



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
Paper 4: Study of Religion
Option 4E: 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.

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • God is believed to be the source of Jewish moral values. • 'Love your neighbour as yourself' is considered the most significant ethical commandment found in the Torah informing the Jewish value of love. • Specific examples of teaching on charity may include those of Maimonides and 'eight levels of giving' such as giving anonymously to an unknown recipient. • Justice is rooted in the belief that God is holy and knows all deeds and thoughts; justice is a key human moral value. • God rewards those who keep his commandments and punishes those who transgress them.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Answer
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Moses Maimonides claimed that science is one of the routes to the love and fear of God. • By the early to mid-1900s, the majority of Conservative Judaism and Reform Judaism came to accept the existence of evolution as a scientific fact; they interpreted their scriptures and related Jewish teachings in light of this fact. • Science is about creating hypotheses and testing data against these theories; Judaism is about how Jews act to improve this world, here and now; these processes can easily go hand in hand. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Maimonides endeavoured to integrate both science and the Jewish tradition as expressions of divine wisdom because he stated that if science invalidated creation <i>ex nihilo</i>, he would reinterpret scriptural passages to conform to science. • Many Jewish scholars argue that Judaism has always been pro-science because of the requirement that current scientific knowledge be factored into Halachic (legal) decisions. • Order in nature is a prerequisite for the development of any science; for this reason Judaism embraces science because order in nature is also central to Torah theology. • However, medieval Jewish thinkers struggled to reconcile both the Torah and the Talmud, with the science as it existed then because they believed that some of the Talmudic laws were established on incorrect science; consequently they disagreed about changing these laws to accord with the science of their day, or uphold the laws out of respect for Talmudic authority. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The 'Final Solution' as a unique event in Jewish history that sought the eradication of Jews by the Nazi regime between 1933 and 1945. • The challenge for belief in an omnipotent and benevolent God because of the events of the Holocaust. • Life in concentration camps might be explored. • The concept and ramifications of being God's so called 'chosen' nation. • The claim that this event was divine punishment for modern Jewish people moving away from the traditions of Orthodox Judaism. • The context of anti-Semitism that produced the eventual 'Final Solution'.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7-10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The claim that the Holocaust was an impossible crisis of faith. • Issues surrounding belief in God with the move towards the end of religious belief. • Some have argued for a renewal of traditional Jewish faith after Auschwitz. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • A crisis of faith arose because the Holocaust, for Jews, represented the most distressing examples of evil and suffering in the entirety of, not only their own history, but all human history. • The Holocaust resulted in an impossible crisis of faith for the reason that many asserted it was absurd to have faith in a personal and providential God in light of what had ensued in the camps. • Many Jews embraced the 'death of God' movement that emerged because, as the Jewish theologian Rubenstein acknowledged, traditional theodicies were untenable. • Some argued that the Jews should act to take history into their own hands and not to rely on God's intervention; therefore, as a consequence, many Jews accepted that they were utterly alone and that the God of the Jews is the Ultimate Nothing. • However, some argued that the Jews who died in the camps were chosen by God to become sacrificial victims in order to bring about God's purposes for the modern world and therefore the suffering of the Jews was the suffering of God's faithful servants for the sake of humanity. • One consequence of the impossible crisis of faith that arose resulted in there being a renewed desire for the establishment of a strong and an independent Jewish society – the State of Israel; this was therefore seen by some (eg Rubenstein and Fackenheim) as the most significant response to the Holocaust and the impossible crisis of faith. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The role of women being leaders in the synagogue has been the subject of much heated debate within Judaism. • In recent times there have been an increasing number of female rabbis ordained and consequently allowed to be involved in the leadership within Conservative and Reform synagogues. • In 1935 Regina Jones of East Berlin is believed to be the first female to be ordained as a rabbi. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • In the first century CE there was no separation of the sexes in synagogues, and women could be counted as part of the required congregational quorum of ten adults therefore women contributed fully in the religious life of the community including involvement in synagogue services and in the regular study sessions that were conducted in the synagogue's <i>bet midrash</i> (house of study). • However, the separation of women in Orthodox synagogues became the norm in the following centuries and as a result some Jewish women were left feeling that they had an inferior place in the synagogue; therefore, many Orthodox women rarely attended synagogue services. • Orthodox Judaism believes men and women are fully equal but different; gender is seen as a key quality in each person's identity and therefore since the genders are different, it's believed, by many Orthodox Jews to be counterproductive to force them to act identically in roles of leadership within the synagogue. • Because of the belief within Reform Judaism that differences between men and women in traditional Jewish law are not relevant to modern-day society; women can perform many roles that have traditionally been reserved for men (such as reading the Torah in public, counting towards the minyan, serving as cantor, serving as rabbi). • Women have been appointed to prominent leadership positions in synagogues because of the rise of feminism generally that has led to greater education for women and consequently this

has impacted on the Jewish community.

- Because the influence of feminist theology in modern Judaism resulted in the rejection of the use of religious patriarchal language in the scriptures and rabbinic texts Jewish women became empowered to seek leadership roles. (This shows links to Philosophy of Religion).
- In the area of scholarship Jewish women have made inroads because many institutions of advanced Torah studies have enabled the training of female experts in the areas of menstrual law, personal status, marriage and divorce. (This shows links to Religion and Ethics).
- Women have historically held positions of respect in Judaism; Miriam is considered one of the liberators of the people of Israel, along with her brothers Moses and Aaron; one of the Judges (Deborah) was a woman; this respect is also reflected with Jesus' treatment of women in the New Testament. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).

		<ul style="list-style-type: none">• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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