



**General Certificate of Education
January 2012**

Religious Studies

RSS06

Old Testament

AS Unit F

Final

Mark Scheme

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 students' 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 students' 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.

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

| Level | 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 | |

RSS06: Old Testament

Question 1 An introduction to the world of the Old Testament

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| 0 | 1 | Outline key features of Canaanite religion and explain how the Canaanite religion influenced the life and religion of ancient Israel. |
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Key features

Polytheistic – El, Baal, Anath.

Fertility worship based on farming calendar.

Mythology.

Worship – high places, sacred trees, cultic paraphernalia, sacred prostitution.

Influences on Israel's life and religion

Names of Canaanite divinities used in names of Israelite children.

Adoption of agrarian festivals.

El used as title for Israel's God.

Evidence of syncretism.

Influence of fertility worship, evidence of fertility figurines, of sacred prostitution.

Use made of Canaanite high places.

Importance of sacred trees, sacred pillars and poles.

Temples in Jerusalem and Bethel built in Canaanite style.

Max Level 4 (15) if only 'outline'.

(30 marks)

AO1

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| 0 | 2 | To what extent were Canaanite influences a major threat to Israel's religion? |
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A major threat

Yahwism in danger of being diluted if not eliminated.

Uniqueness compromised by syncretism.

Mosaic covenant and Decalogue set aside.

Concept of God debased.

Links between cult and morality destroyed.

Not a major threat

Yahwism enriched by some of influences, e.g. adoption of agricultural festivals.

Influences were just that, and at the most posed only a slight threat to the distinctive nature of Israel's religion.

Many people did not adopt more offensive practices.

Covenant and Decalogue not in existence at the time – a later 'imposition' on the Mosaic period.

(15 marks)

AO2

Question 2 Old Testament views of God's relationship with people**0****3****Examine the account of the Mosaic covenant found in the Old Testament passages you have studied.**

There is no expectation that students should refer to texts other than those set for study, but credit should be given to answers making appropriate comment on other Old Testament passages.

Similarities to format of vassal treaties.

Conditional nature – promise and responsibilities on both sides.

Moses as mediator.

Importance of occasion highlighted by ritual purification, limits placed on people, thunderstorm, etc.

God taking the initiative – basing claim to Israel's loyalty on her experience of him at the Exodus.

Election of Israel – uniquely his, kingdom of priests, holy nation.

Israel's obligations laid out in Decalogue – unpacking of some of laws – mixture of religious and social.

No more than level 4 for purely narrative answers.

(30 marks)**AO1****0****4****'The giving of the Law is the most important part of the Mosaic covenant.'**
Assess this claim.**Agree**

The Torah central to Judaism throughout the ages.

Difficult to believe details of covenant-making ceremony.

Some Jews do not believe in concept of election but the Law still has meaning.

Decalogue influential in Christianity and its social laws seen as important in many cultures.

Disagree

Concept of election central to Jews' understanding of themselves and their relationship with God.

Importance of idea of God as deliverer and redeemer.

Account of rituals of purification etc. and of the theophany important reminders of God's holiness and transcendence.

Belief that the Decalogue and the Book of the Covenant developed separately from the covenant tradition.

(15 marks)**AO2**

Question 3 The phenomenon of prophecy

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Examine the function of prophets in society with reference to 1 Samuel.

There is no expectation that students should refer to texts other than those set for study for this topic, but credit should be given to answers making appropriate comment on other 1 Samuel texts, e.g. 1 Samuel 8, which is a set text for the first topic.

Students might comment on the types (seers, ecstasies etc.) and features of prophets, for which some credit can be given, but the focus should be on their function in society.

Mediator of God's will to individuals and the community – e.g. messages for Saul at Ramah and for Israelites at Mizpah.

Giving of advice, however mundane, for which payment was given – e.g. whereabouts of the lost donkeys.

Presiding over rituals – Samuel required to bless the sacrifice.

Kingmaker – Samuel anointed Saul.

Links of ecstasies with cult – e.g. the procession coming down from the sanctuary at Gibeah.

Nationalist concerns of ecstasies – Yahwist presence near Philistine outpost.

(30 marks)

AO1

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'Old Testament prophets were extraordinary people.'

Assess this view.

Students may focus their answers on the material covered in the first part of the answer or range more widely. They may consider what is meant by 'extraordinary'.

Extraordinary

Special gifts – e.g. second sight, capacity for visions, ecstasy.

Authority to anoint kings.

Insight into God's purposes and will.

Respected by ordinary people.

Not extraordinary

Mundane nature of advice-giving – Samuel's 'insight' into whereabouts of donkeys just based on everyday experience that lost animals instinctively find way back.

Blessing of sacrifice not restricted to special cultic figures in 10th century.

Rejection of Samuel's views on monarchy and person declared king by him.

Scornful attitude to ecstasies.

(15 marks)

AO2

Question 4 8th century prophecy – Amos

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Examine Amos' teaching on election and responsibility.**Election**

Election linked with Exodus deliverance.

Israel chosen out of all other races.

References in Amos to Israel as 'my people' in oracles relating to judgement and punishment.

Israelites' assumption that election meant privilege and triumph at the Day of the Lord was false – the opposite was true.

Israel again the elect people in the restoration oracle of Amos 9.

Responsibility

Election entailed responsibility – i.e. living according to God's requirements.

Amos' denunciation of Israel's failure to accept this responsibility and his warning of imminent and inescapable judgement for this failure.

Israel's sins meant that they now meant no more to God than other peoples – they were not the only people God had delivered.

Election of individuals to act as God's messengers – e.g. Amos, Nazirites and other prophets.

Max Level 5 if only one of election / responsibility dealt with.

(30 marks)**AO1**

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To what extent did the covenant underpin Amos' teaching?**Underpinned teaching**

Concepts of election and covenant interlinked.

Requirements of the Decalogue and the Book of the Covenant reflected in Amos' teaching on Israel's social and religious responsibilities as God's chosen people.

Warnings given by God show God's desire to maintain covenant relationship.

Covenant relationship implied throughout.

Restoration of covenant in Amos 9.

Did not underpin teaching

Term not used – scholarly view that the covenant concept not developed before the time of Assyrian domination.

Amos more concerned with punishment than covenant relationship.

Exodus from Egypt of no special significance, e.g. Amos 9⁷.

Israel not in a special relationship.

Amos 9¹¹⁻¹⁵ a much later addition – not from the 8th century prophet.**(15 marks)****AO2****UMS conversion calculator** www.aqa.org.uk/umsconversion