



GCE A LEVEL MARKING SCHEME

SUMMER 2019

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION C: A STUDY OF JUDAISM**

A120UC0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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 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. 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.

A Level Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <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	<p style="text-align: center;">17-20 marks</p> <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. • Insightful connections are made between the various approaches studied. • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">13-16 marks</p> <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. • Purposeful connections are made between the various approaches studied. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 marks</p> <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. • Sensible connections made between the various approaches studied. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.

2	<p style="text-align: center;">5-8 marks</p> <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. • Makes some basic connections between the various approaches studied. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 marks</p> <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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • 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>Assessment Objective AO2- Part (b) questions 30 marks</p> <p><i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p>25-30 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. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p>19-24 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. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	<p>13-18 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. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	<p>7-12 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. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.

1	<p style="text-align: center;">1-6 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. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

A Level Component 1
Option C: A Study of Judaism

Mark Scheme

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

Section A

1. (a) **Examine different views within Judaism about evolution.** [AO1 20]

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

- Many ultra-Orthodox Jews reject the scientific theories of evolution and the creation process entirely. This is because they accept the Bible as embodying eternal truths. As such, there is an unwillingness to re-interpret scripture in order to bring about a reconciliation with a scientific theory that, in their view, may be overhauled at some time in the future.
- Conversely, some Jews reject the biblical account of creation because it contradicts the theory of evolution. They see the Bible as an ancient human document that can no longer provide a meaningful understanding of the beginning of the universe for a person living in the twentieth century. They therefore look to modern science to explain the origin of the world.
- Another approach within Orthodox Judaism is to seek to integrate the biblical account with the findings of modern science by arguing that the Bible and modern scientific theory describe the same process using different language. For example, Einstein's theory of relativity may be used to explain how God's six days of creation are equivalent to fifteen billion years of scientific evolution.
- Other Jewish thinkers reject literal understandings of the Bible in favour of metaphorical or allegorical readings arguing that the Bible offers a spiritual explanation of why the world came into being and what the role of humankind is in it, rather than a scientific description of how it originated.
- For the majority of Conservative and Reform Jews evolution is a scientific fact and science is the means by which to learn about the world. Conservative Judaism encourages its members to understand evolution in a way that does not contradict accepted scientific findings and accepts what is known as 'theistic evolution': that there is a God who set everything in motion, and who stands outside the universe as the cause and reason for life.
- Some Kabbalists claim that evolutionary theory corroborates their understanding of the origins of the world and its development. For example, it is held that ancient fossils were the remains of animals that had perished in the previous 'worlds' as described in some Kabbalist texts.

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

- (b) **‘Judaism is incompatible with science.’**
Evaluate this view.

[AO2 30]

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

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

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

2. (a) **Examine the different ways in which Richard Rubenstein and Eliezer Berkovitz have responded to the Holocaust.** [AO1 20]

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

Rubenstein

- The death of God: it is impossible to believe in the God of the Abrahamic covenant after the events of the Holocaust. God had 'died' in creating the world by retracting himself into a void to make space for existence.
- The God of the Jews is the Ultimate Nothing.
- Yet Rubenstein is not calling for atheism. Jews must act to take history into their own hands, and not rely upon God's intervention.
- Jews can still find spiritual vitality through traditional Jewish observances such as the symbolic nature of sacrifice and worship. Sacrifice reminds people of moral failure; requires them to acknowledge guilt, and leads them to seek forgiveness. It focuses the attention of the community on the fact that people have assembled to share their failures and resolve to live better lives.
- Death in the concentration camps was followed by the resurrection of the Jewish people in their ancestral home. In the crisis of the Holocaust, Jews discovered that they were totally alone; nevertheless, by their own efforts they renewed Jewish existence in Zion.

Berkovitz

- Berkovitz makes use of the free will defence and refers to 'the hiding of the face' (Isaiah 45:15), in that, when suffering occurs, God 'hides his face' from human evil due to the need to give space in order for people to be able to develop as moral beings. The Holocaust should therefore be understood as a manifestation of evil, in which divine intervention did not occur because God had given free will to human beings at the time of creation.
- Berkovitz rejects the idea that the Holocaust should be seen as punishment from God upon the Jews.
- Berkovitz also appeals to the Book of Job as offering an example of someone suffering great injustice, and yet who continues to believe in the providence of God.
- He draws upon another biblical notion, that of Israel as a suffering servant as found in the Book of Isaiah.
- However, the very fact that the Jews have survived throughout such times of suffering bears witness to the fact that God is present even though hidden.
- Berkovitz argues that religious belief is still possible following the atrocities of the death camps even though he himself conceded that there is no rational explanation for the Holocaust.

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

- (b) **‘Holocaust theologians have been successful in addressing the challenges raised by the Holocaust.’**

Evaluate this view.

[AO2 30]

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

- Holocaust theologians are not without their critics. 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 614th 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 Ignaz 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 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.
- In conclusion, it could be argued that these theodicies throw up more questions than answers. 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.

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

Section B

3. (a) **Examine the importance of Rashi in the history of Talmudic study.**
[AO1 20]

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

- Rashi's importance in the history of Talmudic study is evident in the fact that his authority extends to the present day; and no Jew who studies Talmud does so without his influence.
- His writings are rich in derash, midrashic folklore and homilies which illustrate his points with charm and wit. Furthermore, the midrashim which he quotes have become the common heritage of the ordinary Jew who have come to know them through Rashi rather than from contact with midrashic literature.
- Rashi's approach to midrash is characterised by his reliance on peshat, the 'plain' or 'literal' sense meaning of a passage. Rashi's commentary preserves rabbinic interpretations of the plain meaning of the Bible. An example of this approach can be given through consideration of his commentary on Exodus 23:19 for example, in which Rashi supports the rabbinic interpretation of the verse by applying a rigid linguistic analysis.
- Rashi's great skill as a grammarian is also evident in his work, and his interpretation of Genesis 1:1 can be used to display his use of peshat as well as traditional exegesis through language and grammar in order to analyse the text. For example, when analysing the words 'Bereshith bara' meaning 'In the beginning God created' Rashi indicates his intention to proceed by means of peshat when he says: 'If, however, you wish to explain it in its plain sense, explain it thus ...'
- Rashi's commentary on the Talmud continues to be acknowledged as the definitive explanation to the present day due to the manner in which he takes the student through the text phrase by phrase in explanation of the topic. He also writes in clear, concise, and readable Hebrew, and is also considered to have the gift of anticipating reader's questions.
- Furthermore, his grasp of biblical language, as well as knowledge and understanding of the generations of scholars who have gone before him, has enabled him to make a clear distinction between what the Bible actually said (the peshat), and what has been read into it (derash) by tradition.

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

- (b) **‘Maimonides deserves to be known as the most complete Jewish scholar.’**

Evaluate this view.

[AO2 30]

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

- The authority in which he is held within Orthodox Judaism certainly seems to suggest that he deserves to be known as the most complete Jewish scholar. For example, his ‘Thirteen Principles of Faith’ are widely held as a list of obligatory beliefs and have become an integral part of Orthodox worship. His Mishneh Torah, its purpose being to bring about an understanding of the Talmud that was clear and concise for Jews of the time, is regarded by Orthodox Jews as the pinnacle of halakhic writing.
- Other writings of his have also become a part of contemporary Judaism: beliefs about the nature of God; charity.
- Arguments that may be used to oppose the statement will take account of the fact that Maimonides was not without his critics. He was admired as a legal authority, but a number of Jewish scholars were troubled by some of his views they believed were out of line with traditional doctrine: e.g. his beliefs about the physical resurrection; and that knowledge of God should be based upon Aristotelian principles: evidence that not all Jews consider him to have been most representative of traditional Jewish scholarship.
- He also re-interpreted rabbinic and biblical teachings so that they conformed to the truths of reason; however this was not characteristic of traditional Jewish scholarship. He argued that nothing in the Jewish sacred writings should require people to take anything on faith.
- He was considered such a threat to Judaism and rabbinic learning that there was an attempt to prevent the study of ‘The Guide for the Perplexed’ and the philosophical sections of the Mishneh Torah.
- His philosophical approach made him stand out as different from the sages of his time, as well as after his death, even though he had not been the first Jewish philosopher.
- Some might consider Rashi to be the more deserving of the title: his commentaries on the Bible and Talmud are still at the foundation of Jewish education to this day.
- Nevertheless, Maimonides’ contributions have influenced Jewish and non-Jewish scholars alike. Current-day scholars have described him, in various ways, as one of the most outstanding giants of Jewish thought.

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

4. (a) Examine the central religious role of the synagogue in Jewish festivals.
[AO1 20]

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

- The reading of the Torah is an important part of Jewish festivals, and as this can only take place at the synagogue, the synagogue thus retains a central role in the celebrations. For example, the main reading for each week is done on the morning of the weekly celebration of Shabbat.
- The customs and rituals of the festival of Simchat Torah in particular serve to emphasise the importance of the Torah and its place of safe-keeping in the synagogue.
- At Rosh Hashanah, the morning service at the synagogue can last for up to six hours, with the sounding of the shofar marking the start of the period known as the Ten Days of Returning and the theme of repentance.
- On the eve of Rosh Hashanah, special selichot which focus on asking God for forgiveness on both a personal and communal level are recited at the synagogue service at midnight. Reference could also be made to the practice of wearing white at Rosh Hashanah, deriving from the belief that as it is the Day of Judgement, Jews wish to present themselves before God as being clean of all sin. At the synagogue the covers of the bimah, ark and lectern are also draped in white. The use of a special prayer book called the machzor is important as it offers additional prayers that emphasise the sovereignty of God.
- Yom Kippur is considered to be the most important and holiest festival in the Jewish year, and, as a result, many Jews attend the synagogue on this day even though they may not usually be regular worshippers. Yom Kippur is an important festival as it is the day when each individual has the opportunity to make themselves right with God by repenting for all the bad things done, and by making amends. The five services at the synagogue including Kol Nidrei, Musaf and Neilah aid this process.
- Many synagogues provide the facility of the mikveh, and reference could be made to the practice of bathing at the mikveh in order to prepare ritually and spiritually for festivals such as Yom Kippur and Shabbat.
- Attendance at the synagogue during festivals is fundamental to the experience of being a Jew, and allows the wider Jewish community to meet together, and thus strengthen their bonds. Even Jews who are secularised take part in the services at certain festivals.

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

- (b) **‘The synagogue is the heart of a Jewish community.’
Evaluate this view.**

[AO2 30]

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

- It could be argued that if the synagogue were not at the heart of a Jewish community then it would be more difficult to maintain a Jewish lifestyle, and thus assimilation into the wider community might ensue. Evidence for this opinion can be offered by means of offering examples of the role that the synagogue plays.
- The fact that the Hebrew language has a number of different words for synagogue shows its diverse nature and thus its importance to each Jewish community. As the bet k'nesset (house of meeting), the synagogue provides the venue not only for prayer and worship, but for all aspects of Jewish religious and social life with most modern synagogues having meeting rooms incorporated into the building which can be used for events such as bar mitzvah and wedding celebrations; youth clubs and senior citizen groups.
- The synagogue also serves the Jewish community as a bet midrash (house of study) where Jewish children who attend secular schools can study Hebrew in order to be able to read and understand the Torah. It has been argued that the emphasis upon both the communal and educational aspects of the synagogue has been vital in contributing to the survival of the Jewish faith throughout the difficult times in its history.
- Many synagogues also provide the facility for ritual and spiritual purification to take place by providing the services of a mikveh, without which, it could be argued, the Jewish community would be weakened.
- For Orthodox Jews in particular the synagogue acts as a temporary replacement until the Temple, the most sacred place within Judaism, is rebuilt in Jerusalem once again. As such, the most important feature within it after the Torah scrolls themselves is the Holy Ark. The treatment and actions surrounding the Ark act as important reminders of the holiness of the Temple in Jerusalem which was once at the heart of Jewish life.
- Some, however, might claim that the Jewish home has a more central role within a Jewish community than the synagogue. This is because it is the place where children receive their earliest education and upbringing in the Jewish faith. The observance of Shabbat for example, and the festival rituals which take place in the home might be said to have more of an impact than attendance at the synagogue.
- Furthermore, it is possible to be a Jew without attending the synagogue as many believe that one is born into the faith by virtue of matrilineal descent. Indeed, apart from one or two occasions every year such as at Pesach and Yom Kippur, many Jews do not attend at all and yet still retain a Jewish identity.
- Nevertheless, the synagogue is certainly the place where Jews meet for the major events of life, as well as the place where all members of the faith community can meet in order to give and receive support to/from each other.

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

5. (a) **Examine the concepts of Devekut (clinging on) and Tikkun (repair) as found in Kabbalah.** [AO1 20]

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

- **Devekut (clinging on)** is a fundamental concept of Kabbalah and the primary goal of the mystic. Its meaning denotes the concept of 'clinging on' which signifies achieving communion with God; a state in which all other thoughts, senses and experiences are cast aside.
- Devekut is usually described as the highest step on a spiritual ladder, which can only be reached after the believer has mastered the attitudes of fear of God, love of God, for example, and which is achieved in the main during times of prayer, meditation, and right intention (kavvanah). The aspect in the divine world to which the mystic prays when aspiring to reach the state of devekut is usually the Shekinah.
- Communion with God through prayer is transitory, and it is only after death that a believer can hope that their soul will achieve a permanent state of devekut with God. Such a union however, will not be achieved until the redemption after the coming of the Messiah, when all just Jews will live together eternally in the state of devekut.
- The state of devekut is also connected with prophecy.
- **Tikkun (repair)** is a key concept in Kabbalah. Its significance grew as a result of the ideology of Isaac Luria who claimed that the goal of kabbalah was to advance the tikkun so that the damage caused by the 'shattering of the vessels' can be undone. Every time a person performs a mitzvah they raise one of the holy sparks out of the forces of evil and restores it to the upper world.
- The concept of tikkun occurs in the Zohar e.g. one passage describes the act of prayer as involving four different grades of tikkun: restoration of oneself; the world; the world above; and the holy name. Specific prayers such as the Hallelujah Psalms, the Shema and Amidah are linked to the tikkun of the system of Sefirot. The restoration of the lower and upper worlds will only be accomplished when the prayer that is directed toward them reaches its goal.

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

- (b) **‘Aids to worship in Kabbalah are vital in order to experience God.’**
Evaluate this view with reference to Judaism. [AO2 30]

Candidates could include some of the following, but other relevant responses 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 as it is the means by which a person can take control of their mind in order to remove obstacles, and achieve greater spiritual insight. 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 are common to both the mystical tradition and 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). There is a general consensus that within traditional Judaism 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.
- Overall 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. Indeed, 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