



General Certificate of Education

Religious Studies 1061

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

Mark Scheme

2010 examination - January series

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.

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 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.

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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	

RSS05 Section A *The History of Christianity*

1 (a) Examine the characteristics of saints in Celtic Christianity.

Answers may range across a variety of ideas including:

- The concept of saint in Celtic Christianity is wider than that which is traditionally associated with the idea.
- Some discussion of the threefold order of saints may be evident.
- Saints often associated with the monastic life, with the miraculous – Christianised counterpart to potency of the Druid.
- Distinctive features about the recording of the lives of the saints and characteristics of them such as birth foretold.
- Much emphasis on the miraculous desire to depart from own country to wander and evangelise.
- Expect exemplification evidenced by reference to some named individuals.

(30 marks) AO1

1 (b) ‘The Celtic saints have no significance for the Church today.’

Assess this view.

An evaluation of different views and a conclusion reached by reasoning and exemplification.

In support of view

They are figures embellished with much legend and superstition; belong to a culture that is remote from the present day. Some are often seen as shadowy figures, concerns with sacral universe imbued with much magic and mystery. Therefore out of touch with reality.

Other views

The missionary work of the early Celtic saints is still of considerable influence impacting on the Church today. Recent revival in Celtic spirituality / and worship has given new relevance to their work. Writings and poetry are considered of value. Closeness to nature has resonances with current environmental concerns.

(15 marks) AO2

2 (a) Examine the state of the Catholic Church on the eve of the Reformation.

Expect a broad range of issues to be examined and discussed, e.g. the role and authority of the Church, anti-papalism, anti-clericalism. The worldliness of the Church. Concern with matters of state rather than religion. Specific theological problems of belief: doctrine of grace, neglect of biblical authority, indulgences, remoteness of religion from people. Early challenges already made against the position of the late medieval church.

(30 marks) AO1

2 (b) To what extent was the need to reform the Church political rather than theological?

Answers may unpack the terms political and theological – are they really distinct?

Political need, the power of the Church over political matters, the rise of political groups inspired by new thinking, desire for political leaders to be free from the power of the Church.

Theological: Suggestion of false doctrine, misuse of biblical authority, concept of purgatory and of redemption. Faith vs works. The authority of Pope as head of the Church.

Reference could be made to the need to reform arising out of intellectual challenges of the time Humanism, Erasmus, etc.

(15 marks) AO2

3 (a) Examine the attempts by the Catholic Church to reform the Papacy.

Candidates should consider the attempts at reform of the papacy before the calling of the Council of Trent 1545. Some background to reforms is to be expected. Renaissance Popes had little interest in reform, problems of lack of decisive action from Leo X and Clement VII. Ways in which the Fifth Lateran Council proposed reform – but little effect due to resistance of Popes. Pontificate of Paul III, including the recommendations of The ‘Consilium delectorum’ – Paul III calls Council of Trent to further more reform.

(30 marks) AO1

3 (b) ‘These attempts to reform the Papacy were completely inadequate.’

Assess this view.

Agree

Theologically and institutionally little major reform until Council of Trent. Calls from conservatives and Liberal reformers for definition of Catholic dogma but confusion stifles reform. Some combating of heresy by Inquisitions but no major reform of dogma.

Other views

Calls for ending of abuses of office, ending the practice of simony, the ordination of men fit for office. Ending of hereditary assumption of offices. Clarification of papal government. To some extent it is successful in this area.

(15 marks) AO2

4 (a) Examine the condition of religion in England when John Wesley began the Methodist movement.

The position of the Church of England during the 18th century: pluralism, formalism in religion, perceived lack of spirituality, religion linked to social status. Church increasingly remote from people. Absenteeism. Small dissenting groups present but often marginalised socially. Revival movements beginning. Sociological problems of established Church unable to face the increasing growth of urban population, rural model not suited to new social trends of 18th century.

(30 marks) AO1

- 4 (b) **Assess the view that John Wesley successfully challenged the Church of England.**

Agree

Made some parts of the Church of England take notice of what was developing. Methodist movement brought new vitality to religion and more spiritual awareness, thus challenged some aspects of the Church of England. Brought religion to the people, wherever they were; empowered people to participate in religion.

Other views

Never set out to challenge the Church of England directly, he remained faithful to it, so whilst challenging some teachings and ideas was not out to challenge its position. Methodism only becomes a successful challenge after the death of Wesley when it breaks away from the Church of England.

(15 marks)

AO2

RSS05 Section B *Religion, Art and the Media*

5 (a) Outline the varied nature of religious art.

Candidates may, but need not, confine their answers to one religion. Answers should consider a range of material and be able to provide exemplification of materials cited. Answers may refer to: architecture, stained glass, picture and illustrations, manuscripts, images and statuary, icons, vestments, metal work, e.g. sacred vessels, etc.

(30 marks) AO1

5 (b) 'All art can be called religious if it inspires the viewer.'

Assess this claim.

Agree

If art allows the viewer to see beyond the image to higher realm, not all religious art has a specifically 'religious content' yet can still be viewed as such. The use that the art is put to rather than the subject matter may have an inspirational and therefore religious perspective. Defining religious art may be purely subjective in the absence of clear religious subject matter.

Other views

Some art, whilst clearly inspiring, has no religious content. People may be inspired by modern artists, or earlier secular art, but in no way can it be called religious art. Geometric patterns may inspire but need not be overtly religious, etc. Defining religious art for some requires clear parameters and subject matter.

(15 marks) AO2

6 (a) Examine the importance of religious art for the community of believers in one religion you have studied.

Candidates should think widely on this question. Answers will vary according to the religion chosen. Candidates may make reference to some of the following ideas:

- delineating religious space, marking significant events within the religion, times, seasons, etc.
- The conveying of religious truths.
- Art as signs and symbols of faith and relationships, e.g. relationship with the divine, with patronage.
- The aesthetic qualities of art.
- For some traditions art is not important.

(30 marks) AO1

6 (b) **'Looking after works of religious art is the duty of every religious community.'**

Agree

If tradition values the art as being intrinsic to its belief and practice then there is a duty to preserve it. Preserving art is part of the link with previous generations and thus there is sense of continuity. Art as medium for conveying religious truths is important, therefore there is a duty to preserve it. Preservation of quality art in religious context says something about the nature of attitudes towards the key teachings of religion.

Other views

Art is not a valued medium for expressing religious beliefs in some traditions; therefore tradition should not spend time and money maintaining and preserving it. Works of art can be preserved by other bodies. More effective use of resources to address practical means of relief or mission, not preservation of art.

(15 marks) AO2

7 (a) **Examine connections between religion and humour.**

Candidates may consider a variety of ideas: religion as a basis for particular types of comedy, e.g. broadcasting. Religious jokes. Religious cartoons. Religious humour is a genre in its own right. More able candidates may unpack the fact that in some cases religion is not only the basis of humour but utilises humour.

(30 marks) AO1

7 (b) **'Religion can never be a legitimate topic for humour.'**

Assess this view.

Agree

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, e.g. Danish cartoons about Islamic beliefs, recent comments in United Kingdom about religious comedy, etc.).

Other views

Can be an effective vehicle for communicating religious ideas, religion 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.

(15 marks) AO2

8 (a) **With reference to a range of television programmes, examine the significance of religious broadcasting for religion.**

Expect reference to a range of programmes that deal with religious themes in broadcasting televising services, *Songs of Praise*, seasonal material, e.g. Christmas and other festivals; other 'religious programmes', e.g. ethical debates, or how other documentaries / dramas are used to educate people about religion. Specifically evangelistic channels TV evangelism, *God Channel*. How are they used and religious ideas portrayed through them, are they mainstream or not. The amount of time given over to religious broadcasting.

(30 marks) AO1

8 (b) To what extent is television broadcasting an asset to religion?

Asset

Valuable means of communication can be used as a means of making religion / religious teachings and ideas accessible to people, brings religious worship to housebound. Provides a platform for informed debate. Can give insight into experience of other religions.

Alternative view

Can be open to misuse, adoption and domination of such broadcasting by cults. May not be truly representative of teachings of mainstream churches / religions. Is no substitute for engaged worship of community.

(15 marks) AO2