



**General Certificate of Education  
January 2012**

**Religious Studies**

**RSS05**

**The History of Christianity  
and 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 students' 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 students' 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 A01	Marks	AS Descriptor A02	Marks	AS Descriptors for Quality of Written Communication in A01 and A02
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	
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 The Celtic Church

0	1
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**Examine the characteristics of saints in Celtic Christianity.**

Answers may refer to a variety of ideas including:

- Threefold order of saints.
- Celtic Saints often associated with Monasticism.
- Christianised counterpart to the potency of the Druid, and emphasis on miraculous powers.
- Distinctive features about the recording of their lives, and characteristics about content of those 'vitae'.
- Emphasis on desire to depart from own country and evangelise.

Expect exemplification evidenced by reference to some named individuals.

**(30 marks) AO1**

0	2
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**To what extent does the concept of sainthood in Celtic Christianity differ from the understanding of sainthood today?**

**Differences:** Celtic saints are associated with much legend and superstition; they are often more concerned and / associated with sacral universe and imbued with magic and mystery; shadowy figures associated with remote past. Lives (vitae) of saints often more folk legend than historical fact. Threefold order of Celtic Saints has wider compass.

**Similarities:** Seen as holy figures and part of the history of Christianity; are mouthpieces for Christian gospel; missionaries who evangelise and who nurture Christian communities; key figures e.g. Patrick, David, Columba viewed as being of equal value to other 'mainstream saints'. Lives and records of mainstream saints often also associated with miraculous deeds.

**(15 marks) AO2**

### Question 2 The Protestant Reformation

0	3
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**Examine why Martin Luther challenged the Catholic Church at the Protestant Reformation.**

Answers may refer to a broad range of issues; expect some reference to Luther's own personal position in top levels.

- The importance of scripture.
- Belief in the supremacy of faith over works.
- God's grace is freely given through faith in Christ not bought.
- Salvation worked out through personal relationship with God through faith.
- Sale of indulgencies –profits to support building of St. Peter's in Rome.
- Remoteness of Church from the people.
- Corruption of doctrine.
- Anti- Papalism. Christ not Pope is Head of the Church.

**(30 marks) AO1**

0

4

**'The Reformation succeeded more for socio-political reasons than theological reasons.'** Assess this view.

**Social and Political:**

Luther's teachings gain popular support not for their theological content but because they caught the political mood of the age; German states attracted to ideas which challenge the power of Rome; new political groups attracted to freedom from power of corrupt Church; changes allow more social engagement in Church; Luther makes religious ideas accessible to the people.

**Theological:**

Removal of the concept of purgatory; suggests that Church has been teaching false doctrine and misuse of biblical authority- these ideas are attractive to many groups. Challenge of the spiritual authority of the Pope; justification through faith not works appeals to many. Priesthood of all baptised.

(15 marks)

AO2

**Question 3 The Catholic Church**

0

5

**Outline the work of the Society of Jesus and examine its contribution to the Catholic Reformation.**

Answers may take a broad approach but expect reference to:  
Some background on Loyola.

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**

- Discipline,
- Education and mission.
- Establishing rigorous training colleges for priests
- Addressed 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
- Regarded as the spearhead of the Catholic reformation. They turned theories into reality

Both demands must be addressed for marks above Level 5.

(30 marks)

AO1

0

6

**'Without the Society of Jesus there would have been no Catholic Reformation.'** Assess this view.

**Supporting the view:** Jesuits were part of the earlier reform groups within Catholic Church. Addressed the key problems of education and discipline. Seen as leading to a spiritual renewal of the Church, and were diligent in putting reforms of Catholic reformation into practice. Led the spearhead of reform from within.

**However:** Often regarded as sinister 'shock troops' and thus their unpopularity may well have detracted some from adopting reforms. They were but part of a much larger machine of reform. Reform needed to be decided at Conciliar level and endorsed by Papal authority. Their ideas for reform would not have come to fruition without the support of others who were also working for reform from within.

(15 marks)

AO2

**Question 4 The rise of Methodism**

0	7
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**Examine the distinctive features of the Methodist movement in the 18<sup>th</sup> century.**

**Expect a range of material in response to the question. Key ideas include:**

- Itinerant preachers and open air meetings
- Class and Society membership
- Establishment of meetings and meeting places
- Development of circuits and Connexion
- Rules and structure within Methodism
- Theological ideas
- Aspects of worship

**(30 marks) AO1**

0	8
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**To what extent did the rise of the Methodist movement threaten the position of the Church of England in the 18<sup>th</sup> century?**

**Challenged Church of England:** Made some parts of the Church of England take notice of what was developing and the way some parts of the Church of England were failing to meet the needs of the people. Methodist movement brought new vitality to religion and more spiritual awareness, thus C18th Methodism did appear to challenge some aspects of the Church of England.

Brought religion to the people wherever they were; empowered people to become more involved in religion.

**Other views**

Never set out to challenge the Church of England directly, Wesley and Methodist Movement under Wesley remained faithful to Church of England so whilst challenging some teachings and ideas it did not set out to challenge position of Church of England, but was a movement for renewal within it. Methodism only becomes a successful challenge after the death of Wesley when it did break away from the Church of England.

**(15 marks) AO2**

## Section B Religion, Art and the Media

### Question 5 The nature and purpose of religious art

0

9

**Examine ways in which religious art has been used to express the beliefs of those who sponsor it.**

Answers will vary considerably due to religion chosen. Points to look for include:

- Provision of buildings for worship.
- Individual or community patronage.
- Political and institutional patronage.
- Specific historical examples of religious art e.g. Stained glass windows depicting symbols of patron and their beliefs. e.g. Becket Windows Canterbury Cathedral. York Minster windows sponsored by guilds etc
- Art used as memorial to those who sponsor it.
- More modern examples of patronage.
- Religious art is a tangible expression of belief.

Key emphasis to credit is exemplification of how art is, has been used, in promoting beliefs of patrons.

**(30 marks)**

**AO1**

1

0

**To what extent should religious communities sponsor the production of religious art in the 21<sup>st</sup> century?**

**Supporting production of art:** For some communities art is an important expression of religious ideas and therefore they feel a need to continue sponsorship of a variety of religious art to aid worship. Art allows a physical expression of the faith of the community and is a form of witness to their beliefs. Sponsorship of religious art in 21<sup>st</sup> century allows religious belief to be expressed in a contemporary way which may have more relevance than historical examples of religious art. Needs of religious communities may require a specific type of art which requires special commission. Expect some clear exemplification of ways communities sponsor contemporary religious art in its widest sense.

**But:** For some religions art is not relevant to religious practice and some may feel it is distraction. Religious art is often regarded as an adjunct to worship not an essential part of it therefore a low priority is placed upon sponsoring production of it. More important to support work the religious community in other ways rather than paying for religious art, expect exemplification to support this point e.g. financing missions, schools, support groups etc. Religious art uses finances which for some communities are limited.

**(15 marks)**

**AO2**

**Question 6 The nature and purpose of religious art**

1	1
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**Examine the relevance of religious art for religion today.**

Students **may**, but **need not**, confine their answers to one religion only. Answers are likely to draw a wide range of responses.

Answers may refer to how religion and religious art interact e.g.

- Religion uses art within worship
- As a means of promoting religion
- The relevance of religious art as an expression of faith
- Religious art as a means of instruction and/or inspiration etc
- How some religions place very little or no relevance on art at all etc.
- Style and production of religious art today.

**(30 marks) AO1**

1	2
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**‘Art can be religious without being specific to any particular religion.’ Assess this view.**

**Agree**

If art allows the viewer to see beyond the image to higher realm then it can be viewed as religious. Not all religious art is tied to specifically religious content of one religion yet can still be viewed as having religious value. The use to which the art is put rather than the subject matter may provoke an inspirational and therefore religious perspective. In modern times there is a move from denominational/ religious specific art to a deliberate and wider spiritual use of art, e.g. in the video art of Bill Viola etc. As any response to art is often subjective this means art can be interpreted in a religious way without any of its subject matter being overtly religious.

**Other views**

The use of art within a religion needs to be specific to that religion if the religious ideas are to be communicated effectively. Some art, whilst clearly capable of being inspirational, has no religious content and as such remains as general art, e.g. geometric patterns may inspire but need not be overtly religious, etc. Defining religious art for some requires clear parameters and subject matter, visible within the art. Art should be tailored to the beliefs and teachings of a specific religion if it is to be used as a means of education and/or aid worship, e.g. icons within Orthodox tradition.

**(15 marks) AO2**

**Question 7 Religion, art and popular culture**

1	3
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**Examine ways in which comedy has been based on religion.**

Students may take a wide approach; however answers need to be supported by a *range of ideas not just popular television series*, and all should be supported by clear and valid exemplification. Reference can be made to:

- Specific comedies about religious communities or religious figures  
Does the humour derive from the depiction of the community or the way the community interacts with society?
- The use of religion as the basis of particular style of jokes.
- Religious cartoons, etc.
- Credibility of religious comedy.
- Accuracy of representation of religion.

**(30 marks) AO1**



1

4

**'Religion should have a positive attitude towards religious humour.'****Assess this view.**

**Positive attitude:** Can be seen as an effective vehicle for communicating religious ideas; religion / religious practice is part of life and therefore humour from life should reflect all life including religion. Humour can puncture formality of religion and allow it to take a look at itself. Joy in creation and spirituality may be considered as important as formality and intellectualism.

**Negative attitude** Some may regard it as a denigration of religion and thus not suitable. Humour about religious people or a religious teaching(s) is often divisive. Denigrates religious leaders or teachings. Often made at the expense of others; therefore has no place within religion. May be considered blasphemous (recent examples may be cited, Islamic attitudes or recent comments in United Kingdom about religious comedy, etc.).

**(15 marks) AO2****Question 8 Cyber religion and TV religion**

1

5

**Explain how traditional religious broadcasting represents religious belief and practice.**

The question focuses on **traditional** religious broadcasting, not popular broadcasting. Likely areas for consideration are:

- Traditional programmes such as 'Songs of Praise'
- Televised weekly worship
- Televised worship at Festivals e.g. Christmas, Easter
- Televised special services e.g. Battle of Britain Service
- State occasions
- Religious documentaries (Around the World in 80 Faiths)

Key points for examination are how traditional broadcasting:

- Allows participation in worship/religious practice.
- Is a means of education and informing viewers about different beliefs either their own or that of others.

**(30 marks) AO1**

1

6

**'Traditional religious broadcasting is of no value to religion in 21<sup>st</sup> century.'****Assess this view.**

**Is of no value:** Often seen as outdated, and not representative of modern religious practice. In an increasing multi-faith society is not representative of that society. It allows little representation of minority religious groups. Does little to promote multi-faith interaction. Fails to represent or address the issues of importance in society today. Programming dealing with religious views on ethical issues, global issues would be better use of air time.

**Is of value:** Allows participation in acts of worship at a distance; for some it is their only contact with religious practice and therefore is of specific value to them. It is a valid means of communicating religious ideas and teachings in an increasingly secular world. Makes religion accessible without requiring formal commitment to a particular group may foster a sense of 'believing without belonging'. It can be regarded as a logical and appropriate development of mission and evangelism through the use of modern technology.

**(15 marks) AO2**

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