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# **GCE A LEVEL MARKING SCHEME**

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**SUMMER 2022**

**A LEVEL  
RELIGIOUS STUDIES  
UNIT 3 - OPTION C  
A STUDY OF JUDAISM  
1120UC0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

## **Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

## **Rules for Marking**

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

## **Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

### **Banded mark schemes stage 1 – deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

### **Banded mark schemes stage 2 – deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

### **Awarding no marks to a response**

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

## A Level Generic Band Descriptors

<b>Band</b>  <b>(marks)</b>	<p style="text-align: center;"><b>Assessment Objective AO1 – Section A questions</b>     30 marks</p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
<p style="text-align: center;"><b>5</b></p> <p style="text-align: center;"><b>(25-30 marks)</b></p>	<ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>4</b></p> <p style="text-align: center;"><b>(19-24 marks)</b></p>	<ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>3</b></p> <p style="text-align: center;"><b>(13-18 marks)</b></p>	<ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>2</b></p> <p style="text-align: center;"><b>(7-12 marks)</b></p>	<ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied (within and/or across themes where applicable)</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>1</b></p> <p style="text-align: center;"><b>(1-6 marks)</b></p>	<ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Very few or no connections made between the various approaches studied (within and/or across themes where applicable)</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul> <p><b>N.B.     A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</b></p>
<p style="text-align: center;"><b>0</b></p>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

Band	<b>Assessment Objective AO2- Section B questions 30 marks</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>  <b>(25-30 marks)</b>	<ul style="list-style-type: none"> <li>Confident critical analysis and perceptive evaluation of the issue.</li> <li>A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>The response shows an excellent standard of coherence, clarity and organisation.</li> <li>Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>Thorough and accurate use of specialist language and vocabulary in context.</li> <li>Excellent spelling, punctuation and grammar.</li> </ul>
<b>4</b>  <b>(19-24 marks)</b>	<ul style="list-style-type: none"> <li>Purposeful analysis and effective evaluation of the issue.</li> <li>The main issues raised by the question are identified successfully and addressed.</li> <li>The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>The response shows a very good standard of coherence, clarity and organisation.</li> <li>Views of scholars/schools of thought are used appropriately and in context.</li> <li>Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>Accurate use of specialist language and vocabulary in context.</li> <li>Very good spelling, punctuation and grammar.</li> </ul>
<b>3</b>  <b>(13-18 marks)</b>	<ul style="list-style-type: none"> <li>Satisfactory analysis and relevant evaluation of the issue.</li> <li>Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>Mainly accurate use of specialist language and vocabulary in context.</li> <li>Satisfactory spelling, punctuation and grammar.</li> </ul>
<b>2</b>  <b>(7-12 marks)</b>	<ul style="list-style-type: none"> <li>Some valid analysis and inconsistent evaluation of the issue.</li> <li>A limited number of issues raised by the question set are identified and partially addressed.</li> <li>Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>Basic use of the views of scholars/schools of thought, appropriately and in context.</li> <li>Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>Some mainly accurate use of specialist language and vocabulary in context.</li> <li>Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<b>1</b>  <b>(1-6 marks)</b>	<ul style="list-style-type: none"> <li>A basic analysis and limited evaluation of the issue.</li> <li>An attempt has been made to identify and address the issues raised by the question set.</li> <li>Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>Little attempt to justify a view with reasoning or evidence.</li> <li>Little or no use of the views of scholars/schools of thought.</li> <li>Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>Some use of basic specialist language and vocabulary.</li> <li>Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>No relevant analysis or evaluation.</li> </ul>

## WJEC GCE A LEVEL RELIGIOUS STUDIES – UNIT 3

### OPTION C - A STUDY OF JUDAISM

#### SUMMER 2022 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

#### Section A

#### 1. Examine the origins of Religious Zionism.

[AO1 30]

**Candidates could include some of the following, but other relevant responses will be credited.**

- The belief that Zion (referring to Israel as a whole) is the place that God promised the Jewish people has its roots in the covenant made with Abraham: 'I will give to you and to your descendants after you ... all the land of Canaan, for an everlasting possession.' (Genesis 17:7-8).
- According to the book of Deuteronomy, when Moses led the Jews from slavery in Egypt he declared: 'The Lord commanded me at that time to teach you the laws and rules, that you might do them in the land which you are going to possess.' (Deuteronomy 4:14).
- However, residence in the Holy Land was not to be permanent, and, during times of exile, hope remained that the Land of Israel would be restored to the Jews. This belief finds its expression in the words of the prophet Amos (9:14-15).
- Such is the importance of Zion that beliefs which have developed around it have been given the term 'Zion theology'.
- References to the belief that there will be a future re-grouping of Jewish exiles who will return to Zion can be found in the prophecies of Isaiah (62:1-8). Central to the book of Isaiah is the theme that Zion will become the foremost place on earth, (Isaiah 2:2), and that Zion will be a light to all nations (60:1-3) who will live in peace and justice under God's rule.
- The prophet Jeremiah also places great emphasis upon the importance of Zion: on the one hand pronouncing judgement against a nation that has turned away from God; whilst also looking to the future when God's people will have repented (Jeremiah 3:14). Zion becomes a symbol of the restoration of the Jewish nation in which future leaders will be appointed by God: 'I will raise up a true branch of David's line ...' (Jeremiah 23:5)
- The connection between the Jews and their return to the Holy Land has also been preserved in the liturgy. The Amidah, for instance, contains a number of references in sections 10, 14 and 17.
- At Pesach, the meal ends with the words 'Next year may we be in Jerusalem; next year may we be free.' Wherever they are in the world, Jews look forward to a time when they will return to Zion.
- Candidates may also identify the origins of Religious Zionism as a 'movement', e.g., in the early 20<sup>th</sup> century Western Europe as opposed to just a biblical ideology, as well as the influence of Zvi Hirsch Kalischer and the Kibbutz Galuyot (gathering of the exiles).

**This is not a checklist, please remember to credit any valid alternatives.**

**2. Examine the role of the home as foundational for Jewish principles.**

**[AO1 30]**

**Candidates could include some of the following, but other relevant responses will be credited.**

- The importance of the Jewish home within the faith is such that it is referred to as mikdash me'at, a small sanctuary.
- A new Jewish home undergoes consecration and dedication through the ceremony of chanukat habayit, as it is a place where its inhabitants live according to the faith, traditions and values of the Jewish religion. During this ceremony, a mezuzah is fixed to the doorpost in accordance with Deuteronomy 6:4-9, and this is significant as it denotes identity with, and commitment to, the Jewish faith.
- Following the destruction of the Temple in 586 BCE and the exile of the Jews in Babylon, the Jewish home took on greater significance when it became the only place where the values and practices of the Jewish faith could be handed down to the younger generations.
- Family life is sanctified within the home. For example, bar and bat mitzvah occasions are times of festivity in the home, and it is in the home that children learn from the example set by their parents as each starts their journey living as a Jew. Parents have obligations to their children, and children too are expected to carry out the commandment to honour and respect their parents (Exodus 20:12; Leviticus 19:3). Thus, the Jewish home is permeated with sanctity when the family lives in accordance with God's commandments.
- Furthermore, at times of mourning following the death of a family member, the home becomes the focus for visitors who come to pay their respects during shiva.
- Like the synagogue, the home continues to carry out various traditions of the Temple. For example, at Shabbat, the candles are lit and recall the Temple menorah, and the dining table represents the altar.
- The Jewish faith is practised in the home through prayers and festivals, and reference could be made to the reciting of kiddush prior to the evening meal and at other important Jewish festivals such as Passover and Rosh Hashanah. A blessing over food is also recited before meals on other days of the week, thus the very act of eating becomes a holy event.
- Examples from the cycle of the Jewish year could be used to show the great variety of opportunities for worship at home: for example, the reading of the Haggadah and the symbolic foods at the Seder; the building of a sukkah during Sukkot; the lighting of candles leading up to Hanukkah.

**This is not a checklist, please remember to credit any valid alternatives.**



## Section B

### 3. Evaluate the view that the Mishnah is the most important element of the Talmud.

[AO2 30]

**Candidates could include some of the following, but other relevant points should be credited.**

- It could be argued that this is the case due to the fact that it stands as the first authoritative compilation of the Oral Torah, and that it is believed to have come directly from Sinai through an unbroken chain of tradition.
- Its importance could also be related to its uniqueness within the rabbinic tradition where it stood as the central literary document of the entire Talmudic period, serving as the foundation for both the Jerusalem and Babylonian Talmuds.
- Furthermore, it is regarded by many as the means by which the laws of the written Torah could be interpreted to cover situations that the Jewish people would find themselves in when they were no longer wanderers in the wilderness.
- Some consider it to be more important historically rather than for the present day. For instance, at the time of the destruction of the Temple in 70CE, the Jews realized the importance of codifying the oral tradition in writing. This led to a compilation of the discussions and rulings of the sages. It could be argued that at this time in Jewish history, the Mishnah was very important indeed as it acted as the very foundation of the Talmud.
- Another line of argument could be that we must not forget the relationship between the Mishnah and the Gemara. It could be argued that once the Mishnah was written down, it was no longer able to meet the demands of changing times and circumstances. Rabbis continued to meet to discuss and debate new issues arising from the Mishnah, the Torah and other sources. And it was the Gemara that provided a record for these further additions to the corpus of Jewish religious law. It might be argued that the Gemara is equal to, or even surpasses the Mishnah in importance. However, we should not forget that the Gemara would not have existed without the Mishnah.
- Another area of debate which could be used to question the claim relates to the Mishnah's purpose. It contains a large quantity of Temple-related material which appears to be no longer relevant. However, some have argued that this does not detract from its importance as the Mishnah acts as a reminder that the covenant between God and the Jews is eternal. Others claim that the loss of the Temple was considered to be only temporary, and that is why the Temple-related material was retained.
- In conclusion, it cannot be denied that the Mishnah has played a decisive role in the religious life of the Jewish people; providing the means by which Jews have been able to adapt and live according to God's laws whatever the circumstance or wherever they live.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

**4. 'Judaism is not compatible with science.'**

**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant points should be credited.**

- A commonly held view is that they are bound to be incompatible because science is objective, whereas Judaism is subjective due to its basis upon faith.
- Science has brought about an understanding of the world without the need to refer to God; for example, Darwin's theory of evolution proposed that not all things were in their final form at the time of creation. As such, ultra-Orthodox Jews do not accept that Judaism and science can ever be compatible because they reject the theory of evolution based upon their acceptance of the Bible as embodying eternal truths.
- Another example of apparent incompatibility is the contradiction between the Torah and science regarding the age of the universe, with the accepted Jewish calendar indicating that the universe has been in existence for almost 6,000 years starting with year 1 dated from creation in Genesis. This is at odds with scientific data which assumes that it was formed many billions of years ago.
- However, there are also Jewish sources that provide evidence to suggest that the universe is actually older than scripture would have us believe. For example, Midrash Genesis Rabbah contains a reference to the fact that other worlds were created and destroyed before this present one was decided upon as the permanent one.
- A Talmudic reference also states that there were 974 generations before God created Adam, and Midrash Psalms 90:4 appears to indicate that the timescale of the 'week' of creation may indicate a long period of time, suggesting that the kind of time spoken about is conceptual rather than actual. This evidence could be used to suggest that there is a measure of compatibility.
- It could also be argued that the Bible is not meant to provide an accurate scientific description of the origins of the world; rather it is a spiritual account of *why* the world came into being and what the role of humankind is in it.
- Maimonides accepted that there was a valid relationship between Judaism and science. He argues that Torah must be grounded in reason, and that divine science can only be successfully undertaken after studying the natural sciences. Furthermore, if science proved a point, then the finding should be accepted and scripture should be interpreted accordingly.
- Just as scientists are open to change and are willing to discard theories when a new theory emerges, so too can we see a similar process in relation to the Torah amongst Reform Jews who accept that it is possible to re-interpret the mitzvot in order to meet changing circumstances.
- However, although there will always be Jews who consider religion and science to be totally irreconcilable, there are also many who realise, and accept, that they are compatible in so many ways. And perhaps the most noteworthy issue that combines the two is that both seek to understand the world in which we live, as well as our place in that world.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

**5. 'The Pittsburgh Platform has been effective in relation to the plight of the poor.'**

**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant points should be credited.**

- Reform Judaism's emphasis upon the need to fight for social justice and the plight of the poor is clearly stated in the clause of the Pittsburgh Platform of 1885 which asserts '... we deem it our duty to participate in ... (and) to solve ... the problems presented by the ... present organization of society.' However, was this merely a statement of intent; or has its principles been applied effectively in relation to the plight of the poor?
- One line of argument could be that concern for the plight of the poor has always been an inherent part of the Jewish faith, and that the Pittsburgh Platform has brought nothing new to this issue. Reference could be made to the concept of Tikkun Olam which has its roots in rabbinical literature. Other references from Hebrew Scriptures can also be used to support this argument.
- Furthermore, examples of such actions are evident within the Jewish concepts of tzedakah and gemilut hasadim.
- However, it might be claimed that the Pittsburgh Platform brought a new impetus to the need to address the plight of the poor, and that it gave the Reform movement its own particular identity. To be a Reform Jew is to be engaged in the ongoing work of Tikkun Olam in order to endeavour to improve the world.
- Reference could also be made to the particular connection between Reform Judaism and the prophets of the Hebrew Scriptures who expressed their concerns for the poor: e.g. Amos 5:21-24 which expresses the viewpoint that the passion for social justice in relation to the plight of the poor is to be exemplified by action rather than ritual. The Pittsburgh Platform might therefore be seen to have been effective in underlining the importance of working individually and effectively towards a better and redeemed world.
- Further evidence in support of the contention can be seen in the Pittsburgh Platform of 1999 which advocates joint action against poverty and social injustice through interfaith alliance. This, it has been argued, has enabled Reform Jews to forge relationships that have enabled them to make even greater progress in relation to the plight of the poor. For example, Reform Judaism's involvement with Christians through the work of the International Council of Christians and Jews in relation to issues of human rights.
- In conclusion, it is impossible to quantify the effectiveness of the Pittsburgh Platform in relation to the poor; nevertheless, it is surely possible to illustrate how it has spurred Reform Jews into action with the result that commitment to social justice is a major characteristic of the movement.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

**6. 'Jewish ethical teachings are not effective as a guide for living for Jews today.'**

**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant points should be credited.**

- It could be argued that this is not the case as Jewish teachings can be effective as a guide for living for contemporary Judaism as long as they remain true to halakhic principles. The practice of seeking a suitable ethical standpoint involves a process of identifying precedents from classical Jewish literature and rabbinic teaching; adducing principles from these texts; applying the principles to new sets of facts. Such a process represents a direct line of transmission between the revelation at Mount Sinai to the present day.
- However, not all Jewish ethical teachings are accepted amongst all Jews, leading to the conclusion that not all Jewish ethical teachings are able to provide an effective guide for contemporary living. For example, not all are convinced that the halakhic process is sound; although whether this is based upon genuine halakhic argument rather than an underlying disapproval of the issue under discussion is itself open to question.
- Examples in support of the effectiveness of Jewish ethical teachings for Jews today can be cited by reference to the Torah. For example, The Torah contains sources that have been used when considering the concept of heredity, leading to the acceptance of pre-implantation genetic screening.
- Furthermore, a consideration of the principles of Pikuach Nefesh and Tikkun Olam in relation to this issue can be used to provide ethical justification for medical experimentation and treatments which have the potential to bring about successful medical outcomes.
- However, it should be noted that not all Jewish ethicists are in agreement. The inclusion of the differences of opinion between Bleich and Tendler could be offered in order to suggest that such diversity of opinion might lead some to agree with the viewpoint that Jewish ethical teachings are not effective as a guide for Jews in contemporary society. Although, in relation to this, it is not unusual for there to be differences of opinion in what characterizes rabbinic tradition.
- In conclusion, it could be argued that the current advances in medical science have raised questions and issues that could never have been envisaged at the time when the Jewish law was being formulated. Nevertheless, the very fact that Jewish ethical teaching is being applied in so many new and contemporary situations indicates that it *is* effective for Jews in the modern world.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**