



**General Certificate of Education
January 2011**

Religious Studies

RSS05

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

AS Unit E

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 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	

Section A *The History of Christianity*

Question 1

01 Examine the relationship between Celtic Christianity and paganism.

Candidates can explore both the positive and negative relationship. Unlike other forms of Christianity, Celtic church shows more syncretism with native pagan ideas and Christianising them. Worship of spirits and forces associated with natural forces common in paganism and these sites adopted and adapted by Celtic Christianity and associated with Christian saints (e.g. Druid oak grove Doire Calgach becomes associated with Columba and renamed Doire Cholm Cille). Pagan deities now displaced by Christian ideas/people. Pagan feast days assume Christian connotations (especially in Ireland) Lack of central administration allows Celtic Christianity to merge with druidic religion and develop around it. Sociological structure of Celtic society also facilitates this. Strong sense of the miraculous and supernatural with Celtic Christianity, art of clairvoyance and 'wonderworking' encouraged for religious purposes, evident in lives of many Celtic Saints. Celtic Christianity/Christian leaders tend towards etheric and supernatural rather than dogmatic approach. Visions predictions otherworldliness all adapted to Christian ends. Aware of the nearness of the 'otherworld' thin spaces etc.

(30 marks) AO1

**02 'Patrick was more important as a leader of the Celtic Church than as a saint.'
Assess this view.**

Agree

- Key part of Celtic culture
- Strong knowledge of, and influence on Ireland
- Establishment of Christianity in Ireland
- Establishes model of control
- Difficult to assess significance of a saint

Disagree

- Importance as a saint has continued through the generations, long after his death
- His powers of leadership were limited; Church owes much to those who came after him
- Idealised saint rather than effective leader

(15 marks) AO2

Question 2

03 Examine the main doctrinal emphases of Calvin's teaching.

Expect content of answers to cover the core ideas of Calvin's theology.

- Doctrine of God;
- Doctrine of 'predestination';
- Authority of scripture;
- The person and work of Jesus Christ; His theological reasoning on sacraments;
- The role of the Church.

Expect clear reference to 'Institutes' in top levels.

(30 marks) AO1

04 To what extent did Calvin's teaching have a lasting effect on the Church?

Positive/lasting effect: Regarded as one of the 'two giants' of Reformation' (Randell et al), provided impetus for the further spread of Protestant ideas especially after death of Luther. Influence had profound effect in development of French Protestantism; Northern Netherlands; Palatinate and Scotland. Later development of Scottish Presbyterianism and American Puritanism owe much to their development from Calvinism. Some milder effects of Calvin's influence evident in development of later English reformation. Sows the seeds for later non-conformity/dissenting churches that appeared in 'post reformation Europe' and in 'New world'.

But: European Calvinism often regarded as developing not as a result of Calvin's teachings per se but as a revolutionary religion in countries that experienced civil unrest and instability; some regard Calvinism as a 'revolutionary' religion. Overall effect may be wide but was numerically small minority. (e.g. around 10% in France and Netherlands). Development of Calvin's influence relied on later synthesis of his ideas by others e.g. Knox in Scotland.

(15 marks) AO2

Question 3

05 Examine the main teachings of the Council of Trent.

Council aims to achieve double edged effect in light of Protestant reformation, a) reform of abuses and b) thorough statement of Catholic doctrine, thus expect some examination of both areas for upper levels. However, teachings could be taken just as 'doctrine' so candidates may achieve Level 7 on this alone.

Doctrine

- Scripture and tradition equal validity as sources of truth;
- Church was sole interpreter of truth and Vulgate free of error;
- All seven sacraments upheld as being necessary for salvation (though note exceptions in application to every person)
- Repudiates justification by faith alone; upholds the value of 'good works'.
- Reaffirms doctrine of the Eucharist (Transubstantiation);
- Mass was truly a sacrifice, and liturgy must be said in Latin.
- Upheld the importance of the intercession of saints (particularly BVM), and that purgatory existed in reality (thus prayers for dead were important)
- Final session draws up index of forbidden books

Reform

- Traditional laws prohibiting absenteeism and pluralism were reaffirmed and renewed.
- Bishops were to be resident in their own diocese by divine command.
- Office of indulgence sellers was abolished.
- Each diocese was to provide a seminary for education of clergy.
- Diocesan synods to be held to provide forum for reform and discussion of doctrine.
- Clerical celibacy reaffirmed.
- The role of papacy left ambiguous and not clearly defined.

(30 marks) AO1

06 Assess how effective the Council of Trent was in reforming the Catholic Church.

Was effective: Built on ideas in for reform and regeneration that were already in existence; defined Catholic doctrine in sharper and more conclusive terms; initiated crucial reforms, notably in education. Helped Catholic Church to regain ground lost to Protestants (particularly in Southern Europe) and provides basis for Catholic renewal which developed throughout 17th century. Rise in quality of bishops and diocesan administration. New movements such as Jesuits provide clear examples of effectiveness in missions, catechisms and education. etc.

But: Effects varied from region to region and state to state. Took long time to permeate all levels of society and effectiveness was dependent on the will of subsequent Popes and other members of hierarchy. Some post council reforms harsh and detrimental reversing or stifling effectiveness of Tridentine decrees. For many in more remote areas the effects were not seen for decade and then only partially.

(15 marks) AO2

Question 4**07 Examine the main emphases of John Wesley's teaching.**

Expect reference to a range of key theological ideas. Reference could be made to: Arminianism: Atonement only possible by the work of Holy Spirit, but there must be a willingness to accept grace of God through Spirit; man could refuse such grace through freewill (contra to Calvinist ideas of pre-election). From this arises other key theological ideas that form Wesley's theological thinking: the fall of humankind, but Wesley concentrates on the possibility of renewal/recreation by 'prevenient grace' which allowed the beginning of a new creation; ('finish then thy new creation'); 'assurance' that affirmed the fact that grace was open to all and manifest in spiritual renewal, 'uniting us to Christ assuring us of adoption as sons'. Salvation was by faith. Scriptural holiness (sanctification) follows after faith. An exhaustive theological exegesis is not to be expected, but top answers should be able to make reference to and provide an examination of, the majority of ideas above.

(30 marks) AO1

08 '18th century Methodism was essentially a theological rather than a social gospel.' Assess this view.

For: 18th century Methodism part of the revivalist ideas of the time. The key emphases of the Wesleys' ideas were theological and essential to the development of the movement. Social action was a consequence of the theological ideas expressed and expounded in sermons and hymns etc. Wesleys regard faith and works as important and equally necessary, but faith (personal trust in Christ) was the bedrock of the movement.

Against: Methodist theology was focused on living faith not on believing articles of faith. Popular appeal because it spoke to the uneducated and gave them a purpose and voice; it created communities; addressed practical needs etc. Doubtful if uneducated could get to the theology behind the Wesley's hymns, but they provided a sense of social unity because they were singable.

(15 marks) AO2

Section B *Religion, Art and the Media*

Question 5

- 09** With reference to one religion you have studied, examine how religious art contributes to worship.

Responses will be dependent upon the religion chosen for exemplification. Responses could make use of references to works of art as aids to devotion (Icons etc.) The delineation of sacred space or inspiring a sense of the sacred or numinous. Art makes the invisible visible. Art can provide a unity for worshippers, e.g. music liturgical dance etc. Art conveys religious truths. Candidates can also examine the negative views towards art within their specified religion e.g. where it is either prohibited or not relevant.

(30 marks) AO1

- 10** 'Art is essential for worship.' Assess this view.

For: The visual is an important part of revelation of truth as much as the 'word'. Candidates may explore ideas about icons and ideas about full revelation being both sight and word. The wider context of art, as in liturgy/ritual/music can also be legitimately explored. A picture/art can often reveal deeper religious truth, 'a picture is often worth more than a thousand words'. In some traditions there is a tradition of conflating preaching the word with visual representation of it.

Against: Particularly since Reformation certain traditions of Christian worship have centred on the 'word'-rather than the visual. Other religions have a long tradition of not using art as an aid to worship. In an age of literacy there is little need for visual; art can run the risk of distracting the focus of worship or becoming a form of idolatry distracting from the real function of worship which is the divine. Art can clutter the mind in worship and /or the sacred space for worship.

(15 marks) AO2

Question 6**11 Explain what is meant by 'religious art'.**

Expect a wide range of response to this question.

By the very nature of the term 'religious art' the range of material will be wide and candidates may, but need not, limit their answers to one religion only. Expect clear reference to obvious types such as architecture, paintings, stained glass, sculpture, statuary etc. Candidates can legitimately push out beyond these areas to include altarpieces, calligraphy, carvings, manuscripts, music, vestments and installation and video art etc. The key thing is the explanation and exemplification of why the media selected can be classified as religious art. Thus candidates who merely record a list without further examination or exemplification are unlikely to progress to the higher levels of response.

(30 marks) AO1

12 Assess the claim that religious art is meaningless to those who have no religious belief.

A variety of approaches to this answer are to be expected.

For: Candidates may focus on the use of symbolism or narrative contained within religious art which without prior knowledge may render the art meaningless in a religious sense. (Candidates could cite examples such as works by Holman Hunt, or particular examples of icons). Others may take the line that only a partial understanding, not the full meaning, can be grasped without religious belief.

Against: Art may be appreciated for its own sake; it may still have meaning but not 'religious meaning', personal response rather than intellectual unpacking. It may inspire people towards a religious experience or belief, and therefore is not meaningless. Some exploration of the terms 'meaningless' v 'meaningful' could be legitimately explored and some candidates may approach the answer from a philosophical rather than aesthetic perspective.

(15 marks) AO2

Question 7

13 Examine how religious ideas provide the theme for two works of fiction.

The term fiction may include the use of film as well as literature.

Answers will be dependent upon the works of fiction chosen. The key thrust of the question addresses the use of religious ideas as the basis of the plot, thus answers need to be wider than just religious basis for characters. Answers may refer to works of fiction which deal with religious themes such as: life death and suffering; ethical questions, good and evil; personal or social aspects of religion; biblical narratives or allegories of biblical narratives; themes about the existence and nature of God. Religious content may be implicit or explicit.

(30 marks) AO1

**14 Using religious themes as a basis for fiction devalues religion.’
Assess this view.**

For: It can distort religious teachings and thus devalue religious authority; may oversimplify religious issues and /or present a biased or misinformed and distorted view of religious themes and teachings. It removes religious teachings from their true context and uses them for detrimental or popular purposes.

Against: It can act as a positive contribution towards the dissemination of religious teachings and make them more accessible to a variety of people. Fiction, especially film, can present religious teachings in ways that people can relate to and understand more easily. Fiction which is based on religious teachings or religious context deals with issues that are of importance to humanity as a whole, not just the religious element of society.

(15 marks) AO2

Question 8**15 Examine the positive contribution to religion provided by the Internet.**

Look for some specific kinds of contribution and specific kinds of sites, both with examples

Contribution:

Websites are sources of large amounts of information about religion which is easily accessible including teaching materials and scholarly resources.

The internet can act as an archive of religious information and material;

It can be used as a vehicle for evangelism/ recruitment.

Websites and forums can promote specific views (teaching and propaganda)

It allows participation in religious rituals (online worship; podcasts and streamed services) especially to people who are geographically dispersed or unable to gather (credit reference to Challenger Memorial Service)

The internet can be a forum for theological debate and ecumenical/interfaith discussion.

It can provide a safe and entertaining introduction to religion

Covers both mainstream and minority religions.

Email, Twitter and news sites allow the fast dissemination of religious news

It allows access to missed TV and radio broadcasts of religions material.

(30 marks)

AO1

16 Assess the claim that virtual religion is no more than a computer game.

Expect a definition of 'virtual religion'.

For the statement:

- virtual religion is individualistic; real religion is a communal experience which cannot easily be done online
- virtual religion entertains, it does not really affect people's lives
- virtual religion appeals mainly to younger people who use computers easily, not to everyone
- virtual religion only partially meets Smart's criteria for defining religions, lacking especially the material dimension
- There is no real way to share sacraments, use incense or make offerings online
- Online religion is often trivial and playful

Against the statement:

- Virtual religion creates new kinds of community – forums, online communities – which could not happen in real life
- Interactivity does contribute to a group experience, and can affect people's lives
- Older people are now becoming increasingly computer literate, and online worship is useful for housebound and disabled people of all ages.
- Text-based actions give some sense of physicality. In 'Church of Fools' and Second Life, avatar movements and virtual objects give a sense of the material
- Smart's criteria need to be interpreted in the light of experience online
- People may explore religion online as a first step towards attendance at real life rituals
- Real life church needs to learn from online religion and lighten up sometimes

(15 marks)

AO2