



ASSESSMENT and  
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## **General Certificate of Education**

# **Religious Studies 1061**

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

## **Mark Scheme**

*2009 examination - January series*

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	
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	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.
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

**RSS05: The History of Christianity**

- 1 (a) **Examine the contributions of St Patrick and St Aidan to the development of Celtic Christianity.**

**Patrick**

5<sup>th</sup> Century. Non native from nominal Christian family in Britain. Slavery in Ireland; escapes and prepares for ministry. Returns to Ireland 5<sup>th</sup> century but **not** first evangelist to Ireland; rudimentary Christianity already existed. Mission of Patrick establishes Christianity in a more structured way. Much historical fact lacking but clear Patrick built on Palladius' example. Imposed Diocesan model (model short lived as alien to Irish society), but Christianity takes root 30 years in Ireland adapting pagan festivals and rites to Christian ways. Successful.

**Aidan**

Of Irish descent; trained at Iona; by 634 had already established monasteries in Ireland. 634 to Northumbria, replaces hard-line Corman. Builds on earlier attempts to establish Christianity of Paulinus and Corman at Lindisfarne supported by Oswald. Effective conversion of Northumbria, establishes faith by example. Builds schools and founds further monasteries from which future Celtic leaders continue his work, e.g. Chad and Cedd. Schools and monasteries at Melrose, Ripon, Whitby, etc. Effect is that Christianity is re-established after earlier and weaker mission of Paulinus. Reaches over North East and beyond.

**(30 marks) AO1**

- (b) **'The spirituality of Celtic Christianity is of no importance to the Church in 21<sup>st</sup> century.'**

**Discuss how far this statement is true.**

**For**

Can be hijacked by 'New Age' even non-Christian ideas, or romanticism for a Golden Age. Celtic Saints often viewed as shadowy figures of little importance today. Dubious historical facts about them and their actions; teachings have little meaning today. Too much emphasis on sacral universe, nature, etc. reflects a culture remote from 21<sup>st</sup> century. Too loose and too fluid.

**Against**

Celtic spirituality is all encompassing, unlocks the vision of God. Emphasis on community and pilgrimage / outreach could be important today. Celtic spirituality **is** a source of renewal evident in Churches today, e.g. in prayers and creativity in worship. Sense of adapting ways to suit religious ends rather than follow set dogma. Questioning of rigid structures appealing to some Christian communities today. Fosters sense of native spirituality.

**(15 marks) AO2**

**2 (a) Examine the reasons why Martin Luther challenged the Catholic Church.**

Look for reference to key events and issues, e.g. Luther's own position and his search for salvation. Leads to understanding of justification by faith alone, attitude to good works as signs not means of salvation, leads to 1517 Ninety-Five theses attack on indulgences and Tetzel. Primacy of scripture, and the ideas that followed from this. Diet of Augsburg, attack on primacy of Pope. Content of 1520 Reformation Treatises attacks / challenges attitudes of the Catholic Church.

**(30 marks) AO1**

**(b) How successful were Martin Luther's reforms in making religion accessible to the people?**

Look for assessment of fact that up to 1521/2 Luther's ideas were predominantly for academic debate. After 1522 becomes accessible to people. Key is to what extent did **his** reforms make religion accessible. Reference to central teachings — justification by faith, priesthood of all believers expounded in writings and sermons. Bible in German and illustrated. Hymns, catechisms, and need for education. Changes in eucharist all contribute. But other factors beyond Luther's reforms were also important, e.g. printing press and political situation, nationalism, etc. Success: in Germany yes, but, beyond Germany questionable.

**(15 marks) AO2**

**3 (a) Examine the work of Ignatius Loyola and the Jesuits in the Catholic Reformation.**

Expect some background on Loyola. Soldier invalided out of army. During recuperation embarks upon spiritual quest similar to that of Luther's but results contrast sharply. Develops a method of discipline and conformity to God's will and authority. Production of the 'Spiritual Exercises' 1522. Establishes ethos of rigorous discipline. 1540 Society of Jesus founded with Papal approval. Structure of the order allowed flexibility to work as individuals but subject to firm discipline and authority. Contributions to Catholic reformation seen in discipline, education and mission. Establishing rigorous training colleges for priests thus addressing one of the key criticisms of the Catholic Church. Spiritual discipline revived the spirituality of the Catholic church. Often perceived as the sinister shock troops of the Catholic Reformation, but their effects were probably the spearhead of the Catholic reformation. They turned theories into reality. Successful in winning back lost ground from Protestants, and establishing new mission fields. Possible to construct argument that without the Jesuits, Catholic Reformation would have ground to a halt.

**(30 marks) AO1**

**(b) Assess how far the Catholic Reformation was merely a reaction to the Protestant Reformation.**

Candidates may offer some discussion on terminology of Counter or Catholic Reformation, and the difference between understanding.

**Against**

Popular misconception that it was a wholly a *reaction* to Protestant Reformation. Attempts at earlier reform **pre-date** Protestant Reformation. Conciliar movement 1414 Council of Constance committed to reform but bogged down. 5<sup>th</sup> Lateran Council 1512 last official attempt before Protestant Reformation. Paul III sees need to reform the church and papacy, and define Catholic doctrine, pushes reform forward to Council of Trent.

**For**

Needed to address the criticisms raised by Protestant views, and set house in order, needed to reclaim ground lost and to prevent further Protestant gains, needed to reassert Catholic doctrine and teachings once compromise with Protestants was unlikely, e.g. after Regensburg Colloquy 1541. But would reform have happened without the Protestant reformation, or as effectively?

Look for balanced assessment and some clear conclusion offered on basis of argument.

**(15 marks) AO2**

**4 (a) Examine the methods of John and Charles Wesley's preaching and teaching.****Method**

Open air preaching (contra anti-revivalism in Church of England). New ways of organising church based on covenant membership. Establishment of local societies with lay preachers. John Wesley visited societies yearly to encourage and admonish. John Wesley wrote cheap books and considerable number of sermons.

Charles Wesley wrote 6000 hymns that expressed doctrine, Christian assurance and social concern. Rejected Church of England's authority over ordination.

Although **not** required to do so by the question, candidates may also refer to the content of the Wesleys' teaching, those that do should be credited appropriately.

**(Content:** Prevenient grace, present personal salvation by faith, the witness of the Spirit, and sanctification. Social concern; Justification, Assurance, Christian Perfection.)

**(30 marks) AO1**

- (b) **'The success of Methodism was the result of John Wesley's brilliance as a preacher.'**

**Assess this view.**

Candidates will tackle this in a variety of ways, and the evaluation is the key. Points to consider are:

**For**

Tireless and charismatic preacher, adopted methods which engaged with people, preaches with conviction and message accessible. Travels all over country thus engages with many; meets a need not being met by established church.

**Against**

Other aspects more important, organisation, social welfare, structure of Methodism responds to a need, faith expressed through hymns of Charles Wesley caught popular imagination, structure of Methodism empowers the laity.

**(15 marks)**

**AO2**

**RSS05: Religion, Art and the Media****5 (a) Examine the purpose of religious art.**

Wide range of responses possible.

Look for key areas of: to teach / instruct religious ideas, e.g. stained glass, wall paintings. As an aid to devotion. Iconographic dimension. To inspire awe and wonder and sense of the Holy. To act as religious propaganda. As an offering to the divine, patronage etc. To express the faith of the artist (and / or the patron). Aesthetic quality to beautify and delineate religious space. Purposes should be supported by reference to examples.

**(30 marks) AO1**

**(b) 'Only a person with religious belief can fully understand the significance of religious art.'**

**To what extent is this claim true?**

A variety of approaches could be used to answer this question. At one level significance could refer to the understanding of symbolism or perception of spiritual truths depicted in religious art which can only be decoded or understood by someone who has belief. Some symbolism is very specific to religious belief and full understanding can only come from prior knowledge of that.

On the other hand what do we mean by significance? Art can be understood and appreciated for its aesthetic rather than didactic or intellectual purpose. Significance of the art is therefore a subjective appreciation rather than objective interpretation, and thus open to all. The art might actually inspire religious ideas just by the very nature of it, rather than acting as something that always needs to be decoded before it can be fully understood. There can be no particularly right or wrong way to understand some religious art. The significance of religious art derives from the purpose for which it is used.

Look for an attempt at a balanced evaluation leading to a clear conclusion.

**(15 marks) AO2**

**6 (a) Examine the distinctive features of religious art in one religion you have studied.**

The responses to this will depend on the religion selected.

Look for pictorial art in various media, architecture, sculpture.

Use of motifs, pictorial or non-pictorial, naturalistic or stylised.

Does art tell a story or depict ideas?

Use of texts in art, geometric design, form and colour. Typical materials for specific works of art.

Rituals associated with production or use of art, e.g. Icons.

**(30 marks) AO1**



**(b) 'Religious art must have a religious subject.'**

**Assess this view.**

**For**

Makes the meaning and purpose of art clear, especially true in devotional art. If purpose is to show / narrate religious truths then subject needs to be have a religious focus. Little point in conveying religious truths if art does not have a religious subject. If it has a specifically religious subject then the purpose of religious art is better understood by the observer.

**Against**

Some accepted forms of religious art are non-representational and therefore do not need specific recognisable religious subjects. All art can be interpreted in a religious way: art can be religiously ambiguous. In some religions depicting 'divine' is forbidden therefore the subject matter is specifically non religious. Modern forms of art, e.g. video art may not at first sight appear to have a specific religious content, but can convey religious truths.

**(15 marks) AO2**

**7 (a) Examine, with reference to two works of fiction, the presentation of religious themes in fiction.**

Answers depend on the fiction and indeed types of fiction used. Film should be legitimately regarded as fiction. Whatever type is examined expect issues / themes such as:

The meaning of life, death and suffering.

Ethical questions about right and wrong and good and evil.

Personal beliefs and social aspects of religion.

Religious aspects of personal behaviour and interpersonal relationships.

Philosophical questions about the existence and nature of God.

Biblical narratives. Themes of ecclesiology, or historical examination of ideas about established religion. Themes may be presented as part of the story or as themes within the story.

Author may use characters as part of his / her reflection on, discussion of or acting out of themes.

The narrative itself may be a presentation of a religious theme or themes, directly or for example as metaphor or allegory. Within the narrative, characters themselves may reflect, discuss or act out religious themes.

Religious content and context may be implicit or explicit.

**(30 marks) AO1**

**(b) 'Fiction makes a positive contribution to religion.'****Assess this claim.**

Answers may be wide ranging but expect to see evaluation of different viewpoints.

**Positive contribution**

reformulates themes in contemporary language and ideas, explores them in ways that many people can understand, present them in an attractive way. Deals with issues that are of importance.

**Alternatively**

oversimplifies complex religious issues; presents distorted view of religious themes reflecting author's ignorance or prejudice; removes ideas from their religious tradition and context.

All of which may obscure or cause misunderstanding and fail to make a positive contribution.

**(15 marks) AO2**

**8 (a) With reference to a range of TV programmes, examine the presentation of religious themes in popular broadcasting.**

Expect wide-ranging response as religious themes may be presented in a variety of ways.

Distinguish between religious programmes, programmes which are about religion, and programmes where religion is incidental. Televangelism – teaching and preaching with clear agenda addressing themes. Religious services – portrayal of and participation in worship with explicit and implicit themes.

Religious discussion and programmes about religious themes – present differing points of view on same or similar themes.

Religious themes in popular broadcasting, e.g. Simpsons, South Park such as portrayal of people of faith or religious themes often addressed through actions and words of characters.

**(30 marks) AO1**

**(b) Assess the view that popular television trivialises religion.**

Expect some definition of popular television; this can be wide ranging from popular comedy with religious themes to more mainstream but popular religious programmes, e.g. Songs of Praise, etc.

**For**

Popular TV, e.g. Simpsons or other comedy may misrepresent or belittle religious beliefs and practices or persons. Biased or prejudice representations popularised by TV can weaken trust in religious positions and institutions and undermine respect for religious traditions, texts and values. Some people and organisations presenting religion on TV may be opposed to religion so ridicule religion and stereotype people of faith.

**But**

There is a lot of good, fair and authoritative information about religion on TV which can be used by anyone to advance religious knowledge and belief, or to participate in religious engagement. A wide variety of easily available material allows people to make intelligent and informed choices. Religious organisations can use TV to promote views and teachings. TV can make serious theology accessible to more people. People with mobility or problems of access to places of worship can use TV to participate in worship (e.g. Songs of Praise, etc.) so it plays an important role rather than trivialises.

**(15 marks)**

**AO2**