



# Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE  
In Religious Studies B (1RB0)  
Paper 3: Area of Study 3 – Religion,  
Philosophy and Social Justice  
Option 3F – 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 3: Religion, Philosophy and Social Justice 3F**

<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 marks.</p> <ul style="list-style-type: none"><li>• Shekhinah is in the Tabernacle (1)</li><li>• Shekhinah is the burning bush (1)</li><li>• It is the smoke on Mount Sinai (1)</li><li>• It is a pillar of fire (1)</li><li>• Shekhinah is a cloud (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 promise. Award a second mark for development of the promise up to a maximum of four marks.</p> <ul style="list-style-type: none"><li>• The Almighty promised him he would protect his people (1) as long as they worshipped only him (1)</li><li>• He promised that he would make him the father of a great nation (1) and Sarah became pregnant, even though she was old (1)</li><li>• He said he would give them land (1) for him and his offspring forever (1).</li></ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"><li>• Repeated promise / development</li><li>• Development that does not relate both to the promise 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 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"> <li>• Belief in resurrection is held mainly by Orthodox Jews (1). The prophet Daniel wrote about a time when the soul will reunite with the body (1). 'Many of those that sleep in the dust of the earth will awake, some to eternal life' (Daniel 12:2) (1)</li> <li>• Jews believe that the Almighty will judge them, (1) but there is no place of permanent punishment (1) 'When Jews appear for Divine judgement, the angels say to them "Don't be afraid, the Judge is your Father."' (Midrash Tehillim) (1)</li> <li>• Resurrection and judgement will happen when the Messiah comes (1) and ushers in the Messianic Age (1) and the dead will be resurrected and reunited with their souls (Talmud) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching /development</li> <li>• Development that does not relate both to the teaching and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5



Question number	Indicative content	Mark
1(d)	<p data-bbox="370 279 763 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 359 1328 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="370 600 430 632"><b>AO2</b></p> <p data-bbox="370 638 805 669"><b>Arguments for the statement:</b></p> <ul data-bbox="370 676 1328 1031" style="list-style-type: none"> <li data-bbox="370 676 1328 789">• The mitzvot are the commandments from the Almighty, he gave them to Moses so that he could lead the Jews to a righteous life as his chosen people, so all Jews should observe them</li> <li data-bbox="370 795 1328 909">• Doing what the Almighty wants is the obvious way to a better life and it strengthens both their bond with him and with Judaism as a faith</li> <li data-bbox="370 915 1328 1031">• The mitzvot help Jews to use their freewill correctly, making it impossible to disobey the Almighty. If they behave in this way, they will please him on the Day of Judgement.</li> </ul> <p data-bbox="370 1079 870 1110"><b>Arguments against the statement:</b></p> <ul data-bbox="370 1117 1341 1507" style="list-style-type: none"> <li data-bbox="370 1117 1341 1230">• Some of the 613 mitzvot refer to the Temple sacrifices so there are mitzvot it is now impossible to do, therefore all Jews cannot observe them</li> <li data-bbox="370 1236 1341 1388">• Reform Jews believe the Torah is inspired by the Almighty but ultimately written by men, and as such it needs modernising in places. For example, the mitzvot about same-sex relationships has been updated for the twenty-first century</li> <li data-bbox="370 1394 1341 1507">• For those with medical conditions, some mitzvot cannot be done. For example, those with coeliac disease may struggle to keep kosher and healthy.</li> </ul> <p data-bbox="370 1556 808 1587">Accept any other valid response.</p> <p data-bbox="370 1635 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"> <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
<b>2(a)</b>	<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"> <li>• The Lord revealed himself to Noah (1)</li> <li>• He revealed himself to Abraham (1)</li> <li>• He revealed himself as a burning bush (1)</li> <li>• He revealed himself on Mount Sinai (1)</li> <li>• The Torah is revelation (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
<b>2(b)</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>• Many Jews believe the world is so well ordered and balanced (1) that it must have been designed (1)</li> <li>• There is only one being powerful enough to have designed the world, (1) the Almighty, as he is omnipotent (1)</li> <li>• The Torah teaches that the creation of the world is perfect (1) and only the Almighty has perfection (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 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"> <li>Religious experiences prove the Almighty exists (1) such as the revelation to Moses (1) "Moses! Moses!" He answered, "Here I am." And [God] said, "Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground!" (Exodus 3:4-5) (1)</li> <li>Religious experiences can impart messages about how the Almighty wants the Jews to live (1) for example when he gives them the mitzvot (1) 'These are the rules that you shall set before them.' (Exodus 21:1) (1)</li> <li>Religious experiences allow Jews to have a personal relationship with the Almighty (1). Orthodox Jews have this relationship through observance of the mitzvot given to Moses (1), whereas Jewish mysticism has a more spiritual religious experience. (1)</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Repeated belief/ development</li> <li>Development that does not relate both to the belief and to the question.</li> <li>Reference to a source of wisdom that does not relate to the belief given.</li> </ul>	5



Question number	Indicative content	Mark
2(d)	<p data-bbox="367 279 560 310">AO2 12 marks</p> <p data-bbox="367 359 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="367 596 430 627"><b>AO2</b></p> <p data-bbox="367 638 805 669"><b>Arguments for the statement:</b></p> <ul data-bbox="367 680 1312 989" style="list-style-type: none"> <li data-bbox="367 680 1312 789">• It is a challenge to believe because the Almighty is said to be omnipotent, all powerful, and yet he seems to do nothing to help those who are suffering in this world</li> <li data-bbox="367 800 1312 867">• The Almighty is said to be omnibenevolent, all loving, and yet thousands of people died of disease – it challenges people’s belief</li> <li data-bbox="367 877 1312 989">• The Almighty is said to have created the world perfectly, but it is full of faults, such as earthquakes and volcanoes and tsunamis. This challenges belief in the Creation account.</li> </ul> <p data-bbox="367 1037 870 1068"><b>Arguments against the statement:</b></p> <ul data-bbox="367 1079 1320 1388" style="list-style-type: none"> <li data-bbox="367 1079 1320 1188">• It is not a challenge to believe because the Almighty created Adam and Eve and gave them freewill. This allowed them to disobey him. People must have their own choices in life</li> <li data-bbox="367 1199 1320 1308">• As no human is perfect, it is inevitable that humans may cause suffering to other humans, often by accident. This does not prove or disprove the existence of the Almighty</li> <li data-bbox="367 1318 1320 1388">• According to Jewish scriptures, suffering can be proof that the Almighty exists, as he is punishing people for their sins.</li> </ul> <p data-bbox="367 1472 808 1503">Accept any other valid response.</p> <p data-bbox="367 1551 1268 1661">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"> <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, including any relevant philosophical and/or ethical arguments.</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, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</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, including any relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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>



Question number	Answer	Reject	Mark
<b>3(a)</b>	<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"> <li>• Meat and milk must be separated (1)</li> <li>• Fish with scales and fins can be eaten (1)</li> <li>• Shellfish cannot be eaten (1)</li> <li>• Pork is forbidden (1)</li> <li>• Leaven is banned at Pesach (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
<b>3(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a purpose. Award a second mark for development of the purpose up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• One purpose of a synagogue is as a place of prayer (1) where Jews meet for worship daily (1)</li> <li>• It is the place where a minyan can meet (1), they are needed for certain prayers to be said (1)</li> <li>• A synagogue is a social centre for the community (1) used to host functions for Jewish festivals and weddings (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated purpose/development</li> <li>• Development that does not relate both to the purpose given and to the question.</li> </ul>	<b>4</b>



Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each ritual. Award further marks for each development of the ritual 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>• When a Jew hears someone has died, they may make a small tear in their clothes (1) as Jacob did when he was told Joseph had died (1). 'Jacob rent his clothes, put sackcloth on his loins, and observed mourning for his son many days.' (Genesis 37:34) (1)</li> <li>• Many Jews sit shiva for seven days (1) to pray and focus on the person who has died (1) and 'The Lord is close to the brokenhearted; those crushed in spirit He delivers.' (Psalms 34:19) (1)</li> <li>• The mourners recite the kaddish (1) to praise the Almighty and pray for the coming age of eternal peace (1) 'May his great name be blessed, forever and ever. Blessed, praised, glorified, exalted, extolled, honoured, elevated and lauded be the Name of the holy one.' (Kaddish) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated ritual /development</li> <li>• Development that does not relate both to the ritual and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the ritual given.</li> </ul>	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 1328 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"><b>AO2</b></p> <p data-bbox="362 638 805 669"><b>Arguments for the statement:</b></p> <ul data-bbox="362 680 1338 1031" style="list-style-type: none"> <li>• Yom Kippur is the Day of Atonement, when the Almighty seals the Book of Judgement so it is the last chance to repent of sins. There cannot be anything more important than this</li> <li>• Yom Kippur is the time to reconnect with people and relationships which have been fractured over the previous year. Doing this allows Jews to start again, a fresh start to the year</li> <li>• Yom Kippur is a day of communal confession, done as a group, with nowhere to hide in front of the Almighty. This is needed to restore the relationship between the Almighty and humanity.</li> </ul> <p data-bbox="362 1079 870 1110"><b>Arguments against the statement:</b></p> <ul data-bbox="362 1121 1338 1465" style="list-style-type: none"> <li>• Rosh Hashanah is clearly more important. It is the day when the Almighty weighs up the sins of each person and makes a decision about their fortune for the upcoming year</li> <li>• Shabbat is more important. It is a weekly reminder of the Almighty's creation, of his love for humanity. Shabbat is celebrated by most Jews, even those who are not religious, and is keeping the faith alive</li> <li>• Pesach is more important; it reminds the Jews of their history, it unites them in the story of the Exodus, and it is a joyful tradition to pass down to the next generation.</li> </ul> <p data-bbox="362 1514 810 1545">Accept any other valid response.</p> <p data-bbox="362 1593 1263 1690">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"> <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
<b>4(a)</b>	<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"> <li>• Jews treat everyone equally (1)</li> <li>• They might work with the Jewish Council for Racial equality (1)</li> <li>• They provide resources for education (1)</li> <li>• They promote multiracial activities (1)</li> <li>• They welcome strangers of all races (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
<b>4(b)</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"> <li>• Jews believe religious freedom is important (1) as they have been discriminated by others for their religion historically (1)</li> <li>• Judaism is a non-missionary religion (1) and they do not try and convert others to their faith (1)</li> <li>• Jews believe the Noahide commandments were given to all humankind (1) and those that follow them are 'righteous among the nations' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief / development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>4</b>



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"> <li>• Jews believe they should treat foreigners well (1) as they were treated badly in the past (1) 'You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt.' (Exodus 22:20) (1)</li> <li>• Jews believe poor people should be treated with kindness (1) and if they have not got much they should be supported (1) 'If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them.' (Exodus 22:24) (1)</li> <li>• Vulnerable people should be cared for (1) such as those who do not have family support (1) 'You shall not ill-treat any widow or orphan.' (Exodus 22:21) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching / development</li> <li>• Development that does not relate both to the teaching and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5



Question number	Indicative content	Mark
4(d)	<p data-bbox="370 279 560 310">AO2 12 marks</p> <p data-bbox="370 359 1328 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="370 600 430 632"><b>AO2</b></p> <p data-bbox="370 638 803 669"><b>Arguments for the statement:</b></p> <ul data-bbox="370 676 1339 1031" style="list-style-type: none"> <li data-bbox="370 676 1339 789">• Jewish people historically have been discriminated against in society, and antisemitism in the world is once again on the rise, so discrimination will always be an issue for humans</li> <li data-bbox="370 795 1339 947">• The Torah forbids a sexual relationship between two people of the same-sex. As the Torah is taken to be the word of the Almighty for Orthodox Jews, it cannot be changed or modernized. This may be seen to be discriminatory</li> <li data-bbox="370 953 1339 1031">• The Almighty granted humans free will, this allows people to choose to be discriminatory even if it goes against his commandments.</li> </ul> <p data-bbox="370 1079 868 1110"><b>Arguments against the statement:</b></p> <ul data-bbox="370 1117 1339 1507" style="list-style-type: none"> <li data-bbox="370 1117 1339 1230">• Discrimination is not always negative. Some synagogues have changed the layout of the prayer room to give the front row to wheelchair users, so that they are not left out of the prayers</li> <li data-bbox="370 1236 1339 1350">• Judaism is not an evangelising faith. People are encouraged to find the Almighty where they are, as such there is never any need for religious discrimination</li> <li data-bbox="370 1356 1339 1507">• All of humanity are created in the image of the Almighty, therefore Jews will treat all people with dignity and respect. If all people would follow Jewish teachings, there would be no discrimination in the world.</li> </ul> <p data-bbox="370 1556 808 1587">Accept any other valid response.</p> <p data-bbox="370 1635 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>	12



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