



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies A Short Course (3RA0)

Paper 4: Area of Study 4 Study of Judaism

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Summer 2022

Question Paper Log Number P71261A

Publications Code 3RA0_04_2206_MS

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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.

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Messiah is a future leader of the Jews (1) • The Messiah will be a King of Israel (1) • The Messiah will bring peace (1) • The Messiah will unite the world (1) • The Messiah will rebuild the Temple (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 Award one mark for providing a thing. Award a second mark for development of the thing. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jews were made the chosen people (1) which means they have responsibility to behave morally (1) • Abraham became the father of a great nation (1) when the Almighty enabled Sarah to have a son (1) • Jewish boys are circumcised (1) as a sign of the Covenant with Abraham (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated thing/ development • Development that does not relate both to the thing given and to the question. 	(4)

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 belief 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"> • Human beings would not exist without the Almighty as Creator. (1) Genesis tells of his creation of Adam on the sixth day. (1) 'He blew into his nostrils the breath of life, and man became a living being.' (Genesis 2:7) (1) • The mitzvot would not exist without the Almighty's Characteristic as Law-Giver. (1) The Almighty gave the 613 laws to Moses and these govern how Jews should behave. (1) For example, he told them to worship only him. (Exodus 20:3) (1) • Without being the Judge, the laws would be pointless. (1) Jews believe the Almighty judges their actions every year at Rosh Hashanah. (1) 'Shall not the Judge of all the earth deal justly?' (Genesis 18:25) (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
1(d)	<p data-bbox="350 285 750 315">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="350 361 1334 550">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="350 596 792 667">AO2 Arguments for the statement:</p> <ul data-bbox="350 714 1347 1142" style="list-style-type: none"> <li data-bbox="350 714 1325 865">• The wording of many of the mitzvot has been argued over by rabbis over many centuries, which implies that free will is needed to understand what some of them mean and to be able to obey them correctly <li data-bbox="350 873 1318 982">• When the Almighty created Adam and Eve, he made them with free will. Human beings have been allowed to choose their own path since the beginning. The mitzvot is guidance <li data-bbox="350 991 1347 1142">• Reform Jews have reinterpreted some of the mitzvot, they see many of them as inspired by the Almighty rather than his divine words. This has enabled them to adapt their religious laws to fit in with modern life. <p data-bbox="350 1188 857 1218">Arguments against the statement:</p> <ul data-bbox="350 1264 1334 1692" style="list-style-type: none"> <li data-bbox="350 1264 1292 1415">• The mitzvot were given by the Almighty, to benefit mankind. They enable all Jews to behave in a way that is righteous, they make it impossible to disobey the Almighty so to keep the mitzvot means free will is unnecessary <li data-bbox="350 1423 1325 1575">• The mitzvot give Jews guidelines to use their free will correctly. They do not take away the free will, as Jews are still able to ignore the mitzvot and not obey, but they will face the judgement of the Almighty <li data-bbox="350 1583 1334 1692">• The mitzvot govern all aspects of life, from birth to death, food choices, family relationships to how to treat your employees. If a Jew keeps all the mitzvot, there is not much room left for free decisions. <p data-bbox="350 1738 799 1768">Accept any other valid response.</p>	(15)

	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.	
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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 Tenakh contains the Torah (1) • It contains the Nevi'im (1) • It contains the Ketuvim (1) • The Tenakh contains the mitzvot (1) • The Tenakh contains the book of Genesis (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	(3)

Question number	Answer	Reject	
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.</p> <ul style="list-style-type: none"> • Most Jews pray standing up (1) often swaying as they pray (1) • Jews often pray silently (1) reciting the words in their head (1) • Jewish people may touch the mezuzah on doorposts (1) which reminds Jews of the Almighty during the day (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature/ development • Development that does not relate both to the feature given and to the question. 	(4)

Question number	Answer	Reject	Mark
2(c)	<p data-bbox="365 279 544 310">AO1 5 marks</p> <p data-bbox="365 359 1024 548">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 data-bbox="365 596 1024 1346" style="list-style-type: none"> <li data-bbox="365 596 1024 827">• All communities use their synagogues primarily for services, (1) centred around the Ark, housing the Torah scrolls. (1) This is taken from the description given to the Israelites in Exodus, the 'Tent of meeting' (Exodus 27:21) (1) <li data-bbox="365 835 1024 1108">• For Orthodox Jews, the synagogue is the centre of the community (1) and services to welcome in Shabbat on Friday evening are as important as the family service on the Saturday morning for Jewish men (1) 'Remember the sabbath day and keep it holy.' (Exodus 20:8) (1) <li data-bbox="365 1117 1024 1346">• All Jews use the synagogue to celebrate festivals and rites of passage (1) for example the Brit Milah (1), 'You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you' (Genesis 17:11) (1) <p data-bbox="365 1388 813 1419">Accept any other valid response.</p>	<ul data-bbox="1047 279 1308 827" style="list-style-type: none"> <li data-bbox="1047 279 1308 390">• Repeated reason/ development <li data-bbox="1047 399 1308 588">• Development that does not relate both to the reason and to the question <li data-bbox="1047 596 1308 827">• Reference to a source of wisdom that does not relate to the reason given. 	(5)

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 279 760 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1292 548">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="363 596 428 627">AO2</p> <p data-bbox="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1308 1142" style="list-style-type: none"> <li data-bbox="363 676 1273 825">• Marriage is seen as a spiritual bond, where two souls become one. It is a way of experiencing holiness in everyday life and is commanded by the Almighty. This makes it the most important ritual <li data-bbox="363 833 1304 982">• Marriage is a legal commitment, a contract which gives rights to both partners and is protected within Jewish law. This was part of the Almighty's plan at creation and thus should be a part of everyone's life <li data-bbox="363 991 1308 1142">• The main purpose of marriage is to provide a secure foundation for raising a Jewish family, for passing on the teachings and traditions that allows Judaism to flourish. Without marriage, these would be lost. <p data-bbox="363 1190 865 1222">Arguments against the statement:</p> <ul data-bbox="363 1230 1308 1619" style="list-style-type: none"> <li data-bbox="363 1230 1289 1341">• Marriage is no longer as important in society; some Reform Jews cohabit and bring up families without the ceremony of a wedding. This does not make them less Jewish <li data-bbox="363 1350 1308 1499">• Divorce is accepted in both Orthodox and Reform Judaism. There are conditions set down where a marriage can be ended. For example, a man may divorce his wife if he finds her indecent. This would imply that marriage is not the most important ritual <li data-bbox="363 1507 1284 1619">• Circumcision is the most important Jewish ritual, it dates back to the Covenant with Abraham, it marked the Jews out as the chosen people. It cemented their relationship with the Almighty. <p data-bbox="363 1667 808 1698">Accept any other valid response.</p> <p data-bbox="363 1747 1263 1858">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.
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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.