



Rewarding Learning

ADVANCED
General Certificate of Education
2015

Religious Studies

Assessment Unit A2 3

assessing

The Covenant Community: Prophecy and Renewal

[AR231]

THURSDAY 14 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.	<p>25–30</p>
<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.	<p>19–24</p>
<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.	<p>13–18</p>
<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.	<p>7–12</p>
<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.	<p>0–6</p>

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 Jeremiah's teaching may include some of the following, e.g.:

- Possible context of the prophet's message including historical background, personal detail and summary of his mission
- The Temple Sermon; social injustice
- God's sovereignty
- Judgement and punishment
- Theme of doom: forecast of destruction and exile
- Neglect of God's covenant: worship of Baal and low standards of morality
- Call for repentance
- His visions – Judgement and Hope
- Distinctive message of a new covenant, individual and personal, Jer. 31:31-34
- Personal responsibility
- God's use of Judah's enemies as instruments of God's punishment
- Reference to the statement
- Jeremiah often described as a prophet of unrelenting doom but with an unquenchable hope in the salvation of the remnant. [30]

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

- Reference to the new covenant and its meaning for people today
- Ezekiel's development of Jeremiah's message
- New Covenant would bring into being a new community to include Israel and Judah where each member from the least to the greatest would live according to the will of God because Yahweh would bring about a change in human nature by giving them a new heart (will)
- Each person would be judged not on the trappings of belonging to a special nation with its laws, Temple and sacrifices but more on his own life and what was made of it
- Salvation lay not in being a corporate member of a chosen race but in each person's relationship with God
- Message of hope from the purchase of land and Jeremiah's unyielding attitude to authority
- Reflected in later message of Deutero-Isaiah
- Changing values in society
- Role of conscience, peer pressure, desire to conform
- Impact of philosophers, e.g. Dawkins, Singer
- A change in human nature is needed as much as ever. "I will put my law in their minds." Jer. 31:33
- Wars, conflict
- Idolatry in western countries takes the form of celebrity fame, money, power, sex
- Individual responsibility is still required
- Authority needs to be moral and responsible and people can't follow it just because they are told to. [20]

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2 (a) A consideration of Ezekiel's prophetic role with particular reference to the "oracle to the mountains of Israel" may include some of the following, e.g.:

- Possible context:- The situation of the people in exile
- A pessimistic early message
- Effects of the fall of Jerusalem and destruction of the Temple
- The prophetic role of being God's spokesman
- God's message of Judgement, Punishment on Mountains of Israel Ez Ch 6
- Visions of Ezekiel referring to Judgement, Edom
- The reasons for the exile – Israel scattered as a result of their behaviour
- The message of hope and specific reference to the Mountains of Israel Ez Ch 36
- The renewal of Israel, Two Sticks, Dry Bones Ez Ch 37
- A new heart and a new spirit. Ez Ch 36:26. Change of human nature required
- A new nation with God breathing life into them
- The land and people restored to glory because of God's supremacy. [30]

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

- Before the fall of Jerusalem:
 - Judah regarded as "a rebellious house"
 - Ezekiel was a watchman to the exiles warning Jerusalem of her final doom if she persisted in her apostasy
 - Disaster was certain
 - These prophecies were fulfilled highlighting an apocalyptic message
- Alternatively there is another side to Ezekiel's message
- After the fall of Jerusalem: hope rather than doom
 - Vision of Valley of Dry Bones and its fulfilment
 - Promise of new leader like David to govern the people
 - Vision of the new Temple and the reality following the Exile
 - Restoration and renewal of Israel since the time of Ezekiel
 - Possible reference to Nehemiah and Ezra
- A new covenant Ez Ch 36:26
 - An opportunity for a personal relationship with God
 - Many see this fulfilled through the life and teaching of Jesus Christ
 - Disappointment by returning exiles and the limited fulfilment of many prophecies was a set back rather than a catastrophe. [20]

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3 (a) An examination of the distinctive features of Deutero-Isaiah's teaching on the nature of God may include some of the following, e.g.:

- Context in which Deutero-Isaiah gave his message
- Specific reference to the message of Deutero-Isaiah
- Yahweh was a God of Judgement. Is 42:21-25; 43:22-28
- Punishment for sin was experienced through destruction and exile
- The God of Israel who would not abandon his people
- Yahweh was also God of all nations – He was the One True God
- Yahweh was righteous and loving
- Yahweh was the sovereign ruler of the whole world and as such He could use any nation for his own divine purpose
- God was not only ruler but also creator of heaven, earth and man
- God was omnipotent – the worship of false gods through idols was futile
- God was merciful and forgiving – past sins would be forgiven and the covenant would be renewed
- God is a God of salvation. [30]

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

- The initial response of the people to Exile was loss of faith and lack of hope
- The message and influence of prophets like Jeremiah, Ezekiel and Deutero-Isaiah influenced those who followed, justifying the Exile and giving hope
- Failure to learn lessons from Exile over many generations as the people continued to break the terms of the covenant
- Importance of religious and social reform based on lessons learned
- Work of Ezra and Nehemiah to remind people of their culture and heritage and re-establish articles of the covenant and observance of law
- Possible reference by some to the behaviour of the Jewish people in the centuries since the Exile
- The development of scripture
- Lessons learned from the Exile and examples of their practice
- The development of scripture recording the actions and behaviour of people and kings
- Writing of sacred texts and liturgical and temple structures, synagogues
- Qualities developed – determination, devotion, tenacity, commitment. [20]

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- 4 (a) A consideration of the features that distinguishes true from false prophecy with reference to the Ahab and Micaiah incident may include some of the following, e.g.:
- An analysis of the confrontation between Ahab and Micaiah (1 Kings 22:1-28)
 - Request of Ahab to Jehoshaphat, King of Judah, to enter a military campaign against Syria
 - Request from Jehoshaphat that guidance from Yahweh should be sought
 - Word from four hundred war prophets which declared victory in battle
 - Request from Jehoshaphat that the voice of all the prophets should be heard and King Ahab's reluctance to hear Micaiah's voice because he had never prophesied anything good for the King
 - Reference to the prophesying/ecstatic frenzy of the ecstatic prophets motivated by a nationalistic zeal and desire to give a message that the king wanted to hear
 - Action of Zedekiah who made horns of iron and declared that Syria would be defeated – a symbolic act which was intended to dramatise the inevitable defeat of the Syrians from the leader of the ecstatic prophets
 - The outcome of the battle
 - Reference to true and false prophets, the distinguishing features
 - A true prophet spoke the word of God even though it may not have been the popular view
 - False prophets edited their message to suit a particular audience in order to gain their approval – they told people what they wanted to hear
 - A true prophet was prepared to pronounce judgement/doom even against kings
 - A false prophet was subservient to political and religious institutions and as such served their political and religious agendas
 - A true prophet was willing to risk persecution including death to speak the word of God
 - As professional prophets, false prophets received payment for their work
 - A prophet's role was to confront kings, priests and people who had abandoned the covenant
 - Micaiah forecast the death of Ahab
 - Elijah had forecast the death of Ahab and had said that Jezebel's death would be bloody
 - Amos had forecast the death of King Jeroboam and the priest Amaziah.

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

- Identification of prophets of today, e.g. Oscar Romero, Mother Teresa, Melanie Phillips, Peter Singer
- An open ended response citing relevant examples
- The role of a prophet is to be a contestant to the Status Quo
- Prophets challenge injustice, oppression and inequality and defend the weak and marginalised
- Prophets may challenge materialistic society which neglects faith and moral living
- Prophets today are concerned with issues of ecology, global warming and animal welfare
- Political groups or parties wanting social reform may appreciate the support of modern day prophets
- Political and religious leaders had special roles to govern in the name of God and to instruct the people on the ways of the covenant – with positions of leadership comes responsibility
- Many leaders ignored their role and actually contributed to covenant disobedience, e.g. Ahab, Jezebel, Jeroboam, Amaziah and many other priests
- The prophets were not selective in pronouncing judgement – people without authority would also experience destruction and exile because of sin.

[20]

Section A

**AVAILABLE
MARKS**

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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 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.	<p>25–30</p>
<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.	<p>19–24</p>
<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.	<p>13–18</p>
<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.	<p>7–12</p>
<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.	<p>0–6</p>

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 major issues 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 moral living
 - Religious and secular perspectives on what constitutes as authentic moral living
 - Religious and social morality
 - The influence of religion on moral living
 - Key figures and their teaching
 - Moral absolutes v moral relativism
 - The subjective nature of morality
 - Personal 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]
- (b)** In critically assessing the claim, candidates should refer to other aspects of human experience and could consider some of the following, e.g.:
- 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
 - Extent to which religious leaders challenge immorality
 - Extent to which political and civil leaders act in an immoral way despite claiming to possess religious belief
 - Examples of charitable work motivated by religious belief
 - Extent to which people feel free to live a moral life without the “baggage” of religious belief
 - 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
 - Consideration of historical and/or contemporary examples. [20]

Section B

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Total

150