



Rewarding Learning

ADVANCED
General Certificate of Education
2016

Religious Studies

Assessment Unit A2 3

assessing

The Covenant Community: Prophecy and Renewal

[AR231]

THURSDAY 19 MAY, MORNING

**MARK
SCHEME**

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and highly informed response to the task. • Demonstrates comprehensive understanding and accurate knowledge. • A very high degree of relevant evidence and examples. • A very sophisticated style of writing set within a clear and coherent structure. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A reasonable and well informed response to the task. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • A very good range of relevant evidence and examples. • A mature style of writing set within a mainly clear and coherent structure. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good response to the task. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • A good range of relevant evidence and examples. • A reasonably mature style of writing with some coherent structure evident. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response to the task. • Demonstrates some knowledge and understanding. • A basic range of evidence and/or examples. • Style of writing is just appropriate. • Structure is disorganised in places. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response to the task. • Demonstrates minimal knowledge and understanding. • Little, if any, use of evidence and/or examples. • Inappropriate style of writing within a poor structure. • A very basic range of technical language and terminology. • Very poor use of spelling, punctuation and grammar. 	0–6

AO2 (20 marks)

<p>Band 5</p> <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
<p>Band 4</p> <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
<p>Band 3</p> <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
<p>Band 2</p> <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
<p>Band 1</p> <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 explanation that Jeremiah's message was of warning and doom as well as of the New Covenant may include some of the following:
- The social, theological and historical context of the prophet's message, including particularly the sense of doom and judgment created by the foe from the north oracles (Jer. 4:5-22; see also Jer. 6:22-30).
 - Attention should be paid to the call of Jeremiah, in which the prophet is commissioned to "uproot and tear down" but also to "build and plant" (Jer. 1:10); thus right from the start Jeremiah is associated with dimensions of judgment and doom as well as hope and restoration.
 - Jeremiah is presented as an advocate of the conditional Mosaic covenant; in his conflict with establishment court prophets like Hananiah it is difficult for him to get his message of warning across because the Temple authorities are able to promote the unconditional Davidic covenant, with its sense of complacency.
 - Discussion of how Jeremiah warns that all the institutions and religious arrangements that give national life meaning are under threat, including the Temple (Jer. 7), the monarchy (Jer. 22), the Mosaic covenant (Jer. 11) and Sabbath observance (Jer. 17:19-27); the depth of the doom is indicated by judgment being presented as Israel returning to a state of primal chaos (Jer. 4:23-28).
 - Consideration of how Jeremiah uses prophetic actions to reinforce his message, including the linen belt (Jer. 13:1-11), the visit to the potter's house (Jer. 18:1-12), and the iron yoke (Jer. 28:1-17).
 - An exploration of how, even while delivering messages of warning and doom, Jeremiah offered the opportunity for change and repentance (Jer. 6:16; 7:23; 18:11) though he believed these would not be taken; note that right to the end Jeremiah offers people a way to escape the coming judgment by surrendering to the Babylonians (Jer. 21:8-10).
 - Observation of how the new covenant is part of Jeremiah's wider message of hope and restoration, including the letter to the exiles (Jer. 29:4-14), the Book of Comfort (Jer. 30-31), and the story of Jeremiah buying a field (Jer. 32:1-15).
 - A presentation of the new covenant, including its terms, its vision, and how its initiation by God demonstrated that God had not completely abandoned the people; a concluding comment that Jeremiah's message of warning and doom, as well as of hope conformed to the wider prophetic pattern of judgment and restoration

[30]

(b) A critical assessment of the relevance to the modern reader may include:

- It may be argued that Jeremiah's time was very different from our own in terms of such things as worldview, including theology, cosmology, science and society and that, therefore, whatever relevance Jeremiah's message might have cannot be understood simplistically.
- The idea of someone being called by God like Jeremiah is difficult for many in the modern world and is open to abuse; e.g., the former BBC presenter David Icke claimed a special relationship to God but is thought by many to be mistaken if not a crank; other examples of this type of phenomena may be cited.
- If people in the modern world engaged in the stranger type of activities performed by Jeremiah they might well come across as simply bizarre, irrespective of the merits of their case.
- In everyday speech, calling someone a Jeremiah indicates that they are excessively pessimistic and this at least indicates some residual influence of the book of Jeremiah on modern culture, even if the relevance is minimal.
- Alternatively, it may be argued that Jeremiah's message is still relevant for the modern reader in substantive ways; this applies to both religious and secular readers since Jeremiah has deep insights into the human condition and human nature essentially does not change.
- For believers, it might be said that, as in the time of Jeremiah, we do not seem to be able to change ourselves and turn away from sin; we need God's grace and newness as in the new covenant, with the promise of a new heart.
- Jeremiah models that faith is not easy and this is relevant today: in his public ministry he is very confident but in his personal laments he struggles with God and may even be depressed; this may be related to modern societal issues like mental health, isolation and personal problems.
- Irrespective of whether one is religious or not, it may be noted that Jeremiah offers a perspective on important issues that are still relevant today, such as inequality, injustice, geo-political rivalry, war and hope; thus Jeremiah reminds us of the relevance of engaging with global issues.
- Jeremiah may also be relevant as a prophetic model for standing up for what you believe irrespective of the odds. [20]

AVAILABLE
MARKS

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2 (a) An examination of the theme of the New Exodus may include:

- How the quotation (Isa. 52:12) clearly references the Exodus story in its allusion to God leading but also acting as the rear-guard (Exodus 13:21-22; 14:19-20); but note also that the New Exodus will be greater than the first—where the flight from Egypt was undertaken in haste and at great risk (Exodus 12:11), here there will be no haste or need for flight.
- A more general observation concerning how the New Exodus theme is perhaps the most important in Deutero-Isaiah: it is woven through the entire text, is related to different aspects of the prophet's teaching, and in various ways indicates that the second Exodus will be greater than the first.
- Thus, attention can be paid to the Exodus story of travelling through the wilderness as it is used in Deutero-Isaiah, including the highway in the wilderness (Isa. 40:3-5), the transformation of the wilderness (Isa. 41:17-20; 43:19-21); in the Exodus story the wilderness had been hostile but in the New Exodus it will flourish, celebrate (Isa. 55:12b-13) and assist the people on their journey home.
- Reference to the strong Exodus language of "Depart/Go forth/Come out/Leave" deployed in Deutero-Isaiah in connection with Babylon (Isa. 48:20-21; 49:8-12; 52:11; 55:12a) to arouse the people from accommodation to captivity and encourage trust in God.
- Although, as in the Exodus, the people may not exactly know where they are going (Isa. 42:14-16), God will be with them and will perform wonders as on the first wilderness journey (Isa. 48:21).
- Discussion of how the Exodus themes of crossing the Red Sea and God fighting for the Hebrews are reworked in Deutero-Isaiah (43:1-3, 16-17; 51:9-10), including: how God's arm is not too short to save, as the exiles imagined; and how cosmology, mythology and history are used to illustrate that God is not only the Redeemer of Israel but the God of all the earth.
- The overall purpose of the New Exodus imagery is to convince the exiles of the truth of God's promises about the future by reminding them of God's great deeds in the past; to teach them that the New Exodus will be even more spectacular than the first Exodus; and to reinforce that judgment has passed.
- The context in which Deutero-Isaiah delivered his message, including: the theological change from First Isaiah's condemnation to restoration and consolation; the historical decline of Babylon and the rise of Persia; and the pastoral difficulties of helping a defeated people see hope in the rise of a non-Israelite, Cyrus. [30]

AVAILABLE
MARKS

(b) A critical evaluation of the claim that this writer was the greatest of the prophets may include:

- It may be objectively argued that the Isaiah, Jeremiah and Ezekiel traditions represent the most creative theological thinking in the formation of the Old Testament as in their different ways they struggled to respond to the crisis brought about by the fall of Jerusalem and the destruction of the Temple in 587 BCE.
- Within these traditions, however, deciding who is the greatest of the prophets and on what criteria this is to be determined involves a degree of subjectivity and is made more difficult when we are not dealing in the original languages: things can get “lost in translation.”
- Discussion of how Deutero-Isaiah may have been initially written as a very coherent independent “book” which was later incorporated into the wider book of Isaiah; but the author of Deutero-Isaiah is anonymous and this suggests that originally he was not considered the greatest of the prophets as his work was subsumed and subordinated within the entire Isaiah vision.
- Note how the wonderful prophecies of Deutero-Isaiah did not come to pass; if predicting the future is understood as part of the prophetic function, this undermines claims that Deutero-Isaiah was the greatest of the prophets; but this assessment may be too harsh and it may be argued that he achieved his main task of bringing hope to the exiles.
- Alternatively, Deutero-Isaiah has been called the greatest theologian of the Old Testament; there are grounds for this claim; and on this basis Deutero-Isaiah may be claimed as the greatest of the prophets.
- Faced with a situation of deep crisis and disillusionment, Deutero-Isaiah was consistently theologically imaginative and insightful, delivering his oracles in highly lyrical and arrestingly poetic ways to persuade his contemporaries that the true God was both able and willing to redeem them.
- Attention can be paid to the significance of Deutero-Isaiah in developing theological ideas including; emerging monotheism and the uniqueness of God; God as the universal Lord of history and not just a people; a deepening of the concept of God’s sovereignty; his greatness lay in being the first to expound different themes coherently in their relationship to one another.
- The observation that through his oracles Deutero-Isaiah has had an immense impact on the Judeo-Christian tradition supports the claim that he was the greatest of the prophets; for example, whatever the original intention of the Servant Songs, they have had huge influence in the history of faith.
- A conclusion may summarize that while Deutero-Isaiah can be claimed as the greatest of the prophets, there are others who might also be designated as such; his role was not so much that of an innovator as of someone who developed and clarified understandings of God he had inherited; he was certainly one of the most important theological teachers in the Old Testament.

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AVAILABLE
MARKS

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3 (a) An outline and examination of the significance of the Temple for returning exiles in the work of Ezra and Nehemiah may include some of the following:

- The fall of Jerusalem and destruction of the Temple in 587 BCE were religiously, socially and politically catastrophic for Judah; they represented God's worst punishment, termination of the covenant and abandonment of the Temple.
- Outline of the context of return, including that Ezra and Nehemiah were supported by Persia, that the returnees from exile thought themselves superior to those who had stayed, and perceived issues they faced.
- The importance of the Temple for Ezra and Nehemiah is reflected in how its rebuilding was the climax of the first years of restoration, culminating in its dedication (Ezra 6:14-18) and the celebration of the Passover (Ezra 6:19-22).
- Discussion of the role of the Temple in re-establishing the identity of the people and letting them know that God was in their midst once again.
- Note may be taken of how the Second Temple is less impressive than the First; when the foundation stone is laid, those who never knew the First Temple gave a great shout of praise, but those who did wept in disappointment (Ezra 3:10-13); this gives a sense of the significance of the Temple but how it cannot meet expectations in its rebuilt form.
- Attention should be paid to how while the Temple was important for Ezra and Nehemiah finally that importance was not absolute; they established a community of Torah obedience (Neh. 8-9), which could function without the Temple; their approach paved the way for the establishment of Judaism as a scroll, text, book oriented religion with ultimately no need for the cultic apparatus of the Temple.
- But Ezra and Nehemiah were committed to the priestly concept of purity, separation and the "holy seed" (Ezra 9:1-4); Ezra and Nehemiah were prepared to follow through on the social consequences of this, especially in breaking up marriages. [30]

(b) A critical assessment of the view that Ezekiel's vision of the New Temple had little relevance may include some of the following:

- Discussion of the pre-exilic context including: the importance of the Temple in life and worship; but noting how the centralizing dynamic in the Temple tradition, aligned to royal power, stood in tension with the more egalitarian, decentralized Mosaic tradition.
- It may be argued that Ezekiel's vision of the New Temple (Ezek. 40-48) is clearly idealized and therefore had little relevance, especially for the people of the land and those living at a distance from it.
- Against this, it should be noted that Ezekiel pays attention to details of the Temple, especially connected with worship; that these details and worship are closely modelled on what happened in the past; and that this was relevant for how the Jewish people were supposed to worship in the Second Temple period.
- For Ezekiel, the relevance of the Temple for the Jewish people was absolute, as the waters flowing from it guaranteed the flourishing of all creation (Ezek. 47:1-12); the New Temple was the epicentre of the new creation.
- The restored Temple was relevant to the Jewish people as a visible sign of God's presence among them, as indicated by the city in which the Temple was located being called "The Lord is There" (Ezek. 48:35).

AVAILABLE
MARKS

- Discussion of the politico-religious relevance of the New Temple including: how the Zadokite priesthood with which Ezekiel was associated (Ezek. 43:15-44:31) is contrasted to the Levites, who are taken to be a lower caste of priests (Ezek. 44:9-14); how the civil leader, the prince, is to support the religious community by providing sacrifices and upholding law and order (Ezek. 45:7-46:13).
- How Ezekiel envisages the land being divided up as an inheritance among the twelve tribes of Israel (Ezek. 47:13-23; based on Joshua 13-19) would potentially have had relevance for every member of the Jewish people.
- A conclusion can be reached that while Ezekiel's vision of the New Temple was couched in clearly other worldly terms it had considerable relevance in various areas of Jewish life after the exile. [20]

AVAILABLE
MARKS

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4 (a) An examination of Josiah's response to the rediscovery of the Torah may include:

- The context to the find, including: the decline of Assyria and the beginning of the rise of Babylon gave Judah the opportunity to assert itself; Josiah was supported by the conservative landowners of Judah, who had been hostile to Manaseh's appeasement of Assyria and longed for national independence.
- Josiah's programme of nationalistic reform, which may well have included cleansing Judean worship of Assyrian and other alien elements, was already taking place before the find in 621 BCE; the finding of the Torah legitimated and intensified this.
- When Josiah heard the contents of the scroll, he recognized their importance and tore his clothes as a sign of penitence; he thus shows himself to be a good king; relevant passage 2nd Kings 22:11
- He demanded that the High Priest verify the authenticity of the manuscript; this was achieved by consulting Huldah the prophetess; relevant passage 2nd Kings 22:14
- On the basis of her warning that God would bring disaster on Jerusalem, Josiah summoned the people to the Temple for a covenant renewal ceremony; he read the book of the covenant to them and they promised to be obedient to the covenant commandments; this may be related to the covenant renewal in Joshua 24 and Exodus 24:3-8.
- A great royal reform followed, similar to Hezekiah's almost a century earlier, including: the purging of kingdom of all foreign worship; the ending of alien religious practices; the destruction of outlying sanctuaries; the overthrow of the rival Northern Temple at Bethel and the reincorporation of parts of the Northern Kingdom into Judah.
- This resulted in the centralization of worship in the Jerusalem Temple; there it could be watched by the official priesthood to ensure the faith of Israel was kept free from the defilement of foreign influences.
- By means of the ancient ceremony of covenant renewal an effort was made to recover the past and restore its meaning; in keeping with this, Josiah reinstated the Passover, the long neglected feast of the Mosaic period; relevant passage 2nd Kings 23:22-23. [30]

(b) A critical evaluation of the view that the prophetic teaching on the duties of government is still relevant may include:

- The perspective that the ancient world, including that of prophetic teaching, was thoroughly theocratic and is completely irrelevant and inappropriate in a modern, democratic state; this might include that religion is a private matter and should be kept out of public policy.
- Discussion of the dangers of religiously motivated people with no democratic mandate setting themselves up as instructors of government duties, including the potential problem of the term “prophetic teaching” being narrowly defined by religious fundamentalists.
- When certain types of religious people engage in what they consider prophetic teaching, they sometimes come across as being unable to take into account other points of view because they believe they have access to absolute truth; examples may be referenced, such as the current debate in Northern Ireland about abortion.
- Recognition that if a case is to be made that prophetic teaching on the duties of government is still relevant, it cannot be made in a simplistic or literalistic way.
- Alternatively, it may be argued that the general orientation of prophetic teaching, with its focus on major issues such as justice, equality, exploitation and peace is important and relevant in any society to help governments understand and discharge their key responsibilities.
- This may be related to the idea that the Judeo-Christian tradition, with its emphasis on human worth, creates the broad context for government action; the prophets and their teaching remind us of the importance of opposition to governments even in democratic systems as a way of holding power to account.
- Consideration may be given to how in history prophetic movements for social change are opposed by government before being accepted; examples of this pattern may be cited, including universal suffrage. [20]

AVAILABLE
MARKS

50

Section A

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)

<p>Band 5</p> <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
<p>Band 4</p> <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
<p>Band 3</p> <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
<p>Band 2</p> <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
<p>Band 1</p> <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 how some key people understand the theme of moral living, candidates should refer to at least **two** different areas of study and may include:
- 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
 - reference to some key people from at least two areas of study which can be either historical or contemporaneous
 - 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 assessing the claim that morality does not necessarily require a religious foundation and also referencing other aspects of human experience, candidates may include:
- reference to the importance of religious texts in, e.g. the New Testament or the Qur'an and the impact/consequences for individuals and communities
 - an evaluation of the assertion that 'if God is dead then everything is permitted', with possible examples and consequences from Nietzsche, Nazism or atheistic Communism
 - possible reference to the criticisms that have been levelled at religious people and traditions who have exemplified extraordinary cruelty or moral failure with the consequent suggestion that morality without religion offers greater hope for individual and societal moral living
 - extent to which moral leaders either in the past or present have encouraged perceived immorality
 - prejudice and discrimination based on religious and moral traditions and outlook, e.g. South Africa and the Apartheid system or impact of both in Northern Irish history and life

- citation of examples of the good done by morality which has religious foundations in, e.g. charitable work throughout the world
- the fundamental importance of the agapaeic or 'love ethic' in driving Christian morality
- examples of the problems posed by secular moral traditions which have evolved since the Enlightenment and have come into conflict over issues like homosexuality and abortion
- evaluation of the notion that if morality has no religious foundations, then humanity is condemned to endless subjectivism, relativism and consequently morality and Civil and Criminal Law will remain in a constant state of flux which ultimately lacks either foundations or certainty

[20]

Section B

Total

**AVAILABLE
MARKS**

50

50

150