



ADVANCED
General Certificate of Education

Religious Studies

Assessment Unit A2 3

assessing

Themes in the Old Testament

[ARE31]

Assessment

**MARK
SCHEME**

General Marking Instructions

Introduction

The main purpose of a mark scheme is to ensure that assessments are marked accurately, consistently and fairly. The mark scheme provides assessors with an indication of the nature and range of students' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to students' responses.

Assessment objectives

Below are the assessment objectives for **GCE Religious Studies**

Students should be able to:

- demonstrate knowledge and understanding of religion, including:
 - religious, philosophical and/or ethical thought and teaching;
 - influence of beliefs, teachings and practices on individuals, communities and societies;
 - cause and significance of similarities and differences in belief, teaching and practice; and
 - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

Quality of students' responses

In marking the assessments, assessors should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of students sit their GCE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which students may produce. In the event of unanticipated answers, assessors are expected to use their professional judgement to assess the validity of answers.

Positive marking

Assessors are encouraged to be positive in their marking, giving appropriate credit for what students know, understand and can do rather than penalising students for errors or omissions. Assessors should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require students to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Levels of response

In deciding which level of response to award, assessors should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, assessors are expected to use their professional judgement. The following guidance is provided to assist assessors.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the students. Having identified, for each assessment objective, the band in which the student has performed, the assessor should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

Students must engage with other aspects of human experience, when required, to access Bands 3–5.

Synoptic Assessment at A2 Level

Students must support their answer with reference to at least one other unit of study to access Bands 4–5.

Students must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Quality of written communication

Quality of written communication is taken into account in assessing students' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, assessors should refer to the more detailed guidance provided below:

Level 1 (Basic): The student makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

Level 2 (Limited): The student makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 3 (Good): The student makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 4 (Very Good): The student makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

Level 5 (Excellent): The student successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

| Band | AO1 Performance Descriptors | Marks |
|------|--|-----------|
| 5 | <ul style="list-style-type: none"> • An excellent response to the question asked. • Demonstrates comprehensive understanding and knowledge. • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, examples and scholarship. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4 | <ul style="list-style-type: none"> • A very good response to the question asked. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A very good range of relevant evidence, examples and scholarship. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3 | <ul style="list-style-type: none"> • A good response to the question asked. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, examples and scholarship. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2 | <ul style="list-style-type: none"> • A limited response to the question asked. • Demonstrates limited knowledge and understanding. • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of evidence, examples and scholarship. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1 | <ul style="list-style-type: none"> • A basic response to the question asked. • Demonstrates minimal knowledge and understanding. • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • Little, if any, use of evidence, examples and scholarship. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

| Band | AO2 Performance Descriptors | Marks |
|------|--|-----------|
| 5 | <ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4 | <ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3 | <ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2 | <ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1 | <ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Additional Marking Guidance

Overview

- Additional Marking Guidance has been drawn up for all the AS and A2 units.
- The purpose of this Marking Guidance is to scaffold the application of the Mark Scheme for each unit by offering specific information on applying the Performance Descriptors for each of the two Assessment Objectives (AO1 and AO2).
- The Marking Guidance recognises that there are levels of response to any task and assists the process of deciding which mark within a band is to be awarded to the response.
- The approach leans on the guidance offered in the **General Marking Instructions** at the beginning of the Mark Scheme where Threshold, Intermediate and High performance levels are identified within a band.
- All assessors for GCE Religious Studies are asked to use this guidance in deciding on the appropriate mark within a band.
- Assessors are also asked to look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another.
- For most of this guidance the levels are starting at Band 3 as most of the responses normally start here.
- The description “limited” would be the defining characteristic of Band 2 answers.
- All AO2 questions are open-ended tasks with the quality of critical assessment offered determining the mark to be awarded.
- AS Section B AO2 tasks – here students must engage with other aspects of human experience to access Bands 3–5.
- A2 Synoptic Assessment AO2 – here students must engage with other aspects of human experience to access Bands 3–5 and offer real and meaningful critical assessment.
- Double Credit rule – students cannot be awarded double credit for the same material if used between AO1 and AO2 unless it is in an entirely different context.

Guide to abbreviations used

- Abbreviations are used throughout to give the Marking Guidance material a user-friendly character for assessors.
- Examples of generic abbreviations used are – B (Band), HB4 (High Band 4), MB3 (Mid Band 3), KU (Knowledge and Understanding), CA (Critical Assessment), TC (Taught Course), NTC (Non Taught Course), SA (Synoptic Assessment).

A2 3 Marking Guidance S2021

Q1a (Remember, students have only have 15 minutes for their AO1.)

B1 Demonstrates minimal relevant KU, with serious disconnect from TC and a basic sense of the question.

B2 Limited KU, limited range of evidence and/or examples, limited coherence, limited terminology and vocabulary.

B3 A reasonable degree of KU about the Amalekites in a general sense, without a clear focus on the issues.

B4 A very good response in terms of specific relevant evidence and examples about the Amalekites, with a clearer focus on some of the issues.

HB4 Demonstrates a high degree of understanding about how the Amalekites are viewed in the biblical narrative, with a focus on the deep-seated enmity with Israel.

B5 Comprehensive KU of the Amalekites across Israelite history/memory, with a very high degree of focus of the perpetual conflict with the Amalekites.

HB5 An excellent response, comprehensively covering KU and significant issues, including the excessive/graphic violence required by Samuel/Yahweh.

Q2a

B1 Demonstrates minimal relevant KU, with serious disconnect from TC and a basic sense of the question.

B2 Limited KU, limited range of evidence and/or examples, limited coherence, limited terminology and vocabulary.

B3 A good response in terms of general KU about the new covenant.

HB3 A reasonable degree of mainly accurate KU about the new covenant, with some reference to the relationship between the old and new covenants.

B4 A very good range of relevant evidence, examples and ideas about the new covenant.

B5 An excellent attempt, demonstrating comprehensive KU of the historical context of the new covenant, with some implications deriving from its concept.

HB5 A very high degree of relevant evidence, examples and scholarship, with clarity about how the exile formed the divide between old and new covenants, connections between the two, and discussion of levels of meaning in the new covenant, including possible reference to Christian supersessionism.

Q3a

B1 Demonstrates minimal relevant KU, with serious disconnect from TC and a basic sense of the question.

B2 Limited KU, limited range of evidence and/or examples, limited coherence, limited terminology and vocabulary.

B3 A good response, with a reasonable degree of mainly accurate KU about the watchman in Ezekiel.

B4 A very good response, with a very good range of examples and evidence related to Ezekiel's role as a watchman, with KU of the core function.

HB4 A mature answer, with KU of the watchman's core function, and some more detailed examination of the significance to Israel/Ezekiel's context.

B5 A very high degree of relevant evidence, examples and scholarship, including comprehensive KU of the watchman's functions, with details of Ezekiel's significance in this role.

HB5 An excellent response, demonstrating comprehensive KU, with a degree of sophistication, including how Ezekiel's primary focus was on internal threats rather than external dangers.

Q4a (B2 – if only TC and no LINK)

B1 Demonstrates minimal relevant KU, with serious disconnect from the basic sense of the question and no link.

B2 Limited KU, limited range of evidence and/or examples, limited coherence, limited terminology and vocabulary, no link.

B3 NTC but no link.

B4 **Meets SA AO1 requirements**, attempting to respond to the question, drawing on NTC with LINK identified.

HB4 Beginning to deal with the case for the LINK; both meaningful and developed.

B5 Degree of sophistication reflected in the language, terminology and evidence used.

HB5 Comprehensive response, with some sophistication, reflected in real synopticity, and maybe some degree of synthesis.

Note – It is the LINK that makes the difference at the top end.

AO1 B1 **Minimal** relevant KU, serious disconnect with the TC, **basic** sense of the question.

AO1 B2 **Limited** KU, **limited** range of evidence/examples, **limited** coherence, **limited** terminology and vocabulary.

A2 3 AO2 Marking Guidance S2021

B1 Minimal relevant CA indicating a serious disconnect from the CA skill.

B2 Modest attempt at CA: limited use of evidence; limited reasoning; limited evidence of structure and coherence.

B3 Reasonable/good attempt at CA: clearly responds to the set task, producing a reasonably well sustained line of enquiry, attempting to employ relevant evidence, though could be imbalanced, with some awareness of competing views, though not necessarily well developed; engagement with OAHE.

B4 Very good attempt at CA, indicating clear engagement with the set task, with an attempt to employ evidence and reasoning to construct an informed response, though could be stronger on one side of the debate; engagement with OAHE.

HB4 Line of enquiry relatively easy to follow, enhanced by the quality of debate offered, with an attempt to provide a range of perspectives; engagement with OAHE.

B5 High quality attempt to provide well-informed debate, reflected with clarity and coherence of a high order; engagement with OAHE.

HB5 Comprehensive response characterized by consistently high-quality CA, with sophistication evident; engagement with OAHE.

Students must engage with other aspects of human experience in their **Synoptic Assessment AO2** response to access Bands 3–5.

The **Synoptic AO2** should be driven by real and meaningful Critical Assessment.

NB Always look for the best fit bearing in mind weakness in one area may be compensated by strength in another.

Section A

AVAILABLE
MARKS

Answer **two** questions from this section

- 1 (a) Discuss the issues surrounding the fate of the Amalekites.

Answers may include:

- Background to the inter-generational and deep-seated enmity between Israel and the Amalekites: how the Amalekites attacked the Israelites as they escaped from Egypt en route to Sinai (Exodus 17:8); the fight was in the balance and the strange detail of Moses holding out his arms (Exodus 17:9–13).
- The fate of the Amalekites as Israel’s enemy in perpetuity, as indicated by the divine decree to “completely erase the memory of the Amalekites” (Exodus 17:14–16); and how this is underlined as Israel prepares to enter the land of promise (Deut. 25:17–19).
- Discussion of how the Amalekites were still Israel’s foe by the time the monarchy was established under Saul (1st Samuel 15:1–12), with no diminishment of feeling in the Samuel tradition.
- Note that the fate of the Amalekites became linked to the fate of Saul: he was rejected as king because he did not execute Samuel’s command to annihilate the Amalekites with sufficient ruthlessness (1st Samuel 15:27–29).
- Consideration of the graphic violence required by Samuel/Yahweh that nothing is to be spared, including men, women, children, babies, cattle, sheep, camels, and donkeys (1st Samuel 15:3), and the subsequent execution of Agag, king of the Amalekites (1st Samuel 15:32–33).

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) “Genocide is never acceptable in any age.”

Critically assess this statement with reference to problems concerning the nature of a loving and just God.

Answers may include:

- Acknowledgement that the Bible is steeped in violence, including the concept of *herem* as an equivalent to the term “genocide,” and that this is a major issue in the modern world, with its emphasis on “a loving and just God.”
- Discussion of how the conquest tradition in the book of Joshua is the most obvious example of genocide, and how this was required to remain faithful to God; observe how conservative scholars maintain the importance of adhering to what God demands, but do not address the moral implications of this or the tension with divine love and justice.
- An evaluation of the “just following orders” rationale, including whether it contains validity in any age; related to this, the concept of each human being as a moral agent, who must act according to conscience.
- Exploration of the “with God on our side” idea (Num. 21:1–3; Deut. 2:31–34; 3:1–7; 7:1–6), including how in different historical contexts it has been used to legitimize the appropriation of land and the destruction of native ethnic groups (e.g., in the Israel/Palestine conflict, as well as in South Africa and North America); observe how biblical scholar Michael Prior argues that texts of violence have contributed to war crimes and crimes against humanity, including genocide.
- Alternatively, it may be suggested that in any age, rulers/governments/states/legitimate authorities seek a “monopoly of violence” in order to maintain order and the existence of their people, but that this should not extend to indiscriminate violence or genocide (with possible reference to the situations in Yemen and Syria).
- Reflect that violence was to be applied most stringently to Israel’s closest neighbours in order to avoid the threat of becoming “polluted” by mixing with them; the same level of violence was not required against more distant nations; the argument that the invasion of the land of Canaan was more national myth than historical record, that the extent of any violence was exaggerated, and therefore should not be viewed as genocide or a basis for it in the modern world.
- Attention could be given to the idea of Israel as a small, weak proto-nation, which needed a powerful, protective God because it was surrounded by aggressive empires/states; note can also be made that ultimately God renounces violence (Hosea 11:1–11) and encourages compassion, including to foreigners/aliens (Exodus 22:21–22); note how the loving and just aspects of the divine character are accented in Jesus and the ethical implications of this.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE
MARKS

- 2 (a) Clarify the background to, and the meaning of, the New Covenant in Jeremiah.

AVAILABLE
MARKS

Answers may include:

- Background to the New Covenant: while the book of Jeremiah is dominated by doom and condemnation, there are also passages of hope; reference to the “Book of Comfort” (Jer. 30–31); and within this, the promise of a “New Covenant” (Jer. 31:31–34).
- Observe that: the contrast between “old” and “new” concerns the Israelite community in both cases (Jer. 31:31); the exile of 587 BCE formed the divide between those who broke the “old” covenant through sustained disobedience and those who embraced the “new” covenant offered afresh by God; the New Covenant is given by God without reason or explanation, out of God’s resolve and initiative.
- Discussion of the terms of the New Covenant, including how: the same commandments as at Sinai will be internalized (Jer. 31:33); there will be no external coercion to encourage or enforce their observation (Jer. 31:34); they will apply to all those who adhere to the new covenant equally (Jer. 31:34).
- Implications of the New Covenant, with a focus on how it: created the framework for a fundamentally egalitarian community; had no need for a religious hierarchy, with an elite group of priests; broke out of the old covenantal system of rewards and punishment; was exceptionally idealistic, which is arresting in such a gloomy book as Jeremiah but fits in well with Jeremiah 31:1–14.
- Reflection on how the concept of the New Covenant has often been assumed to refer to Jesus in a supersessionist way by Christians, including the validity and implications of this.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) “The Bible shows that human nature doesn’t change, so inevitably prophecy will fall on deaf ears.”

In relation to Old Testament texts, how far do you agree with this statement?

Answers may include:

- Related to human nature, an exploration of understandings of sin, especially Augustine’s concept of original sin, and how therefore it may be argued that human nature does not change: it is always struggling against and affected by sin.
- Reference to the tradition of the prophecies of biblical prophets falling “on deaf ears” (e.g., Isaiah was called to failure and was told the people would not hear what he was saying), and modern prophets ending up as martyrs (e.g., MLK, Jr. and Archbishop Oscar Romero); the argument that whether human nature is deemed to change or not, true prophets are seldom initially heard and often resisted, perhaps because they stand out from and hold views at variance with accepted societal norms.
- Focus on Jeremiah 34:8–22 and how the intractability of human nature is envisaged in socio-economic terms, represented by the inability of the rich to release their slaves, thereby saving themselves and creating a viable society; note how for Jeremiah God is closely linked to the practice of economic justice (Jer. 22:15–16) and prophetic challenge to the unjust status quo is resisted; Jeremiah’s challenge falls “on deaf ears.”
- Discussion of the Marxist critique of religion as the opiate of the people and how, if accurate, this view encourages acceptance of the way things are, so creating an unhelpful context for prophetic activity arising from either religious or secular perspectives.
- Note how the activist priest Daniel Berrigan observed that, as societies, we hide the poor because they tell us who we are (i.e., unjust), and we kill the prophets because they tell us who we could be (i.e., they envision radically different societies, to which many are resistant); he understood the dynamic and implications of a prophetic call, including not being listened to, but implied the possibility of change.
- Further exploration of the deeply-entrenched religious idea of the possibility of transformative change, expressed in concepts like conversion, and related to the journey from “justification” to “sanctification”.
- Consideration of that even if prophetic words often “fall on deaf ears” and sometimes prophets risk martyrdom, they believe in the possibility of profound individual and societal systematic change; how this may be connected to and in part arise from eschatological biblical passages of utopian orientation, the idea of the perfectibility of society and secular concepts of progress.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE
MARKS

3 (a) Examine the significance of Ezekiel's role as a watchman.

AVAILABLE
MARKS

Answers may include:

- How one of the core generic functions of a prophet was to confront the people with their covenantal disobedience, along with warning them of the consequences of their behaviour; how being designated a watchman was a variation of this (note how Ezek. 33:1–20 is an extended commentary of Ezek. 3:16–21).
- Discussion of the image of the watchman, including how he was: tasked with looking out for danger; entrusted with raising a warning in the event of impending peril; called to act on behalf of others, even when a minority voice.
- Examination of the issue of responsibility: if the appointed watchman saw an approaching threat (the “sword”) and sounded the alarm (the “trumpet”), he was absolved from any blame; but if the watchman was aware of a coming danger and did nothing, he was held accountable (Ezek. 33:1–6, and how this was reinforced in Ezek. 33:7–9).
- Note how the watchman was given the title “son of man” (Ezek. 33:2, 7, 10), and was engaged in serious activity to: turn people back to God and live (Ezek. 33:10–11); reform unjust social practices (Ezek. 33:12–16); defend the justice of God (Ezek. 33:17–19).
- It may be observed that usually a watchman looked out for external threats, but Ezekiel's primary focus was on internal factors, and how this may be related to the exploitative rulers (the “bad shepherds”) of Ezekiel 34.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “The message of Ezekiel is strange and the sexually explicit language he uses shocks readers today.”
Critically evaluate this claim.

Answers may include:

- Observation of how: the book of Ezekiel is primarily concerned with the crisis of 587 BCE in Jerusalem, and the consequent experience of exile, with its chaos and displacement; Ezekiel shares this concern with Isaiah and Jeremiah, and together they form the three great works of latter prophecy; the message of Ezekiel is congruent with the shared core of Isaiah and Jeremiah, and all three contain disturbing elements, including of a sexual nature.
- However, despite commonalities, Ezekiel is different and distinctive in ways that may seem especially shocking, bizarre and even repulsive in the modern world, e.g., his: mystical and mysterious spiritual travels (Ezek. 3:14–15); odd and off-putting behaviour (Ezek. 4:4–8, 12–13; 12:3–6); emotional paralysis in the face of the trauma of his wife’s death (Ezek. 24:15–24).
- Particular reference to: Ezekiel’s unreal/surreal understanding of Israel’s past; how this is expressed in highly sexual imagery, which may legitimately be argued to be pornographic (e.g., the imagery of Ezek. 16:1–43 and 23:1–27, especially 23:17–21); and is therefore very shocking to many in the modern world, irrespective of being found in a religious text.
- Alternatively, consideration of the argument that Ezekiel tried to find the most extreme and offensive imagery possible to shock people into a realization of how far wrong they had gone, and to portray what he believed to be the most extreme distortion of the relationship between God and Israel that began in divine generosity and compassion.
- Discussion of how Ezekiel has been of great interest in the modern world from: (a) a medical/psychological/psychiatric point of view; and (b) as a sort of patron saint for visionary poets such as Milton and Blake; in these instances, it is the strangeness of Ezekiel that makes him interesting.
- It may be noted that, while from a modern view-point, elements of Ezekiel’s behaviour are strange and shocking, the content of his message is substantially rational; the prophet was a powerful, profound and courageous thinker, and it ought to be pondered whether his influence then—or for religious believers now—could have been exercised by a person of deranged mind.
- Possible comment that all scripture is distant from the modern world in a variety of ways and therefore has to be recontextualized and reinterpreted; but arguably this is especially apparent in Ezekiel.
- Possible reference to the liberalisation of societal attitudes concerning issues of sexuality making people immune to the strange and graphic content presented by Ezekiel.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

Section A

100

AVAILABLE
MARKS

Synoptic Bands

Total Marks: [20]

| Band | AO1 Performance Descriptors | Marks |
|------|--|-----------|
| 5 | <ul style="list-style-type: none"> • An excellent attempt at analysis with a full and highly informed response to the question. • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4 | <ul style="list-style-type: none"> • A very good attempt at analysis with a well informed response to the question. • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3 | <ul style="list-style-type: none"> • A good attempt at analysis with a reasonably well informed response to the question. • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2 | <ul style="list-style-type: none"> • A limited attempt at analysis with a limited response to the question. • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1 | <ul style="list-style-type: none"> • A basic attempt at analysis with a basic response to the question. • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Students must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

| Band | AO2 Performance Descriptors | Marks |
|------|---|-----------|
| 5 | <ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4 | <ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3 | <ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2 | <ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1 | <ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Students must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Section B

AVAILABLE
MARKS

Synoptic Assessment

Theme: Leadership, Text and Alienation

You **must** answer this question

- 4 (a) Analyse how religious texts inform an understanding of religious leadership. You must support your answer with reference to at least one other unit of study.

Answers may include:

- The view that from the time of Constantine, Christianity and texts associated with it have formed the basis for organizing society in the West; exploration of this Christendom model and how religious leaders have been expected to support the state and provide a religious justification for it.
- Consideration of the impact of the Reformation, with emphasis on the Treaty of Augsburg (1555), and its principle of *cuius regio, eius religio* (literally, “whose realm, his religion”); thus, the religion of the monarch dictated the religion of those ruled; how this was grounded in texts about the importance of the king and created a preferential role for the king’s denominational affiliation.
- The concept of a state church, the requirement that religious leadership participate in events of civil religion, such as Remembrance Day, and examples of how religious leadership has been exercised in particular contexts, including how the Church of England was viewed as the Conservative Party at prayer, and the historic influence of the Roman Catholic Church on social policy in the Republic of Ireland.
- Reflect on how, in a pluralistic modern world, with the rise of secularism and the proliferation of multiple faith traditions, faith has become more of a private matter and the leadership of institutional religion less listened to.
- How religious texts have shaped and sustained both reactionary-conservative and radical-progressive religious leadership around issues like same-sex attraction, the role of women, the abolition of slavery, the environmental movement.
- Examples of how religious texts have inspired particular religious leaders, including: Amos and MLK Jr.; the Exodus story and Liberation theologians such as Oscar Romero; “ye must be born again,” related to the idea of personal conversion and the Billy Graham evangelical rallies; the book of Romans and Luther’s doctrine of salvation by grace through faith rather than works.

Accept valid alternatives

Mark in levels

Students must support their answer with reference to at least one other unit of study to access Bands 4–5.

(AO1)

[20]

- (b) “Religious texts are the only basis for ethics in the modern world.” Critically evaluate this statement. You must refer to other aspects of human experience in your answer.

AVAILABLE
MARKS

Answers may include:

- Clear engagement with other aspects of human experience citing relevant historical and/or contemporary examples.
- The view that religious texts (e.g., the Bible for Christians and the Quran for Muslims) are divinely inspired/revelatory and therefore, especially in fundamentalist perspective, the only basis for ethics in every situation; understood this way, religious texts can come to be viewed like a rule book for life or a manufacturer’s handbook.
- Reflection that some religious texts still stand out in the contemporary world as important sources of ethical challenge and guidance for both people of faith and people of no faith, e.g., the Beatitudes, the “swords into ploughshares” passages of Isaiah 2/Micah 4, the biblical concept of Jubilee and how it influenced the Jubilee 2000 campaign, visionary utopianism in different faith traditions, including texts associated with the Peaceable Kingdom of Isaiah.
- How many of the world’s religions share core ethical requirements, including the Golden Rule (“do onto others as you would have them do onto you”), and charitable/justice orientation towards widows, orphans and resident alien, as representative of marginalized and vulnerable categories in society; the concept of socialism/the labour movement as the secularization of biblical ethics.
- Note that while religious texts may provide an adequate basis for significant aspects of ethical behaviour, people of faith can violate their own standards (sometimes scandalously, with examples of this), and thereby discredit them and the idea of religion as a source of ethical norms; Gandhi’s comment that he liked Christ but not Christians because Christians were so unlike the Christ they professed to follow.
- Alternatively, it may be argued that human reason rather than ancient religious texts provides a better, more reliable framework for ethics in the modern world; related to this, how aspects of ancient morality/ethics have been abandoned (e.g., stoning disobedient sons), but also noting how religion has been used to impose a harsh ethic on others well into the modern world; the issue of moral/ethical absolutism, applied without compassion on account of religious texts.
- Exploration of: how certain readings of religious texts have historically been associated with and used to justify unethical practices, such as slavery, racism, sexism, colonialism and apartheid; hermeneutics and how religious texts may be variously interpreted in connection with sensitive ethical issues (e.g., same sex relationships); the proposition that religious texts are the only basis for ethics in the modern world is untenable and undermined by disputes and divisions within faith traditions about ethical matters.
- Modern scientific/medical insights, understandings and advances should be taken into consideration in developing ethics for the modern world (e.g., in pro-life/pro-choice debates, and more broadly related to women’s rights); but, at their best, religious texts could still have an important role to play in ethical formation and envisioning.

Accept valid alternatives
Mark in levels
Students must engage with other aspects of human experience to access
Bands 3–5.
(AO2)

[30]

Section B

Total

**AVAILABLE
MARKS**

50

50

150