



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme January 2004

GCE

Religious Studies

Unit RS02

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Marks for 15-mark questions are shown in brackets

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks
5	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence / examples.	13-15 [9-10]	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments and are critically analysed. A process of reasoning leads to an appropriate conclusion.	13-15
4	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 spelling, punctuation and grammar.	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / examples.	10-12 [7-8]	A good response to the issues raised. Different views are explained with some supporting evidence and arguments and some critical analysis. A conclusion is drawn which follows from some of the reasoning.	10-12
3	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.	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing reasonable understanding.	7-9 [5-6]	Main issues are addressed and views are considered, with some supporting evidence. There is some attempt at analysis or comment. Evaluation may not be fully supported by reasoning or evidence.	7-9
2	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.	An outline account, including some relevant material. Limited in depth or breadth. Answer may show limited understanding. Some coherence.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
1	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Isolated elements of accurate and relevant information. Slight signs of understanding.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
0	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0

RS02: An introduction to the Old Testament

1 *Read the passage and answer questions (a) and (b) which follow.*

“³¹ Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the LORD. ³³ But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them and I will write it upon their hearts; and I will be their God, and they shall be my people.”

(Jeremiah 31³¹⁻³³, RSV)

(a) *Outline the circumstances under which the covenant with Moses was made (verse 32).*

Most are likely to take this as immediate circumstances within the story of the Mosaic Covenant and focus on aspects such as:

- mountain
- role of Moses
- ritual aspects
- tablets of stone
- theophany
- place of Decalogue within Covenant.

Candidates may also look at broader circumstances and consider the circumstances of freed groups of slaves wandering in the wilderness, the need for Laws, etc. The focus must be on circumstances.

Both approaches are acceptable, and full marks can be gained for either approach.

Credit awareness of other critical approaches, so long as they are relevant to the question.

(10 marks) AO1

(b) *Explain why Jeremiah felt that a “new covenant” was necessary.*

Variety of possible responses:

- Failure of the old covenant - as evidenced by the circumstances of the people – being punished for breaking it
- People taking the relationship for granted
- Looking for a new beginning – different kind of relationship with God
- Personal as opposed to legalistic religion.

Teaching on new covenant to give hope to people at time of national crisis
etc.

No more than Level 3 if no attempt to draw contrast between ‘new’ and old thus showing that ‘new’ was necessary.

(10 marks) AO1

- 2 (a) ***What may be learned about the moral responsibilities of the people from the passages about Elijah which you have studied?***

This is likely to focus on the story of Naboth's vineyard. Candidates have the text and it is important not to give credit for mere narrative.

Moral obligations and responsibilities cover all aspects of human life
 Covenant carries responsibilities
 Based on Mosaic Yahwism
 Story shows the idea of land as being in trust from God
 All, including the King, are subject to the law of God
 Idea of punishment for those who disobey
 Sign of repentance – punishment to pass to later generation.

Candidates may also use the Mount Carmel story in a variety of ways.
 It may be argued that the choice between Yahweh and Baal was a moral choice – this should be credited.

There is also the problem of the massacre of the prophets of Baal at the end of the Mount Carmel story. Some may wish to use this as part of the evidence.

No more than Level 4 (10 marks) if not clearly and appropriately exemplified from text.

(15 marks) AO1

- (b) ***“The prophets were the conscience of the nation.”***

Explain this claim, and assess how far it is true.

Explain

Expect some definition of the phrase, in terms of pointing out what was wrong, constant reminder of responsibilities, etc.

Exemplification from Elijah narratives.
 Story of Naboth may be used again, but focus here will be on the ways in which Elijah stood up to Ahab and reminded him and the people of their responsibilities, so material should not be repeated.

Amos: focus on the sins of the nation
 Examples may relate to social, religious or political aspects of life.

If other prophets are referred to, these can be credited, as long as the material is relevant.

No more than Level 3 if only one prophet referred to.

(10 marks) AO1

Assess

Look for reasoned argument on both sides.

Counter argument likely to be based on the idea that this statement takes a purely moralistic view of prophets, and that the religious dimension is of greater importance.

May also be argued that 'conscience' is an inner agent, so cannot be applied to individuals in this way,
etc.

(15 marks) AO2

- 3 (a) *Examine what Amos believed to be the right basis for the relationship between God and the people of Israel.***

Teaching based on the ideas of the Covenant

Even though term is not explicitly used

Idea of special relationship

And election

'For you alone have I cared'

This brings responsibilities for the people respect, gratitude

Who should show this through justice and righteousness in their lives

Ways in which God has brought famine etc in the past (4:6) but people have still not taken notice

Need for punishment

No more than Level 4 (10 marks) if not clearly and appropriately exemplified from text.

(15 marks) AO1

- (b)(i) *Explain what Amos believed to be wrong with the religious attitudes of the people of Israel.***

Sins of the people – look for evidence of awareness of religious sins, with examples used appropriately

Complacency

False religiosity, syncretism

Belief that they would be vindicated at the Day of Yahweh

Lack of a sense of responsibility

This led to a breakdown of the relationship – God has cared for them, but will now punish them

(10 marks) AO1

- (ii) *Assess how far it is true to say that Amos believed the relationship between God and the people to have completely broken down.***

For

Sensible use of material as in (a) above.

Against

Yahweh still cares for the people

Evidences of hope

Remnant material

Possible arguments about authenticity of material

etc.

(15 marks) AO2