

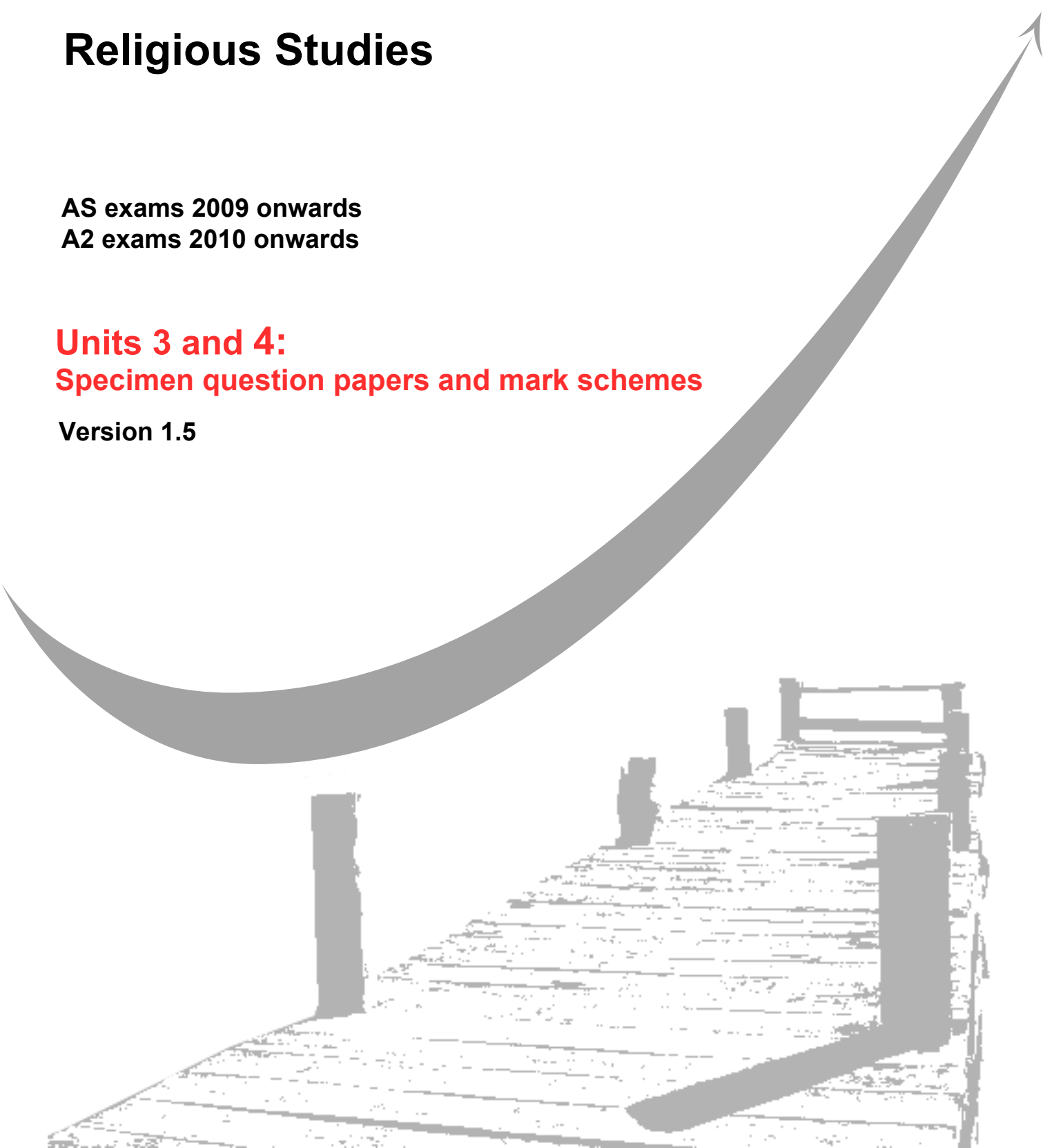
GCE
A Level

Religious Studies

AS exams 2009 onwards
A2 exams 2010 onwards

Units 3 and 4:
Specimen question papers and mark schemes

Version 1.5



Specimen Question Papers and Mark Schemes

These Specimen Question Papers and Mark Schemes have not been subjected to the rigorous scrutiny that would normally be applied to examination materials. They are intended only to illustrate in a broad way the types of question that will be set and how they will be assessed. Mark Schemes are usually more detailed than these.

Live papers may further 'break-up' the questions into smaller parts in order to make them accessible to candidates of all abilities.

Further copies of this Mark Scheme are available to download from the AQA Website:
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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	



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 3A
RELIGION AND ETHICS

RST3A

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3A**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Libertarianism, free will and determination

01 'Both libertarianism and determinism have a view of the human condition. Neither view matches reality.'

Explain libertarian and determinist views of the human condition.

(30 marks)

and

02 Assess the claim that neither view of the human condition matches reality.

(20 marks)

Question 2 Virtue Ethics

03 Explain Aristotle's theory of Virtue Ethics and how this has been developed by later thinkers. *(30 marks)*

and

04 'Virtue Ethics relies upon an idealized view of human nature.'

Evaluate this view.

(20 marks)

Question 3 Religious views on sexual behaviour and human relationships

05 Examine what **at least one** religion you have studied teaches about human relationships. *(30 marks)*

and

06 Discuss how far it is true to say that society forces religion to change its teaching about human relationships. *(20 marks)*

Question 4 Science and technology

07 Examine the ethical issues which arise from animal and human experimentation. *(30 marks)*

and

08 'Ethics has no part to play in the fields of science and technology.'

Consider how far you agree with this claim.

(20 marks)

END OF QUESTIONS



General Certificate of Education

Religious Studies

Ethics RST3A

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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 this 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.

RST3A: Ethics**Question 1 Libertarianism, free will and determination**

- 01 ‘Both libertarianism and determinism have a view of the human condition. Neither view matches reality’**

Explain libertarian and determinist views of the human condition.

Libertarianism the freedom to act and thus make moral decisions free from any other forces; thus moral decisions are not chance or random; they are results from the values and character of the moral agent. A person’s morality and personality affect decisions. Determinism should include different styles of determinism, from hard determinism, where all actions have a prior cause, e.g. genetics, upbringing, physical laws, to soft determinism, where some actions are conditioned whilst others have a complex of causes (internal and external) which allow for free will to be exercised.

(30 marks) AO1

and

- 02 Assess the claim that neither view of the human condition matches reality.**

Debate then focuses around the level of freedom humans have. Might also look at arguments about genetics and nurture, discussion about causes and the ability or otherwise to override a cause. Examples might include abused wives who are ‘forced’ to murder husbands, the cases of Clarence Darrow, the Jamie Bulger case. The problem over determinism and diminished responsibility. The place of the law affected our decisions, e.g. freedom of speech. Might see soft determinism as good compromise between the two and thus more like reality.

(20 marks) AO2

Question 2 Virtue Ethics

- 03 Explain Aristotle’s theory of Virtue Ethics and how this has been developed by later thinkers.**

Might begin with idea of Virtue Ethics, that it is a different approach to ethics; it looks at what makes a good person and the qualities which make a good person. Actions are still to achieve the greatest good (Eudaimonia), but humans have to practise moral virtues. Aristotle has 12. Also intellectual virtues. Need to find a mean between a vice and a virtue. Might also include Aristotle’s views on the soul. From here need references to later thinkers, most likely MacIntyre and Foot (but might be Utilitarianism or Kant) to show how they develop the central ideas from Aristotle and develop the virtues which man might need, also the relationship between the individual and society.

(30 marks) AO1

and

04 ‘Virtue Ethics relies upon an idealized view of human nature.’

Evaluate this view.

The debate is over the concept of virtues and whether there are such things which a person could and would want to develop. Also whether every action is indeed directed towards an aim and whether that aim is indeed ultimate good, e.g. the virtue of patience could become a vice if overdone. Might choose to debate that other ethical systems or later interpretations of virtue ethics are more attuned to modern society. Candidates might even discuss determinism / Libertarianism within a definition of human nature.

(20 marks) AO2

Question 3 Religious views on sexual behaviour and human relationships

05 Examine what at least one religion you have studied teaches about human relationships.

Will depend upon the religion(s) chosen, but should look at aspects such as responsibility towards other people, family and its significance in society, the exercise of power by one individual over another, sexual relationships. The role that God might play in any of the relationships established between humans. How far the teaching is rooted in scripture / religious tradition, whether it is seen to be an essential feature of being an adherent. The role of a religious conscience in determining or controlling human behaviour toward others. There might be some suggestion of ‘mixed messages’ within religion about what is acceptable, e.g. divorce.

(30 marks) AO1

and

06 Discuss how far it is true to say that society forces religion to change its teaching about human relationships.

Essential discussion is about whether society influences religion or not in terms of its views about human relationships. Christianity might be seen to show that it does, e.g. debate about homosexuality, divorce, abortion, euthanasia. Reform Judaism may be seen as response to societal influence. Other religions, e.g. Islam, seem to refuse influence, e.g. views on polygamy, role of women (also Orthodox Judaism). Expect relevant examples to support the argument. Might also get debate that religion forces society to think again, e.g. ‘silver ring thing’ on chastity, Islam / Sikhism on modesty.

(20 marks) AO2

Question 4 Science and technology**07 Examine the ethical issues which arise from animal and human experimentation.**

Reference to the concept of animal rights and how this would influence ideas about animal experimentation. Levels of experimentation and the purpose, perhaps showing utilitarian approach to use of animals in experimentation. Question about humans: whether all lives are equal or some have less value and thus can be treated differently, which would allow humans to be experimented upon. Issue of sacredness of human life. Humans exercising free choice to be involved, animals not able to do this. Concept of sentience and soul. There might be mention of religious responses.

(30 marks) AO1

and

08 ‘Ethics has no part to play in the fields of science and technology.’

Consider how far you agree with this claim.

Discussion that science and technology are entirely driven by demand and thus any attempt to control by ethical practice will not happen in the end. Ethics tends to be responsive, follows the lead from science and technology, can thus be accepted or rejected but does not control, but does have a part to play therefore. Several ethical approaches may be debated (Utilitarianism, Kantianism, Virtue Ethics, religion) and whether their views should or do have a part to play. Examples may include the role of the HFEA, the views of Robert Winston, Mary Warnock and others, the Raelian Sect, Peter Singer, Rosalind Hursthouse.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

**RELIGIOUS STUDIES UNIT 3B
PHILOSOPHY OF RELIGION**

RST3B

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3B**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Ontological argument and the relationship between reason and faith

01 Explain the ontological argument for the existence of God and what it shows about the relationship between reason and faith. *(30 marks)*

and

02 ‘The ontological argument does not succeed in going beyond defining God.’
To what extent is this true? *(20 marks)*

Question 2 Religious language

03 Explain why it is difficult to talk meaningfully about God. *(30 marks)*

and

04 Assess the claim that the purpose of religious language is not to describe God, but to evoke a sense of his presence. *(20 marks)*

Question 3 Body, soul and personal identity

05 Examine the similarities and differences between immortality and resurrection as concepts of how individuals survive beyond death. *(30 marks)*

and

06 Evaluate the arguments for the existence of the soul. *(20 marks)*

Question 4 The problem of evil

07 Analyse the logical and the evidential problem of evil. *(30 marks)*

and

08 Consider how far free will is a satisfactory explanation for the existence of evil in a world created by God. *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Philosophy of Religion RST3B

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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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RST3B: Philosophy of Religion

Question 1 Ontological argument and the relationship between reason and faith

- 01 Explain the ontological argument for the existence of God and what it shows about the relationship between reason and faith.**

Candidates may choose to outline the main themes of the argument or the argument as it appears in, for example, Anselm and Descartes. Expect basis in definition and showing that 'God exists' is true by definition because to deny it necessitates a contradiction. God's necessary existence (that he cannot not exist) established in a similar way. Faith (as knowing that God exists but not understanding why that should be true) offered as basis of argument by Anselm – in particular, the fool is said to be able to say 'God does not exist' because he knows the word God but not that to which the word refers.

(30 marks) AO1

and

- 02 'The ontological argument does not succeed in going beyond defining God.'**

To what extent is this true?

This is a classic objection offered by many philosophers, each in their own way. Does the act of understanding 'God' do no more than explore the meaning of the word, without relating to whether there is something in reality to which that name should be applied? Various points may be raised including: understanding of 'God' may come from an underlying awareness of him which gives the believer a privileged insight. The God deniers (the fools) can think that God does not exist because they know only the word God, not God himself. The argument is seeking to take them beyond their definition of God

Alternatively existence is a word applying to things in the material world. No evidence has been given that there is anything corresponding to the meaning of the word 'God' in that world – however, arguably believers are not looking for, and would not be interested in, such evidence.

The argument may illustrate the gulf between believer / non-believer.

(20 marks) AO2

Question 2 Religious language

- 03 Explain why it is difficult to talk meaningfully about God.**

Expect explanations of the inadequacy of language which derives its meaning from the sensory world – possible reference to problems of equivocal and univocal use of language (Aquinas) or to difference between God as subject and items in the empirically knowable worlds. Meaningless since unverifiable according to verification principle, or meaningless because unfalsifiable.

(30 marks) AO1

and

- 04 Assess the claim that the purpose of religious language is not to describe God, but to evoke a sense of his presence.**

Many different interpretations of the purpose of religious language, a number of which are non cognitive.

Against

The value, if any, of attempting to describe God and the possibility of doing so may be considered. Doing so using the names he has provided (e.g. Islam's 99 names) may be discussed.

For

Names / descriptions as evocative and gaining their meaning from the sense of the presence of God may be presented as the true purpose of the words. Could also be approached through symbolism as gaining its significance only from participation in that which the symbols represent. Examples may be drawn from a variety of contexts

(20 marks) AO2

Question 3 Body, soul and personal identity

- 05 Examine the similarities and differences between immortality and resurrection as concepts of how individuals survive beyond death.**

There is a range of possible meanings in each case.

Immortality

Not subject to death. Subjective (personal) survival or survival of soul. Objective survival (e.g. though contribution to life) – key idea that some element of the human lives though death.

Resurrection

Tends to stress the reality of death and the need for an external agent is 'raising again' – bodily and spiritual resurrection. Link between what has died and what is 'raised again'.

(30 marks) AO1

and

- 06 Evaluate the arguments for the existence of the soul.**

This will require an understanding of a variety of arguments, e.g. from Plato and / or Descartes and perhaps from the evidence from Near Death Experiences. Counter arguments in each case are fairly well rehearsed, e.g. the 'soul' in Platonic thinking may fade to nothing and may not be the indivisible entity he imagines. Lack of verification, meaninglessness of 'soul'. Alternative explanations for internal experience of 'self' that gives rise to 'soul' concept.

(20 marks) AO2

Question 4 The problem of evil**07 Analyse the logical and the evidential problem of evil.**

Logical: expect analysis of (e.g.) the issue of the inconsistent triad: the argument that the three statements 'God is all-good'; 'God is all-powerful' and 'There is evil in the world' cannot all be true, and since the existence of evil appears to be obvious at least one, if not both, of the others must be false. This could be presented similarly to Epicurus / Hume along the lines of 'If God wants to prevent evil but is unable to do so, the God is impotent; if God is able to prevent evil but unwilling to do so then God is malevolent.' The implication that if evil exists, God must be either impotent or malevolent should be made clear.

Evidential: e.g. as presented by Rowe: the amount of evil makes it reasonable to believe / probable that there is no God. This can also be presented as the problem of pointless suffering - illustrated by Rowe's story of the young deer caught in the forest fire. The implication that while purposeful suffering could be justified, pointless suffering cannot be part of the plan of an all-loving God, should be made clear.

(30 marks) AO1

and

08 Consider how far free will is a satisfactory explanation for the existence of evil in a world created by God.

Evaluation of the free will defence probably, but not necessarily, explicitly referring to the Irenaean and Augustinian theodicies. Expect candidates to consider: the value and purpose of free will; the possibility of a 'free' human being who always chooses to do right; the argument that 'freedom to harm' should be / is limited; they may also consider what would be a 'satisfactory explanation' and for whom.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 3C

RST3C

**THE HISTORY OF CHRISTIANITY *THE CHRISTIAN CHURCH IN THE 20TH CENTURY* OR
RELIGION AND ART**

Specimen paper for examinations in June 2010 onwards

This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3C**.
- Choose **one Section** only.
 - Section A The History of Christianity: *The Christian Church in the 20th century* page 2
 - Section B Religion and Art page 3
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the last part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

SECTION A THE HISTORY OF CHRISTIANITY: *THE CHRISTIAN CHURCH IN THE 20TH CENTURY*

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Feminist theology

01 Explain the criticisms made by feminist theology of patriarchal structures and of androcentric language. *(30 marks)*

and

02 Assess how far the feminist theology movement has been successful in challenging patriarchal structures and androcentric language. *(20 marks)*

Question 2 The Roman Catholic Church in the second part of the 20th Century

03 Explain the reasons for, and the decisions of, the Second Vatican Council (Vatican II). *(30 marks)*

and

04 'Vatican II totally changed the Catholic Church.'
Consider how far this is true. *(20 marks)*

Question 3 New forms of Christian fundamentalism in the second half of the 20th century

05 Analyse the reasons for the growth of independent evangelical churches in the United Kingdom in the second half of the 20th century. *(30 marks)*

and

06 Discuss how far independent evangelical churches should now be considered 'mainstream'. *(20 marks)*

Question 4 Black-led churches in the United Kingdom (UK) today

07 Examine the factors which led to the rise of black-led churches in the United Kingdom. *(30 marks)*

and

08 'The existence of black-led churches is essentially divisive.'
Evaluate this claim. *(20 marks)*

SECTION B RELIGION AND ART

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 5 Iconography in the Orthodox Church

09 Examine the nature of an icon with particular reference to the symbolism of colour. *(30 marks)*

and

10 How far is it accurate to describe an icon as an idol? *(20 marks)*

Question 6 Protestant art of the Reformation

11 Examine the contribution of art to the Reformation. *(30 marks)*

and

12 ‘The art of the Reformation is art for, and of, its time; it has little significance today.’

To what extent would you agree with this statement? *(20 marks)*

Question 7 Catholic art of the Counter-Reformation

13 Explain the nature and purpose of religious art as set out in the Council of Trent. *(30 marks)*

and

14 ‘Bernini was a propagandist rather than an artist.’

Evaluate this claim. *(20 marks)*

Question 8 Pre-Raphaelite religious art

15 Holman Hunt described his artistic style as “symbolic realism”. Explain what this means with reference to **two** of his major works. *(30 marks)*

and

16 How far is it true to say that Holman Hunt’s work demands only decoding to be fully understood? *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

*The History of Christianity: The Christian Church in the
20th century*

OR

Religion and Art RST3C

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

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Section A The History of Christianity *The Christian Church in the 20th century*

Question 1 Feminist theology

- 01 Explain the criticisms made by feminist theology of patriarchal structures and of androcentric language.**

Patriarchal structures

Male dominance in the hierarchy of the Church; in many cases mid 20th century, no ordination of women, men in all the positions of power and authority, leading to male oriented theology and view of the world. Women's role often limited to some pastoral work, various categories of 'women's meetings', care of children within the church and flower arranging.

Androcentric language

Some definitions needed here, as well as a range of examples. Male dominated language – from view of God as male, including the personal pronouns, 'father', etc. Much liturgical language in hymns and prayers – 'brothers', 'for us men and our salvation', etc.

(30 marks) AO1

and

- 02 Assess how far the feminist theology movement has been successful in challenging patriarchal structures and androcentric language.**

Structures and language may be dealt with together or separately.

Patriarchal structures

Some successes, ordination of women in some churches, leading to changes in the power structures.

But – not yet in Catholic or Orthodox, and within Church of England (though not in some other Anglican Churches), women still barred from highest offices.

Androcentric language

Most Churches have revised liturgical materials to make them more inclusive 'brothers and sisters', 'all people', etc., though language of God still androcentric for many.

Look for assessment of real success in both these areas.

(20 marks) AO2

Question 2 The Roman Catholic Church in the second part of the 20th Century

03 Explain the reasons for, and the decisions of, the Second Vatican Council (Vatican II).

Reasons for

Work of Pope John XXIII, desire for *aggiornamento*. State of the Church at this time – problems going back to World War II – and beyond. Council has to be seen as part of his wider work for reconciliation and renewal, council called to improve the pastoral work of the Church.

Decisions of

Met 1962-65; major focus on relationships with other churches; new approaches to theology, church attempting to study and understand itself, to consider the role of the church in the world; looking at all aspects of the life of the church, trying to get rid of 'fortress' mentality.

(30 marks) AO1

and

04 'Vatican II totally changed the Catholic Church'.

Consider how far this is true.

Look for understanding and evaluation of what Vatican II did change and was this a total change or was there continuity. E.g.

Yes

Liturgical renewal use of vernacular worship, re-ordering of buildings, lay involvement and changes to religious orders, collegiality within Vatican. Increased ecumenism, e.g. ARCIC. Evaluation of fact that as changes may be irreversible they are total?

No

Previous encyclicals remain in force. No significant changes to decision making structures of church. Changes are a matter of interpretation not policy. Conservative stance of post-Vatican II popes. Reference to documents, e.g. '*Domine Jesu*' valid here.

(20 marks) AO2

Question 3 New forms of Christian fundamentalism in the second half of the 20th Century

05 Analyse the reasons for the growth of independent evangelical Churches in the United Kingdom in the second half of the 20th century.

Many reasons for growth of these churches – house group movement of 1970s part of the wider rise of charismatic groups, often American in origin and influence. Appeal of these because of the emphasis on spontaneity and the gifts of the spirit. Appeal too in terms of small groups rather than large churches. Part of the rise of more fundamentalist groups – perhaps reaction to the new liberal theologies found in the mainstream churches after the ‘Honest to God’ debates.

May consider broader societal factors – fragmentation, dissatisfaction with traditional institutional churches, etc. More recently, impact of Alpha, etc. Should be some consideration of totally ‘free’ churches and those which are affiliated to federations of such groups.

(30 marks) AO1

and

06 Discuss how far independent evangelical Churches should now be considered ‘mainstream’.

Some may argue that such groups, by their nature, are likely to remain peripheral, whilst others may argue that the day of the large denominational organisation is over, and that these are the ‘new’ mainstream, and are more representative of the forms of belonging and the theology of the majority of Christians.

May refer to activities like Spring Harvest and Easter People, drawing from mainstream as well as free evangelicals. May point to the ways in which the worship of these evangelical groups has become incorporated into the life of many of the mainstream churches.

(20 marks) AO2

Question 4 Black-led churches in the United Kingdom (UK) today

07 Examine the factors which led to the rise of black-led Churches in the United Kingdom.

Factors – waves of immigration in 1950s and 60s, often at invitation of public services to meet labour shortages; expectations of many of the new arrivals – shock at reaction from UK Churches; response of prejudice. Also found styles of worship to be very 'staid' and formal. Desire for greater spontaneity in some cases. In others, desire for greater formality, expressed in hierarchical leadership, robed ministers and choir, use of traditional liturgies, etc. Appeal or Pentecostal forms. Candidates should be able to exemplify from some specific groups, e.g. influence of Holiness Movements in New Testament Church of God.

(30 marks) AO1

and

08 'The existence of black-led churches is essentially divisive.'

Evaluate this claim.

Divisive

Division along racial lines, and the strict fundamentalism of many groups, often means that they do not easily work with other Christian groups. Often also closely associated with particular Caribbean contexts.

But

Providing strong sense of community within certain areas; meeting real social and religious needs, black and white churches increasingly working together.

(20 marks) AO2

Section B Religion and Art

Question 5 Iconography in the Orthodox Church

- 09 Examine the nature of an icon with particular reference to the symbolism of colour.**

Nature

Generally a flat panel usually depicting Christ, Mary, the Saints or Biblical events. (Supported with clear reference to examples.) Regarded as 'Windows into Heaven,' anagogic quality, literally 'leading one upward.' Purpose is primarily theological, hence sometimes described as 'theology in line and colour.' Goal of iconographer is different from that of an artist therefore the nature of the icon is more than a work of art. Stylized and full of symbolism which is an important part of their nature (perhaps expect to see some comment on style, buildings settings, etc.)

Colour

Plays an important role. Gold represents the radiance of Heaven; red, divine life. Blue is the color of human life, white is the uncreated essence of God, only used for resurrection and transfiguration of Christ. In looking at icons of Jesus and Mary: Jesus is in undergarment red with blue outer garment (God became human), and Mary is blue undergarment with a red over garment (so that humans could become like God), this is the way the doctrine of deification is taught by iconography.

(30 marks) AO1

and

- 10 How far is it accurate to describe an icon as an idol?**

Agree

Answers may explore the meaning of idol, e.g. as an object worthy of worship in its own right, containing its own power to respond to the wishes of the worshipper. Reference may be made to 'miracle working icons' as being very close to that definition and to other criticisms made of icon worship.

Disagree

Counter argument that icons are symbolic of incarnation; the spiritual is expressed through the material. They are venerated, not worshipped. Two-dimensionality and lack of realism are important safeguards against idolatry.

Look also for reference to defence of Icons made at 7th Ecumenical Council and John of Damascus.

(20 marks) AO2

Question 6 Protestant art of the Reformation

- 11 Examine the contribution of art to the Reformation.**

The role of art in propaganda, e.g. engravings, cartoons. Nature as a celebration of God's creation; the human form as a suitable subject for art. Religion of the 'ordinary people'. Expect reference to the workshop of Lucas Cranach.

(30 marks) AO1

and

- 12 **'The art of the Reformation is art for, and of, its time; it has little significance today.'**

To what extent would you agree with this statement?

Agree

The symbolism and significance of some of the works; clearly context orientated – viewer response informed then but not necessarily now.

Disagree

BUT the timelessness of some of the issues / responses represented can be explored, e.g. as long as some of the issues raised in Reformation are unresolved within Christianity this art continues to have significance. Modern viewer response may be different but equally 'significant'.

(20 marks) AO2

Question 7 Catholic art of the Counter-Reformation

- 13 **Explain the nature and purpose of religious art as set out in the Council of Trent.**

Due veneration and honour to be shown to images of God, Jesus, Mary and saints – because it reflects honour shown to prototype. Art as instruction; as a reminder of benefits bestowed by Christ; salutary examples; benefit to illiterate; no superstition; no images unless approved by Bishop or Pope in cases where it was a real innovation.

(30 marks) AO1

- 14 **'Bernini was a propagandist rather than an artist.'**

Evaluate this claim.

This relates to the purpose of the art and how far it was simply produced to meet the requirements of Bernini's sponsors rather than as an expression of his own Roman Catholic faith. Reference to need or otherwise for Catholic propaganda in light of European Reformation, does it succeed in showing positive view of Roman Catholic Church expect some evaluation of whether this is so. Evaluation should also consider the idea of man as artist and art for art's sake rather than any other function, possible contrast with the idea that religious art should be or is primarily informative. N.B. The evaluation is the key here.

(20 marks) AO2

Question 8 Pre-Raphaelite religious art

- 15 Holman Hunt described his artistic style as “symbolic realism”. Explain what this means with reference to two of his major works.**

Realism

Reference to Pre-Raphaelite attention to detail – intending to make the images relevant to his contemporaries. Examples from the two chosen works. Some works are identified as having biblical realism as a result of his visits to the Holy Land, e.g. the Scapegoat.

Symbolism

Heavy symbolic element, e.g. in the Light of the World and the Shadow of Death. Look for clear and accurate interpretation of symbolic elements, e.g. In ‘Shadow of Death’ obvious symbolism, e.g. Shadow of Cross, carpenters shop ,etc., but also more subtle symbolism, skein of wool in foreground representing crown of thorns, the plumb line on wall in distance equates to the heart of Christ on the shadow, etc.

(30 marks) AO1

and

- 16 How far is it true to say that Holman Hunt’s work demands only decoding to be fully understood?**

Is this art or just a picture with a hidden message? The key word here is **only**.

Agree

Clear that they are full of symbolism therefore need to be decoded to fully appreciated or understood. Some comment on fully understood as opposed to mere understanding could be evident and should be credited. Subtle use of symbolism and reference to biblical texts (e.g. ‘Light of World’) helps draw the viewer into the deeper meaning of the painting. But to understand fully relies on viewer’s ability to decode and therefore knowledge of Christian faith is prerequisite to do this. Thus may only be fully decoded by those with knowledge is limiting to full understanding.

Disagree

Can or should they be appreciated as works of art in their own right as-paintings which portray events with beauty and realism. This is an appreciable quality in its own right and therefore without ‘knowing the code’ possible to understand the concept of the painting to some extent without decoding. Look for some discussion and evaluation of Holman Hunt’s own intentions for painting and motivation for particular works (e.g. Light of the World).

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

**RELIGIOUS STUDIES UNIT 3D
OLD TESTAMENT**

RST3D

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

You are permitted the use of a Bible, which may include the Apocrypha.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3D**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Ways of reading the Old Testament

01 Explain the ways in which critical theories may be applied to the Creation material in Genesis 1-2. *(30 marks)*

and

02 Assess how far critical theories help an understanding of the material in Genesis 1-2. *(20 marks)*

Question 2 God and humanity

03 Examine the views of God and of God's relationship to humanity which may be found in the material you have studied from the Psalms and Wisdom literature. *(30 marks)*

and

04 'The views of God found in the Psalms and Wisdom literature have little meaning in the 21st century.'

Evaluate this claim. *(20 marks)*

Question 3 The ways in which people believed they should live their lives

05 Examine the nature of the Law believed to have been given at Sinai. *(30 marks)*

and

06 Assess the importance of the Law for the people of the Old Testament. *(20 marks)*

Question 4 How the people coped in times of crisis – suffering and hope

07 Analyse the reasons why the Exile was a time of crisis for the people of Israel. *(30 marks)*

and

08 'The period of the Exile saw major developments in the ways in which people understood God.'

With reference to passages you have studied from Isaiah, discuss how far this is true. *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Old Testament RST3D

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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 this 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.

RST3D: Old Testament

Question 1 Ways of reading the Old Testament

- 01 Explain the ways in which critical theories may be applied to the Creation material in Genesis 1-2.**

A range of approaches may be taken, e.g. source critical approaches distinguishing what are classically described as the P and J sources. Candidates should be able to distinguish the different views of creation taken in these sources, and may comment on factors such as style, theology, divine name, etc. This may then lead to comment on the setting of and influences on these different authors, and possible purposes of the narratives.

May consider the nature of 'myth' and its use in the Ancient Near East, especially in connexion with ritual, and the application of this to the P narrative. Comparison with other Ancient Near East material. Aetiological elements in Genesis 2.

(30 marks) AO1

and

- 02 Assess how far such theories help an understanding of the material in Genesis 1-2.**

Approaches to understanding would vary according to whether or not people taking a literal view of the Biblical material.

Helps

Helps to explain conflict between the two narratives

Understanding of myth helps to understand the sort of narrative

Purpose not to give historical accuracy, state scientific truth, etc.

Enables some to retain intellectual integrity while asserting the truth of such texts

Does not help

Of little help to literalist – contradicts belief in the inerrancy of the Bible and based on human fallibility

Not necessary – message of dominion / stewardship, etc. comes through without the help of scholarship

Not helpful to reading the text as a whole – it encourages taking passages to bits and spoils the enjoyment

Either view may be set against broader views of questions of Creation from a variety of religious or scientific contexts.

(20 marks) AO2

Question 2 God and humanity

- 03 Examine the views of God and of God's relationship to humanity which may be found in the material you have studied from the Psalms and Wisdom literature.**

The Psalms

God, the transcendent and omnipotent creator and sustainer
The Lord of nature and of history
Provision for the needs of all creatures, human and non-human
Concerned for his chosen people
Involved with their history, especially through salvific acts.
Man lowly compared with God, but still 'a little lower than the angels',
significance of this phrase may be discussed

Wisdom

God as omnipotent and omniscient creator and sustainer
The Lord of nature
God as ordering the affairs of men
Totally in control from the beginning to the end of life
Stress on the fear of the Lord – to be respected and obeyed by man.
Man cannot understand the ways of God.

Views on God and his relationship to humanity

(30 marks) AO1

and

- 04 'The views of God found in the Psalms and Wisdom literature have little meaning in the 21st century.'**

Evaluate this claim.

Agree

God not involved in human history – if he is, this raises questions about his goodness
Opposition to ideas of God as controlling the lives of humans
Anthropomorphic descriptions of God as creator are inappropriate
Idea of God as the great Designer contrary to modern scientific thinking

Disagree

Can relate to the portrayal of God – as mighty, benevolent, merciful, etc.
Such ideas in keeping with thinking of many religions about God
Some might take hope in a politically and environmentally insecure world
from the ideas of God as Lord of nature and of history

These ideas may be set against 21st century world views and concepts from contemporary theology or from philosophy.

(20 marks) AO2

Question 3 The ways in which people believed they should view their lives

05 Examine the nature of the Law believed to have been given at Sinai.

Some background to the giving of the Law – theophany, stipulations set on the people, etc.

Law as binding – keeping it as the people's part of the Covenant, and response to election

Similarities to other Ancient Near East models, especially in political treaty.

Some examination of what the Law required in terms of duty to God and duty to man.

Religious, cultic, social and moral aspects.

(30 marks) AO1

and

06 Assess the importance of the Law for the people of the Old Testament.

On the one hand – of total importance

It was what made the people what they were, and set them apart from others in the Ancient Near East.

Absolutely central to the Covenant relationship.

Made them into a nation.

Failure to keep Law seen as contributing factor to the Exile

Emphasis on some aspects of the Law in the exilic period as a way of retaining identity in Babylon

On the other – law was not the only thing

For many, ritual was important

Could be argued that Wisdom was a more practical way of 'fearing the Lord'.

Some may argue that the Law only came to be of central importance during the Exile, and that there has been retrojection onto earlier periods of history.

May also look at this from the point of view of broader ethical approaches – the general need for law codes / rules, etc.

(20 marks) AO2

Question 4 How the people coped in times of crisis – suffering and hope

07 Analyse the reasons why the Exile was a time of crisis for the people of Israel.

Loss of land, Temple and Monarchy
 Loss of the leading people of the society
 Challenge to whole Zion theology – questions raised about God’s power
 Belief that because God dwelt in the Temple, and was associated with the Land, he could no longer be with them in Babylon – cf Ps 137
 Those who saw Exile as God’s punishment for breaking the Law, etc. feared that he had now abandoned his people for good – the covenant relationship was ended
 Loss of sacrificial system, and thus of the practice of religion.
 For the people who stayed behind, loss of leadership, both religious and secular, and problems of survival in a land devastated by war
 Those in Babylon overwhelmed by the splendour of the temples, etc. that surrounded them – where was their God in all this?
 Feelings of despair, etc.

(30 marks) AO1

and

08 ‘The period of the Exile saw major developments in the ways in which people understood God.’

With reference to passages you have studied from Isaiah, discuss how far this is true.

Agree

Evidence from Deutero Isaiah:
 Explicit monotheism
 God the sole Creator and Lord of history
 God transforming nature and directing the course of history on behalf of his chosen people
 Cyrus as God’s agent, his ‘anointed one’
 Universalism

Disagree

Ideas are repeating established themes – God acting on behalf of his people in Exodus, theme of God acting through other nations found in the 8th century prophets and is found in the Exodus traditions themselves
 Monotheism found in pre-exilic thinking
 Alongside the universalism there are strongly nationalist ideas akin to those denounced by pre-exilic prophets
 Difference may not lie so much in the basic ideas but in the sophisticated and developed language of Deutero Isaiah.
 Better answers may also be able to comment on critical issues of dating of material, etc.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

**RELIGIOUS STUDIES UNIT 3E
NEW TESTAMENT**

RST3E

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

You are permitted the use of a Bible, which may include the Apocrypha.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3E**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 The context of John's Gospel

01 Explain the context in which John's Gospel was written. *(30 marks)*

and

02 How far is it true to say that John's Gospel cannot be understood without an understanding of the context in which it was written? *(20 marks)*

Question 2 The nature, role and purpose of the discourses in John's Gospel

03 With reference to **two** of the discourses you have studied, explain the nature and purpose of the discourses in John's Gospel. *(30 marks)*

and

04 Assess the claim that the discourses have meaning only for New Testament scholars. *(20 marks)*

Question 3 The nature, role and purpose of signs in John's Gospel

05 Examine the role and purpose of the Feeding of the Five Thousand in John's Gospel. *(30 marks)*

and

06 Assess the view that the signs in John's Gospel are actually early Christian theology. *(20 marks)*

Question 4 The nature, role and purpose of the passion and resurrection narratives

07 Explain how John's accounts of the passion and resurrection are used to portray John's ideas about Jesus and his ministry. *(30 marks)*

and

08 'There is little historical accuracy in John's accounts of the passion and resurrection.'

Evaluate this assertion. *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

New Testament RST3E

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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 this 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.

RST3E: New Testament

Question 1 The context of John's Gospel

01 Explain the context in which John's Gospel was written.

Expect reference to both a Greek / Hellenistic and a Jewish context. Likely evidence may include reference to strands of Greek thought, such as Platonism and Gnostics. Evidence of Jewish influences may include use of Old Testament and the structuring of key events around Jewish Festivals. Also possible reference to the early Christian if John's is accepted as a late gospel.

Need to illustrate how all of these are important in John's Gospel, e.g. reference to the logos in John needs this context. Theological aspects of John might suggest that the Christian Church exists and the issues are thus being considered. John's approach to the Jewish and Gentile audience both for Jesus and for his Gospel.

(30 marks) AO1

and

02 How far is it true to say that John's Gospel cannot be understood without an understanding of the context in which it was written?

Debate about whether the gospel can stand on its own without any knowledge of background and still have a message for Christians and / or others. Expect discussion about the problem of understanding scripture and interpreting it. Problem of contexts and cultures unfamiliar to 21st century readers. Possible discussion on whether the message is different if there is an understanding of the context. Thus how far did John intend to just deliver Jesus' message and how far did the writer seek to provide a gospel which was directly relevant to the people of his day?

(20 marks) AO2

Question 2 The nature, role and purpose of the discourses in John's Gospel

03 With reference to two of the discourses you have studied, explain the nature and purpose of the discourses in John's Gospel.

Both nature and purpose need to be addressed. Expect discussion about nature to include the characteristics / common features of that type of material, as well as indications of definitions / scholarly suggestions, types.

Purpose may well vary according to the discourses selected. However, expect the main ideas about the discourses and demonstration how these are shown in the two examples chosen. Thus, will want to show that the discourse is used by John as a way of delivering Jesus' message and as a way of engendering a level of debate and thinking about the message, e.g. the debate about Jesus as the resurrection and the life, new life on earth or life after death, the style of resurrection.

Expect discussion about linking to the signs as possible insights into purpose of discourses.

(30 marks) AO1

and

04 Assess the claim that the discourses have meaning only for New Testament scholars.

Debate about the level of complexity in the discourses and whether these are such that a general reading of them misses the point, set against an idea that there is a series of levels of understanding presented by the discourses and thus the discourse can be appreciated at different levels. The message may become deeper and richer but the central ideas will remain, no matter what level of understanding is adopted. Contrary view is that few people read John's Gospel and fewer understand it, especially discourses because they are too obscure. Expect some discussion about the nature of those elements that make it seem obscure. Possible discussion about Christian scripture becoming less significant as Christianity develops

(20 marks) AO2

Question 3 The nature, role and purpose of signs in John's Gospel

05 Examine the role and purpose of the Feeding of the Five Thousand in John's Gospel.

An account of an event in the life of Jesus and one which appears in all the other gospels. Discussion about the breadth of other messages that this sign may carry – the Eucharist, caring for other people, the power of Jesus as a miracle worker as well as links to the Exodus motif. Possibly placed by John early in the gospel to show that it is an allegory for the whole of Jesus' ministry. Discussion of sign in relation to sacramental teaching. The relation of this event to the fact that John omits account of Last Supper in his passion narrative. Possible insights it provides for understanding more general purposes of John's Gospel.

(30 marks) AO1

06 Assess the view that the signs in John's Gospel are actually early Christian theology.

Debate about whether the signs are simply a record of events in the life of Jesus, whether Jesus intends his actions to be more than simply actions and whether John has taken actions and presented them in such a way as to make them largely theological. Expect some reference to evidence from John's Gospel to support views. Possible evidence from material in John other than signs to show this approach is Johannine.

Also issue about early Christian theology – that is, did it exist at the time of John, did John begin the theology or it is not really there and is simply 'seen' to be there by later Christian thinkers. Possible wider discussion about religious authority and the role of Scriptures, as well as insights from scriptural scholarship.

(20 marks) AO2

Question 4 The nature, role and purpose of the passion and resurrection narratives

- 07 Explain how John's accounts of the passion and resurrection are used to portray John's ideas about Jesus and his ministry.**

References to the accounts to show how John might have been concerned to show that as God in human form Jesus did suffer but that it was all part of God's purpose and thus there was no real need to engage with the Jews and the Romans at this point. How John attempts to keep clear view that Jesus was far more than an ordinary human being. The idea of salvation running through the gospel accounts. Why John has Jesus appearing at the tomb, illustrating his divine nature and the demonstration of salvation. Evidence from other parts to show similar themes occurring in John's Gospel.

(30 marks) AO1

and

- 08 'There is little historical accuracy in John's accounts of the passion and resurrection.'**

Evaluate this assertion.

Many argue John's account seems to be more accurate, following idea of the writer drawing from eyewitness. Follows the events as recorded by the other gospel writers also illustrating likely historical accuracy. Might set this against view that John does create a gospel of theology and thus does move events around to support this. Passion and resurrection might have been subject to same thing. Might tackle the whole issue of the problem for early writers of the crucifixion and thus the need to have explanation through salvation ideas and through resurrection ideas. More detail about resurrection appearances in John's Gospel than others.

Expect some reference to modern scriptural scholarship and the link between history and theology.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 3F
RELIGION AND CONTEMPORARY SOCIETY

RST3F

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3F**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Religion responding to the challenges facing the world

01 Explain how religion has been involved in campaigning over issues of world trade and aid. *(30 marks)*

and

02 ‘Religion should **not** become involved in political campaigns on such issues as world trade and aid.’

Assess this view. *(20 marks)*

Question 2 Challenges to religion in contemporary society

03 Examine the range of meanings of the term ‘secularisation’. *(30 marks)*

and

04 ‘Secularisation is a thing of the past – we are now into a time of desecularisation.’

Evaluate this claim. *(20 marks)*

Question 3 New forms of spirituality both within and outside religions

05 Examine what is meant by ‘spirituality’. *(30 marks)*

and

06 ‘True spirituality belongs within religion.’

How far do you agree with this claim? *(20 marks)*

Question 4 Religion and national identity

07 Explain the ways in which religion is associated with national identity in the United Kingdom today. *(30 marks)*

and

08 ‘Religion is the cement that binds a nation together.’

Assess this claim. *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Religion and Contemporary Society RST3F

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

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RST3F: Religion and Contemporary Society

Question 1 Religion responding to the challenges facing the world

- 01 Explain how religion has been involved in campaigning over issues of world trade and aid.**

This may be approached from a variety of perspectives. Those writing about Christianity may talk of long-term involvement with these questions, going back at least to the Brandt Report. Work of CAFOD, Christian Aid, Tearfund, involves education, awareness raising and campaigning on such issues. Particular involvements with Jubilee 2000, Make Poverty History, which although focused on poverty, raise many questions regarding Trade and Aid. Campaigns relating to G8 summit, 2005 Fairtrade movement – strongly supported by religious groups – now ‘mainstream’ and in supermarkets, etc.

(30 marks) AO1

and

- 02 ‘Religion should not become involved in political campaigns on such issues as world trade and aid.’**

Assess this view.

Agree

Candidates may argue that politics is for professional politicians and economists, and religious leaders don’t have the expertise to deal with these questions. May argue that religion should focus on the spiritual, or even preparation for the afterlife rather than the present life.

But

Religions have concerned themselves with such issues – 8th century prophets’ arguments against the treatment of the poor would be cited by Christians and Jews, Jesus’ Parable of the Sheep and the Goats would be cited by Christians. Muslim idea of stewardship involves looking after the people of the world, as well as its resources, example of the prophet in challenging the systems of the day, etc.

(20 marks) AO2

Question 2 Challenges to religion in contemporary society

- 03 Examine the range of meanings of the term ‘secularisation’.**

Some may approach this in terms of Shiner’s classification – decline, conformity, disengagement, transposition, desacralisation, the movement from a sacred to secular society. Better answers should be aware of more than just decline, and this is asked for in the question. Whichever definitions are used, should be some examination of ideas and appropriate exemplification.

(30 marks) AO1

- 04 'Secularisation is a thing of the past – we are now into a time of desecularisation.'**

Evaluate this claim.

Answer will depend on definitions chosen, but this is a chance for them to evaluate the concept. Thus, if focus is on decline – is this still the case, or is there a revival, if privatisations (transposition), is this still true in 21st century, or is religion very much a matter of public concern?, etc.

(20 marks) AO2

Question 3 New forms of spirituality both within and outside religions

- 05 Examine what is meant by 'spirituality'.**

Wide range of definitions may be employed – some may define by the negative – non physical, non temporal, etc., some may define in terms of inwardness, etc. Some may use the classic descriptions of the inner life from, for example Catholicism, and the notions of spiritual training which are traditionally found. Reference may also be made to various forms of religious experience, but there should be awareness of the distinctions between spirituality and religious experience.

(30 marks) AO1

and

- 06 'True spirituality belongs within religion.'**

How far do you agree with this claim?

This provides opportunity for evaluation of their definitions.

In agreement

Some may argue for the equation of the religious and the spiritual, and perhaps draw on aspects of religious experience, especially mystical, etc.

In disagreement

Some may say that all are spiritual, but not all are religious, therefore spirituality can be independent of religion. May wish to cite a range of 'new' forms of spirituality to support this. May also use evidence from Religious Experience Research Unit.

(20 marks) AO2

Question 4 Religion and identity

- 07 Explain the ways in which religion is associated with national identity in the United Kingdom today.**

Expressions of national identity may be seen through – assumptions that Britain is a Christian country, the existence of established churches – may draw distinctions between the roles of the established churches in England and Scotland, and note some of the changes in the role of the Church of Scotland since devolution. Situation of Northern Ireland, and forms of identity there may be considered. Whichever examples are chosen, some consideration of the role of religion in public life, and people’s sense of personal identity should be considered.

(30 marks) AO1

and

- 08 ‘Religion is the cement that binds a nation together.’**

Assess this claim.

This does not require a sociological analysis – merely an assessment of concept of religion and identity. Examples may be drawn from within Britain, or from any other country, or any historical period.

Agree

Common sets of values, aims, shared symbols and experiences which have shaped their history.

Disagree

Religion as a cause of division within society; divisors within religion – destructive effects of these.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 3G **RST3G**
WORLD RELIGIONS 1 (BUDDHISM OR HINDUISM OR SIKHISM)

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3G**.
- Choose **one Section** only.
Answer **two** questions.
Section A Buddhism page 2
Section B Hinduism page 3
Section C Sikhism page 4
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Section A Buddhism

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Themes in Mahayana Buddhism

01 Examine the main features of the bodhisattva concept. *(30 marks)*

and

02 Assess the claim that Mahayana Buddhism completes the teaching of the historical Buddha. *(20 marks)*

Question 2 Aspects of Buddhist philosophy

03 Explain Madhyamaka teaching on sunyata. *(30 marks)*

and

04 To what extent may it be argued that Madhyamaka Buddhism teaches nothing that the Buddha had not already taught? *(20 marks)*

Question 3 Meditation

05 Examine the nature of meditation in Buddhism. *(30 marks)*

and

06 How far would it be accurate to describe meditation as a religious practice? *(20 marks)*

Question 4 Buddhist ethics

07 Explain the five precepts and how they might be applied today. *(30 marks)*

and

08 Evaluate the claim that the Buddhist lifestyle can only work for the individual and not for society as a whole. *(20 marks)*

Section B Hinduism

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 5 Foundations of Hinduism

09 Examine the social and religious aspects of the Indus Valley Civilisation. *(30 marks)*

and

10 Assess the view that the Vedas are the only true source of Hindu religious beliefs. *(20 marks)*

Question 6 Hindu dharma

11 Explain the laws and customs of varnashramadharma. *(30 marks)*

and

12 To what extent does Sanatana Dharma contradict varnashramadharma? *(20 marks)*

Question 7 Hinduism and society in the modern world

13 Explain why Hinduism was seen to be in need of reform in the 20th century. *(30 marks)*

and

14 Assess how successful Gandhi was as a Hindu reformer. *(20 marks)*

Question 8 Hindu philosophy

15 Analyse the main themes of the Advaita Vedanta philosophy of Shankacharya. *(30 marks)*

and

16 'Hinduism is a fatalistic religion with no belief in free will.'
Evaluate this view. *(20 marks)*

Section C Sikhism

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 9 Sikh identity, marriage and family life

17 Explain the significance for Sikhs of being (i) keshdhari and (ii) amritdhari. *(30 marks)*

and

18 'To be a true Sikh one must be amritdhari.'
Evaluate this assertion. *(20 marks)*

Question 10 Key concepts and beliefs

19 Explain the concepts of nam simran, maya and haumai. *(30 marks)*

and

20 Assess the accuracy of the statement that Sikhs who practise nam simran will conquer maya and haumai. *(20 marks)*

Question 11 Sikh ethics and conduct

21 Examine the nature and content of the Rahit Maryada. *(30 marks)*

and

22 'The Rahit Maryada provides full guidance for Sikhs in the modern world.'
Evaluate this claim. *(20 marks)*

Question 12 Equality and sewa

23 Explain the teachings of the Gurus on caste and gender. *(30 marks)*

and

24 Discuss how far the teachings of the Gurus on caste and gender are followed today. *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Buddhism OR Hinduism OR Sikhism RST3G

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

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Section A Buddhism

Question 1 Themes in Mahayana Buddhism

01 Examine the main features of the bodhisattva concept.

Takes countless rebirths to perfect the bodhisattva path.

Buddha was a bodhisattva.

Begins with the aspiration to achieve Buddhahood for the sake of all others.

Take vows like forms of promises (pranidhanas).

Need to progress through ten stages (bhumis) and achieve a number of perfections (paramitas), e.g. joy, faith, moral virtue, patience, meditation, wisdom.

Once tenth stage is achieved (s)he is ready for perfect Buddhahood.

Examples of bodhisattvas may be given (e.g. Avalokiteshvara, Kuan Yin, Ksitigarbha, Tara, Manjushri) with discussion of their purposes and their roles in Buddhist devotion.

(30 marks) AO1

and

02 Assess the claim that Mahayana Buddhism completes the teaching of the historical Buddha.

Plays down the historical aspects and emphasises the transcendent aspect of Buddha. Buddha in his Buddha-field (“Buddha-ksetra”) or personal universe, e.g. Amitabha in Sukhavati (“Pure Land”).

- Nirmanakaya (“transformation body”) – a kind of semi-physical body in which a Buddha appears in samsara.
- Sambhogakaya (“enjoyment body”) – a body for the heavenly realms. Appears to bodhisattvas in this body, e.g. Amitabha Buddha. An image of enlightenment.

Dharmakaya (“dharma body”) - the ultimate ‘body’ beyond existence. Beyond all dualities and conceptions.

(20 marks) AO2

Question 2 Aspects of Buddhist philosophy

03 Explain Madhyamaka teaching on sunyata.

Sunyata is “emptiness”. Other words are used to describe the concept of emptiness such as “thusness” or “suchness” (tathata), “very-as-it-is-ness” (P. Harvey) or even – the ‘thunderous silence of Vimilakirti’. The concept of ‘emptiness’ is itself ‘empty’ – we should not grasp this as a philosophical concept.

Candidates may offer variants of the following reasoning:

- nothing has svabhava (own-being);
- Buddha used conventional truth in explaining the Four Noble Truths;
- if some “thing” did exist independently then:
 - it could not be subject to change because other things could not affect it
 - it would not be dependent on anything else for its existence
 - it would not be subject to laws of samsara and therefore we could not know of it.

In conclusion, it is only because things are “empty” and dependent on other things for existence that they can change. We can only move from dukkha to nibbana if things are “empty”. Samsara is dependently originated but ultimately even the causes and conditions of dependent origination are “empty”; thus samsara, like nibbana, is really unconditioned; therefore between samsara and nibbana there is no difference.

(30 marks) AO1

and

04 To what extent may it be argued that Madhyamaka Buddhism teaches nothing that the Buddha had not already taught?

On the one hand Nagarjuna’s argument is based on the idea that sunyata is exactly what the Buddha did teach. The Buddha taught it at a lesser level (conventional truth) through skilful means. Early teachings can be linked to the idea of emptiness; anicca and anatta; dependent origination; suffering, cause of and cessation of suffering; nibbana – described as ‘empty’?; the goal of meditation is nibbana; it is directly above the four false states! It is the ‘second turning’ of the Dhammacakka which means that it is a deeper insight into the above teachings.

On the other hand it is a Mahayana concept and is generally associated with Mahayana schools: e.g. Prajnaparamita – quote from Heart Sutra; Tibetan Buddhism – Tsong-kha-pa’s writings; Zen Buddhism; Pure Land – Shinran’s completely “letting go” and the idea of a Pure Mind. Samsara = nirvana – this is definitely not traditional Buddhist teaching as samsara is conditioned and nibbana is unconditioned. Theravada Buddhism

(20 marks) AO2

Question 3 Meditation**05 Examine the nature of meditation in Buddhism.**

Candidates may refer to any kind of meditation but most commonly expect reference to the following:

Zen

Soto and Rinzai schools. Emphasis on za-zen (just sitting) facing a wall in Soto and emphasis on the mental wrestling with enigmatic haiku, mondo, koan, etc. in Rinzai. Great emphasis on the sudden awakening of Buddha-nature to enlightenment (satori) which happens in an instant. The meditational process also involves a more in depth appreciation of the emptiness (sunyata) of all phenomena.

Vipassana

Actually extinguishes ('nibbana') three fires / defilements. A distinct 'path' in the mind is formed. Opens the mind rather than focuses it on a single point. Concerned with 'reality'. Deep appreciation of the three marks: arise and pass away (impermanent); do not last, (frustration); do not belong to anyone and are 'not self'. Highly mentally skilled practice – cannot be done without the discipline of samatha.

Samatha

Thorough observation is required – use of objects for concentration including mental images (e.g. Buddha), a bodily focus (e.g. breathing), or even physical objects (e.g. small round coloured 'Kasinas'). Most popular practice is anapana-sati (mindfulness of breathing). Others include qualities of the Buddha, etc.

Procedures – (physical and spiritual) reference to the following may be made – five hindrances suspended that are counter-acted by the 'five factors of jhana'. The end result of Samatha is a gradual appreciation of calm, concentration or collectedness ('samadhi').

(30 marks) AO1

and

06 How far would it be accurate to describe meditation as a religious practice?

Expect candidates to define 'religion' and / or religious practices and then apply this to the debate. Possible ideas include: samatha need have no spiritual or other worldly focus whereas Vipassana searching for insight into the true nature of things may be compared mystical religious experiences. However contemplation of a nimitta that may arise within samatha meditation may be compared to visions – but not as an experience of a spiritual being.

(20 marks) AO2

Question 4 Buddhist ethics

07 Explain the five precepts and how they might be applied today.

- Ahimsa, meaning non-violence towards any living creature.
- Not stealing.
- Physical misconduct, e.g. improper behaviour, silliness, sexual misconduct, etc.
- Not lying.
- Unmindful states due to alcohol and drugs.

Precepts - they are vows not commandments. Morality as foundation of spiritual path and of society in general. The overcoming of dukkha is priority in Buddhism. Vows help to achieve this. Behaving ethically reduces dukkha and increases happiness for oneself and others. Adapt to different levels of commitment - flexible nature of precepts for today. We can learn a lot from them if applied to daily life, e.g. conflicts, livelihood, encouraging tolerance, etc.

(30 marks) AO1

and

08 Evaluate the claim that the Buddhist lifestyle can only work for the individual and not for society as a whole.

On the one hand one could argue that Buddhism is an individual quest. The vows and precepts are personal. Buddha taught everyone to test for themselves. The monastic life is not for everyone. The precepts are unrealistic for society as a whole and would be abused by those who are not serious about them.

On the other hand society could benefit from Buddhist ethics, e.g. ahimsa, tolerance. Many people are using eastern meditation for more general purposes. A sangha is an example of a Buddhist 'society' and the role of the sangha is essential. The Buddhist teachings are for all. Buddhist ethics and teachings can work for societies as we have examples of eastern countries that follow this code.

(20 marks) AO2

Section B Hinduism

Question 5 Foundations of Hinduism

09 Examine the social and religious aspects of the Indus Valley Civilisation.

For many of these aspects, the exact purpose is not known but it is possible these were used for religious purposes.

- Ritual bathing and purity due to the large tanks found at Mohenjodaro and Harappa
- Ascetic practices and meditation associated with divine powers indicated by images on clay seals of a fertility deity seated cross legged (possibly meditative pose) with corn growing out of chest and horns out of head. (Considered to be Shiva prototype)
- Sacred trees indicated on clay seal / pipal tree
- Sacred animals or god / as animal indicated by two profile faces
- Worship related to fertility / of the phallus due to presence of phallic shaped stones (reminiscent of lingas of Shiva today)
- Belief in survival after death, due to burial of the dead
- Mother goddess / female fertility figurines
- Votive offerings in the hearths of ordinary homes indicating worship in the home

(30 marks) AO1

and

10 Assess the view that the Vedas are the only true source of Hindu religious beliefs.

In support of the view

In orthodox schools of thought in Hinduism the Vedas are the most sacred scriptures as they contain timeless and eternal truths, the basis of true belief and practice among Hindus.

The Vedas have authority because they reveal fundamental and essential truths related to every aspect of human endeavour and seeking for truth. They include a variety of sources of teachings related to philosophy, the nature of ultimate reality, the supremacy of Brahman, human destiny, the human condition, social and moral guidelines, priestly rituals and religious liturgy, science and mathematics.

They are the most ancient scriptures and contain the ancient hymns of the Rig Veda.

They are considered to be sruti or smriti – revealed truth to wise sages and rishis. Sometimes regarded as divine revelation or of non-human origin.

They are seen as the basis of all the later Shastraic texts used in Hindu doctrine and practice. Parts of the Veda are still quoted in essential Hindu rituals, and it is the source of many enduring patterns of Hindu thought – some claim that all human knowledge is available in the Vedas in symbolic form.

In refutation of the view

There are many other sources of Hindu religious beliefs, e.g. in popular religious literature the great epics of the Ramayana. Smriti, meaning recollection, are scriptures which are derived from shruti but passed on by oral tradition. These sources may have more importance and influence than the Vedas which may be inaccessible to most Hindus and the preserve of priestly classes or more highly educated intellectual Hindus.

(20 marks) AO2

Question 6 Hindu Dharma**11 Explain the laws and customs of varnashramadharma.**

Dharma based on caste and stage and life.

Dharma means right principles and conduct.

Purpose of the varnashramadharma is to ensure a stable and harmonised society.

The particular duties of each caste (Brahmin, kshatriya, vaishya, shudra) in relation to social, marriage and family relationships as well as customs largely concerned with endogamy and purity and pollution with regard to proximity and food. The duties for each stage of life from brahma-charya, grihastha, vanaprastha, and sannyasin relate to honest livelihood, religious rituals in the home, social obligations, diet, dress, and enjoyment of life. Varnashramadharma is more specifically the rules, duties and responsibilities which are particular to and relative to caste and stage in life.

Application to moral behaviour in relation to Sanatana Dharma would be as guiding principles.

In relation to varnashramadharma they are applied to moral behaviour in prescribing the appropriate form of social conduct for each stage of life and caste status. The dharmashastras upon which varnashramadharma is based provides guidance for marriage relationships, and domestic rites of passage, diet. Also rules of statecraft for kings and ruling authorities are described here.

(30 marks) AO1

and

12 To what extent does Sanatana Dharma contradict varnashramadharma?**They contradict**

These systems are contradictory in relation to the priority given to universal principles in Sanatana Dharma and the priority given to specific duties of caste and stage in life in VAD. The debate centres on the difference between relative morality and absolute morality. Sanatana Dharma is universal, VAD is more individual and personal. Sanatana Dharma is regarded as the highest form of dharma by the more philosophical and intellectual Hindus following the Vedanta philosophy and these highest ideals are seen as the perfection of these moral qualities. However the VAD could also be seen as the most important as it has had and still has the most impact on personal and social behaviour and can be seen as responsible for the continuation of the caste system.

They are not contradictory

They are complementary in their purpose to reflect the inherent divine order and to create a stable and harmonious society.

On the other hand they do have a fundamental purpose in common which is to provide Hindus with opportunities to develop good karma and progress towards the ultimate goal of moksha.

(20 marks) AO2

Question 7 Hinduism and society in the modern world

13 Explain why Hinduism was seen to be in need of reform in the 20th century.

The influence of Christianity on, for example, Ram Mohan Roy; his rejection of caste, polygamy, image worship, sati and child marriage.

Influence of western education with notions of democracy, individual rights and rational approaches to truth which challenged perceived superstitions and illogical beliefs and practices.

Reaction against Christian missionary work from Dayanda Sarawati and the need he saw to purge Hinduism of later additions such as image worship, pilgrimage and ritual bathing.

(30 marks) AO1

and

14 Assess how successful Gandhi was as a Hindu reformer.

Answers should show awareness of the reforms Gandhi introduced or championed and their lasting impact of Hinduism, e.g. championing of the status of the untouchables and the establishment of a model community that included them on an equal basis with other castes.

Reinterpretation of such scriptures as Bhagavad Gita to support non-violence and ideal of karma yogi.

Introduced new concept of satyagraha.

The special reservations in legislature, services and educational institutions are a direct results of Gandhi's influence but position of dalits within Indian society still falls short of his ideal.

(20 marks) AO2

Question 8 Hindu philosophy

15 Analyse the main themes of the Advaita Vedanta philosophy of Shankacharya.

Non-dualism

No distinction between Brahman and atman. They are the same reality.

Brahman is the sole reality, and all appearances of individuality and multiplicity in the phenomenal world are illusory. Shankara uses the aphorism "ta tvam asi", "thou are that" to demonstrate that pure consciousness is the basis of atman as it is with Brahman. All distinctions between subject and object are overcome.

Views the material world as essentially maya or illusion and only spiritual reality is true and real.

Aims to dispel all kinds of illusion and ignorance.

Propounds a higher and lower path to supreme knowledge. The higher way is a transformation of consciousness. The realisation that the inner self is the same nature as the all pervading and ultimate reality of Brahman.

Knowledge of the true self is the means to liberation. The lower path involves using images or intermediaries (deities).

The union of A / B is described as "sat chit ananda". (Being, knowledge, bliss)

(30 marks) AO1

and

(b) 'Hinduism is a fatalistic religion with no belief in free will.'

Evaluate this view.

In support of this view

Some teaching stresses complete predestination, e.g. that of the Ajivikas. If by fatalism we understand that Hindus must simply accept what comes to them in this life as something they have earned through their karma, the law of karma is inexorable, and every aspect of human destiny and condition in this current life has been determined by actions in a previous life.

There is little that any individual can do to change the condition of this life as they have already been determined.

In refutation of the view

The doctrine of karma can be viewed as giving the individual total responsibility for what ever happens to them in this life. They cannot blame anyone else for their own suffering. It is possible to create a better future life through right actions done in this incarnation – this is not a fatalistic attitude.

(20 marks) AO2

Section C Sikhism

Question 9 Sikh identity, marriage and family life

- 17 Explain the significance for Sikhs of being (i) keshdhari and (ii) amritdhari.

Keshdhari

One who is wearing the panj kakke, maintained uncut hair but has not taken amrit sanskar. This will involve far more than a description of the panj kakke. The significance of these, and the full commitment that is in never removing them. Guru Nanak stated that “A Sikh should die with their hair intact; the hair with which they were born.” Follow Sikh Rahit Maryada in daily lives.

Amritdhari

Taking amrit, implications of initiation ceremony, going through Amrit Sanskar – need to be already living the Sikh way of life; presence of granthi, panj pyares, use of amrit. Not guilty of four kurahits, e.g. misdeeds of eating meat, committing adultery, smoking, etc. Obligated to follow Rahit Maryada fully.

(30 marks) AO1

and

- 18 ‘To be a true Sikh one must be amritdhari.’

Evaluate this assertion.

In support

Amritdhari shows full commitment in every aspect of life. Therefore, others are not full Sikhs, only those who perform all ceremonies, etc. are fully committed and pure. Keshdhari, living according to Sikh values, most important thing.

Other views

Another view is that if you are born into a Sikh family you are a true Sikh and do not need to be either keshdhari or amritdhari. Sikhs not able in modern world to be amritdhari in daily life. How Sikhs behave is more important than traditions and rituals.

(20 marks) AO2

Question 10 Key concepts and beliefs

19 Explain the concepts of nam simran, maya and haumai.

Nam simran

Nam – essence and qualities of God, meditation on God’s name, daily prayers, kirtan, different levels of kirtan. Importance of keeping good company. Examples of teaching of Guru Nanak.

Maya

Delusion wrong attachment to worldly things; ‘five thieves’, examples of people who demonstrate lack of maya.

Haumai

Ego, I/me, greed, selfishness and pride. One of the main reasons why people do not achieve mukti.

Each of these needs to be explained and developed with reference to Sikh teaching and with examples.

(30 marks) AO1

and

20 Assess the accuracy of the statement that Sikhs who practise nam simran will conquer maya and haumai.

Maya and Haumai are conquered by nam simran – need to comment on ways in which this may happen.

But importance of other factors such as sewa, honest work. ‘Truth is high, but higher still is truthful living’ – Guru Nanak. Importance of sewa in daily life, etc.

(20 marks) AO2

Question 11 Sikh ethics and conduct

21 Examine the nature and content of the Rahit Maryada.

Background to its compilation

- rules for individual life
 - study of the scriptures
 - kirtan
 - reading of the Adi Granth
 - Diwan
 - living according to the Gurus’ teachings
 - birth, marriage, death
 - discipline,
- etc.

Some examples could be offered to illustrate some or all of these. Differing versions of the Rahit Maryada.

(30 marks) AO1

and

- 22 'The Rahit Maryada provides full guidance for Sikhs in the modern world.'**

Evaluate this claim.

In support

Rahit Maryada is a fairly recent publication, so relates only to modern world; covers all aspects of life, especially on Sikh values and the way a Sikh should live their life, e.g. may provide guidance on ritual and personal life, for example, ethical decision-making.

Other views

Does it meet the needs of Sikhs in the 21st century? Does it meet the needs of Sikhs in the technological age? Does it meet the needs of Sikhs who might be living in largely secular societies? Maybe difficult to apply to modern day ethical decision-making.

(20 marks) AO2

Question 12 Equality and sewa

- 23 Explain the teachings of the Gurus on caste and gender.**

Caste

Background of Hindu caste system.

Guru Nanak – no one excluded because of their birth

all welcome at the Kartarpur community

Guru Gobind Singh – demonstrations of equality at Vaisakhi in 1699

Panj Pyares members of different castes

allowing all to be members of the Khalsa

Gender

Gurus' stress on equality.

Community at Kartarpur.

(30 marks) AO1

and

- 24 Discuss how far the teachings of the Gurus on caste and gender are followed today.**

Existence of caste gurdwaras, though not all will restrict membership to those of that group. People can attend gurdwara of different caste.

Women may be involved in all roles in gurdwara, including reading Guru Granth Sahib and kirtan, but these roles more likely to be taken by men. Women involved in gurdwara committees and occasionally being president.

Candidates may draw distinctions between different groups.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 3H **RST3H**
WORLD RELIGIONS 2 CHRISTIANITY OR JUDAISM OR ISLAM

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST3H**.
- Choose **one Section** only.
Section A Christianity page 2
Section B Judaism page 3
Section C Islam page 4
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Section A Christianity

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1 Origins and development of Christian vocation and service

01 Examine the role of Christian churches today. *(30 marks)*

and

02 Assess how far it is true to say that Christianity still reflects the original views about vocation and service. *(20 marks)*

Question 2 Christology

03 Explain the different views of the person of Jesus found in Christian churches today. *(30 marks)*

and

04 'Jesus is the role model for living a Christian life.'

Assess the extent to which this claim is true for Christians today. *(20 marks)*

Question 3 Christian action

05 Give an account of the different types of mission in the Christian Church. *(30 marks)*

and

06 Consider how far it is true to say that Christian mission today is irrelevant.

(20 marks)

Question 4 Christian spirituality

07 Explain what Christians believe about the presence and work of the Holy Spirit.

(30 marks)

and

08 'Without the Holy Spirit there would be no modern Christian Church.'

Discuss how far you would agree with this claim.

(20 marks)

Section B Judaism

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 5 Origins and development of Zionism

09 Examine the central beliefs and claims of both religious and political Zionism. *(30 marks)*

and

10 Assess the view that, as Zionism is only supported by a minority of the Jewish community, it has little to offer Jews in the 21st century. *(20 marks)*

Question 6 Holocaust issues and theology

11 Explain the different Jewish theologies which have attempted to answer the problems arising from the Holocaust. *(30 marks)*

and

12 Discuss how successful these theologies are in providing answers to the problems arising from the Holocaust for Jews. *(20 marks)*

Question 7 Bar/bat mitzvah, marriage and divorce

13 Examine Jewish teaching on, and practice of, marriage and divorce. *(30 marks)*

and

14 ‘Jewish teaching about marriage and divorce provides no support for women.’
Evaluate this claim. *(20 marks)*

Question 8 The Hasidic traditions

15 Explain the principal developments in Hasidism from its origins in medieval Spain to the 21st century. *(30 marks)*

and

16 Assess how far it may be argued that Hasidism is not true Judaism. *(20 marks)*

Section C Islam

Answer **two** questions.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 9 The Shari'a and the Muslim way of life

17 Examine the nature of the Shari'a. *(30 marks)*

and

18 To what extent does the Shari'a have absolute authority for Muslims today?
(20 marks)

Question 10 Shi'a Islam

19 Give an account of the ways in which Shi'a is a distinctive form of Islam.
(30 marks)

and

20 How far is it true to say that, today, the division between Sunni and Shi'a Islam is more political than religious?
(20 marks)

Question 11 God and humanity

21 'God is both immanent and transcendent.'

Analyse the meaning and significance of this claim for Muslims. *(30 marks)*

and

22 'Human beings are without free will and have no responsibility for their actions.'

How far is this an accurate summary of Islamic teaching? *(20 marks)*

Question 12 Women and family life

23 Explain why there are different understandings of the role of women in Islam.
(30 marks)

and

24 'Equal but different.'

Discuss how adequately this sums up the relationship between males and females in Islam. *(20 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Christianity OR Judaism OR Islam RST3H

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

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Section A Christianity

Question 1 Origins and development of Christian vocation and service

01 Examine the role of Christian churches today.

Most churches have an idea of service to the community. Church of England has a parish system, which is still the idea that the state church serves the whole community within the parish. Churches are seen to be involved in service in wide areas of life, e.g. Parliament with House of Lords, SACREs with education, local events such as Arts Festivals. In cities, churches are often used for variety of other activities, e.g. drop-in centres. Some mission work, like the Alpha course, but this is generally limited. Might refer to Salvation Army as a good example of work in the community. Vocation is often seen in Catholic Church with priesthood and monastic life as examples.

(30 marks) AO1

and

02 Assess how far it is true to say that Christianity still reflects the original views about vocation and service.

Might argue that Christianity is often in a different position today by comparison with the early church. Early church was small specialist group where the church was the centre for whole of life; now churches are accepted by whole of society. In most cases the church serves beyond the church attendees. Less emphasis upon mission and vocation, perhaps because the church no longer has strong views on second coming?

(20 marks) AO2

Question 2 Christology

03 Explain the different views of the person of Jesus found in Christian churches today.

From the theocentric views, where strong emphasis upon Jesus as God in human form, to the more christocentric views, where there is stronger emphasis upon Jesus as human. Can link this with practice and teaching surrounding these two approaches: theocentric more devotional and reflective approach, more likely to have emphasis upon ceremony and see Jesus as a revelation of God. Christocentric more likely to be more evangelical, with stronger emphasis upon salvation, use Jesus more as a model for Christians to follow.

(30 marks) AO1

and

04 'Jesus is the role model for living a Christian life.'

Assess the extent to which this claim is true for Christians today.

Might follow on from part (a), suggesting that for the christocentric Jesus is very much role model, but not for the theocentric. Wider discussion about whether Jesus set out how to be a Christian or whether this was developed later by people like Paul and the early church. Christians seek to live according to Jesus' teaching or according to his life?

(20 marks) AO2

Question 3 Christian action

- 05 Give an account of the different types of mission in the Christian Church.**

Two broad styles of mission at home and abroad, both still there, but latter less than in 19th century, for example. Debate now about mission to other religious believers and hence conversion. Mission less aggressive, more waiting for response from people.

Overseas mission tends to be supporting local initiatives. Many countries not happy with idea of people seeking to ‘convert the heathen’.

Some mission work focused into city areas, supporting local churches for period of time in outreach programmes.

Salvation Army is a good example of different types of mission work. Might suggest chaplaincy in hospitals, universities is example of mission.

(30 marks) AO1

and

- 06 Consider how far it is true to say that Christian mission today is irrelevant.**

Might look at early ideas of mission in Christian Church, where seen as strong element of Christianity. Can argue less idea of second coming and thus less need. Also issue of relationship between Christianity and other religions. Might suggest that things like Alpha courses are a new defined mission approach, that is more responding to needs of people; equally new styles of worship. Can clearly suggest that mission as it was understood, as converting people, is no longer relevant since not an acceptable idea in 21st century where people are allowed choice.

(20 marks) AO2

Question 4 Christian spirituality

- 07 Explain what Christians believe about the presence and work of the Holy Spirit.**

Wide variety of approaches. Most charismatic see Holy Spirit as key to their activity and worship. Some argue for work of Holy Spirit to be the sanction for change in practice and beliefs. Generally view that Holy Spirit is there as the direct action of God in the world today. Many Christians have idea of people receiving the Holy Spirit, e.g. at baptism, marking idea of people then being influenced by power of God. Often idea that some people can allow themselves to be guided by Holy Spirit in the way they live their lives.

(30 marks) AO1

and

- 08 ‘Without the Holy Spirit there would be no modern Christian Church.’ Discuss how far you would agree with this claim.**

Discussion about the role of the Holy Spirit and whether it can be the active power of God, whether there are indications that Holy Spirit works either through people / the church or whether it acts independently. Some discussion about revelation and whether Holy Spirit is needed to sanction changes in belief and teaching.

(20 marks) AO2

Section B Judaism

Question 5 Origins and development of Zionism

- 09 Examine the central beliefs and claims of both religious and political Zionism.**

Focus upon the political Zionists and the religious Zionists. Political more to do with the land and the existence of Jewish people without persecution, followed by the protection of the people and the land to ensure Jews are safe and survive. Religious Zionism has a stronger focus upon the chosen people idea; still the idea of land as a part of the covenant, but also idea of restoration being will of God, as shown in earlier periods of exile or persecution. Stronger link to the Temple in Jerusalem.

(30 marks) AO1

and

- 10 Assess the view that, as Zionism is only supported by a minority of the Jewish community, it has little to offer Jews in the 21st century.**

Might deal with the different approaches between Orthodox and Reform styles of Judaism. Still strong support for both styles of Zionism in many Orthodox communities, whereas Reform tend to avoid most aspects of Zionism. Might debate minority aspect, in that can argue for majority support in Israel, less from Reform in America. Might look at the fact that many select aspects of Zionism, e.g. chosen people idea and thus only support selected aspects.

(20 marks) AO2

Question 6 Holocaust issues and theology

- 11 Explain the different Jewish theologies which have attempted to answer the problems arising from the Holocaust.**

Will need to link theologies to problems, e.g. problem of God not intervening has led to explanations either changing ideas about God (e.g. Rubenstein), or suggesting that God's purpose cannot be understood by humans. Others look at redefining the problem, ideas that holocaust was punishment, thus is part of God's purpose.

(30 marks) AO1

and

- 12 Discuss how successful these theologies are in providing answers to the problems arising from the Holocaust for Jews.**

Will need to refer to the theologies explained in part (a) and then link to the problems. Discussion is about whether it is acceptable to redefine the nature of God or whether it is possible to redefine the problems which are seen to have arisen from the Holocaust. In both cases there needs to be an assessment of the attempts which have been made by Jewish theologians like Maybaum and Fackenheim.

(20 marks) AO2

Question 7 Bar/bat mitzvah, marriage and divorce

- 13 Examine Jewish teaching on, and practice of, marriage and divorce.**

Teaching

Found in Jewish scriptures, from Genesis with Adam and Eve, through to later ideas developed in the Talmud leading to monogamy. Also Jewish teaching about divorce developed in Mosaic law and then exemplified through Talmudic approaches.

Practices

Needs to give brief outline of marriage ceremony showing two parts and the combination of God's blessing and legal style of contract. Divorce needs to refer to the role of the Beth Din and the Jewish legal requirements.

(30 marks) AO1

and

- 14 'Jewish teaching about marriage and divorce provides no support for women.'**

Evaluate this claim.

Debate about the marriage contract and whether it does provide equal opportunity for both partners. Might look into the role of both in the family to show link with the marriage idea.

Issue of divorce and its being separate from civil divorce, especially issue of women's rights with the difficulties over men granting divorce permission, agunot.

(20 marks) AO2

Question 8 The Hasidic traditions

- 15 Explain the principal developments in Hasidism from its origins in medieval Spain to the 21st century.**

Show early Hasidic ideas arising from the Kabbalah, then movement into Europe and 17th century developments in Eastern Europe with Baal Shem Tov, through to developments in 20th century with strong Hasidic communities especially in America and growth of movements like Lubavitch.

(30 marks) AO1

- 16 Assess how far it may be argued that Hasidism is not true Judaism.**

Discussion about Orthodox view of Hasidic movement and how they do / do not see that it is closely related to Mosaic tradition, to the scriptures and the Talmud. Points at issue are the appeal to the people and the view that there are people who can have a special link to God. Also might consider the whole spiritual element in Hasidism and how this can / cannot relate to Orthodox views. Might also want to consider the Reform movement's approach to this, generally not supporting the movement at all.

(20 marks) AO2

Section C Islam

Question 9 The Shari'a and the Muslim way of life

17 Examine the nature of the Shari'a.

A very open question which allows, for its nature as its composition but also for its role and importance for Muslims. Discussion of the divine / human nature of the Shari'a; an account of its content including basis in Qur'an, Hadith, Sunnah and Law Schools. It should include classification of actions, including prohibited, obligatory, etc. Scope and applicability to family life and jurisprudence.

(30 marks) AO1

and

18 To what extent does the Shari'a have absolute authority for Muslims today?

In support

It is absolute because Shari'a is God's way and because it is based on the Qur'an. Fiqh (human understanding of Shari'a). Variety of Muslim perspectives, e.g. 'progressive Islam', modernist, Wahhabi, etc.

Other views

Depends on which country Muslims live in. Now outdated and now not relevant for some.

(20 marks) AO2

Question 10 Shi'a Islam

19 Give an account of the ways in which Shi'a is a distinctive form of Islam.

Most answers will simply give distinctive features of Shi'i Islam, acceptance of Ali as the first Kaliph of Islam.

Imamate

Ashura

Development of branches of Shi'a, e.g. Ishmali

Veneration of Imams; infallible spiritual leader; hidden Imam

Pilgrimage.

Some may explicitly contrast with Sunni Islam. Distinctive interpretation and practice of the Five Pillars. Particular interpretation of the Jihad.

(30 marks) AO1

and

20 How far is it true to say that, today, the division between Sunni and Shi'a is more political than religious?

It is political because differences have become cultural dependant on which country Islam is practiced in, especially Iran. Role of Imam.

Other views

Muhammad Prophet and bringer of Qur'an this is NOT the role of the Imam; ideas such as Imam's authority from God and to die without knowing Imam of your age is to die a non Muslim suggest Imam more important. Basically theological and doctrinal differences are stronger. Charismatic nature of Ali is more religious than political. Informed discussion to draw clearly on Shi'a sources.

(20 marks) AO2

Question 11 God and humanity

21 'God is both immanent and transcendent.'

Analyse the meaning and significance of this claim for Muslims.

Possible approach: immanent 'nearer to you than your jugular vein' interpreted by some to mean that God's knowledge is 'with you' at all times or to refer to God's presence within person (especially Sufis) and within creation. Transcendent – God beyond understanding and creation, can imply irrelevance of human actions and existence to God since God cannot be affected by them. Both emphasise omnipresence, greatness and compassion.

(30 marks) AO1

and

22 'Human beings are without free will and have no responsibility for their actions.'

How far is this an accurate summary of Islamic teaching?

Answer should explain various Muslim views including the Asharite doctrine of Acquisition, e.g. predestination is a logical consequence of God's transcendence and found in a variety of Muslim writings.

Other schools of thought reject this view as it is a challenge to God's justice. Other views are that human freedom and responsibility are absolute (e.g. Mutazili view) also rejected. Asharite position also limits 'free will' but argues for responsibility.

(20 marks) AO2

Question 12 Women and family life

- 23 Explain why there are different understandings of the role of women in Islam.**

Answer may be based on classical Shari'a law and / or current Muslim thinking. Idea of extended family – all related by blood and marriage – and then whole Umma = brotherhood / sisterhood. Possible approach: family as unit of Umma, society as simply a collection of families. Family as, e.g. educator, protector of morals, refuge, source of welfare. All answers to be supported by evidence / source material / example. Role of women based in cultural context and may vary according to where found, e.g. Saudi Arabia compared with Turkey.

(30 marks) AO1

and

- 24 'Equal but different.'**

Discuss how adequately this sums up the relationship between males and females in Islam.

In support

Different examples can be cited to support or contradict claim, e.g. from Qur'an translations / interpretation, to classical Shari'a to range of current practices. Argument will therefore vary according to context chosen for answer. Gender differences are God-given and should be reflected in appropriate roles – equality as Muslims is based on judgement of both sexes according to Shari'a and complementary but equally important roles.

Other views

Easier for men to get a divorce than women which shows inequality as well as difference. In Shari'a Law Courts women need witnesses to verify statements. Women do not have equal access to the Mosque or have a public role in Mosque events.

(20 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 4A **RST4A**
LIFE, DEATH AND BEYOND
OR PERCEPTIONS OF ULTIMATE REALITY
OR RELIGIOUS EXPERIENCE
OR RELIGIOUS EXPERIENCE

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST4A**.
- Choose **one Section** only.
Section A Life, Death and Beyond page 2
Section B Perceptions of Ultimate Reality page 3
Section C Religious Experience page 4
- Answer **one** question.

Information

- The maximum mark for this paper is 75.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Section A Life, Death And Beyond

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1

01 Examine religious and secular perspectives on the nature and value of human life. *(45 marks)*

and

02 Assess how far it may be argued that religious perspectives on the nature and value of human life are outdated and outmoded, whereas the secular is a true reflection of the views of the 21st century. *(30 marks)*

Question 2

03 Examine both religious and non-religious beliefs about death and beyond. *(45 marks)*

and

04 'Any idea about life after death is wishful thinking.'

Evaluate this claim. *(30 marks)*

Section B Perceptions Of Ultimate Reality

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 3

05 Examine religious ideas about the relationship between God / Ultimate Reality and the physical world. *(45 marks)*

and

06 Assess the view that the relationship between humanity and God / Ultimate Reality as depicted in religion is best described as a relationship between a slave and a master. *(30 marks)*

Question 4

07 Examine the nature of experiences of God / Ultimate Reality. *(45 marks)*

and

08 'Talking about God / Ultimate Reality is meaningful only in a religious context. There is no value in talking about God / Ultimate Reality to outsiders.'

Evaluate this claim. *(30 marks)*

SECTION C RELIGIOUS EXPERIENCE

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 5

09 Examine how religious experiences can be a source for religious practices and good religious behaviour. *(45 marks)*

and

10 Assess how far it is true to say that the subjective nature of religious experiences means that it is only individuals who are influenced by religious experience. *(30 marks)*

Question 6

11 Examine what religions and scholars mean by revelation and conversion as types of religious experience. *(45 marks)*

and

12 Consider how far religious definitions of God / Ultimate Reality allow for any idea of revelation. *(30 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Life, Death and Beyond OR
Perceptions of Ultimate Reality OR
Religious Experience
RST4A

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

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Section A Life, Death and Beyond

Question 1

- 01 Examine religious and secular perspectives on the nature and value of human life.**

In both religious and secular there needs to be reference to both nature and value. By nature, expect ideas about the make-up of mankind, good or evil, having free will or not. By value expect ideas about human life being special having prohibition on acts like murder. Religious needs reference to teaching / scripture to support views, e.g. idea of man having value as created by God found in Jewish and Christian scriptures, such as Genesis. Secular may need to refer to examples rather than particular people. Might use humanism as basis for presentation of views.

(45 marks) AO1

and

- 02 Assess how far it may be argued that religious perspectives on the nature and value of human life are outdated and outmoded, whereas the secular is a true reflection of the views of the 21st century.**

Discussion needs to consider the value of the ideas expressed in part (a) for people today. Many approaches are possible. Candidates might suggest the simple view that religion has less to say today, but can go on to show that many ideas from the secular world are derived from religious points. Can look at latest ideas about scientific view of humankind, issues about influence of genes, etc. Likely to conclude that there is still value in the religious and show that religious has changed as new discoveries have been made.

(30 marks) AO2

Question 2

- 03 Examine both religious and non-religious beliefs about death and beyond.**

Religious needs reference to particular religions. Many will probably exemplify from linear and cyclical ideas to demonstrate wide variety of ideas. Some may separate out death and then deal with the beyond, other simply deal with the beyond. Accept either approach. Practices are only relevant if used to illustrate belief. Non-religious should provide some variety, ranging from the concept of an existence, illustrated by ideas like near-death experiences, to potential survival, illustrated by preserving bodies until later scientific developments.

(45 marks) AO1

and

04 'Any idea about life after death is wishful thinking.'

Evaluate this claim.

Might take approach from philosophy about what element of the human being can survive death, and what would it be like, and how could it be the same 'person'. Ideas that it is not logical to have material surviving its destruction. Might look at dualistic approaches. Can deal with religious faith and belief, and ideas about the purpose of the human being. Should tackle somewhere the fact that all religions have an idea of surviving death, and they are popular, and thus the concept cannot be rejected.

(30 marks) AO2

Section B Perceptions of Ultimate Reality

Question 3

- 05 Examine religious ideas about the relationship between God / Ultimate Reality and the physical world.**

Exploration of a range of ideas found within religion(s). Ideas of God / Ultimate Reality as origin; sustainer and continually active presence within universe as illustrated, for example, by versions of the cosmological and / or design arguments, process thinking and creationist beliefs. God / Ultimate reality as wholly transcendent (possibly with reference to deistic views) or immanent (possible reference to mystical views). Tensions between or within ideas may be explored.

(45 marks) AO1

and

- 06 Assess the view that the relationship between humanity and God / Ultimate Reality as depicted in religion is best described as a relationship between a slave and a master.**

Apparent justification for this may stem from the ideas of God's omnipotence and from concepts of predestination. 'Muslim', for example, has been defined as 'slave to none but God'. Secular attitudes to the idea of 'God' may also support this view. However, other ideas of that relationship stress human freedom and responsibility. The idea of 'slave' also belittles the relationship as described within religions, e.g. loving / compassionate; steward / vice-regent; it also ignores the purpose of life as 'soul' making.

(30 marks) AO2

Question 4

- 07 Examine the nature of experiences of God / Ultimate Reality.**

A wide-ranging answer is possible. Reference to direct experiences, such as visions, revelation, mysticism, conversion or prayer, or there can be an approach considering inferential experiences, as seeing God at work through events. This might also follow the propositional and non-propositional ideas of revelation. Nature should mean some consideration of what the different experiences are like, looking at either the process or the characteristics of the experiences. Examples should be used in explanation. Sceptical interpretations of such experiences, but this is not necessary.

(45 marks) AO1

and

- 08 'Talking about God / Ultimate Reality is meaningful only in a religious context. There is no value in talking about God / Ultimate Reality to outsiders.'**

Evaluate this claim.

This should be answered with reference to carefully selected examples. The problems of God-talk may be addressed, with particular attention paid to the intended audience (i.e. within the language game of the religion, rather than for outsiders with different frames of reference). The function or purpose of talking about God / Ultimate Reality in both a religious and non-religious context can be considered. There might be consideration of the idea of meaningfulness and this could be explored through the work of the Vienna Circle and issues about meaningful statements, verification and falsification.

(30 marks) AO2

Section C Religious Experience

Question 5

09 Examine how religious experiences can be a source for religious practices and good religious behaviour.

Candidates should explore, in detail, religious experience as a source for religious practices and for good religious behaviour. They should be able to provide examples of specific religious experiences and then relate these to either practice or behaviour. Expect good answers also to keep some focus upon source. For example, they might choose Moses and his revelatory experience on Mount Sinai. There should be a brief description of this which focuses upon why it was a revelatory experience – that is, the presence of God and what was revealed to Moses on this occasion. Then there should be a focus upon the Law or a narrowing to the Ten Commandments. There should be a demonstration of how some of the commandments are about behaviour, for example not committing adultery. Best responses will then explore this as a source for behaviour for Jews and Christians; there might be some reference to Jesus' unpacking of this commandment, to a wider consideration of adultery and a demonstration of how the commandment is a source for a wider set of teaching about behaviour as a religious person.

A similar approach should be adopted for religious practices, thus the process might begin with Bernadette Soubirous' vision at Lourdes which has then led to pilgrimage to the site and to people seeking cures from a visit or from the water.

(45 marks) AO1

and

10 Assess how far it is true to say that the subjective nature of religious experiences means that it is only individuals who are influenced by religious experience.

The assessment should focus upon the idea that religious experiences are subjective because, in the majority of cases, it is an individual who experiences the event and not groups of people. There can be some exemplification and some demonstration that there are a limited number of group experiences, e.g. in Christianity the three disciples with Jesus at the transfiguration.

It is likely that the greater part of the assessment will focus upon the statement that, since it is an individual who experiences it, it is only they who are influenced. There are very many examples which show that this is not the case. There is no requirement that candidates restrict their response to religious experiences which are focused upon in part (a). The answer should give examples where an individual had a religious experience which then caused many others to be affected, which could range from something like Muhammad's revelatory experiences to Paul's conversion experience. Expect plenty of exemplification to show how these were very much individual experiences but they have affected millions.

The balanced answer should also consider that there are occasions when something like a conversion experience may be limited to the individual and has little or no effect upon others.

(30 marks) AO2

Question 6**11 Examine what religions and scholars mean by revelation and conversion as types of religious experience.**

The examination should involve a consideration of what religions say, which can either be generic or specific. The likely focus will be, in the case of revelation, that it is some form of truth which has been received from God, either directly or indirectly. Conversion will probably focus around the idea of someone turning either from another religion or from none to a particular religion. There might be some consideration of specific religious ideas about conversion, for example Orthodox Judaism and its very strict approach towards conversion.

Expect some clear consideration of scholars dealing either with description or with the process of both revelation and conversion, like Rambo and Farhadian with the process of conversion or Swinburne with his different styles of revelation. The best responses should be able to outline what named individual scholars have to say about either revelation or conversion. Watch for generalisation about religious experience.

(45 marks) AO1

and

12 Consider how far religious definitions of God / Ultimate Reality allow for any idea of revelation.

As an introduction there should be a recognition of what religion says about God, which can be either generic or specific. Expect references to the general characteristics of God, such as omnipotent, omniscient, and in particular references to the transcendent nature of God. The focus of the discussion should be around the fact that religious ideas about God are such that it would seem that any contact between God and a human being is impossible and yet revelation is largely focused upon such an idea. The most able candidates might well concentrate upon how something which is transcendent, beyond time, etc. can actually interact with the world and then, even if this were possible, how something as great as God can have any direct contact with a mere human being. Expect candidates to refer to specific examples of revelation which help an assessment, for example Muhammad's approach through an intermediary; Buddhism denies that there can be such a thing as the traditional view of God and thus Buddha achieved a sense of the Ultimate Reality through his own means, whereas Judaism has a clear idea that very special people only, such as Moses, can get very near to God, although even here there are attempts to show that a full confrontation between man and God is not possible.

(30 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 4B **RST4B**
RELIGIOUS FUNDAMENTALISM
OR RELIGION AND CONTEMPORARY SOCIETY
OR RELIGION AND THE VISUAL ARTS

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST4B**.
- Choose **one Section** only.
Section A Religious Fundamentalism page 2
Section B Religion and Contemporary Society page 3
Section C Religion and the Visual Arts page 4
- Answer **one** question.

Information

- The maximum mark for this paper is 75.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Section A Religious Fundamentalism

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1

01 Examine the reasons for the growth of religious fundamentalism in the 20th century. *(45 marks)*

and

02 'Anyone who takes their religion seriously has got to be a fundamentalist.'

Evaluate this view with reference to the **two** fundamentalist movements you have studied. *(30 marks)*

Question 2

03 Examine the similarities and differences between the **two** religious fundamentalist movements you have studied. *(45 marks)*

and

04 Assess how far each of these movements has successfully challenged the religious tradition from which it emerged. *(30 marks)*

Section B Religion and Contemporary Society

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 3

05 Examine the difficulties faced by members of religions in participating in worship in the United Kingdom (UK) today. *(45 marks)*

and

06 'Anyone is free to worship in whatever way they choose in the UK today.'
Assess this claim. *(30 marks)*

Question 4

07 Explain what is meant by 'interfaith relations and dialogue'. *(45 marks)*

and

08 'Faiths are so distinctive that they can never truly enter into dialogue with each other.'
Evaluate this assertion. *(30 marks)*

Section C Religion and The Visual Arts

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 5

09 Explain the role and importance of the visual arts in religion. *(45 marks)*

and

10 'When the subject is a religious one, complete freedom of expression is impossible.'

To what extent is this true? *(30 marks)*

Question 6

11 Examine the differing ways religious art treats the subject of divine beings. *(45 marks)*

and

12 'Religious art misleads as much as it informs.'

To what extent would you agree with this view? *(30 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

*Religious Fundamentalism OR
Religion and Contemporary Society OR
Religion and the Visual Arts
RST4B*

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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 this 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.

Section A Religious Fundamentalism

Question 1

01 Examine the reasons for the growth of religious fundamentalism in the 20th century.

Reasons include:

- reaction against growth of scientific rationalism, reductionist sociological and psychological explanations of religion; threat these pose to belief in God, accuracy of the scriptures, meaningfulness of religion, value of prayer and religious practices, effectiveness of faith healing, etc.
- reaction against spread of liberal modernist religious views (particularly in Christianity and Judaism), which threaten the authority and trustworthiness of the scriptures, value of traditional religious practices, and traditional morality, especially sexual morality;
- reaction against growth of secularism: declining attendances at places of worship; Sabbath-breaking; lack of respect for religion in general population; blasphemy; attacks on religion in entertainment, media, public life, etc.
- social and economic factors: fundamentalism tends to thrive among the poor and under-educated, but can also thrive among the wealthy when linked with a theology of success
- political factors when linked to need for self-identity, e.g. in Islam in face of western attempts to impose western values / government; Zionism in Israel.

Should consider a range for higher grades.

(45 marks) AO1

and

02 'Anyone who takes their religion seriously has got to be a fundamentalist.'

Evaluate this view with reference to the two fundamentalist movements you have studied.

There should be some discussion about what is meant by 'fundamentalist' within the chosen movements. Discussion about reasons for supporting the statement would focus around:

religion demands total commitment; no room for compromises where God is concerned; limits of scientific knowledge; scriptures are inspired and therefore contain divine wisdom; consequences of loss of faith disastrous to society as evidenced by scale of crime, breakdown of marriage, sexual promiscuity, and disastrous for individuals both in this world and the next, etc. Exemplify from the chosen movements. Arguments against the statement would focus around discussion of points such as, fundamentalism is an escape from serious thought. Religion / theology has to adjust to take account of new knowledge. Scriptures may contain wisdom for the age in which they were written but have to be read selectively and critically today. New / ongoing revelation is possible. Some of what has passed for religion was only cultural tradition. Serious religion has new concerns not adequately addressed by fundamentalism: such as peace-making, relief of poverty, social reform, interfaith dialogue, etc.

(30 marks) AO2

Question 2**03 Examine the similarities and differences between the two religious fundamentalist movements you have studied.**

The chosen movements can be from different religions or within one. The response must focus upon the similarities and the differences. Consideration of both similarities and differences will probably be drawn from areas such as: history and development of the movements, beliefs of the movements and how these relate to more central beliefs within the religion as a whole, practices of the movements and how these sit within the whole religion and how distinct they might be, values which are specific to the movement or which are emphasised by the movement, attitudes towards social moral and political issues which may be particular to the movement within the religion as a whole.

(30 marks) AO1

and

04 Assess how far each of these movements has successfully challenged the religious tradition from which it emerged.

Will depend on the movements chosen. Look for balanced coverage of both movements, how they have challenged and how successfully. Challenges may include direct attempts to criticise or undermine existing leadership, take over leadership, issue statements, etc., or indirect challenges arising from main movement's response to criticism, fundamentalist vision, regeneration. Where the movement stays within the tradition it is usually more influential and effective than when it secedes. Look for evidence of ability to discern different views and perspectives, including, e.g. those of the fundamentalist movement, of the mainstream tradition and of people with a foot in both camps.

(20 marks) AO2

Section B Religion and Contemporary Society

Question 3

- 05 Examine the difficulties faced by members of religions in participating in worship in the United Kingdom (UK) today.**

These may be practical or more subtle. Practical might include proximity to a place of worship, as those belonging to a minority religion may only be able to attend for special occasions; patterns of the working week – time for worship; lack of suitable places for prayer (e.g. Muslim – where even if a room is provided, it may not be suitably clean, etc.). For Christians, Sunday no longer separate – shops open, need to work, etc. Prejudice – lack of understanding by workmates, etc. either of prayer / worship or of the concept of duty. Judaism having different day for worship and whole idea of Shabbat as a time of rest and distinction from the ordinary days.

(45 marks) AO1

and

- 06 ‘Anyone is free to worship in whatever way they choose in the UK today.’**

Assess this claim.

Freedom upheld by most – to an extent. Credit may be given for some historical awareness here. Clearly not free if worship activities in conflict with, for example, safety of others. Freedom applying to the major religions more than to some minority groups. May also need to consider larger groups within a religion as opposed to minorities within the same religion.

Answer would also need to assess whether the difficulties listed in part (a) limit freedom to the extent that people are really not free.

There should also be some consideration of what freedom means under English Law and then society and what its mores might accept. There might be some discussion about what individual religions regard as or is not permissible within their traditions for ‘free worship’.

(30 marks) AO2

Question 4

- 07 Explain what is meant by ‘interfaith relations and dialogue’.**

This is a broad question which will include underlying ideas and structures. Some awareness of differing approaches of religions to each other – inclusivist and exclusivist approaches, and the bases on which dialogue takes place. Some explicit exemplification from the approaches of organisations such as World Congress of Faiths (WCF), as well as local activities. Issues-based approaches (e.g. environment,) as well as more central theological questions involved.

(30 marks) AO1

and

08 'Faiths are so distinctive that they can never truly enter into dialogue with each other.'

Evaluate this assertion.

In discussing issues around the idea of faiths are distinctive there should be examples of ideas which mark them off from each other in central ways. Often, where the culture is the same, the religious positions become even more polarised; how far the theologies are accepting of others; exclusivist views which might well be linked to teaching and to the scriptures. There might be some discussion about religious which have strong missionary drives especially where these are linked to conversion.

There can be some consideration of how the statement may not be true by discussing issues such as, historical origins of religions, and ways in which some grew out of others, may look at what they have in common, e.g. the monotheistic. The need for religions to work together as they are under attack from the secular societies. The fact that many have the same social conscience and what they wish to see in society.

(20 marks) AO2

Section C Religion and the Visual Arts

Question 5

09 Explain the role and importance of the visual arts in religion.

With regard to role there should be focus upon what the visual arts do and the way they are able to fulfil some needs which could not be done in other ways, for example the stained glass window in Christianity was used to provide pictures of stories, etc. from scripture at a time when many people could not read. Candidates should be able to refer to examples in the context of their chosen religion(s).

When looking at importance there should be consideration of how the visual arts are able to express things which might be difficult to express in other ways; the glory of God might be well expressed through the visual arts. There might be references to elements of a religion such as worship, festivals and then to expressions of aspects such as theology and teaching.

(45 marks) AO1

and

10 'When the subject is a religious one, complete freedom of expression is impossible.'

To what extent is this true?

There should be discussion about what a religion would or would not allow in terms of 'freedom of expression'. Reasons offered for limitations on freedom of expression should be presented, explained and evaluated, e.g. with reference to incitement to racial hatred. The importance and value of freedom of expression especially in the perceived cost to community relations in some cases, should be discussed. There must be specific examples to support the assertions made. There might also be some consideration of restrictions which the law of the land might place upon religious expressions.

(30 marks) AO2

Question 6

11 Examine the differing ways religious art treats the subject of divine beings.

The differing ways may be between or within traditions. There may be reference to the differing artistic styles, emphases, audience or symbolism employed. The intentions of the artist or the response of the audience may also be commented on. There will need to be consideration of the different approaches religions take to the treatment of a divine being, for example the different approaches seen between Christianity, Islam and Judaism.

(45 marks) AO1

and

12 'Religious art misleads as much as it informs.'

To what extent would you agree with this view?

This may follow on from discussion in part (a) but could range more widely. The image of the divine promoted by the picture, its positive and negative contribution towards forming a concept of God / divine being. How the image (e.g. of hell / demon) may affect perceptions of present situations and living people (e.g. the association of deformity / ugliness with sin and hell). Might be some discussion about the way complex religious ideas and teachings can be expressed visually.

(30 marks) AO2



General Certificate of Education
Advanced Level Examination

RELIGIOUS STUDIES UNIT 4C **RST4C**
RELIGIOUS AUTHORITY
OR WAYS OF MORAL DECISION-MAKING
OR WAYS OF READING AND UNDERSTANDING SCRIPTURE

Specimen paper for examinations in June 2010 onwards
This question paper uses the [new numbering system](#) and [new AQA answer book](#)

For this paper you must have:

- an AQA 12 page answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is **RST4C**.
- Choose **one Section** only.
 - Section A Religious Authority page 2
 - Section B Ways of Moral Decision-Making page 3
 - Section C Ways of Reading and Understanding Scripture page 4
- Answer **one** question.

Information

- The maximum mark for this paper is 75.
- The marks for questions are shown in brackets.
- In each question, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Section A Religious Authority

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 1

01 Examine challenges to religious authority. *(45 marks)*

and

02 'Religious authority can never be defeated since it simply adapts to absorb any criticism.'

Evaluate this assertion. *(30 marks)*

Question 2

03 Examine sources of religious authority. *(45 marks)*

and

04 Assess how far religious authority is nothing more than human invention. *(30 marks)*

Section B Ways of Moral Decision-Making

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 3

05 Explain how an ethicist would deal with issues arising from **either** medical research and development **or** business practice and economics. *(45 marks)*
and

06 ‘In the end, decisions which involve the real world rarely consider ethical points of view since these are impractical.’

Evaluate this view. *(30 marks)*

Question 4

07 Examine the central ethical issues which arise from **either** medical research and development **or** business practice and economics. *(45 marks)*
and

08 Assess the strengths and weaknesses of different ethical systems when they are applied to **one** major issue arising from your chosen topic. *(30 marks)*

SECTION C WAYS OF READING AND UNDERSTANDING SCRIPTURE

Answer **one** question.

Each question has **two** parts. Answer **both** parts of each question chosen.

Question 5

09 Examine the status and use of scripture in **one** religion. *(45 marks)*

and

10 Assess the view that as a particular religion changes and develops, so its scriptures become increasingly less significant. *(30 marks)*

Question 6

11 Examine the major types of scriptural scholarship in **one** religion. *(45 marks)*

and

12 ‘Scriptural scholarship has only confused people’s understanding of scripture, and thus has made no contribution to the understanding of scripture.’

Evaluate this claim. *(30 marks)*

END OF QUESTIONS

General Certificate of Education

Religious Studies

Religious Authority OR
Ways of Moral Decision-Making OR
Ways of Reading and Understanding Scripture
RST4C

Mark Scheme

Specimen mark scheme for examinations in June 2010 onwards
This mark scheme uses the [new numbering system](#)

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Section A Religious Authority

Question 1

01 Examine challenges to religious authority.

Expect responses which deal with challenges from within religion and challenges from outside. In the case of the latter, there will need to be reference to specific religion. In both cases there should be references to specific examples rather than just generalisations. Challenges from within will range from scriptural challenges, dealing with scholars' questioning of authenticity, etc., to issues about authority of a scripture. Examples of challenges to religious institutions might even include rethinking about God's authority, as can be seen in some of Judaism following the Holocaust. Secular challenges may include the political, where religion is making claims / demands, e.g. in a theocratic society like Iran.

(45 marks) AO1

and

02 'Religious authority can never be defeated since it simply adapts to absorb any criticism.'

Evaluate this assertion

Should use examples to show that this can happen. Might use something like church's response to Darwinism. Thus can claim that theological defeat is rare. Equally should be able to show that the authority of a religious institution is sometimes defeated. The diminished political power of the Pope could be an example. Might examine different types of authority and then demonstrate how when these are exercised the specific authority may be defeated, for example religious people are choosing to ignore the instruction of their religious institution. Some could take the line that religious authority is self-defeating since its authority is internal and circular, derived from scripture or from individuals who claim the authority of scripture.

(30 marks) AO2

Question 2

03 Examine sources of religious authority.

Needs to focus upon sources, meaning something which has intrinsic authority, in many cases God, sometimes religious figures like Muhammad, sometimes institutions like Christian churches directed by the Holy Spirit. Religious conscience and the idea that God can direct an individual through this. Should show in the examination that the chosen example really is a source by demonstrating how authority rests with the example. Some might look at the contrasting authority of scripture and religious experience.

(45 marks) AO1

and

04 Assess how far religious authority is nothing more than human invention.

Likely discussion will focus around activity of God. Does God act directly or only through the medium of a human being? How clear is it that the human being does have some special or direct authority from God rather than simply make a claim? There should be some examples to support the different viewpoints, e.g. revelation is directly from God, whereas a religious institution might be used as an example of something human. Might choose to develop a sociological / a psychological approach in assessing whether religious authority could be something beyond the human.

(30 marks) AO2

Section B Ways of Moral Decision-Making

Question 3

- 05 Explain how an ethicist would deal with issues arising from either medical research and development or business practice and economics.**

The key is that there has been an identification of an issue and then application of an ethical approach. Expect some specific types of ethical thinking to be used to demonstrate how ethics can be employed to provide guidance about the rights and wrongs of medical research or business and economics. Might well choose contrasting approaches, e.g. Virtue Ethics and Utilitarianism. Expect some references to different types of medical research, from experimentation upon animals or humans to development of potentially harmful materials which could threaten life. Or when dealing with the economics expect examples from issues like the benefit to the whole economy from some people being extremely wealthy. For business practice and economics, might discuss a range of issues, for example concerning profits and investment, exploitation, environmental impact, etc.

(45 marks) AO1

and

- 06 ‘In the end, decisions which involve the real world rarely consider ethical points of view since these are impractical.’**

Evaluate this view.

Discussion about the influence of ethical thinking in the area of medical research or economics and whether there may be short-term controls but ultimately issues like market forces and scientific discovery will still be the final arbiter. Discussion about whether there are certain principles which will not be crossed, e.g. experimentation upon humans, or cloning of humans. Might discuss the market forces. Are business decisions purely monetary or are there demands about improving the human lot, no matter what else may suffer?

(30 marks) AO2

Question 4

- 07 Examine the central ethical issues which arise from either medical research and development or business practice and economics.**

Medical Research

Discussion could include a wide range of topics: for example, general advances in bio-technology, genetics and reproductive medicine, stem-cell research, etc. What counts as “central” will depend on candidate definition, so responses could focus on embryo research, animal experimentation, speciesism, or whatever candidates justify as being central.

Business Practice and Economics

Huge range of potential issues: e.g. human resource management, sales and marketing, production, knowledge and skills, international business ethics. Selection needs to be justified.

(45 marks) AO1

and

- 08 Assess the strengths and weaknesses of different ethical systems when they are applied to one major issue arising from your chosen topic.**

Range of potential issues is again enormous, so strengths and weaknesses will relate, obviously, to the chosen topic, and to candidates’ perceptions of the different ethical systems that might deal with it.

E.g. Cloning

Expect some differentiation between the ethical issues of therapeutic and reproductive cloning. Different ethical systems could be Kantian, utilitarian, religious, etc. For example, a religious approach might be condemned for relying on the approval of a metaphysical creator or approved of for supplying broad guidelines about the value of human and animal life.

(30 marks) AO2

Section C Ways of Reading and Understanding Scripture

Question 5

09 Examine the status and use of scripture in one religion.

Expect some reference to what might be considered to be scripture which then leads to ideas about status, where there are different scriptures with different status. Consideration of whether the scripture is the Word of God for example. Might want to explore issues about translation, looking, for example, at the Christian tradition. With use, might want to follow whether the scripture is seen as the central authority for the religion or whether it is regarded as simply one amongst a number of other authorities. Expect some exemplifying of both status and use.

(45 marks) AO1

and

10 Assess the view that as a particular religion changes and develops, so its scriptures become increasingly less significant.

Discussion will probably focus around whether scripture retains its authority as a religion develops, for example do we see religion claiming that it is the word of God but as time progresses and people study the material and how it was collected does this lead to issues about authenticity. Expect detailed exemplifying, Christianity might demonstrate that this is the case whereas Judaism might well be an example where this is not the case.

(30 marks) AO2

Question 6

11 Examine the major types of scriptural scholarship in one religion.

How this is handled will depend on the religion chosen. Issues here might include: establishing the text; philology; methods of criticism (historical, literary, form, redaction, narrative, etc.); harmonisation of differences in scripture; diverse ways of interpretation (e.g. literal, mystical, devotional, etc.); issues of translation; music and intonation; liturgical uses of text.

(45 marks) AO1

and

12 ‘Scriptural scholarship has only confused people’s understanding of scripture, and thus has made no contribution to the understanding of scripture.’

Evaluate this claim.

Discussion about the value of scriptural scholarship. In the Christian tradition, for example, does knowing about issues like the form and literary aspects of the scripture help? Might depend upon what type of understanding is being considered, for faith or for historical reasons. Might want to consider whether there is a link between scholarship and belief. Probably will say that from an academic viewpoint clearly it has helped, but for the ordinary religious person it may not, and a little knowledge might be worse than none at all.

(30 marks) AO2

Assessment Objectives Grids – Unit 3

Question	Part	A01	A02
1	01	30	
	02		20
2	03	30	
	04		20
3	05	30	
	06		20
4	07	30	
	08		20
Total (for 2 questions)		60	40

N.B. In sectioned papers where there are more than four questions, the same weightings apply

Assessment Objectives Grids – Unit 4

Question	Part	A01	A02
1	01	45	
	02		30
2	03	45	
	04		30
Total		45	30

N.B. In sectioned papers where there are more than four questions, the same weightings apply