



**General Certificate of Education
June 2010**

Religious Studies

RST3D

Old Testament

A2 Unit 3D

Final

Mark Scheme

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate evaluation. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly 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 accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	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 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST3D: Old Testament**Question 1 Ways of reading the Old Testament**

0

1

Examine ways in which critical theories have been applied to the story of the Crossing of the Sea and to the song celebrating this event (Exodus 14⁵ - 15²¹).

Candidates may apply a range of approaches, e.g. source criticism, form criticism, literary criticism.

Application of source criticism might consider the sources claimed to underlie the Exodus narrative and comment on differences of content, style, theology, etc.

Form criticism might be applied to Exodus 15 and show an understanding of the nature and construction and possible Sitz im Leben of Hebrew poetry, with particular reference to this text.

Literary criticism might consider the narratives as a whole and the way in which the modern reader might respond to them, e.g. the views of liberation theology.

(30 marks)

AO1

0

2

'Unless the Exodus narrative is read as history, it has no value for readers today.' Evaluate this claim.

Agree

Fundamentalist approaches would see an historical understanding of the Exodus narrative as a 'given'.

The Exodus as an actual event and Moses as an historical figure are of central importance for many Jews throughout the centuries, including now – other interpretations diminish its importance and the importance of Moses.

It provides insight into the nature of modern experiences, e.g. surviving the Holocaust, the migrations to Israel in the 1940s, the rescue of the Ethiopian Jews ('Operation Moses').

Disagree

The importance of this story not dependent on its historicity – its meaning is what matters.

It has more value if not seen as an historical event, as the modern reader does not have to make an intellectual compromise – the conflict between scientific possibility and the details of the Exodus account go.

It has value as enabling the reader to concentrate on the different theological viewpoints behind the story rather than on trying to work out exactly what happened.

It is what it means now to the reader rather than what actually happened that is important.

(20 marks)

AO2

Question 2 God and humanity

0	3	Examine views on the nature of the created world and on the human condition that are found in Genesis 1-3.
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Created World

The majesty of the created world, order coming out of chaos, everything said to be 'good', blessed by God, harmonious relationship between animals and between animals and humans. Fertility out of barrenness, the rich resources of the earth, everything said to be pleasing to look at and good for food, everything soured by the act of rebellion, harmony lost.

Human Condition

Humans all depicted as vegetarian, humans the climax of creation – in the image of God and given dominion over the rest of creation. Lowliness of humanity seen in creation from the dust of the earth, human responsibility to till the land, the man given authority over animals but restrictions placed on him, ambiguous nature of relationship between the sexes – bone of my bone, etc. but the man names the woman. Rebellious nature and desire to be more than human led to fall of humanity, reluctance to take responsibility, consequences worse for humans than for rest of creation.

No more than Level 5 for answers that deal with only one topic.

(30 marks) AO1

0	4	To what extent do these chapters encourage the view that the rest of the world is there for humans to use as they wish?
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Agree

Language of domination used in the Genesis stories, e.g. 'fill the earth and subdue it'. Naming of animals in Genesis 2 implies power and authority over them. Led to Singer's accusation of speciesism.

Disagree

Genesis 1 is poetry – language not to be pressed too literally. Dominion does not mean domination. Humans have role of caring for the garden in Genesis 2 – idea of stewardship. Restrictions placed on humans in Genesis 2 show that they are not all-powerful and free to do as they want, regardless.

(20 marks) AO2

Question 3 The ways in which people believed they should live their lives**0****5****Explain ways in which Wisdom literature and the Law helped to shape people's everyday lives in ancient Israel.****Wisdom**

Concern for everyday life, e.g. cultivation of good family relationships, living in harmony and showing respect for parents, getting on with friends and neighbours.

Developing the right attitude to possessions, i.e. avoiding poverty but at the same time showing generosity to the poor and being concerned for social justice.

Enjoying life to the full, but not at the expense of the poor.

Avoiding negative and socially destructive attitudes and behaviour, e.g. quarrelsomeness, sexual immorality, slander, deceitfulness.

Recognising human frailty and mortality in contrast to God's transcendence and living by the motto: the fear of the Lord is the beginning of wisdom.

Law

All aspects of life covered in the Decalogue and Book of the Covenant – ritual requirements included as well as social relationships.

The Decalogue contains religious duties (no physical representations of God, Sabbath observance, etc.) and family and social obligations with their basis in respect for the rights of others as fellow humans.

The laws of the Book of the Covenant encourage responsible relationships from people as members of a family and as part of the local community.

Respect for others and concern for social justice to dictate attitudes to others, slaves as well as equals, and the compensation laws.

No more than Level 5 for answers that deal with only Wisdom or Law.

(30 marks)**AO1****0****6****'Neither the Wisdom literature nor the Law of ancient Israel is relevant to 21st century life.' Assess this view.****Agree**

For many, the phrase 'fear of the Lord' is not understood and seems alien.

Wisdom guidance sometimes seems very bland and too vague to give real guidance.

The Book of the Covenant deals with many issues that do not seem relevant in the modern world, and some of its prescriptions are totally remote from modern thinking, e.g. the law relating to seduction of a virgin is not only irrelevant but sexist.

Disagree

The principles underlying the guidance of Wisdom and regulations of the Law are eternally valid – fear of the Lord, respect for others, concern for social justice.

The qualities encouraged and discouraged in Wisdom literature, e.g. harmonious living and avoidance of quarrelsomeness are very relevant in a society where many families are dysfunctional and where social order is often lacking.

The social requirements of the Decalogue underlie many modern codes of behaviour.

(20 marks)**AO2**

Question 4 How people coped in times of crisis – suffering and hope

0	7
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Outline the difficulties faced by those in exile and examine how prophecy helped them.

The difficulties

Loss of land, king and Temple.

Feeling that God had abandoned them and that he could not be worshipped outside Israel.

Belief that covenant at an end.

Being surrounded by such splendour and power raised questions about God's power.

Questions also raised about his benevolence.

Were the Babylonian gods superior?

Many overcome by despair and sense of hopelessness.

How prophecy helped the exiles

Offer of hope through Second Isaiah's preaching.

Explicit monotheism, which meant that God was in control – the magnificent temples and processions that the exiles saw in Babylon were pointless.

God the Lord of creation – he would transform the desert for the exiles' return.

God the Lord of history – he was responsible for the Jews being in exile, but he was also behind the rise of Cyrus.

Theme of a second Exodus to describe the imminent glorious return to Judah.

Assurance of forgiveness.

Israel was God's chosen people, infinitely precious – a wealth of metaphors to get this across.

Any relevant reference to other prophets might gain credit.

No more than Level 5 if only one part dealt with.

(30 marks)

AO1

0	8
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'The Exile was a totally negative experience for the people of Israel.'
Assess this claim.

Agree

Negative feelings of anger, bitterness and despair as seen in the vindictiveness of Psalm 137.

Loss of freedom.

Some of oracles found in Isaiah 40-55 implied that as God's chosen people, Israel was superior to other nations, and that God did not care about them as much as about her, i.e. he would 'sacrifice' them in the interests of Israel – so Israel not moving on from old nationalism to the universalism seen elsewhere.

Disagree

Signs of Israel moving on in universalist oracles of Isaiah 40-55 – Cyrus was God's 'anointed one' and God called the ends of the earth to turn to him and be saved.

The mission of the Servant (whatever the identification) was to restore Israel, as well as bringing enlightenment and salvation to the Gentiles; it was to bring justice to disadvantaged and oppressed people.

Suggested that some of later practices had their beginnings in the exilic period and that it was a time of gathering traditions together and interpreting Israel's past.

Loss of freedom not as total as the Egyptian bondage – former king treated well after release from prison.

(20 marks)

AO2