



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

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.

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <ul style="list-style-type: none"> • Mitzvot are used by Jews when they prepare food (1) • They provide rules for business (1) • Mitzvot give laws about prayer (1) • The mitzvot have laws about festivals (1) • There are laws about 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
1(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"> • It is the divine presence of the Almighty on earth (1) showing how he manifests his glory (1) • Shekhinah led the Jews to Israel (1) and resides in the Temple, the most holy place for Orthodox Jews (1) • The Ten Commandments were given on Sinai (1) when Shekhinah covered the mountain in smoke (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way • Development that does not relate both to the way 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. 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 style="list-style-type: none"> • The oral law teaches that life is sacred and must be preserved. (Talmud Yoma 83-84) (1) as life was given by the Almighty at creation (1) when he breathed life into Adam (1) • Life is holy because the Almighty created it (1) which means that Jews should not cause harm (1) 'anyone who destroys one soul from the Jewish people, i.e., kills one Jew, the verse ascribes him blame as if he destroyed an entire world' (Sanhedrin 4:5) • Saving a life takes precedence over most mitzvot (1), as Leviticus says 'Do not profit by the blood of your fellow' (Leviticus 19:16) (1) so Jews must not put their piety over a human life (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
<p>1(d)</p>	<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 Messianic Age will bring peace to the world so obviously it should be the ultimate aim for all Jews. The Almighty created all people to live in harmony, and the Messiah will create order from the chaos in the world today • Orthodox Jews believe that every generation has a descendant of David who has the potential to be the Messiah, but the actions of people in the world prevent this happening. All Jews must work towards this by following the mitzvot • Reform Judaism do not believe there will be a Messiah, but they do believe they should be working towards a Messianic Age of peace, through collective action, including religious observance. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • For some Jews, beliefs about a literal Messianic Age are not realistic and although they want peace, they do not believe it will come from a leader given to them by the Almighty and therefore they do not work towards a Messianic Age • Belief in the Messianic Age is seen by some as an idea which came out of persecution and hatred, something to give the Jews hope in hard times in history. As such, it is not a belief they follow • Many Jews believe that they cannot understand the ways of the Almighty. They must trust that he will look after them. As long as they obey the mitzvot, what will be will be. Actively working towards the Messianic Age is the wrong intention. <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>	<p style="text-align: right;">(15)</p>

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 Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Jews believe they should follow the laws of the country they are in (1) • Punishment should reflect the severity of the crime (1) • Rabbis teach that mercy should be shown to criminals (1) • Society should help criminals to reform their behaviour (1) • Jews do not support inhumane treatment of criminals (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 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"> • Prisoners should be reformed; (1) the wicked should 'turn from his [evil] ways' (Ezekiel 33:11) (1) • Some Jews believe that a life should be given for a life taken (1) so they support the death penalty (1) • Leviticus tells Jews not to bear a grudge (1) so retribution is rejected by some Jews (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"> • Jews believe criminals should receive justice on earth, (1) to preserve a stable society (1). 'Thus you will sweep out evil from your midst...' (Deuteronomy 19:19) (1) • Jews believe all people should be treated justly (1) as they were all created by the Almighty (1) 'male and female He created them' (Genesis 1:27) (1) • Jews believe they must show justice in a war situation (1) and not destroy unnecessarily (1) 'When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees...' (Deuteronomy 20:19) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/development • Development that does not relate both to the attitude and to the question. • Reference to a source of wisdom that does not relate to the attitude 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 Almighty created all people equally and therefore they must be treated equally. Any system of punishment must be transparent and fairly given out or the world will descend into chaos • Punishments should not be driven by hate. Leviticus says that a person should not hate his brother, but rebuke them, do not seek revenge or bear a grudge, 'but love your fellow as yourself' (Leviticus 19:18) • Jews are opposed to causing suffering to others, but their belief in justice means that criminals must be punished. This allows people to feel safe in their communities which means that all people, not just criminals, are treated fairly. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • There are some crimes which do not lend themselves to the word 'fairness.' Simon Wiesenthal, who survived the Holocaust, struggled with the idea that Nazi guards should be treated fairly • According to utilitarianism, the action taken should give the greatest happiness to the greatest number. For some crimes, such as accidental killing, this could lead to punishments which were not fair • If a criminal was sentenced using Natural Moral Law, the situation may not be taken into account and therefore the criminal might be treated very harshly. <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.