



Rewarding Learning

**ADVANCED
General Certificate of Education
2022**

Religious Studies

Assessment Unit A2 3

assessing

Themes in the Old Testament

[ARE31]

FRIDAY 10 JUNE, MORNING

**MARK
SCHEME**

General Marking Instructions

Introduction

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

Assessment objectives

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

Candidates 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 candidates' responses

In marking the examination papers, examiners 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 candidates 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 candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners 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 candidates 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, examiners 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, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **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 candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

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

Synoptic Assessment at A2 Level

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

Candidates 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 candidates' 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, examiners should refer to the more detailed guidance provided below:

Level 1 (Basic): The candidate 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 candidate 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 candidate 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 candidate 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 candidate 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.

COVID-19 Context

Given the unprecedented circumstances presented by the COVID-19 public health crisis, senior examiners, under the instruction of CCEA awarding organisation, are required to train assistant examiners to apply the mark scheme in case of disrupted learning and lost teaching time. The interpretation and intended application of the mark scheme for this examination series will be communicated through the standardising meeting by the Chief or Principal Examiner and will be monitored through the supervision period. This paragraph will apply to examination series in 2021–2022 only.

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]

Section A

AVAILABLE
MARKS

Answer **two** questions from this section

- 1 (a) With reference to **one** textual example, identify and consider how God is presented as a warrior.

Answers may include:

- Awareness of the centrality of the Exodus narrative in the presentation of God as a warrior (e.g., Exodus 14:13–24, 23–25) and the foundational declaration that “The Lord is a warrior, the Lord is his name” (Exodus 15:3); how God fights as a warrior on behalf of the Hebrews/Israelites in both the poetic and narrative accounts of the Exodus and details of this, including the importance of the Song of Miriam (Exodus 15:31) as a celebration of Yahweh as warrior.
- Exploration in some detail of one textual example, which may include points drawn from the following:
- How the concept of God fighting to defend a weak and vulnerable Israel against major neighbouring military-imperial powers became a significant part of Israelite understanding of its relationship to Yahweh; reference to the “Lord of Hosts” to indicate that God is commander of a divine army.
- Understanding of how, as a warrior, God becomes implicated in violence, with discussion of the problematic concept of *herem* as part of God assisting Israel in its conquest of the land after liberation in the Exodus.
- Consideration of the presentation of God as a warrior in the prophetic tradition, including examination of: how a lack of human action for justice and peace in Israelite society (Isaiah 59:4, 8, 9) necessitated God intervening alone in a war-like way (Isaiah 59:16–18); imagery envisaging God as a frightening figure of violent excess (Isaiah 59:19; 63:1–6); issues raised by this.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) Critically assess the claim the Bible demonstrates clearly that God is love and is compassionate to everyone.

AVAILABLE
MARKS

Answers may include:

- If God is clearly loving and compassionate, the issue of violence and vengeance in the Bible has to be addressed, but often this has not been done: faith communities have largely ignored texts of excessive divine violence or accepted them as God's way of dealing with issues such as sin; God is always understood as righteous and just.
- Consideration: of the argument that humans project their violence onto God as a means of gaining divine legitimation for it in a "with God on our side" type way; that this is an ideological and highly dangerous approach (as in the examples of the Crusades and ISIS), which imposes qualities of God that do not conform to God's true character, embodied in love and compassion.
- A popular approach presents a developmental understanding: a primitive and violent God at the outset of the Bible becomes increasingly loving and compassionate as Israel's religious consciousness advances and grows; possible connections to the New Testament, with its focus on God as love.
- Examination of the importance of the struggle within the heart of God (Hosea 11:1–11) and an assessment of whether this represents a decisive turn by God towards love and compassion, or whether the sanction of violent punishment is still retained.
- Alternatively, it can be demonstrated that while God may be consistently loving and compassionate to some, including widows, orphans and foreigners, God is very opposed to others, including those who flagrantly break the covenants, and always maintains the right to punish them in an appropriately harsh way.
- Reference to how Moses argues with God in order to turn the divine away from a violent course of action (Moses quotes Exodus 34:6 back to God in Numbers 14:1–25) and how this supports not just going along with the text if it appears to endorse human violence.
- Observation that this issue has not been resolved within or between different faith traditions: in Christianity, some believe that love and compassion ultimately win, while others believe that unrepentant sinners will ultimately be punished.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

- 2 (a) With reference to **two** of Jeremiah's private poems, discuss the issues that they raise.

Answers may include:

- Information on how the private poems stand in contrast to the public oracles: the latter present Jeremiah as a figure who is certain of God and of what God requires, whereas the former indicate how he engages in prayer with God in an intimate, doubting and combative way.
- Observe that the private poems follow the pattern of a Psalm of Lament, including possible reference to the key elements of this genre of psalm.
- With reference to two poems, discussion of the central issues raised by Jeremiah, including: the reliability of God and why the wicked prosper while the just suffer (Jeremiah 12:1–4); his depression and sense of despair at ever having been born (Jeremiah 20:14–18) on account of doubts about God's governance of the world (Jeremiah 15:10, 18); his hurt and rage as he entrusts vengeance to God (Jeremiah 17:17–18) and questions about the nature of God; how he has become a laughing stock, who has been deceived by God (Jeremiah 20:7) but cannot remain silent (Jeremiah 20:9).
- Exploration of God's responses, including how they are generally uncharacteristic of the Lament Psalms and are often unsympathetic to Jeremiah, with examples (e.g., Jeremiah 12:5–6; 15:19)
- Reflection that the issues raised are some of the most important for people of faith about how to respond when life becomes unbearable and the world is falling apart; reference to the nature of theodicy; questions about the nature and character of God.

Accept valid alternatives

Mark in levels

(AO1)

[20]

AVAILABLE
MARKS

- (b) “Jeremiah did not understand human nature and his harsh words of doom and destruction offer little hope.”
Critically evaluate this view.

Answers may include:

- Observe that: Jeremiah’s oracles are rooted in an ancient Hebraic religious consciousness that is alien to the modern world; he clearly did not have the same insights into human nature as exist in the contemporary western societies; but the argument may be made that the basic drives of human nature do not change.
- Consider how, in keeping with the Hebrew prophetic tradition, the Book of Jeremiah is organized around the idea of judgment being followed by hope; Jeremiah’s harsh words of doom and destruction are not intended to have the final say in the prophecy; hope is (e.g., as in the concept of the New Covenant).
- Examination of Jeremiah’s condemnation of the Temple and associated false religion from the perspective of understanding greed, abuse and exploitation as components of human nature, including: the Temple’s conditional and contingent nature (Jeremiah 7:3); Jeremiah’s focus on not oppressing aliens, orphans and widows (Jeremiah 7:4–8); his warning about the fate of the Temple and how it would end up like Shiloh if the standards of justice were not followed (Jeremiah 7:12–15); reference to the Exodus and the commandments (Jeremiah 7:21–26).
- Identification of how, within an understanding of human nature, Jeremiah represents the need for a prophetic voice concerned with a just and egalitarian society (Jeremiah 21:8–14; 22:13–17); possible connection to comparable figures such as Martin Luther King, Jr., and Oscar Romero.
- Exploration of Jeremiah’s insight into how the rich and powerful cannot change, even when this results in their own destruction: reference Zedekiah’s covenant to free the slaves, by the terms of which slaves could only be held in bondage for six years before being released (Jeremiah 34:12–17); Zedekiah failed to implement his covenant (Jeremiah 34:8–11) and how this led to destruction and exile (Jeremiah 34:17–22); Jeremiah as a shrewd observer of an aspect of human nature that is still relevant today.
- Alternatively, note that Jeremiah’s view of reality was extreme, even in his own time; the argument that human nature is such that people cannot be induced to change by words of doom and destruction, which do not connect to their reality, and therefore remain incomprehensible; how this might resonate in current debates around issues like the need to move to a carbon neutral economy.
- Discussion about how it may be acknowledged that Jeremiah is deeply insightful about important aspects of human nature, but may leave himself open to critical comment about aspects of how he attempted to engender change rhetorically and prophetically.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE
MARKS

3 (a) Clarify the main sins for which Ezekiel condemns Israel.

AVAILABLE
MARKS

Answers may include:

- Note how being a priest in the Jerusalem Temple and a member of the priestly tradition significantly affected Ezekiel's view of sin in terms of the purity code, the concepts of the holy and the profane, cultic worship practices, definitions of clean and unclean.
- Identification of key general categories of sin, including unfaithfulness, rebellion (Ezekiel 2:3–5), breaking the covenant (Ezekiel 5:5–7), idolatry (Ezekiel 6:1–7), false prophecy (Ezekiel 13:8–12), and detestable practices (Ezekiel 7:1–4).
- An exploration of these sins and what they signified in priestly perspective, e.g.: unfaithfulness, rebellion, idolatry and covenant violation as the most offensive and extreme distortion of the relationship between Israel and God, expressed in shockingly sexualized imagery (Ezekiel 16:25–42; 23:5–21); profaning or defiling that considered holy (Ezekiel 4:11–15) by detestable practices, to such an extent (especially with regard to the Temple) that God must act to recover God's reputation (5:8–15).
- Observe that while Ezekiel's conception of sin was shaped by priestly thinking and categories, in line with a more general prophetic critique, he also viewed acts of oppression leading to social injustice as sin (Ezekiel 34:1–10).
- Awareness that the fall of Jerusalem may be interpreted in this understanding of sin as the vindication of God's holiness and the confirmation of Ezekiel's condemnatory oracles.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) “Although Ezekiel was very much a man of his times, he still has important things to say to the modern world.”

To what extent do you agree with this opinion?

Answers may include:

- Ancient texts, including biblical texts, still speak to people in the modern world, even though such texts were produced by people of very different times, with very different cultural contexts and worldviews; possible hermeneutical explanations of this; the argument of universal human truth irrespective of what era it derives.
- Focus on justice as a universal theme and how Ezekiel 34 illustrates for every era, including the modern world, the way ruling elites exploit the poor; examples of this drawn from history and the contemporary world.
- Exploration of the idea of where God can be experienced: initially, Ezekiel believed that God could only be truly experienced in the Jerusalem Temple, but through the displacement of the exile he learnt that God could be encountered outside the Temple in a variety of settings; this may be related to how the church once dominated understandings of God, but now, in an increasingly secular age there are various expressions of religious or semi-religious experience, e.g., impromptu memorials/religious type shrines established when a celebrity dies, and questions of how legitimate these are.
- Discussion of how Ezekiel had a very highly developed sense of morality, with an almost rigid understanding of what was appropriate and what was not, and how this might speak to those worried about perceived moral relativism; the idea that Ezekiel presents the case that wrong actions have consequences and that God is not mocked; specifically, how Ezekiel’s emphasis on purity might be used by some branches of faith as a means to identify LGBTQ people as “impure” and consequently as the basis for excluding gay people from full church membership.
- Alternatively, articulate the idea that Ezekiel was peculiar even in his own times and is too strange and alien to be of any use in the modern world, even for some Christians, in adjudicating such contemporary issues; he lacks sensitivity, love and compassion and cannot speak meaningfully to the modern world.
- Examine how parts of Ezekiel could be regarded as sexist, obscene and demeaning to women in the modern world; if they were written today, they might not get printed or be acceptable in a religious setting; this discussion might be related to the broader question of extreme religious language, issues of free speech and hate speech, and their limitation in the modern world.
- Observing that while Ezekiel continues to speak to people in the modern world, it is mainly to religious believers already. Even within religious groupings, significant numbers might feel aspects of Ezekiel are problematic and do not speak to them. It is unlikely that Ezekiel would speak to people exploring faith in the modern world as he is so abrasive and alien; but note Ezekiel’s enduring attraction to poets, artists and those interested in mental health, precisely on account of his bizarre nature.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

Section A

100

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]

Candidates 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]

Candidates 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) “Sin concerns personal wrongdoing.”

With reference to textual examples, present a case for this statement. You must support your answer with reference to at least **one** other unit of study.

Answers may include:

- Observe that: the Bible speaks of sin in different ways, including as deficit, failure, recalcitrance, rebellion, moral violation and law breaking; many of these categories involve personal wrongdoing; from the outset, the Bible also implies sin is an external and independent entity, which can be mastered by human beings without divine intervention in their personal lives (see Genesis 4:6–7).
- Discussion of how Augustine’s concept of original sin (derived from Genesis 3) proposed that every human being was born intrinsically sinful and therefore had to be rescued from this condition by God; the emphasis on personal wrongdoing.
- Reflect on how this view of sin, reinforced by Calvin’s doctrine of total depravity, understood as the inherent corruption of the will and affecting even the best of intentions, came to dominate thinking in Western Christianity; it emphasized the significance of sin and guilt, and the centrality of salvation as a work of God in individual lives; how the emphasis on personal wrongdoing led to the development of an introspective consciousness in the West.
- Explore Luther’s perspective of the sinner as *homo incurvatus in se* and how this introduces a relational dimension to sin: wrongdoing has repercussions beyond the sphere of the self and the need for divine rescue; it also creates alienation from God and damages inter-personal relationships, which then need human forgiveness and reconciliation to put things right (e.g., Gordon Wilson, Nelson Mandela); but the model is still rooted in the concept of personal wrongdoing.
- Awareness that even in a modern perspective, in which it may be argued that human development and behaviour can be better understood and changed through counselling, therapy, analysis and the building up of self-esteem rather than through recourse to God, the core issues are essentially personal and individualistic; reference the perceived need to be non-judgmental, including how Pope Francis has moved away from criticising lifestyles once unambiguously condemned and towards a more tolerant attitude (reflected in his “Who am I to judge?” question about gay people).

Accept valid alternatives

Mark in levels

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

(AO1)

[20]

(b) "Religious texts do not help leaders solve political and social problems in today's society."

Critically assess this statement. You must refer to other aspects of human experience in your answer.

Answers may include:

- Awareness that ancient religious texts, though understood by some as the word of God, presume a completely different mindset and way of thinking to modernity and therefore are of no use in solving contemporary political and social problems; the danger of an anti-science strain in some forms of religion (e.g., in relation to determining the age of the earth), engenders scepticism of all scientific conclusions; God is in control, so there is no need to address issues such as climate change.
- The view that both religious and non-religious leaders must take advances in all branches of science, research and human knowledge into account in solving problems in today's society; pre-modern religious texts by themselves are insufficient; the understanding of early modern scientists (such as Newton) that they were discovering truths about God's creation that could be used in advancing humanity.
- Consideration of how the church opposed scientific advances because of its interpretation of the Bible (as in the case of Galileo); but note also that since the Enlightenment, with its emphasis on the empirical and rational, there has been an attempt to keep faith out of solving complex societal problems (leading ultimately, for example, to Alastair Campbell's comment to the effect that even though Tony Blair was a person of faith, he did not bring religion into his attempts to solve complex political problems).
- Exploration of the proposal that science and faith are necessarily completely opposed to one another, including how fundamentalist expressions of faith (e.g., in Christianity and Islam) clash with fundamentalist interpretations of the Darwinian theory of evolution by natural selection (e.g., as expressed in the work of someone like Richard Dawkins).
- Alternatively, examination of the perspective that while religious texts may not provide specific answers to complex social, global, medical and scientific problems, they potentially give leaders a general moral orientation when searching for solutions to contemporary issues in areas such as: the search for justice; treatment of the poor; creating a healthy society; defending the sanctity of life; the treatment of asylum seekers; attitudes to the environment and caring for the earth when faced with climate change.
- Reflect on what can happen when the text-informed religious view-point is excluded completely from finding solutions to complex problems, including the danger of human beings being used in an instrumental way (e.g., in theories based in eugenics), without respect for their dignity and worth, as in some forms of communism and capitalism.
- Comments about the need for balance, given: the complexity of problems in today's society; the need for a multi-disciplinary approach; the shortcomings of a fundamentalist approach to religious texts; the benefits of focusing on enduring religious insights expressed in religious texts.

AVAILABLE
MARKS

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

[30]

Section B

Total

**AVAILABLE
MARKS**

50

50

150