4.8 Class, Gender, Ethnicity and Age: Patterns of Religiosity: Test Pack

AQA 7192 · about 15 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions. For short answers one or two sentences are sufficient. For the final 12-mark question write in full sentences and include named studies where possible. Spend about 15 minutes in total.

1 Which one of the following best describes Max Weber's 'theodicy of disprivilege' as applied to social class and religiosity?

- ☐ A) Religion offers explanations that justify the position of wealthy groups
- ☐ B) Religion provides comfort and promise of rewards in the afterlife to disadvantaged groups
- ☐ C) Religion causes people to become wealthier through moral discipline
- ☐ D) Religion is only a private matter with no social effects

(Total for Question 1 is 1 mark)

2 Compare two explanations for why older people are more likely to attend religious services than younger people, using sociological ideas about cohort effects and life-cycle effects.

(Total for Question 2 is 4 marks)

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3 Identify and explain two ways class can influence patterns of religiosity in the UK today.

(Total for Question 3 is 4 marks)

4 Explain two ways Davie uses the idea of 'vicarious religion' or 'believing without belonging' to account for patterns of religiosity in modern societies.

(Total for Question 4 is 4 marks)

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Mark scheme · 4.8 Class, Gender, Ethnicity and Age: Patterns of Religiosity: Test Pack

Question 1

B (religion provides comfort and promise of rewards in the afterlife to disadvantaged groups) **B1**

Answer: B

Question 2

identifies cohort explanation, e.g. older people belong to more religious cohorts raised with higher religious practice **B1**

develops cohort explanation, e.g. Voas and Crockett argue that lower religiosity among younger cohorts reflects social change **B1**

identifies life-cycle explanation, e.g. people become more religious as they age due to life events like retirement or bereavement **B1**

develops life-cycle explanation, e.g. life-cycle events increase the salience of religion for older individuals **B1**

Answer: A cohort explanation says older people were socialised into more religious decades and keep those levels, as Voas and Crockett suggest; a life-cycle explanation says individuals become more religious as they age because of events like bereavement or retirement that make religion more relevant.

Question 3

identifies one correct way, e.g. working-class attraction to sects or high-commitment groups **B1**

explains why, e.g. Weber's theodicy of disprivilege suggests religion offers comfort and community to those facing economic hardship **B1**

identifies a second correct way, e.g. middle-class interest in New Age spirituality or market-style individual spirituality **B1**

explains why, e.g. Heelas and Bruce note middle-class consumers often prefer personal spiritual practices rather than formal church attendance **B1**

Answer: Working-class people may be attracted to sects or high-commitment groups that promise comfort and reward, as Weber's theodicy of disprivilege suggests; middle-class people are more likely to engage in New Age or consumer-style spirituality, as Heelas and Bruce note, because they can afford personalised spiritual services and value individual choice.

Question 4

identifies one way, e.g. vicarious religion describes a small number of active believers supporting a larger number who are spiritually dependent **B1**

development, e.g. this explains low attendance but persistent belief among the wider population **B1**

identifies a second way, e.g. 'believing without belonging' explains why people may hold private religious beliefs without formal church involvement **B1**

development, e.g. this helps explain middle-class private spirituality alongside low formal membership **B1**

Answer: Davie argues vicarious religion means a smaller active group practises religion on behalf of a larger population who remain spiritually connected, and believing without belonging means people can hold private beliefs without formal church membership, explaining low attendance but continued private religiosity.

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