs: (e.g.) inerrancy of scripture; rejection of scientific accounts of creation/evolution and virgin birth.
- Self image as true believers/ the saved / the elect
- Aim to restore golden age
- Conservative moral attitudes- women / family life
- Separation from society /politics or engagement
- Attitudes to modern technology, esp. communications technology
- Attitudes to education

Both the similarities and the differences must be dealt with for marks above level 5, but there does not have to be a balance.

**(45 marks)**

**AO1**

0
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4
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**'Religious fundamentalist movements have rejected both society and the religious traditions from which they emerged.'**

**Discuss how far you agree.**

Candidates may consider what 'reject' implies – since the movements consider themselves to be the true heart of the religious traditions from which they emerged. However, many are very critical of the liberal movements / leadership within those traditions. Secular society may be seen as something to be shunned or to be worked with, an opportunity for mission or service. They may argue that both, one or neither have been rejected.

**(30 marks)**

**AO2**

## Section B Religion and Contemporary Society

### Question 3

<b>0</b>	<b>5</b>	<b>Examine challenges to religious teachings and practices from secular sources and from other faiths.</b>
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Candidates may consider for example challenges from science, empiricism, liberal moral values to such teachings as creation, existence of the soul and the spiritual realm and abortion. They may consider the challenge materialistic values offer to spiritual values, and the attractions of a secular lifestyle to a religious way of life. Good use could be made of specific examples. The challenge to religious practices could come from scepticism about prayer / religious experience or the 'miraculous' nature of the Eucharist, some may link the carrying out of repetitive ritual with Freud's analysis of religion as a neurosis.

The challenge from other faiths could include the attraction in a Christian context of some New Religious Movements or of faiths such as Buddhism which may be presented as being far more in tune with the spirit of the age than the more formal styles of worship. The different views of Jesus in Islam and Christianity could also be relevant.

Allow atheism EITHER as a 'faith' or as a 'secular source' but not as both.

Max level 5 for an answer which does not deal with all aspects of the question – teachings and practices, secular sources and other religions.

**(45 marks) AO1**

<b>0</b>	<b>6</b>	<b>'The greatest challenge a religion has to face in society today comes from other faiths.' Discuss how far you agree.</b>
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Candidates may argue that religion is being eroded mostly by secularism and science and that the younger generation exposed to these influences often fails to see any relevance in religion. However, failure to attract the younger generation could be said to be an institutional weakness of a religion and a failure of the worshipping community to take responsibility for outreach / mission or to show the relevance of faith. The challenge of other faiths to the established religion may be considered limited but this may be not be the case for members of a minority faith in a nominally Christian society such as the UK.

**(30 marks) AO2**

**Question 4**

<b>0</b>	<b>7</b>
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**Examine ways in which faith communities take part in interfaith relations and dialogue.**

The specification requires candidates 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 context. This covers international, national and local levels of contribution and candidates may draw on current events and initiatives. Examples in 2012 included: interfaith worship at the start of the Olympic games to encourage increased interfaith friendship, and shared worship ‘in celebration of animals.’ Activities may stress, for example, mutual understanding, shared interests in a secular world, areas where faiths can agree (e.g. in adherence ‘to the golden rule’) or a unity underlying all faiths – often with a mystical element. There are differences between faith communities regarding the activities they are happy to take part in.

**(45 marks) AO1**

<b>0</b>	<b>8</b>
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**‘Faiths are weakened rather than strengthened by taking part in interfaith relations and dialogue.’ Discuss how far you agree.**

Candidates may discuss whether a faith faces its greatest challenge from secularism/ non-faith in which case interfaith co-operation may be essential, or whether its greatest challenge is to maintain its own identity and separation from other faiths. What have faiths to gain from dialogue and what can they lose by not taking part? Are there too many compromises involved if the other faith allows or even encourages behaviour that another forbids?

**(30 marks) AO2**

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## Section C Religion and the Visual Arts

### Question 5

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9

**With reference to two artists, examine the impact on and continuing relevance for religion of their work.**

Candidates should consider both impact on and continuing relevance for religion in relation to both of their chosen artists. Impact may be (for example) social or theological, and may be mediated through an individual on whom a particular work/artist made a great impact. Depending on the choice of artist, candidates may show that the work(s) made little impact in their time but are seen to have relevance today or vice versa. Relevance may lie (e.g.) in highlighting perennial issues or influence on modern religious art.

All aspects of the question must be tackled for marks above level 5.

**(45 marks)**

**AO1**

1

0

**'In religion, art is an unnecessary luxury.'**  
**Discuss how far you agree**

Candidates should consider whether art has an essential role to play in religion or whether it is, for example, an asset that can be disposed of to raise funds. They may include ideas such as: some art is essential for devotion; some art may distract from worship and change the function of the place of worship to an art gallery / museum; the art may have been an effective witness to the faith in the past but may have only historical interest today; the art brings tourists to places of worship and raises funds for the upkeep of those buildings; the priorities of religion should not centre on art and that, unless it generates the income needed for its upkeep, it is an unjustified drain on resources; some art is not a 'luxury' because it is not expensive and may actually be free of charge – e.g. dance, drama, children's art.

**(30 marks)**

**AO2**



### Question 6

1	1	<b>Examine the approaches taken to the portrayal of divine being(s) and religious figures in one or more religion(s).</b>
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Candidates are expected to have specific examples of different approaches taken to the portrayal of divine being(s) (a broad definition of 'divine' must be allowed.) e.g. anthropomorphic and symbolic portrayals of God; portrayals varying according to historical period or culture. The art of Icons might be referred to. The approach of religions which forbid representations of the divine is also relevant. Portrayals of such figures as angels, prophets, saints, biblical characters, reformers may be referred to, but the context must clearly be **within religion** to be relevant.

'Divine beings' and 'religious figures' may be treated together or separately depending on the definition(s) being used.

**(45 marks) AO1**

1	2	<b>'Censorship of religious art is neither necessary nor acceptable.'</b> <b>Discuss how far you agree.</b>
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Candidates may focus on works of art that have been, or are, considered blasphemous to consider whether they could have made a positive contribution to religion and, for example, whether religion simply reinforced its negative stereotypical image by condemning it or having it taken from display.

Should religion have control over images in which it is represented, or should the value of freedom of expression be placed above that? Is 'all publicity good publicity' as far as religious ideas are concerned which could be an argument for freedom of expression and public debate. This may be a debate between religion and the secular world, between religion, or within a particular religion.

Necessary and acceptable may be considered together or separately.

**(30 marks) AO2**