



General Certificate of Education

## Religious Studies 1061

RSS05      The History of Christianity  
OR  
Religion, Art and the Media

## Mark Scheme

*2009 examination - June series*

**This mark scheme uses the [new numbering system](#) which is being introduced for examinations from June 2010**

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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## Examination Levels of Response

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

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
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	A superficial response to the question with some attempt at reasoning.	3-4	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	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

## **RSS05 The History of Christianity**

### **01 Examine features of Celtic monasticism.**

Monasticism was the primary model for the development of Christian communities in the Celtic Church. It replaces the Diocesan model of Roman Christianity. Celtic monasticism derived from the ideas of Eastern Fathers and adapted well to the needs of rural tribal communities. Variation in size from small places of retreat and solitude in remote areas to large communities. Monastic communities open; not closed as in Roman / Benedictine model; sense of mission; worship and serving community important features. Sexes mixed freely in some, e.g. mixed monasteries such as Whitby. Allowed both married and celibate monks. Not governed by any uniform rule such as Roman models (e.g. Benedictine), local rules under authority of local Abbot. Physical structure often reflected tribal communities. Small huts and small churches within circular enclosure. Monks had soul friends or 'anamchaide' (idea derived from druid counsellors). Key centres of learning and mission, and hospitality.

**(30 marks) AO1**

### **02 To what extent does Celtic Christianity have significance for Christians today?**

Some comment upon what **is** distinctive about Celtic Christianity is to be expected. Not a rigid structure, emphasis on loose communities meeting for prayer, may be relevant today. Value for base communities of today.

#### **Has relevance**

All encompassing, God in all and God as Lord of creation rather than Lord of history; significant in current climate of concern for the planet. Christ seen as liberator; could prove relevant to 'liberation theology' of today. Value of non-rigid structure, and adapting rather than imposing; coupled with sense of 'mission' useful and relevant to evangelism today. Celtic Christianity met people where they were, similar need today. Can inspire a sense of renewal and purpose. Environmental focus.

#### **Converse views**

should be considered too, e.g. too loose and open to too much variation in interpretation – can have negative effect. Too close to pagan interpretations; can be hijacked by non-Christian sympathies. Lack of structure undermines authority of certain denominations. Too nebulous to be of any real value.

**(15 marks) AO2**

**03 Examine the key issues of Calvin's religious teaching.**

Calvin's religious ideas expressed in 'The Institutes' - first published in 1536 and continually revised up to his death. Basic assumptions that underpin his religious thinking. Bible as God's one and only complete way of communication with mankind. The nature of God and man. Man insignificant and inherently evil.

Look for clear and specific reference to Calvin's ideas on predestination, which gave Calvin's thought distinctiveness. The role of Jesus, the role of the Church = invisible and visible church. The nature and importance of the sacraments, particularly Calvin's doctrine of the Eucharist.

**(30 marks) AO1**

**04 'Calvin's reforms were more concerned with society and politics than with theology.'**

**To what extent is this true?**

Look for discussion on the extent to which the theological ideas can be separated from socio-political – would Calvin have done so? For Calvin, religion underpinned the whole of society, hence 'Theocentric' view. Look for some discussion of the role of political authorities; early attitudes to authorities as God's instruments of government; derived from thinking about the doctrine of man. Was the Church subservient to civil power? Did Calvin appear to encourage ideas similar to Luther and Zwingli or qualify their views? Did Calvin's thinking promote resistance? Effects of Calvin's theological teachings about nature of man and God on social behaviour; rise of puritanical element in daily life. Effects of Calvin's teaching on economy – did he advocate a protestant work ethic or not? Were these specific and intentional reforms, or did they develop out of his theological teaching?

**(15 marks) AO2**

**05 Examine the issues that led to the Council of Trent.**

Desire for reform from within the Catholic Church leads to some pre-Council reforms. By 1534 Pope Paul III recognises need to formalise reforms due to position of Catholic Church in Europe. Rise of Protestantism becomes a major concern and external driving factor. Papacy concerned to preserve political and religious status of Catholic Church. 1536 Paul commissions reports on state of church and reform reported in 1538 'Concilium'. 1541 Regensburg Colloquy shows that compromise with Protestantism is futile, need for Council to declare position of church and to address reform now urgent. Council summoned in 1542, but does not meet until 1545.

**(30 marks) AO1**

**06 'The Council of Trent did little to reform the Catholic Church.'**

**Assess this claim.**

**Against**

Was successful in defining doctrine and establishing reform / formalising reforms that were taking place. Significance in providing for education of clergy, seminaries, etc. Establishes Episcopal authority and requires residency of bishops in their diocese; ends pluralism and absenteeism. Emphasises the pastoral role of Bishops over clergy. Diocesan synods established to channel discussion and further ideas for reform. Lasting effects on Catholic doctrine, Index, etc. could be discussed.

**But**

Limited effect in some areas, e.g. education of laity, ignores the Religious orders who were instrumental in mission and pushing for reform. Implications of the reforms established varied widely from region to region, e.g. only Philip II accepted reforms immediately and implemented them. Reforms and ideas of Council took too long to permeate to all levels of society and regions.

**(15 marks) AO2**

**07 Explain the organisation of the Methodist movement in the 18<sup>th</sup> century.**

Expect responses to mention that Methodism grew out of 18<sup>th</sup> century revival and initially functioned within the Church of England. Field preaching, local societies and classes. Separate Methodist meetings arranged into circuits but people were still expected to attend local parish church for worship. From 1784 the yearly conference, the 'Legal 100', took on John Wesley's leadership role; annual election of president; Connexional structure. Covenant membership. Candidates may in addition examine other areas, such as ways in which organisation provided welfare, education, social justice. Break from Church of England and fragmentation after death of John Wesley.

**(30 marks) AO1**

**08 'Methodism in the 18<sup>th</sup> century was solely a response to social needs.'**

**Assess this view.**

The Wesleys saw works and faith as equally necessary; underpins the development of Methodism.

**For**

Care for poor, widows and orphans, prisoners made Methodist local societies socially self-supporting. Local societies brought people of all classes and women and men together for mutual pastoral care so making break from the Church of England possible. Education of all classes and later temperance movement led to social respectability.

**Against**

Other influences on development of Methodism: other non-conformist movements; generic social and political change especially industrial revolution; developments in the Church of England. Methodist doctrine (Arminianism) equally important for development of Methodism especially free will; assurance of grace and Christian perfection which led to and upheld much of the social action.

**(15 marks)**

**AO2**

## **RSS05 Religion, Art and the Media**

**09 Examine the variety of material that can be termed 'religious art'.**

By very nature of what is recognised as 'religious art' the response will be wide. Reference should be made to a range of media, such as architecture, stained glass, devotional paintings, statues, dance, structure of liturgy / ritual (music), illuminated manuscripts. Non-representational geometric designs (e.g. in Islamic art / Celtic art). Modern forms of religious art, e.g. video art. Reference to clear examples of the media highlighted should be offered.

**(30 marks) AO1**

**10 'Religious art inspires rather than informs.'**

**Assess this view.**

Expect a range of arguments for and against this view, which may include:

**For**

Devotional dimension of religious art draws viewer to higher realm; creates sense of numinous / sacred – awe, wonder; expression of faith of artist / viewer; symbolism needing interpretation, so it gives more information to a believer who can read the symbolism.

Liturgical use – shrines, vessels, vestments.

Requires personal response of believer so inspires those who believe.

**Against**

Didactic / educational purpose.

Expresses authority and power of the religious institution.

Propaganda purposes.

Tells a story.

Marks events, times and seasons.

Significance of art and objects depends on knowledge of symbolism, etc. so it means less to people outside the religion.

**(15 marks) AO2**

**11 Examine the contribution of religious art to the worship in one religion you have studied.**

The response will vary depending on the religion chosen. Responses could make reference to use of art as an aid to devotion (icons, etc.). Delineating sacred space, or inspiring sense of the numinous / sacred. Making the invisible visible. Unity of worshippers, e.g. in liturgical dance, etc. Reference to the fact that ritual itself can be viewed as art. Conveys religious truths. Conversely reference could be made to the negative views about religious art and thus in some traditions it is not relevant.

**(30 marks) AO1**



**12 'Art distracts people from worship.'**

**Assess this claim.**

Answers may refer to religions in general or to specific religions.

**For**

Early Christianity valued art as revealing religious truths, but post-Reformation modern Church has greater emphasis on preaching the word rather revealing truths in art, thus art is seen as a distraction from worship. Focus of worship should be on the divine not the material. Art can be seen as a form of idolatry by some and therefore contra to real purpose of worship. Art can clutter the religious space and prove distracting from what is going on in worship. Art can clutter the mind and be distracting.

**But**

Art can inspire and inform, conveying truths in a better way than word alone.

Art and architecture can reveal or inspire awe and wonder and a sense of divine power, so art can be important in revealing deeper religious truths. A picture / art is often worth more than a thousand words.

Some religions have no tradition of "preaching" or conflate preaching and storytelling – Buddhism and Hinduism, for example, so art may be important to the whole concept of worship. Worship may use art as part of its structure on occasions or more regularly, liturgical dance, or as an aid to meditation.

**(15 marks) AO2**

**13 Examine the role of humour in religion today.**

Candidates should refer to specific examples of humour drawn from a variety of media and literature. Expect a range which may include the following:

- Role of humour within faith community, e.g. sermons, teaching, exploring themes, mystery plays, convey religious truths in memorable way.
- Humour is part of life and religion is concerned with all aspects of life.
- Humour as a mirror to show human weakness and poor habits.
- Humour as a counter to theological and intellectual elitism.
- Religious humour – self-deprecating and inter-denominational / inter-faith.
- Positive and negative humour.
- Humour can penetrate the illusion of the 'real' world to suggest a reality beyond.
- Formal religion can be seen to obscure the 'spirit' and humour to puncture that formality.
- Expression of joy in 'God's creation'.
- Brings people together.
- Positive and negative religious responses to humour.
- Religious or religion based humour can communicate with secular world, e.g. media, press, internet, cartoons.
- Effects of humour on well-being and goodwill.

**(30 marks) AO1**

**14 'Humour undermines religion.'**

**Assess this claim.**

**Agree**

Humour can belittle or trivialise religious beliefs and practices. It can contribute to and uphold racial, social and religious prejudice. It can reduce people of faith to stereotypes. Undermines respect for religious traditions, texts and values. May satirise and undermine ethical positions held by religious people. It may cause offence, violate religious laws or break taboo.

**But**

Humour can bring people together in something pleasurable. It can present religious truths and ethical and social values in an accessible way. It contributes to happiness. It can help people to see their own weaknesses and bad habits in matters of faith and ethics. It acts as a counter to theological and intellectual elitism.

**(15 marks) AO2**

**15 Examine the variety of material related to religion on the Internet.**

Ways people use the Internet and how each provides an approach to religion encompasses a variety of forms, e.g. allows Christians to communicate one-to-one, use mailing lists for religious causes and common interest groups.

Web-sites: provide great variety of religious information and resources; institutions and religious organisations use Internet to promote their ideas. Churches use bulletin boards, etc. Makes archive of services and sermons accessible.

Discussion forums: topic-specific or people-specific; individuals can post information for a whole community to read, e.g. mission partners.

Online worship / virtual worship (text based or graphical interface), e.g. St Pixels, Church of Second Life, (Christianity) – online worship for other religions, e.g. pujas, seders, etc.

**(30 marks) AO1**

**16 Evaluate the view that the Internet promotes religion.**

Evaluation may focus on **some** of the following:

**Promotes**

Large variety of material available in texts, comment, discussion, information, virtual environments. Easily accessible and few boundaries; inclusive. Makes inter-denominational and interfaith communication easy. Mainstream and minorities represented.

**But it can be seen as challenging religion**

Bias, prejudice and anti-religion all have an equal voice on the Internet. Not always clear whether a site, person or comment carries legitimate religious authority. Can be used to promote practices and views that are incompatible with faith, e.g. pornography, blasphemy.

Issues of access by poorer people, those not IT skilled, and people with poor literacy.

**(15 marks) AO2**