



ADVANCED
General Certificate of Education
2018

Religious Studies
Assessment Unit A2 3

assessing

The Covenant Community: Prophecy and Renewal

[AR231]

TUESDAY 5 JUNE, 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 how ‘enacted prophecy’ in the work of Jeremiah caused offence to and hostility from the people may include, 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 message and ‘mission’ to root out and pull down (Jer 1:10)
 - Detail on and explanation of Jeremiah’s enacted prophecy;
Loin Cloth; and it’s meaning (Jer 13:1–11)
The wine flasks (Jer 13:12–14)
The potter and the clay (Jer 18:1–11)
The broken flasks (Jer 19:1–13)
Basket of figs (Jer 26:1–7)
Hostility to Jeremiah (Jer 20:1–6)
 - Reference to the impact of these messages [30]
- (b)** An evaluation of the claim that the prophets were always outspoken in their criticism of formal worship may include, e.g.:
- The role of the prophets as God’s spokesmen
 - Reference to Jeremiah’s Temple Sermon (Jer 7)
 - Ezekiel’s criticism of the Shepherds of Israel (Ezek 34)
 - Micah’s call for justice and mercy (Micah 6:8)
 - On the other hand, Ezra encouraged the people to follow the teachings of the Torah (Ezra 3:8–11)
 - The prophets were concerned with many aspects of morality so formal worship was not always the focus of their message
 - God required justice and mercy rather than burnt offerings – Amos
 - The prophets pointed the people in the direction of right worship [20]

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2 (a) An explanation of the teaching of Deutero-Isaiah in the Suffering Servant Songs, with reference to the quotation, may include some of the following, e.g.:

- Context in which Deutero-Isaiah gave his message
- Reference to “the Servant Songs” and on the call and work of “the Lord’s servant”
- Isaiah 42:1–4; describes the servant as the one God chose to “bring justice to the nations”
- Isaiah 49:1–6; describes the servant as the one to lead back the people of Israel to God, but the servant will also be “a light” so that other nations will recognise God’s “saving power” (49:6).
- Isaiah 50:4–9; Unlike others in the Jewish Scriptures who are called the Lord’s servant (for example, Abraham, Jacob, and Moses), the servant in Isaiah suffers physical pain and humiliation (50:6) the work the Lord called him to do
- Isaiah 52:13—53:12 The last of these songs, however, recognizes that the suffering of the servant will help accomplish the work he was called to do. In other words, his own suffering will ultimately take away the sins and guilt of others (53:4,5,10,11), and the Lord will reward the servant for sacrificing his life for others (53:12).
- Yahweh was a God of Judgement. (Is 42:21–25; 43:22–28)
 - 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
- Historical context to the prophet’s message of the Suffering Servant which offered a purpose for the vicarious suffering of the exiles and the promise of an eternal reward
- 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 [30]

(b) A critical evaluation of Second Isaiah’s description of Cyrus as God’s Shepherd leading to questions on the nature of God’s sovereignty may include, e.g.:

- Yahweh the creator of the universe directs world events, including the career of Cyrus toward the goal of the salvation of the world (Is 45:23)
- Yahweh was the sovereign ruler of the whole world and as such He could use any nation for his own divine purpose
- Yahweh was in control of history and was sovereign of all nations, not just Israel, He was the only true God
- The view that Cyrus was appointed by God and prophets like Deutero-Isaiah and leaders like Ezra saw him as a saviour of the people
- Others questioned how God would appoint a Gentile to rescue his people
- The question of whether God was on the side of Israel’s enemies
- Israel is God’s people and His name, His reputation is involved in Israel’s deliverance
- Isaiah challenged the gentile nations and their gods asking if their gods could do what the God of Israel does as he called Cyrus into being and gave him a victorious career [20]

3 (a) An explanation of the purpose and nature of the reforms put in place by Nehemiah may include, e.g.:

- The rebuilding of the city walls and physical reforms (Neh 3)
- The social reforms of the people including abolishing slavery and charging interest (Neh 5)
- 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
- The religious reforms including respect for the Sabbath and banning inter-marriage
- Financial support for Temple restoration from Persian king – Artaxerxes
- Appointment of Levites to lead Temple worship
- Registration of Temple treasures
- Purpose of the reforms was to protect the community and secure the people’s unique identity [30]

(b) An evaluation of the claim that the actions of Nehemiah have little relevance for contemporary society may include, e.g.:

- The benefits Nehemiah brought to the people, e.g. good leadership, proper attitudes to wealth
- The successes and failures of his policies especially on exclusion
- Examples of countries and leaders of today who also follow policies of exclusivism
- Nehemiah may well have appeared to be racist
- Other lessons we may learn from Nehemiah’s actions
- The racial aspects of Nehemiah’s actions and the relevance for people today
- The challenges presented by secularism, materialism and consumerism
- Human nature does not really change and attitudes present in Nehemiah’s time are still with us [20]

AVAILABLE
MARKS

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4 (a) An identification and consideration of Ezekiel’s criticism of the Shepherds of Israel may include, e.g.:

- Context of Ezekiel’s message – to a people in exile
- Details of Ezekiel’s criticism (Ezekiel 34)
- The shepherds were self-centred. A servant should serve others. “Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves!
Should not shepherds feed the sheep You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep” (Ezekiel 34:2–3).
- They not only neglected the sheep, but actually “slaughtered” them (v3).
- Ezekiel also said, “with force and harshness you have ruled them” (v4).
- The mistreatment of the sheep (v21)
- They failed to feed (or teach) the sheep or people
- The justification of the criticism, based on the example and work of the religious leaders prior to exile
- A comparison to the good shepherd (David v24) [30]

(b) A critical assessment of the claim that Ezekiel’s message has valuable lessons for leaders today may include, e.g.:

- Consideration of the behaviour of many leaders today in religious, community and political life
- The importance of integrity
- Self interest of leaders, lining their own pockets, e.g. MP’s expenses
- Exploitation and neglect of the weak
- Inequality and injustice
- The wealth of many churches and their leaders at the expense of the people
- The relevance of the criticism to such behaviour
- Alternatively, examples of good and positive behaviour from leaders today show that the message is no longer relevant
- Possible recognition that the ‘sheep’ can be tiresome and difficult, so potentially the ‘shepherds’ can become weary
- Possible reference to Jesus’ exhortation “Feed my sheep” [20]

Section A

AVAILABLE MARKS

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100

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 the contribution of some key people to 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/moral living and possible discussion on the importance of key people
- Identification and discussion of key people from two areas of study
- Issues and challenges faced and responses in relation to moral living
- Identification and discussion of moral issues led by key people in two areas of study
- The importance of key people as motivation for moral living and a call to action
- Possible references to key people and their importance in driving religious and secular perspectives on what constitutes authentic moral living
- Religious and social morality and the connection between the two
- Key people and their importance in relation to, e.g. the Decalogue and possible references to the moral consequences of inclusive and exclusive attitudes in religion and morality
- Moral absolutes v moral relativism, the subjective v the objective nature of morality
- Personal responsibility, moral decision making and the role of conscience and key people
- The nature of and the consequences of conflict between key moral and religious thinkers
- The question of whether conflict is inevitable over differences in attitude and position between key people and their moral views and whether or not conflict/violence is the antithesis of morality and moral living
- Consequences of moral and immoral living – concept of rewards and punishments [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 society has positive values and principles such as law and order or the welfare state
- Extent to which there is limited moral living in society with examples of injustice, inequality, exploitation and corruption
- Extent to which it is possible for an individual to live a moral life based on his thoughts, attitudes and behaviour
- Personal moral choices over diet, giving and social activities
- The consequences of leaving moral living entirely to individuals
- Issues of migration, refugees, poverty and war
- Questions on the sanctity of life including abortion and euthanasia
- The values of the wider society and the principle that no man is an island
- The dangers of an imposed morality that is contrary to the consciences of many people, e.g. LGBT issues [20]

Section B

Total

50

50

150