



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (3RB0) (Short Course)

Paper 2: Area of Study 2 – Religion, Peace and
Conflict

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: Religion, Peace and Conflict 2F - Judaism Mark Scheme – 2020

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 marks.</p> <ul style="list-style-type: none"> • The divine presence is shown as a pillar of fire (1) • It is shown as a cloud (1) • It was shown in the burning bush (1) • It was with the Jews in the wilderness (1) • The tabernacle is where the divine presence dwells (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 way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is seen in the Shema (1) which says 'Hear O Israel! The Lord is our God, the Lord is one.' (Deuteronomy 6:4-5) (1) • It is part of the Covenant between the Almighty and Abraham (1) which introduced the concept of monotheism to the Jews (1) • It is part of the Ten Commandments given to Moses (1) 'I am the Lord your God...You shall not have the gods of others in my presence' (Exodus 20:2-3) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way • Development that does not relate both to the way given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each belief. 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"> • Ecclesiastes 12:7 says 'And the dust returns to the earth as it was, and the spirit returns to God Who gave it' (1) which suggests that people will be judged as soon as they die (1) and then resurrected to be with the Almighty (1) • Some Jews believe they will be resurrected to be judged (1) after the coming of the Messiah (1) 'And many who sleep in the dust of the earth will awaken – these for eternal life, and those for disgrace, for eternal abhorrence' (Daniel 12:2) (1) • Some Jews do not believe a physical resurrection will happen (1) but see Sheol as a place where souls will be cleansed (1) as Ecclesiastes suggests only the spirit will be returned to God (12:7) (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 and to the question. • Reference to a source of wisdom that does not relate to the belief 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 Ten Commandments start with the affirmation of monotheism, which is the basis of the Jewish religion and it is still reflected in Jewish worship today • The Ten Commandments were given to Moses, forming a covenant with the Almighty, where he promised to protect the Jewish people provided they kept his laws and therefore this remains important • The Ten Commandments are the rules for a good society; for example, honouring parents, not lying about people, not envying others' possessions, no adultery. If Jews keep these rules, they will have a stable society. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The world has moved on since the Ten Commandments were written and it is difficult to keep them in the way they were intended. For example, keeping the sabbath day holy is not as easy in parts of the world where Saturday is part of the working week • There are diverse ways that some of these laws are followed within Judaism. For example, not coveting the belongings of others is difficult in a society where having the latest phone, for example, is part of life, and it is easy to be swayed into this way of thinking • Honouring your parents can be seen as an important rule, but it does not allow for those families where this is impossible, either because of absenteeism, or because parents are not always honourable. <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 marks.</p> <ul style="list-style-type: none"> • Forgiveness should not be given without repentance being shown (1) • Only the Almighty can forgive certain offences (1) • The Ten Days of Repentance are traditionally the time to ask for forgiveness (1) • Forgiveness is not a replacement for punishment (1) • A hurt should always be forgiven if asked for genuinely (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 teaching. Award a second mark for development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jews believe that punishments should reflect the severity of the crime (1) this is seen in the Torah, where the Almighty gives those who transgress a harsh punishment (1) • Some crimes such as theft are wrong (1) as not to steal is one of the Ten Commandments (1) • Crimes destabilise communities (1) as witnessed by antisemitism (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each attitude. Award further marks for each development of the attitude 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"> • According to Deuteronomy, all criminals should be given a fair trial (1), with two witnesses needed before a verdict can be reached (1); 'one witness shall not rise up against any person for any iniquity' (19:15) (1) • The Torah allows corporal punishment (1) of up to 40 lashes for a guilty man, (Deuteronomy 25:2-3) (1), however it does not happen in Jewish practice today (1) • Any suspected criminal must be protected until they are found guilty (1) and then punishment should reflect the wrongdoing (1) as in Deuteronomy 19:21, 'eye for eye' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the belief and to the question. • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 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="365 596 430 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 676 1300 1066" style="list-style-type: none"> <li data-bbox="365 676 1300 825">• For non-religious people, the world is just flawed; much suffering is the result of natural disasters such as earthquakes and tsunamis, so therefore it is not caused by the Almighty but is natural <li data-bbox="365 833 1300 947">• Although the Almighty gave humans free will suffering is caused by humans who misuse this and choose to do bad things, such as hurting others <li data-bbox="365 955 1300 1066">• Evolution uses the concept of survival of the fittest. For example, disease causes suffering but this is nature’s way of making sure the strongest survive. It is nothing to do with the Almighty. <p data-bbox="365 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="365 1155 1300 1581" style="list-style-type: none"> <li data-bbox="365 1155 1300 1304">• The Almighty gave Adam and Eve free will in the Garden of Eden, and ever since, ultimately it is his responsibility humans have made decisions which cause others to suffer, from criminal behaviour to state laws <li data-bbox="365 1312 1300 1425">• According to the Tenakh, the Almighty punishes those who do not obey him. Maimonides believed this reward and punishment was a principle of the Jewish faith <li data-bbox="365 1434 1300 1581">• The Almighty created the world, so natural disasters are his doing. Humans cannot know why the Almighty does this but some Jews believe this suffering gives humans an opportunity to help others. <p data-bbox="365 1629 812 1661">Accept any other valid response.</p> <p data-bbox="365 1709 1271 1822">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="1333 1829 1373 1860">12</p>

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, including any relevant philosophical and/or ethical arguments. 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, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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.