



# Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (3RB0/2F) Short Course

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: Peace and Conflict 2F – Judaism (Short Course) Mark Schemes - 2019**

<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.</p> <ul style="list-style-type: none"> <li>• Abraham travelled to Canaan (1)</li> <li>• Abraham became the father of many nations (1)</li> <li>• Abraham fathered Isaac (1)</li> <li>• Abraham circumcised the males in his tribe (1)</li> <li>• Abraham agreed to obey only the Almighty (1).</li> </ul> <p>If the candidate writes 'Abraham circumcised himself. Abraham circumcised his son. Abraham circumcised his people.' This is 3 marks.</p> <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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The oneness of the Almighty can be seen in the Shema (1) this is the most basic principle of Judaism (1)</li> <li>• The Almighty is seen as the Creator (1) and is worshipped as the one who created the earth (1)</li> <li>• The Almighty is the Law-Giver (1); Jews obey the mitzvot as their part of the covenant (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p data-bbox="362 268 529 300">AO1 5 marks</p> <p data-bbox="362 342 992 478">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 data-bbox="362 520 1024 1094" style="list-style-type: none"> <li data-bbox="362 520 1024 695">• It is where the Almighty gave Moses the Ten Commandments (1) many of which are still followed by the majority of people in the world today (1) as seen in Exodus 20:13 where it says 'Do not kill' (1)</li> <li data-bbox="362 695 1024 869">• The Ten Commandments are displayed in synagogues (1) which shows their continued importance in the Jewish community today (1) as according to the Mishnah they were recited every day in the Temple (1)</li> <li data-bbox="362 869 1024 1094">• The Covenant at Sinai forms the basis of the relationship between the Almighty and the Jews (1) where the Almighty would make them his Chosen People as long as they followed his laws (1) as shown in Exodus 19:5 which says that they will be his treasured possession (1).</li> </ul> <p data-bbox="362 1136 773 1167">Accept any other valid response.</p>	<ul data-bbox="1044 268 1341 659" style="list-style-type: none"> <li data-bbox="1044 268 1341 338">• Repeated reason/ development</li> <li data-bbox="1044 338 1341 512">• Development that does not relate both to the reason and to the question.</li> <li data-bbox="1044 512 1341 659">• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The mitzvot show Jews the way the Almighty expects them to live, and without them, they would not please him. Therefore it is important for all Jews to observe them carefully</li> <li>• There are many laws which are there to strengthen the relationship with the Almighty, such as the mitzvot regarding Shabbat, which makes it compulsory to take time away from everyday life and concentrate on the Almighty. Without this, it would be easy to lose faith</li> <li>• The mitzvot are also instructions on how to relate to other people, such as the compassionate way to treat employees. Following these mitzvot makes the Jewish community strong.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Many of the mitzvot are not relevant today, such as instructions on how to offer sacrifices in the Temple, and therefore it is not necessary to follow all of them</li> <li>• Reform Jews have adapted many of the mitzvot so they fit in with modern life; for example, most celebrate Shabbat but do not worry about driving to the synagogue</li> <li>• There have been times in history, such as during the Holocaust, when keeping the mitzvot has not been a priority. For example, following the food laws would have been impossible. The principle of Pikuach Nefesh instructs Jews to preserve life above any law. As such, it is not always necessary.</li> </ul> <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"> <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 marks</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
2(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"> <li>• The Almighty punishes those who do wrong (1)</li> <li>• Punishment should not be excessive (1)</li> <li>• Punishment should not be about revenge (1)</li> <li>• 'An eye for an eye, tooth for a tooth' (1)</li> <li>• The Torah tells criminals to repay the victim (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some Jews believe the death penalty is supported in the Torah (1) which gives it as a punishment for crimes such as murder (1)</li> <li>• Some Jews do not believe a life should ever be taken (1) as only the Almighty has the right to give and take life (1)</li> <li>• Some Jews believe that imprisonment is a better punishment (1) and that the offender needs to be given the chance to repent (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/development</li> <li>• Development that does not relate both to the attitude given and to the question</li> </ul>	4

Question number	Answer	Reject	Mark
2(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>• The Tenakh tells many stories of people suffering if they do wrong (1) where the Almighty promised to make the Israelites suffer (1) such as in Hosea 9:7 'the days of punishment are coming' (1)</li> <li>• For many Jews, suffering is seen as a natural part of human life (1) and what is important is how people react (1) as Rabbi Menachem Mendel of Kotzk said 'I do not want followers who are righteous, rather I want followers who are too busy doing good they won't have time to do bad.' Exodus 33 (1)</li> <li>• Jews believe the Almighty gave them free will (1) The account of Adam and Eve shows how this can be misused (1) and therefore they must obey the Almighty (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>	<b>5</b>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Forgiveness is a core belief in Judaism; it is important to show mercy and grace towards those who have wronged a person. Therefore, it is important to forgive if forgiveness is expected from others</li> <li>• The Ten Days of Repentance between Rosh Hashanah and Yom Kippur are given for asking for forgiveness and granting it, for any offence, so that on Yom Kippur the Almighty may forgive individuals. To withhold forgiveness affects this</li> <li>• Forgiveness is necessary for a person to truly repent. How can a person reform if there has been no acknowledgement of their repentance? Therefore forgiveness is necessary for all sins.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Forgiveness should only be given in cases where someone is truly repentant for their behaviour. Otherwise, it cannot be expected. If someone is not really repentant, forgiveness could be seen as encouraging the behaviour</li> <li>• Forgiveness cannot be granted in cases of murder as the victim is dead and it is not acceptable to give forgiveness on behalf of someone else. Only the Almighty can grant this</li> <li>• Forgiving and forgetting is not found in Jewish teaching and although it can free someone from pain, it is not always possible, for example in rape cases.</li> </ul> <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"> <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>