



AS-LEVEL

Religious Studies

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

2060
June 2015

Version V1: Final Mark Scheme

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' 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

<i>Level</i>	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

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 The Celtic Church

0

1

Examine the contributions of both St Patrick and St David to the development of Celtic Christianity.

Patrick

- He is regarded as the Apostle to the Irish credited with establishing Christianity within Ireland – but he was building on work of others before him.
- Established Bishops in main provinces of Ireland.
- Great missionary.
- Sought to integrate Christian beliefs and practices with models of society already in place.
- Successfully challenged pagan tribal leaders and druids of Celtic society.
- Established Monastic communities as centre of Celtic Christianity as opposed to Roman Diocesan model.
- Patrick was a model for Celtic Christians. He engaged in continuous prayer. He was inspired by God and loved sacred Scripture.
- Possessed rich poetic imagination with an openness to the divine in nature and the created world.
- Several miracles attributed to Patrick (though some clearly apocryphal).

David

- Responsible for leading Celtic Church in Wales.
- A deeply spiritual man who led by example.
- Founded several Monastic communities.
- Established a strict rule of Monasticism.
- Several miracles attributed to him in hagiography.
- Active in suppressing Pelagian heresy.
- Missionary activity in Wales and western England.

Maximum Level 5 If only one saint examined.

[30 marks]

AO1

0	2
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To what extent did St Patrick and St David have any lasting impact on Celtic Christianity?

Lasting Impact

- Both saints are regarded as patron saints of the countries of missionary activity.
- Patrick succeeded in establishing Celtic Christianity where others had failed.
- Lasting significance of Patrick seen in development of Celtic Church and the effect of Celtic missions on other parts of Britain.
- David had lasting impact within Wales and Welsh borders.
- David made significant impact of removal of Pelagian heresy.
- Both regarded as having national significance in Churches in Ireland and Wales today.
- Rise of current interest in Celtic Christianity and spirituality affords them some credit and lasting impact.

Other views

- Both men's work overshadowed by successors and establishment of more developed models of Christianity adopting Roman influence.
- Both have many apocryphal miracles and events associated with their lives that their significance is lost in an age of rational thought.
- No more lasting impact than any other early Celtic leader.
- David particularly overshadowed by Columba, Aidan etc.

[15 marks]

AO2

Question 2 The Protestant Reformation

0	3	Examine the main doctrinal emphases of Luther’s teaching with reference to both:
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- **the importance of scripture**
- **justification by faith.**

Importance of scripture

- True knowledge of God only available through clear reading of scriptures (Sola scriptura).
- Scripture alone proclaims faith and salvation.
- Scripture should be available to all in the vernacular.
- Traditions of Church are secondary to the knowledge of scripture.
- Rejection of Latin translations as being manipulated by Catholic Church.

Justification by faith

- Faith, not an adherence to a particular tradition allows justification of humanity before God.
- Born out of rejection of ‘good works’ as taught by Catholic Church.
- Humanity stands before God in judgement and faith alone can ensure positive judgement (sola fides).
- By the grace of God humanity learns faith through the scriptures (sola gratia).
- By the grace of God through faith humanity can stand in judgement before God.
- Allows humanity to enter into a personal relationship with the divine without the need of intermediaries.
- Rejection of the doctrine of indulgences and buying salvation.

Maximum Level 5 if only one bullet point dealt with.

[30 marks]

AO1

0

4

‘Justification by faith was Luther’s most important contribution to the Protestant Reformation.’

Assess this view.

In support

- Luther had successfully shown that humanity was responsible for their own salvation through faith not works.
- The rejection of ‘good works’ and doctrine of indulgences brought theological redress and reform.
- Doctrine made religious teaching of salvation more meaningful to laity.
- Struck a chord with human condition.
- Rejected the power and authority of the Catholic Church as the only means of salvation.

Other views

Luther’s successes would not have been as great without:

- The rethinking of the authority of scripture over tradition.
- Making the scriptures and religion more accessible to people.
- The importance of the ‘priesthood of all believers’.
- His challenges over the temporal power and worldliness of the Catholic Church.
- His call for rejuvenation of the priesthood and greater theological education of laity.
- Luther’s use of hymnody and popular culture.
- Luther’s sacramental teaching especially Eucharistic theology also important.
- Luther tapped into a mood of reform that was already embryonic; he merely brought it to term.

Students may also debate and unpack the phrase ‘most important’ and weigh against the fact that all his contributions were important to varying degrees.

[15 marks]

AO2

Question 3 The Catholic Reformation

0	5
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Examine the condition of the Catholic Church on the eve of the Catholic Reformation.

Answers may take a broad sweep in their approach but expect reference to, **and** examination of some of the following key issues:

- Worldliness of Church: Catholic Church often seen as more concerned with affairs of state rather than religion.
- Lack of spiritual direction.
- Role and authority of the Church seen as being in need of reform due to corruption – problems illustrated by anti-Papalism (eg Alexander VI).
- Growth of anti-clericalism and negative attitudes towards practices of simony / nepotism / absenteeism.
- Lack of education amongst the clergy.
- Specific theological problems seen as in need of reform; eg remoteness of religion, neglect of biblical authority, sale of indulgences.
- The particular challenges posed towards Catholic Church by the advance of Protestant Reform.

[30 marks]

AO1

0

6

‘The Catholic Reformation was far more than just a reaction to the Protestant Reformation.’

Assess this claim.

In support

- The need for reform was already evident and being called for within the Catholic Church and externally **before** the Protestant Reformation.
- Steps towards reform had already begun at a variety of levels and with some success.
- The attitudes of several fraternities and high level clerics who were already pushing for reform.
- Calls for greater clerical discipline and education came from within the Catholic Church before the Protestant Reformation.
- Reaction to Protestant reformation was only one in a long list of driving factors.
- Protestant Reformation was merely the final catalyst for reform.

Other views

- The Protestant Reformation forced the Catholic Church to react, to clarify doctrine and bring about internal reform.
- The Catholic Church needed to react to stop further ground being given over to Protestantism and to regain ground already lost.
- Protestantism had voiced the mood of the age and the Catholic Church needed to find a positive response to negative criticism of Protestant reformers.
- Early attempts at reform from within were not acted upon seriously until the Protestant Reformation forced a reaction.
- Anti-Papalism and anti-clericalism were ideas particularly popular within Protestant thinking. The Catholic Church had to act in light of these views.
- In light of reluctance to, and failure of internal reform, outside stimulus was required.
- Protestant Reformation provided that essential stimulus.

[15 marks]

AO2

Question 4 The rise of Methodism

0

7

Examine the contribution of both John Wesley and Charles Wesley to the rise of 18th century Methodism.

John Wesley

Seen as the principal founder of Methodism

John's contribution to organisation resulted in:

- Establishment of Itinerant preachers and open air meetings.
- Class and Society membership.
- Establishment of meetings and meeting places.
- Development of circuits and connexion.
- Rules and structure within Methodism.

Theological ideas developed the ideas of:

- Scriptural holiness.
- Prevenient grace (Arminianism).
- Assurance.
- Salvation by faith.

Charles Wesley

- Founder of 'Holy Club' at Oxford which John and other figures **later** joined thus sowing the seeds from which later Methodism developed.
- Engaged in field preaching.
- Prolific hymn writer makes major contribution in popularising theology through Methodist hymnody.
- Differed from brother John over attitudes to remaining in Church of England.
- Saw Methodism as a revival movement **within** Church of England **not** separate from it – unlike John.

Maximum Level 5 if only one Wesley dealt with.

[30 marks]

AO1

0

8

‘Charles Wesley had a greater impact on the rise of 18th century Methodism than John Wesley’

Assess this view.

In support

- It was Charles rather than John Wesley who began the whole process through establishment of the ‘Holy Club’ at Oxford.
- Later in the movement, Charles’ hymn writing provided the constant drip feed of theology into the Methodist movement, therefore his impact was the lasting one.
- On death of John, the movement fragments and separates from Established Church in matters of organisation and practice, but theology expressed through hymns of Charles transcended such difficulties.
- Scholars such as Longley, Munsey-Turner, Rosman and Bradley all point towards success of Methodist revival as being significantly impacted and facilitated by hymns of Charles.
- Through Charles’ hymn writing, distinctive emphases of Methodism were laid down and creed and culture made accessible to people – Lex orandi est lex credendi.
- Through his hymnody Charles, rather than John, is responsible for the notion ‘Methodism was born in song’.

Other views

- John Wesley is regarded as the driving force of the early movement.
- His skills as preacher and in organisation are the key contributions to the development of Methodism as a movement, not Charles’.
- John organised Methodism into circuits, established Conference etc.
- Charles was often in shadow of his brother John, saw himself as being unable to fill John’s place (eg question over succession raised in 1771).
- Charles was the one who opposed his brother on certain matters, particularly ordinations and relationship within established Church of England and eventual separation from that parent body.
- Charles retired from travel and field preaching early on in the movement (1756) due to health and to spend time in hymn writing and limited preaching and pastoral ministry so little direct effect on development of the movement after this date.

[15 marks]

AO2

Section B Religion, Art and the Media

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 5 The nature and purpose of religious art

0

9

Examine the variety and distinctive characteristics of the religious art of one religion.

The content of answers will be dependent upon the religion chosen. It is to be expected that for the religion chosen there is clear examination in the students' response of both 'variety' and the 'distinctiveness' of the art of that religion, eg:

Christianity

Variety of religious art

- Statues.
- Religious architecture.
- Stained glass.
- Illuminated manuscripts.
- Icons.
- Panel paintings.
- Installation art.

Distinctiveness

- Uses figurative art.
- Often a visual narrative (eg lives of saints, scenes from life of Christ etc).
- No prohibition of depicting divine figures.
- Christian art has its own particular symbolism.
- Distinctive uses of Christian art; devotion; education etc.

Islam

Variety of religious art

- Includes all Muslim art, not just explicitly religious art.
- Crafts and decorative arts are regarded as having full art status.
- Painting and sculpture are not thought of as the noblest forms of art.
- Much use of geometry and geometrical patterns as religious art.
- Calligraphy.
- Architecture.
- Gardens.
- People do not appear in specifically religious (or any Muslim) art.

Distinctiveness

- There is little use of figurative art.
- Islamic art seeks to portray the meaning and essence of things, rather than just their physical form.
- Calligraphy is a major art-form.
- Writing has high status in Islam.
- Writing is a significant decoration for objects **and** buildings.
- Books are a major art-form.
- Expression of religious truth through beauty of art of natural world etc.

Maximum Level 5 if only one of variety / distinctive characteristics addressed.
Credit can only be given to art from one religion.

[30 marks]**AO1****1****0****‘Religious art is only important if it delivers a religious message.’****Assess this view.****In support**

- The use of art within a religion must be specific to the needs of that religion if the religious ideas are to be communicated effectively.
- Defining religious art for some requires clear parameters of purpose and subject matter.
- Art should be tailored to the beliefs and teachings of a specific religion if it is to be used as a means of education and / or aid worship, eg icons within Orthodox tradition.
- What is meant by religious message? Devotional art delivers a different kind of message to didactic art but it still delivers a religious message.
- If religious art does not specifically serve religion then it is merely art.

Other views

- Some religious art, whilst clearly capable of being inspirational, may have no specific religious message but can still be regarded as such eg geometric patterns, abstract religious art etc.
- How one regards religious art is very much a matter of interpretation of the viewer.
- Art with religious subject matter may not deliver a specific message but can be appreciated for aesthetic or historical qualities, therefore it still remains important.
- The definition ‘religious art’ covers a variety of genres, subjects and spheres without being overtly religious.

[15 marks]**AO2**

Question 6 The nature and purpose of religious art

1

1

Examine how religious art has been used for both:

- **propaganda**
- **education.**

Propaganda

Arguably much of religious art has been used for propaganda in a wide sense of the word.

This may be clearly seen in:

- Architecture promoting the authority of a religion over and above the secular world around it.
- Stained glass promoting the importance of pilgrim shrines eg at Canterbury.
- Images of judgement, eg in Buddhism (Mirror of Karma) and Christianity (doom paintings / last judgements).
- Specific illustrations for a specific religious purpose both positive and negative propaganda eg at Reformation woodcuts etc.
- Specific religious symbolism eg within Christianity the symbols of power or symbols of particular / saints of patrons. These symbols may be covert or overt.
- Symbolism within other religions.

Education

- Examples of stained glass and wall paintings within Christian tradition to teach biblical material or moral lessons.
- Calligraphy and geometric designs with Islam.
- In panel paintings (Christianity particularly).
- In architecture, and religious sculpture.
- In design of vestments and religious clothing.
- Video art and installation art eg Bill Viola, Warringer.

Maximum Level 5 if only one aspect dealt with.

[30 marks]**AO1**

1

2

'Religious art should not be used for propaganda.'**Assess this view.**

Students may unpack the idea of 'propaganda'. Whether religious art is used as negative propaganda or as positive propaganda.

In support

- Using religious art to coerce people to adopt a particular view may be seen as a improper use of religious imagery.
- In some instances religious art has been adopted to promote a particular secular message.
- The purposes of religious art should be spiritual and devotional, or to inspire and inform not coerce.

Other views

- Historically religion has used art as means of propaganda eg at Reformation and Counter Reformation.
- Religious art as propaganda can express covertly the views of patrons or particular religious group and prove a rallying point for like-minded people eg Tresham's Triangular Lodge Rushton with its emphasis on Catholic sympathies.
- Religious art as positive propaganda may express the spirituality of a group in an accessible way.

[15 marks]**AO2**

Question 7 Religion, art and popular culture

1

3

With reference to two works of fiction, examine the various ways in which religion has played a part in fiction.

Fiction in this context can legitimately include film, not just the written word. Content of answers will be dependent on the particular works of fiction studied. Works chosen may be fictional works with a specific religious purpose, or works that are set against a specific religious background (historical or social), or works that appear to have religious themes or religious interpretations. Themes / ideas may include such points as:

- Incarnation.
- Self sacrifice.
- The doctrine of God.
- The challenges of mortal existence and death.
- The battle of good versus evil.
- Ideas about ecclesiology.
- Ideas about religious texts.
- The nature of religious communities.
- The impact of religion on the life of particular character(s).

Exemplification may include works such as:

- Novels of: CS Lewis; CJ Sansom; Ellis Peters; Margaret Atwood etc.
- Films may include: Angels and Demons; Life of Brian; Pleasantville; Bruce Almighty; Stigmata; The Mission etc.

The key thing to look for and to credit is how religion has been used within the works cited.

Maximum Level 5 if only **one** work examined.

[30 marks]

AO1

1

4

'Religion should never be the subject of fiction.'**Assess this claim.**

Answers should provide an evaluation of the view expressed, evaluating the positive and negative attitudes to the use of religion within fiction.

In support

- Provides an opportunity to portray religious characters / people and / or communities in a poor light.
- Removes religious teachings from their true context and uses them for detrimental or other popular purposes.
- May present biased or misinformed view of religious themes or teachings.
- May be used as a means of disseminating anti-religious propaganda and ridiculing of religious ideas.
- Distorts religious ideas and thus authority of religion / religious figures.
- The fact that there can be little or no censorship or control over what is written until it is published.
- Some religions may see the fictional representation of religious ideas as blasphemy (eg The Life of Brian, Satanic Verses etc).

Other views

- Fiction can be used very effectively to further / promote religious ideas in a non-institutional way.
- Use of religion in fiction may be a gateway to further religious response by reader / viewer.
- Religion is a part of life therefore it is a legitimate subject for fiction.
- Fictional use of religious themes is legitimate as they resonate with the human condition.
- Using religious themes in fiction deals with issues that are important to the whole of society not just the religious element of society.
- Fiction legitimately using religion as an historical background to the plot gives credibility (eg in novels by Ellis Peters or CJ Sansom) etc.

[15 marks]**AO2**

Question 8 Cyber religion and TV religion

1	5
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Explain how the Internet challenges religion.

Responses are likely to focus on two key areas:

i) The way broad normal Internet usage may pose a challenge to religion and more specifically

ii) How the use of internet within any religion challenges 'religion'.

Answers may refer to:

- The lack of censorship and control over what is being posted about religion (hate sites etc).
- The ability of unofficial religious websites to provide inaccurate, blasphemous or misleading information under the umbrella of religion.
- Sites which actively seek to attack religious belief, people and / or authority.
- The lack of face to face physical engagement as a substitute for physical presence when using virtual religion.
- The ease with which people can drift in and out of a particular religion with little commitment.
- The ease with which people can simply log off when religion proves challenging.
- For some traditions problems imposed by rules governing that tradition (eg within Judaism strict observance of Sabbath and / or calculation of the minyan).
- Within sacramental traditions of Christianity the problem of sacramental theology and worship within cyberspace ('There can be no sacraments in Cyberspace'. Vatican on the 'Church and the Internet').

[30 marks]**AO1**

1

6

'Religion can only benefit from the Internet.'**Assess this view.****In support**

- The Internet is the latest evolution of communication. Use of this method of communication allows religion to be seen as in line with current trends.
- The benefits of the Internet for dissemination of religious information.
- Provides a wide platform for religious debate.
- Accessing archive material and archiving current material.
- Providing religious texts in an online environment to facilitate study or praxis.
- Has the ability to allow for religious engagement without geographical, time or physical constraints.
- May be seen as a valuable tool for engagement and mission.
- Cyber religion is an example of emerging religious praxis.

Other views

- May only benefit religion to a point.
- Concerns over lack of policing and censorship not beneficial to religion.
- Problems posed by unofficial sites misleading and potentially corrupting.
- Virtual religion poses several problems rather than benefits for religious praxis in some religions.
- For all religions there is a problem of lack of physical interface.
- May be seen as being elitist and exclusive even in a computer mediated generation.

[15 marks]**AO2**