



**General Certificate of Education
June 2013**

Religious Studies

RST3C

**The History of Christianity OR
Religion and Art**

A2 Unit 3C

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 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.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	
1	Isolated elements of partly accurate information little related to the question.	1-4 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	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.
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

Section A *The History of Christianity* *The Christian Church in the 20th century*

Question 1 Feminist theology

0

1

Examine feminist theological criticisms of:

- **androcentric language**
- **biblical interpretation.**

Androcentric language:

Some definitions needed here, as well as a range of examples.

- Critical that male orientated language excludes and subjugates women and upholds patriarchy
- Critical of male dominated language in bible – arising from view of God as male figure, including the personal pronouns, 'father', etc.
- Critical of much male language in liturgy e.g. hymns and prayers – 'brothers', 'for us men and our salvation', etc.
- Critical of male orientated language in Christian Doctrine e.g. creeds
- Advocates language which is not gender specific in matters of religion/religious experience.

Biblical interpretation:

- Critical of traditional Patriarchal interpretation of text of bible.
- Critical of toxic patriarchal language in biblical narrative
- Critical of formation of canon and texts which subjugate women.
- Advocates interpretations which highlight women even in the patriarchal texts.
- Development of Christian Feminist 'midrash'.

Reference may be made to work of E.Cady Stanton, M Daly, R. Radford- Ruether, E. Schussler Fiorenza, S. McFague.

If only **one** issue dealt with cap at L5.

(30 marks)

AO1

0

2

To what extent has feminist theology influenced biblical interpretation?

Has influenced:

Traditional interpretations now take into account feminist theological critiques.

Now recognised as part of (mainstream) biblical hermeneutics.

Removal of androcentric language from some texts or at least reworking of them.

Feminist liturgies drawn from feminist biblical interpretation.

Not influenced:

Bible still interpreted in patriarchal manner in some cases.

Traditional interpretation still regarded as normative.

Feminist interpretations not taken seriously widely

Many prayers and hymns based upon biblical material still use androcentric language.

Effect on wider world of biblical hermeneutics negligible.

(20 marks)

AO2

Question 2 The Roman Catholic Church in the second part of the 20th century

0	3	Examine the response of the Roman Catholic Church to liberation theology.
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Expect some explanation of the rise of liberation theology in 20th century. Examination of how Roman Catholic Church responded, at grassroots and institutional levels e.g. Catholic priests and laity v response of Curia and magisterium. Discussion may include reference to Ratzinger's *Instruction* and response to it by e.g. Gutierrez. Response of Oscar Romero and his assassination; silencing of the Boffs. Response in climate of rise of communism, e.g. Cuba. Fear of loss of hierarchical control; and fear of the advance of 20th century Evangelical Protestantism. Look for some inclusion of liberation theology ideas outside Latin America e.g. in South Africa and India. etc. If responses are merely listed with no examination cap at top L4.

(30 marks) AO1

0	4	'The Roman Catholic response to liberation theology was more concerned with preserving the authority of the Church than liberating the oppressed.' Assess this view.
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Analysis of Catholic response. May include Ratzinger's *Instruction*; may also refer to counter Marxist thinking; silencing of the Boffs; muted response to assassination of Romero. Explanation of how each of these supports or challenges statement.

Preserving authority: e.g. Ratzinger's *Instruction* restated authority of Magisterium, therefore ecclesiological; may include reference to the resurgence/consolidation of traditional Catholicism in Latin America; tolerance of political oppression by Latin American regimes; preservation of Church hierarchy and political alliances to strengthen this.

Liberating the oppressed: Falling numbers of priests as worldwide phenomenon leads to increased lay participation, especially in 'poor' areas; was this inevitable without liberation theology? Protestant liberation theology fills gap left by silence of Catholics. Catholic social mission remained strong. Catholic presence in poor communities coloured by liberation theology but not dominated by it. e.g. CAFOD and work of Mother Teresa, Cardinale and Nicaragua. Responses beyond Latin America and later adoption within other parts of Catholic Church shows it is a theological method (contextual theology) not an ecclesiological challenge, so Roman Catholic Church response merely limits political content of liberation theology.

(20 marks) AO2

Question 3 **New forms of Christian fundamentalism in the second half of the 20th century****0****5****Examine the political impact of Christian neo-conservatism.**

Reference to location: answers are free to use **any** location; some may well confine themselves to United States of America, the question **does not** require restriction to one particular area.

Examination of effects in legislation e.g. marriage, sexual behaviour and death penalty; influence on policy generally but especially US foreign policy. Anti UN. Pro Israel, anti-both Arab and Islam especially in light of 9/11.

Expect some reference to Tea party. Presence of neo conservative ministers as advisers to White House, e.g. Cauldwell advisor to G.W. Bush had some impact on rhetoric and foreign policy. Impact of moral majority, pro-life, pro Israel and pro defence. The founding of Moral Majority under Falwell; Christian Coalition under Robinson; their effects on US Politics

Outside US: Influence in Australia e.g. Bishop Jensen.

Other clear examples drawn from other areas of world politics should be credited.

(30 marks)**AO1****0****6****'Christians should be non-political.' Assess this view.**

Expect some clarification of the statement. (e.g. mainstream churches or individual Christians)

Analysis of political content of scripture and doctrine.

Historical and current status of Churches as political entities e.g. reference could be made to: Church of England involvement in politics e.g. Lords Spiritual, Monarch as Supreme Governor; Vatican as political state; Christian democratic parties in Europe. Neo conservative views influence on US. Foreign policy.

Individual involvement: Christianity is not a bar to political involvement in democratic society. Reference may be made to the political involvement of key Christians e.g. Martin Luther King or Desmond Tutu. Christians are also members of secular society so involvement with politics inevitable especially within democratic society. Christian influence on moral and spiritual values can be given a voice in and through political involvement e.g. religious advisors to the White House.

However:

Some Christian bodies do have separationist policy e.g. The Plymouth Brethren.

Christianity is concerned with eternal salvation ideas, not political views e.g. millenarianism and ideas about imminent return of Jesus negates need for political change or involvement.

(20 marks)**AO2**

Question 4 Black-led churches in the United Kingdom (UK) today

0	7
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Examine what is distinctive about the theology of black-led churches in the United Kingdom (UK).

Candidates are free to base their answers on any example of black-led churches. Predominantly Pentecostal in outlook; particular emphasis on the guidance of the individual and the Church by the Holy Spirit. Centrality of scripture to theology. There is a distinctive attitude to scripture, the words of the prophets and the apostles applied directly to contemporary situations. Answers may make reference to various stages of life as in the Church of God tradition, conversion-sanctification-baptism with the Holy Spirit. Further distinctions may be made between theological outlook of the Church of God and Church of Jesus traditions.

(30 marks) AO1

0	8
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‘Black-led churches are now part of ‘mainstream’ Christianity in the UK.’ Assess this view.

Expect a range of views leading to a clear conclusion. Some clarification of terms ‘black-led churches’ and ‘mainstream’ is desirable.

Agree: 21st century Christian society is culturally and racially mixed so black-led churches are no longer as distinctive as they once were. Rise of Charismatic Evangelicalism in some mainstream churches leads to move towards black-led churches; increasing ecumenical involvement with mainstream churches particularly in inner cities e.g. Zebra project. (In other areas Black senior clergy leading mainstream churches act as bridge. e.g. Archbishop of York).

Society, especially the younger generation, less denominationally orientated or aware. Pick-and-mix attitude towards Christian expression embraces black-led churches; black-led churches and ‘Gospel choirs’ now accepted in wider context e.g. in broadcasting; (and in views of the Prince of Wales.)

However: Some Afro Caribbean communities remain culturally distinct in practice and worship. E.g. funerals. and other rites of passage Cultural distinction preserved in minority cultural centres in inner cities does not encourage mainstream associations.

African churches have distinct and non- orthodox theologies especially within UK with reference to demon possession, sexuality and prosperity gospel. Some BLC’s see modern western society as morally corrupt, thus preventing mainstream associations. Links maintained with homeland society and culture.

(20 marks) AO2

Section B Religion and Art

Question 5 Iconography in the Orthodox Church

0

9

Examine the symbolism of colour and light in icons.

Colour

Reference to how colour is used in iconography may make reference to specific rules of convention, hierarchy of colours, colours used as a form of language etc. However it is to be understood that the use of colours and their symbolism is dependent upon local variation, therefore whilst certain colours are indicative/ symbolic of particular meanings there is a considerable variation and some candidates may make reference to this.

Reference to colours may include.

- **Blue** the colour of heaven, and therefore represents divinity, often set in contrast with the terrestrial colours of red and green e.g. to indicate dual nature of divinity and humanity as in some images of Theotokos and some images of Christ, e.g. Pantocrator.
- **White:** symbolic of light and/or purity, often used in images of Christ as at Transfiguration and Resurrection to show radiance of divine light. Opposite to black.
- **Red:** symbol of humanity, sacrifice and altruism, also used to express divine love e.g. in power of Holy Spirit.
- **Purple,** shade of red and blue; often reserved to show positions of authority or honour e.g. Theotokos may be depicted in purple robe.
- **Green** colour of nature, also used on figures to illustrate spiritual regeneration (new life) of saints and prophets.
- **Brown:** Variety of shades often used to depict nature/ earth; when used on Holy figures symbolic of humility.
- **Black:** colour of darkness, and absence of light, often used to depict world without Christ e.g. grotto at the nativity, tombs, and grotto beneath the cross or used in contrast to highlight the distinction between this world and the next, world with and without divine light.
- **Gold** and yellow: symbolic of divine light, gold surrounding icons is symbolic of light of eternity.

Light

Icons do not have shadows, as they illustrate a heavenly realm of uncreated light devoid of time. Images written against a background of gold as symbolic of uncreated and eternal light. Four other ways of depicting light, rays of light from heaven, often mixture of blue and white: gold lines depicting in breaking of divine, indication of nimbus often gold or white above figures to show them in uncreated and eternal light, and in use of white garments to show radiance of heavenly light, and purity

Note not all colours need to be highlighted and allow for knowledge of local variation within general convention which may be explained.

Maximum Level 5 if both colour and light not addressed.

(30 marks)

AO1

1	0
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Assess the view that the use of icons is idolatrous.

Expect a range of ideas which may include.

Agree:- may see all religious art as contrary to second commandment, and therefore do not have any spiritual or devotional function. They are merely works of art and no more, and use of them may point towards idolatry, worship is only to God and not to matter. May function as useful tools for instruction but should not be seen as objects of devotion etc.

Disagree:- They are the hallowing of matter for devotional purposes, they themselves are not objects of worship but veneration, answers may (but **do not need** to) refer to teachings of John of Damascus and 7th Ecumenical Council. Emphasis on their sacred status, Holy objects fulfilling a specific devotional/ didactic function they deliberately do not depict realism; lift to a higher realm so have spiritual and devotional value.

(20 marks) AO2

Question 6 Protestant art of the Reformation

1	1
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Examine how Protestant religious ideas are reflected in:

- **Cranach’s ‘Christ and the Adulteress’**
- **Van Hemessens’s ‘The Calling of Matthew’.**

Expect some explanation of what Protestant theology was expressing, particularly in the life of the individual, **Sola fides, sola scriptura, sola gratia.**

May refer to what Protestant attitudes to religious art accepted and rejected. e.g. only biblical themes; importance of right attitude towards forgiveness etc., being open to, and accepting of, the grace of God; Protestant attitudes to art as value of illustrating and instructing the ‘word of God’.

Answers may use some of the following points in relation to each specific picture.

Cranach ‘Christ and Adulteress’: Depicts biblical passage John 8. Defence of Adulteress by Christ in face of her accusers. Scriptural ref: John 8:7 inscribed in German i.e. vernacular on the painting. Not common theme in religious art before Lucas Cranach. Didactic element of the painting exhorts the viewer to recognise their own faults, and to leave judgement to Divine authority, not human agency. Also illustrates attitude towards others derived from Sermon on the Mount, expresses the theology behind Matthew 7:1 ‘Judge not and ye shall not be judged’. Illustrates key ideas in Protestant theology. Sola scriptura, Sola gratia and ‘Priesthood of all believers.’

Van Hemessen ‘Call of Matthew’: Popular theme in Protestant art of Netherlands. Example of how Protestant religious art was used to illustrate and teach biblical texts to emphasise right and proper behaviour.

Can be read at several levels. As purely illustrative of biblical text of call of Matthew (Levi). Matthew 9:9 and //; As illustrative of Christian calling requires rejection of worldly riches and desires and positive response to call of Christ. Illustrative of Calvinistic teaching about grace of God calling people to serve him. (? Divine election) etc.

If only **one** painting examined cap at L5.

(30 marks) AO1

1

2

'Religious art was of no importance to the Protestant Reformation.'**Assess this view.**

Answers may make reference to and offer evaluation of some of the following points:

Was Important: Religious art was part of life prior to Reformation and for some continued to be important aspect of it even if they switched allegiance to the new Protestant ideas. Use of Protestant art to further the cause and teachings of the Protestant Reformation e.g. Made Reformation figures known publicly etc. woodcuts. Other works of art provided visual expression of Protestant teachings and propaganda, e.g. 'Old Law New Law', Wittenberg altarpiece etc; as a means of circulating anti Catholic propaganda e.g. 'Passional Christi und Anti-Christi'. Thus art did have an important effect on Protestant society and helped further the cause of Reformation. Reference can be made to use of illustrations to Luther's translations of scripture and or his other works.

Art still aided the expression of religious teachings even if nature and content altered.

Not Important:

Reformation would have happened without the input of art; use of Religious art was incidental. Reformation was a theological movement concerned with ideas arising from reflection on scripture and the current state of the Church, art was not important to the development of those ideas and arguably only minimal in spread of ideas, other methods of expression of teachings were seen as more important. The written word, sermons etc The views and attitudes towards art from Protestants who chose not to embrace religious art in a formal sense, especially its value within places of worship, yet acknowledged value of religious art in other areas of Protestant society. Others who sort to remove all types religious art.

(20 marks)**AO2****Question 7 Catholic art of the Counter-Reformation**

1

3

Examine criticisms of pre-Reformation Catholic art.

Criticisms of pre Reformation art came from within Catholic Church particularly about the clarity and appropriateness of imagery; and from Protestants who had a very different attitude to the value of art as an adjunct to worship. Candidates may refer to both Catholic and Protestant attitudes.

Protestant criticisms. Subject matter particularly the depiction of the Virgin Mary, of other saints, and representation of non biblical material. Protestants took different view over the value of art as 'good works' and therefore saw art in this sense as redundant. Art detracted from the 'word' and later Protestants take an iconoclastic stance against pre- Reformation Catholic art. Reference could be made to Luther's attitude about art which saw art as a valuable tool for instruction but not as a means/ aid to devotion.

Catholic criticisms of pre-reformation art. Art was becoming over complex and moving away from aid to devotion or instruction. 'Ars gratia artis.' 'Art for art's sake.' Criticisms leading to eventual reforms in Catholic art highlight; - requirement of religious art to regain dignity in form; and coherence of iconography. Only clear and appropriate imagery to be used. Examples could be used e.g. Sistine Chapel ceiling and Last Judgement over complex, use of nudity, and mixture of pagan and religious elements.

(30 marks)**AO1**

1

4

'Pre-Reformation Christian art is of little significance today.'

Assess this view.

Expect a range of ideas to be examined.

In support of the view:

The content of the art depicted is clearly contextual to the time, the teachings and propaganda expressed in the art has more relevance and significance to the time in which it was produced. Pre Reformation art was informed by what was occurring at the time and therefore significant to that time, and that significance is lost now. In a more literate society importance of art as a means of instruction is diminished. Society may have an ambiguous attitude to early Christian art, and/or teachings contained in it. Some ideas expressed are archaic e.g. images of Judgement, Heaven and Hell are no longer significant. More abstract and modern depictions more in tune with modern spirituality and multi faith attitudes of modern society or more recent religious teachings and ideas expressed. Contemporary art may be of greater significance today.

Is of significance:

There can be a timeless quality to some of the issues and images expressed in the art and therefore such art is just as relevant today. May still inspire and inform as it did then. Responses to some of the art may be different but equally significant.

The art can be significant from both an historical and theological perspective. It illustrates the beliefs of Christianity and many of those beliefs are still valid today. It can still be significant as a means of instruction, or as an aid to devotion (e.g. icons etc). There is an aesthetic value to this art which transcends the centuries and is valid today as it was when it was first produced. The art allows a window into period and a reflection of religious thought of the time, and allows for a valuable comparison/study of differing ideas expressed in art, or how artistic expression of religious ideas changed after the Reformation.

(20 marks)

AO2

Question 8 Pre-Raphaelite religious art**1****5**

With reference to two of his religious paintings, examine how Holman Hunt has portrayed Christ.

Answers are free to choose any **two** paintings by Holman Hunt; expect the likely examination to be based on any two of pictures in specification. Key aspect for examination is **how** Holman Hunt has depicted Christ in art.

- Figuratively; e.g. 'Light of the World'; 'Finding the Saviour in Temple'; 'The Shadow of Death';
- Typologically as in 'The Scapegoat.'

Candidates who do use 'Triumph of the Innocents' should be credited providing it relates to question asked.

There needs to be some examination of Holman Hunt's use of biblical imagery, and his use of symbolism should also be made clear. Examination of pictures may examine whether the picture is clearly based on an biblical incident in the life of Christ, or biblical quotation referring to the life of Christ; and whether symbolism used is: 'typological' as used in 'Scapegoat' and 'Shadow of Death' or allegorical as seen in 'Light of the World', or symbolic realism, and historical veracity (?) as indicated by 'The Finding of the Saviour in the Temple'.

Reference could also be made to Holman Hunt's own faith (e.g. Light of World) and his desire to make Christ more real to others, hence his visits to, and painting of some subject matter, in the Holy Land.

If only one painting examined cap at L5

(30 marks)**AO1****1****6**

'Holman Hunt's religious art was primarily intended to reflect his own faith.'
Assess this view.

Candidates should examine and assess what motivated Holman Hunt to paint his religious paintings, and in this context more than the four named pictures of the specification can be legitimately used if candidates have studied them e.g. Awakening Conscience, Christian family and druids, and Hireling Shepherd, so long as the religious element is drawn out.

Expect an examination of what may be perceived as the primary motivation. Answers may evaluate a range of factors which led to the painting of his religious paintings:- e.g:

- his personal faith after conversion e.g. Light of World. ('I painted as if by Divine command')
- his desire to reform religious art, to make events real.
- Hogarthian satire on aspects of religious behaviour e.g. Hireling Shepherd.(comment upon the nature of the church) and depiction of Rabbis in Finding of Saviour (blindness of other faiths)
- his hope of pecuniary gain.

Evaluation of extent any these did in fact reflect his own faith in Christ.

Reference to his own comments should be expected in highest levels, e.g. his own explanation of his motivation in letters e.g. to Scott Bell. etc.

(20 marks)**AO2**