



GCE AS MARKING SCHEME

SUMMER 2018

**AS
RELIGIOUS STUDIES
COMPONENT 1 - OPTION C
AN INTRODUCTION TO JUDAISM
B120UC0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

Marking guidance for examiners, please apply carefully and consistently:

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 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <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>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	21-25 marks <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p align="center">Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p align="center">21-25 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p align="center">16-20 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	<p align="center">11-15 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	<p align="center">6-10 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	<p align="center">1-5 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES

SUMMER 2018 MARK SCHEME

Option C: An Introduction to JUDAISM

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

Section A

1. (a) Explain Jewish beliefs about humanity. [AO1 25]

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

- There is a great deal of personal opinion involved in this topic.
- There is no dogma on the subject and no required belief about the nature of humanity.
- However, there are certain ideas that reflect the majority opinion within Judaism.
- The Bible states that humanity was created in the image of God.
- People were not created in the physical image of God, as Judaism maintains that God was incorporeal and has no physical appearance
- Within Judaism, it was believed that people were created for a special purpose. This idea is found within the story of creation within Genesis 1:27.
- Due to lack of physical appearance reflecting God, the Hebrew word 'tzelem' [image] is used. It does not refer to physical image, but the nature or essence of being, therefore the essence of humankind is in the image of God rather than physical being.
- Rashi explained that humans are like God in that people have the ability to understand and.
- Rambam elaborated this idea that by using intellect, are able to perceive things without the use of our physical senses, an ability that makes people like God, who perceives without having physical senses.
- Maimonides said that by using intellect, people are able to discern things without the use of physical senses, and that this particular ability makes people like God, with perceives without having physical senses.
- It is understood that humans have been given the ability to use their intellect and be able to perceive what God wants them to do in the world, and this is what makes people like God.
- Judaism states that being created in the divine image suggests a difference between humanity and the rest of creation and Jews therefore believe that they have a special role to play.
- Jews believe that human life is special and is shown in the belief in nefesh [soul]. The soul and body are separate, yet exist together. God has given people a human body in order to do his work, and therefore should be looked after.
- The concepts of pikuach nefesh is also important [sanctity of life] that notes that the protection of life is of utmost importance.

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

(b) 'It is impossible for Jews to truly know God'.

Evaluate this view.

[AO2 25]

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

- One line of argument is that you cannot expect to know God as another person or the your members of family, and therefore cannot have full understanding of God.
- However, God, according to Jews can still be known.
- It could be suggested that through the covenants made with Noah and Abraham, God revealed himself. Jews therefore have knowledge of God and are aware of their part in their relationship with God.
- It could also be suggested that by studying the Torah a Jew can learn about, and therefore understand God. Jews have learnt that God created the world, and he has many qualities that can be understood by people.
- Another argument is one presented by Maimonides who said that studying the Torah is a way of developing greater understanding of God.
- Another line of reasoning is that the depth of knowledge would always be limited as there is such a difference between God and humanity. It would be impossible to know God as the full extent of the knowledge would be too powerful for the human mind and comprehension.
- However, many people have claimed to have experienced God which has given people a greater understanding e.g. Moses, Isaiah as well as contemporary examples and mystical experiences.
- It could also be argued that through prayer, worship and Torah study an individual can develop a full understanding of God and his characteristics.
- It could also be suggested that mystical branches of Judaism would discuss the understanding of God to a more personal level and therefore wholeheartedly believe that it is possible to know God.
- In addition, a person doesn't need to fully understand a subject to fully understand it and to have faith requires some level of blind faith.

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

2. (a) Explain Jewish beliefs about the afterlife. [AO1 25]

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

- Traditional Judaism believes that death is not the end of human existence and death is part of God's plan.
- However, because Judaism is mainly focused on life, it does not have a definite set of beliefs regarding the afterlife and there is room for personal opinion and interpretation.
- One variation of belief within Orthodoxy state that the souls of the righteous go to heaven, or wait for the coming of the Messiah when they will be resurrected. They are also of the opinion that the souls of the unrighteous are destroyed at death.
- Many scholars state that a belief in the afterlife is not an original biblical idea. However, there is reference in the Torah to the belief in the existence of life after death and indicates in several places that the righteous will be reunited with loved ones after death and the evil excluded. There are only two biblical references to resurrection – Isaiah 26:19 and Daniel 12:2. And both are thought to be of a later date within scripture.
- Belief in the resurrection of the dead is fundamental belief within tradition Judaism and was a belief that distinguished between the Pharisees and Sadducees.
- Spiritual afterlife is referred to in Hebrew as Olan Ha-Ba, although a term that also refers to the messianic age. It is another higher state of being. This suggests that Jews believe death is not the end of human existence, but due to lack of Torah reference there is not a general consensus on what happens at death.
- Some Talmudic Rabbis discuss the idea of the souls in the Garden of Eden as mentioned in the prayer for the dead. The souls of the righteous will live in peace and the souls of the sinners in Gehinnom – a place of torment. Some suggest the souls of the righteous will wait in the Garden of Eden until the coming of the messiah and general resurrection of the dead.
- The idea of resurrection has been a source of debate for some time.
- Maimonides shows in his 13 principles of faith that the resurrection of the dead is one of the foundations of belief.
- Another debate about resurrection is the timing. The Midrash claims that the humble will raise first. But in contrast others believe those buried in Israel will be first.
- The Orthodox maintains a belief in resurrection and refer to the belief in daily prayers and funeral rites, and cremation is not generally accepted as a result of this belief.

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

(b) 'Jewish beliefs about the afterlife have no relevance for Jews today'.

Evaluate this view.

[AO2 25]

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

- One argument in support of the statement could include the idea that as there is no one accepted belief it cannot be a main focus within the faith, and there are no consistent ideas in existence of what actually happens after death.
- Also, Jews generally believe it is far more important to focus on the here and now rather than what happens in the afterlife. Most Jews would prefer to leave ideas of the afterlife to God and live according to the mitzvot, practice their faith faithfully and show empathy towards others, therefore, if there is a judgement and an afterlife, God will judge accordingly and individuals will be rewarded for their lives on earth in the afterlife.
- One line of argument could include the view that the concept of the afterlife can be found in the scriptures. The Book of Daniel predicts a day when the resurrection of the dead occurs and God will judge each soul and determine where each soul will spend the afterlife.
- Another argument could include the idea that there is very little in the Torah about what Jews actually believe about life after death; however Talmudic Rabbis do speak of departed souls in the Garden of Eden as is mentioned in the memorial prayer for the dead, the El male rachamim. This suggests good souls will live in peace, whilst the wicked will suffer in Gehinnom.
- One argument could include the view that judgement is more relevant to Jews today than the concepts of the afterlife, as many believe that God will reward the good, and punish the sinners as shown during Yom Kippur when confession of sins before God is part of the festivals rituals.

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

Section B

3. (a) Examine the diversity of views within Judaism regarding mitzvot (commandments). [AO1 25]

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

- Mitzvot translates as 'commandments' and are laws relating to the Jewish faith which are found within the Torah and the Talmud.
- Those are rules that God has commanded Jews to keep.
- Mitzvot are a major part of the Jewish faith and the obedience to these play a part in the lives of all Jews, albeit to a different level.
- Orthodox Jews accept the Torah as a direct revelation from God and therefore obey the mitzvot contained within it and this belief is paramount within orthodoxy. By keeping the mitzvot, Jews demonstrate their belief in God and the acceptance of the requirements of the covenant.
- Orthodox Rabbis have continued to discuss the mitzvot and adapted accordingly for today's world, but each modification remains true to the original 613.
- Reference could be made to the Halakhah and Chukim laws.
- Orthodox Jews believe they must continue to live according to the mitzvot as they will be judged on the way they have kept these laws in the afterlife.
- Reform Judaism, as displayed in many platforms including the Pittsburgh Platform has a different attitude towards the mitzvot compared to the Orthodox community.
- Reform Jews believe the Torah contains divine truths and therefore is the foundation of their faith, but they consider that it is a product of human minds. God did reveal the law to Moses but it was not dictated to him. God inspired him to write.
- It is important to evaluate the mitzvot when each new situation arises, as society changes, Reform Jews believe their adherence to certain mitzvot changes too. It is therefore possible to change some mitzvot according to changes in society.
- For Reform Jews, the emphasis is on personal choice e.g., some keep kosher, others do not.
- Reform Jews believe the original mitzvot were intended for a particular time in history and may no longer be applicable today. But, they still believe that they should live a moral life.
- Rigid obedience to the mitzvot is required at all times for Hasidic Jews. Obedience to God is shown by religious devotion. All mitzvot are relevant and every opportunity is taken to fulfil the mitzvot for example personal appearance – Hasidic men can be recognised by earlocks that is derived from a commandment in Leviticus 19.
- Reference could be made to how different branches of Judaism keep Kosher and Shabbat for example as a way of demonstrating differences.

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

- (b) 'Mitzvot do not contribute effectively to spirituality within Judaism'.

Evaluate this view.

[AO2 25]

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

- It could be argued that the mitzvot are a foundation of the faith and their purpose is to offer guidance on how to live life in a way that God requires.
- Also, the mitzvot give guidelines on all aspects of life both ritualistic and moral and therefore ensure Jews follow their faith appropriately and give Jews a greater understanding of their faith.
- It can also be argued that the mitzvot offer a link to all Jews of the past and create a sense of community and belonging.
- Another possible argument could include the idea that some Jews such as the Hasidim can gain great joy from keeping the mitzvot as it helps them to fulfil their duty to God through Devekut, with the mitzvot as a way of focusing on God.
- However, so many mitzvot could prove to be an inconvenience or a burden and the act of keeping some mitzvot can become routine rather than due to a commitment to faith.
- It could also be argued that reform Jews have adapted or disregarded many of the mitzvot in the modern world but they do not believe themselves to be lesser Jews and continue to express their spirituality but within other means.
- Another line of reasoning could include the idea that there are other ways to develop and show your spirituality, and not necessarily by following all mitzvot. Prayer, festivals, devotion to helping others and living a good life can be a more sincere way of expressing faith.
- However, the mitzvot remain an important part of Judaism as shown since Biblical times, and fulfilling these mitzvot remain a way in which to develop spiritually as shown within all sectors of the Jewish faith.

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

4. (a) Examine the role of the synagogue within Judaism.

[AO1 25]

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

- At the minimum, the synagogue is a bet tefilah [house of prayer]. Jews come together for community services.
- Jews can fulfil the obligation to pray anywhere, however, there are some prayers that require the presence of the minyan, and according to tradition, there is greater benefit to praying as a group and therefore the synagogue is best suited for this purpose.
- The synagogues sanctity is only second to the Temple. In rabbinical literature, the synagogue is sometimes referred to as the 'little Temple'.
- The synagogue is also referred to as a bet midrash, a house of study. It is a place that Jews can experience lifelong learning. Many synagogues house a library for study and it is a place children receive their basic religious education.
- Most synagogues have a hall that is available for religious and community events. Within a Jewish community, it's hall is also used a community centre or town hall.
- The synagogue can also be used as a social welfare agency or charity centre that collects and dispenses money and other items for the aid of the poor and needy within the community and Jewish concerns.
- Synagogues do not collect money during services as carrying money during orthodox Shabbat services is not permitted. Tzedakah is therefore collected during weekday services through the pushke boxes.
- Synagogues are generally organised by a community of directors that maintain the synagogue and its activities where a Rabbi and chazzan is hired to work for the community and offer guidance on the law and socially related issues,
- One of the main purposes of the synagogue is a place of worship. During services the Torah is carried from the Ark and read at the Bimah and therefore plays a great role within the community. The Ark serves as a reminded of the sanctuary in the Temple in Jerusalem. As a result the most important feature within all synagogues after the Torah scrolls is the Ark.
- The synagogue also plays a central role during festivals. The Torah readings during Shabbat, festivals and feast can only take place within the synagogue.
- It is also a place of rituals such as acts relating to ritual purity and the mikveh.
- The synagogues can also have the local rabbinical court [Bet Din] to make judgments on civil disputes using Jewish law and making rulings on Jewish matters.

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

- (b) The synagogue is the heart of the Jewish community.

Evaluate this view.

[AO2 25]

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

- One line of reasoning could include the view that the synagogue provides the central location for all aspects of community life as well as a central place of worship.
- Another argument could include the idea that the synagogue is a location for all key events of Jewish life, it is a place of prayer and worship as the title bet k'nesset denotes, a social centre, a community centre that caters for all ages. It houses a bet midrash and shul and therefore educates the community. These aspects strengthen community ties, and ensure the continuation of tradition and beliefs.
- It could be suggested that the synagogue acts as a centre for ritual purification that cannot be achieved elsewhere which would pose a problem for the orthodox community if it was not accessible,
- However, the home is essential within Judaism. The children learn from their parents from an early age and receive their earliest Jewish education, how to keep Kashrut, observing Shabbat and other festivals.
- Another view is that even the least religious Jews visit the synagogue for major events such as Bar Mitzvah and major festivals showing the importance of the synagogue for the Jewish community as a whole.
- Another idea is that for Orthodox Jews especially, the synagogue is a modern replacement for the Temple in Jerusalem, with the Ark therefore as the central point within it.
- It could be argued that the synagogue is central to the community as it brings all Jews together in a religious and social way of life, and it can also offer guidance and protection in times of need. Major events of life are celebrated there, therefore including all members of the faith.
- However, there is much more involved in being a Jew than simply attending the synagogue.

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

5. (a) Examine the covenant between God and Abraham.

[AO1 25]

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

- Jews regard Abraham as the first Patriarch.
- God changed Abraham's name from Abram to Abraham which means 'father of many' [Genesis 17].
- The covenant between God and the Jews is a common theme running through the early sections of the Bible, and is one of the vital part of Judaism.
- God asks Abraham to fulfil certain tasks and in return he will take care of the Jewish nation.
- It is the basis for the idea of the Jews as the chosen people.
- The Torah mentions two previous covenants, one with Adam and one with Noah. Both covenants are with all humankind rather than the Jewish people. The Abrahamic covenant was initiated by the word of God; authoritative and including God's promise to protect his nation.
- The sign of the covenant is circumcision which was required of all male infants as a sign of the commitment to the covenant and to God. [Genesis 17] It remains the sign of the covenant today.
- God promised to make a father of the Jewish nation and as a result Abraham and his descendants should obey God and in return God would protect them and give them Israel,
- It was not only obedience to laws but following a way of life.
- God ordered Abraham to leave his home and live in Canaan, which was difficult due to Abraham's age [Genesis 12].
- The promise of becoming a great nation was seemingly impossible as Abraham was old and his wife Sarah was 90 but God caused Sarah to become pregnant with Isaac and by doing so, God showed his control over life and death. Abraham leaving was also a symbol of Abraham leaving the idolatrous practices of his family.
- God tested Abraham's faith again by ordering him to kill his son Isaac in an act of sacrifice. Abraham did not disagree with God and kept his side of the covenant by preparing to sacrifice his son. God stopped the sacrifice but the history is an example of the obedience God expected.
- It is known as the 'unconditional covenant' – it is an agreement between two people, but only one needs to act. It was also an everlasting covenant.
- It is eternal and God binds the covenant not Abraham.

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

- (b) 'The covenants only exist to control believers'.

Evaluate this view with reference to Judaism.

[AO2 25]

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

- One line of argument could include the historical and traditional perspective that it is the fundamental event and agreement that binds all Jews together through history and time.
- It could also be argued that during the time of the covenant, the Jews had recently been released from an Egyptian culture and were immersed in a different lifestyle and therefore needed guidelines and rules in order for them to commit to a monotheistic life. The covenant was therefore a positive aspect of religious control that would ensure focus on their faith rather than being influenced by others.
- It could also be suggested that all aspects of the Jewish faith should be adhered to. People needed structure in order to establish the community. The mitzvot covered all aspects of life and gave a unique identity. Continuation of adherence to the mitzvot remains in place today and therefore is a way of showing commitment and adherence to the faith and the covenant relationship.
- However, the Mosaic covenant could be seen as a form of control as the Jews agreed that when entering the covenant with God, they were showing their obligation to him by promising to keep the commandments. Therefore, it is displaying religious control, if the Jews disobey God, then they will lose God's protection.
- It could be suggested that keeping the mitzvot is a personal discipline that affects all aspects of life rather than control. Different Jewish groups also adhere to different mitzvot and remain faithful therefore aren't seen as keeping mitzvot as a result of religious control.
- It could be argued that a person cannot be Jewish unless they want to be controlled by God and their faith and adhering to all commandments and covenant is a way in which a Jew communicates with God.

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