



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1F: 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	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"> • You shall have no other gods beside me (1) • You shall not murder (1) • You shall not commit adultery (1) • Remember the Sabbath day and keep it holy (1) • Honour your father and your mother (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 promise. Award a second mark for development of the promise. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Almighty promised to make Abraham the father of a great nation (1) by enabling Sarah to conceive (1) • He promised them they would be his treasured people (1) as long as Abraham obeyed him (1) • The Almighty promised him land (1) 'for I give all the land that you see to you and your offspring forever (Genesis 13:15) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated promise/development • Development that does not relate both to the promise given and to the question. 	(4)

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each characteristic. Award further marks for each development of the characteristic 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"> • The Almighty is seen as the Creator of the world (1), creating the world in six days and rested on the seventh (1) 'such is the story of heaven and earth when they were created (Genesis 2:4) (1) • The Almighty is seen as one (1) 'Hear O Israel! The Lord is our God, the Lord alone.' (Deuteronomy 6:4) (1). These words are part of the Shema (1) • The Almighty is shown as the Law-Giver (1), as he gives the Jewish people the mitzvot (1) telling Moses: 'These are the rules that you shall set before them.' (Exodus 21:1) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated characteristic/ development • Development that does not relate both to the characteristic and to the question. • Reference to a source of wisdom that does not relate to the characteristic given. 	(5)

Question number	Indicative content	Mark
1(d)	<p data-bbox="363 279 760 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 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="363 596 428 627">AO2</p> <p data-bbox="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1308 1224" style="list-style-type: none"> <li data-bbox="363 676 1308 825">• Shekhinah is the divine presence on earth, the Almighty manifesting his glory for his people. The presence of the Almighty appears at all the major occasions in the Torah, showing his love for the Jews. What could be more important than this? <li data-bbox="363 833 1308 1024">• When Moses received the Ten Commandments on Mount Sinai, the divine presence was there, seen as smoke; ‘for the Lord had come down upon it in fire;’ (Exodus 19:18) which showed the people that the laws had come from the Almighty, giving them their importance for Jewish life <li data-bbox="363 1033 1308 1224">• The Jews were led to Israel by Shekhinah, manifesting as either a pillar of fire or cloud. Once in Israel, Isaiah made reference to ‘my Lord seated on a high and lofty throne...’ in the Temple (6:1) and it is the reason for many Jews, why the Temple remains the most holy place for them. <p data-bbox="363 1272 867 1304">Arguments against the statement:</p> <ul data-bbox="363 1312 1308 1900" style="list-style-type: none"> <li data-bbox="363 1312 1308 1503">• For some Jews, the Torah is not seen as the words of the Almighty but inspired by the Almighty and thus they do not read it as literally. For them, whilst they may believe that the Almighty has a presence in the world, it is not necessarily seen in the way described in the scriptures <li data-bbox="363 1512 1308 1703">• The most important belief for all Jews is the oneness of the Almighty. It is seen in the words of the Shema: ‘Hear O Israel! The Lord is our God. The Lord alone.’ (Deuteronomy 6:4) which they have in the mezuzahs, tefillin and which is repeated many times daily <li data-bbox="363 1711 1308 1900">• Belief in the Messiah is the most important belief for some Jews. They believe that ultimately this is what should be worked towards; a time of peace for all nations when the Temple will be restored to glory. Their lives are dedicated to obeying the mitzvot so this will happen. 	(15)

	<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>	
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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 mark	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.</p> <ul style="list-style-type: none"> • Sexual relationships are a creation of the Almighty (1) • For many Jews, sex is only acceptable within marriage (1) • The Torah says that sex between a man and another man is forbidden (1) • Sex between married people is an obligation (1) • Many more liberal Jews accepts sex before marriage (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 belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Family is where Jews pass down the beliefs (1) teaching the children the prayers such as the Shema (1) • Family keeps the religious traditions alive (1) by having family-orientated festivals (1) • One purpose of family life is to care for each other (1); parents must care for their children and then children must care for their parents when they are old (1). <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 given and to the question. 	(4)

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each example. Award further marks for each development of the example 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"> • The Tenakh has many examples of equality in property and working practices (1) showing men and woman have always been equal in Judaism (1) 'And God created man in His image, in the image of God He created him; male and female He created them.' (Genesis 1:27) (1) • Reform Judaism has gender equality in the synagogue (1) where both men and women can be Rabbis (1) as both men and women were at Sinai when the mitzvot were given (Exodus) (1) • Men and women have different, but equal, religious obligations in the family (1). Women are responsible for the religious life at home (1) for example they are commanded 'to kindle the light of Shabbat' (Shabbat blessing) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated example/ development • Development that does not relate both to the example and to the question. • Reference to a source of wisdom that does not relate to the example 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"> • Jewish marriage is vital for passing down the religious beliefs and traditions. Divorce can stop this happening and can cause an unstable upbringing for the children, thus it should not happen • Marriage is more than just a social contract; it is the spiritual binding of two people, a lifelong commitment which was the Almighty's plan at creation. Therefore, divorce cannot be acceptable • Marriage is the place to express sexual desires and this can only be done within this union. This makes it blessed by the Almighty. It should be an exclusive relationship and divorce threatens this. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Marriages can fail; Judaism accepts this and there are teachings which show how divorce should take place. Therefore, although it is not recommended, sometimes it is necessary • If one partner is abusive or violent, or if there are many arguments, divorce is infinitely better than staying within that marriage. Utilitarianism would say that if both partners and children would be happier apart, then this should be done • The Almighty does not want people to be unhappy. Young people who divorce are encouraged to remarry as family life is seen as very important. Some Jews believe it is a special mitzvah to marry someone who has been divorced. <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.