



**Pearson
Edexcel**

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (3RB0/2F)

**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
(Short Course) – 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 marks.</p> <ul style="list-style-type: none"> • The Almighty makes the Jews his chosen people (1) • Abraham is asked to circumcise all males (1) • Abraham is made the father of the Jewish nation (1) • The Almighty told Abraham that the Jews must obey him (1) • The land of Canaan was given to Abraham and his descendants (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"> • It was a covenant the Almighty made with the Jews (1), reinforcing his promise to make them his chosen people as long as they obeyed his rules (1) • The Decalogue forms the basis of morality, which has lasted for 3000 years (1), which are foundations of the Jewish faith (1) • The first commandment is 'to have no other Gods but me' (1), which is reflected in the Shema (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 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"> • Some Jewish people believe that the soul lives on in heaven (1) 'the dust returns to the ground it came from and the spirit returns to God who gave it' (Ecclesiastes 12:8) (1), and for others they may go to Gehenna (1) • Resurrection is one of the Thirteen Principles of Faith (1) 'the belief in the resurrection of the dead' (1) which is linked with 'the belief in divine reward and retribution' (1) • Some Hasidic Jews believe in reincarnation (1) as there is a belief that all Jewish souls were there at Sinai (1) when the Almighty made the promise that 'out of all nations you will be my treasured possession' (Exodus 19:5) (1). <p>Candidates who do not consider different beliefs within Judaism cannot be awarded more than 3 marks (with an appropriate source of wisdom and authority).</p> <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"> • Jewish people believe that human life is sacred, as the Almighty created humans in his image, as seen in the creation story in Genesis. This underpins all other beliefs • The Talmud teaches that although animals were created in large numbers, the Almighty made Adam and Eve separately, to emphasise the importance of each individual person • According to the Mishnah, whoever takes a life, it is as though he has killed the whole world and whoever saves a life, it is as though he has saved the whole world (Mishnah Sanhedrin 4:5), and this can be seen in the Jewish attitudes to the sanctity of life. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Maimonides wrote the Thirteen Principles of Faith and these do not include any reference to the sanctity of life so it cannot be described as the most important Jewish belief • The 613 mitzvot are mainly about day to day living and there is little about regard for life; indeed, some require the Jews to destroy other nations which shows little care for the sanctity of life • Although belief in the sanctity of life is important, there are acceptable reasons for abortion for most Jews and there is a growing discussion about euthanasia, as some argue that the quality of life is more important than just keeping people alive. <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 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • It is impossible to understand the Almighty's reasons for allowing suffering (1) • Reward and punishment will come in the afterlife (1) • Suffering is beneficial for humans to progress (1) • Suffering allows humans to help each other (1) • Humans are the cause of most suffering (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"> • The Mishnah says that one should forgive easily (1) 'with a sincere mind and a willing spirit' (Teshuvah 2:10) (1) • A Jewish person cannot get forgiveness from the Almighty unless they have sought forgiveness from the person they have wronged (1) which means that murder is an unforgiveable sin in Judaism (1) • In the days before Yom Kippur, Jews must seek forgiveness from anyone they have wronged that year (1) as without this, the Almighty will only forgive those sins against him directly (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"> • Some Jews believe capital punishment is sanctioned by the Almighty (1) as there are many cases in the Torah where a life is taken (1) as seen in Exodus 21:12 where it says 'If someone hits another and death results, the penalty is death' (1) • Most Jews do not support capital punishment because of the sanctity of life (1) a punishment should be equivalent to the crime (1) so 'an eye for an eye' (Exodus 21:24) is taken to mean that if someone takes a person's eye, then they should have a punishment of the same seriousness (1) • Most Jews accept that the commandment not to kill (Exodus 20:13) should take precedence (1) and therefore do not support the use of capital punishment in most circumstances (1) although the State of Israel has kept it as an option for Nazi war crimes (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>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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Torah records that judges were appointed to try those who broke the laws, as justice ensures stability in society which can only happen if laws are upheld by the community, and therefore some Jews believe that all criminals should go to prison • The Talmud records harsh punishments such as incarceration for serious crimes and it is clear that imprisonment is there to reform criminals before they are released back into society • The emphasis in any civilised society should be protecting the innocent and therefore it is necessary to imprison those who threaten others in whatever way. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Torah gives many punishments, such as fines, lashings and the death penalty but does not often use incarceration as a penalty for criminals • In the Talmud, it is clear that the important thing is that the punishment should have an element of retribution; therefore, if a person steals, they should pay for it, either financially or by working it off. Prison does not do this • Some Jews believe that if all criminals were sent to prison, many more prisons would have to be built and it would cost a lot of money. There are better ways of spending that money which will help criminals rather than just segregating them for a period of time. <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, 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. |