



**General Certificate of Education
June 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

Examine the contribution of Celtic art to Celtic spirituality.

Answers may concentrate on a range of material including:

- Celtic Crosses (form and decoration)
- The importance of Celtic circles.
- Knot patterns
- Stylised figures particularly 'nature figures'.
- Expression of spirituality through illuminated manuscripts, carpet pages etc. e.g. Lindisfarne Gospels, Book of Kells.

Legitimate use can be made of expression of spirituality through non-visual art e.g. Poems and hymns (St. Patrick's Breastplate)

For marks above Level 4, answers need to show how these forms of art contributed to Celtic spirituality.

(30 marks)

AO1

0

2

To what extent is Celtic Spirituality distinctive?

Distinctive: Has significant emphasis on sacral order of the natural world and the enclosure of sacred spaces within natural world. There are distinctive patterns and cycles of prayer. Focus on interaction between this world and the next, 'the thin places'. Spirituality more readily expressed through song and poetry. Significant emphasis on the hospitality to strangers.

Not distinctive: Celtic spirituality follows orthodox and mainstream spirituality in its communion with the divine. As a focal point for renewal and emphasis on prayer. Pilgrimage is an important part but more emphasis is given in Celtic dimension. Role of saints as intercessors shared with mainstream spirituality. Mainstream spirituality has embraced some of Celtic features thus distinctive features now blurred e.g. 'Soul friend' to aid spiritual direction.

(15 marks)

AO2

Question 2 The Protestant Reformation

0

3

Examine Calvin's teachings about the organisation and practice of the church.

Students may consider a variety of ideas including:

General teachings

- Calvin's definition of the Church,
- His distinction between the Church visible and the Church invisible.
- The role of the Church.

Organisation

- As expounded in his writings Institutions and Ordinances. e.g. Non hierarchical structure, the replacement of threefold order of bishops, priests and deacons with fourfold order pastor, doctor, elder and deacon.

Practice

- No rigid distinction between civil power and spiritual power. The importance of the role of the Consistory.
- Exemplification possible by reference to his work in Geneva.
- Frequency of Eucharist.
- Practices of baptism.
- Preaching.

Whilst organisation and practice may overlap, there needs to be attention to both for marks above Level 5.

If no reference to organisation and practice max top L3.

(30 marks)**AO1**

0

4

'The success of the Protestant Reformation was entirely due to Calvin.'**Assess this view.**

Students are likely to contrast the work of Calvin with that of Luther and other reformers and/ or other factors.

Due to Calvin: Took the Reformation forward and built upon the ideas Luther had begun. Significance in teaching about predestination and also the structure and order of Church. Teaching about nature of Church become more widespread than Luther's Luther may have begun reformation by challenging Rome, Calvin completes reform by his teachings on nature of Church. Calvin's reform model more widely adapted in rest of reformed Europe.

Due to others (e.g. Luther): Begins the Reformation by challenging Rome, his biblical translations and making religion more accessible to the people is more significant than the later changes brought about by Calvin. Luther is arguably more popular than Calvin, Luther's doctrines more in tune with common people whereas Calvin is academic and remote. Luther's reform model may be supplanted by Calvin's model, but the influence of Luther is evident within it. Luther the father of the Reformation?

(15 marks)**AO2**

Question 3 The Catholic Reformation

0

5

Examine the contribution of the Oratory of Divine Love to the Catholic Reformation.

- Established 1497 at Genoa as fraternity of laymen
- Part of early attempts at Catholic reform from within so truly agent of Catholic reform rather than one of counter reform.
- Example of reform at local level, not Papal level.
- Spiritual renewal, aiming to pray, fast and serve God.
- Sets example to disadvantaged. Aims at a close co-operation between laity and clergy in bringing spiritual reform.
- Give rise to key figures within Catholic reform movement. Carafa (future Pope Paul IV) & Contarini.

Importance arises out of development into new orders who took Catholic reform forward. e.g. Theatines, Capuchins and Jesuits.

(30 marks)

AO1

0

6

To what extent did the Oratory of Divine Love have any lasting effect?

Lasting effects: Significance lay in that they indicate there was a reform movement within Catholic Church; they are a catalyst from within the Catholic Church that helped drive early attempts at reform, therefore these can be classified as lasting to a degree. By placing emphasis on spiritual rather than institutional reform gets towards the crux of the problem in hope that institutional reform may follow. Involvement of laity added new presence and dimension in Catholic Church on which proved effective in long term. Develops into effective movements for reform e.g. Jesuits who do have a lasting effect.

No lasting effect: Because they were lay fraternities they did not have authority, so can only influence not directly bring about effective reform. Often not forward in outlook and only had success at local level in terms of actual effect. They may have addressed the need for spiritual reform but were unable to enact institutional reform which could only come from Council of Trent. The need for Conciliar and Papal action to effect more lasting reform.

(15 marks)

AO2

Question 4 The rise of Methodism

0

7

Examine John Wesley's methods and his teaching.

Answers may make reference to some of the following.

Methods

- Travelling
- Open air preaching (contra anti-revivalism in Church of England). New ways of organising church communities based on covenant membership.
- Establishment of local societies with lay preachers.
- John Wesley visited societies yearly to encourage and admonish.
- John Wesley wrote cheap books and considerable number of sermons, which were accessible to people
- John (though overshadowed by Charles) expresses faith in popular hymns

Teaching (content):

- Prevenient grace, present personal salvation by faith,
- Justification,
- Assurance,
- The witness of the Spirit, and sanctification.
- Christian Perfection.
- Social concern.

Max Level 5 (23) if only one aspect covered.

(30 marks)**AO1**

0

8

'The success of the Methodist movement in the 18th century was not due to John Wesley's preaching.' Assess this view.

Other aspects more important: organisation, social welfare, structure of Methodism responds to a need; faith expressed through hymns of Charles Wesley caught popular imagination; structure of Methodism empowers the laity to take active role in church life which attracts many to Methodist movement.

Preaching: Tireless and charismatic preacher, adopted methods which engaged with people, preaches with conviction and message accessible. Wesley travels all over country thus personally engages with many; meets a theological/spiritual need not being met by the Established Church.

Allow debate either on John Wesley or preaching, or both.

(15 marks)**AO2**

Section B Religion, Art and the Media

Question 5 The nature and purpose of religious art

0

9

Examine how religious teachings have been presented in two forms of religious art.

Students are free to choose any TWO forms of religious art: e.g.

Architecture: (Allow wide interpretation of 'architecture')

- The design and form of buildings (e.g. Orthodox church buildings or mosques)
- Specific architectural features, carvings, roofs,
- Teachings may be presented overtly or covertly
- Expect clear exemplification of points made

Stained glass:

- Use of glass as medium reflects the light of divine creation/divine truth
- Used to illustrate particular teachings, e.g. Biblical narrative/ themes
- Used to illustrate moral teachings
- To record lives of non scriptural figures which are important
- Abstract use of stained glass may not reveal specific teachings but contributes to a sense of numinous

Icons:

Icons as aids to devotion and expression of religious teachings

The form and function of icons. E.g. anagogic, conventional, didactic and canonical

Wall paintings/ frescoes:

Illustrations of Judgement, Heaven and Hell; life of Christ; lives of the saints; moral truths etc.

Max L5 (23) if only one form covered.

(30 marks)

AO1

1

0

'The only purpose of religious art in any religion is to promote the teachings of that religion.' Assess this view.

Promotes teachings: Art certainly used to make the invisible visible and functions as a didactic medium. Some religions put image and word on same level as source of revelation. May promote teachings in an abstract way yet still serves a didactic purpose. All other functions may be secondary to promotion of religious teachings.

Contrast: Art has an anagogic function to lift and inspire; some religious art is purely devotional rather than didactic; or art used primarily for propaganda purposes which may/ may not promote religious teachings. Art serves as an expression of skill imbued by divine and is therefore of a response to that with no intention of depicting teachings, may be purely aesthetic purposes may draw on a range of material, and will be dependent on the religion chosen.

(15 marks)

AO2

Question 6 The nature and purpose of religious art

1

1

Examine the importance of religious art for one religion you have studied.

Important through:

- Way art conveys deeper religious truth/ teaching
- Use of art to mark significant events, in religious calendar
- As a visible expression of faith
- As a sign and symbol of relationship with the divine and/or other members of the religious community.

For some religions, art is of very little importance and this should be explained, e.g. within Christianity, many Free Churches; attitudes to Quakers.

Max L4 (19) if no hint made to how important it is.

(30 marks)**AO1**

1

2

To what extent are religious subjects appropriate subject matter for the visual arts?

Are appropriate: Allows the invisible to be made known, and helps illustrate key events and figures within the religion. In Christianity, theology of the incarnation allows depiction of divine because God revealed in human form. Some other traditions place equal emphasis on visual revelation and revelation through word.

Are not appropriate: Prohibition of representing divine arising from teaching found in Decalogue. May be open to misrepresentation and/or defamation (e.g. Serano's 'Piss Christ'.) Divine figures cannot be truly represented in art because of their nature and any representation is at best partial. The use of abstract figures in art leads to a greater spiritual awareness.

(15 marks)**AO2**

Question 7 Religion, art and popular culture

1	3
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Examine reasons for the popularity of using religious themes in fiction.

Answers are context dependent but reference may be made to:

- Universal concerns about death, suffering, meaning and purpose of life.
- Curiosity about religious bodies and their function.
- Projection of contemporary attitudes towards religious bodies.
- Uses of religious myth and/or conspiracy theories about religion are appealing.
- Pressure of 21st century living raising 'angst'; new age philosophies and pluralism.
- Bandwagon effect. Inheritance from previous generation of literature – revival in films.
- Commercial success and piggybacking.

If no mention of reasons, max L3 (top).

(30 marks)

AO1

1	4
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To what extent is religion a legitimate subject for fiction?

Legitimate:

Can be used very effectively to further ideas in a non institutional way, religion is a part of life therefore is a legitimate subject for fiction. Fictional use of religious themes is legitimate as they resonate with the human condition etc.

Not legitimate:

The opportunity to portray religious characters / people, communities in a poor light, as a means of disseminating anti religious propaganda, or ridiculing religious ideas. There can be little control over what is written until it is published. Some religions may see fictional representation of religious ideas a blasphemy.

(15 marks)

AO2

Question 8 Cyber religion and TV religion

1

5

Examine how one religion has responded to the opportunities for religion provided by the Internet.

Answers are to be restricted to response of one religion.

Expected areas of examination:

- Some explanation of differences between 'religion online' and 'online religion'
- How religion embraces Internet as a valuable tool for dissemination of information.
- As an online resource for faith community (religion online)
- Embraces Internet as a means of religious practice in an online environment (online religion), exemplification is to be expected.
- Not all parts of a particular religion embrace all aspects of opportunities offered. e.g. Catholicism v Anglican or Free Church response within Christianity. Or Orthodox Judaism and more Liberal Judaism. Thus variation in response within religions needs to be considered and exemplified.

(30 marks)**AO1**

1

6

'In the 21st century, religions must embrace the Internet as a valuable resource.'
Assess this view.

In agreement: It is an effective medium for disseminating information or archiving material. It is another evolution of a means of evangelism and interaction therefore it should be embraced. The development of cyberspace communities through the Internet is happening and if religion is to embrace the whole of human existence then cyberspace must also be included. It allows adherents of a religion to be brought together without physical, geographical or time barriers.

Contrasting views: It should be embraced only to a point. It cannot replace the physical nature of religious interaction. Some religions are uneasy about the lack of control and guard against use of Internet. The fact that it allows anonymity and the possibility of corrupt sites under the umbrella of religions is cause for concern. There are specific problems amongst some religions which cannot be resolved. e.g. Sacramental worship within Christianity, the calculation of the Minyan in online environment for Orthodox Judaism.

(15 marks)**AO2**

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