A-LEVEL

RELIGIOUS STUDIES

RSS05 The History of Christianity OR Religion, Art and the Media
Mark scheme

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts: alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available from aqa.org.uk

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   The Celtic Church

| 0 | 1 | **Examine the religious and social context of Celtic Christianity.**

Religious context:
- Existing druidic spirituality
- Cult of saints adapted from cult of heroes as models of Christian example.
- Missionary activity of Celtic saints mirrors similar journeys of heroic figures
- Celtic models of pagan communities evolved into distinctive Celtic monastic model
- Pagan Nature spirituality e.g. the importance of, and continuance of belief in 'The thin places'
- Pagan Trinity 'Maid Mother Crone' provides context for the Christian importance of the Trinity.
- Story telling tradition and context leads to distinctive use of scripture in Christianity.

Social Context:
- Tribal models of community evolve into non-parochial model of Christian community
- Based upon tribal hierarchy and rural communities
- Druidic leadership provides basis for autonomous rule by abbot and monasticism as part of social context
- Relationship with Roman Church and culture
- Influence of Eastern Church on social structure
- Social influence of heroes becomes influence of saintly figures from legend and literature.

Max L5 if only one aspect of religion and social context covered.

[30 marks]   AO1

| 0 | 2 | 'Celtic Christianity was completely different from the religion it replaced.' Assess this view.

Similarities with earlier ideas:
- Much of spirituality of Celtic Christianity arose from ideas already evident in Druidism and reverence of nature,
- Use of native Celtic art and literature used to express Christian truths
- In organisation; communities already rural and tribal and it was a continuance of this model rather than the Roman parochial model which was adopted as basis of Celtic Christian communities.
- Missionary activity of Saints equivalent to grand voyages of earlier heroic/religious figures.
- Saints often equivalent to legendary figures of Celtic past.
- Syncretistic use of religious sites and ideas.

But notable key differences included.
- Priests and monks take on role similar to but **distinctive** from druids.
- Celtic Christianity worked on principle of ministry rather than rule.
- Christian Gospel clearly distinctive in its content from what had gone before
- The development of specific Monastic communities was an Eastern import.
- Adoption of hermit like existence for some is important difference.
- Very distinctive style of Christianity is adopted but to some extent grafted onto already existing structures, and is at variance to Roman model of Celtic Christianity.

[15 marks]   AO2

Question 2   The Protestant Reformation

| 0 | 3 | **Examine Martin Luther's criticisms of the Catholic Church.**

- Reference to reasons and criticisms made by Luther in '95 theses.'
- Criticism of Catholic doctrines.
- Selling of indulgencies
- The Catholic emphasis on works not faith.
- Criticisms of Papacy as worldly institution, exploiting the faithful
- The superiority of the clergy and criticisms of clerical hierarchy, clerical education.
- Luther's theological emphasis on salvation through faith, grace and knowledge of scriptures. (Sola fides, sola gratia, sola scriptura)
- His recognition of the need for access to scriptures in vernacular.
- Luther's understanding of the sacraments (especially the Eucharist).
- Questioning of Papal Authority.
- Role of laity in the Church. (Priesthood of all believers)

[30 marks]   AO1

| 0 | 4 | '**Martin Luther's teaching was more important than any other factor in making religion accessible to the people.**'

Assess this view.

Look for assessment of fact that up to 1521/2 Luther's ideas were predominantly for academic debate. After 1522 these ideas became increasingly accessible to the majority people. Key thrust of examination should be an assessment of to what extent and importance were **Luther's** teachings in make religion more accessible.

- Reference to central teachings — justification by faith, priesthood of all believers expounded in writings and sermons.
- Bible in vernacular German and often illustrated.
- Hymns, catechisms, and need for education.
- Changes in Eucharistic practice and doctrine

But other factors beyond Luther's teachings and ideas were also important.
- Printing press
- Use of visual art helps make ideas and teachings accessible
- Political situation,
- Nationalism, etc.
- Success: in Germany yes, but, Luther's success beyond Germany is questionable.

[15 marks]   **AO2**

Question 3   The Catholic Reformation

| 0 | 5 | **Examine the teachings and reforms of the Council of Trent.**

Answers should examine a range of material, the way The Council reaffirmed current doctrine in light of Reformers rejections of them **and** how the Council established reform. e.g.:

Council of Trent reaffirmed:
- Vulgate as Catholic Scripture including apocrypha
- Teachings of Nicene Creed
- Number of Sacraments remained at seven
- Nature of grace as human co-operation with God rather than non human activity
- Real presence of Christ in Eucharist.

Council sought to establish clerical reform:
- Stopped the plurality of livings and sees, as well as practice of simony
- Established seminaries for training of clergy
- Central place of liturgy of the mass

Council reforms affecting the laity:
- Tried to prevent private interpretation of bible, clerical interpretation only.
- Production of Catechism.
- The establishment and enforcement of the index of banned books and writings.
- Decrees affecting the role and purpose of religious art.

N.B Not all the above need be present for upper levels, but both teaching and reforms must be addressed for marks above Level 5.

[30 marks]   AO1

| 0 | 6 |

'**The Council of Trent failed to provide effective reform in the Catholic Church.'**
Assess this view.

In support of statement:
- Reforms and ideas of the Council took too long to permeate to all levels of society and regions.
- Limited in effect in some areas, e.g. education of laity ignored; the work of religious orders that were instrumental in mission and pushing for reform.
- Implications of the reforms established varied widely from region to region, e.g. only Philip II accepted reforms immediately and implemented them.

Against:
- Was successful in defining doctrine and establishing reform or formalising reforms that were already taking place.
- Significance in providing for education of clergy, seminaries, etc.
- Reiterated Episcopal authority and required residency of bishops in their diocese; ended pluralism and absenteeism.
- Emphasised the pastoral role of Bishops over clergy.
- Established Diocesan synods to channel discussion and further ideas for reform.
- Lasting effects on Catholic doctrine, Index, etc.

[15 marks]   AO2

Question 4   **The rise of Methodism**

0 7   **Examine the organisation of the Methodist movement in the 18th century.**

Expect responses to mention that Methodism grew out of 18th century revival and initially functioned within the Church of England.
- Field preaching.
- People grouped into classes, bands, societies, circuits and connexion.
- Separate Methodist meetings arranged, but people were still expected to attend local parish church for worship.
- John and Charles Wesley supervised organisation, travelling to visit societies regularly, corresponding, and maintaining strict discipline.
- John Wesley made lists of rules for everything.
- From 1784 the yearly conference, the 'Legal 100', took on John Wesley's leadership role;
- Annual election of president;
- Connexional structure.
- Covenant membership.
- Yet much was not organised: openness to the Holy Spirit left much room for local diversity, especially in worship.

Students may in addition examine other areas, such as ways in which organisation provided welfare, education, social justice.

[30 marks]   **AO1**

0 8   **'18th century Methodism only succeeded as a movement because it was well organised.' Assess this view.**

In support of statement:

- Circuits enabled wider ministry of one person
- Meetings gave a sense of belonging and empowerment to laity
- Met a pastoral need where the established church seemed to fail
- Education of laity through classes and Sunday schools
- Open air preaching makes ideas more accessible
- Targets specific areas e.g. rising urban areas.
- Management by Annual Conference gives laity a sense of increased involvement.

Against statement:
- Met the religious/spiritual needs of the population in light of revival.
- The failures of established Church e.g. especially in urban areas
- The charisma and preaching of Wesley himself
- Use of hymns and sermons as effective spreading of Gospel message
- Social climate of industrial revolution already causing change and Methodism reacts to this.

[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 expressed the beliefs of those who sponsor it.

The student responses will vary according to the religion chosen. Points to look for and exemplification should include:
- Whether the resulting art is from individual or community patronage.
- The provision of buildings for worship.
- Provision of specific features within buildings (e.g. Chantries).
- Specific historical examples which may include:
- Stained glass e.g. Acts of misery window, All Saints, North St. York
- Panel paintings e.g. Cranach, Wittenberg Altarpiece
- Particular buildings e.g. Tresham's Triangular Lodge Rushton
- How religious art has been used as memorials to those who sponsor it (Funerary monuments etc.)
- More modern examples of religious expression.

[30 marks]   **AO1**

| 1 | 0 |

To what extent is sponsored religious art merely propaganda?

Expect some definition of 'propaganda'. More able students may then unpack the meaning of the phrase 'merely propaganda' in relation to the assessment posed.

Is propaganda:
- Way the patron(s) has sponsored art to be used to promote particular religious ideas and teachings of the historical time e.g. Cranach etc.
- To promote the importance of a particular building or shrine.
- To promote the importance of a particular religious community
- To promote the importance of the sponsor rather than religious belief
- Sponsored religious art as a covert expression of particular beliefs and attitudes of the sponsor towards mainstream religious ideas and teachings.
-
- **Other purposes:**
- Propaganda might be secondary purpose rather than primary intent.
- Art used to express the faith of a community
- Art to provide aesthetic enhancement for religious community
- Purely practical purposes (e.g. provision of buildings)
- Art may be sponsored purely for spiritual reasons.

[15 marks]   **AO2**

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

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

Students **may** but **need not,** confine their answers to one religion.
Answers may refer to the ways religion and religious art interact in a range of ways e.g.

- How art is used within worship / as an aid to devotion.
- Art as medium for promoting religious ideas.
- Religious art as a means of instruction and/or inspiration.
- The emphasis or lack of emphasis placed upon the use of religious art in some religions today.
- Nature of religious art produced today.
- Art used as an expression of abstract ideas within religion.
- Expect clear exemplification to points raised through the use of clear named examples. E.g. calligraphy in Islam.

[30 marks]   AO1

| 1 | 2 | **'Religious art is more important today for its inspirational power than for its informative content.'**
Assess this view.

This question is aimed at stimulating an evaluation of the purpose(s) of religious art today. Whilst there will no doubt be some historical reference the main focus must be for the importance of religious art for contemporary society

Answers may be wide ranging.
Inspirational power of art
- Leads humanity onto a higher plain; becomes the bridge between the tangible mundane and the intangible spiritual realm to make known the invisible.
- Inspires humanity to consider the higher realm and the sense of the numinous.
- Focus for devotion rather than instruction.
- Does art act as inspiration for religious matters or just art?

Informative power of art
- Didactic element of religious art or the institutional use of religious could be weighed against the inspirational power of religious art as means of devotion etc.
- Some students may debate if religious art has only one function or a multiplicity of functions at the same time.

[15 marks]   AO2

Question 7   Religion, art and popular culture

| 1 | 3 |

Examine how religion is used in humour and comedy.

Responses will vary, and be wide ranging but the answers should be analytical.

There needs to be clear examination of use of religion in humour and comedy. e.g.
- Reference to humour found in religious texts.
- Historically as part of 'Mystery plays'
- Use of religion as basis of cartoons
- Use of religion in jokes (whole genre of religious jokes)
- Ways in which religion has provided the basis for comedy sketches and situation comedy programmes.
- Use of religion as basis for humorous advertising of products.
- Use of religion as basis for comic films, fiction etc.

[30 marks]   AO1

| 1 | 4 |

'Humour about religion is an insult to religion.'
Assess this view.

Expect some defining of word 'insult'

Agree
- Humour can belittle or trivialise religious beliefs and practices.
- It can contribute to and uphold racial, social and religious prejudice.
- It can reduce people of faith to stereotypes.
- Undermines respect for religious traditions, texts and values.
- May satirise and undermine ethical positions held by religious people.
- It may cause offence, violate religious laws or break taboo.

But
- Humour can bring people together in something pleasurable for the benefit of religion /religious teaching.
- It can present religious truths and ethical and social values in an accessible way. It contributes to happiness.
- It can help people to see their own weaknesses and bad habits in matters of faith and ethics.
- It acts as a counter to theological and intellectual elitism.

[15 marks]   AO2

Question 8   Cyber religion and TV religion

1	5

Outline what is meant by virtual religion and examine ways in which virtual religion enables people to take part in religious activities.

Expect students to make a clear definition of 'virtual religion.' e.g. **'Virtual religion is the *participation* by individuals/communities in religious practices which take place online'** (Herring 2010).
Followed by exemplification of how one religion has used the medium of virtual religion.
- For Christianity some reference to 'Challenger memorial service' as start of virtual religion; expansion through St. Pixels, i Church, Second Life etc.
- Textual and graphical opportunities for collective worship and/or meditation;
- Opportunities for virtual pilgrimage etc.
- For other religions reference to cyber sanghas, cyber Seders, online pujas etc.
- Use of 'Skype' for families to participate in religious practice,(e.g. Rites of passage)

Key point is how the chosen religion has used **virtual** environment for **religious practice**.

TV religion is **not** to be credited as virtual religion, reference must be made to use of internet for **direct religious practice**.

Maximum of Level 4 if outline only
Maximum of Level 5 if examine only

[30 marks]   AO1

| 1 | 6 | '**Virtual religion is of no value to religious practice.**'
Assess this view.

Students may choose to evaluate the statement in a variety of ways.
Is of value:
- The fact that in the media age virtual religion has value as a way forward engaging with the spirit of the technological and digital age.
- The use of virtual religion as a tool of mission for a specific religion
- Or as another means of inter faith dialogue
- The accessibility provided by virtual religion, to remote communities, or housebound, allows inclusion with wider faith community.
- The global and cross denominational appeal of online worship.

Other areas may consider the problems of online / virtual worship;
- Can all aspects of religious practice be met? e.g. can sacramental worship be effective through virtual religion.
- Other specific problems for certain religions e.g. In Judaism use of internet may be contrary to Sabbath rules etc.
- The misuse of Virtual religion by' off beat' and heretical sects
- The potential problems caused by lack of effective policing of the Internet

A balanced view and the realisation of a conclusion should be expected, and top levels should be able to provide **specific clear** examples as evidence.

[15 marks]　　　**AO2**