



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
January 2014**

Religious Studies

Assessment Unit AS 3

assessing

An Introduction to Old Testament
Covenant and Prophecy

[AR131]

FRIDAY 17 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 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) An explanation of the nature of the relationship between David and Saul may include some of the following, e.g.:

- The prescribed passages, 1 Samuel 17:1–18:16 deals with the issues surrounding the relationship between Saul and David, Saul's fall from power and the subsequent rise of David
- David's leadership qualities demonstrating that God was with him
- The context of their first meeting with David's victory over Goliath and the initial good relations where Saul blessed David, his obedient servant
- David's success in battles and popularity with the people – leading to a breakdown in the relationship with Saul. Saul's subsequent anger and jealousy
- David's military successes eclipsed those of Saul
- How Saul's jealousy led him to plot to kill David. David's charismatic leadership along with God's favour resulting in a further decline of Saul's mental state
- David's relationship to Jonathan and his marriage to Michal – Saul's fear of David as a threat to his throne
- David's response to opposition from Saul reflecting Yahweh's support

[35]

(b) Comment on the view that David was far from an ideal king may include some of the following, e.g.:

- David's affair with Bathsheba and the subsequent cover-up in which a number of commandments were broken, covenant disobedience
- David's ruthlessness in regard to others such as Uriah
- The actions of David in regard to his children, e.g. Absalom; Amnon
- His political, economic and military success
- The establishment of Jerusalem as the religious and political capital to which the Ark of the Covenant was brought
- David's religious leadership and example
- Establishment of hereditary kingship, the Davidic Covenant
- The kingship of David as the measure of righteousness for all future kings in spite of David's flaws

[15]

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2 (a) An explanation of how the religious and ethical teaching of Amos reflect his role as prophet may include some of the following, e.g.:

- The role of the prophet was to be a spokesman for God. The prophet as intermediary with His people, receiving a divine calling from Yahweh
- The commission to remind the people and religious and political leaders of their covenant responsibilities which included his warning against foreign entanglements, social injustice and religious complacency
- The message of Amos including his condemnation of empty ritual which went hand in hand with exploitation of the poor
- Amos as the spokesman for Yahweh
- Political context of Amos: A 'Golden age' under the kingship of Jeroboam 11 which included peace and prosperity for both Israel and Judah
- Social and religious background: Neglect of the poor; Social immorality including injustice, extortion and corruption. Religious immorality including hypocrisy and idolatry [35]

(b) Comments on the view that Amos's judgement on the people of Israel was always negative may include some of the following, e.g.:

- People needed to hear the message of God's judgement
- Purpose of Amos's ministry was to call people back to the demands of the Covenant
- The emphasis of his message is on judgement and punishment due to social injustices and religious complacency
- Reference to the Decalogue and 'Plumb line' and the obligations of the people
- The judgement on Jeroboam, the people and Amaziah
- Inevitability of Exile
- The consequences of the people's behaviour, Day of the Lord
- Positive aspects of the message when Amos interceded on behalf of the people, his visions
- The promise of a remnant to return to Israel
- Always hope for the nation if it returned to God [15]

Section A

AVAILABLE
MARKS

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Section B

Answer **one** question from Section B.

AVAILABLE
MARKS

- 3 (a)** An explanation of the development and nature of ethical monotheism may include some of the following, e.g.:
- Covenant with Abraham and Moses, response to one God among many and the issue of henotheism
 - Reference to the events on Mount Sinai and the Exodus (Exodus 19–24)
 - Knowledge and explanation of the Decalogue
 - Commentary on the religious significance of the laws including their advanced nature and their absolute nature (set in the context of a suzerainty treaty)
 - Jewish society governed by religious laws. Yahweh was the author and custodian of the law; a theocratic people
 - The conditional nature of the covenant – privilege with responsibility
 - Reference to the application of the laws and punishment
 - The Sinai Covenant offered Israel not only blessing for obedience but curses for disobedience. Over time Israel broke the Covenant so often that God had to evoke the curses
 - The problem of syncretism with reference to Elijah and the defence of ethical monotheism
 - The recognition that Yahweh was incomparable to any other Gods and that he was in control of history as sovereign, creator and redeemer
 - The contribution of other prophets to an understanding of ethical monotheism
- [35]
- (b)** A consideration of the Decalogue to be timeless and universal in relation to other aspects of human experience may include some of the following, e.g.:
- The extent to which a secular society needs to be informed by religious teaching or moral rules. General principles of moral living
 - The increase in crimes such as burglary and violent assaults suggests a need for set or agreed standards
 - Use of human intellect and reason are considered by some as a more appropriate moral compass
 - Clear parallels between the values enshrined in the Decalogue and in the UN Declaration of Human Rights demonstrate the timeless and universal nature of the Decalogue
- [15]

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4 (a) An explanation of the significance of the 'Song of the Vineyard' may include some of the following, e.g.:

- The context of First Isaiah's prophecy: political, social and religious
- Examples of religious sin including insincere worship and idolatry
- Examples of social sins including corruption and neglect of widow and orphan
- Isaiah's call to trust only in Yahweh – political advice to Ahaz
- Knowledge and explanation of the Song of the Vineyard including;
 - How the owner prepared the vineyard just as Yahweh prepared the people of Judah by giving his laws to enable them to live good lives
 - How the vineyard produced only wild grapes despite the efforts of the owner just as Judah produced a catalogue of religious and social sins despite the efforts of Yahweh
 - The owner of the vineyard would withdraw his love and care for the vineyard so that it would become a wasteland. Yahweh would withdraw His protection for the people of Judah who would be open to invasion from a foreign nation who would execute Yahweh's judgement upon them

[35]

(b) Comment on the view that the religious believer should always challenge moral complacency with reference to other aspects of human experience may include some of the following, e.g.:

- The responsibility of religious believers to uphold moral principles and laws
- Examples of injustice, exploitation of the poor and corruption and the obligations on the religious believer to condemn such behaviour
- Inequality and human rights abuse and the consequences of inaction
- Religious believers are accountable to God and they cannot be silent on the subject of moral complacency
- Morality is open to human interpretation and opinion
- All of society has a responsibility and not only religious believers

[15]

Section B

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50**Total****100**AVAILABLE
MARKS