

Examiners' Report  
June 2019

GCE Religious Studies 9RS0 4E

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## Introduction

There were examples of good quality, competent and outstanding work. This introduction will mention some good practices and the summary will consider some areas for improvement. Where it was applicable, candidates made good use of the context of the topic under consideration eg Q03(b) Mendelssohn and Reform Judaism. Work in response to Q02 was good in terms of the range of topics covered. Many candidates were proficient in their use of technical language. This was seen in answers to Q03(a) showing a good analysis and understanding of the text.

There were many examples of good practice in creating high quality work in introductions and conclusions. Some developed effective skills in working on evaluative skills for AO2, often seen in Q03(b).

## Question 1

Higher range scripts provided a selected context to the topic of Zionism, including topics such as 'the promised land', diaspora and anti-Semitism. Some candidates produced very good material on types of Zionism keeping the focus of 'aims' to the fore. Good use was made of influential figures related to Zionism.

The weaker answers lacked focus on the aims of Zionism.

### SECTION A

Answer ALL questions. Write your answers in the spaces provided.

1 Explore the aims of Zionism.

Cultural - Ha'am - diaspora

Political - Herzl

Religious - Kook - duty

(8)

Zionism is a movement that was started by Theodore Herzl. He had political influence as he had experienced anti-Semitism. This led to him arguing that Jews should have their own holy land. There was also cultural influence as Jewish identity was lost during the diaspora so people like Ha'am argued that Jews should have their own land and bring back their identity. Finally, a last influence was religious influence argued by Kook who believed that it was a religious duty to visit Israel which makes the idea of the holy land that much more significant. So the Zionist movement was created was made to meet all these aims of identity, anti-Semitism and religious duty as Israel was expressed in the covenant.

The causes of the Zionism movement also links to the aims of Zionism. The first cause is hope for return. As the ~~the~~ covenant God had given had included Israel it meant that Israel was Jews holy land and its part of their duty to return to Israel. Another reason is a rise in ~~semitism~~ ~~the~~ Zionism promising Israel it would be a place where Jews can go and not experience anti-semitism. Finally, a rise in nationalism meant that they would be able to have identity. Zionism completes all these aims. (Total for Question 1 = 8 marks)



The candidate presented a variety of types of Zionism and their various aims together with some causes of Zionism related to aims, achieving 8 marks.

The aim of Zionism is for the return of the Jews to the promised land. The belief of Zionism has religious origins: stemming back from the covenant (agreement) that Abraham made with God. In return for being the chosen people of God Jews were promised a homeland. Many Jews believe that the promised land is modern day Palestine. Zionism is split into several forms some of which are cultural Zionism, Political Zionism and Labour Zionism. The aim of Labour Zionism is for Jews to migrate to rural areas of Palestine and to live as farmers and in Kibbutz (a society where they offer mutual aid and everyone owns everything and it is equal). The idea of Labour Zionism was made popular by Wolfson to Socialist Jews. Political Zionism aims to prevent anti-Semitism <sup>by Jews returning to the promised land.</sup> It was triggered by the Alfred Dreyfus affair in which Dreyfus was accused of high treason and even though documents were forged he was still persecuted. ~~Scholar~~ Herzl claimed that so long as there was anti-Semitism Jews would not be tolerated or accepted so they should instead have their own land.



The candidate focused on some ideas linked to the origins of Zionism, including the covenant relationship and generally related the material to 'aims', again achieving 8 marks.

## **Question 2**

Some candidates understood the implications of types of Orthodox Judaism on work on practices. Halakhah was well understood by many candidates, together with varied implications across public and domestic practices according to different Orthodox communities. Key topics included the significance of circumcision, dress, educational implications, kosher rules and practices, marriage, Shabbat and synagogue.

Lower quality was seen in descriptive accounts without analysis.

2 Assess the distinctive practices of Orthodox Judaism.

Orthodox Judaism regards Jews state that they are a continuation of normative ~~Judaism~~ / traditional Judaism.

They argue that they are the continuation of the exact rules / laws that were ~~seen~~ handed to them on Mount Sinai, and they are against modernity and the reform movement.

as it is a commandment put forward in the Torah,

One of the distinctive practices of ~~Judaism~~ Orthodox Judaism is that ~~they do~~ some orthodox Jews make it a part of their practice to study a page of the Talmud everyday. This shows devotion ~~and~~ dedication and commitment. Orthodox Jews believe that the Torah as given to them on Mount Sinai is the exact word of God. Therefore if you criticise one Torah, you are essentially criticising God!, Therefore Orthodox Jews are against the reform movement that aims to modernise and rationalise the Torah and Jewish tradition as you are essentially changing God's words. Therefore it is essential that Jews ~~at~~ follow the Torah as it is and was given to Moses on Mount Sinai.

Another distinctive practice of Orthodox Judaism is the commitment to the 613 mitzvot and 13 principles of faith put forward by Maimonides. Orthodox Jews try to follow every one of the 613 mitzvot to the best



of their ability and also ensure that they follow the Mosaic Commandments.

Another distinctive practice of orthodox Judaism is how they reinforce ethical monotheistic ideas in their everyday lives. For example, through the Mezuzah. The Mezuzah is put on the doorpost of Jewish peoples homes, in the Mezuzah there is the Shema prayer "Hear O Israel, the Lord our God, the Lord is one" is written by a scribe. Before entering a room, they must touch the Mezuzah with their arm hand. This shows the Mezuzah reminds the Jews that God is one, God is omniscient, benevolent, omnipotent and is with you at all times and loves you. In addition to this the Shema prayer is recited everyday and especially at birth or death. This illustrates practice illustrates ethical monotheistic ideas and how significant God is to them.

Another practice of orthodox Judaism is when praying the use of the Kippah, the Tefillin and the Tallit and its white fringes illustrate the idea of how significant God is and how they show devotion and respect to God. In addition to clothing, in comparison to Reform Jews, orthodox Jews dress modestly & to differentiate, whereas Reform Jews tend to dress to fit in with society or non Jews. (Another is not speaking the vernacular language but continuing hymns, prayer etc in Yiddish, Hebrew to show traditional Judaism.

Another distinctive practice of Judaism is their values that are put forward in the commandments. Isaiah stated that God chose the Jews as his chosen people in order to speak praise and therefore this can be done by Jewish values. For example ~~one~~ of the ~~core~~ core Jewish values is tikkun olam (which is the repair of the world) due to the history of Jewish people as slaves in Egypt, Jewish people feel obliged to bring justice ~~to~~ for the oppressed. Another value is tzedekah which is a form of charity, which is where 10% of Jewish people's income goes to charity usually before Sabbath. Another value is shemmitah khashidim which is act of loving and kindness which requires Jews to help to sick and comfort the bereaved and care for ~~the~~ your neighbours at all costs. These values are an essential part of Orthodox Judaism and their commitment to their faith and the praise of God.

Another ~~way~~ distinctive practice of Orthodox Judaism is that they strive to immitate God, this is referred to as 'immitatio dei', and they reflect lawful, humanitarian values and immitate the most loving. However, the extent of immitatio dei can be questioned with contemporary evidence such as the Israel/Palestine conflict which shows Jews being unlawful & violent, therefore puts forward the question to how Jewish ~~and~~ Jewish practice today?

However, in conclusion Orthodox Judaism strives for the construction of traditional Judaism and ~~is not~~ ~~is not~~ as a result of the reform ~~movement~~ ~~movement~~.  
(Total for Question 2 = 12 marks)



The candidate presented a clear introduction and throughout the answer displayed proficient use of terms. The candidate combined a breadth of material with some precise details of practices. 12 marks.

## **Question 3**

### **Question 3(a)**

Good examples provided a selected context to Maimonides and his key writings. Candidates clarified the roles of revelation and reason, noting the primary importance of revelation and fully linking ideas to the extract. A key focus of the extract is that there is no contradiction between what God has revealed and the investigations of the human mind.

Weaker answers presented narrative material on Maimonides with generalised accounts of revelation and reason.

### **Question 3(b)**

There were clear accounts of the beginnings of assimilation and Reform and the role of Mendelssohn. This included Mendelssohn's views about *haskalah*. It could have been useful to compare Mendelssohn with Maimonides, provided the focus was on Mendelssohn. Effective evaluative material was provided by critical debates arising from critiques across different Jewish traditions. Higher evaluative standards were seen in answers that fully addressed the demands of the question with a comprehensive appraisal of the evidence.

Lower level work referred to biographical material at the expense of significant analysis.

Read the following passage before answering the questions.

The way that we come to know God and the world is through a combination of revelation and reason. Prophecy, for example, is not merely a gift from God processed through human imagination. According to Maimonides, prophecy also requires perfection of wisdom and morality as well as a developed imagination. And that gift from God is passed through the mediation of the Active Intellect (a "rational emanation" of the presence of the Almighty in the world), so reason must always play a part.

Indeed, reason must play a role in the love of God, Maimonides holds. It is in large part through the intellect that we attain religious and spiritual goals. By the same token, the sacred writings of Judaism are truthful and do not require us to accept anything that cannot be proven by reason. Where they appear otherwise, we are to read them as allegory. For this reason, study of Torah is one way of achieving greater knowledge of God, engaging the intellect in the search. Faith and reason are not enemies but, in Maimonides' thought, essential to each other if we are to understand God.

(Source: Extract adapted from 'Essential Judaism: A Complete Guide to Beliefs, Customs and Rituals', Chapter 8, 'The Philosophers: The continuing evolution of Jewish Thought', Robinson, G., Simon and Schuster, 2008, Edexcel Anthology)

- 3 (a) Clarify the key ideas of Maimonides about prophecy and reason illustrated in this passage.

You must refer to the passage in your response.

(10)

One idea illustrated by Maimonides about prophecy, is the components he believes prophecy requires, ~~these~~ namely: wisdom, morality, a developed imagination, as well as a gift from God. This gift, Maimonides calls the Active Intellect, and is supposedly a perfection of rational thought, as well as the capacity for pairing those rationality ~~through~~ with morality and imagination. From this, Maimonides shows how ~~it is~~ prophecy is not just

given by God, one must attain perception in things themselves, as well as be chosen to have the Active Intellect. Another idea illustrated by Maimonides is the role the Active Intellect plays within religion as a whole. He states that a ~~the~~ large way we attain religious and spiritual goals is from the intellect. Now this is not that we all have been chosen to have the intellect, but that it exists through scripture, as it ~~was~~ existed in its perception within those that wrote the old scripture. Another idea Maimonides illustrates develops upon the idea of the intellect being present in works made by those who possessed the Active Intellect. This follows that due to its derivation from perfection, the 'sacred writings of Judaism' can be taken at face value ~~and~~ or truth, and require no adaptation or reference to the time they were written. The Active Intellect appears to be true in all matters, so ~~as~~ this means prophecy, within Judaism, can be ~~also~~ read as true no matter ~~and~~ what, due to the ~~perfect~~ perfect nature of prophecy. Another idea illustrated by Maimonides is the relationship between faith and reason. Maimonides states that they are essential to each other when it comes to

understanding God, and gaining knowledge of God. This can be done through reading of scripture, as ~~the~~ <sup>use of</sup> reason is required to follow the ideas of a prophet, one that has perfect reason, and faith is required to understand ~~the~~ the conclusion, that God is the ~~the~~ entity that allows ~~us~~ them reason.

(b) Analyse the distinctive contributions of Moses Mendelssohn to an understanding of Judaism.

(20)

Moses Mendelssohn was a German Jewish scholar, heavily influential in progressive Jewish thought, such as Haskalah. His ideas were so influential they went on to inspire Reform Judaism.

Existing around the enlightenment era, Mendelssohn had a rational and critical mind, leading him to question the nature and authority of ancient scripture. Whilst not ~~completely~~ rejecting texts such as the Torah, Mendelssohn did encourage those that ~~to~~ he taught to ~~to~~ actually consider the ideas, and not to follow blindly. ~~His~~ His modern approach to interpreting ~~the~~ ancient Jewish scripture <sup>led</sup> ~~that~~ him to doing a translation into German, allowing not just those educated in Hebrew to understand. ~~Maimonides~~ Maimonides has a similar start to Mendelssohn, of encouraging an application of reasoning ~~to~~ when reading Jewish texts, but did this in a more conservative way, believing that reason should only be used if it assures that everything written is already true. Whilst one approach is not better than another, comparing the two does show



how revolutionary Mendelssohn's developments were. He allowed more people to ~~then~~ read and understand Jewish scripture, whereas Maimonides' 'guide to the perplexed' was aimed at more educated and well-versed, learned Jews. And his application of critical thinking ~~and~~ did not lead to a rejection of God, but if anything, a more faith-based belief, as Maimonides' ~~of~~ application was merely to understand the reasoning, and not to apply your own.

Another distinctive contribution of Moses Mendelssohn is his ~~own~~ ideas surrounding life after death. Classically, Judaism accepts the idea of a bodily resurrection after the coming of the Messiah. However, Mendelssohn's contribution was to develop this, as the idea of bodily resurrection ~~is~~ <sup>generally was</sup> ~~thought to~~ ~~be~~ ~~impossible~~ <sup>believed in</sup>. He instead ~~was~~ ~~based~~ ~~on~~ the idea of the immortality of the soul, adopting a dualist perspective. Developing Platonic ideas and applying them to Judaism, Mendelssohn ~~was~~ ~~able~~ ~~to~~ ~~discover~~ ~~a~~ ~~more~~ ~~acceptable~~ narrative for Jews living in non-Jewish states, which helped with assimilation, one of his main aims. However, whilst more acceptable

in a modern, secular understanding, many saw these developments as a simple resection of faith and Judaism as a whole. Groups such as the ultra-orthodox, or Masidic, Jews like the Neturei Karta would view his ideas as equal to that of a science paper discussing evolution, not as a modern development, but an outright resection. This criticisms are not just held by ultra-orthodox denominations, even reconstructionist Jews such as Mendelai Kaplan would see this less as a development, and more as a resection, therefore ~~seeing~~ seeing Mendelssohn's contributions as to not be to an understanding of Judaism. However, whilst it may not conform to original texts, Judaism is ~~the~~ one of the most varied religions, and so whilst Mendelssohn's ideas may differ somewhat, they are clearly influential, distinctive contributions to an understanding of Judaism.

To conclude,

Whilst Mendelssohn's ideas and beliefs on God, scripture, and Judaism varied, this was all under the name of assimilation.

His main goal for Judaism was to help Jews live safely and peacefully in non-Jewish states. All of Mendelssohn's contribution fall under this reason, and so whilst some view them

as a move from traditional views, they still recognise their value in the preservation of Judaism as a people.



**ResultsPlus**  
Examiner Comments

Q03(a) The candidate had a clear idea of the relationship between prophecy, wisdom and morality. There was a very good level of understanding of the links between faith and reason with a detailed analysis of the Active Intellect. 8 marks.

Q03(b) The candidate presented a full account of the relationship between Mendelssohn and the early days of Reform Judaism. There was a good selection of distinctive features of Mendelssohn and this was assisted by relevant studies of Maimonides. 20 marks.

- 3 (a) Clarify the key ideas of Maimonides about prophecy and reason illustrated in this passage.

You must refer to the passage in your response.

(10)

In this passage, Robinson talks of the key beliefs that Maimonides has about prophecy and reason. He argues that reason is as important as revelation when discussing the fulfilment of the Jewish mission.

For example, the <sup>passage</sup> states that "gift from God is passed through the meditation of the Active Intellect" which highlights that Maimonides believed that reason and intelligence were extremely important in understanding God and revelation.

Influenced by the philosophy of Aristotle, Maimonides believed that understanding God had to come from having knowledge. This knowledge was a gift given by God, which only some chose to practice, and therefore highlights the importance of Jews and their 'chosenness'. This therefore highlights that reason is extremely important in the eyes of Maimonides.

#

Another idea illustrated in the passage is that "the study of Torah is one way of achieving greater knowledge of God" in which Maimonides is highlighting the importance of revelation and prophecy. By arguing that the two go hand-in-hand, Maimonides stressed the importance in understanding both revelation and reason as this is what God asks of. It is this which makes Jews able to imitate God (imitateo Dei).

Maimonides also argued that "the sacred texts of Judaism are truthful" which ~~highlights how~~ reflects the orthodox belief that the Torah and other direct revelations are infallible as it is the direct word of God. It must be followed always ~~even~~ as it is infallible, e.g. the Torah was given to Moses on Mount Sinai, as stated in Exodus.

(b) Analyse the distinctive contributions of Moses Mendelssohn to an understanding of Judaism.

(20)

Haskalah → Dahn Conn Sherbock → Quote

Immortality of soul → Maimonides

Jerusalem // 'revealed law' → Hasidic Jews

Moses Mendelssohn was an <sup>German</sup> Orthodox Jew who lived during the 18<sup>th</sup> century. He is an extremely important Jewish individual who inspired the lives of many other Jews and ~~has~~ still has relevance to society today. His contributions are of importance in terms of his view on the afterlife, his key works and his input for Haskalah. ~~However~~ However, as Judaism has a wide variety of beliefs and denominations, he has been criticised by many.

One of Mendelssohn's contribution to understanding Judaism, and ~~most~~ <sup>most</sup> argued as his ~~most~~ significant contribution was his input on Haskalah. As an individual who had been affected by diaspora, Mendelssohn sought for all <sup>Jewish</sup> individuals to emerge themselves into the culture they were in. Because of this, ~~he argued that~~ he influenced many Jews, especially those who lived in other European countries, to follow their traditions. For example, ~~the~~ traditional Jewish clothing was ~~removed~~ replaced with

different cultured clothing. Similarly, synagogues were reformed. Although not intended, Mendeleessohn influenced a whole new branch of Judaism: the reform denomination. This idea has been criticised by many, ~~but~~ especially traditionalist Jews which saw the importance of keeping traditional teachings and following Halakah in an absolute manner. Similarly, ~~David~~ D. Cohn-Sherbok saw the positives in anti-semitism and isolating themselves from society. While not, <sup>anti-</sup>semitic himself, Cohn-Sherbok argued that when Jews were persecuted, they kept their faith and resorted to traditional ideas. For example, ~~when~~ <sup>the</sup> destruction of the second Temple shifted attention from "Temple to Torah" and therefore had positive effects. This could therefore be used to criticise Mendeleessohn as being culturally involved threatens the stability of the Jewish future. However, Mendeleessohn, if alive, ~~for~~ would have replied to this, ~~that~~ he has been quoted ~~to say~~ to emerge into other cultures, however ~~has~~ also stated to "not forget your fathers religion" which highlights how Mendeleessohn wanted to uphold tradition. This therefore highlights the importance of Mendeleessohn as he understood Judaism as a religion more so than a nation.

Another contribution of Mendelesehn is his ~~own~~ idea on the afterlife. Following ideas from Plato, Mendelesehn argued that the soul was immortal. He believed that following the Rebirths, the soul would live on despite the destruction of the body. This is key to understanding Judaism as Mendelesehn talks more of the importance of God's overall power, rather than a God which rewards and punishes. Because of this, many Jews follow the acts of Judaism, rather than studying it, as they do not care for ~~the~~ God's sanctions as much. On the other hand, Maimonides contribution goes against this. Maimonides, in his 12<sup>th</sup> out of the 13 principles of Faith, stated for the belief in the resurrection of the body, which directly goes against Mendelesehn's argument. Maimonides stressed of a Messiah and the Messianic Age, which is seen to be more important, Maimonides had much importance over ~~the~~ Orthodox denomination and it is seen that he is seen to have more significance over Mendelesehn on understanding Judaism in terms of the afterlife. ~~Maimonides~~

<sup>emphasises</sup>  
This ~~creates~~ the understanding of Jews as God's Chosen people who will save <sup>them</sup> ~~themselves~~ during their time of need.



Another key understanding of Judaism from Mendelesohn comes from his key works: Jerusalem. This stresses the importance of a Jewish homeland, but also highlights the importance of loving and valuing other faiths. Mendelesohn taught that Judaism was not 'revealed faith' but rather 'revealed law' and this was the Jewish mission. Revelation was of high importance to Mendelesohn.

Overall, it must be argued that Mendelesohn had a distinctive and significant contribution in a way of understanding Judaism. However, due to the wide variety of different denomination ideologies, it must be stated that his ~~that~~ understanding of Judaism does not reflect all. Kelner stated that it is difficult to even define Judaism and so, Mendelesohn fails to follow the overall definition.



Q03(a) The candidate had an accurate understanding of the relationship between faith and reason from the extract. There was a good analysis of the Active Intellect. The role of Aristotle in this context was well-observed. 8 marks.

Q03(b) The candidate had a good understanding of the significance of Mendelesohn and of the criticisms made against his beliefs. There was effective use of limited scholarship. The candidate was successful in incorporating ideas from Maimonides including views about life after death. 18 marks.

## **Question 4**

Higher levels of work were seen in the standard of understanding given to the context of pluralism, inclusivism, inter-faith dialogue and the Holocaust. Some debates engaged with exclusivist strands within Judaism. Effective use was made of the Covenants on Jewish belief and practice. Some candidates made effective use of case studies dealing with interfaith dialogue. Links included testing truth claims as seen in Philosophy, Situation ethics, beliefs about the Messiah in NT studies, and some Jewish traditions. Candidates at the higher levels made effective use of reasoning coupled with convincing conclusions.

A feature of lower levels showed vague and generalised references to various Jewish traditions.

Bruce of bar

Sacks

tekkai  
olan

Conover

SECTION C

huck

Write your answer in the space provided.

4 Evaluate Jewish attitudes to other faiths.

Pleurer

Swin

R. Husei

In your response to this question, you must include how developments in Judaism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

Cam

(30)

Judaism derived from before christ and was developed in the city of yreuel. However due to the Jewish beliefs and the death of Jesus, antisemitism has created a Protana effect on the culture and understanding of Judaism. Judaism was one of the first beliefs religion that believed in the concept of eternal punishment and ~~was~~ <sup>was</sup> ~~other~~ <sup>other</sup> persecuted by the greeks due to this. However the Jewish people were chosen by God ~~and more~~ ~~the smallest~~ ~~are~~ due to their "Small Size". However since the persecutin Jewish beliefs ~~to~~ about other faiths have been the music between law and rebellion.

Rabbi Sacks ~~is~~ believed that the Jewish culture and the western culture ~~are~~ <sup>are</sup> incompatible. He argued that the western ~~St~~ Schools do not teach the ~~Jew~~ Jewish morals and traditions therefore the Jewish faith should be separated. This ~~was~~ <sup>is</sup> agreed by

Ultra orthodox Jews as they believe that the culture of Jewish people has been negatively impacted by the Shoah, ~~the~~ and the only way to restore this is through segregation and development. However in response to this many Jews would argue that Jews have a duty to 'protect and restore the future world, this is known as tikkun olam. Therefore would promote that Jewish people should immerse themselves in ~~their~~ other faiths and be a "light onto other nations" (especially reform). This view is supported by many Jews who argue that a pluralistic societies will help fulfill tikkun olam. Therefore Jews respect other faiths.

The Abrahamic covenant set out that Jews are the chosen people and must abide by laws given by God. These include the ~~practices of~~ ceremony of Brit milah as Abraham was <sup>instructed</sup> ~~instructed~~ to <sup>circumcise</sup> ~~circumcise~~ himself by God. Therefore orthodox Jews such as Meinungen would argue that a duty has been presented by the <sup>divine</sup> ~~divine~~ that must be fulfilled, furthermore he would claim that the Jewish people ~~shall~~ <sup>should</sup> focus on their duty to God and disregard other faiths. This is supported by Radawsky who claims that a contradiction ~~is a~~ <sup>is a</sup> test of faith as seen in the binding of Isaac. Therefore would argue that

The other faiths ~~are~~ to were created by God as a test of faith to <sup>Jewish</sup> ~~other~~ people. In response to this Christians and Muslims claim that ~~the~~ Jewish people are not the chosen people as Christians argue that ~~the~~ God made a <sup>new covenant</sup> ~~covenant~~ with Christians. ~~the~~ Muslims claim that ~~Muhammad~~ Muhammad derived from ~~the~~ ~~Ab~~ Abraham therefore they too are the chosen people. This would suggest that Jewish people do not have a duty to follow mitzvot and stay true to God as there is no covenant, furthermore expresses the idea that Jewish people should assimilate themselves into society with other religions. In conclusion it can be argued that ~~Jewish~~ people ~~are~~ some Jewish people do believe the covenant is proper and therefore do support the assimilation with other <sup>faiths</sup> ~~faiths~~. For example Eli Weisel claimed that he could see that people lost their faith with other religions since the Shoah - Shoah.

Rabbi Susan was one of the first women rabbis and claimed that a pluralistic society has promoted the idea that women and men are equal, and are therefore allowed to be rabbis. This is also shown through the increase of return Jews <sup>populatio</sup> ~~the~~ ~~return~~ ~~to~~ of return Judaism. Who believe that the roles of men and women are equal

and accept that ~~Jews~~ women can be rabbis. This  
would ~~be~~ promote the assimilation of other  
faiths to ~~the~~ achieve gender equality and equal  
opportunities for all women. While the ~~Orthodox~~ Orthodox  
would disagree and claim that ~~we~~ ~~Sho~~  
Jewish women ~~not~~ ~~have~~ ~~not~~ women rabbis  
as they are halachically unacceptable and we  
should not follow the examples set by other  
religions. ~~Some~~ ~~as~~ ~~Christian~~ who argue that women  
can be ~~at~~ the head of church. However ~~the~~ Reform  
would argue that ~~man~~ "man has come of age"  
and that we should reject traditional views and  
Scriptures - and do the most loving thing. Halachic Jews  
argue that the prophets commanded Jewish people  
to "have kings not queens" and would advocate  
that every action must be done for God, therefore  
we must follow this. In conclusion it can be  
argued that "man has come of age" ~~and~~  
other religions are developing as shown ~~Christianity~~ <sup>Jews</sup>  
therefore many Jews agree we should ~~change~~  
and assimilate ourselves in other cultures.

Maimonides disagreed with assimilation ~~as he~~  
believed that there was only one truth and  
that was God, as well as the fact that during  
Maimonides time the Jewish people were  
persecuted and biblical Scriptures ~~are~~ shown

at the Jewish faith disagree within the ~~the~~ assimilation with ~~other~~ other faiths. For example, in the rebuilding of the temple non Jewish wives and children were ~~also~~ excluded from the Jewish temple. ~~It~~ Clearly identifying that the Jewish people had not forgiven the persecution of ~~the~~ <sup>their</sup> race. In response to this many argue that persecution was present because the Jewish people kept themselves isolated and therefore we should respect all faiths to prevent persecution. John Hick argues that people means connotations come from different views and thus subsequently creates different religions, therefore would argue that all faiths are equal and should be respected by all as they ~~are~~ are different connotations. In conclusion it can be argued that the Jewish people ~~do not~~ <sup>have</sup> are understandably non forgiving to the ~~Jewish~~ <sup>other faiths</sup> ~~people~~ <sup>standards</sup>. However would claim that the Jewish people <sup>now</sup> ~~do~~ respect other faiths to better Judaism and overcome persecution.

In response it can be argued that Jewish attitudes to other faiths are positive and respectful. This is especially seen in modern Judaism as the impact of the diaspora and Shoah has forced them to intergrate. ~~Although~~ Although Jewish people are regarded as the chosen people this do not regard themselves as exclusive and

Special as they believe that ~~energy~~ goes  
to ~~the~~ heaven. As well as the fact that Maimonides  
does not mention this in his 13 Principles.  
Potentially indicates that Judaism <sup>respects</sup> respects the  
Views of other faiths



This was a reflective, thoughtful study of this topic in Judaism. There was a considerable range of material and reference to various Rabbis and scholars and some of these displayed links. Links were also seen in the case studies on gender issues. The answer was characterised by frequent mention of 'conclusions'. Such a method is not necessarily recommended although in an answer of thoughtful responses it was prudent to summarise the various stages within the overall answer. This was a sophisticated probing answer worthy of full marks.



## Paper Summary

There are some areas for improvement:

- It is essential that candidates know the relevant information as seen in eg Q04. The specification, for example, provides some relevant topics related to Jewish attitudes to other faiths such as inclusivism and pluralism.
- All questions require a careful selection of relevant material and this is especially true with those questions with only 8 marks allocated.
- In some questions (eg Q02) candidates presented a limited range of material.
- Some candidates displayed barely adequate AO2 skills and materials as seen in eg response to the evaluative dimensions to Questions 3(b) and 4.

## Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>



