

Examiners' Report
June 2018

GCE Religious Studies 9RS0 4E

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications come from Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk.

Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.



Giving you insight to inform next steps

ResultsPlus is Pearson's free online service giving instant and detailed analysis of your students' exam results.

- See students' scores for every exam question.
- Understand how your students' performance compares with class and national averages.
- Identify potential topics, skills and types of question where students may need to develop their learning further.

For more information on ResultsPlus, or to log in, visit www.edexcel.com/resultsplus. Your exams officer will be able to set up your ResultsPlus account in minutes via Edexcel Online.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk.

June 2018

Publications Code 9RS0_4E_1806_ER

All the material in this publication is copyright
© Pearson Education Ltd 2018

Introduction

Overall, the standard was good with examples of outstanding work. There are distinctively new features of this Specification compared to the former Legacy. Candidates rose to these challenges ably. For example, many candidates used the Anthology passage in 3a in a successful manner. The synoptic question 4 attracted full and well-informed answers with intelligent use of links. For the first time of running this exam many candidates are to be congratulated on their success.

This is the first year of this examination. The paper is divided into Parts A, Part B and Part C and candidates must answer ALL questions.

Part A consists of two extended-response questions:

Question 1 has 8 marks for AO1 with the command word 'explore'.

Question 2 has 12 marks with 4 marks for AO1 and 8 for AO2 with the command word 'assess' .

Part B consists of one two part essay question on an excerpt sourced from the Anthology:

Question 3 has 10 marks for AO1 with the command word 'clarify'.

Question 3b has 20 marks including 5 AO1 and 15 AO2 and the command word 'analyse'.

Section C consists of one synoptic essay question:

Question 4 has 30 marks including 5 AO1 and 25 AO2 with the command word 'evaluate'.

Centres and candidates are reminded to check the meanings of the five command words used in the A level papers found in Appendix 1 of the A level Spec. The weightings of AO1 are 40% and AO2 has 60%.

Question 1

Most candidates focused their material on the role of women in the synagogue. The better quality answers explored the diversity of stances and this was mainly with reference to Orthodox and Reform Judaism. In some cases candidates referred to particular female rabbis, notably Regina Jonas. Occasionally the material naturally related to feminist issues, including ideas such as patriarchal groups.

The following answers represent work at the highest level. They are good because:

- they provided detailed examples
- there was a proficient use of terms
- they displayed a breadth of material which often include Orthodox and Reform Judaism.

SECTION A

Regina Jonas 1935
Lila 2016

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

1 Explore the role of women in the Synagogue.

Judaism traditionally is a patriarchal religion, and this was reflected by the segregation of men and women in the synagogue - as well as women being disallowed from certain rituals. Women, expected to be housewives then, developed their own rituals outside of the synagogue. A classic example of this is a Jewish prayer that men say thanking God for not making them women. However, much has changed in recent times, thanks in part due to Hasidism and the Reform tradition, and in large part thanks to feminism in the secular world. The Reform churches do not segregate synagogues by gender, allowing women to take a greater role in the synagogue. Also, women are now being ~~ordained~~ ordained as Rabbis, for example the formidable Regina Jonas who was ordained the first female Rabbi (or Rabba) in 1935, by a Reform church, yet sadly died in the Holocaust. The Orthodox tradition, even, though it still segregates synagogues and enforces rules such as a woman covering her hair, ordained the first Orthodox female Rabbi in 2016. This is important as it allows women to take a direct role in the synagogue and teach the next generation.



The candidate was awarded 8 marks.

1 Explore the role of women in the Synagogue.

Within Orthodox Judaism, women play a very minor role in the synagogue. Often they are not permitted to lead worship as men are or take other active leadership roles. Men and women are also divided by a Mechitza which is a wall or curtain that splits the two groups. Sometimes this is extended by women being seated on an upstairs balcony where they cannot be seen at all by the men and are unable to fully engage in worship. Within orthodoxy they are also prohibited from being a part of a Minyan. However, with the development of Reform Judaism women have been able to play a much more active role in worship in the synagogue. Developments such as Bat Mitzvah have been introduced meaning that for a girl's coming of age ceremony they are able to read from the Torah in the synagogue. Furthermore, female Rabbis have also been introduced to lead worship in Reform Synagogues such as Barbress Neuberger and Rabbi Sara Hurwitz. Blc Greenburg describes this development as "where there is a Rabbinic will there is a halachic way". Jewish feminism greatly advocates the modern introduction and involvement of women in active worship but Orthodoxy still regards this as against halakha and this is because they view that men and women are equal but have separate traditional roles; the women's being a matter.



The candidate was awarded 8 marks.

Question 2

The mix of AO1 and AO2 was an assessment of Moses in the context of God's revelation to his people. Candidates clarified ideas about ethical monotheism. Candidates concentrated on the authority of Moses in the context of the revelation of the Torah. Quite correctly some candidates assessed the links with the covenant and beliefs about the chosen people of God. A few broadened their work with contrasts between Moses and Abraham and Noah, although in a few cases the relative amount of material on these figures could have been better adapted to the question on Moses. Some considered differences between Orthodox and Reform with regard to the fundamental topic of revelation and the respective interpretations given to Moses. Good practice was seen when candidates related this material in the Spec 1.2 with Maimonides in box 5.1.

The following examples represent work at level 3:

- Candidates selected relevant biographical material
- They focused on significant points of interest
- There was a good understanding of key terms such as 'covenant'
- Issues of importance were included for example reference to Orthodox Judaism.

2 Assess the status of Moses in the context of God's revelation to his people.

(12)

Revelation refers to the time when God revealed himself to man. This is a significant event within Judaism as every religion begins with some form of revelation, hence it is less surprising to find the foundation of Judaism considering this, as God revealed himself to Moses, it would be difficult to deny his status. Furthermore, Moses can be seen as a figure of significant authority when considering God's revelation to Torah on Mount Sinai to Moses during revelation, as this is the time of the most significant both in Judaism, while for many Jews believe God told Moses to give laws. Additionally, as a result of God's revelation to Moses the Jewish people accepted the 613 mitzvot which formed the foundation of Judaism, which makes Moses a highly significant figure with high status, as Shabbat describes one 613 mitzvot as 'an foundation of the legal system' including all the further, an importance of the revelation is difficult to overestimate within Judaism, considering it revealed many characteristics of God through to Torah: Jews described as God's goodness, kindness and ethical monotheistic nature which continues to be the foundation of all Jewish belief to this day. Thus Moses can be seen as an authoritative figure in Judaism as God revealed this to him, and it was through his ability to inform others of God. Considering this it can be proposed that Moses was a vital part to be forming of the Jewish faith.

Moses also holds great significance as God made a covenant with him during revelation, promising to make the Jewish people as 'chosen people' if they listened and followed God. The belief has passed on from people and belongs to Israel & remains a prominent belief in the 21st

Century, with many Jews referring to this as a time when embracing their
... identity to join to Israel within the Jewish market. Furthermore, this era
... of mass Jewish immigration is significant as it generated many Jews
... in their new, believing as the chosen people, it is their responsibility to clearly
... define their role.
... Overall, it would be inaccurate to deny the impact of mass migration, playing a
... key role in the evolution of the state, consequently providing the people with
... the significant Torah and 613 mitzvot, alongside forming a covenant with God.



ResultsPlus
Examiner Comments

The candidate was awarded 12 marks.

2 Assess the status of Moses in the context of God's revelation to his people.

(12)

Moses is, ~~undoubtedly~~ without doubt, one of the greatest, if not the greatest, prophet to have influenced Jewish faith. Moses' reputation and teachings form the fundamental basis on which Judaism lies; the 613 Mitzvot. ~~Upon~~ The parable of Moses explains how he, and hundreds of his people, travelled up Mount Sinai to fulfil the wishes of ~~God~~^{G-d} that Moses had been sent in a vision. It is believed that ~~At~~ on Mount Sinai, Moses received ~~the~~ two large stones, on which was inscribed the words of God, his commandments. In being given these mitzvot, Moses became a leader of the Jewish faith, he became the person Jews would turn to for understanding and guidance in the new age of early Judaism.

The revelation of God to Moses and his people formed a covenant, a promise that so long as the Jews follow God's commands and teachings, they will be his chosen people, and God shall protect and guide them. ~~Moses was~~ In relation to Moses' status, he grew ~~to~~ to be the authority and wisdom that Jews found themselves

in searching. Moses ~~was~~ became the heart of Judaism, and went on, even after death, to inspire generations. ~~His teachings and laws~~

Moses can be seen at the heart of orthodox Judaism, he is associated with God, and only the wishes of God and Moses are the crucial obligations that orthodox abide.

D. M. Fox states, 'from Moses (of the Torah) to Moses (Maimonides), none arose as Moses'.

The commandments that Moses was given are also said to have ~~been~~^{been} explained to him through revelation of God. This formed the oral Torah. It is due to Moses that the two major ~~foundations~~ foundations of Judaism (the oral Torah and the 613 Mitzvot) are in existence, and Herzog ~~knows~~ his status is highly regarded by many branches of Judaism (especially orthodox). Despite moving away from scriptural and placing emphasis on practical demonstration of faith, Reform Judaism also abides by the will of the 613 Mitzvot. Herzog, despite some branches of Judaism ~~with~~ moving away from tradition, Moses ~~and~~ and his wisdom is carried into the present by ~~the majority~~ the majority, if not all, of Jewish faith communities.



The candidate was awarded 12 marks.

Question 3 (a)

3a:

The command word 'clarify' (for AO1 only) means 'to identify key ideas and explain key concepts' and this does not necessitate a sentence by sentence analysis. There are many methods candidates may use to clarify a passage and examiners will credit any legitimate method. The extract from Wiesel's *'Night'* was used as an impetus to clarify ideas on the 'Final Solution'. Candidates selected some relevant historical context such as the Wannsee Conference together with Nazi ideas based on Aryan supremacy. Some details were given about concentration camps relevant to the passage. The lower quality answers almost repeated the passage sentence by sentence without displaying an understanding of the significance of the points mentioned.

For Centre information: in addition beyond Q3a there may be some questions that lend themselves to the content of the Anthology and of course candidates will be credited with relevant use.

3a

The following examples represent answers at level 3. They display good practice in textual analysis for this type of question:

- They focused on the passage
- A context was given to provide some perspective to the details in the passage
- Candidates presented a commentary on the key ideas in the passage
- Where appropriate, references were given to the contributions of scholars.

SECTION B

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

Read the following passage before answering the questions.

been made to run

they would work. the workers sent straight to a work camp.

After a few minutes of racing madly, we came to a new block. The man in charge was waiting. He was a young Pole, who was smiling at us. He began to talk to us and, despite our weariness, we listened attentively.

"Comrades, you are now in the concentration camp Auschwitz. Ahead of you lies a long road paved with suffering. Don't lose hope. You have already eluded the worst danger: the selection. Therefore, muster your strength and keep your faith. We shall all see the day of liberation. Have faith in life, a thousand times faith. By driving out despair, you will move away from death. Hell does not last forever... And now, here is a prayer, or rather a piece of advice: let there be camaraderie among you. We are all brothers and share the same fate. The same smoke hovers over all our heads. Help each other. That is the only way to survive. And now, enough said, you are tired. Listen: you are in Block 17; I am responsible for keeping order here. Anyone with a complaint may come to see me. That is all. Go to sleep. Two people to a bunk. Good night."

Auschwitz one of the main death camps in Poland

discussed on discussion of history lesson in Holocaust

reference to gas chambers in response.

crucial living.

(Source: Extract adapted from 'Night', Wiesel, E., Penguin, 2008, Edexcel Anthology)

4 Holocaust survivor.

3 (a) Clarify the ideas illustrated in this passage relating to the 'Final Solution'.

You must refer to the passage in your response.

(10)

The passage describes from the witness of a Holocaust survivor, an account of a experience of an Holocaust. The passage describes mentions the concentration camp 'Auschwitz' which was one of the main concentration camps in Poland during the Holocaust in which Jews were forced to work until being sent to their deaths. The passage also includes the 'costly danger' of selection, this was an order in which an Jewish people who must recently arrived at the camp would be examined, with the health, normally be healthy, the people who children would be sent into the line, while those who appeared physically able and strong were separated. Those who were determined to be weak would be sent straight to their deaths while those who were strong would be made to work on the camp.

Additionally, the extract includes documents of the Polish man urging
the Jewish people not to lose their faith, 'Don't lose hope', 'and keep
your faith', thus showing how many Jews involved had doubts, and had
doubts became confused about their belief in God, and consequently lost
their faith. Martin Luther questioned how on earth long (ambivalent),
omission from would allow for a mix of to be correct with the
aspect of letting his 'chosen people' without interfering, concluding with 'and
on this day of arrival of Auschwitz to 'call for him to be killed'.
Considering this, the extract appears to be urging people not to lose their faith.
Furthermore, the passage also indicates the horrors of gas: the first gassing
which was detailed at the Wannsee Conference, in which Jews would be
massacred in concentration camps. The passage continues with 'the Jews
and the Nazis have shown on the news, referring to the horrors of the
gas chambers and crematoria in which Jews were gassed and
cremated, equating to the death of 6 million Jewish people.
Overall, the passage discusses the millions of deaths of the Holocaust, even
on account of some urging the prisoners not to lose their faith, while also discussing
the horrors of Auschwitz.



ResultsPlus
Examiner Comments

The candidate was awarded 8 marks.

After a few minutes of racing madly, we came to a new block. The man in charge was waiting. He was a young Pole, who was smiling at us. He began to talk to us and, despite our weariness, we listened attentively.

"Comrades, you are now in the concentration camp Auschwitz. Ahead of you lies a long road paved with suffering. Don't lose hope. You have already eluded the worst danger: the selection. Therefore, muster your strength and keep your faith. We shall all see the day of liberation. Have faith in life, a thousand times faith. By driving out despair, you will move away from death. Hell does not last forever... And now, here is a prayer, or rather a piece of advice: let there be camaraderie among you. We are all brothers and share the same fate. The same smoke hovers over all our heads. Help each other. That is the only way to survive. And now, enough said, you are tired. Listen: you are in Block 17; I am responsible for keeping order here. Anyone with a complaint may come to see me. That is all. Go to sleep. Two people to a bunk. Good night."

(Source: Extract adapted from 'Night', Wiesel, E., Penguin, 2008, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage relating to the 'Final Solution'.

You must refer to the passage in your response.

(10)

The Final Solution was a last bid effort from the German & Nazis to kill as many Jews as they could due to the impending foreseen defeat and the ending to World War two. E. Wiesel was ~~the~~ there at Auschwitz at the time of the Final Solution. In this passage Wiesel is talking of a young Polish man who greeted him upon arrival. This Polish man told them "You must therefore, muster your strength and keep your faith. We shall see the day of liberation". For the Jewish this day of liberation is essentially God emancipating the Jews.

from an oppressive force. The Jews believed that God did not cause the Holocaust, merely he let it happen as an act of human free will and moral learning. Thus, God is present at Auschwitz as Frankenheim believed. He is there to watch ~~of~~ over the Jews to make sure they keep their faith, but if he intervened, then a crucial part of humanity, free will, would be lost.

John Hick does manage to clarify the ability for both free will and pre-destination. For Hick God allows us to express our own desires and ways of doing something in order to ~~become~~ become more morally perfect and attain the Image of God much like what Irenaeus described in his Problem of Evil and Suffering Solution. For Irenaeus this evil and this suffering that these Jewish people are having to endure is to allow the Jews to become more like God, morally perfect beings, their faith is tested, so they may keep it.

Weisel clarifies this in his passage above, ~~help each other~~ 'The smoke hovers over all our heads, help each other, it is the only

way to survive.' This shows us how like in
concentration camps the Hovel, smoke, that lingers
all around us can be disorienting, confusing
and uncomfortable. But, nevertheless, faith is
still maintained, because it is crucial to
survival in such a test like Auschwitz.

However, ~~it~~ it could be counterintuitive to
say that ~~Auschwitz~~ ^{Auschwitz} is a test of Jewish
faith. Why should Jews have to suffer so
badly like this to prove their faith to
God? It is an ~~edge~~ almost indescribable
situation to be in. The absolute abhorrent
behaviours exhibited in ^{Auschwitz} ~~Auschwitz~~ is a
production of human misinterpretation of God,
not God himself, therefore, it is human
error not the will of God to ~~test~~ test his
people.



The candidate was awarded 10 marks.

Question 3 (b)

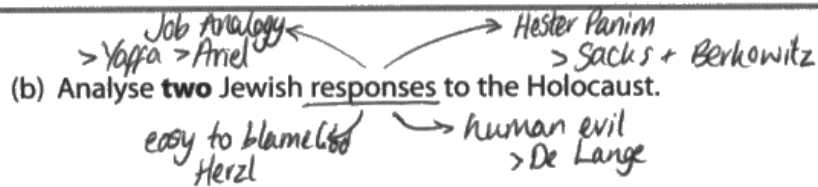
3b:

Question 3b relates to the extract and expands its scope. It requires candidates to analyse and make arguments connected to the question. It spans AO1 (5 marks) and AO2 (15 marks). The question requires candidates to analyse two Jewish responses to the Holocaust and this attracted a number of very good answers. The mark schemes state that in these sorts of questions which specify a number of topics to examine, that if candidates present more than the required number, examiners read all the material and credit the best two exemplars. The exemplars used by candidates were sometimes based on topics such as theodicies including the free-will defence, punishment and the death of God. In other cases candidates referred to contributors such as Fackenheim, Kaplan, Rubenstein, Jonathan Sacks and Wiessel. In these cases candidates analysed their key ideas and emphases. In some cases candidates, used Nietzsche and although one can see the logic, some candidates need to be aware of chronological sequence. Another popular strategy was to draw on Orthodox and Reform stances regarding the Holocaust.

3b

The following examples represent work that achieved the highest level. They are good because:

- They presented a brief context to the topic
- There was a clear structure to the examples they selected
- The candidates clarified the thinking of these thinkers and stances
- They highlighted their distinctive contributions
- The question includes evaluation and there was evidence of critical appraisal of ideas
- There was effective use of key terms and language.



(20)

One Jewish response to the Holocaust is Hester Panim, referring to the Jewish belief in 'God's hiddenness'. Jews conceptualise that to allow full free will God 'hides' to allow for it and to ensure He doesn't intervene. ~~that is~~ argued that when God is hidden, suffering occurs such as what was seen in the Holocaust. However Herzl argued that it is too easy to blame God, meaning ~~the~~ humans are responsible, not the lack of a God watching over us. This links to Barclay's argument that humans are not mature enough to make our own decisions or laws. This could be countered by Richard Rubenstein who argued "God is dead" the free will argument for "God is dead" which states that due to free will God serves no purpose in the world anymore. Therefore God is dead, or at least his role in the world is. Hester Panim seems quite a weak argument as a response to the Holocaust as if God is omniscient surely He'd know His "chosen people" were being persecuted and intervene in some way to end the suffering maybe not necessarily directly.

Another response is the 'Job' analogy, which likens the Jews of the Holocaust to 'Job' whose ~~no~~ faith was tested to the extreme. It is ~~argued by~~ supported by the view of Maza that the Holocaust was to allow Judaism to be rebirthed in a sense, meaning it was God's message that what was

happening to Judaism was wrong and therefore a punishment to suggest Jews should again remain strictly observant. However Berkowitz argued ~~on~~ against Maza's point directly, stating that the Holocaust was planned by God and Hitler acted as a divine instrument to progress and help argue for the need of Re-reformation of Judaism and it's beliefs to fit in with progress of modern society. However a point to counter against both of these responses is from Nicholas De Lange, who argued that human nature is made up of both evil and good, and it'd be a mistake to suggest it was purely just one of those. He argued, using Moses who said "choose the life you may live" meaning Jews should preserve the good and foster the social and positive elements of life. He also argued that the responsibility of the Holocaust lies in human's hand's alone, not God's. The 'Job' Analogy seems quite a strong argument and response as it is backed up by many cases of Jewish suffering such as enslavement as well as ~~Job's~~ Job's story itself. However De Lange's argument seems to be quite strong gaining its authority from the Bible also, Although there is more support for the 'Job' Analogy therefore it seems the stronger argument.

Responses to the Holocaust seem to vary in success, however those criticised by the 'God is dead' argument seem as though they are less able to succeed, as they opposing argument, seems too strong.



ResultsPlus
Examiner Comments

The candidate was awarded 20 marks.

Rubenstein - God died.
Fränkelheim - God present.
Burkowitz - God not present (20)

(b) Analyse **two** Jewish responses to the Holocaust.

One Jewish response to the Holocaust comes from Rubenstein. Rubenstein believes that for such an abhorrent set of behaviours to be allowed to happen, for such evil and unwarranted persecution to be allowed to happen, then God must not exist. So for Rubenstein 'God died at ~~Auschwitz~~ Auschwitz'. This means that for Rubenstein the very fact that the Holocaust happened meant that there could be no omnibenevolent, omniscient or omnipotent God. ~~YHWH~~ For most religions for God to exist he must possess all of these qualities, and Judaism is one of these religions, however, the Holocaust did happen for fact, so if God were real and possessed all of these qualities, then the Holocaust would not have happened, but it did and so God cannot exist.

The Holocaust was the scene of the largest massacre of Jews in history. Some 6 million Jews were ~~the~~ killed in the Holocaust, like what would be referred to as 'like lambs to the slaughter'. The Jewish people were

told they were being moved from everyday Society to a luxurious holiday camp, but when they got there it was anything but. This deception goes completely against the will of God and his teachings that honesty should always be used. The entire Holocaust went against the Noahide Code, where Jews are taught 'thou shall not; kill, committ adultery' etc. Except this entire scandal, ~~was~~ of what echoed the Russian Pogroms after the assassination of the ~~king~~ & Tsar Alexander the 2nd, went against this will of God and the Covenant (agreement) between God and the people. Therefore, if it were allowed to happen like this in places like Auschwitz and Berkenau, then God could not possibly exist. This is the concluded stance as upheld by Rubenstein.

However, if this were truly the case, then why did Jewish people still believe in God. For many Jewish people they did not want to believe that God could just abandon them all together. Some people like the Young Polish man that greets Weiser at Auschwitz in his book 'Night', did not want

to believe this to be true. He said 'therefore ~~you~~ muster your strength and keep your faith.

We shall see the day of liberation... by driving out ~~the~~ despair, you will move away from death. Hell does not last forever'. He firmly believes that God has not abandoned them, and that he will return to save his chosen people.

This leads into Frankheim's view. ~~about~~ His Jewish take on the holocaust states that God must have been present at Auschwitz. This is because he believes that the Jewish people were still being watched over and saved from extinction by God. He firmly believes that due to liberation and the fact that the Jewish race were not wiped out was because God was present to watch over them, much like he was present at Mount Saini when he handed down the 10 commandments to Moses on how to live. These commandments grew over time and were called ~~mitzvot~~ mitzvot. Jews believed that if they kept the will of God and these commandments the eventually God would return to emancipate them and Frankheim.

believes God ~~was present~~ Never actually left, rather he watched over them and when satisfied emancipated his Chosen people and stopped the end of the final Solution. However, this contrasts with Binovits view that God wasn't actually present at Auschwitz and so the Holocaust was allowed to happen as a result of this absence of a divine, all loving, all powerful being. Furthermore, it is believed by Jewish people that Gemilut Chasidim (Acts of Loving-kindness) is one of the Commandments that should above all else be kept as a show of absolute faith, as to be loving and kind to your enemies is one of the hardest yet most noble things a person could do.



ResultsPlus
Examiner Comments

The candidate was awarded 20 marks.

Question 4

This has the highest marks across the papers with 5 marks for AO1 and 25 marks for AO2. The command word 'evaluate' means 'to review/analyse information, bringing it together to form a conclusion/judgement based on strengths/weaknesses, alternatives, relevant data or information. Candidates should come to a supported judgement of a subject's qualities and relation to its context.'

The Religious Studies web site clarifies the wording of the question regarding how 'developments in Judaism have been influenced by one of:

Philosophy of religion

Religion and Ethics

New Testament Studies.'

Documents, that provide this information:

A Level Religious Studies update - Question 4

A level Religious Studies update - Approach to the Anthology

Those can be found here:

<https://qualifications.pearson.com/en/qualifications/edexcel-a-levels/religious-studies-2016.course-materials.html#filterQuery=Pearson-UK:Category%2FTeaching-and-learning-materials>

The web site states that this question may be answered by candidates who evaluate **links with one of these components**. Most candidates adopt this approach which is entirely appropriate and credit-worthy. Candidates who do not show links with another area of study will not be able to gain marks beyond the top of level 4.

This question required candidates to evaluate how Orthodox and Reform express religious identity. Good quality scripts clarified the meanings associated with 'religious identity'. Good answers reflected on the diversity of emphases among different traditions across Orthodoxy and similarly across Reform movements. The tendency among most candidates was to structure their content using a compare and contrast approach which was normally effective. Orthodox themes regarding religious identity included beliefs about their God-given revelations and distinctive rituals and home life. There were some detailed material on dress and food codes across both traditions. Reform topics included evolutionary developments in belief and practice and pluralism. Specific points of controversy regarding identity included notions about the Messiah, Zion and the state of Israel.

A considerable range of topics were explored regarding 'links'. E.g. in philosophy of religion critics of religion were related to some Jewish developments. With regard to New Testament studies there was ample material including early Christian and Jewish controversies.

The following exemplar achieved marks in the highest level. They are commended because:

- There is a systematic focus on the question regarding Jewish identity
- Candidates focused on Orthodox and Reform Judaism
- In addition, there was evidence of a breadth of knowledge

- Effective use was made of key Jewish scholars and contributors
- Candidates structured their answers around interesting topics such as Jewish scriptures, tradition and practice gender and the state of Israel
- There was a proficient use of terms
- These examples achieved level 5 because overall the quality reflected this standard and they included good 'links' such as Philosophy and life after death; Ethics and situation ethics and just war; New Testament studies.

4 Evaluate the ways in which Orthodox and Reform Judaism express religious identity.

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

- Philosophy of Religion - Bible mythical (Boltmann)
- Religion and Ethics -
- New Testament Studies.

(30)

Judaism is not a singular set of beliefs, in which all people have ~~different~~ the same views and traditions, but there are multiple sects within Judaism, which fall on a spectrum, Orthodox Jews are very traditional Jews who believe the Torah to be the literal word of God, and Reform Jews fall on the other end of the spectrum, where they believe that Judaism can still be relevant in the modern age and try to coincide both Judaism and modernity.

Reform Judaism is a religious movement which was initiated by Moses Mendelssohn who was a German Phil Jewish philosopher during the Enlightenment Era, or the Haskalah.

This movement occurred after the Jews were beginning to get accepted into society and were not being forced to live in ghettos or such anymore, and their purpose was to show how the Jews can still be a part of the modern

society without having to abandon their beliefs or convert to Christianity.

Reform Judaism also aims to change the ways Jews themselves view Judaism. They believed that the Torah was not meant to be taken literally, and that it was not literally the word of God, but instead it should just be a guide to them in order to live an ethical life.

This view of the Bible was supported by Rudolph Bultmann who was a German philosopher, and he believed that much like the reform Jews believe the Bible should not be taken literally, it was also the same with the New Testament as it should have been demythologised.

When people interpret these texts as literal this can cause problems, especially in modern society, which only leads to further persecution or the dying out of a religion.

However, when these texts can be ~~taken~~ ^{understood} to be symbolic, then that's when they can be useful and understood to be more meaningful.

~~one~~ ^{one} of the things reform Judaism has contributed towards was the role of women within Judaism.

As orthodox believe in very distinct gender roles, reform Judaism believed in that men and women are equal, and that many Jewish feminists have

used a conceptual critique of Judaism, looking at things such as how God (although non female nor male) is always referred to in male pronouns and male imagery suggesting that male qualities were superior. Conceptual critique ~~urges~~ is more effective than practical critique as it urges people to not only change the way they act and what they do but it also aims to change the way they think.

Many reform Jews also believe in equality for not only women, but LGBT+ communities; as they continue to be persecuted within ~~some~~ orthodox Jewish communities, and they also believe in intermarriage as they believe it is a good thing for Jews to ~~also~~ be a part of wider communities of different cultures and not to constantly segregate themselves willingly by not mixing with other people.

~~Reform Judaism~~ Orthodox Judaism emerged as a response to reform Judaism in the mid 19th century as many Jews opposed the ideas of the Haskalah, and actually preferred living in the ghettos and being separated from a secular society.

All orthodox Jews hold the belief that ~~that~~ the Torah is the literal word of God as he revealed himself to Moses and that the Torah cannot

be unchanged in any way. The Torah is applicable in all times and places and one must not study the Torah but not change it in any way.

However, Orthodox Judaism is not monolithic and there are many factions within it which differ on things such as how they dress and some of their practices.

~~Orthodox Judaism is~~
The main problem with Orthodox Judaism is that it is very out of touch with modernity. Many of the mitzvot and Halakot of the Torah cannot be practiced in modern society which causes issues as they would have to isolate themselves from society in order to do so.

Ethical Monotheism is a concept which is essential to both Reform and Orthodox Jews. However, whereas the Orthodox tend to overstress the 'monotheistic' part of monotheism, secular Jews tend to focus more on the ethical aspect of it.

Ethical Monotheism is the belief that there is only one God, and therefore there is only one set of morals and values to be followed, and although the covenant between God and humans and God is very important, it is how humans interact with each other that matters the most. "Love your neighbor as

yourself" is one of the most essential/basic
main rules of Judaism.

Judah Hillel when asked about the Torah "Whatever is hateful for you don't do to others, the rest is commentary." This demonstrates how the most essential doctrine of Judaism is how to treat others, and that upholding the ~~and~~ rest of the mitzvot is only second in importance.

Reform Judaism, although some may identify as atheistic, still believe that ethical monotheism is very important, as they do not believe that Judaism is just a religious group, but it can be a cultural group or nation and that the belief in God is not essential in order to be a Jew, but its upholding certain Jewish values and leading ethical lives is what matters in being a Jew.

~~However~~ Orthodox Jews tend to express their Jewish identities by choosing to dress in certain ways and how they live their day-to-day life.

Gender roles are very distinct within Orthodox Judaism, and women can always be seen as ~~inferior to men~~ second in importance to men.

Synagogues do not allow men and women to sit together in pews and they were not allowed to be rabbis or read any extracts during services, however it was the woman's responsibility to light the candles

in the synagogue as it reflected their caring & mother-like nature.

Orthodox and reform Judaism have also affected the way Jews look at Zionism, whereas both Orthodox and Jews oppose Zionism they each have different reasons to do so.

Orthodox Ultra-Orthodox Jews believe that it is blasphemous for the Jews to try and speed up the coming of the Messiah by going back to the Land of Israel, and the Jews should not return to Israel till the coming of the Messiah, however, they do not know when that is going to happen but it does not require human intervention. They believe that as long as the Jews continue to follow the mitzvot and practice the Halakah then they will be protected by God wherever they are.

Reform Judaism however views Zionism as a misguided ~~an~~ attempt at a utopianism.

The only way the Jews can establish a homeland in Israel is by ~~an~~ excluding other communities from their own homeland.

Both Orthodox and reform Judaism have different ways with how they express their religious identity ~~and how they interpret~~. It is mainly their interpretation of scripture that ~~helps~~ helps them

Identify with on.



The candidate was awarded 30 marks.

used instead. Reform Jews express their religious identity by ~~forming~~ forming their own conception of God and following more practical actions as a part of *imitatio dei*. For example, teachings such as *Tikkun Olam* may be prioritised as acts of loving kindness could be seen to be more important than other less ethical commandments. Orthodox Judaism would not see this as a truly Jewish way of life however, in the Talmud it states "live by the commandments, do not die by them", and many Reform Jews still follow most commandments ~~by~~ but do not have as strong a need to follow them all.

Tradition and practices such as worship and rites of passage also shape religious identity for both Orthodox and Reform Judaism. Within Orthodoxy, men and women have set traditional roles and women therefore play a less active role in worship, they are not allowed to become Rabbis or read the Torah in a synagogue to a mixed group. However, within Reform Judaism female Rabbis have now been introduced as the influence of feminism in society has increased. Leaders such as Regina Jonas and Berenice Neuberger have represented female Jewish leadership and shown that it is as effective as male. Therefore within Reform Judaism, religious identity is maintained by tradition of worship, but modernised to allow greater leadership roles for women, and greater equality in general. However, Agudath Israel of America

have stated that this is a "radical and dangerous departure from Jewish tradition". Many ~~an~~ Orthodox Jews would argue that Reform Judaism is not truly portraying a Jewish identity as has moved away from core teachings and Jewish values. Nonetheless, their identity can still be expressed by tradition and worship.

It may be said that one of the most fundamental parts of Jewish identity is the concept of being made in the image of God, and from this the practice of *imitatio dei*. This emphasises practical actions on the earth to aim to become more like God. In Orthodox Judaism, this practice and identity is maintained by following the Mitzvot as the word of God. This may also be seen as important for being rewarded by God and spend an eternity in the afterlife with God. On the other hand, Reform Judaism has moved away from the concept of an afterlife and instead use the concept of the immortality of the soul. The focus therefore in Reform Judaism is practical and kind actions on earth for their own merits. This is furthered by the work of Mendelssohn who describes immortality as meaning moral progress. Both religious identity for Orthodox and Reform Judaism is therefore expressed by practical actions and *imitatio dei*, however as each has different conceptions of God and the nature of ^{the} soul and afterlife, their identity is both Jewish but not the same. * (see after conclusion)

Belief of immortality of the soul may have been influenced by the work of Plato and his concept of the realm of the forms. This theory was developed before traditional monotheistic concepts of heaven but explains religious consciousness and afterlife. Furthermore, Kant's moral argument for the existence of God and theory of the summum bonum may have influenced the idea of moral progress here on earth being related to immortality of the soul as it is in Reform Judaism. However, the science of Epiphenomenalism greatly contradicts this theory and as Gilbert explained the soul is a mistake in the use of language and the "ghost in the machine", these views are not fully accepted by Orthodox or Reform but are influential to the development of Judaism in branches such as secular Judaism.

Developments in Reform Judaism could also be said to be influenced by Jesus' situationist approach in the New Testament and later by Fletcher's formulation of situation ethics which caused a move away from Divine Command Ethics and put an emphasis on doing loving actions following agape.

In conclusion, both Orthodox and Reform Judaism express religious identity through core Jewish values such as imitatio dei and Jewish ethical maxims. Both express this as practical action, worship and tradition however the differing concepts of God and afterlife result in Reform

using progressive revelation, opposed to directly following Mitzrot and Halakha as Orthodox Jews do. These different attitudes can be seen most clearly when considering commandments such as Shabbat and Kashrut and in the level of equality; as Reform Judaism has aligned with values of modern society it could be said that its Jewish religious identity is not as clearly expressed, however the Jewish religion is often expressed through its history and this is the uniqueness that is expressed by all branches of Judaism.

* However, as R Hirsch stated "we cannot repair the world until we repair the Jewish people". Movement away from tradition as forced many different branches of Judaism to develop and move away from a central identity. Perhaps it is this concept of *mitzvot* and *Tikkun Olam* which can reunite Jews with a common cause to allow them to fulfil their God given purpose to repair the world.



ResultsPlus
Examiner Comments

The candidate was awarded 30 marks.

SECTION C

Write your answer in the space provided.

Ideal
├ orthodox → Neuer Kartha
└ reform
└ ethnal nennective

4 Evaluate the ways in which Orthodox and Reform Judaism express religious identity.

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.

Augdwath
├ orthodox → blü greenly
└ reform → burrows neurnburg
intergration into society
├ orthodox
└ reform
Synagouge
├ orthodox
└ reform - Pittsburg Principle (30)
Dan cohen Shorbock

The Jewish Enlightenment brought along developments to traditional ideas of Judaism. Moses Mendelsohn - while an orthodox Jew - laid down the foundations for reform Judaism leading to splits in the community. Orthodox and reform represent two ends of the spectrum.

Religious identity is expressed in attitudes and beliefs towards women. Orthodox Jews take a traditional view on women. A traditional prayer in praise of a good wife focuses on her actions than her words. Orthodox women are expected to complete their duty in order to be a good Jewish wife. Women have less mitot to follow in the orthodox tradition as they have more responsibility at home. Women are expected to create a Jewish home for their families and are responsible for observing Shabbat, lighting the candles and raising Jewish children. The environment they create

is seen as vital to the ~~creation~~ continuation of orthodox tradition ~~as~~ through their children. Women are also expected to dress modestly and cover their hair and ritual purity is observed with a woman being considered unclean while menstruating. During this time her and her husband must sleep separately and she may not attend synagogue. Moreover divorce is in the power of the husband who can choose whether or not to grant his wife the *get*. These traditions are evolving however. Sara Hurwitz for example earned the title of Rabba in the orthodox faith and Blu Greenberg set up the kitchen table debate and used scripture to find a way to divorce without a *get*. However the Agudath of Israel regards such developments as a threat.

Reform takes an entirely different attitude to women. Women are considered equal to men and are allowed to worship with men in the synagogue. Women are also free to follow all mitzvot and to focus less on creating a Jewish home. Reform women often have jobs and will likely not observe Shabbat as strictly as orthodox women. Moreover as laid out in the Pittsburgh Principles women are under no obligation to follow the rules of ritual purity and civil divorce is fully recognised without the need of a religious one.

Baron's Neumberger is a reform rabbi and demonstrates how women can be ordained in reform sects and can be involved in Jewish life. As Sara Hurwitz points out 'men and women joining the community side by side will only create a more vibrant community'. This is a belief held by reform sects.

Another expression of religious identity is that of Israel orthodox Jews are majoritively against the creation of a Jewish state in 1948.

The Netzer karta are an orthodox group firmly against the creation of a Jewish state in Israel as they believe that the messiah is the only one who can establish a homeland. As in orthodox tradition the Torah is infallible and as within the Torah it states that the 2nd coming and the arrival of the messiah will create a Jewish state and that nothing can hasten the messiah. Therefore going against God creating the state of Israel is going against God as "satan creates Jerusalem".

In the reform community many are divided on the topic of Israel with some seeing it as a practical means of protecting Jewish people from the horrors of anti-Semitism based on the

work of Leon Pinker however others disagree with it from an ethical standpoint as Israel was originally land belonging to Palestine. Now Palestinians have become second class citizens in their own land with checkpoints restricting their movement. Therefore the reform community differs greatly in regards to Israel.

From an ethical standpoint- specifically that of situation ethics ~~was~~ created by Fletcher- the creation of Israel in Palestine was morally wrong as it has lead to conflict, the separation of families and death in some severe cases therefore it is not ~~the~~ the most loving thing to do. Moreover it does not align with Aquinas' just war theory as it is not being fought with a just reason and is not being fought proportionally as Israel far overpowers the Palestinian rebels.

Orthodox Jews are often more isolated from wider society and choose to have their own schools and do not often engage in interfaith discussions.

Reform however are more accepting of assimilation into society ~~often going off the way~~ freely engaging in inter faith discussions. Dan Coen Shuback respects religious pluralism naturally

Within Jewish sects. He argues that the religion should be like a 'supermarket' when everyone can choose what they want and don't want freely and that Judaism is a family and therefore different beliefs need to be tolerated. Unlike orthodox Jews reform children often attend public secular schools and are far more integrated.

To conclude as a result of Haskalah and scholars such as ^{Frankel} ~~Frankel~~, Herzog and Mendelsohn Judaism has developed into far more liberal sects and now more Jews in the world identify with the reform and conservative sects than Orthodox ones. This is even true within Israel.



The candidate was awarded 28 marks.

Paper Summary

- It is vital for the whole Specification to be taught.
- Time-management in this paper is important and candidates need to know about the different range of marks for questions and to balance their time accordingly.
- Candidates are encouraged to understand the various ways of clarifying texts as used in 3a and to develop their skills in textual analysis. One approach which tends to lower performance, is a very close repetition of the wording of the passage itself. It is of course good practice to keep quite close to the text, but to select and explain key terms and ideas. This clarity should be sustained throughout their answer. Candidates should show their knowledge and understanding of key ideas in the passage by way of detailed analysis and by the way they are amplified. Furthermore, candidates may address a broad range of ideas provided they are linked to references in the passage.
- Candidates may legitimately answer question 4 in terms of 'links' and this approach is supported via details in the Religious Studies web site (see *Qualifications - Course materials*).
- Candidates may cross reference to related boxes of content in the Spec. In addition to the link mentioned in q2 above, another possibility concerns issues about religious identity in Q 4 may link 6.1 with 3.1 and 3.2.

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>

