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# **GCE AS MARKING SCHEME**

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**SUMMER 2018**

**AS (NEW)  
RELIGIOUS STUDIES  
UNIT 1 - OPTION C  
AN INTRODUCTION TO THE STUDY OF JUDAISM  
2120UC0-1**

## **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.

# **AS RELIGIOUS STUDIES**

## **MARKING INSTRUCTIONS**

### **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.

### **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 15 marks
	<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>
5	<p style="text-align: center;"><b>13-15 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>• Thorough and accurate use of specialist language /vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
4	<p style="text-align: center;"><b>10-12 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>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
3	<p style="text-align: center;"><b>7-9 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>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
2	<p style="text-align: center;"><b>4-6 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>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
1	<p style="text-align: center;"><b>1-3 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>• 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 style="text-align: center;"><b>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
0	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

<b>Band</b>	<p style="text-align: center;"><b>Assessment Objective AO2- Part (b) questions 15 marks</b>  <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<b>5</b>	<p style="text-align: center;"><b>13-15 marks</b></p> <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>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>10-12 marks</b></p> <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 response shows a very good standard of coherence, clarity and organisation.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>7-9 marks</b></p> <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>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>4-6 marks</b></p> <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>• Some 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>	<p style="text-align: center;"><b>1-3 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</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>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

**GCE RELIGIOUS STUDIES**  
**SUMMER 2018 MARK SCHEME**

**Option C: An Introduction to the Study of Judaism**

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

**Section A**

1. (a) Examine how a synagogue is a place for prayer and ritual. **[AO1 15]**

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

- The synagogue is a house of prayer or 'bet tiffilah' and daily communal prayers may be held in a synagogue. The three daily services are 'arvit' or evening prayer, 'shacharit' or morning prayer and 'minchah' or afternoon prayer.
- Festivals and special days are celebrated in a synagogue where a Jewish community gather to commemorate important historical events in Jewish history or to mark seasons in the year. Some of the major festivals celebrated in a synagogue will include Rosh Hoshanah, Yom Kippur, Simchat Torah, etc. Credit individual rituals associated with these festivals, such as carrying of the Torah in procession.
- The importance of a synagogue for the celebration of the Sabbath by a Jewish community and reference to the Sabbath services. Credit reference to the siddur, Shema, Amidah and Kaddish. Reference may be made to prayers for the Royal family in Britain.
- Ritual is an important tradition within Judaism. Some synagogues continue to provide facilities for the ritual of purification by means of a 'mikveh'. In Orthodox Judaism the main use of the mikveh is for women. The purification is a physical act but is spiritual in nature.
- The purification ritual of mikveh may be used by all Jews before the Day of Atonement, before the Sabbath, before marriage, before conversion to Judaism and even for immersion of kitchen utensils.
- Credit for answers which include rituals connected to worship in a synagogue, such as dress.

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

(b) 'The synagogue is where Jews should learn about Judaism.'

**Evaluate this view.**

**[AO2 15]**

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

- The synagogue may be referred to as a 'bet midrash' or house of study and the synagogue has an important role in supporting all Jews in their education about the Jewish faith. Many synagogues have classrooms and libraries to fulfil this role and the synagogue is best placed to teach Jews about Judaism.
- Classes for Bar Mitzvah are held in synagogues which include Hebrew classes and instruction on how to read the Torah and this is an important part of the work of a synagogue in teaching about Judaism. The rabbi is trained in the role of an educator; the synagogue is the best place where Jewish boys may learn about Judaism.
- It is not necessary to attend a synagogue to learn about Judaism. Jews are able to pray anywhere, for example, and do not need to attend a synagogue in order to learn how to pray. Jews may choose to pray at home and children may be taught to pray by their parents and family in a home setting.
- Many Jews chose not to attend synagogue regularly and any education in the Jewish faith must take place at home. A Jew does not have to attend synagogue to be a Jew so it is not the place where all Jews learn about Judaism.
- Many synagogues have adult education classes; text from the Torah and Talmud may be studied along with lectures and discussion groups. This aspect of communal and educational work is considered a vital part of the work of a synagogue in preserving the Jewish religion.

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



2. (a) Explain the practices of Pesach **and** their significance.

[AO1 15]

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

- The main practices of Pesach are the symbolism of the seder plate and use of the Haggadah celebrated in a Jewish home. The meal is celebrated on the eve of the Passover or 'Pesach'. The significance is the celebration of the deliverance from slavery in Egypt.
- The food stuffs used during the meal have a symbolic meaning. The symbolic nature of the food encapsulates the Jewish beliefs and teachings concerning redemption and hope for the future.
- The Haggadah sets out the precise instructions on how the seder meal is to be conducted, includes instructions, prayers, blessings and stories. The asking of the four questions by the youngest person present is an integral part of the meal.
- Each food on the table has significance; matzah or unleavened bread to represent the speed of departure from Egypt, the roasted lamb shank bone to represent the sacrifice of a lamb, maror or bitter herbs to represent the bitter taste of slavery, charoset for the mortar prepared by the Jews as slaves but also the sweetness of redemption, karpas or green vegetable dipped in salt water for the tears and perspiration of slavery, and roasted egg for the sacrifice made in the Temple.
- Four cups of wine represent the four promises made by God to the Jews for freedom and redemption.
- The communal nature of the meal which follows symbolic representation is a festive occasion which ends with a recitation of grace and a cup of wine is set aside for the prophet Elijah as the herald of the Messiah.

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

- (b) 'Festivals are the most effective way of reinforcing Jewish identity.'

**Evaluate this view.**

**[AO2 15]**

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

- The weekly celebration of the festival of Shabbat is the most important way to create and reinforce a Jewish identity and it may be celebrated at home and in a synagogue. Many Jews regard this as being at the centre of Jewish identity and is the most effective way to demonstrate Jewish identity.
- Jewish identity is more successfully reinforced through a variety of lifestyle rituals and practices which occur on a daily or weekly basis rather than on any observance of festivals. Many festivals are celebrated by Jews at home anyway and are not celebrated as part of any synagogue community.
- Some Jewish festivals are so significant to Jews that they will attend a synagogue to celebrate such festivals, such as Yom Kippur, and this helps to sustain and reinforce Jewish identity. Jewish identity may even be reinforced in this way with Jews who have stopped attending the synagogue on a regular basis.
- Festivals bring Jews together in order to celebrate the festival and through the celebration Jews are reminded of important events and themes which underpin the Jewish history and identity, such as Rosh Hashanah and Yom Kippur. The celebration of festivals such as Pesach reminds Jews of the covenant made between God and the Jews and in this way reinforces Jewish identity.
- There is some debate about what constitutes Jewish identity. If Jewish identity is from being born of a Jewish mother than this is more important than celebration of any festivals. It is difficult to judge the effectiveness of Jewish festivals in this situation.

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

## Section B

3. (a) Explain the significance of Abraham's faith and how it was tested. [AO1 15]

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

- Abraham's great faith in God is put to the test in a story recorded in the book of Genesis chapter 22 where he is told by God that he must sacrifice his son Isaac. According to the account, Abraham is an old man of one hundred years old and his wife Sarah ninety years old when Isaac is conceived; Isaac is their only son.
- The test of faith is recorded in detail. God commands Abraham to take his only son, Isaac to the region of Moriah where he will offer his son as a burnt offering on a mountain which God will show him. This instruction is to kill his son as a sacrifice and is the ultimate test of Abraham's faith.
- Abraham obeys God's command and sets off with Isaac to the region of Moriah where he intends to carry out the sacrifice. At the last moment God provides a ram caught by its horns in a thicket bush for the sacrifice and the life of Isaac is spared.
- Rabbinic tradition relates that Abraham was actually tested ten times by God but the Mishnah does not record the details of these tests. The Akedah does refer to the 'binding' of Isaac and it is accepted that this is the final test for Abraham.
- Abraham was promised by God that he would have descendants so when he is told by God to sacrifice his only son he was perplexed at being told to do this; nevertheless his decision to do what God tells him to do is this test of his faith.
- The significance of Abraham's faith must be viewed as a monotheist in a polytheistic world where he is willing to obey God even to the sacrifice his own son. It is this complete faith in God which leads to the establishment of the Covenant between God and Abraham.

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

(b) 'The covenant made with Abraham was a universal covenant.'

**Evaluate this view.**

**[AO2 15]**

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

- The covenant made with Abraham is unique and may be regarded as only a covenant established between Abraham and his descendants the nation of Israel. God promises his descendants they will be a great nation. It is these descendants alone who will benefit from this special relationship with God. In this interpretation God has promised this benefit to the specific group of people who are Jews.
- The story of the creation of humanity in Genesis refers to the creation of humanity rather than a specific people and it is with people who will live by a certain set of values with whom God is establishing this covenant relationship. In this sense this is a universal covenant for all of humankind.
- The promise that all peoples will be blessed by God is a promise made to Abraham and this applies to the whole of the human race rather than a specific people. In the previous covenants established with Adam and Noah the covenants established were with the whole of humankind.
- The outward physical sign of the covenant established with Abraham is a sign of the covenant established with the Jewish people and which has important significance for Jews today; it is specific to the Jewish people as a mark of the covenant and is not universal. Because of this the covenant may not be regarded as universal.
- In the covenant agreement the term 'all peoples on earth' implies a universal covenant where the role of Abraham is to lead people in a literary and spiritual way to become a new nation of people in universal terms.

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

4. (a) Explain Jewish beliefs about the characteristics of God. [AO1 15]

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

- Jews believe God has a number of traditional characteristics; omnipotent, omniscient, omnibenevolent, Holy, Just, Perfect and Merciful (*as listed in the specification*).
- Jews believe that these characteristics are an essential part of understanding God within a monotheistic theology and these characteristics are essential to understanding both the concept and nature of God.
- Omnipotence means that God is all powerful and is in absolute control of the universe where the Sovereignty of God is at work on the earth to allow human beings free will to make choices in their lives. The term omniscient means that God has knowledge of all that happens in the universe, both in the present and the future and is the God who 'knows' and 'sees' all. The term omnibenevolent means God is completely good. Human beings are not able to understand how God is omnibenevolent in the world but it is one of God's characteristics.
- God is perfect and separated from any evil or having any imperfections. A Hebrew term, qodesh, is used to express this characteristic of the holiness of God. This characteristic of God separates God from people. To be 'holy' is to be set apart and there is a gulf between the holiness of God and the holiness of people.
- Just and Merciful. Jews believe God is just; God will forgive those who repent, God rewards the good and punishes those who are and remain evil. God requires that all people live moral lives in order for them to receive his justice and mercy in the afterlife.

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

(b) 'In Judaism it is impossible to know God.'

**Evaluate this view.**

**[AO2 15]**

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

- It is impossible to know God because he is transcendent and this means we are unable to know God in the same way we know other people or have a relationship with other people.
- It is possible to know God through revelation. God has chosen to reveal himself through the covenants established with Abraham and Moses and this gives Jews knowledge of who God is and how he requires Jews to live. This knowledge of God allows Jews to know God.
- God is eternal and has no limits as he stands outside of time and space. Because of this it is not possible to know God. Human beings are limited by their own mortality and are unable to comprehend eternity or infinity.
- Many people do claim to have a direct experience of God in a spiritual sense and there are many written records of these in the Tenakh where the prophets of God relate their experiences and visions of God and in this sense are able to know God. These records demonstrate a deep and personal relationship with God.
- Some believe it is possible to know God through study of the Torah. Study of the Torah may allow a Jews to more fully understand some of the concepts about God, such as God being just and merciful.
- Because God is holy it is impossible to know God because the gulf in holiness between God and people is so vast. It is impossible to know God in a complete way because of this and perhaps even too difficult for humans to understand.
- It is possible to know God in moments of being in the presence of God in 'kavod' and 'shekinah'; witnessing the presence or beauty of God and through the presence of God in the world.

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

5. (a) Explain how the Ten Sayings (Aseret ha-Dibrot) are the basis for Jewish religious life. [AO1 15]

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

- The first four of the Ten Sayings (Ten Commandments) are very significant in terms of their scriptural basis and for the traditional rabbinical understanding of these sayings as defining categories for all other mitzvot. The Ten Sayings or 'Aseret ha-Dibrot' are the first of the 613 commandments which Jews regard as God given and are the basis of a religious life.
- The first four commandments set out what is expected and required for a relationship with God and these 'religious' requirements are of equal importance as the expectations of how a person should behave in terms of the other six 'ethical' commandments in relation to other people.
- The Ten Sayings have a very special authority and are considered divine laws, because of this they are universally applicable and relevant in each age.
- The Ten Sayings are important because they are regarded as the foundation of all other mitzvot of Jewish religious life and provide a template for all Jewish religious practices.
- The first commandment sets out the monotheistic nature of Judaism as the foundation of the faith; Jews are forbidden within this commandment to worship any other gods. The second commandment develops the first commandment by prohibiting worship in an improper fashion; Jews are not to make graven images and worship these. The third commandment forbids blasphemy and in using God's name for oaths; God's name is sacred. The fourth commandment is a command to observe the sacred times of religious practice; related specifically to the Sabbath and sacred times.

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

- (b) 'The Ten Sayings are the most important guide for Jewish ethical living.'

**Evaluate this view.**

**[AO2 15]**

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

- The Ten Sayings are the most important guide for ethical living because they were given to Moses directly by God on Mount Sinai. This elevates these commandments to a higher status than any other. They are divine laws applicable without amendment or change and relevant for Jews today.
- The Ten Sayings are only a small part of the 613 mitzvot and the entire mitzvot must be considered in terms of ethical living so it is not possible to say these Ten Sayings are the most important guide for ethical living. It is important to consider all of the mitzvot, particularly as the Ten Sayings are rather 'categories' than 'sayings' which may require further ethical deliberation.
- The Ten Sayings must be considered in the historical context in which they were set down for ethical living. The range of issues are still relevant but there are many ethical issues not covered by their content; people will need to look to other sources for ethical guidance, e.g. personal conscience.
- Many people, including non-religious people, regard the Ten Sayings as the most important guide for ethical living because the ethical code forms the basis of laws of many societies in the world. In secular society they are still regarded as the basis of civilised society.
- It is not possible to say they are the most important guide. Ethical living requires more than a simplistic guide of six sayings about ethical conduct. For many people ethical living is learnt from parents, family and peers, influenced by the wider society and discovered through life experiences.

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