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# **GCE A LEVEL MARKING SCHEME**

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**SUMMER 2023**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2023 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 (marks)</b>	<b>Assessment Objective AO1 – Section A questions [30 marks]</b>  <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>- religious, philosophical and/or ethical thought and teaching</li> <li>- influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>- cause and significance of similarities and differences in belief, teaching and practice</li> <li>- approaches to the study of religion and belief.</li> </ul>
<b>5 (25-30 marks)</b>	<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>
<b>4 (19-24 marks)</b>	<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>
<b>3 (13-18 marks)</b>	<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>
<b>2 (7-12 marks)</b>	<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>
<b>1 (1-6 marks)</b>	<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>
<b>0</b>	<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 2023 MARK SCHEME

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

#### Section A

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 Explain the purpose and role of Aggadah in midrash.

[AO1 30]

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

- Aggadah is anything found in rabbinic writings that is not about legal discussions and decisions, and comprises a wide-ranging collection of legends, parables, folklore and stories that add depth of understanding and meaning to the Jewish experience.
- It has been suggested that there are three broad categories of Aggadah: Aggadot that are inextricably linked to the biblical narrative; historical Aggadot which tell of post-biblical personalities and events; ethical/didactic Aggadot which offer guidance and outline principles in the area of religious and ethical thought. However, it should be noted that Aggadot of all types are generally intended to teach some kind of lesson.
- An explanation of how Aggadah works should be offered. It is not representative of a conventional method of literary interpretation. For example, it often takes its reading of the Tanakh not from the actual text but from interpretations that have already been made. It sometimes also interprets individual words that have been removed from their original context. An example can be used to illustrate this point, e.g. Lamentations 1:1 which Robinson cites as being 'diametrically opposed to the meaning of the original passage.' The opening verse: 'She (Jerusalem) is become like a widow' is read as an optimistic statement. Jerusalem has become '*like* a widow', not *actually* a widow. The midrash says, 'rather as a woman whose husband has gone abroad, but who intends to return to her.'
- In other cases, Aggadah was used to explain inconsistencies found in the biblical narrative: e.g. in the Book of Genesis both man and woman are created in the first chapter, but then man is suddenly alone in the second chapter. A midrash tells about the first woman, Lilit, who was banished as Adam could not get on with her. She was replaced by Eve.
- On a deeper theological level, Aggadic midrashim can also be used to reconcile issues that appear to be irreconcilable: e.g. how can God be both a ruthless judge and a loving parent? Reference to an extract from Genesis Rabbah 12:15 can be included in order to illustrate the solution.
- Aggadic midrashim also serve to supplement the biblical texts in order to make them easier to understand, whilst also making the characters more human. The stories also offer moral lessons. An example of this can be illustrated by the famous midrashic tale concerning Abraham and the destruction of the idols in his father's shop.
- Aggadic midrashim also provide great quantities of material for sermons, with De Lange suggesting that it is a way of drawing meaning from the simple, concise text.

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

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

- There are a number of areas which could be addressed in order to examine ethical debate about embryo research; for example, the responses of Rabbis Bleich and Tendler.
- Bleich is generally opposed to the destruction of pre-embryos and their use in stem-cell research due to his belief that such a course of action is equivalent to killing the embryo. He is also opposed to the use of stem cells which have been sourced from aborted fetuses on the basis that some women who might be wavering over whether to have an abortion or not might feel under pressure to go ahead with the procedure if she thought that her baby could help humanity. Nevertheless, he considers the use of embryos created by parthenogenesis to be acceptable as such embryos are not able to survive even if returned to the womb, and because they are not viable from the moment of inception, their destruction does not constitute the destruction of a foetus or of a potential human. For the same reason, Bleich also supports the use of embryos fertilised in vitro that are non-viable due to abnormalities which have become apparent and which are routinely discarded.
- Tendler argues strongly in favour of the use of pre-embryos for stem-cell research calling such research 'the hope of mankind'. He believes that the soul doesn't enter the embryo at conception, but only after forty days have passed, and for this reason he doesn't consider the destruction of an embryo as homicide. He makes a strong case for stem-cell research and therapy based upon the Jewish obligation to save life (pikuach nefesh) wherever possible.
- Account could also be taken of the debate surrounding somatic cell nuclear transfer (SCNT) and the application of the principle of Tikkun Olam: many Jews believe that God has given humankind the knowledge by which to develop new treatments for diseases and illnesses that cause suffering, and therefore if embryo research can save lives, then it should be supported.
- Many Jews also support pre-implantation screening of embryos for Tay-Sachs disease on the basis that as long as technology is used to prevent disease and suffering then it is justified and seen as following the principle of pikuach nefesh. However, the use of genetic technology is not without its issues and most Jews are opposed to the selection of embryos in order to produce a child of a particular gender or one with certain traits such as hair colour, height or other qualities.

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



## Section B

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**‘Zionism is not specifically a Jewish movement.’**

**Evaluate this view.**

**[AO2 30]**

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

- It could be argued that as the term ‘Zionism’ is usually understood as one that relates to the movement founded by Herzl in response to the rise of anti-Semitism at the end of the nineteenth century in Europe, then it does have its roots in the Jewish faith, and as such is a valid part of Judaism.
- Another consideration is that there is no clear-cut way by which to define Jewishness. For some it is to be born to a Jewish mother; be brought up in the Jewish faith; identify with Jewish history. Yet for others, it is a national identity which does not include religious observance at all. However, both groups believe that they have a legitimate claim to be Jewish.
- Not all Jewish groups accept that Zionism is a Jewish movement as many ground this belief in Zionism’s secular rather than religious outlook. Examples in support of this can be made by reference to the opinions of those within some of the major denominations of Judaism: Orthodox Jews would not ally themselves with political Zionism due to their belief that it is the work of the Messiah to re-establish the Promised Land as a result of meeting the conditions of observing the Torah and its commandments. Neither do Reform Jews identify with Zionism as they dropped the expectation of a return to Israel at the Pittsburgh Platform. It could therefore be argued that one can belong to the Jewish faith without being a Zionist.
- Furthermore, some may propose that Zionism weakens Judaism as it is secular and political in nature and has little to do with faith.
- Nevertheless, it could be argued that there *are* connections between political Zionism and religious Zionism, and that the Mizrachi party is a case in point. The Mizrachi party became the religious wing of the Zionist movement in order to ensure that an anti-religious stance was not adopted. This, it could be said, shows that the Jewish faith continues to have an impact upon the Zionist movement and that it has ensured that the Jewish character of the State of Israel has been preserved. Examples such as the fact that Shabbat remains an official day of rest, and that the legal system of the State of Israel also defers to Jewish law on matters such as marriage and divorce can be used to argue this particular point.
- Some might also believe that they are justified in arguing that there is no need for there to be a link anyway as Israel as a secular state is vindicated on this basis alone without Judaism.

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

**'Holocaust theologians have been unsuccessful in addressing the challenges raised by the Holocaust.'**

**Evaluate this view.**

**[AO2 30]**

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

- Evidence of some of the criticisms which have been raised against Holocaust theologians could be used to agree with the statement. Rubenstein for example, has been criticised for taking a very extreme view by denying the existence of God. On the one hand, whilst he has expressed the lack of belief felt by many Jews following the Holocaust, on the other he has failed to offer any hope whatsoever for those religious Jews who were struggling to make sense of the Shoah in religious terms.
- Some scholars have felt that Berkovitz has been more successful, and yet some claim that such is his determination to counter Rubenstein's radicalism that his theological argument is sometimes contrived and throws up a number of problems concerning his use of the argument based upon free will. Nevertheless, some would claim that Berkovitz has been responsible for one of the most convincing Jewish theological responses in that he provides hope for surviving Jews that God did not abandon them completely. He also stays close to traditional Jewish theological ideas, and as a result his argument does not end in a call to atheism.
- As far as Fackenheim's proposals are concerned, the fact that he doesn't offer up a solution to the problem of Jewish suffering during the Holocaust remains problematic. His rejection of the notion of the Holocaust as punishment for the sins of the Jewish people, and his proposal that God was present in the death camps and that out of the ashes of Auschwitz was issued the 614<sup>th</sup> commandment presents what some consider to be a new revelatory experience of God that steers away from the focus on survival.
- Some might claim that Maybaum's theology has been more successful based upon the fact that he refers to the Torah frequently in his argument which means that his opinions are held in high esteem by some Jewish scholars. His view of Israel as the 'suffering servant' has also done away with the notion that the Holocaust was a punishment for the sins of the Jewish people. However, he still fails to provide an adequate answer to the question as to why an all-powerful and all-good God could have allowed the chosen people to perish at the hands of the Nazis.
- Wiesel's personal reaction, which has its foundation in his first-hand experience of Auschwitz, has, it has been argued, given him an insight into the Holocaust which is more developed than those of other theologians who did not. However, in arguing that God is indifferent to suffering, and yet is unable to abandon God completely, some would argue that Wiesel has contradicted himself.
- Collectively, some may argue that that these theodicies throw up more questions than answers and so can never be successful.
- However, this does not mean that responses should not be made as some might argue that a response to such a dreadful occurrence such as the Holocaust is imperative, no matter how weak or ultimately unsuccessful.

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

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

- Evidence in support of the statement could be offered by arguing that Judaism places great emphasis upon the importance of family life. For example, the raising of a family is considered to be a sacred duty within the Jewish tradition as it is within the home that the next generation learns from the examples set by their parents. Moreover, Jewish scriptures offer clear guidance about how parents and children are to conduct themselves within the family group (Proverbs 22:6; Exodus 20:12; Leviticus 19:3).
- Furthermore, the importance of the home itself as a place of worship is synonymous with the sanctity of family life within Judaism. Many rituals within the home have great significance and serve to remind Jewish believers of the importance of their faith and maintaining Jewish principles. For example, many key events are celebrated or enacted within the family group: a celebration in the home to mark a bar/bat mitzvah; receiving visitors in the home to mourn the death of a family member; the celebration of the Shabbat meal on Friday evening.
- However, even though family life may appear to be the main strength of Judaism, there are issues that might impinge upon its success. Living as a Jewish family in a secular society might bring about problems for young Jewish adolescents for example, who may find themselves at odds with the requirements of their faith and the desire to fit in with friends who are not of the Jewish faith.
- Another line of argument is the suggestion that it is the synagogue that is the main strength of Judaism rather than family life. This argument is based upon the fact that as an institution it provides the location for all aspects of Jewish life as well as for prayer and worship.
- It could also be argued that the celebration of festivals is one of the main strengths of Judaism with support for this contention based upon the fact that even those Jews who are usually non-observant make a special effort to be present at the synagogue at festivals such as Yom Kippur and Pesach.
- Some may suggest that the mitzvot too could be acknowledged as the main strength of Judaism, with their purpose being to give moral and ethical guidance on the way in which God requires a Jew to live. They allow each individual to cultivate a relationship with God at all levels of daily life.
- Perhaps there is no one particular thing that acts as the main strength of Judaism, but rather it is a combination of a variety of elements. However, such is the influence of the family, especially upon young children, that it cannot be denied that it has an important part to play in the creation of the next generation of Jews.

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

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

- It could be argued that the fact that the path to God within Kabbalah is esoteric in nature might lead one to consider that aids to worship are vital in order to act as a focus for worship; especially in ways which appeal to the imagination. Evidence for this could be advanced by reference to the Tree of Life. Its value as an aid to worship is significant as it presents, in diagrammatical format, ten Sefirot which are considered to be the ten attributes through which God is manifested. It thus describes the different stages along a path to awareness of God.
- Meditation could also be considered to be important as an aid to worship in Kabbalah as it is the means by which a person can take control of their mind in order to remove obstacles, and ultimately achieve greater spiritual insight. Some might argue that meditation *is* vital in order to experience God, and this is because it is considered to be the foremost method of achieving a true understanding of hidden truths. Furthermore, Kabbalists also make use of the Hebrew alphabet in conjunction with the names of God for the purpose of meditative training as a further means of emptying the mind so as to concentrate on divine matters.
- A different view is that not all aids to worship found in Kabbalah are of value, and therefore are not considered to be vital in order to experience God. The use of magic is an example of this, and in particular the concept of the golem. However, this aspect of Kabbalah is not mainstream within the movement, and it should be noted that there are stories within the mystic tradition itself that contain warnings against the pursuit of such action.
- It is also important to note that the use of aids to worship within Judaism is not totally confined to Kabbalah as there are certain practices that could be considered to be vital within both the mystical tradition as well as to those who follow a more traditional Jewish path. Such an example is the use of tefillin, which are worn as a direct commandment from God which can be found in the first paragraph of the Shema: 'Tie them as symbols on your hands and bind them on your foreheads' (Deuteronomy 6:8). It is generally agreed within traditional Judaism that tefillin act as a reminder to serve God with both the mind and the heart. However some might suggest that within Kabbalah, the tefillin have a greater significance as aids to worship by acting to heal the rift between mind and action, and subsequently enabling the individual to experience God; and, as such, could be considered vital as a means of doing so.
- Ultimately it could be said that one's opinion regarding the value of aids to worship in Kabbalah is wholly dependent upon whether or not one considers Kabbalah to be a credible tradition within Judaism or not. There are even differences of opinion on this matter within the wider Jewish community with some dismissing it as nonsense, whilst others, as in the Hasidic community for example, accepting mysticism as an important part of its tradition.

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