



**General Certificate of Education
June 2010**

Religious Studies

RST3C

**The History of Christianity OR
Religion and Art**

A2 Unit 3C

Final

Mark Scheme

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) 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 evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. 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. A process of reasoning leads to an appropriate evaluation. 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. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

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

Question 1 Feminist theology

0

1

Examine the development of feminist theology in the 20th century.

Expect candidates to refer to and exemplify the stages through which feminist theology developed during 20th century.

Answers may make reference to ideas such as:

Historical development from rise of secular feminism women's suffrage. Early feminist theology begins from within feminism e.g. Mary Stanton 'The Women' Bible'. Development in 1960-70's of second wave with focus on women's equality, coincides with rise of Liberation theology. Movement towards a more distinctive feminist theology. 1980's third wave feminist theology becomes increasingly contextual giving rise to distinctive groups addressing key issues e.g. mujerist (Latin American), womanist, (Black female theology) and eco-feminist theologies. Key figures such as McFague, Rosemary Radford Ruether, Elisabeth Fiorenza may be used as examples in developing of ideas.

(30 marks)**AO1**

0

2

Assess the view that feminist theology has had a limited effect upon the Church.

Expect evaluation of both sides and a conclusion reached by process of reasoning.

Agree:

Limited effect in certain key areas, e.g. women's ordination, admission of women to episcopate. Has caused a sense of polarisation which is resisted and therefore effects of feminist theology are limited by this. Does not really touch the mainstream churchgoer as it is too isolated. Some developments of feminist theology are purely academic and therefore effects are limited. Attitudes towards feminism in general. Difficult to assess the real effects of 'feminist theology' or just general attitudes towards equality of sexes or secular feminism.

Disagree:

Has been successful in challenging use of androcentric language structures and in some cases the understanding of ministry. Some effect also on justice and environmental teaching. Woman Church has empowered women. Some effect on changes to liturgy and liturgical language.

(20 marks)**AO2**

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

0

3

Examine the factors which led to the Second Vatican Council. (Vatican II)

Answers may consider a range of relevant factors for example:

The legacy left by Vatican I. The problems of the 'Modernist crisis' (Pius X). The advances in society during 20th Century and the need for the Roman Catholic Church not to appear anachronistic. The need for '*Aggiornamento*' and the attitude of John XXIII '*The church can see out and the people in*' - reaction to authoritarian and centralised government. Better answers may provide some further reference to the progressive events of the pontificate of Pius XII, e.g. in Biblical Studies *Divino Afflante Spiritu* (1943) or the developing liturgical movement (*Mystici Corporis 1942 and / or Mediator Dei 1947*), but contrast with the reversal to old attitudes in *Humani Generis 1950*. Thus need for Catholic Church to meet needs of modern world on the death of Pius XII.

(30 marks)

AO1

0

4

To what extent did Vatican II merely develop changes that were already in progress?

Answers should consider a range of ideas and evaluate **some** of the ways in which Vatican II was seen to:

- a) develop changes and ideas that were already in progress and
- b) break new ground. e.g:

Develop changes and ideas already in progress: The Liturgy; Catholic action; biblical studies, and writings of De Lubac and Congar.

Break new ground:

The involvement and dialogue with other churches - ecumenism; the move towards collegiality; Liberation theology; Social teaching.

(20 marks)

AO2

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

0

5

Analyse the reasons for the rise of Christian fundamentalist groups in the United Kingdom.

A variety of reasons can be examined. Expect candidates to explain and exemplify rather than list.

Answers may make reference to such things as:

Reactions to the developments in science and biblical scholarship which are at variance with fundamentalist teaching thus grouping together of like minds. Reactions to moral laxity and need for uncompromising moral stance based on unerring biblical authority. The influence in UK of the growth of fundamentalism in other parts of the world. e.g. America. The ease with which fundamentalist ideas are now disseminated, modern media, broadcasting and Internet. The teachings on salvation and eschatology appealing. The way in which Christian fundamentalism projects a sense of certainty in key issues. Reaction against new liberalism of the 1960's.

(30 marks)

AO1

0

6

'Christian fundamentalism reflects the mood of the age.' Assess this statement.

Candidates should consider points that agree with the statement and alternative views. A conclusion based on evaluation of a range of ideas/views should be reached.

Agree:

It acts as a response to and is born out of the uncertainties of the 21st century providing a particular type of certainty. Responds to the perceived moral / laxity in society on key issues. Provides a sense of interdependence and belonging in an uncertain world. Eschatological teaching claims to explain social and political globalisation, war terrorism and natural disaster.

Disagree:

Is dissonant with the mood of the age as it holds fast to the inerrancy of the Bible; rejects some key scientific discoveries. Secularisation and liberalism in society are the antithesis of fundamentalism. Eschatological teaching suggests that certain issues are not important.

(20 marks)

AO2

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

0

7

Examine the distinctive theology and styles of worship of black-led churches in the United Kingdom.

Candidates should consider a range of factors in their answer. Both aspects (theology and styles of worship) should be examined for top levels to be awarded.

Answers may refer to:

Theology: Predominantly Pentecostal in outlook; emphasis on guidance of individual and Church by Holy Spirit. Centrality of scripture to theology but distinctive attitude to scripture, words of prophets and apostles applied directly to current situations. Some reference to stages of life expounded in the Church of God tradition conversion-sanctification –baptism with in Holy Spirit. Also may make reference to distinction between Church of God and Church of Jesus traditions showing variety in theological outlook.

Worship: Pentecostal in outlook leading to strong congregational participation and spontaneity in worship. Centrality of scripture especially use of Authorised Version - scripture shower and centrality of preaching the 'word'. Reference could also be made to: gospel songs and choruses; individual testimonies; prayer structured and spontaneous; speaking praying in tongues; references could also be made to 'Prophecy'; to the 'altar call'; laying on of hands & 'baptism in the Spirit.' Little use of communion and when it does take place is simply 'memorialist' not sacramental. Reference could be made to various rites of passage and distinctive features of these rites. e.g. funerals

(30 marks)

AO1

0

8

Assess the view that black-led churches in the United Kingdom are not part of mainstream Christianity.

Look for a clear evaluation of both sides, arriving at a reasoned conclusion based on evidence offered.

Agree:

Arose out of a distinctive need; leadership models are decidedly different from 'mainstream' churches. Worship is / was very distinctive as is theological and ethical stance and may be perceived as being at variance to mainstream Christian teaching. Desire to preserve identity and lifestyles made interaction with other churches difficult. Charges of exclusivity levelled against them

Disagree:

Still focus on key mainstream beliefs, is there still such a thing as 'mainstream' Christianity? There have been moves towards a more ecumenical understanding and since 1980s there has been more official recognition of them in areas such as religious broadcasting. Black Gospel choirs etc now recognised as mainstream by some. Partnership projects in Birmingham and London - Zebra project, (London). Black and White Christian partnership (Birmingham).

(20 marks)

AO2

Section B Religion and Art

Question 5 Iconography in the Orthodox Church

0

9

Examine the teachings of John of Damascus and the 7th Ecumenical Council about the use and nature of icons.

Candidates should consider the key points about the nature of icons expressed by both John of Damascus **and** the 7th Ecumenical Council.

Maximum Level 5 if only one considered.

Both sets of teachings are in response to the iconoclast position of 8th century.

John of Damascus:

Place of matter, the reality of the Incarnation. Importance of revelation through sight as well as sound. Veneration not worship of icons.

7th Ecumenical Council 787:

Builds on defence of icons formulated by John of Damascus defines icons as sacred objects with edifying effect. Reverses the decrees of Council of Heira 753. Decrees of 7th Council reiterated at Council of Constantinople 843 securing the 'Triumph of Orthodoxy'.

(30 marks) AO1

1

0

'Icons are not works of art, but windows into heaven.' Assess this view.

Candidates should consider and evaluate a range of ideas and arrive at a reasoned conclusion:

Agree: They possess sacred status, the form being the receptacle for the content. They do not aim to depict realism but have an anagogic function leading upwards to a higher realm. They are painted to a convention; therefore the artist does not have freedom of expression as in other works of art. Can never stand alone as a work of art because it refers to a spiritual dimension. It cannot be read without knowledge of Orthodox theology and spirituality.

Disagree: At one level they can clearly be seen as a particular style of art that can be simply be viewed as having religious subject matter. Some may view them as forms of idolatry and therefore can not reveal anything meaningful about deeper spiritual/theological truths.

(20 marks) AO2

Question 6 Protestant art of the Reformation.

1

1

Analyse the range of themes found in Protestant art of the Reformation.

Protestant themes were a rejection of the miraculous, the cult of saints and the devotional art of Virgin Mary. Protestant themes promote Biblical teachings, particularly the life of Christ. Themes of forgiveness and ideas of infant baptism, preaching the of word and the importance of the Eucharist. Used as propaganda, to reject the authority of and highlight the false teachings of Rome and the Pope (Cranach's engravings etc). Expect some clear reference to examples for the top levels.

(30 marks) AO1

1

2

'Protestant art of the Reformation has little significance for religion today.'
Assess this view.

In support of the view:

The content of the art depicted is clearly contextual to the time, the propaganda expressed in the art has more relevance and significance to the time in which it was produced. Response to the art of reformation was informed by what was occurring at the time and therefore significant to that time, that significance is lost now.

Against:

There is a timelessness of some of the issues and images expressed in the art and therefore just as relevant today. May still inspire and inform as it did then. Responses to the art may be different but equally significant. Significance can lie in the historical study of religion and therefore art of the Reformation allows insight into ideas current at the time thus significant.

(20 marks)

AO2

Question 7 Catholic art of the Counter Reformation.

1

3

Examine what the Council of Trent taught about the nature and purpose of religious art.

Reference should be made to what the Council of Trent actually said about religious art. Due reverence and veneration to be shown to images of God, Jesus, Mary and the Saints. Art as instruction to illiterate, and aid to devotion. As a vehicle for expressing visually the key doctrines of the Church, e.g. real presence in the Mass etc. Removal of superstition. Intercession of the saints, the importance of Marian devotion etc. Expect reference to clear examples.

(30 marks)

AO1

1

4

Assess the view that the primary purpose of the art of the Counter Reformation was devotional.

Agree:

Jesuits uphold the importance of art as an aid to Spiritual exercises, the subject matter encourages devotion to saints and Mary, the real presence etc.

Other purposes:

Used for instructional purposes, reasserts doctrines of the Church. Used as propaganda to show the power of the Church and the expression of Catholic doctrines in the light of Reformation ideas.

(20 marks)

AO2

Question 8 Pre-Raphaelite religious art.

1

5

With reference to either *The Shadow of Death* or *The Light of the World*, examine Holman Hunt's use of symbolism.

Expect some clear unpacking of key symbolism used in the chosen painting.

Shadow of death: Crucifixion suggested by shadow, tools of crucifixion symbolised by tools on the rack, position of plumb line over heart in the shadow. Mary's unseen horror, foretells her witness of the crucifixion. Trunk containing the symbolic gifts of the Magi. Star of David formed by upper window, window behind the figure forms a nimbus. The skein of wool symbolises the crown of thorns, the angle of the saw prefigures the lance etc.

Light of the World: Symbolic interpretation of the Biblical text 'Behold I stand at the door and knock'; Christ appears as resurrected deity, (wearing priestly robes - great high priest) wounds of crucifixion visible etc Christ dressed as King of heaven. Further symbolism in the light of the lantern, the closed door which is choked with weeds and is rusty, with no handle, represents the human soul. Symbolic use of light in background. Images of fall apple etc.

Reference could also be made to use of realism: Realism is Pre-Raphaelite response to the quality of religious art of time and previous generations. Desire to portray religious truths in very realistic way evidenced by visits to Holy Land, use of models etc. Expect reference to / unpacking of the term 'symbolic realism' in top level answers.

(30 marks)**AO1**

1

6

'Holman Hunt's religious paintings can only be fully appreciated if they are decoded.' Assess this view.

Support of view:

Clear they are full of symbolism and for the full meaning to be evident then it must be decoded. Knowledge of Christian faith is necessary to do this. Thus only those with knowledge of the symbolism can fully appreciate the message.

Against: Can be appreciated as a works of art in own right. Portray beauty and realism, knowing the code or decoding is not necessary for aesthetic appreciation, or appreciation of realism.

Some evaluation of Holman Hunt's own intentions for the painting and motivation for particular works.

(20 marks)**AO2**