



Rewarding Learning

**ADVANCED
General Certificate of Education
2013**

Religious Studies

Assessment Unit A2 3

assessing

**The Covenant Community:
Prophecy and Renewal**

[AR231]

MONDAY 13 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 outline and explanation of the teaching of Jeremiah on personal responsibility in religion may include some of the following, e.g.:
- the reforms of Josiah and their focus on Temple worship
 - attitude of Jeremiah to the reform programme – his view that they would not result in a permanent restoration of the worship of Yahweh because of the external nature of the reform programme – Jeremiah Chapter 10
 - Jeremiah's call for an intrinsic aspect to religious worship – it should come from the heart – Jeremiah Chapter 8
 - political context to the reforms
 - Jeremiah's view that the focus on Temple worship led to a false sense of security, a religious vacuum and worship as lip service to Yahweh – Jeremiah Chapter 7
 - Jeremiah's condemnation of the worship of Baal and associated pagan practices
 - Jeremiah's attitude to sacrifice – obedience to the laws of Moses came first. There must be a relationship between cult and conduct – Jeremiah Chapter 7
 - the New Covenant where the law would be written on peoples' hearts – Jeremiah Chapter 31.
- [30]

- (b) A critical evaluation of the claim may include some of the following, e.g.:
- religious ritual is a regular theme for the prophets
 - reference to individual prophets and their message on religious ritual, e.g. Jeremiah and his rejection of the external nature of Josiah's reform programme. Nehemiah and Ezra and their attempts to restore the purity of Jewish religious worship
 - rejection of idolatry and corrupt religious practices associated with pagan worship
 - social justice is also a regular theme for the prophets
 - reference to individual prophets and their message on social justice, e.g. Jeremiah and his call for justice towards the widow and orphan. Nehemiah and his social reforms introduced to address injustice
 - social justice was an essential part of the covenant because it mattered to God how people related not just to Him but to each other
 - view that religious ritual and social justice are inextricably linked because of the call from many prophets that worship is meaningless if it does not impact on the lives of people. There must be a relationship between cult and conduct, e.g.
 - Jeremiah and his attitude to sacrifice and obedience to the laws of the covenant
 - Amos and his call for sacrifice to be accompanied with social justice
 - Isaiah and his call for ceremonial holiness to be linked with moral holiness.
- [20]

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- 2 (a)** An analysis of the contribution by Ezra may include some of the following, e.g.:
- focus was on saving the religious life of the exiles – in particular the rituals and worship associated with the Temple and obedience to the law
 - rebuilding and rededication of the Temple
 - financial support for Temple restoration from Persian king – Artaxerxes
 - appointment of Levites to lead Temple worship
 - registration of Temple treasures
 - ceremony of Covenant renewal as recorded in the book of Nehemiah Ch 8–10 which included:
 - reading of the law and its interpretation by the Levites
 - celebration of the Feast of 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
 - specific promises which included:
 - no marriages with foreigners
 - no work on the Sabbath
 - to forego collection of debts every seventh year
 - an annual tax for the upkeep of the Temple
 - materials for Temple worship as demanded by the law to be regularly presented
 - denouncement of foreign marriages and the forced break up of marriages with foreigners. [30]
- (b)** A critical assessment of the view may include some of the following, e.g.:
- radical action is sometimes required to preserve religious purity
 - religious purity is one way of securing a national identity
 - all faiths are exposed to religious and secular influences
 - any religion such as Judaism with a cultic tradition must take time to focus on ceremony and ritual or it may lose the essence of its faith
 - Judaism by its very nature was a worshipping community
 - festivals help people celebrate and remember their history
 - all religions could learn from the actions of Ezra in reading from the law because it reminded the people of their religious and civil responsibilities
 - acts of sacrifice are a means of offering thanks to God
 - religious buildings such as the Temple provide a focus for religious worship and help believers become more aware of God's presence
 - Israel's calling was not to be like the nations but to be a people set apart
 - emphasis on ritual however gives more power to priests and it could be one way of governing peoples' lives through religious control

- centralising worship in one place such as a Temple creates religious vacuums elsewhere as it did in the towns and villages in Judah
- focus on ritual and ceremony could lead to insincerity if it is repetitive
- an emphasis on ritual and ceremony creates the danger that mere attendance at religious services is enough to fulfil one's religious duty – that it absolves people of any practical application in their daily lives
- religious reform such as denouncing marriage with foreigners and actively breaking up such marriages is one way to ensure a traditional language, culture and religion survives but it can set that religion apart from the world which can lead to prejudice and misunderstanding.

[20]

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- 3 (a)** An explanation of the main differences between true and false prophecy with particular reference to the confrontation between Amos and Amaziah may include some of the following, e.g.:
- social and religious background to the prophecy of Amos – injustice and hypocrisy
 - detail and symbolism of the visions in Chapter 7 that preceded the confrontation
 - words of Amos concerning the death of King Jeroboam and the exile of Israel
 - detail on and explanation of Amaziah's words to Amos
 - detail on and explanation of Amos's answer
 - Amos' pronouncement of judgement on Israel once more and on Amaziah
 - commentary on the significance of the confrontation could include characteristics of true and false prophecy as revealed in the confrontation:
 - pronounced judgement on people and on religious and political leaders for breaking the laws of the covenant
 - proclaimed the word of God even if it was unpopular
 - prepared to risk rejection and persecution in order to complete their ministry
 - false prophecy sought popular approval, spoke words people wanted to hear and sought payment for their work. [30]
- (b)** A critical evaluation of the claim may include some of the following, e.g.:
- nature of the prophetic role made personal suffering inevitable – to challenge people and confront political and religious leaders and also to proclaim God's judgement
 - some of the prophets experienced such frustration at not being listened to that they withdrew for a time from their public ministry, e.g. Isaiah
 - some prophets knew from the beginning that their ministry would end in failure, e.g. Isaiah
 - reference to the lives and ministries of individual prophets who experienced personal suffering:
 - Jeremiah and the threats on his life and his emotional turmoil
 - Nehemiah and the threats on his life during the rebuilding of the walls of Jerusalem
 - Hosea and the unfaithful Gomer
 - the confrontation between Amos and Amaziah
 - Jezebel's threat to Elijah and his feelings of failure

- the degree of personal suffering however varied from prophet to prophet so personal suffering may have been central to the life and ministry of a true prophet but the degree of personal suffering experienced was different. Perhaps it is more accurate to say that other characteristics of a true prophet are more central to the life and ministry of a true prophet such as:
 - authentic spokespersons for God without seeking popular approval
 - prepared to risk ridicule and rejection to proclaim of God's word
 - delivered a message of judgement for the breaking of God's laws
- some prophets emphasised hope and consolation more than judgement so personal suffering was not inevitable, e.g. Ezekiel and Second Isaiah. Others emphasised God's love more than His judgement, e.g. Hosea. [20]

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- 4 (a) An analysis of the message of hope may include some of the following, e.g.:
- context to the prophecy of Second Isaiah – period of exile in Babylonia for the Judeans
 - major theme of the prophet's message – hope and reassurance
 - Yahweh as God of Israel would not abandon His people because He loved them. Exile was redemptive judgement – people had been punished for their sins and could now receive divine forgiveness
 - Second Isaiah's message of hope that Cyrus was the instrument of God's mercy – would be used by Yahweh to bring the exiles back to the homeland of Judah. Yahweh was in control of history and was sovereign of all nations, not just Israel. He was the only true God
 - response to the prophet's message – comfort at the prospect of religious and national freedom but negativity by others who were content with a prosperous lifestyle
 - historical developments – Cyrus and King of Persia defeated the Babylonian empire in 538
 - edict of Cyrus in 537 that all exiles and slaves of countries that he ruled would be released to return to their own countries to work and worship provided they acknowledged the overall rule of the King of Persia. [30]

- (b) A critical assessment of the view may include some of the following, e.g.:
- message was for a particular people at a particular time in their history
 - God's liberation of the exiles only has meaning for those Judeans who were in captivity in Babylonia
 - suffering experienced by the exiles has no comparison today
 - counter arguments could include:
 - news that God loves his people despite sin has ongoing relevance
 - message that God forgives a repentant sinner is good news
 - God as sovereign of all nations reminds all states that God is omnipotent
 - message that God does not abandon His people in times of suffering is good news
 - message that God can end religious persecution is good news for all believers who continue to endure religious persecution. [20]

Section A

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100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

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 on pages 12 and 13, 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 the contribution of some key people 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 social morality
 - the role of key religious figures in establishing moral principles
 - the contribution of non religious figures to moral living
 - the formulation of moral values
 - the challenge of key figures to immoral living – both religious and social
 - potential rewards and punishments
 - change effected by the work of key figures
 - consequences for the lives of key figures
 - role of religious belief as a source of motivation. [30]
- (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 the religious believer is aware of moral principles or uses moral principles when making moral decisions – infidelity within marriage
 - the role of conscience and the extent to which the religious inform their conscience with moral principles – issues such as contraception and abortion
 - the source for moral principles – Sacred Scripture – the extent to which religious believers are aware of its content or use it in moral decision making
 - extent to which religious believers ignore moral principles – institutional abuse, crusades, Holy War
 - extent to which society has retained values based on moral principles – increase in crimes such as murder, serious assault, burglary
 - the role of reason and intuition in relation to moral decision making – extent to which believers and unbelievers use other sources for moral decision making
 - how moral principles underpinned by religion are irrelevant in a god-less age
 - how the moral principles provided by religion are timeless and universal
 - an open ended response citing relevant contemporary and/or historical exemplification. [20]

Section B

Total

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150