



Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (1RA0/2F)

Paper 2: Area of Study 2 – Study of Second Religion

Option 2F: Judaism

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2018

Publications Code 1RA0_2F_1806_MS

All the material in this publication is copyright

© Pearson Education Ltd 2018

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: Study of Second Religion 2F - Judaism Mark Scheme – 2018

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.</p> <ul style="list-style-type: none"> • It was a covenant between the Almighty and the Jews (1) • The Almighty made the Jews his chosen people (1) • The Almighty promised to look after his people (1) • It marks the point where the Almighty asked Jewish men to be circumcised (1) • It emphasises the monotheistic nature of Judaism (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Belief that the Messiah will come is one of the fundamental beliefs of Judaism, (1) one of the Thirteen Principles of Faith which Orthodox Jews believe (1) • They believe the Messiah will bring about the political and spiritual redemption of the Jewish people (1) allowing all exiled Jews to return to their homeland (1) • It is thought that the Messiah will bring all people to the Almighty; (1) and peace will subsequently reign over the earth (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 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/belief. Award further marks for each development of the reason/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"> • Many Jews believe there is an element of justice in the afterlife, (1) where the righteous will be rewarded and the evil punished (1) as seen in Ecclesiastes 'for God will bring every deed into judgement, including every hidden thing, whether it is good or evil' (12:14) (1) • Many Jews believe that after death they will continue to live in some form; (1) 'Many of those who sleep in the dusty earth will awaken: these for everlasting life and these for shame, for everlasting abhorrence' (Daniel 12:2) (1) Most Jews read this as a spiritual afterlife rather than a physical one.' (1) • There are also teachings about Gehenna, a Jewish version of Hell; (1) where people go for 12 months to repent before taking one's place in Olam Ha-Ba (1) 'they do not attain acquittal through death...until they repent and confess' (Maimonides) (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>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 mitzvot set the Jewish people apart, as the chosen ones of the Almighty, remembering the covenant made with Moses • Although some of the mitzvot may seem unnecessary in the modern world, Orthodox Jews believe that one cannot understand the mind of the Almighty, it is not to be questioned, 'your thoughts are not My thoughts' (Isaiah 55:8) • The Torah commands the Jewish people to keep the mitzvot; 'Behold, I have set before you the blessing and the curse therefore, choose life!' (Deuteronomy 11:26) showing that there will be punishments if they are not followed. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Jewish belief of Pikuach Nefesh states that the preservation of life is more important than keeping the mitzvot; therefore the food laws do not have to be adhered to in times of extreme need, and the Shabbat laws can be waived to save a life • For Reform Judaism, the mitzvot are seen as inspired by the Almighty but written by humans at a particular time in history, and therefore they are open to be reinterpreted in light of modern times • Many of the mitzvot cannot be done outside of Israel, for example, to bring the first harvest to the Temple, or do not apply to most people, such as redeeming a firstling donkey with a sheep, so while most Jewish people are not actively disobeying these mitzvot, they cannot be said to find them important. <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 marks	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 mark</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Jewish families build a shelter or booth (1) • The family often sleep in the shelter for 8 days (1) • They recite blessings over some branches (1) • They thank the Almighty for his protection (1) • They sing and dance in the streets (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It signifies the coming of age for a Jewish boy (1) meaning that he can now perform religious duties (1) • It honours the boy's accomplishments (1) allowing their families to publicly show their pride (1) • Bar Mitzvahs join a community in togetherness (1) and bind the boy to his faith (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 given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/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"> • It is a commandment of the Almighty, (1) one of the commandments given to Moses on Sinai (1) to observe the Sabbath and to keep it holy (Exodus 31:14) (1) • The idea of a day of rest comes from the story of the Creation in the Torah: (1) God rested from creating the universe on the seventh day of that first week, so Jews rest from work on the Sabbath (1) as seen in Genesis 2:2, 'By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work' (1) • The Sabbath is part of the covenant between God and the Jewish People (1) remembering how the Almighty helped them to escape from Egypt (1) as seen in Deuteronomy 5:15 'Remember that you were a slave in the land of Egypt, and the Lord, your God brought you forth from there with a mighty hand and with an outstretched arm; therefore the Lord your God commanded you to observe the Sabbath day (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
2(d)	<p>AO2 12 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>Arguments for the statement</p> <ul style="list-style-type: none"> • Private prayer builds the relationship between the individual and the Almighty; to pray is to serve the Almighty and obey his commandment 'to love your God and to serve him with all your heart and your soul' (Deuteronomy 11:13) • Prayer should be done from the heart, with total concentration and this cannot be done in public as there are always distractions • Prayer should be a constant thing in a person's life, not restricted only to those times in the synagogue. The Almighty should not be far from a person's mind. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Praying in public affirms that a person is a member of a community, and when they do so, an individual puts themselves into the context of other Jews, and to some extent puts their own particular situation aside to put the community first • Public worship unites Jews across the world, a togetherness which is important for the continuation of the faith, united in prayer • There are celebrations and observances which require public worship, for example Yom Kippur, where it is customary to spend most of the day in prayer with the Ne'ila recited in the evening in the synagogue. <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>	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. 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.