



**General Certificate of Education (A-level)
June 2011**

Religious Studies

RSS05

(Specification 2060)

**Unit E The History of Christianity
Religion, Art and the Media**

Report on the Examination

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General Comments

This paper consists of two sections: the History of Christianity and religion, art and the media. As in previous years, there was a very small entry for the first section, with the great majority of the candidates entering for the second section.

Section A The History of Christianity

Question 1 *The Celtic Church*

No candidates answered this question.

Question 2 *The Protestant Reformation*

03 The best answers here were able to examine a range of Luther's experiences and make specific links to his ideas for the reform of the Church. Weaker answers tended to be simple narrative.

04 There were some good, balanced evaluations here, which considered not only the ways in which Luther made religion accessible to the people, but also alternative views such as the breadth of the movement and its political effects. Some were also able to assess the concept of 'accessible' in an age of illiteracy.

Question 3 *The Catholic Reformation*

05 All the answers received were good. Candidates knew their material and were able to give a range of reasons why the Catholic Church was in need of reform.

06 Working from the good knowledge base demonstrated in 05, all candidates were able to make a good evaluation of the claim in the question, showing a range of views and reaching a reasoned conclusion.

Question 4 *The rise of Methodism*

07 This was well done with answers showing a good range of understanding of the religious impact of Methodism in the context of the time.

08 Responses have showed a good understanding of the lasting impact of the hymnody of Charles Wesley, and of the work of John Wesley, and points were argued well to reach a valid conclusion.

Section B Religion, art and the media

Questions 5 and 6 *The nature and purpose of religious art*

It is important for centres to recognise that with **two** questions being set on the topic of the nature and purpose of religious art, attention to the **precise** wording of the question is particularly important, and examiners can give limited credit to generalised, prepared answers on 'what is religious art?'

09 This, with the related AO2 question (10) was by far the most popular question on the paper. Whilst there were a lot of generalised answers on the nature of religious art, there were also some very good responses. Such answers gave clear exemplification, and were able to show how the art is used to aid worship. A wide range of relevant materials were used by some candidates in addition to the visual arts. These included music, architecture and liturgical dance, which were all valid and appropriate.

10 There were some good, reasoned responses here. Weaker answers tended to ignore the real issues involved in 'inspire belief'.

- 11 Again, some generalised answers appeared here, but there were some good responses which fully focused on the demands of the question and were able to consider appropriate distinctive characteristics, giving good examples. A few candidates penalised themselves by writing about more than one religion.
- 12 There were some good responses here, which considered both sides of the argument in a reasoned way. Weaker answers were one-sided, or tended to a simple, formulaic approach, with little reasoning.

Question 7 *Religion, art and popular culture*

- 13 This question was about humour as a means of expressing religious beliefs, and **not** about religion as the subject of humour. Far too many candidates failed to read the question, and just gave their prepared answers on religion as subject of humour. Better answers were able to consider examples of humour within sermons, and dramatic presentations, and the ways in which these are used to make religion accessible. Some also gave good examples from, for instance, Biblical material.
- 14 There were some good answers, but candidates who had missed the focus of Question 13 were unable to construct a good argument here.

Question 8 *Cyber religion and TV religion*

This was the least popular of the questions in this section.

- 15 This question was about ways in which television has been used to promote religion. Candidates who merely referred to religion as the subject of television programmes could gain limited credit. Better answers were able to consider programmes which debate issues from a religious perspective, or those which deal with specific religious teachings.
- 16 Although the wording of this question came straight from the Specification, it was clear that a number had no idea of the meaning of 'televangelism'. Because of this, many answers failed to address the demands of the question.

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