



A-LEVEL

Religious Studies

RST4B Religious Fundamentalism OR
Religion and Contemporary Society OR
Religion and the Visual Arts
Mark scheme

2060
June 2015

Version V1 Final Mark Scheme

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 **Unit 4**

| Level | A2 Descriptor AO1 | Marks <i>Unit 4</i> <i>italics</i> | A2 Descriptor AO2 | Marks <i>Unit 4</i> <i>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 that 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 | |

Section A Religious Fundamentalism

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 reasons for the rise of fundamentalism. |
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Students may examine the rise of one or more specific fundamentalist movements, or of fundamentalism in general.

Although the specification distinguishes between 'rise' and 'development', answers may (but do not have to) include the idea of development, and this should be credited.

Expect some examination of the origin from Christianity in the USA. Other origins may be credited if the student chooses to deal with another religion and seeks to justify a particular origin within that particular religion, although technically the term was developed in the USA and then used by others.

The question expects an exploration of the ideas associated with the origins and development of fundamentalism. This can be achieved in a range of ways, such as by considering:

- its Christian origins and development from Christianity into other religions
- the origins of fundamentalism in one particular religion and the way it has changed or remained the same compared with the origin
- fundamentalism as a reaction against scientific rationalism, liberal modernist religious views and secularism
- historical, social, economic and political factors in its rise.

The factors emphasised will depend on the movements referred to in the answer. **Examination** requires the students to explore the rise, so they must state the factors they have selected, then unpack what they mean with reasons, examples or illustration, eg comment on why a particular factor was crucial in the example given, or indicating that some factors applied more in particular contexts.

~~Although the specification distinguishes between 'rise' and 'development', answers may (but do not have to) include the idea of development, and this should be credited.~~

Maximum Level 4 for a simple list of factors with some examples.

[45 marks] AO1

0

2

‘The rise of fundamentalism has been good for religion in the 21st century.’

Discuss how far you agree.

Students may consider:

- the decline of one or more religion(s) and argue that fundamentalism has halted or reversed the decline in the 21st century
- the decline of religion in general, and argue that fundamentalisms of various kinds have challenged, halted or reversed the decline
- that a religion or religions were stable or flourishing, and argue that the rise of fundamentalism has caused harm to one or more religion(s), or to religion in general
- that religion has changed as a result of fundamentalism, but argue that it has neither been ‘saved’ nor challenged / damaged by fundamentalism
- that whilst one or more religions may have been ‘saved’ by fundamentalism, they may argue that others have been damaged / challenged or unaffected
- They may argue that the rise of fundamentalism largely happened in the 20th century and therefore any effect it had is not relevant to the 21st century.

[30 marks]

AO2

Question 2

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| 0 | 3 |
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Examine the attitudes of two religious fundamentalist movements to moral and political issues.

The Specification identifies education, the role of women, crime and punishment and war as issues for study, so there is likely to be some discussion of at least two of these in order to illustrate the attitudes of the chosen movements. Credit should be given for appropriate and accurate discussion of attitudes to any relevant moral and political issues, and students are free to use a range of issues and a range of religious fundamentalist movements to exemplify their points.

Moral issues other than those specified may include, but are not limited to:

- 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.

Political issues other than those specified may include, but are not limited to:

- participation in electoral or political processes
- the role of the Christian Right in the USA
- the notion of the Caliphate in Islam
- Buddhist political protest in Burma.

The role of women would normally constitute a social or moral issue, but it may be credited as a political issue if there is a clear reference to power or control, or to activity in the political sphere.

Do not credit references to things which are **only** social issues without reference to moral or political aspects.

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

[45 marks]

AO1

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| 0 | 4 |
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‘Religious fundamentalism is more concerned with politics than with religion.’

Discuss how far you agree.

Students may construct an argument focused on some of the following possibilities:

- that religious fundamentalism is more, or less, or equally concerned with religious teachings and / or practices as it is with politics
- that religion is intrinsically political and therefore fundamentalism has to be concerned with both religion and politics equally
- that fundamentalism takes a holistic view of all matters to do with humankind’s relationship with God, so all concerns are equally important
- that different religious fundamentalisms are differently concerned with political issues, so a response depends on the specific fundamentalism concerned
- that fundamentalism is concerned only with spiritual or doctrinal matters, and that any political concern is merely incidental.

There may be some discussion of what constitutes ‘politics’ in this context. Any reasonable definition may be credited.

[30 marks]

AO2

Section B 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 3

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| 0 | 5 | Examine the issues of both assimilation and integration facing religious believers in the United Kingdom (UK). |
|---|---|---|

Students should define the terms 'assimilation' and 'integration'. Any reasonable definition of these terms may be credited, provided a distinction is made between them. They may consider some of the following points:

- Integration and assimilation are distinct ideas.
- 'Integration provides for the co-existence of minority cultures with the majority culture, assimilation requires the absorption of minority cultures into the majority culture.' (Institute of Race Relations)
- Assimilation implies giving up or losing markers of religious, cultural and ethnic identities to become the same as the rest of British society. This may involve giving up important religious values or practices.
- Religious identity is linked with cultural and ethnic identity, and all aspects of identity may be challenged to integrate or assimilate in Britain today. These include:
 - Markers of religious identity: dress, diet, marriage, sex and the family, education and faith schools, gender equality and opportunity, religious jurisdiction, rest days and festivals, prayer (place and times), religious buildings.
 - Other perceived markers: skin colour, race and ethnicity, which may not actually indicate religious identity at all.
- Integration implies acceptance by the host culture while maintaining separate identity, leading to pluralism. This involves a two-way process of accommodation.
- There may be reasons why a minority culture might choose to assert identity, assimilate, integrate or become isolated, marginalised or excluded.
- There may be reasons why a host culture might prefer a minority to assimilate, integrate or become isolated, marginalised or excluded.
- Students may consider whether the majority religion has a view on the integration or assimilation of members of minority faiths.

Students may discuss:

- Political and social pressures in sectors of society which remain intolerant of difference and try to force minorities to choose between assimilation and isolation / exclusion.
- How specific markers of religious identity may affect assimilation and / or integration, eg wearing the niqab or the turban marks people out as religiously different; kosher and halal foods are not widely available; the clash between the teaching of faith schools and the requirements of the national curriculum, etc.

- How common values, goals and beliefs that religions share may make integration effective.
- The possibility of parallel jurisdictions of Sharia and Beth Din alongside British law.

Examination requires the students to explore the topic, so they must state the issues they have selected, then unpack what they mean with examples or illustration, eg the specific effect on integration or assimilation of a particular case, system or practice.

Maximum Level 5 if only one of ‘assimilation’ and ‘integration’ is addressed.

[45 marks] AO1

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| 0 | 6 |
|---|---|

‘It is impossible to maintain a religious identity in contemporary society.’

Discuss how far you agree.

Students may include some of the following in their argument:

- Different religions have different views about what constitutes religious identity so there is no clear answer for all religions.
- The law in the UK protects religious rights, so it is not impossible to maintain a religious identity.
- Religious identity is about the relationship between a believer and their faith, not about visible markers of identity, so it could be maintained in any society.
- Religious identity depends on a number of things, many of which may be shared with a host culture, so integration may be possible without losing identity in a contemporary plural society.
- Religious identity is not a fixed value, but is always in a state of change.
- Religious identity is not something to be ‘maintained’, but is something that defines a person, so the possibility of integration or assimilation (or not) in contemporary society depends on the individuals involved.
- Religious identity is compromised by integration into contemporary society, and assimilation is an inevitable consequence, so it may be impossible to maintain a religious identity.
- It may be hard, but not impossible, to be a full member of contemporary society and to maintain religious identity.
- The media and social pressure stimulate Islamophobia and anti-semitism which may make it practically impossible for individuals to maintain a religious identity.
- Students are likely to refer to several high profile cases where people have been discriminated against, excluded or punished for wearing markers of religious identity.

[30 marks] AO2

Question 4

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| 0 | 7 | Examine examples of interfaith relations and dialogue. |
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The Specification refers to ‘national and international organisations such as World Congress of Faiths and Inter-Faith Network for the UK’, and Council for Christians and Jews. Students may also refer to other relevant international, national, regional and local examples.

The Specification distinguishes between ‘relations’ and ‘dialogue’, so students need to consider action, co-operation and engagement as well as discussion. Any relevant examples will be credited, and students may focus on local or wider-scale projects, or on a range of examples.

Examination requires the students to explore the topic, so they must describe the examples they have selected, and explain how they function as examples of interfaith relations, with examples or illustration. They may consider:

- specific actions, projects or initiatives and how they contribute to improving or developing the relationships between communities of different faiths, and to society in general.
- specific organisations and their work within and between faith communities at different levels.
- specific kinds of interfaith dialogue, including local forums, academic seminars and institutional discussions.
- specific kinds of interfaith relations, including joint projects, social or political action and community work.
- the involvement of churches, mosques and other local community religious organisations in work, dialogue and engagement with other faiths.
- formal and informal initiatives at regional, national or international level which promote or facilitate bilateral or multilateral dialogue, action, social or political engagement and cooperation between faith institutions.
- there may be some discussion of faith as social capital.

Maximum Level 5 if only one aspect addressed although these may be dealt with together in the case of some examples.

[45 marks] AO1

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| 0 | 8 | 'Interfaith action and co-operation have no effect on United Kingdom (UK) society as a whole.' |
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Discuss how far you agree.

Answers may refer to specific interfaith organisations or interfaith action and co-operation in general.

- It may improve the relationship between people of different faiths which is good for society.
- Joint projects produce good works which benefit society. Students may cite specific examples, for example, community children's projects or luncheon clubs run jointly by mosques and churches.
- It strengthens participating religious communities by building up social capital which makes them more effective participants in society.
- It may undermine the 'purity' of individual religions which may make society less noticeably diverse.
- It may engage in areas of public life which should be state run, eg, social care, community development.
- Religions are too different to cooperate effectively enough to make any difference.
- If religions did not work together, the same things would be done by other means, so there is no difference.
- It makes a difference at a local level but not at the level of society as a whole.
- It may marginalise those religions which choose not to engage.
- It leads to conflict between religions and so has a damaging effect on society.

[30 marks] AO2

Section C 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 5

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|---|---|---|
| 0 | 9 | Examine how two artists present religious ideas and teachings. |
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Responses will depend on the two artists chosen. They may consider art related to any specific religion, or to religion in general.

It is probable that there will be some themes which are common to most, if not all, of the artists dealt with. Students may consider:

- The means by which artists represent abstract concepts or spiritual beings in visual images.
- Political, ecclesiastical, traditional and theological influences or limitations on the artist (for example, students may note artworks in which contemporary religious leaders or patrons are portrayed alongside biblical figures, such as Cranach's Baptism of Christ with John Frederick of Saxony and Martin Luther, or they may discuss the Byzantine iconoclast controversy).
- The requirements of patronage or commercial considerations.
- The artists' own religious belief, experience and / or views.
- The stylistic conventions used.
- The medium / media used.
- The effect of location, eg Caravaggio's Calling of St Matthew in the Church of St Luigi dei Francesi, Christ the Redeemer in Rio.

The question asks for an examination of the artists' work specifically in terms of presenting religious ideas and teachings. Exemplification and illustration may point to broader stylistic characteristics of the artists' work, but too great an emphasis on such broader points will limit the credit given to the student.

Maximum Level 5 if only one artist is dealt with.

[45 marks] AO1

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

'Religious teachings cannot be completely expressed by art.'

Discuss how far you agree.

The focus is upon **teachings** rather than religious ideas, so students should argue their case with reference to the doctrines of one or more specific religions. Teachings are those ideas specifically expressed in religious teaching, whereas ideas are more general and may be held or understood by those of any faith or none.

The consideration should be focused upon the effectiveness of art as a means of full expression without the need for explanation via the written or spoken word. Students should give examples from the art they have studied, for example, Holman Hunt's portrayal of Christ in *The Light of the World*, and debate whether this expressed Christian teaching fully without the need for any further explanation.

Answers may consider:

- whether art can fully express teachings since it does not limit or narrow down the meaning of philosophical ideas present in religious teaching
- whether pictures need explanation for a full expression of the teaching, eg Cranach's *Passional Christi und Anti Christi*
- whether it is possible to convey teaching 'completely' when there is disagreement between people of faith about what the correct teaching is
- whether the artistic presentation of words (eg Islamic calligraphy, illuminated manuscripts) conveys religious teaching properly
- the fact that art requires a viewer to think through religious ideas so that he or she comes to a full understanding of religious doctrine
- the fact that art is open to interpretation, and therefore cannot convey the exactitude of creeds or doctrinal writings.

Students may draw upon new material in their answer and this should be credited where it is relevant as support for their argument or debate. For higher levels, 'completely' should be addressed.

[30 marks] AO2

Question 6

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|---|---|--|
| 1 | 1 | Examine ways in which art contributes to one or more religion(s). |
|---|---|--|

- Architecture provides places for worship.
- The decoration of places of worship enhances a sense of the numinous.
- Artefacts are used in worship (chalices, vestments, Torah mantles, prayer mats).
- Works of art can act as a focus of worship (icons, murtis).
- The production of a work of art may be seen as worship (icons, mandalas).
- Art can be used as aids to worship (stations of the cross).
- Artworks may be a means of teaching religious stories (South Newington Passion).
- Works of art may function as a means of teaching complex religious doctrine (Keble College Chapel → Christology).
- Art can be used as a means of propagating religious ideas (Cranach's woodcuts).

Examination requires the students to explore the topic. They may state the ways that art may contribute, and then explore what they mean with examples or illustration, showing how the examples selected contribute to religious teaching, practice or worship. Alternatively, they may consider specific artworks and then explore how these works play a role in relation to religious teaching, practice or worship.

The focus of the question is the **contribution** of art **to the religion(s)**.
Maximum Level 4 if students do not address contribution to religion.

[45 marks] AO1

| | | |
|---|---|--|
| 1 | 2 | 'Art is essential to religion.' |
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Discuss how far you agree.

Answers may consider some of the following points:

- Calvin's view that art is a distraction to worship.
- Islamic views that figurative art is blasphemous.
- The effectiveness of Quaker worship which does not depend on the architecture or decoration of a building.
- The arguments of the 7th century iconoclasts.
- The essential role traditionally played by architecture in some places of worship, eg the dome on a Gurdwara.
- The centrality of the image in some religious practices, eg the use of icons, murti puja.
- The importance of costume, artefacts or images in the worship of some religions.
- The arguments of John of Damascus, the Second Nicene Council (7th Ecumenical Council) and the Council of Trent about holy images.
- Whether this question can be answered for all religions or whether answers are specific to individual religions / sects.

[30 marks] AO2