



**ADVANCED
General Certificate of Education
2012**

Religious Studies

Assessment Unit A2 3

The Covenant Community: Prophecy and Renewal

[AR231]

WEDNESDAY 16 MAY, MORNING

**MARK
SCHEME**

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

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.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and highly informed response to the task.• Demonstrates comprehensive understanding and accurate knowledge.• A very high degree of relevant evidence and examples.• A very sophisticated style of writing set within a clear and coherent structure.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A reasonable and well informed response to the task.• Demonstrates a high degree of understanding and almost totally accurate knowledge.• A very good range of relevant evidence and examples.• A mature style of writing set within a mainly clear and coherent structure.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good response to the task.• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.• A good range of relevant evidence and examples.• A reasonably mature style of writing with some coherent structure evident.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited response to the task.• Demonstrates some knowledge and understanding.• A basic range of evidence and/or examples.• Style of writing is just appropriate.• Structure is disorganised in places.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A very basic response to the task.• Demonstrates minimal knowledge and understanding.• Little, if any, use of evidence and/or examples.• Inappropriate style of writing within a poor structure.• A very basic range of technical language and terminology.• Very poor use of spelling, punctuation and grammar.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views.• Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	17–20
Band 4 <ul style="list-style-type: none">• A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views.• Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars.• Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	9–12
Band 2 <ul style="list-style-type: none">• A limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views.• Limited personal insight and independent thought expressed through some argument.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	5–8
Band 1 <ul style="list-style-type: none">• A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views.• Poor personal insight and/or independent thought.• Shallow argument.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	0–4

Section A

AVAILABLE
MARKS

- 1 (a) An analysis of the role of Nehemiah may include some of the following, e.g.:
- context to the work of Nehemiah: physical vulnerability of Jerusalem combined with drought, plague and famine. Presence of social immorality and religious issues including a lack of personal faith and religious worship, poor religious leadership and ungodliness
 - request from Nehemiah to go to Jerusalem to rebuild walls and renew and reform religious worship
 - work of Nehemiah in his first term as governor – practical task of rebuilding the walls of the city and opposition from neighbouring leaders opposed to the work
 - enrolment into the Jewish community on the basis of genealogy
 - examples of social reform introduced by Nehemiah including protection for farmers and the abolition of interest on loans
 - call from Nehemiah that as God's chosen people they should deal honestly and fairly with their neighbour
 - dissolution of and ban on intermarriage in an attempt to end idolatry and protect the Jewish language
 - work of Nehemiah in his second term as governor – emphasis on faithful support of the Temple and loyalty to the Torah with Temple and Sabbath reform
 - further attempt to protect the purity of Jewish race – in particular its language and worship by his condemnation of intermarriage, cleansing the people "from everything foreign" and re-establishing the Temple ritual
 - contribution from Ezra, the priest and scribe including the ceremony of covenant renewal which consisted of:
 - reading of the law and its interpretation by the Levites
 - celebration of the Feast of the Tabernacles
 - the peoples' confession of sin
 - Ezra's prayer on behalf of the people
 - signing of the covenant document by representatives of the people and the oath to follow the law taken by the people
 - specific promises to end marriages with foreigners, to do no work on the Sabbath, to forego collection of debts every seventh year, an annual tax for the upkeep of the Temple, to supply materials for temple worship.

[30]

Section A

AVAILABLE
MARKS

(b) A critical evaluation of the view may include some of the following, e.g.:

The view that the reforms were too harsh because:

- separation and exclusion were the order of the day as illustrated by the symbolism of the city walls, membership of the Jewish community on the basis of birth and the importance of religious loyalty
- Nehemiah forcibly split mixed marriages
- foreign marriages were condemned as undermining the purity of the race
- fathers were asked to swear before Yahweh that they would not encourage their sons and daughters to marry into foreign races
- Nehemiah cursed, beat and even pulled out hair from men who had married foreigners
- some men, for example the High Priest's grandson, were sent back to Samaria
- Nehemiah cleansed the people "from everything foreign".

On the other hand, the view that the reforms were necessary because:

- without the walls Jerusalem was vulnerable to attack from its enemies, they were therefore a physical necessity
- social reform was necessary to counteract social injustice
- words and actions in terms of religious reform may seem harsh but drastic measures were needed for drastic times
 - survival of Jewish culture and faith was at stake; children were growing up not knowing the language and intermarriage was the main reason for idolatrous worship of foreign gods
 - low standards of morality was a consequence of idolatrous worship
 - people had forgotten the importance of temple rituals and abused the Sabbath to obtain wealth
 - the Jewish law – the Torah, was sacred and central to the Jewish faith
 - the Jewish nation were a chosen people – chosen by God from all other nations. It had a sacred heritage and so justification for protecting this unique status should not be necessary
 - the Jewish nation were chosen for the role of mission – a "light to lighten the gentiles". Such a mission would fail because the very future of Judaism was at stake. [20]

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Section A

AVAILABLE
MARKS

- 2 (a) Identification and consideration of the message of hope may include some of the following, e.g.:
- historical context to the prophet's message
 - built on hope given by Ezekiel who offered the sustained hope of a glorious return from exile
 - message of Yahweh as God of Israel who would never abandon His people – message of divine love
 - punishment as seen in the destruction and exile had come to an end
 - forgiveness for sin was now available from Yahweh. Punishment had acted as reparation for sin
 - the promise of a return from exile at the hands of Cyrus – Yahweh as sovereign ruler of all nations could use any nation for His divine purpose
 - theme of the Suffering Servant – offered a purpose for the vicarious suffering of the exiles and the promise of an eternal reward
 - themes within the individual songs which also provided hope – mission of bringing righteousness and true religion to all nations, to act as a light to the nations, to suffer for the sins of others but to accept it humbly and with faith, the ultimate sacrifice of death but the eternal reward of everlasting life for faithfulness and obedience.

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Section A

AVAILABLE
MARKS

(b) A critical assessment of the claim may include some of the following, e.g.:

View that the message is no longer relevant because:

- it belongs to a particular people and to a particular time in history
- context of exile experienced by the people of God has no relevance today
- a largely secular and materialistic world has no interest in Second Isaiah's message of hope.

On the other hand, the view that the message is still relevant because:

- assurance of God as a God of love
- assurance of forgiveness for sin
- image of God as the sovereign ruler of all nations who are subject to His power and majesty
- image for Christians of Jesus as the suffering servant who offered the gift of salvation to the world because of his vicarious suffering and death
- purpose given for undeserved suffering – God can use it for good, e.g. as reparation for sin
- the promise of an eternal reward for undeserved suffering
- idea that good can come from suffering
 - the person can unite it with the suffering of Jesus who suffered vicariously for the world
 - relationship with God can grow stronger if a person approaches their difficulties with faith, for example, by trusting in the presence of God and in His power to help and by persistent prayer
 - can help the victim recognise their own strength of character and give them courage to face future challenges in life
 - gives people an opportunity to empathise with others who have similar experiences
 - opportunity for others to respond with faith by demonstrating Christian charity
 - can unite whole families and whole communities.

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Section A

AVAILABLE
MARKS

- 3 (a) An outline and examination of Ezekiel's vision of the Temple and a new Israel may include some of the following, e.g.:
- the context to Ezekiel – the destruction of Jerusalem and the arrival of the second batch of exiles from Judah into Babylon
 - vision of hope as presented by a new Temple and an ideal Jewish community chs 40–48. Temple would be built in Jerusalem and as God's sanctuary it would act as a visible sign of God's presence among His people. It would act as a centre of unity for all the tribes
 - chs 40–43 – reference to architectural details. The outer court, the inner court, the sanctuary and their use
 - ch 44: privileged status given to the priests of Zadok assisted by the Levites. Image of a faithful and dedicated community – worship centralised in Jerusalem with no idolatry and all the religious festivals would occur here
 - ch 45: relations between religion and state – princes/kings would have responsibility for upholding law and order and they would act with justice. The role of the state would be to support the religious authorities by for example, providing the sacrifices for religious worship. Authority over religious matters would remain with the priests
 - ch 47: the spring that becomes a mighty river produces fertility
 - ch 48: renaming of the city of Jerusalem and its symbolism. [30]

- (b) A critical evaluation of the view may include some of the following, e.g.:

The view that Ezekiel's teaching did not challenge because of:

- the vision of a new and glorious Temple where Yahweh would remain forever
- the image of an ideal Jewish community who would live according to the will of God
- the offer of forgiveness for sin
- image of Yahweh as the Good Shepherd who would not abandon his people
- image of Yahweh as a miracle worker who would raise his people from the graveyard of exile and return them to new life in Judah
- promise of a new leader, someone like King David
- promise of a new covenant where the people would live according to his will and because he would give them a new heart and a new spirit.

Section A

AVAILABLE
MARKS

The view that the consolation offered included challenges for the exiles because:

- repentance for sin was necessary before forgiveness could be received – each person had a responsibility to make up for sins committed against God
- the range of misdeeds for which repentance was necessary was vast – adultery, extortion, lack of righteousness, injustices, violence, corruption and idolatry
- conversion must come with repentance – each person must be prepared to make a new start and live according to the laws of God
- the theme of personal responsibility and personal accountability features greatly in the message of Ezekiel – each person was personally responsible to God for their actions and life. Moreover, each person would be judged by God on their actions and on their life – they were accountable to Him. It is only by accepting this doctrine could forgiveness be received
- the promise of a new covenant where each person would be given a new heart and a new spirit to help them keep God's laws was conditional on the act of repentance and the intention to begin again.

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Section A

AVAILABLE
MARKS

- 4 (a) An analysis and discussion of the teaching may include some of the following, e.g.:
- political context to the prophet's life and ministry – reference to the last days of Judah and its kings
 - personal background to the prophet's life and ministry – reference to his calling to be a prophet of God
 - detail on and explanation of the religious sins of the people as identified by Jeremiah
 - idolatry
 - corrupt religious practices associated with the worship of Baal
 - neglect of Yahweh and how He had blessed His people
 - willingness of the people to attribute all good things to Baal
 - failure of the priests to remind the people of their covenant responsibilities
 - call from Jeremiah for people to repent for their sins – people must be prepared to acknowledge their abandonment of Yahweh and demonstrate their sorrow
 - consequences of ignoring the demand for repentance for sin – judgement. Reference to the “enemy from the north” who would inflict devastation and exile as punishment. Reference to the extreme nature of the punishment
 - attitude to the reforms of Josiah – did not lead to a change of heart which for Jeremiah was the true definition of repentance. Gave much of the responsibility for worship to the priests of the temple which resulted in a lack of sincerity and faithfulness in religious worship from the people
 - detail on and explanation of Jeremiah's temple sermon
 - call for people to mend their ways
 - condemnation of the belief that the people would be spared because of the Temple and its religious rituals
 - call for social justice
 - reference to the social sins of the people which included murder and stealing
 - call from Jeremiah for the people to repent for their religious and social failings
 - consequences of ignoring the call for repentance for sin – judgement/punishment
 - attitude to the offering of sacrifice – did not fulfil the demands of the covenant. Only obedience to God's laws did this. Obedience came before sacrifice. There must be a relationship between cult and conduct
 - Jeremiah was rightly referred to as the prophet of doom because he warned the people of future disaster which became a reality. Equally however, God's judgement could have been avoided if only God's people had listened to the prophet's message of the need for repentance for sin. [30]

Section A

AVAILABLE
MARKS

(b) A critical assessment of the claim may include some of the following, e.g.:

Argument that the “confessions” do offer comfort because:

- all believers can have a crisis of faith when faced with difficult circumstances
- extreme forms of persecution are possible for anyone living or promoting religious life
- feelings of anger and rage against one’s enemies are natural human emotions
- questions of why the good seem to suffer and the evil seem to triumph have been asked throughout the generations
- the wish for God’s vengeance on those inflicting persecution is a human reaction
- the revelation that God is present to help anyone endure persecution because of Him and with His presence, anything is possible.

On the other hand, the argument that the “confessions” offer little comfort because:

- if one of God’s prophets cannot trust in God in times of adversity, how can others be expected to – those with perhaps less faith than Jeremiah?
- if discipleship means enduring a life of persecution why live a religious life?
- negative emotions towards one’s enemies may be natural human emotions but to feel them with such intensity as Jeremiah did could only be damaging to one’s mental and physical state
- it seems the good suffer in any age and the evil will always prosper
- to ask God to inflict punishment and hardship on one’s enemies, conflicts with religious values such as forgiveness, tolerance and love
- it was during a time of great depression that God revealed himself to Jeremiah. Why does a person have to endure so much emotional torture before he/she finally experiences God’s presence and the promise of His unconditional love and support? [20]

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Section A

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GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

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. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme.• Well integrated response.• Clear and critical analysis.• Highly accurate use of evidence and examples.• Sophisticated style of writing. Very well structured and coherent throughout.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A high degree of understanding of the connections between the selected areas of study in relation to the theme.• A well integrated response.• Some very good critical analysis.• Mainly accurate use of evidence and examples.• Mature style of writing.• Well structured and coherent throughout.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good understanding of the connections between the selected areas of study in relation to the theme.• For the most part an integrated response.• Reasonable degree of critical analysis.• A good degree of accurate evidence and examples.• Reasonably mature style of writing.• Some evidence of good structure and coherence.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited understanding of the connections between the selected areas of study in relation to the theme.• Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another.• A limited attempt at critical analysis.• Insufficient use of accurate evidence and examples.• Immature style of writing.• Lacking in structure and coherence.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A basic understanding of the connections between the selected areas of study in relation to the theme.• Demonstrating only partially accurate knowledge of the different content areas studied.• Little attempt, if any, at critical analysis.• Inappropriate style of writing with a very basic structure.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very effective comparison and evaluation of scholarly viewpoints.• Mature personal insight and independent thought.• A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology.	17–20
Band 4 <ul style="list-style-type: none">• A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Good personal insight and independent thought.• A well sustained and critical argument, expressed accurately, fluently and using a range of terminology.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Some evidence of personal insight and independent thought.• A line of argument, expressed accurately and using some relevant terminology.	9–12
Band 2 <ul style="list-style-type: none">• A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Some comparison and evaluation of scholarly viewpoints.• Limited personal insight and independent thought.• Little evidence of critical argument.• Inaccuracies evident.	5–8
Band 1 <ul style="list-style-type: none">• A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Little, if any, comparison and evaluation of scholarly viewpoints.• Minimal personal insight and independent thought.• A basic attempt to follow a line of argument.• Imprecisely expressed.	0–4

Section B

AVAILABLE
MARKS

- 5 (a) In outlining and examining some ideas on the theme of moral living, candidates should refer to at least two different areas of study and could consider some of the following, e.g.:
- definition of morality
 - religious and secular perspectives on what constitutes as authentic moral living
 - religious and social morality
 - the role of key figures
 - moral absolutes v moral relativism
 - the subjective nature of morality
 - personal autonomy
 - the notion of moral responsibility
 - the role of conscience
 - the role of reason in moral decision-making
 - the intuitive and instinctive nature of morality
 - consequences of moral/immoral living – concept of rewards and punishments.
- [30]

Section B

AVAILABLE
MARKS

- (b) In critically evaluating the view, candidates should refer to other aspects of human experience and could consider some of the following, e.g.:
- extent to which society has values and principles because of religious belief
 - view that religious belief has no contribution to make to an increasingly secular society on any level including morality
 - extent to which it is possible to live a moral life without religious belief
 - extent to which religious institutions and religious believers are immoral despite religious belief
 - role of key religious figures who provide and promote moral living
 - extent to which society is immoral with religious belief
 - extent to which society would be grossly immoral without religious belief
 - extent to which religious leaders challenge immorality
 - extent to which political and civil leadership are devoid of morality because of a lack of religious belief
 - extent to which political and civil leaders act in an immoral way despite claiming to possess religious belief
 - extent to which a secular society has become consumed with greed and materialism leading to neglect and exploitation of the poor
 - extent to which a secular society has adopted a “pagan” culture of pornography, prostitution, paedophilia and drugs
 - extent to which people are no longer willing to live a moral life because they have no concept of rewards/punishments which come from possessing religious belief
 - extent to which people feel free to live a moral life without the “baggage” of religious belief
 - the view that morality only makes ultimate sense if it is underpinned by religion
 - consideration of historical and/or contemporary examples. [20]

Section B

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Total

150