



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2012**

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## **Religious Studies**

### **Assessment Unit AS 3**

*assessing*

An Introduction to Old Testament  
Covenant and Prophecy

**[AR131]**

**THURSDAY 31 MAY, MORNING**

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# **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 very 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

AVAILABLE  
MARKS

Answer **one** question

- 1 (a) An account of the events may include some of the following, e.g.:
- context of the events: battle with the Ammonites with David remaining in Jerusalem
  - David's attraction to Bathsheba and his order that her identity be made known to him
  - David's instruction to Bathsheba that she should join him at the King's residence
  - subsequent sexual relationship and the resulting pregnancy
  - David's order for Uriah to return from battle and then after inquiring about the battle, his instruction that Uriah should return to his house
  - Uriah's refusal to return home and have sexual relations with his wife and his reasons why – explanation of reasons with reference to the rules of purity which applied to a sanctified soldier during Holy War
  - David's additional failed attempt to get Uriah to sleep with Bathsheba
  - David's instruction for Uriah to return to the battle and for his commander Joab to follow orders that would result in Uriah's death
  - subsequent death of Uriah, news of which was sent to the King
  - David's reaction
  - David's marriage to Bathsheba after her period of mourning and the birth of a baby boy
  - commentary on the events could include – laws of the covenant that had been broken and David's failure to exercise his religious duty as protector and guardian of the covenant
  - consideration of the confrontation between Nathan and David. [35]
- (b) An exploration of the claim may include some of the following, e.g.:
- The view that David was more responsible because:
- it was David who lusted after Bathsheba and after finding out who she was, he still invited her to his residence
  - as King, David could have had any woman he wanted, but he chose to have a sexual relationship with a woman who was already married
  - as King, David was the most powerful man in the land. Bathsheba would not have disobeyed him
  - in his role as King, David had a duty to keep the laws of the covenant and ensure that others did so also
  - David's actions to conceal his sin reveal a darker side to his character
  - the killing of Uriah in a manner that would put him beyond suspicion reveal how far David was prepared to go to keep his reputation intact
  - does the marrying of Bathsheba after the period of mourning reveal a man who would not stop until he got what he wanted
  - counter arguments which suggest David and Bathsheba were equally responsible including:
    - Bathsheba had committed adultery
    - Bathsheba had sexual relations with another man
    - Bathsheba remained silent about the relationship and the pregnancy telling no one but David
    - there is no evidence that Bathsheba attached any blame to David
    - does the fact that Bathsheba married David after the period of mourning suggest that she had fallen in love with him? [15]

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- 2 (a) A description may include some of the following, e.g.:
- political and economic background to the prophecy of Amos
  - existence of a self-indulgent upper class who indulged in their wealth while neglecting the needs of the poor
  - exploitation of the poor in order to gain more wealth
  - reference to injustice, corruption and extortion
  - Amos' social message
  - no relationship between religious worship and social responsibility
  - reference to the existence of hypocrisy and idolatry
  - the message of Amos in response to the social conditions
  - the message of Amos in response to the religious conditions. [35]

- (b) An exploration of the view may include some of the following, e.g.:
- The view that the message of Amos was one of despair:
- the oracles against surrounding nations
  - the oracle against Judah
  - the oracle against Israel which shocked and surprised a nation who felt safe in the knowledge that they were a chosen people with privileges
  - the visions of Amos as an illustration of God's punishment because of the social and religious sins of the people of Israel, including:
    - the plague of locusts and fire
    - the basket of summer fruit
    - the plumb-line
    - Yahweh standing over the altar at Bethel with the sword
  - the teaching of Amos on the "Day of the Lord":
    - it would be a day of "darkness and not light"
    - ritual and sacrifice were not enough
    - religion without morality was hollow
  - reference to invasion and to exile by a foreign nation which came to pass in 722 BC when Israel fell to the Assyrians
  - counter arguments which suggest there was more to the prophet's message than despair including:
    - judgement/punishment could have been avoided with repentance and with social and religious change (conversion)
    - the theme of hope as demonstrated by Amos 9:11–15 which speaks of a remnant who would survive destruction and exile although most scholars suggest that this was added by a later writer. [15]

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**Section A**

**50**

## Section B

AVAILABLE  
MARKS

Answer **one** question

- 3 (a) An explanation may include some of the following, e.g.:
- context to the prophet's prophecy – historical and personal background
  - theme of social injustice – knowledge on and explanation of the range of injustices against the poor and in particular against the peasant farmers
  - Micah's condemnation of those engaged in social injustice, in particular the wealthy members of society
  - the theme of judgement with particular emphasis on the cities in Judah where much injustice took place
  - Micah's condemnation of the social and religious leaders for their failure to execute justice and their corrupt life style – in particular, the priests, judges and the false prophets
  - the theme of repentance and conversion which for Micah would be demonstrated by social reform
  - the call made by Micah for there to be a relationship between cult and conduct – worship and daily living
  - the theme of hope as illustrated by Micah's teaching on the remnant and a future Messiah.
- [35]

- (b) An exploration of the claim in relation to other aspects of human experience may include some of the following, e.g.:
- The view that structural sin is a greater evil than personal sin because:
- it often happens as part of a planned and agreed approach by a number of people
  - the consequences of structural sin can affect huge numbers of people – such as those in their millions who in the twentieth century were victims of institutional racism, in America, South Africa and the Jewish victims of the holocaust
  - the gravity of the evils committed can be extreme as demonstrated through institutional racism but also through institutional sectarianism
  - the degree of suffering resulting from structural sin can be unimaginable
  - the fact that proponents of structural sin are often governments backed by military dictatorships who have no interest in democracy or human rights, El Salvador, for example, and the emergence of Liberation Theology as a response
  - the fact that proponents of structural sin can also be elected governments who serve the interests of their own people at the expense of others on a global basis – the wealthy nations of the west in relation to trade and third world debt
  - communist states where the needs of the state come before the needs of the individual which often leads to allegations of human rights abuses, e.g. China.



On the other hand, the view that personal sin is a greater evil because:

- personal sin is the result of a person making the wrong moral choice often from a position of freedom
- the consequences of such a decision may not effect huge numbers but its effects on one or more people can be immense, e.g. domestic violence
- the actions of what can be described as personal sin can be very serious, e.g. murder, rape, sexual abuse
- in committing such an act a person has often failed to consult their conscience, to inform it, or have ignored it
- personal sin damages a relationship with God and on some occasions it can destroy the relationship
- each person is accountable to God for their actions
- judgement is a reality for all believers. [15]

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- 4 (a)** A description and explanation may include some of the following, e.g.:
- context of the covenant – wilderness of Sinai on the journey from slavery in Egypt to the promised land of Canaan
  - definition of covenant and the terms of the religious agreement
  - reference to the events on Mount Sinai
  - 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
  - commentary on the religious significance of the agreement including:
    - the reaffirmation of the Hebrews as a chosen people
    - the conditional nature of the covenant – privilege with responsibility
    - the emergence of ethical monotheism
  - reference to and explanation of the covenant code
  - the sealing of the covenant with the ritual, memorial and oath. [35]

- (b)** An exploration of the view 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
  - disintegration of the family unit, lack of respect for life, for marriage and for property suggests that moral rules are ignored
  - lack of knowledge on and understanding of moral laws even among religious believers clearly indicate that moral laws are no longer used as a moral guide
  - the increase in crimes such as burglary and violent assault suggest that many in society ignore both civil rules and moral rules
  - the need to inform conscience by using religious teaching or moral laws is no longer considered important even by many religious believers
  - use of human intellect and reason are considered by many as a more appropriate moral compass.

On the other hand:

- religious teaching and moral rules are valued by most religious believers and by others in society
- respect for parents, for life, for marriage and for property as enshrined in the Decalogue, for example, are regarded by many as the fundamental aspects of just and righteous society
- clear parallels between the values enshrined in moral rules such as the Decalogue and those enshrined in the UN Declaration of Human Rights demonstrate the timeless nature of moral rules
- the emphasis placed on the teaching of moral rules in both state and faith schools
- the importance of informing conscience in moral decision-making for the religious believer and the use of moral rules in doing so
- the limits of using human resources in moral decision-making and the value of using moral rules that have been present for hundreds of years.

[15]

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**Section B**

**50**

**Total**

**100**