

AS

Religious Studies

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

2060
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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	

RSS05: The History of Christianity or 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 1 The Celtic Church

0 1 Examine the key features of Celtic spirituality with reference to both:

- its artistic expression
- nature mysticism.

Artistic expression: answers may refer to:

- Celtic Crosses (form and decoration).
- The importance of Celtic circles.
- Knot patterns.
- Stylised figures particularly 'nature figures'.
- Expression of spirituality through illuminated manuscripts, carpet pages etc – eg 'Lindisfarne Gospels'; 'The Book of Kells'.
- Legitimate use can be made of expression of spirituality through non-visual art eg poems and hymns (St. Patrick's Breastplate).

Nature mysticism:

- Celtic spirituality derived from earlier pagan practices that respected and embraced forces of nature.
- The meeting of pagan animistic spirituality and Christianity gives Celtic spirituality distinctive features.
- Celts felt themselves to be in contact with the spirit of the Ultimate Mystery that lies beyond this world.
- Distinctive expression of the presence of God in creation and natural connection with the Divine.
- Adopts and adapts veneration of nature at key places, rivers etc.
- The boundary between the sacred and nature is paper thin (the 'Thin places').
- The ordinary and mundane in life as filled with the presence of God as the awe-inspiring and majestic.
- Celtic lorica prayers – an ancient form of prayer for protection that pre-dates Christian times shows awareness of the need for protection from dark forces of nature which threaten to overcome the person.

Maximum Level 5 if only one aspect, nature or art, dealt with.

[30 marks] AO1

0 2 ‘Celtic spirituality was more concerned with nature than theology.’**Assess this view.****In support**

- Reverence for nature central to Celtic expression of spirituality.
- Supported by veneration of natural elements Sun, Moon, rivers and mountain.
- Focus very different – and appears more pagan than – from western spirituality.
- Focus on mother earth essential to spiritual wellbeing.
- Spiritual wellbeing derives more from engagement with nature than with theological truth.
- Often supernatural in expression.
- The use of sacred sites (thin places) as places of encounter with another realm/spiritual dimension.

Other views

- Celtic Spirituality drew inspiration from natural elements of creation and adapted to express connection with the Divine.
- Early / pagan Celtic spirituality received a civilizing message of love, compassion and redemption from Christian theology, which are fused with love of and respect for nature.
- Saints such as St. Patrick develop a distinctive theological interpretation of nature in prayers eg St. Patrick’s Breastplate and other spiritual writings.
- ‘You worship the sun that rises and sets; I preach to you, Christ, the sun that never sets’ (St. Patrick).
- A clear understanding about God and Jesus at the heart of Celtic Christian spirituality, therefore distinctly theological.
- Celtic spirituality is a particular and distinctive expression of theological truths rather than just/merely reverence for and of nature.

[15 marks] AO2**Question 2 The Protestant Reformation****0 3** **Examine:**

- **Calvin’s main doctrinal emphases**
- **Calvin’s teaching on the organisation of the Church.**

Main Doctrinal emphases

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.

The Church

- Calvin's definition of the Church.
- Church should recover its divine mission as expressed in early post Resurrection Church.
- Regarded the Church as instrument to bring about God' will.

Organisation of the Church

- As expounded in his writings Institutions and Ordinances eg non-hierarchical structure.
- The replacement of threefold order of bishops, priests and deacons with more inclusive fourfold order pastor, elder, doctor and deacon. (After New Testament model).
- No rigid distinction between civil power and spiritual power.
- The importance of the role of the Consistory. (Exemplification possible by reference to his work in Geneva).
- Frequency of Eucharist.
- Practices of baptism.
- Preaching.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

0 | 4 'The success of the Protestant Reformation was due to Calvin's system of Church organisation.'

Assess this view.

In support

- Took the Reformation forward and built upon the ideas Luther had begun.
- Luther may have begun reformation by challenging the influence and corruption of Rome, and making religion accessible, which led to a spirit of reform.
- Calvin completes reform by his teachings on nature of Church.
- Teaching about nature of Church become more widespread than Luther's.
- Calvin's real significance is in teaching about nature the structure and order of Church rather than other theological issues.
- Creates an effective reform model that can be adapted easily and was appealing.
- Calvin's reform model more widely adapted than Luther's in rest of reformed Europe.

Other views

- Luther had started the reformation movement, Calvin merely developed it.
- Luther made religion accessible to people, Calvin was seen as too authoritarian and remote by many.
- Calvin's theology was as appealing as his ideas about Church organisation and government so just as important.
- Other factors such as politics, and economics not just organisation affected the adoption of Calvin's model.
- Protestant Reformation only successful in parts of Europe.
- Reform of Catholicism from within presented no need to adopt any form of Protestantism in some areas.

[15 marks] AO2

Question 3 The Catholic Reformation

0 5 Examine the work of the Council of Trent concerning The Index of Prohibited Books.

Index of Prohibited Books

- Mainly product of fourth session 1564 (known as the Tridentine Index).
- Followed trend of earlier lists of prohibited works.
- Modified the severity of Paul IV's prohibitions (Pauline Index).
- Aimed to counteract the publication of, and accessibility to, documents deemed heretical or tending towards heresy.

- 10 rules, which included following areas:
 - **Prohibition of:** all heretical and superstitious writings; immoral books with exception of classics but with proviso they were NOT to be used in teaching the young; all translations of New Testament from heretics. Any work deriving from a heresiarch post 1515.
 - **Conditional prohibitions:** eg books published by heretics or Catholics that are in the main good but not altogether free from error until such errors have been corrected by lawful authorities.
 - **Allowed certain conditional translations:** eg early translations of OT by those now deemed heretics and some vernacular translations of NT by Catholics, providing they did not supplant and merely only aided study of vulgate scriptures.
 - **Preventative censorship** and approbation of certain works, on pain of excommunication of author publishing without such approbation. Restrictions placed upon booksellers on sale of books and to whom. Booksellers and printers were to be supervised and inspected by Bishops.
 - **Threat of excommunication / Episcopal censure:** On all who read or possess material deemed heretical- excommunication was to follow. Others possessing works deemed prohibited but not heretical to be dealt with by Bishop as required and at his discretion.
 - Post Conciliar establishment of 'The Congregation of Index' by Pius V 1571 to police the Index (Confirmed by Papal Bull: 'Ut pestiferarum' – under Gregory XIII 1572).

[30 marks] AO1

0 6 'The Index of Prohibited Books played a vital role in the Counter Reformation.'**Assess this view.****In support**

- The Index was an important means of controlling the spread of heretical ideas.
- The Index set parameters on what could be published and read by the Catholic faithful therefore precluding the spread of unorthodox or counter Catholic ideas.
- By tightening up control on what could be printed, sold and deemed acceptable certain Protestant and other writings were heretical.
- The Index allowed some degree of progressive thinking, providing publication was met with Papal/ Episcopal approval.
- It allowed for flexibility in some areas and not all progressive literature was banned.

Other views

- More important decrees of Council of Trent and the Council itself had a wider effect.
- The clarification of doctrine was more important than Index.
- The Index did not address the key criticisms of corruption levelled at Catholic Church.
- The changes proposed in clergy discipline and education addressed issues of more immediate importance.
- To the majority of Catholic faithful the Index made little difference, affecting only the literate, whereas other agencies (such as Jesuits and Inquisitions) had more immediate and lasting effect.
- Index was only one minor part of a wider whole that affected reform in Catholic Church.
- The Index although formalised at C of T was nothing new in the life of the Catholic Church, earlier similar ideas had existed in antiquity.

[15 marks] A02**Question 4 The rise of Methodism****0 7** Examine the distinctiveness of 18th century Methodism with reference to both:

- **its organisational structure**
- **the provision of buildings for worship.**

Organisational structure

- Operated within the parameters of the Established Church (C of E).
- Itinerant preachers and open air meetings.
- Society and Class membership.
- Development of circuits and Connexion.
- The establishment of the 'Legal Hundred'.
- Rules and structure within Methodism.
- By forming communities of their own Methodists challenged existing social norms.
- Allowed women to play a more active (and leadership role) than in Established Church.

- Societies allowed some degree of autonomy but had to adhere to central control of Wesley.

Provision of buildings for worship

- Early Methodist meetings held in people's own houses, or in a variety of buildings adapted for use as preaching houses.
- Development of movement required more permanent and complex buildings.
- Initially reuse of buildings which had had other uses eg Foundry in Moorfields London (Methodist HQ) had been used for making of cannons.
- Need for buildings led to development of three key buildings at strategic places of Methodist triangle-London, Bristol and Newcastle.
- Buildings become complex to include somewhere to preach, rooms for class meetings and accommodation for preacher.
- Wesley himself declared that buildings should be:
 - octagon in shape, no pews with backs but benches with no social class divisions
 - divided by aisles to facilitate the separation of men from women for worship
 - be built plain and decent at modest expense.
- Buildings to be controlled and maintained by trustees.
- Wesley reluctantly agreed to registration of Methodist places of worship as 'dissenting meeting houses' rather than Chapels under the terms of the Toleration act.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

0 8 'It was the organisational structure of Methodism that made it a successful movement.'

Assess this view.

In support

- Theology and other aspects were appealing to some but it was the structure of Methodism that allowed the movement to develop as it did across a variety of social classes.
- The structure of Methodist societies allowed for a personal sense of belonging and fraternity (seen to be lacking in C of E parishes).
- It empowered the laity, especially in lower orders of society. (Again lacking in C of E parishes).
- Structure offered a way of personal education and betterment.
- Because the model and structure of Methodism could be used in a variety of social situations it was this organisational model rather than Methodist Theology that led to rapid growth across different areas.
- Organisation and central control by Wesley gave the movement strength and allowed for effective discipline when needed.

Other views

- The theological teachings of Methodism caught the mood of the age.
- Methodist theology met spiritual needs of people that were not being met by many C of E parishes.
- Doctrine of prevenient grace made Methodism an attractive and open group.
- The doctrine of assurance and scriptural holiness was appealing.
- Theology was upheld by hymn writing and through hymn singing which became a popular expression of Methodist ideas and had little to do with organisational structure.
- Theological strengths and teachings were upheld by organisational structure.
- Theology rather than structure attracted people initially.

NB If students go beyond 18th century and the points made are valid then credit should be given.

[15 marks] AO2

Question 5 The nature and purpose of religious art

0 9 With reference to one religion, examine two ways in which art has contributed to worship.

The response to the question will vary depending on the religion chosen.

Responses could make reference to use of:

- Architecture – delineating sacred space, or inspiring sense of the numinous / sacred.
- Within architecture specific features eg Mirhab Iconostasis etc.
- Unity of worshippers expressed in and through other art forms, eg in liturgical dance, etc. Reference to the fact that ritual / liturgy itself can be viewed as a form of dramatic art.
- Art as an aid to devotion eg use of Icons and / or statues as aids to devotion.
- Some students may refer to the use of art in ‘Spiritual Exercises’ of Ignatius Loyola. (picture, ponder, pray)
- Artefacts used as part of worship, eg communion plate, vestments
- Torah Scrolls etc.
- Other features eg Stations of cross, calligraphy.

Expect some clear exemplification using named examples.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

1 0 ‘Religion has no need to use art in worship.’

Assess this view.

In support

- Early Christianity valued art as revealing religious truths, but post-Reformation modern Church placed greater emphasis on preaching the word rather than revealing truths in art.
- 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.

Other views

- Art can inspire and inform, conveying truths in a better way than word alone.
- 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.
- 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.
- Worship may use art as part of its structure on occasions or more regularly, or as an aid to meditation
- A picture / art is often worth more than a thousand words.

[15 marks] AO2

Question 6 The nature and purpose of religious art

1 1 Examine how religious art has been used to express both:

- **the faith of the artist**
- **religious teachings.**

Students may take both elements together.

Faith of the artist

Answers will be dependent upon religion chosen and the media chosen.

- Look for examples which illustrate and exemplify references to faith of the artist eg from Christianity examples may be named artists such as Lucas Cranach, woodcuts, altarpieces and panel paintings (reflecting his Lutheran sympathies and theology).
- Holman Hunt panel paintings (which reflect his Christocentrism and desire to make the Bible ‘real’).
- Stanley Spencer, oil on canvas and wall paintings.
- Bernini sculpture etc (Catholic views).
- Modern Stained glass eg Burne Jones, Piper etc.
- Modern sculpture (eg Moore Epstein).
- The use of video art eg Bill Viola. Wallinger.

Religious teachings

- Stained glass used to express teachings from holy text/lives of saints / morality etc.
- In Islam, the use of calligraphy.
- Panel paintings.
- The use of engraven images (woodcuts).
- Statuary and other figurative art.
- Icons.
- In Buddhism, Mandalas.
- In Hinduism, Yantras.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

1 | 2 **‘Religious art can only express religious teachings if it has a religious subject matter.’**

Assess this view.

In support:

- Little point in using art to impart religious truths / teachings if that art does not have a religious subject.
- If the subject matter is specific and clear then the purpose of the art is better understood by the viewer / observer.
- Religious subject matter makes meaning and purpose of the art clear, especially true in devotional / didactic art.
- If the purpose of the art is to express or narrate religious truths then subject needs to be focused on religion.

Other views

- Some forms of religious art are specifically non-representational and therefore do not need religious subject.
- All art can be interpreted in a religious way; art can be religiously ambiguous, but still convey religious teaching or meaning.
- In some religions depicting the ‘divine’ is explicitly forbidden, therefore religious art is specifically nonreligious in subject matter.
- Modern forms of art may not appear to have a specific or overt religious content but can be interpreted in a religious way eg video art of Bill Viola, ‘The Messenger’, or Wallinger ‘Threshold to the kingdom’.
- Mandalas in Buddhism may not be specifically religious in subject content but still used to convey deeper truths.
- Similarly calligraphy in Islam where specific figurative representation is forbidden.

[15 marks] AO2

Question 7 Religion, art and popular culture**1 3 Examine ways in which religion has used humour to promote its teachings.**

Expect a range of material examined which may include the following:

- Role of humour within faith communities.
- eg in sermons, dramatic presentation of ideas, modern sketches, medieval mystery plays etc all convey religious truths in a memorable way.
- Use of humour to penetrate formality of religion and thus make it and its teachings more accessible.
- Humour used to express the vibrancy of a religion.
- Use of humour to counteract intellectualism and theological elitism.
- Use of humour as a mirror to show human weakness.
- Reference could be made to humour / irony that is present in biblical material.
- Use of humour to express the joy in 'God's creation'.
- In Christianity there has been a tradition of 'Fools for God' as a means of communication recently revived in clergy undertaking and up comedy training to facilitate engagement with and delivery of religious truths.
- In Judaism, Jewish humour often conveys deeper theological meaning.

[30 marks] AO1

1 4 'It is inappropriate to use humour to promote religion.'

Assess this view.

In support

- Humour may be regarded as inappropriate, and trivialise religious beliefs and practices therefore not valid way of communicating religious truths or teachings.
- Religion is a serious matter and therefore does not need humour.
- Religious teaching can be conveyed in other ways.
- Use of humour may undermine the seriousness of the teachings, texts or values.
- The humour rather than the religious message is all that is remembered/recalled
- May cause offence, and even violate religious laws or break taboos.

Other views

- Humour is a useful tool in penetrating the illusion of the real world to suggest a reality beyond.
- Over formality may obscure the spirit and humour punctures that formality.
- Humour unites people and contributes to a sense of happiness and wellbeing and thus aids the promotion of religion.
- Makes religious and ethical teachings more accessible so it is useful means of communicating these ideas.
- Humour allows difficult issues to be raised and discussed in an accessible and non-judgemental manner.

[15 marks] AO2

Question 8 Cyber religion and TV religion**1 | 5 | Examine the contribution of television broadcasting to religion.**

Students may highlight a variety of styles and programmes that include religious content.

- Traditional broadcasting of acts of worship for particular and special occasions
- Regular weekly religious programmes (eg 'Good Morning Sunday' Songs of Praise etc).
- The reporting of important key religious events and important news in news bulletins.
- Factual documentaries about religious places or people.
- Religious debate on key ethical / global issues.
- The airing of religious or ethical issues within popular but specifically non-religious programmes allows engagement with these issues in a wider sense (eg plots in soaps or dramas).
- Use of religious themes in some situation comedies may address deeper issues about religious teachings / lifestyles in a non-threatening way (eg Rev, Citizen Khan).
- Some students may also refer to the negative contributions of humour and should be credited if appropriate

[30 marks] AO1

1 | 6 | 'Television broadcasting is of little value for religion today.'

Assess this view.

In support

- Many specifically religious broadcasts can be seen as outdated, and not representative of modern religious practice.
- In an increasing multi-faith society is not representative of that society. It allows little representation of minority religious groups.
- Does little to promote multi-faith interaction.
- More interactive technologies eg internet / Skype are more accessible and of more value.

Other views

- Specific traditional television allows participation in acts of worship at a distance.
- For some it is their only contact with religious practice and therefore is of specific value to them.
- Makes religion accessible without requiring formal commitment to a particular group may foster a sense of 'believing without belonging'.
- It is a valid means of communicating religious ideas and teachings in an increasingly secular world.
- It can be regarded as a logical and appropriate development of mission and evangelism through the use of modern technology.
- Some broadcasts highlight ethical and spiritual matters in a non-prescriptive or denominational way but still raise and air important matters.

[15 marks] AO2