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Edexcel

## Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies A Short Course (3RA0)

Paper 4: Area of Study 4 – Study of 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 4: Second Religion 04 - Judaism Mark Scheme – 2020**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<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"> <li>• The Almighty's role as creator is seen in Genesis (1)</li> <li>• The first commandment says he is One (1)</li> <li>• His omnipotence is seen in miracles (1)</li> <li>• As a Law-Giver he gave the mitzvot (1)</li> <li>• His omnibenevolence is seen in the provision of manna (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</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 marks.</p> <ul style="list-style-type: none"> <li>• The Almighty created humans (1) and breathed life into them (1)</li> <li>• Life is sacred and God-given (1) and as such, humans must not take life from others (1)</li> <li>• Humans are made in the image of the Almighty (1) as they are his most precious creations (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(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"> <li>• The Promised Land was given by the Almighty (1) when Abraham made his Covenant with him (1) 'I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding.' (Genesis 17:8) (1)</li> <li>• The Almighty reinforced the importance of the Promised Land when he rescued the Jews from Egypt (1) when he told Moses to lead them to the Promised Land (1) which is remembered every year at Pesach with 'Next year in Jerusalem' (1)</li> <li>• Orthodox Jews believe the Messiah will return all the Jews to the Promised Land (1) when the dead will be resurrected and all will live in peace in Israel (1) 'And they shall beat their swords into ploughshares. And their spears into pruninghooks. Nation shall not lift up sword against nation. Neither shall they learn war anymore.' (Micah 4:3) (1)</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason / development</li> <li>• Development that does not relate both to the ways and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
1(d)	<p data-bbox="337 321 734 352">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="337 401 1341 552">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 data-bbox="337 600 402 632"><b>AO2</b></p> <p data-bbox="337 638 776 669"><b>Arguments for the statement:</b></p> <ul data-bbox="386 676 1317 1024" style="list-style-type: none"> <li data-bbox="386 676 1317 785">• The Covenant with Moses gave the Jewish people the 10 Commandments which is the basis of their relationship with the Almighty and with each other</li> <li data-bbox="386 791 1317 909">• This Covenant gave the Jews the mitzvot, which is the basis on which the religion is built. The mitzvot guide their lives, from prayer through to festivals and rites of passage</li> <li data-bbox="386 915 1317 1024">• The Covenant with Moses established the Jews as the Almighty's Chosen People. The Almighty promised to protect them in return for their obedience.</li> </ul> <p data-bbox="337 1073 841 1104"><b>Arguments against the statement:</b></p> <ul data-bbox="386 1110 1328 1503" style="list-style-type: none"> <li data-bbox="386 1110 1328 1228">• The Covenant with Abraham is more important as it introduced the belief in monotheism, which remains the most important belief in Judaism and is the first Commandment</li> <li data-bbox="386 1234 1328 1352">• It was the Covenant with Abraham that gave Jews the Promised Land and this is still important today. 'For I give all the land that you see to you and your offspring forever.' (Genesis 13:15)</li> <li data-bbox="386 1358 1328 1503">• The Covenant with Abraham was the beginning and therefore it is more important. The Almighty told Abraham he would make him the father of many nations if Abraham would obey him. Without this, there would be no Judaism.</li> </ul> <p data-bbox="337 1551 781 1583">Accept any other valid response.</p> <p data-bbox="337 1631 1328 1749">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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

**SPaG**

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 mark</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• The Tenakh contains 24 books (1)</li> <li>• It is grouped into three parts (1)</li> <li>• The Tenakh contains the Torah (1)</li> <li>• The Tenakh contains the mitzvot (1)</li> <li>• It contains the Nevi'im (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• There are daily prayers in an Orthodox synagogue (1) that are taken from the siddur (1)</li> <li>• The Amidah forms the basis of all prayer services (1) which Jews pray in silence whilst facing Jerusalem (1)</li> <li>• The closing prayer is the Aleinu prayer (1) which gives thanks and praise to the Almighty (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated feature/development</li> <li>• Development that does not relate both to the feature given and to the question.</li> </ul>	<b>4</b>

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"> <li>• It is the start of the Jewish New Year; (1) a time for Jews to rest and reevaluate their lives (1) 'you shall observe complete rest,' (Leviticus 23:24) (1)</li> <li>• It remembers the creation of the world in Genesis (1) the anniversary of the day the Almighty created humans (1) 'And God created man in His image, in the image of God he created them; male and female he created them.' (Genesis 1:27) (1)</li> <li>• Rosh Hashanah is seen as a time of judgement (1), Some Jews believe the Almighty weighs up their good and bad deeds to make a decision about their next year (1) 'May it be your will, Lord our God and God of our ancestors, that you renew for us a good and sweet new year' (Rosh Hashanah seder blessing) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
2(d)	<p data-bbox="331 279 526 310">AO2 12 marks</p> <p data-bbox="331 359 1338 510">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 data-bbox="331 558 396 590"><b>AO2</b></p> <p data-bbox="331 596 769 627"><b>Arguments for the statement:</b></p> <ul data-bbox="331 634 1338 1066" style="list-style-type: none"> <li data-bbox="331 634 1321 743">• For Jews, there are clear laws and guidance for mourning that are still important today, as this allows a family to grieve fully but also helps them to move on afterwards</li> <li data-bbox="331 749 1338 867">• For Jews, the soul does not move out of the body until the burial so they stay with the body so the soul is comforted and supported. This is so important that other religious rules are relaxed</li> <li data-bbox="331 873 1338 1066">• Sitting shiva shows love for the deceased, for the family around and for the Almighty. The kaddish is said to praise God and pray for the coming of eternal peace. This remembers Jacob, who 'rent his clothes, put sackcloth on his loins and observed mourning for his son for many days.' (Genesis 37:34)</li> </ul> <p data-bbox="331 1115 834 1146"><b>Arguments against the statement:</b></p> <ul data-bbox="331 1152 1338 1541" style="list-style-type: none"> <li data-bbox="331 1152 1338 1262">• Mourning in this way is not always possible practically now. Many jobs will only allow time off for immediate family so sitting shiva is not an option for all Jewish people</li> <li data-bbox="331 1268 1338 1377">• Many Reform Jewish families do not live in a Jewish community and have no support around to accommodate mourning rituals. Saying kaddish and having a Jewish funeral is all that is needed</li> <li data-bbox="331 1383 1338 1541">• Some feel that mourning rituals prolong the grief, with religious obligations lasting 11 months. For some people, getting on with life is what helps them with their grief, and that includes attending weddings and parties.</li> </ul> <p data-bbox="331 1589 769 1621">Accept any other valid response.</p> <p data-bbox="331 1669 1338 1778">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>	<p data-bbox="1370 1787 1403 1818"><b>12</b></p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
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Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>