



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies A (1RA0)
Paper 2: Area of Study 2 – Study of Second
Religion
Option 2F – Judaism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 2: Study of Second Religion 2F – Judaism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Almighty created the world (1) • He created the world ex nihilo (1) • The Almighty created the world in 6 days (1) • He created the world 6000 years ago (1) • The Almighty created humanity (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Many Jews believe in Gan Eden, (1) a heaven-like place with the Almighty (1) • The Tenakh says the afterlife is a time to rejoin ancestors; (1) Abraham was 'gathered to his kin' (Genesis 25:8) (1) • Some Jews believe in resurrection; (1) this will happen at the start of the Messianic Age (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <p>Candidates who do not consider different ways within Judaism cannot be awarded more than 3 marks.</p> <ul style="list-style-type: none"> • Some Jews believe the Messiah will be a descendent of David (1). 'See, a time is coming-declares the Lord-when I will raise up a true branch of David's line' (Jeremiah 23:5) (1), a future king of Israel (1) • Some believe there will be a messianic age (1) where peace and harmony will be brought to the world, (1) 'In his days Judah shall be delivered and Israel shall dwell secure' (Jeremiah 23:6) (1) • Many Reform Jews reject the idea that the Messiah is a person. (1) They believe all humans must work together for a Messianic Age. (1) 'How good and how pleasant it is that brothers dwell together (Psalm 133:1) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Covenant at Sinai gave Judaism the Law. This is the basis of Jewish belief, and obeying the law is what earns the protection of the Almighty. It could not be more important! • The Covenant at Sinai was witnessed by all Jews who have ever, or will ever live, a revelation of such enormous power. No other experience could better it • The Covenant with Moses gave Jews the Promised Land, a place where they could worship the Almighty in peace and safety. This land remains as important today. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Covenant with Abraham created the tribe of Israel into a people worshipping one God; without this Covenant, there would not have been a Covenant with Moses • The Covenant with Abraham marked the Jews out as special to the Almighty, his Chosen People, who were to lead the way for the rest of the world, and this remains their purpose • The Covenant with Abraham gave the Jews circumcision. The majority of Jewish boys are still circumcised today, even by families who are not strict adherents to the Law, so this Covenant has had more lasting effect. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The boy reads from the Torah (1) • He may wear a tallit for the first time (1) • They can be part of a minyan (1) • He may lead the prayers (1) • There may be a party (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four.</p> <ul style="list-style-type: none"> • The written Law contains all the mitzvot. (1) Observing these is what makes someone Jewish (1) • The Torah is the main Jewish scripture. (1) Orthodox Jews believe it is the word of the Almighty (1) • The Tenakh is the history of Judaism. (1) It contains the majority of the traditions (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Shema is the statement of Jewish belief, (1) that there is only one Almighty, (1) 'Hear, O Israel! The Lord is our God, the Lord alone.' (Deuteronomy 6:4) (1) • The Shema instructs parents. (1) It tells them to raise their children in the faith. (1) 'Take to heart these instructions with which I charge you this day. Impress them upon your children.' (Deuteronomy 6:6-7) (1) • The Shema unites Jews. (1) It is recited twice daily by millions of Jews across the world. (1) They bind the words to their arms and on the heads as the Shema tells them to (Deuteronomy 6:8) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Jewish festivals are often observed by Jews who are no longer of faith, but who have grown up with the traditions and cultures associated with holidays such as Pesach • Some religious beliefs and traditions are still done, for example many Jews will try and mend quarrels at Yom Kippur, but the religious link to the repenting of sins in the synagogue is not as common among some younger Jews • In an increasingly secular world, it is difficult to celebrate so many Jewish festivals, especially for those not living in a Jewish neighbourhood. Only the major ones are observed. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • For many Jews, the religious importance of every festival is the whole reason for having it. Yom Kippur is to repent of sins, the day of Simchat Torah is the end of the reading and the starting again of the Torah • Without the Jewish festivals, Judaism in the diaspora would have died out, or assimilated more. Pesach reminds Jews of their escape from Egypt and despite small differences, Jews around the world celebrate with the same rituals and stories • Many of the laws about festivals and celebrations are mitzvot, and so for Orthodox Jews there is no question about religious importance. The mitzvot were given by the Almighty; they must be obeyed, so all are religiously important. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.