

GCE 2004
June Series



Mark Scheme

Religious Studies Specification

RS02: An introduction to the

Old Testament

(Subject Code 5061/6061)

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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

Further copies of this Mark Scheme are available from:

Publications Department, Aldon House, 39, Heald Grove, Rusholme, Manchester, M14 4NA
Tel: 0161 953 1170

or

download from the AQA website: www.aqa.org.uk

Copyright © 2004 AQA and its licensors

COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

The Assessment and Qualifications Alliance (AQA) is a company limited by guarantee registered in England and Wales 3644723 and a registered charity number 1073334. Registered address AQA, Devas Street, Manchester. M15 6EX.

Dr Michael Cresswell Director General

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.

“One of the most dramatic episodes in the Old Testament narrative is the story of the occasion when God told Abraham to sacrifice his son Isaac. This story is of great significance for the Hebrew religion and also tells us much about Abraham’s relationship with God.”

- (a) *Explain the nature of the sacrifice which, according to this story, God told Abraham to make.*

Candidates have the text – it is important here that they are talking about the **nature** of the sacrifice.

Sacrifice of his son – expect some awareness of the enormous significance of this – Isaac as the long-awaited son of his old age – God’s promise, etc.

As a test
 Nature of sacrifice – an accepted part of the religion of the day
 Idea of sacrifice as giving up something valuable or precious
 Forms which sacrifice took – including human – idea of a ‘young beast’ in the passage
 Sacrifice on a mountain
 Preparations
 Altar
 Slaying of the victim
 Provision of a substitute
 May be seen as condition of Abrahamic Covenant

This part is about the sacrifice. Credit **cannot** be given for material which properly belongs in part (b)

Expect a range of aspects for marks above Level 4 (7 marks).

(10 marks) AO1

- (b) *Explain what this story and others which you have studied show about Abraham’s relationship with God.*

Fundamentally – as a man of faith
 Prepared to put his trust in God
 and to do whatever was asked – however difficult this might be
 unquestioning obedience in sacrifice of Isaac.

Humble before God (17:3)
 Obedient – willing to accept the conditions of the Covenant – especially circumcision
 Willing to change his name
 Trusting
 Entered into debate with God – Isaac / Ishmael
 etc.

No more than Level 4 if only one story dealt with – however well done.
 Need focus on **Abraham**.

(10 marks) AO1

2 (a) Examine the nature of the Law said to have been given to Moses on Mount Sinai.

This question may be approached in various ways – and full credit may be gained for any of these.

Some may approach the question in terms of what the Laws involved – duties to God and duties to man. Provided that they go beyond the text and examine the nature of these, then full credit can be given.

For marks at Level 5 there may be some awareness of whether some of these laws can belong to the wilderness period.

The question may be approached in terms of the nature of the Law codes – and perhaps their relationship to others in the Ancient Near East. There may be consideration of apodictic nature of the laws and their implications for the community. There may also be discussion of the place of the laws as the people's side of the covenant.

(15 marks) AO1

- (b) *“The Law given to Moses on Mount Sinai gave the Ancient Israelites their distinctive religious identity.”*

Outline the ways in which the Law contributed to the religious identity of the people, and assess the view that the religious aspects of the Law were more important than the social aspects.

Explain

Some may be able to look at the wider picture of the place of the Law within the Old Testament, although this is not required. Such candidates obviously only have a small range of Old Testament material to draw on, but they may use a variety of examples to see the place of the Law in, for example, the prophetic material they have studied.

They should be able to comment on what the Law did for the people at the time: how it contributed to the identity of a group of freed slaves.

Idea of one God – over and against the polytheism of Ancient Near Eastern religions, especially Canaanite and Babylonian

Idea of Shabbat, and the practical implications of this which set them apart from others

Idea of a religious code which included moral duties to fellow humans

Law as part of Covenant and Election, thus setting the people apart etc.

Developed answers

May show awareness of critical issues of when the law is most likely to have emerged, and the ways in which it may have been retrojected onto the Exodus tradition. Full marks can be gained without this critical awareness, however.

(10 marks) AO1

Assess

Look for awareness of both sides of the argument – much will depend on the context at which they are looking.

Religious Can be argued that this is more important in binding people together, giving them distinctive identity, etc. They may argue especially for emphasis on monotheism and Shabbat.

Social May argue that this is the more important because without social order, no society can function, etc.

Look for balanced argument, with exemplification.

(15 marks) AO2

- 3 (a) ***Explain the nature of the social and religious ‘crimes’ with which Amos charged the people of Israel.***

Candidates have the text – it is important that the ‘crimes’ are explained rather than giving a mere catalogue. No more than Level 2 for mere listing of the crimes, however thorough

Social

Oppression of the poor by the rich – this should be related to some background on the social structure of the times

Idle luxury of the rich

False dealings in the market place

Perversion of justice by those who should have been the ‘pillars of society’

etc.

Religious

Nature of their turning away from Covenant responsibility of monotheism

Empty religiosity

Over-reliance on the sacrificial system of the day – should be some understanding of implications of this

New moons and sabbaths

Problems of religious leadership

Lack of understanding of the connection between religion and morality

Day of the Lord can be included if it is used properly within the demands of the question.

Credit examination of relationship between social and religious.

No more than Level 4 (10 marks) if only social or religious – however well done.

(15 marks) AO1

- (b) ***“Amos taught that God was just as concerned with other nations as he was with Israel.”***

Examine the evidence for this claim and assess how far it is true.

Examine

This is likely to focus on Chapters 1 to 3, and the crimes of the surrounding nations.

Candidates need to show some understanding of what is included here, rather than simply to list examples.

Implications, especially in later chapters, of God controlling all nations.

Allow for literal interpretation of Israel as Northern Kingdom.

(10 marks) AO1

Assess

Most likely response is that they will disagree – in spite of all that is said about others nations, a central concern is ‘for you alone have I cared’.

But – there is a clear awareness of other nations, and their sins do not go unnoticed.

Developed answers

Should be able to talk about whether this concern for other nations is still all focused on Israel, so that the other nations are merely ‘tools’ for God’s purposes for Israel, etc.

(15 marks) AO2