



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
January 2011**

Religious Studies

Assessment Unit AS 3

assessing

An Introduction to Old Testament
Covenant and Prophecy

[AR131]

WEDNESDAY 12 JANUARY, MORNING

**MARK
SCHEME**

Part 1: Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

(AO1) Knowledge and Understanding

Band 5 ([29]–[35])

- a full response to the task
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

Band 4 ([22]–[28])

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

Band 3 ([15]–[21])

- a good response to the task
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

Band 2 ([8]–[14])

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

Band 1 ([0]–[7])

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

(AO2) Critical Line of Argument

Band 5 ([13]–[15])

- a full and coherent response
- demonstrating a very good attempt at critical analysis
- very good reference to other points of view
- highly accurate and fluent
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

Band 4 ([10]–[12])

- a reasonably full response
- demonstrating a good attempt at critical analysis
- good reference to other points of view
- accurate and fluent
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

Band 3 ([7]–[9])

- a reasonable response
- demonstrating some attempt at critical analysis
- some reference to other points of view
- reasonably accurate and fluent
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

Band 2 ([4]–[6])

- a limited response
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited
- some inaccuracy in places
- a limited argument which struggles to relate, where necessary, to other aspects of human experience
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

Band 1 ([0]–[3])

- a simplistic response
- demonstrating little attempt at critical analysis
- practically no reference to other points of view
- minimal argument which fails to relate, where necessary, to other aspects of human experience
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

Quality of Written Communication

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

Part 2: Contextual Reference Points

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

Section A

Answer **one** question from Section A.

AVAILABLE
MARKS

- 1 (a)** A description and explanation of the nature of God may include some of the following, e.g.:
- a God who is holy, powerful, full of majesty and glory and who is a king – reference to The Call of Isaiah
 - a divine power who should be trusted above any human power – reference to Isaiah’s Political message; his opposition to political alliances and the need to trust in God alone
 - a universal God in addition to being a national God – reference to Isaiah’s insight that God could use other nations for his divine purpose, e.g. Assyria
 - a moral God; one who desired righteousness from his people – reference to Isaiah’s condemnation of immoral living
 - a righteous judge; one who demanded justice for his people – reference to Isaiah’s condemnation of injustice to the most vulnerable members of society including the poor
 - a God who demanded sincere worship and who expected cult and conduct to go hand-in-hand – reference to Isaiah’s condemnation of smoky sacrifice, ritual and worship without practical and moral living
 - a jealous God; one who demanded trust in and worship of the One true God – reference to Isaiah’s condemnation of idolatry and immoral religious practices
 - a God who demanded high standards of political and religious leadership – reference to Isaiah’s condemnation of the monarchy and of religious leaders
 - a God of judgement; Isaiah’s teaching that the consequence of failing to offer true repentance for sin would be punishment – reference to Isaiah’s teaching on the “Day of the Lord” and the “Song of the Vineyard”
 - a forgiving, merciful God; one who would forgive sin if sorrow was accompanied by genuine penitence
 - a God of hope; judgement would not be God’s last word – reference to The Remnant and The Messianic Oracles. [35]

(b) An exploration of the claim may include some of the following, e.g.:

Reference to Isaiah's political message:

- opposition to political alliances
- call to trust in Yahweh
- message of hope
- affirmation of God's power and sovereignty.

On the other hand:

Reference to Isaiah's religious and social message suggests that he was much more than a political statesman:

- call for sincere worship and a relationship between cult and conduct
- call for a moral and practical holiness in addition to a ceremonial holiness
- demand for righteousness and an end to injustice and corruption
- condemnation of paganism and religious leaders
- concept of the holiness of God compared to the sinfulness of man
- concept of judgement, e.g. "The Song of the Vineyard"
- concept of hope, e.g. The Remnant and the Messianic Oracles.

[15]

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2 (a) An account of the different types of prophets may include some of the following, e.g.:

- the origins of prophecy in Canaan – Ecstatic Prophecy
- group prophets in the form of ecstatic prophets
- individual prophets in the form of seers
- professional prophets
- the role of Samuel
- formation of the "Sons of Prophets"
- different roles of prophets
 - war prophets
 - court prophets
 - cultic prophets
- former prophets
- latter prophets
- characteristics of the classical prophets, e.g. Amos and Hosea.

[35]

- (b) An exploration of the view may include some of the following, e.g.:
- Laws of the Mosaic Covenant were continually broken despite prophetic reminders of Covenant obligations
 - pagan belief and practice a continued feature of society
 - social immorality and lack of justice for the poor present throughout different generations
 - call for repentance and conversion often went unheard
 - the prophets experienced rejection and ridicule for their unpopular message of judgement
 - both the northern kingdom of Israel and the southern kingdom of Judah experienced the punishment of Yahweh at the hands of foreign nations despite the continued warnings of the prophets.

On the other hand:

- the role of the prophets was to deliver the message of God which they did, often under the most difficult of circumstances
- it was the responsibility of people, kings and religious leaders to respond. The fact that they often ignored the message and suffered the consequences was not because of the limitations of prophetic activity but due mostly to the belief that they would be spared the wrath of God. For example, because of their privileged status as the people of God, their rituals, burnt offerings and sacrifices and, at times, their economic wealth and success and also because of the belief that Yahweh dwelt in the temple he was among them so neither the temple or Jerusalem would ever fall
- the prophets fulfilled their role as the conscience of the people by presenting their religious and ethical teaching. [15]

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Section A**50**

Section B

AVAILABLE MARKS

Answer **one** question from Section B.

- 3 (a)** An explanation of the judgement may include some of the following, e.g.:
- context to Amos' prophecy: military strength, economic boom
 - evidence of social injustice including corruption and extortion and examples of neglect of the poor
 - evidence of religious sins including idolatry and hypocrisy
 - Amos' appeal for an end to social injustice and for social responsibility
 - judgement as a consequence of failing to listen to the social and religious message of Amos
 - oracles against the nations but also Israel – as a chosen people they were a nation of privilege but with privilege came responsibility
 - teaching on the "Day of the Lord" – not a day of reward for piety, gifts and worship but a day of judgement for breaking the laws of the Covenant
 - the Visions of Amos and their symbolism – additional evidence for the certainty of judgement
 - the visions of The Locusts and the Fire
 - the Plumbline
 - the Basket of Summer Fruit
 - Yahweh by the altar at Bethel.
- [35]

- (b)** An exploration of the claim in relation to other aspects of human experience may include some of the following, e.g.:
- an open-ended response citing relevant contemporary and/or historical examples
 - millions of people continue to live in absolute poverty. Basic human needs of food, shelter, clean water, proper hygiene and access to education are not met
 - extent to which such poverty is caused by neglect due to unelected governments spending money on arms and by rewarding loyalty with huge sums of money
 - extent to which such poverty is caused by exploitation and greed of the developed world. For example:
 - small percentage of GNP given in aid
 - unfair trading where prices for exports are fixed unfairly by the developed nations
 - huge amounts of debt owed in interest to developed nations
 - relative poverty is a feature of the developed world. Human rights such as the right to work, to adequate health care, to adequate housing are not experienced by many
 - extent to which the culture of consumerism and materialism contribute to the existence of relative poverty because of the greed and selfishness that it promotes
 - extent to which the upper classes neglect the poor in the developed world through indulging in wealth, property and possessions.

On the other hand:

- many individuals and organisations both religious and non-religious continue to work to ensure human rights of the most vulnerable in society are restored and protected, e.g.:
 - Christian Aid
 - Trocaire
 - St Vincent de Paul
 - Oxfam
- there is a greater awareness of human rights for all citizens because of the UN Declaration of Human Rights to which all citizens are entitled – the right to adequate health care, to employment, etc. Such rights are often enshrined in law
- the fact that the most vulnerable members of society are helped by government departments such as the social development office who seek to address such issues as adequate social housing
- the fact that the most vulnerable in society receive financial assistance from government support agencies, e.g.:
 - Income Support for those on very low incomes
 - Job Seekers allowance for the unemployed
 - financial support for utility bills
 - financial support for housing in terms of rents and mortgages
- the fact that all citizens in the developed world are entitled to political representation where issues such as human rights can be addressed at the highest level
- human rights as a product of western, liberal thinking. [15]

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- 4 (a) An account of the incident may include some of the following, e.g.:
- description of and explanation on the incident which includes:
 - the peoples' request to Aaron
 - reason for the request
 - the fact that such impatience was not something new – had been a recurrent theme in the wilderness stories
 - explanation of the request for gods who would "...go before us."
 1. people wanted a god who was near at hand
 2. people wanted a modern god – one which was compatible with modern culture
 - Aaron's response to the request
 - the making of the golden calf from gold and the statement that it was such gods as these who had brought the people up out of the land of Egypt
 - building of an altar by Aaron
 - proclamation of a feast which followed with sacrifices, eating, drinking and dancing and perhaps sexual orgies
 - explanation of the image of the golden calf – symbolised power and fertility and was associated with the worship of Yahweh and Baal
 - explanation of the feast – reflected the Canaanite culture of fertility practices associated with the worship of Baal
 - request by Yahweh for Moses to return to the people and the reason
 - the return of Moses and the breaking of the tablets on which the Decalogue was written and what this symbolised – the Covenant had been broken
 - the destruction of the calf
 - the division of the people
 - the slaughter of approximately three thousand men
 - commentary on the incident could include:
 - the fact that the people of Israel displayed the same religious and moral weakness as other nations
 - what made the people of Israel different was that Yahweh had formed them as a community for a specific purpose
 - a covenant made by Yahweh but broken by man can only be renewed through divine forgiveness. [35]

- (b) An exploration of the view in relation to other aspects of human experience may include some of the following, e.g.:
- an open-ended response citing relevant contemporary and/or historical examples
 - arguments which suggest the worship of idols do remain a challenge for society
 - value placed on wealth and possessions in a materialist and consumer-based society
 - extent to which people put career first in life
 - extent to which ambition and greed can replace Christian values of love, justice and charity
 - extent to which entertainment, leisure and socialising can come first in life
 - the culture of celebrities in the music, film and sporting world
 - addiction to the “pagan culture” of pornography, paedophilia and prostitution
 - range of superstitious beliefs and practices
 - belief in clairvoyants, fortune tellers, the stars
 - practices associated with satanic worship and witchcraft.

On the other hand:

- arguments which suggest the worship of idols do not remain a challenge for society
- belief in the practice of religion has extended to every continent
- out of a population of six billion people, two billion belong to the Christian faith
- vast range of Christian denominations and many varieties of religious faiths throughout the world
- extent to which religious belief and practice still exists at all levels of the Christian Church
- amount of finance spent to facilitate church worship
- increase in lay participation in prayer and worship
- availability of religious television programmes and numerous websites
- a thriving African Church in terms of vocations, prayer and worship
- existence of private prayer and prayer in homes and schools
- interest in personal and spiritual growth as evidenced by the wide range of publications
- the rise of Islam.

[15]

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Section B**50****Total****100**