



Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 2: Area of Study 2- Study of Second Religion

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: Second Religion 2F - Judaism Mark Scheme – 2020

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"> • The Messiah will restore the Promised Land (1) • He will be the leader of the Jews (1) • He will be a descendant of King David (1) • He will unite the world (1) • He will rebuild the Temple (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 was the beginning of Judaism (1) as it united the people under the one Almighty (1) • The Almighty gave Moses the Ten Commandments (1), which is the basis of their relationship with him (1) • Jews were made the Chosen People (1) in return for keeping the mitzvot (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p data-bbox="326 279 505 310">AO1 5 marks</p> <p data-bbox="326 359 987 548">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="326 596 987 1304" style="list-style-type: none"> <li data-bbox="326 596 987 863">• The Shekhinah is the Almighty's presence on earth (1) as seen when the Tabernacle was replaced with Solomon's Temple (1) and 'fire came down from the heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.' (2 Chronicles 7:1) (1) <li data-bbox="326 873 987 1062">• The Shekhinah is associated with the Almighty's presence among his people, (1) a sign of his power and glory (1): for example, when the Almighty spoke to Moses from a burning bush (1). <li data-bbox="326 1073 987 1304">• When Moses received the Torah, he was surrounded by the Shekhinah (1) which means the mitzvot come directly from the Almighty (1), 'Now Mount Sinai was all in smoke, for the Lord had come down upon it in fire.' (Exodus 19:18) (1). <p data-bbox="326 1352 773 1383">Accept any other valid response.</p>	<ul data-bbox="1016 279 1360 663" style="list-style-type: none"> <li data-bbox="1016 279 1360 348">• Repeated reason/ development <li data-bbox="1016 359 1360 506">• Development that does not relate both to the reason and to the question <li data-bbox="1016 516 1360 663">• Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="337 279 735 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="337 359 1344 510">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="337 558 402 590">AO2</p> <p data-bbox="337 596 776 627">Arguments for the statement:</p> <ul data-bbox="337 634 1344 989" style="list-style-type: none"> <li data-bbox="337 634 1344 749">• The Covenant with Moses has given Jews the laws to follow and he is the ultimate judge on whether those laws are observed, therefore it is irrelevant whether anyone else judges a person <li data-bbox="337 753 1344 869">• The Almighty's judgements are fair as he is loving and merciful. Therefore, justice and mercy are balanced which may not happen with societal laws <li data-bbox="337 873 1344 989">• Rosh Hashanah gives Jews a chance to reflect on their behaviour each year, and repent for their wrongdoings. This makes them continually aware of his judgement. <p data-bbox="337 1037 841 1068">Arguments against the statement:</p> <ul data-bbox="337 1075 1360 1465" style="list-style-type: none"> <li data-bbox="337 1075 1360 1190">• Some of the mitzvot are impossible to observe nowadays and there are many modern issues which the Almighty did not give laws about so there needs to be other ways to judge <li data-bbox="337 1194 1360 1310">• If one does not keep the laws of the land they are in, there will be immediate consequences rather than those given by the Almighty after death, so these are also important <li data-bbox="337 1314 1360 1465">• In order to get forgiveness from the Almighty at Yom Kippur people must ask for forgiveness from those they have hurt. Therefore judgement by our peers is important, because without it the forgiveness from the Almighty is impossible. <p data-bbox="337 1514 781 1545">Accept any other valid response.</p> <p data-bbox="337 1593 1352 1709">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 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 mark</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Tenakh contains 24 books (1) • It is grouped into three parts (1) • The Tenakh contains the Torah (1) • The Tenakh contains the mitzvot (1) • It contains the Nevi'im (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 feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • There are daily prayers in an Orthodox synagogue (1) that are taken from the siddur (1) • The Amidah forms the basis of all prayer services (1) which Jews pray in silence whilst facing Jerusalem (1) • The closing prayer is the Aleinu prayer (1) which gives thanks and praise to the Almighty (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature /development • Development that does not relate both to the feature given and to the question. 	4

Question number	Answer	Reject	Mark
2(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"> • It is the start of the Jewish New Year; (1) a time for Jews to rest and reevaluate their lives (1) 'you shall observe complete rest,' (Leviticus 23:24) (1) • It remembers the creation of the world in Genesis (1) the anniversary of the day the Almighty created humans (1) 'And God created man in His image, in the image of God he created them; male and female he created them.' (Genesis 1:27) (1) • Rosh Hashanah is seen as a time of judgement (1), Some Jews believe the Almighty weighs up their good and bad deeds to make a decision about their next year (1) 'May it be your will, Lord our God and God of our ancestors, that you renew for us a good and sweet new year' (Rosh Hashanah seder blessing) (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
2(d)	<p data-bbox="332 279 524 310">AO2 12 marks</p> <p data-bbox="332 359 1336 510">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="332 558 394 590">AO2</p> <p data-bbox="332 596 769 627">Arguments for the statement:</p> <ul data-bbox="332 634 1360 1066" style="list-style-type: none"> • For Jews, there are clear laws and guidance for mourning that are still important today, as this allows a family to grieve fully but also helps them to move on afterwards • For Jews, the soul does not move out of the body until the burial so they stay with the body so the soul is comforted and supported. This is so important that other religious rules are relaxed • Sitting shiva shows love for the deceased, for the family around and for the Almighty. The kaddish is said to praise God and pray for the coming of eternal peace. This remembers Jacob, who 'rent his clothes, put sackcloth on his loins and observed mourning for his son for many days.' (Genesis 37:34) <p data-bbox="332 1115 834 1146">Arguments against the statement:</p> <ul data-bbox="332 1152 1341 1545" style="list-style-type: none"> • Mourning in this way is not always possible practically now. Many jobs will only allow time off for immediate family so sitting shiva is not an option for all Jewish people • Many Reform Jewish families do not live in a Jewish community and have no support around to accommodate mourning rituals. Saying kaddish and having a Jewish funeral is all that is needed • Some feel that mourning rituals prolong the grief, with religious obligations lasting 11 months. For some people, getting on with life is what helps them with their grief, and that includes attending weddings and parties. <p data-bbox="332 1593 773 1625">Accept any other valid response.</p> <p data-bbox="332 1673 1341 1780">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. 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.