



**General Certificate of Education  
June 2013**

**Religious Studies**

**RSS05**

**The History of Christianity  
OR 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	
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 characteristics of monasticism in Celtic Christianity.**

Monasticism was the primary model for the development of Christian communities in the Celtic Church. It was clear administrative structure different from the Diocesan model of Roman Christianity. Celtic monasticism derived from the ideas of Eastern Fathers and adapted well to the needs of rural tribal communities.

Variation in size from small places of retreat and solitude in remote areas to large communities.

Celtic Monastic communities usually open communities; not closed as in Roman / Benedictine model; sense of mission; worship and serving community important features. Sexes mixed freely in some, e.g. double monasteries such as Whitby. Allowed both married and celibate monks. Not governed by any uniform rule such as Roman models (e.g. Benedictine), but local rules under authority of local Abbot or Abbess.

Physical structure often reflected tribal communities. Small huts and small churches within circular enclosure. Monks had soul friends (idea derived from druid counsellors). Key centres of learning and mission, and hospitality.

**(30 marks)****AO1**

0

2

**'Without monasticism, Celtic Christianity would not have been successful.'**  
**Assess this view.**

#### **In favour**

- Monasticism was at the foundation of Celtic religion, derives as a response to church developing as community, adapting model similar to Celtic life-especially in Ireland; the autonomy of monasteries was seen as an advantage; monasteries successful as they became centres of protection,; worship and learning and mission for Celtic Christianity. Openness of Celtic monasticism often seen as a positive contribution. Still have lasting influence through revived Celtic models such as Iona Community.

#### **Against**

- However, autonomy not always productive, success of Celtic Christianity down more to individuals e.g. saints, rather than the monastic structure; Diocesan model as seen in Roman Christianity better to administer and control. Post synod of Whitby Celtic may be regarded as failure as Celtic Christianity replaced with Roman models of administration and Roman Christianity in many areas.

**(15 marks)****AO2**

### Question 2 The Protestant Reformation

0	3
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**Examine the main emphases of Calvin's religious teaching.**

Calvin's ideas expressed in 'The Institutes' which appeared in 1536 ( but revised continually)

Expect examination of some of the following: The Bible as God's only and complete way of communication with humanity. The Nature of God and Man. Man inherently evil and also insignificant. Role of Jesus (Christocentrism v Theocentric, views). Expect reference to Calvin's ideas on predestination, which gave his thinking a distinctiveness. The role of the Church. Both visible and invisible. The value and importance of sacraments and the nature of sacraments, especially the Eucharist.

**(30 marks) AO1**

0	4
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**'Calvin's organisation of the church was theological rather than socio-political.'  
To what extent do you agree?**

Look for discussion of the extent to which the theological ideas can be separated from socio-political, and whether Calvin would have done so.

**Theological:** For Calvin religion underpinned the whole of society, hence 'Theocentric' view. Look for some discussion of the role of political authorities; early attitudes to authorities as God's instruments of government; derived from thinking about the doctrine of man; whether the Church was subservient to civil power. Calvin appeared to encourage ideas similar to Luther and Zwingli but qualified their views. How far Calvin's thinking promoted resistance.

**Socio-political:** Effects of Calvin's theological teachings on social behaviour; rise of puritanical element in daily life. May also consider the effects of Calvin's teaching on economy – consideration of whether he advocated a protestant work ethic or not. Analysis of whether these were specific and intentional reforms, they developed out of his theological teaching.

**(15 marks) AO2**

### Question 3 The Catholic Reformation

0	5
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**Examine the reforms in the Catholic Church before the Council of Trent.**

Reference should be made to a variety of movements, for reform before Council of Trent e.g.

- The Oratory of Divine Love, and the development of new orders Theatines etc.
- Particularly the development of the Jesuit order.
- The movements for reform within the papacy itself. e.g. Paul III and *Consilium*

Some reference to the outcomes of these movements is to be expected and exemplified.

**(30 marks) AO1**

0

6

**'The reforms in the Catholic Church before the Council of Trent were not effective.'** Assess this view.

Expect evaluation of the effects of these early reform initiatives. Were they directed primarily at challenges of Protestantism or more towards internal reform/ recovery of past ideals?

**Were not effective:** could be seen as backward looking and often hard-line, adoption of siege like defence rather than any actual reform. E.g. Carafa and aggressive stance. Successive Popes not quick and decisive in action of reform. The advances of Protestantism may be seen as being a more external catalyst, the need to defend against Protestant advance may have been more of a stimulus. Groups more aimed at defending against Protestantism rather than meeting challenge of Protestantism.

**Were effective:** Showed evidence of concerns for reform within the Catholic Church, which were highlighted by some Protestant thinking. The effects of individuals such as Contarini and Loyola advocate and supply the means of reform and education. Carafa devoted much energy to eradication of Lutheranism.

**(15 marks)****AO2**

#### Question 4 The rise of Methodism

0

7

**Examine the following emphases of John Wesley's teaching:**

- **salvation by faith**
- **scriptural holiness.**

Expect some explanation of the phrases "salvation by faith" and "scriptural holiness" and development of the component ideas. Salvation begins with justification. There is an ongoing process of sanctification leading to glorification. Reference to be made to:

##### **Salvation by faith:**

- Humans cannot achieve their own salvation through works, but only by faith in the salvific work of Christ
- Atonement is only possible by the work of Holy Spirit
- There must be a willingness to accept the grace of God through the Spirit;
- Humans have freewill and can refuse such grace (contra Calvinist ideas of pre-election - Arminianism)

From this arises other key theological ideas that form Wesley's theological thinking:

- Fallen humankind can be renewed/recreated by prevenient grace which allowed the beginning of a new creation; ('finish then thy new creation');
- 'assurance' affirms that grace is open to all and shown in spiritual renewal, .

##### **Scriptural holiness** (sanctification) follows after faith.

- Importance and centrality of scripture to the life of believer as a means of sanctification,
- life lived in knowledge of, and in obedience to, the word of God
- overcoming temptation, not yielding to sin;
- positive growth in likeness to Christ.etc

An exhaustive theological exegesis is not to be expected, but top answers should be able to make reference to and provide an examination of the majority of ideas above.

Cap at L5 if only one aspect dealt with.

**(30 marks)****AO1**

0

8

**'18<sup>th</sup> century Methodism was essentially a theological rather than a social gospel.'**  
**Assess this view.**

Candidates may express a range of views along the spectrum.

**Essentially Theological:**

18th century Methodism typical of revivalist ideas of the time which were rooted in theological ideas of renewal. John Wesley was a theologian, and the key emphases of the Wesleys' ideas were theological and essential to the development of the movement. Social action was merely a consequence of the theological ideas expressed and developed in sermons and hymns etc. The Wesleys' regard faith and works as important and equally necessary to the process of sanctification, but faith (personal trust in Christ) was the basis of justification.

**Essentially Social:**

Methodist theology was focused on living the faith, not on just believing articles of faith. It had popular appeal because it spoke to the uneducated and gave them a purpose and voice; it created communities; addressed practical needs etc. It is doubtful that the uneducated masses could understand all the theology behind the Wesley's hymns, but they provided a sense of social unity because they were singable. A key feature of early Methodism was its social structure into classes, bands and societies.

**(15 marks)**

**AO2**

## Section B Religion, Art and the Media

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

0

9

**Examine the range of visual art in religion.**

Answers will be dependent upon the religion chosen.

Look for reference to a range of religious art and exemplification of them:

e.g. religious architecture: icons; statues; calligraphy; illuminated manuscripts; altar pieces, stained glass. panel paintings; woodcuts; More modern examples such as video art etc.

Candidates may consider a range of genres, purposes, uses or styles.

The answers may be show breadth or depth. The key thing is the examination, and exemplification of how the chosen examples relate to religion.

If merely a list with no further development cap at L4.

**(30 marks)**

**AO1**

1

0

**'Art is only religious if the subject matter is religious.' Assess this view.**

**Agree:** There is very little point in having religious art without a clear religious subject. The purpose of art, e.g. didactic or devotional, may dictate the use of specific subject matter. Some religious art must have religious subject matter, e.g. icons etc.

**However:** Not all religious art has religious subject matter, but may still be regarded as being religious in the wider sense of the term, e.g. as a means of moving viewer to a religious response.

Examples of what appears to be secular art can and do point the viewer to a religious response. The way in which art is responded to can be as important as the subject matter. Use of abstract art to convey religious ideas.

**(15 marks)**

**AO2**

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

1	1
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**Examine the importance of religious art in one religion for the community of believers and for society.**

Answers will be dependent upon the religion chosen. Key ideas may refer to it is useful in making the invisible visible; some religions see art as a valuable part of revelation of teachings and religious truths.

**Community of believers:** using art as a necessary and important dimension to worship and/or private devotion. Use of religious art as a means of creating sense of numinous or for an anagogic function. Institutional dimension etc.

**For society** is an expression of heritage and religious values, or may be of purely aesthetic value.

Higher level candidates will be more likely to see a separation between 'believes' and 'society'; but lower level answers may conflate the two. Do not penalise such lower level answers providing **both** aspects are covered

Max L5 if both aspects not covered, though balance not expected.

**(30 marks)**

**AO1**

1

2

**'Religious art should be maintained for the benefit of society.'**  
**How far do you agree?**

Expect a range of responses and evaluation. Ideas may include:

**To maintain:** Maintaining any art is part of preserving a link with previous generations and thus there is sense of historical continuity and preservation of religious heritage of society. Benefit to society in preserving religious art may stem from purely historical or aesthetic value. Art as medium for conveying religious truths is still important to society as a whole; therefore there is a duty to preserve it. Much early art contains religious material; therefore it should be maintained to allow art of quality to be preserved. Preservation of art in religious context says something about the nature of attitudes towards the key teachings of religion and/or the art itself. If society is willing to preserve any type of art, religious art falls within that remit. Religious buildings are important parts of the physical fabric of society and of culture and should be maintained for benefit of wider society.

**However:** Maintenance of 'religious' art/ 'religious' architecture should not take particular precedence over preservation and maintenance of other types of art for society. Society is now religiously ambivalent and the importance of religious art of any tradition is no longer important or of benefit to society. Preservation of religious art is duty of religious community rather than society. Art should be preserved by society only if it is of historical or aesthetic value, not just because it is religious. Religious art has no greater right to be preserved than any other. Questions of accessibility if art is retained in religious buildings or religious collections may detract from preserving a religious art for the benefit to society.

**(15 marks)****AO2**

### Question 7 Religion, art and popular culture

1

3

**Examine how religion is used in fiction.**

Answers are likely to be wide ranging; no particular works are specified by specification. The key assessment to look for is an explanation as to how religion or religious themes have been **used** in fiction. Either as a main theme; background or characterisation.

- Subjects may include matters of life and death; ultimate questions of human existence; good v evil; nature of God, redemption etc. e.g. C.S. Lewis Narnia series, etc.
- Religion as a backdrop against which the plot has been written e.g. Dan Browne novels, 'Da Vinci Code', 'Angels and demons', M. Attwood 'Handmaid's Tale'.
- As the historical setting for novels /films e.g. C.J. Sansom 'Shardlake' novels, or Ellis Peters 'Cadfael'; 'Pillars of the Earth' etc.
- Or exploration of religious themes and characters belonging to a specific religious community. e.g. Jewish communities such as Potok 'The Chosen', Isaac Bashevis Singer 'The Manor' etc.
- Religion as a method of sustaining or moving on the plot.
- If a candidate has **not** focused on the **use** of religion in fiction cap at L4
- Do **not** credit reference to T.V. situational comedies as **only** exemplification.

How religion is used in should be made clear by exemplification.

**(30 marks)****AO1**

<b>1</b>	<b>4</b>
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**To what extent does religion gain from being used in fiction?**

**Fiction may benefit religion:** It can act as a positive contribution towards the dissemination of religious teachings and make them more accessible to a variety of people. Fiction, especially film, can present religious teachings in ways that people can relate to and understand more easily. Fiction based on religious teachings or religious context deals with issues that are of importance to humanity as a whole, not just the religious element of society.

**However:** It can distort religious teachings and thus devalue religious authority and be of no benefit to religion; may oversimplify religious issues and /or present a biased or misinformed and distorted view of religious themes and teachings. It removes religious teachings from their true context and may use them for detrimental or popular purposes.

**(15 marks) AO2**

**Question 8 Cyber religion and TV religion**

<b>1</b>	<b>5</b>
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**Examine the nature and impact of televangelism.**

**Nature:**

Largely American phenomenon.  
 Uses TV as means of engaging people and exercising a 'ministry'.  
 May be associated with large 'mega churches' from which broadcasts are made, or with charismatic individual preachers.  
 In the US, televangelism is not subject to regulations of normal broadcasting.  
 Religious broadcasting that 'sells religion' is very entrepreneurial in outlook.  
 The predominantly evangelical outlook emphasises biblical inerrancy, personal redemption, acceptance of the Holy Spirit and neoconservative moral values.  
 Televangelism is often associated with a 'prosperity gospel'  
 Formats used range from televised preaching to talk shows, and often include a combination of entertainment with inspirational teaching.  
 Stresses what religion can do for people.  
 Often appeals insistently for financial support from followers.

**Impact:**

More impact in the US where it is much more widely broadcast and distributed.  
 Less so in the UK where access is mainly cable/satellite (The God Channel) or online.  
 Catches mood of some parts of society, especially those already committed to evangelicalism and prosperity gospel, and in these it has a large impact on the individual and society.  
 Impact on politics especially in the US where it encourages neoconservative attitudes towards moral issues.  
 Large impact on society in America especially fundamentalist substructure.  
 Has wider impact in establishing educational establishments and on educational agendas. Numerical impact.

Answers that only address one of nature or impact should be capped at Level 5  
**(30 marks) AO1**

1

6

**'Televangelism is bad for religion.'****How far do you agree?****Is bad for religion:**

Follows a particular agenda/ style which may not promote religion in widest sense.

Often viewed in a negative light as being too evangelical and charismatic

Often discourages social engagement with other Christians,

Religious ideas may be very narrow and inward looking rather than promoting (evangelising) wider religious ideas.

Televangelism often associated with charismatic figures (e.g. Swaggart, Baker, Falwell etc.) who can be regarded as promoting their own particular agenda rather than religion.

Often creates a cult mentality.

Often makes financial demands and strict ethical demands on its followers.

Places more emphasis on entrepreneurial aspects of the church to the detriment of faith.

Sometimes at critical variance to mainstream religious thinking.

May be viewed as being counterproductive for religion especially after scandals surrounding televangelism in 1980's.

Involvement in politics (e.g. Neo conservatism) may be viewed as being detrimental for religion.

**However:**

If the purpose of religion is to spread the Gospel, then this is one effective way of doing so. It is accessible around the clock and over many networks in some areas. It is

popular in some areas of society, and whilst promoting a particular type or style of religious teaching/ practice, it is still promoting religion. The popularity of televangelism

suggests that it does meet the religious and spiritual needs of some people better than mainstream churches. Some Christian denominations not associated with televangelism are equally exclusive in terms of applying religious teachings and values.

Makes religion available to wider audience and those who cannot engage in, or do not wish to engage in, regular or mainstream religious practice or debate.

Provides a religious response to some concerns of modern society.

**(15 marks)****AO2**