



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

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

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"> • One promise the Almighty made to Moses is that he would be the God of the Jews (1) • He would protect them from harm (1) • He would give them laws to obey (1) • He would make them the Chosen people (1) • He would give them the Promised Land (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 teaching. Award a second mark for development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Jews believe that the Almighty will resurrect the dead (1) and there will be a Day of Judgement (1) • The Messiah is expected to raise the dead (1) when he brings the Messianic Age (1) • Some Jews believe it is a spiritual resurrection (1) where their souls will enter paradise (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching • Development that does not relate both to the teaching 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 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 Promised Land was given forever (1) when the Almighty made an agreement with Abraham to look after the Jews (1) 'I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding. I will be their God.' (Genesis 17:8) (1) • The Promised Land has been prayed for at every Pesach for hundreds of years (1) as Jews all over the world have said 'Next year in Jerusalem' (Seder service) (1) which unites them in their faith (1) • The Western Wall of the Temple is in Jerusalem (1) and this is the holiest place for Judaism, where Shekhinah is said to dwell (1) 'For instruction shall come forth from Zion, The word of the Lord from Jerusalem.' (Isaiah 2:3) (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="363 317 764 348">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 396 1328 590">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="363 636 431 667">AO2</p> <p data-bbox="363 674 805 705">Arguments for the statement:</p> <ul data-bbox="363 716 1321 1066" style="list-style-type: none"> <li data-bbox="363 716 1276 825">• The Almighty is described as the Judge. At Yom Kippur, Jews are expected to repent of their sins and have mended their relationships with others so that they might be forgiven by him <li data-bbox="363 835 1300 945">• Orthodox Jews who try and follow all the mitzvot do so because they know they will be judged by the Almighty when they die. It is the characteristic which has the most impact on daily life <li data-bbox="363 955 1321 1066">• Although the Almighty created the world, his presence in it has not influenced those alive today as much as the belief that they will have to face a reckoning on a Day of Judgement. <p data-bbox="363 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="363 1157 1341 1623" style="list-style-type: none"> <li data-bbox="363 1157 1341 1304">• The Almighty is the Creator. If the world had not been created, none of the other characteristics would even be known. His role as Creator is what made humans sacred. It is clearly the most important quality. <li data-bbox="363 1314 1341 1461">• The Almighty made a Covenant with Abraham, and then one with Moses, to impart mitzvot, to create a whole way of life for people to follow. By observing the mitzvot, the Jews are pleasing the Almighty, so this is the main quality <li data-bbox="363 1472 1300 1623">• The Almighty is One. It says so in the Shema, the most important Jewish prayer, recited daily. This is the first part of the Covenant with Abraham, to believe in one God. How much more important can it be? <p data-bbox="363 1671 810 1703">Accept any other valid response.</p> <p data-bbox="363 1751 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.
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"> Some Jews believe in 'eye for eye, tooth for tooth' (Exodus 21:24) (1) Some believe offenders should be helped to change their ways (1) Some Jews believe murderers should be given the death penalty (1) Punishments should reflect the severity of the crime (1) People who break the law should pay money for the wrongs they commit (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 belief. Award a second mark for development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> Evil actions cause suffering, (1) such as murder, terrorism and abuse (1) Suffering is caused by going against the teachings of the Almighty, (1) for example, adultery or greed (1) Maimonides said people suffer for the good of the universe, (1) that there is a bigger picture (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each response. Award further marks for each development of the response 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"> • Jewish people believe in mercy and justice (1) so punishments should be given where necessary (1) 'Love, therefore, the Lord your God, and always keep His charge, His laws, His rules, and His commandments' (Deuteronomy 11:1) (1) • Harsh penalties are seen in the Torah (1) such as the death penalty (1) 'If a man is found lying with another man's wife, both of them—the man and the woman with whom he lay—shall die.' (Deuteronomy 22:22) (1) • Many crimes are against the mitzvot. (1) Two of the Ten Commandments are specifically about crimes, (1) murder and stealing (Exodus 20) (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/development • Development that does not relate both to the response and to the question. • Reference to a source of wisdom that does not relate to the response given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 317 560 348">AO2 12 marks</p> <p data-bbox="363 396 1292 590">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="363 636 430 667">AO2</p> <p data-bbox="363 674 805 705">Arguments for the statement:</p> <ul data-bbox="363 716 1292 1108" style="list-style-type: none"> • Justice is more important than forgiveness – the Almighty is just, and he judges mankind. The laws he has given the Jews are designed to increase justice in the world • Jews believe criminals should have their human rights respected, but that these should not rank higher than justice for the victim. Some criminals need to be taken out of society for the safety of others • Non-religious people believe criminals should be forgiven if they admit to their crimes, but this does not mean that they should escape punishment. Justice should always be done. <p data-bbox="363 1152 870 1184">Arguments against the statement:</p> <ul data-bbox="363 1194 1292 1545" style="list-style-type: none"> • The holiest of the Jewish festivals is Yom Kippur, a day to repent of sins and to ask for forgiveness, believing that on that day, the Almighty will forgive regardless of the justice • Justice may be important on the earth, but forgiveness is required from the Almighty if there is to be a good afterlife, so it is more important • Jews believe forgiveness is so important, it can only be given by the victim. For this reason, murder can never be forgiven while the murderer is on earth. <p data-bbox="363 1589 808 1621">Accept any other valid response.</p> <p data-bbox="363 1667 1268 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>	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, 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.

Question number	Answer	Reject	Mark
3(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 mother welcomes Shabbat (1) • Candles are lit (1) • Blessings are said (1) • There is a family service in the synagogue (1) • A family meal is eaten (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
3(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"> • One feature of the written law is the Decalogue (1), the Ten Commandments (1) • A feature of the written law is Kashrut (1) which are the food laws (1) • A feature of the written law is Exodus (1), which tells the story of Moses (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
3(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"> Jewish festivals gather the community together (1) making a link between the modern day and the past (1). 'Speak to the Israelite people and say to them: These are My fixed times, the fixed times of the Lord, which you shall proclaim as sacred occasions' (Leviticus 23:2) (1) Shabbat is important as it remembers the creation of the world. (1) The Almighty gave the Jews a day of rest and reflection. (1) 'It shall be a sabbath of the Lord throughout your settlements.' (Leviticus 23:3) (1) Pesach is important as it remembers Jewish history (1), Moses leading the Jews out of Egypt (1). 'On the first day you shall celebrate a sacred occasion: you shall not work at your occupations.' (Leviticus 23:7) (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
3(d)	<p data-bbox="362 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 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="362 596 431 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="362 680 1295 1026" style="list-style-type: none"> <li data-bbox="362 680 1295 785">• The home has always been important for Judaism, Jews in the diaspora have lived without religious communities or places of worship and so prayer at home has kept Judaism alive <li data-bbox="362 795 1295 900">• The Siddur has a service for worship at home, and there are mezuzahs on the door posts, so the Almighty can be praised and remembered easily <li data-bbox="362 911 1295 1026">• For many women, the synagogue is a luxury once a week. Their lives are surrounded by their family commitments and so worship at home is a necessity. <p data-bbox="362 1075 870 1106">Arguments against the statement:</p> <ul data-bbox="362 1117 1295 1505" style="list-style-type: none"> <li data-bbox="362 1117 1295 1222">• For Orthodox Jewish men, the synagogue is an important part of worship and many of their prayers will be said in the synagogue, in a minyan, and this cannot happen at home <li data-bbox="362 1232 1295 1379">• The synagogue is central for a Jewish community. Although everyday prayers may be said at home, the synagogue is needed for the worship of the big festivals, where everyone comes together <li data-bbox="362 1390 1295 1505">• Bar and Bat Mitzvah celebrations take place in the synagogue, a rite of passage, where a Jewish child assumes their place in the religion as an adult member. This cannot be done anywhere else. <p data-bbox="362 1554 810 1585">Accept any other valid response.</p> <p data-bbox="362 1633 1263 1738">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
4(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"> • Jewish people may pray for those in conflict (1) • They may work for peace (1) • They may fight for justice (1) • They may offer forgiveness (1) • They may work for reconciliation (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
4(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 marks.</p> <ul style="list-style-type: none"> • A peaceful world should be aimed for (1); Psalm 34 advises people to seek peace and pursue it (1) • The Messianic Age is always described as a time when peace will reign (1) which implies pacifism is what the Almighty wants (1) • Taking human life is against the commandments (1) so Jews may avoid war by being pacifists (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
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching 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"> • Most Jews are against the use of WMD (1) as they cause death and destruction indiscriminately (1) and the commandments say, 'You shall not murder.' (Exodus 20:13) (1) • Jewish people are against biological weapons as they cause death and illness down through generations (1) and this has the capacity to kill even those who have not been born (1) and the commandments say 'You shall not murder.' (Exodus 20:13) (1) • Jews have strict rules within war (1) and all rules aim for a peaceful solution (1) 'When you approach a town to attack it, you shall offer it terms of peace' (Deuteronomy 20:10) which cannot be done with WMDs (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 and to the question. • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="363 317 560 348">AO2 12 marks</p> <p data-bbox="363 396 1292 590">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="363 638 430 669">AO2</p> <p data-bbox="363 674 805 705">Arguments for the statement:</p> <ul data-bbox="363 709 1300 1104" style="list-style-type: none"> <li data-bbox="363 709 1300 827">• Holy wars were written about in the Tenakh, where the Almighty helps the Jews to establish themselves in the Promised Land, but there is no equivalent in the twenty-first century <li data-bbox="363 831 1300 982">• Most Jewish teaching encourages peace, as Isaiah said 'nation shall not take up sword against nation' (Isaiah 2:4) so the idea that the Almighty should start the war, or take sides, is contradictory <li data-bbox="363 987 1300 1104">• The idea that war should be fought over religious belief is not new. There are numerous examples in history which today would be more likely to be described as terrorism than Holy War. <p data-bbox="363 1152 870 1184">Arguments against the statement:</p> <ul data-bbox="363 1188 1300 1583" style="list-style-type: none"> <li data-bbox="363 1188 1300 1297">• If the Almighty came to the defence of the chosen people in wars gone by, there is no reason why war should not happen that way in the future <li data-bbox="363 1302 1300 1419">• During the festival of Purim, Jews boo whenever Haman's name is mentioned. This reminds Jews that they may need to protect their faith as Esther did <li data-bbox="363 1423 1300 1583">• A small group of Jews living in the West Bank believe there is a divine obligation to reclaim the whole land of Israel, and they believe the Almighty wants them to remove the Palestinians who live there. They believe this is a 'war by commandment'. <p data-bbox="363 1631 810 1663">Accept any other valid response.</p> <p data-bbox="363 1711 1263 1816">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, 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.