

Candidate Marks Report

Series : 6 2018

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

Centre No :	Assessment Code :	H573
Candidate No :	Component Code :	05
Candidate Name :		

Total Marks : 69 / 120

In the table below 'Total Mark' records the mark scored by this candidate.
'Max Mark' records the Maximum Mark available for the question.

Paper:	H573/05	
Paper	69 / 120	
Total:		
Question	Total / Max Mark	Used In Total
1AO1	4 / 16	✓
1AO2	7 / 24	✓
2AO1	NR / 16	
2AO2	NR / 24	
3AO1	11 / 16	✓
3AO2	17 / 24	✓
4AO1	11 / 16	✓
4AO2	19 / 24	✓

Question Part

3		<p>The process of conversion to Judaism is a complex process for both orthodox, reform, masorti and liberal conversions. This is because these 'organisations' or 'sects' like to make sure that the convert is converting sincerely. Orthodox conversion tends to place an importance on the person's sincerity and do not allow people to convert for the sake of marriage or any other ulterior motive while reform would allow conversion for marriage as this would be referred by them as an act of love. The process of conversion is definitely complex and not straightforward for any Jewish conversion, however the complex process is to test sincerity so it should be complex.</p>
		<p>firstly, in orthodoxy conversion is complex in order to persuade a person to be strong in their belief of G-D and their Jewish lifestyle which in orthodoxy must be kept to the fullest. Judaism unlike Islam and Christianity does not try and convince other people of other religious beliefs if at all to become Jewish. Rather in orthodoxy they will try and put people of converting traditionally 3 times to affirm a strong belief in Judaism. The Rebbe of Chabad in Judaism (Menachem Schneerson) famously said to converts; don't you know how hard it is to be a Jew, the expense of festivals is ridiculous and lastly it can be a major inconvenience to pray 3 times a day and constantly uphold 613 mitzvot. The complex process of conversion in Orthodox conversion Judaism doesn't finish here as the Rabbi who is leading the convert will have regular meetings with the convert to make sure the conversion is not a mere stage of life.</p>



Question Part

and that the convert fully knows and expects the practical inconvenience of being Jewish but also the reward of being part of the chosen people. Orthodox conversion is not only complex but also tough and painful, especially for men who have to have a circumcision at the end of their process when the Rabbi feels they are ready. This circumcision also known as Brit is a reminder of the covenant of Abraham and cannot be got around or added in Orthodoxy to become Jewish, highlighting the complex but necessary process Orthodoxy requires.

The process of conversion in Orthodox Judaism is complex but for good reasons. I believe the only way in which ~~the~~ ^{Rabbi} can ensure that a convert will uphold the 613 mitzvot is by going through a long process of between 1-3 years to test sincerity in the person which can make the Rabbi confident in believing that this person will 'shine light into the other nations' and uphold the Sabbath and make a Kiddush Hashem (sanctification of God's name) wherever they step. It could be argued however that putting people through such a rigorous conversion process may cause dislike of Judaism and cause antisemitism as well as the fact that the conversion process costs at a price which might prevent people from converting and stand as a barrier. In some countries like Iceland there is controversy around circumcision; especially for babies but for Orthodoxy there would be no way round not having circumcisions to become Jewish. Some may also argue that conversion for women in Orthodoxy is inappropriate as the Rabbi or Dayanim



Question Part

Judges stand outside the Mikvah (spiritual pool) which individuals will immerse in at the end of their conversion process and not only is this highly inappropriate in the 21st century and outdated but it is also over complex.

Secondly, reform conversion is arguably less complex than the Jewish orthodox process as it requires just 2 essays from the person converting to assure ~~they~~^{they} to be sincere. In addition reform recognises a Jew as someone from patrilineal descent unlike orthodoxes' matrilineal descent as derived from scriptures. This means that in reform there is a wider spectrum of Jews and arguably less need to convert. people might need to convert. Reform Judaism recommends Beit Mikah for late converts while it is not mandatory in Orthodoxy; highlighting how the process of conversion in reform Judaism is less complex than that of Orthodoxy.

I believe the process of conversion in reform today is easier than ever as Rabbi Jonathan Romain writes. The process is certainly less demanding than that of ~~Orthodoxy~~ still rigorous I believe to an outsider of Judaism who has no religious affiliation in their past and might see the standard Jewish conversion as quite challenging for them. Liberal conversion is a more lenient alternative to Orthodox and reform conversion where Beit Mikah is also voluntary. Reform conversion is seen as easier and possibly less complex and convenient to Orthodoxy conversion. However Orthodox Rabbi will justify this by saying that a sincere conversion is a sincere Jew?



Question Part

To conclude I believe that while the process of conversion in Judaism is complex but rightly so. Even under pressure of governments to prevent conversions in countries, Jews have historically refrained in order to uphold the authority and immutability of the Torah which is a fundamental principle of this fundamental principles of faith in Judaism. Whilst I believe both the orthodox and reform conversion processes are complex, this is justified and should remain even in 2018 in order to uphold the immutability of Jewish tradition, teachings and laws found in Jewish books such as the Torah which Rabbi Sachs describes as the instruction manual of Jewish faith.

✓ 5

✓ 5

4

The reputation of G-D means to say that G-D we prove G-D wrong i.e. to say he doesn't exist. This word follows the finer ideas of Reberstein who argues that G-D died in the death of G-D. Other responses to the holocaust include those of religious theologians including Berkowitz and Maybaum who have theodicies for the holocaust while Batman's position or response to the holocaust is that it was justified because of the Jews' assimilation and sins. I will identify and prove why the reputation of G-D is not the only acceptable response to the holocaust.

Reberstein's idea of the death of G-D in the holocaust is argued as the best response by Reberstein as the best response to the holocaust. Reberstein writes that it is not possible to believe in an (all loving) omnibenevolent and (all powerful) omnipotent all powerful G-D and that the Jews are the chosen people when G-D we look at what this 'all loving G-D' as it says in Genesis, did in Auschwitz. Reberstein writes, "What would G-D say about Auschwitz?"



Question Part

I believe this is a ~~strong~~ ~~weak~~ argument as if you look from the perspective of Satmar, that G-D purposely caused the holocaust because of the sins and assimilation of Jews in Europe post enlightenment and emancipation, it would provide reason towards the holocaust with Reuberstein rocks. In addition it says in the Talmud that G-D will help man with whatever he pursues; ~~event~~ implying event. This idea would also justify the reason behind why G-D allowed the holocaust to take place and would cancel the refutation or doubt which Reuberstein pieces on G-D. Satmar's argument of the holocaust happening to increase the connection between the Jews and G-D which was distancing also provides logic and an orthodox approach of knowing that G-D exists. It could be argued that the existence of Reuberstein which he could work out by Descartes famous 'I think therefore I am' would be compelling evidence to believe there is a god as they G-D allowed them to survive and the death of G-D could not be argued because of a tragedy ^{and} before ignoring the arguments for the existence of G-D. I also believe in response to the holocaust by praying to G-D for help but not by blaming G-D.

Secondly, Maybaum's 614th commandment for Jews to remain Jewish in order to not hand Hitler & posthumous victory is an acceptable response to the holocaust as it is logical and ~~orthodox~~. Maybaum's 614th commandment understands the holocaust from a tragic perspective whereby Maybaum remains reform like he was before the holocaust and responds to the atrocity by adding an extra mitzvah or obligation to the existing 613 mitzvah in the Torah, making 614



Question Part

Commandments how and adding another one to the positive mitzvot Jews are commanded to do.

This response I believe is the closest to traditional Judaism as a well known Jewish saying is that 'everything happens for the good'. The ~~idea~~ 614th commandment looks at how we can put in our work by marrying Jewish and ensuring our children marry Jewish in order to ensure a Jewish future which Hitler proposed to prevent in the Holocaust by killing 6 million Jews.

Thirdly, Berkowitz' idea of the hester panim is also an acceptable approach to the problem of response to the Holocaust as he takes Jewish history to prove that G-D was not hiding his face like He did in the story of Boon of Esther and other examples brought down in the Tanach. G-D here allowed man free will which man used to commit atrocities.

This is a strong argument: as Berkowitz uses existing Jewish Scripture to show that this event was not a one off event in Jewish history which provides reason behind it. Berkowitz' argument also provides room for one to become closer to G-D as he highlights the effects that can take place (the Holocaust) when man is given unconditional free will. Fackenheim also agrees that Hitler was G-D's servant which also brings man and response which doesn't affect G-D.



Question Part

To conclude I believe strongly that the rejection of G-D is not the correct response to the Holocaust even though I believe that it is a justified response for any Holocaust survivor who I believe we should not judge. However, I believe the correct response to Al Haberman's Rhetoric of Meybaum; that we must not marry at a distance to not lead further a post-Lucas writing. I also believe the Orthodox Jewish response to the Holocaust as seeing the event as an opportunity of reflection and becoming closer with G-D is vital in order to remain optimistic.

✓ 5

✓ 5

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 Bot Ahuvim is a marriage document that Rachel Adler made. Rachel Adler and Judith Plaskow are two Jewish feminists who have both produced books and documents to make Judaism more female oriented than it is, in order to be equal between men and women.

Firstly, I believe that for an inclusive Judaism, Bot Ahuvim is not just a desire but it is a necessity rather as it reconstructs the ~~traditional~~ wedding patriarchal wedding ketuba which exists. Adler writes that the ~~ketuba~~ independent Judaism that the ~~ketuba~~ traditional (Orthodox) ketuba describes the wife as the property of the husband. Prof of this is when the couple come to get engaged a man will read out a line where he acquires the woman. For Adler this is patriarchal and not acceptable with the ~~best~~ pressure of equality and therefore Bot Ahuvim which seeks to reduce the patriarchy is vital.



Question Part

Orthodox would agree that men and women have important separate roles in Judaism. While Rabbi Lamm, Kessler and Con Sherback refer to this as exclusive, Rabbi Sachs refers to this as "just and fair". Rabbi Sachs agrees that women Biblically played a vital role in life, for example Miriam was very influential as a woman in her husband's decisions and Rachel's daughters put on effeminate clothes of men and women are different but both valued equally.

In Plaskin's book standing again at Sinai she seeks to address the issue of women being absent from the most pivotal moments in Jewish history at the giving of the Torah. She finds in the Torah where it states that men should abstain from relations with women prior to the giving of the Torah in order to be holy and therefore were undertaken when women were absent. Plaskin interprets the Sinai experience to make women's presence more clear.

To conclude believe the intentions of both Adler and Plaskin documents and books are very helpful and relevant today to modernise and make Jewish experiences and documents more relevant and usable for both men and women.

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