



Mark Scheme (Results)

November 2021

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: Study of Second Religion 2F – Judaism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each event identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Jews travelled from Egypt to Mount Sinai (1) • Moses ascended the mountain (1) • The Almighty spoke to Moses (1) • The Almighty gave Moses the Ten Commandments (1) • The Jews saw the mountain covered in cloud (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.</p> <ul style="list-style-type: none"> • The divine presence is seen in the Tabernacle (1), the dwelling place for the Almighty (1) • The divine presence is shown as fire (1) for example the Almighty's spirit is seen as the burning bush (1) • The divine presence is seen as a cloud (1) when the Almighty gave Moses the Ten Commandments on Mount Sinai (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>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"> • This Covenant shows the Almighty creating the relationship with his people (1); he told Abraham 'For I make you the father of a multitude of nations' (Genesis 17:5) (1) and he promised to protect them (1) • The Almighty gave Abraham the Promised Land (1) 'For I give all the land that you see to you and your offspring forever' (Genesis 13:15) (1) and this remains important for the Jewish State of Israel today (1) • The Covenant gave the Jews circumcision. (1) Abraham proved his loyalty by circumcising himself and his followers (1) 'You shall circumcise the flesh of your foreskin and that shall be the sign of the Covenant between Me and you' (Genesis 17:11) (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
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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Life after death is important because it is part of the Almighty's plan and therefore it is important for all Jews to follow the mitzvot so that they will please him and be with him in the afterlife • Most Jews believe that if they follow their faith correctly then they will be rewarded after death in paradise, where they will spend eternity with the Almighty • Life after death is linked for many Jews with the coming of the Messiah, when the Almighty will judge all people and those who have been faithful will be resurrected in the Messianic age. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • There is very little teaching about life after death in the holy books and so although most Jews believe something happens after death, some do not believe they should worry about it • Judaism as a religion concentrates on how best to live. The mitzvot are not there so that people may be rewarded but to live their lives as an example for others • Preserving life, Pikuach Nefesh, emphasises the importance of living rather than preparing for life after death. This takes precedence over the majority of mitzvot it is so important. <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"> 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"> • There is a service for families (1) • A rabbi may lead the service (1) • The Kiddush is recited (1) • The sidra is read (1) • There is a reading from the Torah (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 way. Award a second mark for development of the way. Up to a maximum of four.</p> <ul style="list-style-type: none"> • The Shema is said usually twice a day (1) to emphasise the Oneness of the Almighty (1) • The Shema is in the mezuzah (1) which is touched to remind themselves of the words of the prayer many times a day (1) • The Shema is inside the tefillin (1) which Orthodox men and many Reform men and women wear when they pray (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
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"> • The circumcision of boys remembers the Covenant (1) where Abraham made an agreement with the Almighty (1) 'And when his son Isaac was 8 days old, Abraham circumcised him, as God had commanded' (Genesis 21:4) (1) • The birth of a child is a happy event (1) as it fulfils the commandment to have children (1) 'God blessed them and God said to them, "Be fertile and increase, fill the earth and master it"' (Genesis 1:28) (1) • Some Orthodox Jews believe they should redeem a firstborn son from Temple service (1). They give an amount of money thirty-one days after his birth (1). 'Take as their redemption price, from the age of one month up, the money equivalent of five shekels' (Numbers 18:16) (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>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"> • Formal prayer in the synagogue is vital for many Jews who believe that praying as a minyan brings them closer to the Almighty • A synagogue is central to a Jewish community and it enables Jews to focus on their faith amongst people who have the same beliefs • Worshipping in the synagogue at Shabbat and festival times keeps the faith alive, allowing traditions to be passed down to the next generation. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Jewish worship is centred around the family and the home, where prayers are said three times a day and study of the scriptures is done; a synagogue is not necessary • Shabbat is a family celebration, and although Orthodox Jews will attend synagogue on Friday night, most Reform and Liberal Jews welcome the sabbath in the home • The nature of Judaism in the diaspora is that for many Jews, regular worship in a synagogue is not possible, and many festivals are celebrated in community buildings. <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. 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.