



**General Certificate of Education  
January 2013**

**Religious Studies**

**RSS05**

**The History of Christianity  
and Religion, Art and the Media**

**AS Unit E**

**Final**

***Mark Scheme***

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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	

## Section A *The History of Christianity*

### Question 1 The Celtic Church

0	1	<b>Examine the contributions of St Columba and St Aidan to the development of Celtic Christianity.</b>
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#### **Columba**

Of Irish descent, high born great grandson of Niall of the nine hostages, one of 12 Apostles of Ireland; learned by standards of day; founded many monasteries e.g. Kells, Derry and Iona. Iona becomes key centre for education and mission Columba involved in politics of Scotland ; credited as being leading figure in revitalisation of Celtic monasticism and revival of Celtic Christianity , transcriber of books and author of several Celtic hymns.

#### **Aidan**

Of Irish descent; trained at Iona; by 634 had already established monasteries in Ireland. 634 to Northumbria, replaces hard-line Cormac. Builds on earlier attempts to establish Christianity of Paulinus and Cormac at Lindisfarne and North east of England supported by Oswald. Effective conversion of Northumbria, establishes faith by example. Builds schools and founds further monasteries from which future Celtic leaders continue his work, e.g. Chad and Cedd. Schools and monasteries at Melrose, Ripon, Whitby, etc. Effect is that Christianity is re-established after earlier and weaker mission of Paulinus. Reaches over North East and beyond.

Max L5 if only one examined

**(30 marks) AO1**

0	2	<b>To what extent do the achievements of St Columba and St Aidan have any lasting significance for Christianity in the 21<sup>st</sup> century?</b>
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Assessment of the general impact of Celtic Christianity especially in mainland Britain; Iona carries forward the legacy of Columba; presence of Christianity in North East may be traced back to mission of Aidan; The historical importance of Whitby; Aidan and Columba both important to many in a spiritual sense in 21<sup>st</sup> century; However may be viewed as being of no more significance than other saints Celtic or otherwise; mainstream saints may be of more importance / significance. The decline of Celtic Christianity post 664 Synod of Whitby and rise of Roman Christianity meant significance is lost. Their teachings may be seen as over sentimental. Columba's behaviour over the copying of material may be seen to reduce his significance etc.

**(15 marks) AO2**

### Question 2 The Protestant Reformation

0	3	<b>Examine the beliefs and practices of the Catholic Church which were seen as being in need of reform on the eve of the Reformation.</b>
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Expect a broad range of issues to be examined and discussed, e.g. the role and authority of the Church, clericalism and the corruption of the clergy. 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.

Max level 5 if answer does not cover both beliefs and practices.

**(30 marks) AO1**

0	4
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**‘The Protestant Reformation was only a socio-political movement.’  
Assess this view.**

Answers may unpack the term socio-political.

**Only socio-political movement** Ideas put forward by Luther etc appealed to rulers who wanted freedom from Rome, and appears to have met a 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; gains political momentum in later stages. Social needs of people appear to be met, democratization of laity, social teaching etc.

**Other views:** Sets out to correct false doctrine, misuse of biblical authority, concept of purgatory and of redemption. Reformation aimed to reform theology first, but became political later as ideas gained pace. Faith versus works. Because the Pope was head of the Church, anything socio-political also has a religious dimension.

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

**(15 marks) AO2**

**Question 3 The Catholic Reformation**

0	5
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**Examine the ways in which the Council of Trent clarified the doctrines of the Catholic Church.**

Opening sessions almost totally devoted to clarification of doctrine in response to Protestant doctrine; establishes parameters of Catholic doctrine. Where no major disagreement between Protestant and Catholic understandings, these areas left untouched therefore selective approach. Essentially a reactive clarification. Forces liberal Catholic clergy and scholars to accept Catholic doctrine or face excommunication. Answers may then go on to examine key areas such as: sources of authority; teaching about salvation; teaching about the sacraments; teaching about veneration of saints and relics.

**(30 marks) AO1**

0	6
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**Assess the view that the Council of Trent was more concerned with clarifying Catholic doctrine than suggesting effective reform in the Catholic Church.**

**Doctrine:** More interested in doctrine in first few sessions because; it sets the parameters, and it had appeal to hard liners. Attitude of preserving hierarchy often more important than reforming the hierarchy; although a disciplinary reform measure the Index was aimed at preserving doctrine; clarification of doctrine answers challenge from Protestantism and upholds Catholic teaching in light of this challenge.

**Reform:** Some ideas of reform were suggested and under the decrees of the Council were to be applied.

Traditional laws prohibiting absenteeism and pluralism were reaffirmed and renewed. Bishops were to be resident in their own diocese by divine command.

Office of indulgence sellers was abolished.

Each diocese was to provide a seminary for education of clergy.

Diocesan synods to be held to provide forum for reform and discussion of doctrine.

Clerical celibacy reaffirmed.

But the role of papacy is left ambiguous and not clearly defined.

Arguments may balance the urgent need to clarify doctrine in face of Protestantism before reform could be effective etc.

**(15 marks) AO2**

**Question 4 The rise of Methodism**

0

7

**Examine the social and religious context of England at the rise of 18<sup>th</sup> century Methodism.**

**Social Context:** Emerging industrialisation; the growth of cities. Church of England still operating a rural model of ministry, and fails to meet the needs of an increasing urban society; problems of poverty, illiteracy, drunkenness and immorality.

**Religious context:** There is a demand for religious education which is not adequately met by C of E; revivalism and search for spiritual holiness; central government/organisation of established Church alienates congregations; Dissenting churches lacked popular appeal; Catholicism in hiding, fear of 'enthusiasm' following Civil War etc.

Max L5 if only one context addressed.

*(30 marks)***AO1**

0

8

**'18<sup>th</sup> century Methodism was a weak religious movement.'**  
**Assess this view.**

**Weakness may include:** Dependent upon a small group of charismatic leaders, mainly the Wesleys. Not supported by various important parts of Established Church; ideas were often too theological; movement towards a personality cult rather than a religious movement. Allied to social and/or political radicalisation.

**Strengths:** it met the revivalist needs of the 18<sup>th</sup> century; it empowered the laity; challenged the institutional church; particularly strong amongst urban population; provided a means of religious education; it eventually extended beyond the UK, e.g. US; it met the social and theological needs by providing an alternative structure to outdated and weakening parochial system; emphasis on charismatic preaching becomes influential and is stronger than the Established Church in this respect.

*(15 marks)***AO2**

## Section B Religion, Art and the Media

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

0	9	<b>Examine ways in which religious art has been used to express the personal faith of the artist.</b>
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Answers will be dependent upon religion chosen and the media chosen but look for examples which illustrate and exemplify references to faith of the artist; e.g. from Christianity examples may be named artists such as Lucas Cranach, woodcuts, altarpieces and panel paintings; Holman Hunt panel paintings; Stanley Spenser, oil on canvas and wall paintings; Bernini sculpture etc. Icons though rarely signed or attributed to a particular artist do reflect the faith of those who write them. Medieval glass and doom paintings can also be considered as reflecting faith of those who made/painted them. Modern Stained glass e.g. Burne Jones; Piper etc. Modern sculpture and use of video art e.g. Bill Viola. Wallinger.

**(30 marks) AO1**

1	0	<b>Assess the view that religious art can be fully understood only by religious people.</b>
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**For:** Religious art can be understood more clearly by the viewer who has knowledge of their faith; religious art is a language therefore some religious understanding is necessary; religious art has cultural heritage shared by a specific religious community; religious art may be meaningless to the uninitiated; some religious art demands understanding of religious texts and / or language. e.g. some Islamic calligraphy can only be understood with knowledge of Arabic.

**Against:** Non religious people may get some understanding but not all understanding intended; some may interpret religious art in other ways; religious art capable of being interpreted/ and understood in different ways; post modern view of art suggests that art may have multiple understandings; understanding of art is often personal or subjective. etc.

**(15 marks) AO2**

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

1	1	<b>Explain ways in which religious art contributes to religious worship.</b>
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The response will vary depending on the religion chosen. Responses could make reference to use of art as an aid to devotion (icons, etc.). Statues as aids to devotion. Artefacts used as part of worship, e.g. communion plate, Torah Scrolls etc. Other features e.g. Stations of cross, calligraphy. Architecture:- delineating sacred space, or inspiring sense of the numinous / sacred. Unity of worshippers expressed in and through other art forms, e.g. in liturgical dance, etc. Reference to the fact that ritual/liturgy itself can be viewed as a form of dramatic art.

**(30 marks) AO1**

1

2

**Assess the view that art is a distraction in worship.**

Answers may refer to religions in general or to specific religions.

**For**

Early Christianity valued art as revealing religious truths, but post-Reformation modern Church has greater emphasis on preaching the word rather revealing truths in art; thus art is seen as a distraction from worship. Focus of worship should be on the divine not the material. Art can be seen as a form of idolatry by some and therefore contra to real purpose of worship. Art can clutter the religious space and prove distracting from what is going on in worship. Art can clutter the mind and be distracting.

**But**

Art can inspire and inform, conveying truths in a better way than word alone. Art and architecture can reveal or inspire awe and wonder and a sense of divine power, so art can be important in revealing deeper religious truths. A picture / art is often worth more than a thousand words.

Some religions have no tradition of “preaching” or conflate preaching and storytelling – Buddhism and Hinduism, for example, so art may be important to the whole concept of worship. Worship may use art as part of its structure on occasions or more regularly, or as an aid to meditation.

**(15 marks) AO2****Question 7 Religion, art and popular culture**

1

3

**Examine religious responses to comedy about religion.**

Institutional and individual responses may be positive referring to how religion has incorporated comedy/humour into its teachings e.g. sermons, drama or other ways comedy has been used to teach about religion.

Or negative. e.g. Islamic protest about Danish cartoons of The Prophet. Institutional support for censorship laws particularly in respect of blasphemy. Fear that comedy about religion may incite religious hatred. Church and individual religious responses to use of comedy about or parody of religious issues e.g. protest at Life of Brian, Jerry Springer; institutional responses towards portrayal of religious figures in situation comedy etc.

**(30 marks) AO1**

1

4

**‘Humour can only trivialise religion.’ Assess this view.****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. 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. Use in sermons can be a positive way of examining religious teachings. etc.

**(15 marks) AO2**

**Question 8 Cyber religion and TV religion**

1	5
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**Examine ways in which religious issues are portrayed in popular broadcasting.**

A range of programmes can be looked at, popularity may include soaps, or popular dramas; news broadcasts and the way that religious, ethical and denominational issues portrayed in them. The portrayal of religious issues through religious characters in comedies. Portrayal of religious teachings in popular formats e.g. Simpsons etc. Popular is taken to be non specific religious programmes in broadcasting, thus televised services or documentaries are not. Examination may be wide ranging, but must examine **how** issues are portrayed rather than just list examples of popular broadcasting.

**(30 marks) AO1**

1	6
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**‘Popular broadcasting benefits religion.’ Assess this view.**

**Is of benefit:** Comedy and entertainment programmes may deliver religious ideas or content in a non cerebral way, thus they are remembered more easily; even trivial or inaccurate information may provoke a significant public response; religious issues or rituals in soap operas often well researched and draw an attention to social impact of religion. Some situation comedies do reflect key aspects of religious life. News broadcasts do emphasise the significant impact of events in religion and the issues attached to it etc.

**Has no benefit:** Popular broadcasting programmes are not intended to focus on religious issues, therefore any religious content is purely incidental; religious content as it appears may often be trivial or inaccurate; soap operas dramatise religious/ ethical themes for dramatic effect not for any religious significance. Some situation comedies set out to deliberately satirise religion in an exaggerated way and produce false impressions of religious figures/religious calling. News broadcasts often treat religion/religious issues as a factor in current affairs rather than for specific religious significance.

**(15 marks) AO2**

UMS conversion calculator [www.aqa.org.uk/umsconversion](http://www.aqa.org.uk/umsconversion)