

Teacher Resource Bank

GCE Religious Studies

Unit 1E *Religion, Art and the Media*

Additional Specimen Questions



**GENERAL CERTIFICATE OF EDUCATION
ADVANCED SUBSIDIARY**



**RELIGIOUS STUDIES UNIT E
RELIGION, ART AND THE MEDIA**

RSS05

ADDITIONAL SPECIMEN QUESTIONS

For this paper you must have:

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book.
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS05**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

- 1** (a) Examine the variety of ways in which religious art is used to convey religious teaching. (30 marks)
- (b) To what extent is religious art a valid way of providing religious teaching? (15 marks)
- 2** (a) Examine how religious art contributes to religious experience in **one** religion you have studied. (30 marks)
- (b) Assess the view that worship does not require visual art. (15 marks)
- 3** (a) Examine some of the ways in which religion is used as the basis of humour. (30 marks)
- (b) Evaluate the claim that humour is an accessible way of conveying religious teachings. (15 marks)
- 4** (a) Examine the opportunities for 'virtual religion' provided by the Internet. (30 marks)
- (b) 'Virtual religion is no substitute for religious practice.'
Asses this claim. (15 marks)

END OF QUESTIONS



General Certificate of Education

Religious Studies

Religion, Art and the Media RSS05

Additional SPECIMEN Mark Scheme

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of this 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.

RSS05: Religion, Art and the Media

- 1 (a) **Examine the variety of ways in which religious art is used to convey religious teaching.**

Answers may refer to one religion only. Answers should explore the diversity of religious art as a medium for conveying religious teachings, e.g. use of stained glass windows, imagery and statuary, the architecture of buildings, liturgy itself, music and dance, drama, illuminated manuscripts. What is required is the range and variety of art that can be termed 'religious art' and thus used to convey religious teachings.

(30 marks) AO1

- (b) **To what extent is religious art a valid way of providing religious teaching?**

Answers may take a variety of forms, and thus it is the evaluation that is important.

For

Provides a visual emphasis of that which can be taught by other non visual means. Is often more memorable and accessible to the majority. It inspires and promotes a sense of awe. Sight is one of the key senses thus employing art as a means to educate is valid. Art can be seen as more permanent than the word.

Against

May lead to idolatry: some religions ban the use of art because of this. Can be open to a variety of interpretations and is therefore open-ended or requires interpretation for the full meaning to be made clear. Other methods may be seen as more acceptable / preferable and not open to individual interpretation.

(15 marks) AO2

2 (a) Examine how religious art contributes to religious experience in one religion you have studied.

Answers may refer to the role of religious art in worship, or in a more general sense. Reference can be made to a variety of ways but the key point is to relate it to religious experience. Religious experience may be more than just worship, and an answer that takes this view should be given due credit providing that the material is relevant. Points of consideration may be general such as architecture, or religious paintings, more specifically reference could be made to the liturgy, music, devotional statuary / icons, etc.

The thrust of the question demands that they refer to one religion only.

(30 marks) AO1

(b) Assess the view that worship does not require visual art.

This requires candidates to evaluate the use or need for visual stimulus in worship. Candidates may legitimately explore the concept of worship, and whether or not this requires visual art to be effective. A balanced response must be evident and some exemplification on both sides is to be expected and a conclusion should be reached.

(15 marks) AO2

3 (a) Examine some of the ways in which religion is used as the basis of humour.

A variety of responses is legitimate here. Candidates may refer to religion as the basis of jokes, or as the basis of a particular type of comedy.

Candidates may unpack the idea that religious humour is a genre in its own right. More able candidates should be able to make reference to the use of humour by religion and thus show that, in some cases, the very concept of religion is not only a base but utilises humour.

(30 marks) AO1

(b) Evaluate the claim that humour is an accessible way of conveying religious teachings.

Agree

It is a way of appealing to people and as such they are more likely to listen rather than switch off; allows truths to be conveyed through a more informal approach, and is thus memorable. Humour may be used as a legitimate way of pointing to deeper truths. There may be some reference to the deliberate use of humour in religious texts.

Against

Humour could be regarded as divisive, and denigrating religion as such it has no part in conveying religious teachings. Some may regard it as denigration of deep spiritual matters, and thus denigration of what is held to be sacred. Humour can often be seen to be at the expense of others, and thus has no place in religious teaching. Examples of protest against religious humour could be cited.

(15 marks) AO2

4 (a) Examine the opportunities for ‘virtual religion’ provided by the Internet.

Candidates could refer what is actually meant by ‘virtual religion’ then go on to explore a variety of internet sites that provide access to ‘virtual religion’. Reference could be made to e.g. St. Pixels which is text based site or other sites such as ‘Church of Second Life’ which are interactive and graphical; others may provide more informal means of worship. Sites can be used as resources for prayers, etc. Can be national / international or local, denominational or generic. Look for a range of means and opportunities in support of the answer.

(30 marks) AO1

(b) ‘Virtual religion is no substitute for religious practice.’

Assess this claim.

Expect a variety of answers. Candidates may consider what is meant by religious practice / or participation. Look for some comparison between actual and virtual. Does virtual religion allow access to all aspects of worship, e.g. Is it possible to receive the Sacraments? Perhaps more able candidates will discuss virtual religion in relation to Smart’s seven aspects of religion. Credit should be given for a balanced answer that looks at how or how not ‘virtual religion’ can supplant actual physical religious practice. A balanced view and the realisation of a conclusion should be expected for the top levels.

(15 marks) AO2