



GCE

Religious Studies

H573/05: Developments in Jewish thought

Advanced GCE

Mark Scheme for June 2019

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Indicative content – Responses might include:	Guidance
<p>1. Evaluate the extent to which the development of science and rational thought has challenged Jewish belief and the Jewish way of life.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • an introduction to the context of, and key figures within, the European Enlightenment and Haskalah • an overview of scientific developments during the European Enlightenment and context for the rise of rationale thought including key thinkers • similarities, differences and the influence of Christian Enlightenment on the Haskalah and vice-versa • the thought and work of Moses Mendelssohn including: the existence of G-d, truth and reason, defence of the Jewish religion, revealed Law and modernisation of Jewish life including translation of the Torah • the <i>Maskilim</i> and the growing emphasis on Jewish history and Jewish identity rather than unquestioned religious truth claims • the impact of emancipation on Jewish communities including the development of Jewish self-consciousness and the rise of secular ideas including science and rationale thought • the development of Reform and Progressive Judaism and how these movements have viewed Judaism, Jewish practice and religious authority in a world of science and rationale thought. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the development of science and rational thought has challenged Jewish belief and life because: <ul style="list-style-type: none"> ○ science has introduced other ways of seeing the world which can be contrary to the arguments of religion ○ rationalist philosophy has sought to establish truths independent of scripture and the senses ○ with emancipation the observance of <i>halakhah</i> is often neglected ○ the <i>Maskilim</i> sought to remove Talmud from a central position in Jewish education emphasising secular knowledge and science and rationale thought ○ the Haskalah saw the end of the use of Yiddish and an adoption of European languages so losing an aspect of 	<p>This question is asking candidates to recall learning from Section 4: Developments, of the specification specifically ‘The Jewish Haskalah and Jewish Emancipation’. In fact the wording of the question is taken directly from the specification. Whilst candidates may take an approach which focuses on breadth or depth of response, some focus on specification content learning is required.</p>

Indicative content – Responses might include:	Guidance
<p>Jewish identity</p> <ul style="list-style-type: none"> ○ the development of Reform Judaism in itself is a challenge to Jewish life and belief through the desire to ‘modernise’ Judaism for the ‘modern’ rationale world. <ul style="list-style-type: none"> ● Some candidates might argue that the development of science and rational thought has not challenged Jewish belief and life because: <ul style="list-style-type: none"> ○ Jewish teachings can find common ground with science; science is activity that reveals the glory of God’s creation ○ religions and Judaism have continued despite the rise of science and will continue to do so into the foreseeable future ○ Orthodox Judaism saw the Haskalah challenging both rabbinic orthodoxy and the role of Talmud in education; Orthodox Judaism continues to flourish despite the <i>Haskalah</i> ○ the Haskalah in fact led to the revival of Hebrew, particularly biblical Hebrew and so this historical time period could be seen as reinvigorating Jewish history ○ reason and <i>a priori</i> argument alone are not sufficient to understand the complexities of human life. ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ the <i>Haskalah</i> was a trigger for the Reform movement which tried to bring Judaism closer to contemporary European views including the development of scientific and rational thought ○ the <i>Haskalah</i> and with it the rise of scientific and rational thought also sought to promote the continued existence of a spiritual and cultural renewal of Jewish society. 	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 241 1002 309">2. ‘Anti-Zionism is merely a new form of anti-Semitism’. Discuss.</p> <p data-bbox="209 353 1066 427">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="248 472 1091 1055" style="list-style-type: none"> • historical overview: how Zionism is a notion rooted in anti-Judaism on religious grounds, a view fed on ‘racial’ animosities; a notion carried along by economic resentment towards Jews • anti-Semitism in the lead up to, and during the Second World War including, for example, the Nuremberg Laws, Nazi policies and ideology • the development of Zionism including political, cultural and modern Zionism might be outlined in order to discuss ‘anti-Zionism’ (hostility towards Zionist views and/or the State of Israel) • the view that current hostility towards Judaism could be seen as rooted in opposition towards Israeli policies and the State of Israel • the Arab-Israeli conflict and anti-Semitic propaganda. <p data-bbox="209 1137 1086 1211">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="201 1256 1086 2020" style="list-style-type: none"> • Some candidates might argue that anti-Zionism is a new anti-Semitism because: <ul data-bbox="248 1368 1070 1715" style="list-style-type: none"> ○ in much the same way as Jews were once vilified, so Israel today is vilified ○ much anti-Zionist activity today is demonization – there has been an increase in attacks on Jews, Jewish symbols and the outpouring of anti-Semitic vitriol ○ modern conspiracy theories such as those suggesting that Jews were responsible for the 9/11 terrorist attacks could be seen to have a basis in anti-Zionism but are also anti-Semitic. • Some candidates might argue that anti-Zionism is not a new anti-Semitism because: <ul data-bbox="248 1872 1078 2020" style="list-style-type: none"> ○ anti-Zionism can be seen as political criticism of Israel while anti-Semitism is personal attack on faith and heritage ○ a Jewish person may hold views that could be seen as ‘anti-Zionist’ and may be different to, or in opposition to, the State 	

Indicative content – Responses might include:	Guidance
<p>of Israel but yet may face anti-Semitism</p> <ul style="list-style-type: none"> ○ the views of the <i>Haredi, Neturei Karta</i> etc., might be explored as Jewish groups that are staunchly anti-Zionistic. <ul style="list-style-type: none"> • Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ anti-Zionism is simply anti-Semitism in a different guise, the trigger for which was the Arab-Israeli conflict ○ not all anti-Israel opinions can properly be labelled anti-Semitism; anti-Zionism does not necessarily lead to anti-Semitism. 	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 304 1086 371">3. To what extent has Judith Plaskow reclaimed the Torah for women?</p> <p data-bbox="209 421 1066 488">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="197 539 1086 1115" style="list-style-type: none"> • the rationale behind the development of Jewish feminism/Jewish feminist theology and key figures in Jewish feminist who have worked towards an ‘inclusive Judaism’ and reclaiming the Torah for women • an overview of the wider views of Judith Plaskow in relation to women: reshaping Jewish memory (Torah) to reclaim the Torah for women and the discussion surrounding Sinai and the covenant • the profound injustice of Torah, the significance of memory, and redefining the past for women • Judith Plaskow’s notion of recovering Torah and recovering women’s history and how this may reflect wider non-Jewish feminist and literary theories • Orthodox and Progressive responses to ‘reclaiming’ the Torah for women <p data-bbox="209 1205 1086 1272">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="197 1323 1086 2009" style="list-style-type: none"> • Some candidates might argue that Judith Plaskow has reclaimed the Torah for women because: <ul style="list-style-type: none"> ○ she validates the experiences of modern Jewish women through her reinterpretation of Jewish theology ○ she challenges and confronts the androcentric male-centric language that dominates Jewish theology and text reclaiming them for the female ○ she has attempted to create a theological narrative that merges modern feminism and feminist concerns with Judaism by demanding a new understanding of Torah, G-d, and Israel ○ the imperative to reclaim feminist history goes beyond her work of and has been taken up by other scholars seeking to ‘reclaim’ the Torah for the female. • Some candidates might argue that Judith Plaskow has not successfully reclaimed the Torah for women because: <ul style="list-style-type: none"> ○ the Tenakh is G-d given revelation and should not be challenged 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ her the work and other feminists could be seen as <i>eisegeses</i> – that is reading a personal bias (here feminist ideals) into a text – rather than <i>exegesis</i> which is critical scholarly interpretation ○ her conclusions represent a rereading of Law which is G-d given ○ Jewish ‘feminism’ is contrary to the ideals of some Orthodox thinking and traditions ○ women already have a significant role in Tenakh; Ruth, Sarah and Esther for example, are significant women who do not need ‘reclaiming’. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ most Jewish feminist thinkers agree that Judaism can be inadequate to the requirements of feminism but there is disagreement as how to approach this: can something be reclaimed if there is no agreement as to what it is that should be reclaimed? ○ the Tenakh is a time-bound textual source and as such the presentation of women must be understood within the context of when it was written. 	

Indicative content – Responses might include:	Guidance
<p data-bbox="209 241 999 309">4. ‘As the Babylonian Talmud was written by humans it cannot be the word of G-d’. Discuss.</p> <p data-bbox="209 353 1066 427">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul data-bbox="248 472 1066 1048" style="list-style-type: none"> • the history of the transmission, formation, and/or literary content of the Talmud as recounted by Jewish tradition and theological scholarship • <i>Perkei Avot</i> chapter 1 might be discussed specifically to outline the oral chain of tradition from G-d to Moses to the men of the Great Assembly • the context of the Talmud – that it is a record of rabbinic discussions pertaining to Jewish law, ethics, customs, and history might be outlined including the two components of the Talmud – the Mishnah and the Gemara • the development of <i>halakhah</i> and <i>Shulkhan Arukh</i> • the importance of the Oral and Written Torah for Jewish belief and life today might be introduced including diversity of approach in Orthodox and Progressive communities to oral and written law <p data-bbox="209 1061 1086 1135">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="201 1180 1086 2020" style="list-style-type: none"> • Some candidates might argue that something written by humans can be viewed as the word of G-d because: <ul data-bbox="248 1256 1078 1554" style="list-style-type: none"> ○ the rabbis who wrote the Talmud were inspired by G-d to do so, and as such the Talmud has divine authority ○ the Oral Torah as well as the Written Torah are from G-d ○ G-d has guided the entire process of revelation from the Torah and Oral Torah, to texts being committed to writing, through to textual translation and interpretation ○ Torah and Talmud continue to influence the Jewish way of life. • Some candidates might argue that something written by humans cannot be viewed as the word of G-d because: <ul data-bbox="248 1644 1078 2020" style="list-style-type: none"> ○ the Talmud, for example, is human discussion/interpretation and, as a result of a process of oral tradition which has been redacted, cannot be seen as propositional revelation ○ different authority is given to the Tenakh and the Talmud today within the Jewish and/or academic community ○ the writing of the Tenakh and the Talmud was a very human process – stories were passed down by word of mouth before being committed to writing ○ the writing process can be seen to have introduced human errors and redactions which are not the ‘word of G-d’ 	









Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ scholarship can argue that sections of the Tenakh and Talmud have links to other ancient Near-Eastern materials and as such, scripture can be viewed as a human product perhaps written to instil a higher moral ethical standard for a developing 'nation'. ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ Torah and Talmud are a witness and record of G-d's revelation and how this has been understood both within history and within divisions of Judaism ○ texts and the process of textual formation can be interpreted in many different ways, in turn this 'interpretation' process could be seen as inspired, or not, by G-d. 	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
5 (11–13)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (8–10)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (5–7)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1–2)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question 	

	<ul style="list-style-type: none">• very little use of technical terms or subject vocabulary.• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No creditworthy response

Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	(H573 only) Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to

the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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