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AS-LEVEL

# Religious Studies

RSS08 Religion and Contemporary Society

Mark scheme

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2060

June 2015

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Version V1: Final Mark Scheme

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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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	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	<b>28-30</b>	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.	<b>14-15</b>	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.
<b>6</b>	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)	<b>24-27</b>	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.	<b>12-13</b>	
<b>5</b>	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).	<b>20-23</b>	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.	<b>10-11</b>	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.
<b>4</b>	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	<b>15-19</b>	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.	<b>7-9</b>	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.
<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>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>5-6</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>	A superficial response to the question with some attempt at reasoning.	<b>3-4</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>	A few basic points, with no supporting argument or justification.	<b>1-2</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>	

## RSS08: 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** Changing patterns of religious practice in the United Kingdom (UK) during the 20th century

0	1
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**Explain various ways in which the practice of religion in society may be measured.**

There is likely to be reference to the four standard indices (which may be described using a variety of terms):

#### Identification

- The 'labels' people put on themselves.
- On a census return.
- Hospital admission.
- Filling in other forms or questionnaires.
- Sometimes a 'default' position.

#### Membership

- This may be defined in a number of ways. For some Christians, based on the numbers of infant baptisms, even though the child has not made any decision for him/herself.
- Jewish statistics on the numbers of circumcisions, from figures submitted by mohalim.
- Being an actual member, eg of a Church.
- Having undergone some voluntary rite which shows some form of commitment to the group, eg confirmation.
- Or may be through reaching age of maturity, eg Bar-Mitzvah.

#### Attendance

- Actual attendance at a place of worship on an occasional, semi-regular or regular basis.
- This can be measured through head count on specified days.
- Often systematically measured.
- This may only measure religious practice by men, for example in Islam.

#### Belief

- Can be measured through opinion polls etc.
- But often subjective and difficult to measure.

Students may discuss sampling methods, and refer to specific studies, such as the religious question in the 2001 and 2011 census, the 2005 Church census, and various ways in which different Christian denominations measure their membership and attendance, as well as the means by which other religions assess their numbers, for example, the figures on births, marriages, divorces and deaths collected by the Board of Deputies.

Some may suggest to measurement by those who are observing particular practices, eg Shabbat, Ramadan, etc, although these are difficult to quantify.  
May comment on evidence of religious buildings, both those becoming redundant and new ones being built.

For the higher levels 6-7, it is important that they show some awareness of the **various** ways in which practice can be measured.

[30 marks] AO1

0
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2
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**‘Attempts to measure the practice of religion can never be accurate.’**

**How far do you agree?**

**In support**

- Figures are unreliable, especially on identification.
- Especially when people use Christianity, or C of E, as ‘default’ position.
- Figures likely to give conflicting views, as demonstrated by idea of ‘believing without belonging’.
- Equally, just because people are in attendance, does not imply that they believe.

**Other views**

- Some measures can be accurate – eg membership.
- It is possible to count attendance.
- And the numbers of baptisms and other rites of passage.
- Some groups and denominations have particularly accurate records.

[15 marks] AO2

**Question 2 Expressions of religion within society**

0

3

**Outline the main features of places of worship within one religion and explain the importance of these features within that religion.**

**Outline**

Features will obviously depend on the religion chosen. Eg:

**Christianity**

- traditionally cruciform shape
- Often, tower or spire.
- Maybe stained glass windows.
- In Roman Catholic and Anglican Churches, centrality of the altar.
- In non-conformist, centrality of the pulpit.
- Position of font in Anglican and Roman Catholic Churches.
- Often large buildings especially for the actual size of congregation.

**Islam**

- Traditionally, minaret and dome.
- Mihrab indicating direction of Makkah.
- Lack of representational art.
- Arabic calligraphy.
- Carpets and lack of furnishing.

**Explain**

This explanation needs to relate clearly to points made in the outline. Eg:

**Christianity**

- Cruciform shape – beliefs about the crucifixion and resurrection. Importance for Christians of the death and resurrection of Jesus.
- Tower or spire – pointing upwards – traditional beliefs about God.
- Stained glass – often telling Bible stories, going back to a time when few could read. Importance of Bible as Word of God, and the importance of the stories they tell.
- Altar – importance of the Eucharist, beliefs about the efficacy of the Eucharist.
- Pulpit – importance of ‘the Word’, and emphasis on preaching.
- Size – importance of gathered community. In the case of a cathedral, the role of the ‘mother church’ of the diocese.

**Islam**

- Lack of representational art signifying central doctrine of tawhid.
- Carpets and lack of furnishing representing ideas of submission, and aspects of prayer, as well as unity of the ummah.
- Mihrab – importance of Makkah.

Only one religion is asked for, so no credit can be given for information on additional religions.

Maximum Level 4 for outline only

[30 marks]

AO1

0	4
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**‘There is no need for religious groups to have places of worship which include these features.’**

**Assess this claim.**

**In Support**

- Traditional features are a product of the time in which the buildings were constructed and would be out of place today, especially in, for example, new town or modern housing estate.
- Much of the symbolism of traditional features has been lost.
- Some traditional features, such as stained glass, arose in a time of low levels of literacy.
- Creating these features would be an unnecessary expense in a time in which people want more functional buildings.

**Other views**

- The traditional features have lasting significance, and so should be retained, even if in a modern style.
- Features make them identifiable.
- Architecture is undergoing a renaissance, and there is a vast variety of styles of new building at the moment, so some retaining traditional features would not be out of place.
- Places of worship are ‘set apart’ and as such, should not be subject to the constraints of architectural fashion, or functionality.

[15 marks]

AO2

**Question 3 Issues of identity and belonging**

0	5
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**Outline the key rules on dress and diet within one or more religion(s) and explain the ways in which such practices contribute to maintaining religious identity.**

**Outline:** This is only an outline – so students need to be selective, and not write all they know.

- **Dress:** expect reference to any specific requirements (eg head coverings) as well as to prohibitions (eg exposure of parts of the body).
- **Diet:** reference to prohibitions or specific rules in terms of food preparation.

**Explain:**

The nature of the explanation will depend on the examples chosen, but factors such as the following may be considered:

- Dress helps people to look alike, so that people know the faith to which they belong.
- Gives people a sense of identity by helping them to maintain contact with others of the same faith.
- May also refer to different cultural groups within a religion or sub groups within a faith.
- Need to follow dietary rules may draw people together to the same shops (eg Halal, kosher).
- Or the 'togetherness' of avoiding certain foods in public contexts.
- Personal factors may include the idea of discipline and commitment – by following these rules people are making a particular stance or commitment which helps them to identify with others of the same faith, both locally and further afield.
- May help to remind people of the values of their faith and to follow the rules of that faith.
- Analogies to school uniform or football colours may be used.

Reference here can be restricted to examples in the 'outline', or may range more widely.

Maximum Level 4 if outline only.

Maximum level 5 if all parts not addressed

**[30 marks]**

**AO1**



0	6
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**‘In today’s world, it creates divisions if people try to maintain distinctive religious identities.’**

**How far do you agree?**

**In support**

- It makes people stand out as different.
- Can lead to them being target of prejudice.
- Can hinder integration on wider issues.
- The need for distinctive identities can lead people to keep themselves separate and may create barriers.

**Other views**

- Everyone is different, with different interests, values and lifestyles.
- So does not need to be divisive.
- If people are strong in their own identity, they are often also better able to contribute to the wider society.
- Community cohesion is not about ‘sameness’
- Human rights.

**[15 marks]**

**AO2**

**Question 4 An introduction to New Religious Movements (NRMs)**

0	7
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**Examine the characteristics of the following types of New Religious Movements:**

- **sects**
- **cults.**

**Sects**

- Usually breakaway from a mainstream religious movement.
- Often an element of protest.
- Classically quite small.
- Close-knit.
- Relative deprivation theory.
- With strict definitions of doctrine.
- Often strong millenarian emphasis.
- Exclusivist beliefs about salvation.
- Membership may depend on particular religious experience.
- Strict codes of behaviour.
- Often led by charismatic leader.
- Often keep separate from wider society in some respects.
- Sect has the potential to develop into denomination.

Some may approach this in terms of classification of sects, eg Stark and Bainbridge’s world rejecting, world affirming and world accommodating, or Wilson’s classification. This should be credited, as long as there is also attention to general definition of ‘sects’ as a type.

**Cults**

- Often attracting younger members.
- Particular applications of relative deprivation theory.
- Strong focus on personal experience.
- Beliefs often quite distinctive, and further from the ‘mainstream’.
- Strongly eschatological.
- The events of the eschaton may be far removed from those in mainstream belief.
- Often very exclusivist beliefs about salvation.
- Particular role of charismatic leader.
- Movement may end with the death of the leader.
- Often very small.
- May be communal and demand giving up personal possessions and careers.
- May be totally cut off from outside world.
- Distrusted by the public.

Again, some may focus on classification, such as audience cults, client cults and cult movements.

Better answers may be able to comment on the typology and ‘ideal types’ although this is not required for the highest levels.

Maximum Level 5 if only one type of movement addressed.

**[30 marks]**

**AO1**

<b>0</b>	<b>8</b>
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**‘New Religious Movements have had no impact on society.’**

**Assess this view.**

**In support**

- Society largely secular.
- So any form of religion has little impact.
- NRMs seen as an irrelevant.
- They haven’t changed anything.
- Their separation from outside world makes impact unlikely.

**Other views**

- They remain in the news (eg Harold Camping).
- They have obviously impacted on their members.
- Impact on the media – films, novels, (eg ‘The Rapture’) etc.
- Missionaries on the doorstep.

**[15 marks]**

**AO2**