



CARIBBEAN EXAMINATIONS COUNCIL

CSEC[®] Religious Education

**SYLLABUS
SPECIMEN PAPER
MARK SCHEME
SUBJECT REPORTS**

Macmillan Education
4 Crinan Street, London, N1 9XW
A division of Macmillan Publishers Limited
Companies and representatives throughout the world

www.macmillan-caribbean.com

ISBN 978-0-230-48236-4
© Caribbean Examinations Council (CXC®) 2015
www.cxc.org
www.cxc-store.com

The author has asserted their right to be identified as the author of this work in accordance with the Copyright, Design and Patents Act 1988.

First published 2014

This revised edition published 2015

Permission to copy

The material in this book is copyright. However, the publisher grants permission for copies to be made without fee. Individuals may make copies for their own use or for use by classes of which they are in charge; institutions may make copies for use within and by the staff and students of that institution. For copying in any other circumstances, prior permission in writing must be obtained from Macmillan Publishers Limited. Under no circumstances may the material in this book be used, in part or in its entirety, for commercial gain. It must not be sold in any format.

Designed by Macmillan Publishers Limited
Cover design by Macmillan Publishers Limited and Red Giraffe

CSEC® Religious Education Free Resources

LIST OF CONTENTS

CSEC® Religious Education Syllabus Extract 3

CSEC® Religious Education Syllabus 4

CSEC® Religious Education Specimen Papers Mark Schemes/Keys

Paper 01 2009 99

Paper 02 2009 108

CSEC® Religious Education Subject Report

May/June 2004 185

May/June 2005 190

May/June 2006 196

May/June 2007 201

May/June 2008 205

May/June 2009 211

May/June 2010 218

May/June 2011 224

May/June 2013 233

May/June 2014 246

May/June 2015 259

Religious Education Syllabus Extract

The Religious Education syllabus is designed to provide students with opportunities to participate in the age-long search of human beings for the meaning and purpose of life, and to facilitate an appreciation and an affirmation of their own sense of uniqueness and identity. It is intended to assist them in understanding the concept of god in religions. It also seeks to help them become aware of the interconnectedness among God, human beings and the world. The syllabus exposes students to different religious ideas, values and ways of expressing them so that they can interact meaningfully with people of different religious and cultural persuasions in the Caribbean and the world.

Further, the syllabus seeks to foster understanding, appreciation and respect for the religious, ethnic, cultural, political and other aspects of plurality in the Caribbean. It is intended that the study of the Religious Education syllabus will help students to understand their society and the belief systems of others, clarify their own belief systems, deal with problems, and resolve conflicts.

The Religious Education syllabus is made up of a Compulsory Core and four Options. Each candidate must study the Compulsory Core and ONE Option. The Core emphasises the beliefs and practices of four world religions and six indigenous religions in the Caribbean. This section is intended to provide a foundation for the study of the central concepts of the religions that will follow in the four Options listed below:

- OptionA Christianity
- OptionB Hinduism
- OptionC Islam
- OptionD Judaism



CARIBBEAN EXAMINATIONS COUNCIL

**Caribbean Secondary Education Certificate
CSEC[®]**

**RELIGIOUS EDUCATION
SYLLABUS**

Effective for examinations from May/June 2012

Published by the Caribbean Examinations Council

© 2010, Caribbean Examinations Council

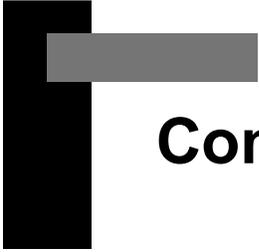
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means electronic, photocopying, recording or otherwise without prior permission of the author or publisher.

Correspondence related to the syllabus should be addressed to:

The Pro-Registrar
Caribbean Examinations Council
Caenwood Centre
37 Arnold Road, Kingston 5, Jamaica, W.I.

Telephone: (876) 630-5200
Facsimile Number: (876) 967-4972
E-mail address: cxcwzo@cxc.org
Website: www.cxc.org

Copyright © 2009, by Caribbean Examinations Council
The Garrison, St Michael BB14038, Barbados



Contents

RATIONALE	1
AIMS	1
CRITERIA FOR CONTENT SELECTION	2
ORGANISATION OF THE SYLLABUS	2
APPROACHES TO TEACHING THE SYLLABUS	3
SUGGESTED TIME-TABLE ALLOCATION	3
CERTIFICATION	3
DEFINITION OF PROFILE DIMENSIONS	3
<i>FORMAT OF THE EXAMINATIONS</i>	4
<i>REGULATIONS FOR RESIT CANDIDATES</i>	5
CORE	
Section 1 - Essentials of Religion	6
Section 2 - Christianity	8
Section 3 - Hinduism	12
Section 4 - Islam	16
Section 5 - Judaism	20
Section 6 - Caribbean Indigenous Religions	24
OPTIONS	
<u>Option A - Christianity</u>	
Section 1 - Human Life Issues	32
Section 2 - The Bible	35
Section 3 - God	37
Section 4 - Concept of Sin and Salvation	40
<u>Option B - Hinduism</u>	
Section 1 - Human Life Issues	43
Section 2 - The Ramayan/Bhagvad Geeta	46
Section 3 - The Absolute and Avatars	48
Section 4 - Concept of Sin and Liberation	50

<i>Option C - Islam</i>	
<i>Section 1 - Human Life Issues</i>	52
<i>Section 2 - The Holy Qur'an</i>	56
<i>Section 3- Concept of Allah</i>	59
<i>Section 4 - Concept of Sin, Punishment and Reward</i>	62
 <i>Option D - Judaism</i>	
<i>Section 1 - Human Life Issues</i>	64
<i>Section 2 - The Tenakh</i>	67
<i>Section 3 – God</i>	69
<i>Section 4 - Festivals and Observances</i>	72
SCHOOL-BASED ASSESSMENT.....	75
MODERATION OF SCHOOL-BASED ASSESSMENT.....	81
RESOURCES.....	86
GLOSSARY.....	89

This document CXC 28/G/SYLL 09 replaces CXC 28/G/SYLL 05.

Please note that the syllabus has been amended and amendments are indicated by italics.

First published 1990
Reprinted with minor amendments and addenda 1991

Reprinted 1996, 2000
Revised 2005
Amended 2009

Please check the website, www.cxc.org for updates on CXC's syllabuses.



Religious Education Syllabus

◆ RATIONALE

The people of the Caribbean live in multi-cultural societies where they are in constant contact with numerous religious ideas. This variety of ideas, along with scientific and technological developments and rapid social changes has led to the questioning of traditional values.

The CSEC Religious Education syllabus is designed to provide students with opportunities to participate in the age-long search of human beings for the meaning and purpose of life, and to facilitate an appreciation and an affirmation of their own sense of uniqueness and identity. It is intended to assist them in understanding the concept of god in religions. It also seeks to help them become aware of the interconnectedness among God, human beings and the world. The syllabus exposes students to different religious ideas, values and ways of expressing them so that they can interact meaningfully with people of different religious and cultural persuasions in the Caribbean and the world.

Further, the syllabus seeks to foster understanding, appreciation and respect for the religious, ethnic, cultural, political and other aspects of plurality in the Caribbean. It is intended that the study of the CSEC Religious Education syllabus will help students to understand their society and the belief systems of others, clarify their own belief systems, deal with problems, and resolve conflicts.

This syllabus will contribute to the development of the *Ideal Caribbean Person*, by promoting and encouraging the cross-pollination of ideas among students of different ethnic backgrounds, cultures and points of view. The syllabus will also help students to develop intellectually and seeks to refine their critical thinking skills and judgments and the acquisition of skills as defined in the UNESCO pillars of Learning through research and the study of four world religions and indigenous religions found in the Caribbean.

◆ AIMS

This syllabus aims to:

1. develop an understanding of the meaning and purpose of life as advanced by different religions practised in the Caribbean;
2. encourage informed dialogue among various cultural and religious organisations and groups to foster harmony and peace among people of diverse customs and beliefs within the Caribbean;
3. encourage a critical and reflective approach to religious beliefs and practices;
4. encourage appreciation and respect for various belief systems;
5. create an awareness of the diversity and communality that exist in religion;
6. create an awareness of our religious heritage as a Caribbean people.

◆ CRITERIA FOR CONTENT SELECTION

The main considerations which have guided the selection of the content of the syllabus are that the concepts and themes chosen should be:

- i. representative of four world religions and indigenous religions found in the Caribbean;
- ii. conducive to the exploration of the meaning and purpose of life;
- iii. useful in developing knowledge, awareness of and respect for the value placed by others on their religious beliefs and practices;
- iv. helpful to students in clarifying their own belief systems, dealing with issues and resolving conflicts.

The term, “Caribbean Indigenous Religions,” as used in the syllabus, acknowledges that all Caribbean religions have both European and African retentions. Over time, these religions have amalgamated, assimilated, integrated, and have evolved into a distinctive Caribbean orientation and mode of expression.

Many indigenous religions may be identified in the region. Since it is not possible to study all of these religions in the time available for the section on Caribbean Indigenous Religions, six have been identified in the syllabus, namely, Rastafari, Revivalism, Vodun, Orisha, Spiritual Baptist and Santería.

◆ ORGANISATION OF THE SYLLABUS

The Religious Education syllabus is made up of a Compulsory Core and four Options. **Each candidate must study the Compulsory Core and ONE Option.**

CORE

The Core emphasises the beliefs and practices of four world religions and six indigenous religions in the Caribbean. This section is intended to provide a foundation for the study of the central concepts of the religions that will follow in the Options.

OPTIONS

Each Option explores the meaning and purpose of life from the perspective of each religion, and the application of its teaching and principles to the challenges and demands of Caribbean society.

Four religions intended as Options are alphabetically listed below:

Option A	-	CHRISTIANITY
Option B	-	HINDUISM
Option C	-	ISLAM
Option D	-	JUDAISM

◆ APPROACHES TO TEACHING THE SYLLABUS

This syllabus focuses on religious education rather than religious instruction. The emphasis is on the development of knowledge and insight that will enable students to clarify their own beliefs and to understand the belief systems of others.

Religious education is concerned with learning to be humane and helping others to make the best of their own humanity. It explores the mysteries of life, examines the distinction between what is regarded as sacred and what is regarded as profane and teaches respect for the sacred space of others.

As such, religious education is necessary as part of good general education. It is relevant not only for persons who are interested in careers as religious leaders and persons who are interested in personal spirituality or moral development, but also for professionals in several fields, including medicine, law enforcement and social work. In teaching the CSEC Religious Education Syllabus, either the Revised Standard Version (R.S.V) or the New International Version (N. I.V.) of the *Bible*, the *Ramayana*, the *Bhagavad Geeta*, the Qur'an (Koran) and the *Tennach* (Tenakh) may be used.

◆ SUGGESTED TIME-TABLE ALLOCATION

It is recommended that about 144 hours be time-tabled for coverage of the syllabus.

◆ CERTIFICATION

The syllabus will be examined at the General Proficiency certification only. The candidate's performance will be indicated on the certificate by an overall numeric grade, and, in addition, by a letter grade for each of the three Profile Dimensions.

◆ DEFINITION OF PROFILE DIMENSIONS

The knowledge and skills students are expected to develop on completion of this syllabus, have been grouped under three headings:

- (i) Knowledge;
- (ii) Interpretation and Analysis;
- (iii) Application.

Knowledge The student's ability to recall facts and events, define terms, identify characteristics and describe practices.

Interpretation and Analysis The student's ability to explain concepts, analyse issues and values, compare and contrast beliefs and practices, cite implications and draw conclusions.

Application The student's ability to gather, organise and communicate information and apply religious principles to contemporary life situations.

◆ FORMAT OF THE EXAMINATIONS

Candidates will be required to take Paper 01, Paper 02, and Paper 03.

Paper 01
(1 hour 15 minutes)

A compulsory paper based on the **Core**: Essentials of Religion, Christianity, Hinduism, Islam, Judaism and Caribbean Indigenous Religions.

A 60-item Multiple Choice paper with items based on the Specific Objectives of the **Core** of the syllabus.

Paper 02
(2 hours)

An essay paper consisting of 4 questions.

*Candidates will be required to respond to **Question 1**, and **any two** of the other three questions. These questions will be based on the Specific Objectives relating to Christianity or Hinduism or Islam or Judaism.*

The compulsory question for each Option will be set on Section 1: Human Life Issues.

For Option A - Christianity, the questions will be set as follows:

Question 1 – Human Life Issues	(36 marks)
Question 2 – The Bible	(32 marks)
Question 3 – God	(32 marks)
Question 4 – Sin and Salvation	(32 marks)

For Option B - Hinduism, the questions will be set as follows:

<i>Question 1 – Human Life Issues</i>	<i>(36 marks)</i>
<i>Question 2 – The Ramayan/Bhagvad Geeta</i>	<i>(32 marks)</i>
<i>Question 3 – The Absolute and Avatars</i>	<i>(32 marks)</i>
<i>Question 4 – Concept of Sin and Liberation</i>	<i>(32 marks)</i>

For Option C - Islam, the questions will be set as follows:

<i>Question 1 – Human Life Issues</i>	<i>(36 marks)</i>
<i>Question 2 – The Holy Qur'an</i>	<i>(32 marks)</i>
<i>Question 3 – Concept of Allah</i>	<i>(32 marks)</i>
<i>Question 4 – Concept of Sin, Punishment and Reward</i>	<i>(32 marks)</i>

For Option D - Judaism, the questions will be set as follows:

<i>Question 1 – Human Life Issues</i>	<i>(36 marks)</i>
<i>Question 2 – The Tanakh</i>	<i>(32 marks)</i>
<i>Question 3 – God</i>	<i>(32 marks)</i>
<i>Question 4 – Festivals and Observances</i>	<i>(32 marks)</i>

**School-Based
Assessment (SBA)
Paper 03/1**

The SBA assignment is a research paper. In this paper, students will explore the denominations and sects of selected world religions and Caribbean Indigenous Religions.

MARK ALLOCATION BY PAPERS AND PROFILE DIMENSIONS

Profile Dimensions	Paper 01	Paper 02	Paper 03 (SBA)	Profile Weight
Knowledge	40	30	-	35%
Interpretation and Analysis	20	40	20	40%
Application	-	30	20	25%
TOTAL	60	100	40	100%

◆ REGULATIONS FOR RESIT CANDIDATES

Resit candidates who have obtained 50% or more of the moderated score will not be required to repeat this component of the examination provided that they write the examination in the academic year immediately following their first sitting of the examination. Resit candidates who failed to achieve 50 % of the moderated score must repeat the research paper during the academic year in which the examination is repeated. Resit candidates must indicate at registration that they are resit candidates.

◆ CORE

◆ SECTION 1 - ESSENTIALS OF RELIGION

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the elements of religion;
2. appreciate how religion contributes to an understanding of the meaning and purpose of life.

SPECIFIC OBJECTIVES

Students should be able to:

1. define religion, denomination, sect, and cult;
2. explain the common features of religions;
3. describe human needs to which religion offers a response.

CONTENT

1. Definition of:

- (i) Religion.
- (ii) Denomination.
- (iii) Sect.
- (iv) Cult.

2. Features of Religion

- (i) Prayer.
- (ii) *Place of Worship.*
- (iii) Belief systems.
- (iv) Rituals.
- (v) Worship.
- (vi) Symbols.

SECTION 1 - ESSENTIALS OF RELIGION (cont'd)

- (vii) Sacred writings.
- (viii) Deity.
- (ix) Festivals.
- (x) Rites of passage.

3. Human needs

- (i) Quest for personal identity.
- (ii) Quest for personal fulfilment in life in relation to a deity.
- (iii) Search for harmony with nature or the environment, and human relationship.
- (iv) Seeking spiritual meaning for life experiences.
- (v) Providing moral codes as a guide for life.

◆ SECTION 2 - CHRISTIANITY

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the central beliefs and practices of Christianity;
2. appreciate the similarities and differences with other religions where they occur.

SPECIFIC OBJECTIVES

Students should be able to:

1. describe how Christians express their understanding of God;
2. identify places of worship in Christianity;
3. identify the major locations where Christianity is practised;
4. identify the written source of authority for Christianity;
5. outline basic beliefs of Christianity;
6. explain selected Christian festivals in different traditions of Christianity in the Caribbean;
7. identify the similarities and differences of origins, beliefs, practices(rites of passage, rituals, initiation, symbols and worship) of Christianity with those of Hinduism, Islam, Judaism and Caribbean Indigenous Religions;
8. explain the ways in which Christianity came to the Caribbean through Christian missions and its establishment in the region.

CONTENT

1. Christian Understanding of God

- (i) Creator.
- (ii) Liberator.
- (iii) Present through the Holy Spirit.
- (iv) In Jesus Christ.
- (v) *Deliverer.*
- (vi) As Father and Mother.

SECTION 2 – CHRISTIANITY (cont'd)

2. **Places of Worship**

- (i) Tabernacle.
- (ii) Church.
- (iii) Temple.
- (iv) Cathedral.
- (v) Basilica.
- (vi) Assembly Hall or Tent.
- (vii) Assembly.
- (viii) Chapel.

3. **Major Locations**

- (i) Africa.
- (ii) *Asia/Pacific.*
- (iii) Europe.
- (iv) The Americas.

4. **Source of Authority**

The Bible (Old and New Testament)

- (i) transmitting the Word of God;
- (ii) informing Worship;
- (iii) supporting beliefs and lifestyles.

5. **Major Teachings**

- (i) God is One, Almighty Creator.
- (ii) The Trinity.
- (iii) Jesus Christ is redemption.
- (iv) There is judgement, punishment, forgiveness, reward.

SECTION 2 – CHRISTIANITY (cont'd)

- (v) Concept of man, sin, salvation.
- (vi) Concept of second coming and last days.

6. Christian Festivals

- (i) Advent.
- (ii) Christmas.
- (iii) Epiphany.
- (iv) Lent:
 - (a) Ash Wednesday;
 - (b) Palm Sunday;
 - (c) Holy Week;
 - (d) Holy Thursday;
 - (e) Good Friday.
- (iv) Paschaltide:
 - (a) Holy Saturday;
 - (b) Easter Vigil;
 - (c) Easter Sunday and Resurrection of Jesus;
 - (d) Ascension Day;
 - (e) Whitsuntide and Pentecost;
 - (f) Trinity Sunday;
 - (g) Corpus Christi.

7. *Practices of Christianity*

- (i) *Rites of Passage*
 - (a) *Birth;*
 - (b) *Marriage;*
 - (c) *Death.*

SECTION 2 – CHRISTIANITY (cont'd)

- (ii) *Rituals.*
- (iii) *Initiation Ceremonies.*
- (iv) *Symbols and Worship.*

8. Similarities and differences with other religions

- (i) Origins, beliefs and practices of Christianity with:
 - (a) Hinduism;
 - (b) Islam;
 - (c) Judaism;
 - (d) Caribbean Indigenous Religions.

9. Coming of Christianity to the Caribbean

- (i) From Spain and Portugal with arrival of Christopher Columbus (late 15th Century).
- (ii) From other parts of Europe – period of Colonisation in the Caribbean (17th Century).
- (iii) From North America and Europe (15th to 20th Century):
 - (a) Pre-Columbus;
 - (b) The era of enslavement;
 - (c) Post-emancipation;
 - (d) Period of Indentureship;
 - (e) Post-indentureship;
 - (f) Post-independence.

◆ SECTION 3 - HINDUISM

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the central beliefs and practices of Hinduism and why Hindu religion is called *Sanaatana* Dharma/Manar Dhama;
2. appreciate the similarities and differences with other religions where they occur.

SPECIFIC OBJECTIVES

Students should be able to:

1. identify some major manifestations of God;
2. identify the sacred places of worship and teerthas (places of pilgrimage);
3. identify the major locations where Hinduism is practised;
4. identify Hindu scriptures;
5. identify beliefs of Hinduism which govern life;
6. describe some of the important festivals and reasons for their observance;
7. identify similarities and differences of origins, beliefs and practices (rites of passage, rituals, initiation, symbols and worship) of Hinduism with those of Christianity, Islam, Judaism and Caribbean Indigenous Religions;
8. explain the ways in which Hinduism came to the Caribbean.

CONTENT

1. **Some Major Manifestations of God**
 - (i) Brahma.
 - (ii) Vishnu.
 - (iii) Shiva (Mahesh).
 - (iv) Durga.
 - (v) Lakshmi.
 - (vi) Saraswati.
 - (vii) Ganesh.

SECTION 3 - HINDUISM (cont'd)

(viii) Hanumaan.

(ix) Surya.

2. **Sacred Places**

(i) Home altar.

(ii) Mandirs.

(iii) Sacred rivers.

(iv) Sacred plants or trees.

(v) *Sacred animals.*

3. **Major Locations**

India, Nepal and the Diaspora.

4. **Sources of Authority: Hindu Scriptures**

(i) - Shrutis
- Rig Veda
- Yajur Veda
- Sama Veda
- Atharva Veda

(ii) - Smritis
- Ramayan
- Mahabharata/Geeta
- Puranas

5. **Beliefs**

(i) Nature of Atma (soul).

(ii) Forms of life.

(iii) Dharma.

(iv) Karma.

(v) Incarnation.

(vi) Re-incarnation.

(vii) Four Yugas – cycles of time.

SECTION 3 - HINDUISM (cont'd)

- (viii) Four stages of life.
- (ix) Four goals of life.
- (x) *Maayaa*.
- (xi) Moksha.

6. **Festivals**

Significance of:

- (i) Divali or Deepavali;
- (ii) Holi or Phagwah;
- (iii) Maha Sivaratri;
- (iv) Krishna Janam Ashtmi;
- (v) Rama Naumi;
- (vi) Nava Raatri.

7. *Practices of Hinduism*

- (i) *Rites of Passage – Samskaaras*
 - (a) *Birth*;
 - (b) *Sacred thread ceremony*;
 - (c) *Marriage*;
 - (d) *Death*.
- (ii) *Rituals*.
- (iii) *Initiation Ceremonies*.
- (iv) *Symbols and Worship*.

8. **Similarities and differences with other religions**

Beliefs, origin and practices of Hinduism with:

- (i) Christianity;

SECTION 3 - HINDUISM (cont'd)

- (ii) Islam;
- (iii) Judaism;
- (iv) Caribbean Indigenous Religions.

9. *Coming of Hinduism to the Caribbean*

- (i) *Indentureship.*
- (ii) *Contemporary Hinduism.*

◆ SECTION 4 - ISLAM

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the central beliefs and practices of Islam;
2. appreciate the similarities and differences with other religions where they occur.

SPECIFIC OBJECTIVES

Students should be able to:

1. describe a Muslim's relationship with Allah;
2. identify the places of worship in Islam;
3. identify the major locations where Islam is practised;
4. identify the written source of Authority for Islam;
5. outline basic Islamic beliefs;
6. recall the purpose of selected festivals and observances in Islam;
7. identify similarities and differences of origins, beliefs and practices (rites of passage, rituals, initiation, symbols and worship) of Islam with Hinduism, Judaism, Christianity and Caribbean Indigenous Religions;
8. explain the ways in which Islam came to the Caribbean.

CONTENT

1. **Relationship with Allah**
 - (i) Creator-created; Master-servant; Beloved.
 - (ii) Worship-worshipper; definition and scope of worship.
 - (iii) Allah's love and mercy for man; man's love for Allah and how this is shown. Qur'an 1:1-4; 2:21-22; 3:31-32; 9:24.
 - (iv) An Nawawi Forty Hadith #2, 18, 19.
 - (v) Human Relations/Race Relations.

SECTION 4 – ISLAM (cont'd)

2. **Places of Worship**

- (i) Diagrams or pictures illustrating Masaajid- Mosques and Islamic Centres throughout the Muslim world. Worship not confined to any particular place.
 - Kaaba, Masjidul Aqsa, Masjidun Nabi
- (ii) Location and parts of the Masjid.

3. **Major Locations**

Asia, Africa and the Diaspora.

4. **Sources of Authority**

- (i) The Shariah, (Islamic Law), the sources of which are:
 - (a) Primary sources - The Qur'an (Book of Allah) and the Sunnah (sayings, actions and approvals of Muhammad, uwbp);
 - (b) Fiqh (Jurisprudence), the efforts of scholars to deduce and interpret the law (the four major Schools of Islamic jurisprudence – The Hanafi, The Maliki, The Shafei and The Hanbali Schools).

5. **Major Teachings**

- (i) The Six Articles of Faith:
 - (a) Belief in The Unity of Allah – Tawhid, Allah is One, has no partner, equal or rival. He alone is The Sovereign Lord and Master, The Most Beautiful Names and Attributes belong to Him;
 - (b) Belief in Angels;
 - (c) Belief in Prophets;
 - (d) Belief in the Revealed Books;
 - (e) Belief in Al Akhirah (Life after Death);
 - (f) Belief in Al Qadr (Predestination).
- (ii) The Five Pillars:
 - (a) The Shahaadah (Declaration of Faith five times a day);
 - (b) Salaah (prayer) – Role of Imam, Muadhadhin – Muezzin, and followers;

SECTION 4 – ISLAM (cont'd)

- (c) Zakaah (Alms);
- (d) Saum (Fasting);
- (e) Hajj (Pilgrimage to Makkah).

6. Festivals and Observances

(i) Festivals:

(a) Eid Ul Fitr (Festival at the end of Ramadan)

- 1st Shawwal, the 10th Islamic month;
- Salatul Eid Ul Fitr, special prayer offered in the morning;
- A day of feasting and almsgiving.

(b) Eid Ul Adha

- 10th of Dhulhijj, the last Islamic month;
- Commemoration of Ibrahim's sacrifice of his son, Ismail to Allah;
- Salatul Eid Ul Adha, special prayer offered in the morning. Meat of the sacrificial animals shared to the poor, family and friends;
- Coincides with the performance of the Hajj in Makkah.

(ii) Additional observations:

(a) Ashura (10th of Muharram)

- Sanctifying the death of Imam Hussain, (Shia);
- Fasting on the 9th and 10th or 10th and 11th (Sunni);
- Hosay celebrations in Trinidad and Jamaica.

(b) Miladunnabi

- Birthday of the Prophet, 12th Rabiul Awal (*not observed by all Muslims*).

(c) Lailatul Miraj/Isra

- Ascension to the Heavens and the Night Journey (*not observed by all Muslims*).

(d) Lailatul Qadr

- Night of Power during Ramadan.

(e) Lailatul Bara'at

- Night at the middle of Shaabaan (8th month) of Islamic calendar (*not observed by all Muslims*).

SECTION 4 – ISLAM (cont'd)

7. *Practices of Islam*

- (i) *Rites of Passage*
 - (a) *Birth;*
 - (b) *Marriage;*
 - (c) *Death.*
- (ii) *Rituals.*
- (iii) *Initiation Ceremonies.*
- (iv) *Symbols and Worship.*

8. **Similarities and differences with other Religions**

Origins, beliefs and practices of Islam with:

- (i) Christianity;
- (ii) Hinduism;
- (iii) Judaism;
- (iv) Caribbean Indigenous Religions.

9. **Coming of Islam to the Caribbean**

- (i) Pre-Columbus.
- (ii) The Era of Enslavement.
- (iii) The Period of Indentureship.
- (iv) Post-indentureship (Arab traders, Muslim merchants).

◆ SECTION 5 - JUDAISM

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the central beliefs and practices of Judaism;
2. appreciate the similarities and differences with other religions where they occur.

SPECIFIC OBJECTIVES

Students should be able to:

1. summarise Jewish beliefs on the nature of God;
2. identify place(s) of worship in Judaism;
3. identify the major locations where Judaism is practised;
4. identify the written sources of authority for Judaism;
5. outline basic beliefs of Judaism;
6. describe selected festivals in Judaism;
7. identify similarities and differences of beliefs, origins and practices (rites of passage, rituals, initiation, symbols and worship) of Judaism with those of Christianity, Hinduism, Islam and Caribbean Indigenous Religions;
8. explain the ways in which Judaism came to the Caribbean.

CONTENT

1. **Nature of God**
 - (i) The One and Only God (*Shema*) *Deut 6:4*.
 - (ii) One in His works (Universal Creator *and Guide*).
 - (iii) One in his attributes:
 - (a) Incorporeal;
 - (b) Eternal;
 - (c) Omnipotent;
 - (d) Omniscient;
 - (e) Omnipresent.

SECTION 5 - JUDAISM (cont'd)

- (iv) The Compassionate, Merciful Judge.
- (v) Relationship with God (Adonai or Elohin):
 - (a) Sacredness of God's name (not used lightly);
 - (b) God's Covenant with Abraham, and its renewal with Isaac and Jacob;
 - (c) God's Covenant with Moses;
 - (d) God's Covenant with David (Everlasting Kingdom).

2. **Places of Worship**

Diagrams illustrating temples and synagogues.

3. **Major Locations**

Israel and the Diaspora.

4. **Sources of Authority**

Torah (Talmud/Midrash Mishnah, Gemara, Apocrypha), and TeNakh.

5. **Major Teachings**

Basic beliefs of Judaism:

- (i) God is One, Almighty Creator.
- (ii) There is judgment, punishment, forgiveness, reward.
- (iii) Concept of humanity, sin, salvation.
- (iv) Concept of second coming and last days.
- (v) *Varying beliefs of the major Sects.*
- (vi) *Teachings concerning the Sabbath.*

6. **Festivals**

- (i) Rosh Hashanah – Jewish New Year
 - (a) Time for seriousness and solemnity as well as for happiness and festivity.

SECTION 5 - JUDAISM (cont'd)

- (b) Shofar (ram's horn) blown to remind of one's responsibility in conscience to God and neighbour.
- (ii) Yom Kippur – Day of Atonement:
Most solemn day of complete fasting and prayer in repentance for sins.
- (iii) Pesach/Passover:
Commemoration of God's saving action to Israel – the Exodus.
- (iv) Shavuoth or Pentecost or Feast of Weeks:
 - (a) Commemoration of the reception of the Ten Commandments from God by Moses on Mount Sinai;
 - (b) Thanksgiving for the Torah and also the Wheat Harvest.
- (v) Sukkoth or Tabernacles or Booths:
 - (a) Commemoration of Israelites living in tabernacles or booths during their wanderings in the wilderness and being fed with manna from heaven and having their thirst quenched with water;
 - (b) Sympathy for less fortunate.
- (vi) Simchath Torah – Rejoicing of the Law:
 - (a) Celebrated at end of Sukkoth or Tabernacles;
 - (b) Day on which the public reading of the Torah ends for one year and begins for the next.
- (vii) Purim – Festival of Lots:
Annual festival reminding of the evil of Haman.
- (viii) Chanukkah – Great Festival of Light or Feast of Dedication:
 - (a) Re-dedication of Temple;
 - (b) Annual reminder of Triumph of Truth and Goodness over evil;
 - (c) Lighting of the Menorah.

7. Practices of Judaism

- (i) *Rites of Passage*
 - (a) *Birth;*

SECTION 5 - JUDAISM (cont'd)

- (b) *Marriage;*
- (c) *Death.*
- (ii) *Rituals.*
- (iii) *Initiation Ceremonies.*
- (iv) *Symbols and Worship.*

8. **Similarities and differences with other religions**

Origin, beliefs and practices of Judaism with:

- (i) Christianity;
- (ii) Hinduism;
- (iii) Islam;
- (iv) Caribbean Indigenous Religions.

9. **Coming of Judaism to the Caribbean**

- (i) From Spain and Portugal with arrival of Christopher Columbus (late 15th Century).
- (ii) Sephardic Jews.
- (iii) From Portugal via Brazil.

◆ SECTION 6 - CARIBBEAN INDIGENOUS RELIGIONS

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the main beliefs and practices of Caribbean Indigenous Religions;
2. understand the origins of Caribbean Indigenous Religions;
3. understand the influences of four world religions upon Caribbean Indigenous Religions.

SPECIFIC OBJECTIVES

Students should be able to:

1. identify the roles of each major divinity and the lesser divinities as well as the ancestors, spirits, elders and other humans in each Caribbean Indigenous Religion;
2. identify places of worship in Caribbean Indigenous Religions;
3. identify the major locations where each Caribbean Indigenous Religion is practised;
4. outline the basic beliefs and teachings of each Caribbean Indigenous Religion;
5. identify some of the sources of authority (oral and written) for each Caribbean Indigenous Religion;
6. describe some of the important festivals and feasts and reasons for their observances in the different Caribbean Indigenous Religions;
7. identify similarities and differences and similarities of origins, beliefs, practices and sources of authority of Caribbean Indigenous Religions with each other and with Hinduism, Islam, Judaism and Christianity;
8. outline the development of the Caribbean Indigenous Religions in the Caribbean.

CONTENT

1. Concept of God (or the Supreme Being or the Creator)
 - (i) Rastafari:
Haile Selassie.
 - (ii) Revivalism:
 - Heavenly Spirits, Earth-bound Spirits and Ground Spirits.

SECTION 6 - CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

- (iii) Vodun:
 - (a) God, Grand Maitre, Bon Dieu;
 - (b) Rada loas and Petro loas.
- (iv) Orisha:
Olodumare
- (v) Spiritual Baptist:
Triune God of Christianity with an emphasis on the Holy Spirit.
- (vi) Santería:
Olodumare (one supreme god) is the supreme source of ashe, the spiritual energy that makes up the universe, all life and material objects.

2. **Places of Worship**

- (i) Rastafari:
Camps: Nyabingi, ground, Communal (for example, Bobo Shanti Community - Bull Bay, and temple or tabernacle).
- (ii) Revivalism:
Mission houses and Churches.
- (iii) Vodun:
Hounfo.
- (iv) Orisha:
Palais or Orisha Yard (objects of the Powers are kept in a special room called Chapelle).
- (v) Spiritual Baptist:
Church.
- (vi) Santería:
Casa de Santo.

SECTION 6 - CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

3. Major Locations

- (i) Rastafari:
Jamaica and the Eastern Caribbean.
- (ii) Revivalism:
Jamaica.
- (iii) Vodun:
Mainly in rural Haiti.
- (iv) Orisha:
Trinidad and Tobago.
- (v) Spiritual Baptist:
Barbados, Grenada, St. Vincent and the Grenadines, Trinidad and Tobago.
- (vi) Santería:
Cuba, Puerto Rico and Dominican Republic.

4. Major Teachings

- (i) Rastafari:
 - (a) Deification of Haile Selassie;
 - (b) Repatriation to Africa;
 - (c) Reparations;
 - (d) Blacks are the true Israelites;
 - (e) Ethiopia is the black man's heaven;
 - (f) Bible (not the King James Version);
 - (g) Babylon as a system of oppression;
 - (h) Ganja was given by Jah for medicine and for wisdom;
 - (i) A healthy diet (more often vegetarian; pork taboo) is essential to keep the temple (physical body) in tune with nature;

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

- (j) Reflection and meditation are valuable sources of knowledge, insight and understanding and must be undertaken regularly;
 - (k) It is essential to live in tune with nature (environmentalism);
 - (l) Pan-Africanism.
- (ii) Revivalism:
- (a) Belief in the existence of two worlds (spiritual and temporal);
 - (b) The universe is occupied by three groups of spirits (heavenly, earth-bound and ground spirits);
 - (c) The body can be possessed by spirits;
 - (d) Living devotees may travel to the spirit world to communicate with and receive gifts from the spirits;
 - (e) Ancestors communicate through dreams and visions;
 - (f) Colours are significant in the spiritual and temporal world;
 - (g) Sometimes the spirits communicate with devotees using colours – for example, banners and candles.
- (iii) Vodun:
- (a) Some devotees believe that loas and saints are the same, while others believe they are two different groups of spiritual beings;
 - (b) Loas communicate with devotees through dreams and possession;
 - (c) The dead must also be honoured, for like the loas, they reward or punish the living;
 - (d) People who possess special talents must be degraded at death or they will torment their living relatives;
 - (e) The spirits manifest themselves to the faithful through possession.
- (iv) Orisha:
- (a) The deities possess the bodies of their devotees and identify themselves through their nature of manifestation;
 - (b) The role of ancestors;
 - (c) The dead has a soul as well as a shadow or spirit;

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

- (d) The deities or powers speak to devotees through dreams, visions and divination.
- (e) *The giving of offerings.*
- (v) Spiritual Baptist:
 - (a) The Holy Spirit and his power and presence are manifested in the lives of the believers;
 - (b) The power of the Word of God and in the power of prayer;
 - (c) Baptism by the Holy Spirit as well as baptism in running or living water;
 - (d) Cleansing of the believer is achieved through fasting and mourning;
 - (e) Ancestors communicate with the living through dreams.
- (vi) Santería:
 - (a) Five different levels of power in the Yoruba cosmology: Olodumare, the Orisha, human beings, human ancestors and the lowest group (which includes plants, animals, natural entities and manufactured items);
 - (b) One supreme god – Olodumare;
 - (c) Communication with the Orisha is through several means, including prayer, ritual divination and offerings (ebo-sacrifice);
 - (d) The eleven commandments were handed down to Obatala to ensure that the people would not succumb to evil and so that they would live prosperous lives in union with the Orisha.

5. Festivals/Ceremonies

- (i) Rastafari:
 - (a) Nyabinghi observances;
 - (b) Ethiopian Christmas – January 7;
 - (c) Anniversary of Selassie’s visit to Jamaica – April 21;
 - (d) African Liberation Day – May 25;
 - (e) Birthday of His Imperial Majesty Emperor Haile Selassie I – July 23;
 - (f) Coronation of His Imperial Majesty Emperor Haile Selassie I – November 2.

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

- (ii) Revivalism:
 - (a) The Annual Convention at Watt Town, St. Ann – first Thursday in March;
 - (b) Tables or Ceremonies for: thanksgiving, “upliftment”, burial, healing.
 - (c) Baptism.
- (iii) Vodun:
 - (a) Ceremonies in honour of the spirits and the ancestors;
 - (b) Degradation Ceremony – removal of special abilities from the dead, for example, hougan or priest;
 - (c) Ceremony of Transmission conducted to find a successor for the hougan or another person to whom the special talent will be given;
 - (d) Ceremony of Renunciation conducted by the heirs of a hougan, those who have no desire in continuing to maintain the houmfest;
 - (e) Ceremony of Dismissal: devotees who wish to be released from obligation to a loa.
- (iv) *Orisha: Ebos,*
 - (a) *Oshun Festival;*
 - (b) *Rain Festival;*
 - (c) *Earth Festival;*
- (v) *Spiritual Baptist:*
 - (a) *Mourning and Building Ceremonies;*
 - (b) *Thanksgiving of Light and Food;*
 - (c) *Nation Dance: performed on the anniversary of a dead family member, the eve of a wedding.*
- (vi) *Santería:*
 - (a) *Abakua dance of the Ireme (diablito);*
 - (b) *Güiro – entertainment offered to the divinities (Havana) – Mayo Roy;*
 - (c) *Bembe Feasts;*
 - (d) *Rites of initiation, commemorations and funerals.*

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

6. Source of Authority

- (i) Rastafari:
 - (a) Bible (not the King James version) the self, the I and the INI.
 - (b) Holy Piby.

- (ii) Revivalism:
 - (a) Bible;
 - (b) Books of Magic (mainly Pukumina);
 - (c) God and the Spirits (through dreams, possession).

- (iii) Vodun:
 - (a) Bible;
 - (b) God and the Spirits (through dreams, possession).

- (iv) Orisha:
 - (a) Bible;
 - (b) The Odu;
 - (c) Divination;
 - (d) God and the Spirits.

- (v) Spiritual Baptist:
 - (a) Bible;
 - (b) God and the Spirits (through dreams, possession).

- (vi) Santería:

Passed on orally through a rich tradition of stories told to convey the beliefs and ways of worship of the religion.

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

7. Similarities and differences with other religions

Origin, beliefs, and practices among the six Caribbean Indigenous Religions with:

- (i) Christianity;
- (ii) Hinduism;
- (iii) Islam;
- (iv) Judaism.

8. The development of six indigenous religions in the Caribbean

- (i) Rastafari:
Protestantism and African religious practices.
- (ii) Revivalism:
The Native Baptist Movement, American (Baptist) Movement and African retention.
- (iii) Vodun:
French Catholicism and Dahomean religious practices.
- (iv) Orisha:
Roman Catholicism, Protestantism (Baptist) and Yoruba traditional religion.
- (v) Spiritual Baptist:
Protestanism (mainly Native Baptist), Roman Catholicism and Yoruba traditional religion.
- (vi) Santería:
Iberian Catholicism and Western Yoruba Religion.

◆ OPTIONS

OPTION A: CHRISTIANITY

◆ SECTION 1 - HUMAN LIFE ISSUES

GENERAL OBJECTIVE

On completion of this Section, students should understand the biblical responses to human life issues concerning the meaning and purpose of life.

SPECIFIC OBJECTIVES

Students should be able to:

1. discuss the meaning and purpose of life as reflected in the Bible;
2. explain the concept of stewardship and its application to daily living;
3. assess issues related to justice and peace and the value and dignity of human life as reflected in the Bible;
4. discuss the responsibilities and rights of individuals in areas of family life and work as reflected in the Bible;
5. illustrate how the biblical concept of love applies to different areas of life and relationships;
6. describe the Old Testament background to the concept of the reign of God;
7. describe the New Testament background to the concept of the reign of God.

CONTENT

1. **Biblical teachings on the meaning and purpose of life**
 - (i) The Human Family – The Family of God: (Gen. 22:20, Acts 3:25, Eph. 3:15).
 - (ii) Creatures of God created in God’s image and likeness: (Gen. 1:26-27; Ps. 8:5-8; Acts 17:27-29; Eph. 2:10).
 - (iii) Created male and female: (Gen. 1:26-27; Mark 10:6-9).
 - (iv) Endowed with intelligence and free will: (Gen. 3:7-14; 20-23; Is. 6:9-10; Matt. 5, 6, 7; John 14, 15, 16; Acts 13:40-41).
 - (v) God as the source of life and human values: (Gen. 2:3, Ezk 37:5, Acts 17:25, Rom. 8:11.)

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

2. **Concept of Stewardship**

- (i) Co-workers with God:
God's affirmation of the worth of the Individual (Gen. 1:28-30; 2 Cor 9:6-9).
- (ii) The sick:
(Mark 3: 1-6; Matt 20:30-34; Luke 13:10-17).
- (iii) The suffering:
(Mark 5:1-43; Luke 17:12-19; Matt 15:21-28).
- (iv) The Child:
(Luke 8:40-56; 18:15-17; Psalm 131:1-2; Proverbs 22:6; 1Cor. 13:11; Eph 6: 1-4).
- (v) The Outcast:
(John 8:1-11; Luke 17:11-19; Luke 19:1-10).

3. **Issues related to value and dignity of human life**

- (i) Child abuse.
- (ii) Substance abuse.
- (iii) Capital punishment.
- (iv) Poverty.
- (v) Unemployment.
- (vi) Prejudice and discrimination.
- (vii) Male and female roles and relationships.
- (viii) Violence, Vandalism and War.
- (ix) Treatment of the mentally and physically challenged.
- (x) Dealing with Human Immuno Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS).

4. **Individuals' roles, responsibilities and rights in areas of family life and work**

- (i) Family life (*Gen 42*).
- (ii) Husband and wife (Eph 5:21-33; 1Pt. 3:1-7).
- (iii) Parent (Eph 6:4; Col 3:21).

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

- (iv) Children (Eph 6:1-3; Col 3:20; Tim 5:1-17).
- (v) Work (Deut. 5:13, Ecc 3:17, 9:10, 2 Thess. 3:10, Jn 5:17).
- (vi) Master and slave (Col 3:22-25; Eph 6:5-9; 2 Thess 3:6-14; 1 Tim 5:18).

5. **Implications of biblical teaching of love in areas of human relationship**

- (i) Popular culture.
- (ii) Religion.
- (iii) Sexuality.
- (iv) Race.
- (v) Social status.

6. **The Old Testament background to the concept of the reign of God**

- (i) Israel as God's special care:
(Exod. 19: 1 – 25).
- (ii) The whole world seen as belonging to God:
(Ps. 8; 24:1; Is. 56, 66).

7. **The New Testament background to the concept of the reign of God**

- (i) Paul's speech at Athens:
(Acts 17:22 – 31).
- (ii) Incorruptible inheritance reserved in heaven:
(1 Peter 1:3 – 5).
- (iii) New Heaven and New Earth. God dwelling with His people:
(Rev. 21:1 – 3).

◆ SECTION 2 - THE BIBLE

GENERAL OBJECTIVE

On completion of this Section, students should understand the Bible as the authority on Christian teaching and practice.

SPECIFIC OBJECTIVES

Students should be able to:

1. describe how the Books of the Bible were transmitted and selected;
2. identify the different types of writings in the Bible;
3. explain how Biblical passages may be applied to areas of daily life;
4. relate biblical teachings to personal and social experiences.

CONTENT

1. **Transmission and preservation of the Bible**
 - (i) The Dead Sea Scrolls.
 - (ii) How the Books of the Bible were selected to form the Canon.
 - (iii) Names of the books in the Old and New Testament.
2. **Different types of writings**
 - (i) Narrative
(The Pentateuch – First five books
The Acts of the Apostles)
 - (ii) Laws/Exhortations/Instructions
(Matt. 5, 6, 7; Luke 6:20-49; Jn. 14, 15, 16; Is. 55; Ps. 24; Ex. 20)
 - (iii) Prophecy
(Amos, Hosea, Isaiah, Jeremiah)
 - (iv) Apocalyptic Writing
(Matt 24; Mark 13; Luke 21; Revelations; Daniel)
 - (v) Parable
(Matt 13; Luke 16:19-31; 20:9-19)
 - (vi) Wisdom Sayings
(Prov. 10:22-30; Eccl 3:1-9)

SECTION 2 - THE BIBLE (cont'd)

- (vii) Miracle Stories
(Mark 1:23-28; Luke 5:1-11; Matt 12:9-44; John 11:1-44)

3. **Biblical passages applied to daily life**

- (i) Guidelines for living:
 - (a) The Ten Commandments (Exod. 20:1-17);
 - (b) The Sermon on the Mount (Matt 5-7);
 - (c) The Golden Rule (Matt 7:12);
 - (d) The Greatest Commandment (Matt 22:36-40);
 - (e) Christ's New Commandment (John 13:34-35);
 - (f) Christian Love (1 Cor. 13);
 - (g) Way of Salvation:
(John 14:6; Acts 16:31; Rom 10:9)
 - (h) Marriage and divorce:
(Matt 19:3-9)

4. **Biblical teachings applied to personal and social experiences:**

- (i) Relationship with family and peers:
Cain and Abel (Genesis 4)
Mary and Martha (Lk 10: 38-42)
David and Jonathan (I Samuel 19: 1 – 7)
- (ii) Comfort in Time of Sorrow:
(2 Cor 3-5; Rom 8:26-28)
- (iii) Relief in Time of Suffering:
(2 Cor. 12:8-1; Heb. 12:3-13)
- (iv) Courage in Time of Fear:
(Heb. 13:5-6; Eph 5:10-18)
- (v) Protection in Time of Danger:
(Ps. 91; 121)
- (vi) Business and Professional Behaviours.
(Ps. 15; Prov. 3:1-12)
- (vii) Dealing with material wealth.
Rich fool (Lk 12: 16 – 21)

◆ SECTION 3 - GOD

GENERAL OBJECTIVES

On completion of this Section, students should:

1. understand the nature and attributes of God;
2. understand specific teachings of Christianity about God.

SPECIFIC OBJECTIVES

Students should be able to:

1. describe the roles of God;
2. explain the significance of the names of God;
3. describe the idea of God as Father, Son and Holy Spirit;
4. explain the attributes of God.

CONTENT

1. Roles of God

God as:

- (i) **Creator (Father/Mother):**
Throughout the Bible God is recognised as Creator and Lord of all, that is, the earth, the heaven, animal, fish, vegetation, social and political systems, (Gen 1:2; Ps 8; Acts 17:16-31)
- (ii) **Provider:**
God provides for the needs of all living things (Ps 23; Luke 12:22-34)
- (iii) **Protector and Liberator:**
God is the protector and liberator of systems, persons and peoples (Josh 24; Ps 91; Luke 13:34)
- (iv) **Sovereign Ruler over all:**
(Ps. 6, 47, 97; Luke 10:21-22)
- (v) **Source and Sustainer of Life:**
(Gen. 1-2; John 5: 19 -24; Rom. 8:18-23)
- (vi) **Revealer and Teacher:**
(John 14: 15-17; 16: 7-15; 1 Cor 2: 9-16)

SECTION 3 – GOD (cont'd)

2. Significance of the names of God

- (i) Yahweh (*Psalm 90:2*).
- (ii) King, Redeemer, Shepherd:
(*Job; Psalm 23:1*).
- (iii) Adonai (Lord, Master):
(*Ex 4: 10-12; Josh. 7: 8-11*).
- (iv) Elohim (Mighty One):
A plural term for God, usually speaking of either his majesty or his plenitude.
(*Gen 31: 3; Deut. 5: 9*).
- (v) El-Shaddai (Almighty God):
(*Gen. 17: 1-20*).
- (vi) Jehovah-Jireh (God is Provider):
(*Gen. 22: 8-14*).
- (vii) Jehovah-Rapha (The God who heals):
(*Ex. 15: 26*).
- (viii) Jehovah-Shalom (God is Peace):
(*Judges 6: 24*).
- (ix) Christos:
(*Jn. 1: 41; Rom 6: 23*).
- (x) Yeshua (God is Salvation):
(*Matt 16: 13-16; Jn 6: 42*).
- (xi) Father, Advocate, Lord:
(*Matt. 6:26; 1 John 2:1; Deut. 10:17*).

3. God as Father, Son and Holy Spirit

God is viewed as:

- (i) Father of humankind:
(*Is. 9: 6; 64:8*).
- (ii) Biblical imagery recognises:
 - (a) God as Son and Son of God
(*Mt. 8: 29*).
 - (b) Lamb of God
(*Jn. 1: 19-31; Heb. 10: 10*).

SECTION 3 – GOD (cont'd)

- (c) Bread of Life
(Jn. 6: 32-35).

- (iii) Biblical imagery depicts

God as Spirit
 - (a) At work in Creation
(Gen. 1: 1-2; Ps. 139: 7).

 - (b) As Advocate
(Jn. 14: 15-17; Acts 2: 2-4, 11-12).

4. Attributes of God

- (i) Unity – God is One:
(Deut. 6:4; 1 Cor 8: 6).

- (ii) Eternal – God transcends time:
(Gen. 21: 33; Pm 90: 2).

- (iii) Omnipresent –God is present everywhere:
(Ps. 139: 1-4; Jer. 23: 23-24).

- (iv) Omniscient - God knows all things:
(Ps. 139: 1-4; 147: 4-5; Mt. 11: 21).

- (v) Omnipotent - God is all powerful:
(Mt. 19:26; Rev. 19: 6).

- (vi) Love – God seeks the highest good of humans at his own infinite cost:
(Ps. 103: 17; Jn. 3:16; 1 Jn 8: 10).

- (vii) Justice – God does not show favourites:
(Acts 10: 34,35; Rom 2: 11).

- (viii) Holiness – God is righteous, perfect and set apart from all sin or evil:
(1 Pet. 1: 16).

- (ix) Righteousness: Living according to the laws of God (right living):
(Ps. 19: 7-9; Jer. 24).

- (x) Mercy – God shows unmerited compassion to all:
(Ex. 3: 7, 17; Ps.103: 13).

◆ SECTION 4 - CONCEPT OF SIN AND SALVATION

GENERAL OBJECTIVE

On completion of this Section, students should understand the biblical concept of sin and salvation.

SPECIFIC OBJECTIVES

Students should be able to:

1. explain the basic concept of sin;
2. explain how sin affects the quality of life for the individual, the society and the environment;
3. describe biblical examples which state consequences of sin;
4. explain the basic concept of salvation;
5. discuss the involvement of God in the work of salvation through Jesus Christ;
6. show that salvation is available for all through faith in Christ;
7. explain essential factors in the process of salvation using biblical illustrations.

CONTENT

1. **Concept of Sin**

Sin described in the Bible as:

- (i) State and condition of humankind:
(Ps. 51: 5; Rom 5: 12-21).
- (ii) Transgression and Rebellion:
(Gen 3; Matt 23:37-39; Rom 1:18-32).
- (iii) Violation of God's law:
(Rom 1).
- (iv) A Universal Phenomenon:
(Rom 3:9-23; 5:12-21).
- (v) Personal failure to be responsible:
(Gen 3; Luke 12:41-48).
- (vi) Corporate failure to act responsibly:
(Luke 11:39-52; 17:1-3).

SECTION 4 - CONCEPT OF SIN AND SALVATION (cont'd)

2. Sin Affecting the Quality of Life

Affecting the quality of the life of:

- (i) The individual:
(Mark 7:11-13; Luke 16:20-21).
- (ii) The society:
(Gen 6, 7, 8, 11; Rom 1:18-32).
- (iii) The environment:
(Gen 3:17-25; Rom 8:18-25).

3. Consequences of Sin

- (i) Alienation from God and others:
(Hos 1:6-9; Luke 15:11-32; Rom 1:24-25).
- (ii) Suffering/Degeneration:
(Gen 2-3; Luke 15:11-19; Rom 1:18-32; 2:9).
- (iii) Guilt/Shame:
(Gen 3:1-10; Luke 15:11-19).
- (iv) Death:
(Gen 2-3; Josh 7; Luke 19:12-27; Rom 6:20-22).

4. Concept of Salvation

- (i) Salvation described in the Bible as:

Deliverance, Freedom, Liberation from the bondage of sin:
(Gal 4: 1-7; 5: 1; Rom 8: 19-23 Ex. 12).

5. God in the Work of Salvation

- (i) God working through Jesus Christ:
(John 1:2-4; Rom 5:11; John 5:19-29; John 1:1; 14-18; Heb 1:1-18).
- (ii) Christ as God's special gift to the world:
(John 3:16-18).
- (iii) Christ's love for the world (Humankind):
(John 15:12-17).

SECTION 4 - CONCEPT OF SIN AND SALVATION (cont'd)

6. **Salvation and Faith**

Salvation for all through faith in Christ:
(Acts 4:1-12; John 3:6; Gal 3:10-14; Eph. 2).

7. **Essential Factors in the Process of Salvation**

- (i) **Repentance:**
(Luke 7:35-50; 5:11-14; 19: 1-10; Acts 2:37-39).
- (ii) **Justification by faith:**
(Acts 16:30-32; Rom 3:21-26; Rom. 10:11-17; James 2:14-17; Rom 5:1-21).
- (iii) **Forgiveness or Reconciliation or Atonement:**
(Luke 15:11-24; 19:1-10; Eph 2:11-22).
- (iv) **Regeneration/New Birth.** Having the capacity to live life in the light of Christ's teachings:
(Col 3:12-17; Eph. 4:23-24).
- (v) **Sanctification.** Growing into Godlikeness or maturity in the light of the teachings of Christ:
(Eph. 2:1-10; Gal 5:16-26).

OPTION B : HINDUISM

◆ SECTION 1 – HUMAN LIFE ISSUES

GENERAL OBJECTIVE

On completion of this Section, students should understand the meaning and purpose of life from the Hindu perspective.

SPECIFIC OBJECTIVES

Students should be able to:

- 1. discuss the meaning and purpose of life as reflected in the Geeta (for example, (a) what is the purpose of my life? (b) what is my destiny?);*
- 2. explain the concept of 'guruhood' and 'discipleship' and its application to daily living;*
- 3. assess issues related to justice and peace and the value and dignity of human life as reflected in the Geeta;*
- 4. illustrate how the Hindu concept of love applies to different areas of life and relationships;*
- 5. discuss the roles and responsibilities of individuals in areas of family and relationships, for example, in marital relations, parental responsibilities, respect for parents/elders, attitudes towards work, labour relations;*
- 6. describe the scriptural teachings on the nature of human beings;*
- 7. describe the sanctity of life from the Hindu perspective.*

CONTENT

- 1. Hindu teachings on the meaning and purpose of life (Uttarkaanda Ramayan Dhoaa 44)***

One's lifetime is an opportunity in time to move 'God – wards', to bring to an end the cycle of rebirth (re-incarnation).

- 2. Concepts of Guruhood and Disciple***

- (i) The role of a Guru is to provide guidance so that devotees can realise their own divine nature, for example, (a) Ekalavya in the Upanishads and Mahabarat and (b) Mahatma Gandhi.*
- (ii) The Fall of Man (Bhagvad Geeta, Chpt 2: Verses 62; 63) and the Rise of Man (The Bhaja Govindam, Verse 9).*

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

3. *Issues related to value and dignity of human life*

- (i) *Child abuse.*
- (ii) *Substance abuse.*
- (iii) *Capital/corporal punishment.*
- (iv) *Poverty.*
- (v) *Unemployment.*
- (vi) *Prejudice and discrimination.*
- (vii) *Male and female roles and relationships.*
- (viii) *Violence, Vandalism and War.*
- (ix) *Treatment of the mentally and physically challenged.*
- (x) *Abortion.*

4. *Individual's roles, responsibilities and rights in areas of family life and work*

- (i) *Family life.*
- (ii) *Marital relations – Ram and Sita (Ramayan).*
- (iii) *Parental responsibilities, for example, Kaushalya and Dasharatha; Vasudeva and Devaki; (Manu Smriti).*
- (iv) *Responsibilities of child to parent – Shravan Kumar (Ramayan).*
- (v) *Attitudes towards work (Geeta 3:9).*
- (vi) *Labour relations – employer/employee based on mutual respect (Manu Smriti).*

5. *Implications of Hindu teaching of love in areas of human relationship*

- (i) *Popular culture.*
- (ii) *Religion.*
- (iii) *Sex and sexuality.*
- (iv) *Race.*
- (v) *Social status.*

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

6. *Scriptural teachings on the nature of human beings*

- (i) *Nature of man - Balkáand of the Ramayan and Chapter 15 of the Geeta.*
- (ii) *Chapter 15: Geeta.*

7. *Sanctity of Life*

Life is sacred – Life is one, for example, Rama’s attitude to Guhaa (the boatman), Jataayu (the bird), Kaykayi and Shabari (the tribal devotee).

◆ SECTION 2 - THE RAMAYAN/BHAGVAD GEETA

GENERAL OBJECTIVE

On completion of this Section, students should understand that the Hindu scriptures must be used as an authority on Hindu teaching and practice.

SPECIFIC OBJECTIVES

Students should be able to:

- 1. describe how the Ramayan and the Bhagvad Geeta came into being;*
- 2. describe the different literary styles used in the Ramayan and Geeta;*
- 3. explain the relevance of scriptural teaching as it relates to daily life;*
- 4. relate the scriptural teachings to personal and social experiences.*

CONTENT

- How the Ramayan and Bhagvad Geeta came into being:***
 - (i) Valmiki Ramayan was written in Sanskrit, therefore the knowledge was not filtered to the masses. In order to make the knowledge available to the masses it was rewritten in Hindi by Tulsi Das.*
 - (ii) Arjuna could not discharge his duty as a warrior due to attachment. Shri Krishna imparted to him the knowledge of the Geeta so that he could righteously carry out the duties of a warrior.*
- Different types of writings***
 - (i) Prose.*
 - (ii) Poetry – Chowpai/Dohaas/Shloka/Sorthaa/Chhanda.*
- Scriptural teachings as it relates to daily life***
 - (i) Guidelines for living:*
 - (a) Promoting the welfare of all is one's highest duty.*
 - (b) Distressing another is the greatest sin.*

SECTION 2 – RAMAYANA AND BHAGVAD GEETA (cont'd)

4. *Hindu teachings applied to personal and social experiences*

- (i) *Honesty - Gandhi (Gita 16: 1 – 3).*
- (ii) *Righteousness - Bharat (Ramayan).*
- (iii) *Faith - Shabari (Ramayan).*
- (iv) *Forgiveness - Jayant (Ramayan).*
- (v) *Mercy, for example, Shri Rama to Rawana (Ramayan).*
- (vi) *Faithfulness - Lakshman and Bharat (Ramayan).*
- (vii) *Prayerfulness, for example, Prahalad (Bhagvad Puraana).*
- (viii) *Justice, for example, Bali (Ramayan).*
- (ix) *Love for God (Pralhad).*
- (x) *Love for Enemy (Shri Rama and Rawana).*
- (xi) *Dealing with material wealth (Bharat).*
- (xii) *Protection in time of Danger, for example, Hanuman saving Lakshman.*
- (xiii) *Courage in time of fear, for example, Hanuman's trip to Lanka.*

◆ SECTION 3 – THE ABSOLUTE AND AVATARS

GENERAL OBJECTIVES

On completion of this Section, students should:

1. *understand the nature and attributes of The Absolute;*
2. *understand specific teachings of Hinduism about The Absolute and Avatars – (incarnation).*

SPECIFIC OBJECTIVES

Students should be able to:

1. *explain the statement “Twameva Maataa Cha Pitaa Twameva.....”;*
2. *explain the significance of the names of God;*
3. *describe God as Nirgun Brahma and Sagun Brahma (unmanifest and manifest);*
4. *discuss the importance of the attitudes and qualities of Sagun Brahma (manifestations) in our relationship with man.*

CONTENT

1. **Roles of God**

God as All:

God is recognised in the statement (‘Twameva Maataa.....’) – You alone are my Mother, Father, Brethren, Companion, Friend, Knowledge, Wealth and God All.

2. **Significance of the names of God**

- (i) *Vishnu - The all prevailing one, The Sustainer.*
- (ii) *Brahma - The Creator.*
- (iii) *Mahesh - The Dissolver/Destroyer.*

SECTION 3 – THE ABSOLUTE AND AVATARS (cont'd)

3. *God as Nirgun and Sagun Brahma*

God is viewed as:

- (i) *Nirgun Brahma - the unmanifest, absolute, eternal entity, without any physical qualities.*
- (ii) *Sagun Brahma - the manifest with form, not eternal, relative with physical qualities.*

4. *Qualities of Saguna Brahma (as the Parmaatmaa)*

Thinking at the level is universal and so are the qualities.

◆ SECTION 4 - CONCEPT OF SIN AND LIBERATION

GENERAL OBJECTIVE

On completion of this Section, students should understand the Hindu concept of sin and liberation.

SPECIFIC OBJECTIVES

Students should be able to:

1. *explain the basic concept of sin;*
2. *discuss how sin affects the quality of life for the individual, the society and the environment;*
3. *describe how sin affects survival in the present day situation;*
4. *explain the concept of liberation;*
5. *explain how the freedom of choice and liberation is the birth right of all;*
6. *explain the way out of bondage through liberation, for example, Valmiki.*

CONTENT

1. **Concept of Sin**

- (i) *Transgression of divine law.*
- (ii) *No inherent or original sin.*
- (iii) *There is no mortal sin which can result in a soul being lost forever in hell.*
- (iv) *Atonement through Tapsya.*

2. **How sin affects individual, society and environment**

- (i) *Individual – tends to become inhumane, that is, asuric qualities, (Baal Kaand - Ramayan).*
- (ii) *Society – degenerated as a result of the Sins of Rawana (Lankaa Kaand Ramayan).*
- (iii) *Environment – become depressed and saddened due to Rama's exile (Ayodhyaa Khand Ramayan).*

SECTION 4 - CONCEPT OF SIN AND LIBERATION (cont'd)

3. *Consequences of sin:*

- (i) *Alienation one from God and man.*
- (ii) *Promotes suffering and spiritual death.*
- (iii) *Promotes unhealthy environment and disease.*

4. *Concept of Liberation (Moksha)*

To be liberated the individual must be one with God in all that he thinks, feels, says and does.

5. *Bondage and liberation*

- (i) *Bondage is the thinking of being limited which results in self imposed restriction, for example, to firstly think you CAN'T will result in non-accomplishment.*
- (ii) *Liberation begins with realistic thinking that I am 'Sat-Chit-Aanand-Svaroop', for example, if I think I CAN I will accomplish.*
- (iii) *Freedom of choice and liberation.*

Since one faces the consequences of what he thinks, feels and does, it must be our birthright to choose what we think, feel and do.

- (iv) *Freedom from Bondage to Liberation (for example, Valmiki – changed from being a highway robber to a Saint (Ramayan)).*

OPTION C: ISLAM

◆ SECTION 1 – HUMAN LIFE ISSUES

GENERAL OBJECTIVE

On completion of this Section, students should understand the Islamic responses to human life issues concerning the meaning and purpose of life.

SPECIFIC OBJECTIVES

Students should be able to:

- 1. discuss the Islamic teachings of the meaning and the purpose of life;*
- 2. discuss the concept of khilaafah (Vicegerency) and its application to daily life;*
- 3. examine issues related to justice, peace and human dignity as represented in Islam;*
- 4. discuss the responsibilities and rights of individuals in areas of family life and work as reflected in Islam;*
- 5. describe the concept of Ibaadah (worship) and its impact on daily life;*
- 6. analyze the Islamic response to the social ills and inadequacies of society;*
- 7. assess the Islamic answer to the socio-economic problems of society.*

CONTENT

- 1. Islamic teachings on the meaning and purpose of life**
 - (i) Knowing (worship) and attaining closeness to God:
(Qur'an: 51:56, Hadith #38).*
 - (ii) Man as Allah's representative on earth:
(Qur'an: 2:30).*
 - (iii) Life as a sacred trust from God:
(Qur'an: 33:72).*

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

2. *Viceregency of man*

- (i) *Adam and Eve:*
(Qur'an: 2:30).
- (ii) *Common Parentage:*
(Qur'an: 4:1).
- (iii) *Distinction based on piety and righteousness:*
(Qur'an: 49:13).
- (iv) *Equality of men in the sight of God:*
(Qur'an: 4:1).
- (v) *No distinction based on colour, language, ethnicity:*
(Qur'an: 49:13).

3. *Issues related to value and dignity of human life*

- (i) *The concept of justice in Islam:*
(Qur'an: 4:135).
- (ii) *The heavenly balance (cosmos):*
(Qur'an: 57:4 and 55:7).
- (iii) *The earthly balance:*
(Qur'an: 55:7-9).
- (iv) *The value of human life:*
(Qur'an: 5:32).
- (v) *The goals of the Shariah: The preservation of human life, dignity, property, religion and progeny:*
(Qur'an: 45:18; 57:25).
- (vi) *The concept of peace:*
(Qur'an: 7:56).
- (vii) *The nobility of man – the universal brotherhood of man:*
(Qur'an: 4:1).
- (viii) *Mercy to the young:*
(Qur'an: 4:6, 6:151-152).
- (ix) *Care for the aged:*
(Qur'an: 17:23-25).

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

- (x) *Care for the sick:*
(Hadith #24).
- (xi) *Care for animals and the environment:*
(Hadith).

4. **Individuals' roles, responsibilities and rights in areas of family life and work**

- (i) *Family – its centrality in Islam.*
- (ii) *Husband and wife:*
(Qur'an: 4-34).
- (iii) *Parents and children:*
(Qur'an: 17:23-25).
- (iv) *Extended family members, relatives and neighbours:*
(Qur'an: 4-34, 2:215).
- (v) *Employers and employees:*
(Hadith).
- (vi) *The dignity of labour and labour relations:*
(Hadith).

5. **Concept of Ibaadah (worship) and its impact of daily life**

- (i) *Pervasiveness of worship:*
(Qur'an: 51:56).
- (ii) *Social ethics and interaction:*
(Qur'an: 49:10-13).
- (iii) *Moral behaviour and decency:*
(Qur'an: 16-90).
- (iv) *Social responsibilities:*
(Qur'an: 2:177).
- (v) *Salaah (Prayer) and its relationship with human activities:*
(Qur'an: 23:1-10).
- (vi) *Zikr (constant remembrance of God):*
(Qur'an: 62:10).

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

6. *The response to the social ills and inadequacies*

- (i) *Child abuse:*
(Qur'an: 6:151).
- (ii) *Substance abuse and gambling:*
(Qur'an: 5:90).
- (iii) *Poverty:*
(Quran: 2:267-268).
- (iv) *Prejudice and discrimination:*
(Qur'an: 49:11-13 and 5:8).
- (v) *Spousal abuse:*
(Qur'an: 4:19-21).
- (vi) *Violence and crime:*
(Qur'an: 5:32-33).

7. *The Islamic answers to socio-economic problems*

- (i) *The institution of Zakaah (compulsory charity):*
(Qur'an: 9:103).
- (ii) *Charity and support for the destitute:*
(Qur'an: 2: 261,267).
- (iii) *Interest free banking:*
(Qur'an: 2:275).
- (iv) *Exploitation of labour:*
(Qur'an: 57:23-24).

◆ SECTION 2 – THE HOLY QUR’AN

GENERAL OBJECTIVE

On completion of this section, students should have an understanding of:

- (i) the Islamic concept of revelation;*
- (ii) the Qur’an as the permanent Miracle of Allah;*
- (iii) the importance of the Qur’an and Hadith in Islamic thought and practice.*

SPECIFIC OBJECTIVES

Students should be able to:

- 1. explain the preservation, transmission and compilation of the Qur’an;*
- 2. discuss the importance of the Arabic Language in understanding the message of the Qur’an;*
- 3. discuss the miraculous nature of the Qur’an revealed to Prophet Muhammad (upon whom be peace);*
- 4. discuss the main tenets presented in the Qur’an;*
- 5. explain the role of the Hadith (record of the Prophet’s sayings, actions and approval) as the second source of guidance along with the Qur’an;*
- 6. discuss the teachings of the Qur’an and Hadith on daily life.*

CONTENT

- 1. Preservation, transmission and compilation of the Qur’an**
 - (i) The first revelation and its historical circumstances: (Qur’an: 96: 1 – 5).*
 - (ii) Allah says in the Qur’an that He Himself will preserve and protect the Qur’an: (Qur’an:15:10).*
 - (iii) Oral transmission is the most important mode of transmission and preservation of the Qur’an: (Qur’an 54:40).*
 - (iv) The Qur’an in written form is an additional means of preservation.*
 - (v) The Qur’an was memorised, recorded and arranged during the life time of Prophet Muhammad (peace be upon him): (Hadith).*

SECTION 2 – THE HOLY QUR’AN (cont’d)

- (vi) *Collection and preservation of Qur’an through memorisation, writing and practice: (Qur’an: 54:40).*
- (vii) *The role of the early caliphs in compiling and circulating the Qur’an in book form.*
- (viii) *The original copy is an authentic reference point for all future copies of the Holy Qur’an.*
- (ix) *The names, attributes and structure of the Qur’an: (Qur’an: 25:1; 15:9; 17:82; 2:1).*

2. **The Arabic language as the language of the Qur’an**

- (i) *The Qur’an remains exactly as it was revealed to Prophet Muhammad (peace be upon him): (Qur’an: 15:10).*
- (ii) *Only the Arabic Language can best convey the profound meanings, eloquence and miracles of the Qur’an: (Qur’an: 4:166; 41:2-3; 43:2-4).*
- (iii) *Translations of the Qur’an are only the meanings of Qur’an.*
- (iv) *The Quranic language: faseeha (pure language), balaga (poetic expression) Uloomul-Qur’an (Quranic sciences): (Qur’an:16:103; 38:29; 3:7; 24:35).*

3. **The Qur’an: Permanent Miracle revealed to Prophet Muhammad (peace be upon him)**

- (i) *Permanent challenge to those who doubt that Qur’an is Kalaamullah (the Perfect Words of Allah): (Qur’an: 2: 23–24; 52:33-34; 4:82).*
- (ii) *Literacy form and expression: (Qur’an: 4:163-165; 1:113-114; 26:28).*
- (iii) *Archaeological and Historical discoveries: (Qur’an: 30:2-5; 10:92; 11:44).*
- (iv) *Scientific evidences and facts: (Qur’an: 23:14; 86:6-7; 6:38; 16:66; 21:30-33).*

4. **Main Tenets of the Qur’an**

- (i) *Allah (God): His Nature and Attributes: (Qur’an:2:255; 112:1-4; 7:180; 20:8; 59:24).*

SECTION 2 – THE HOLY QUR’AN (cont’d)

- (ii) *Man: origin, purpose, historical experiences and final destination:*
(Qur’an:4:1; 49:13; 30:22; 51:56).
- (iii) *Laws, rules and regulations for all aspects of life:*
(Qur’an: 5:3; 3:19, 85; 5:47-49; 31:58).

5. **The Hadith: second source of guidance**

- (i) *The relationship between the Quran and the Hadith:*
(Qur’an: 53:3; 4:64-65; 3:32; 5:92).
- (ii) *The role of the Hadith as a source of Islamic law:*
(Qur’an: 59:7; 4:58-59; 4:65, 80).
- (iii) *The collection and classification of Hadith:*
 - (a) *criteria and scrutiny of Hadith collection;*
 - (b) *preservation through memorisation, recording and practise;*
 - (c) *classification: Sahih (authentic), Hasan (sound), Daif (weak).*
- (iv) *The message and teachings of the Hadith:*
(An-Nawawi’s Forty Hadith)

6. **The teachings of Qur’an and Hadith for daily life**

- (i) *Beliefs, concepts and world view:*
(Qur’an: 2:177, 138, 285; Hadith # 24, 20, 34).
- (ii) *Personal worship and relationship with Allah – Salaah (prayers), Zikr (constant remembrance of God) and Dua (supplication):*
(Qur’an: 2:3, 43, 153; 4:43; 2: 186; 32:15-16; 3:191-195 Hadith # 29).
- (iii) *Social responsibilities: ethics and interaction:*
(Qur’an: 49: 6-13, 17:22-37; Hadith # 15; 13; 14; 20; 25; 26).
- (iv) *Morality, mannerisms and conduct:*
(Qur’an: 16:90-91, Hadith #18).
- (v) *Mundane living: diet, hygiene, dress, marriage, sexuality, work, business and death:*
(Qur’an: 5:3-5; 2:222; 24:30-33; Hadith # 6; 10; 15).
- (vi) *Culture, life-style, values: entertainment, home, art and architecture:*
(Qur’an: 24:58-61; 25:62-77; Hadith# 6; 10).

◆ SECTION 3 – CONCEPT OF ALLAH (GOD)

GENERAL OBJECTIVE

On completion of this Section, students should understand:

1. *the nature and attributes of Allah;*
2. *the fundamental articles which constitute faith in Allah.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *discuss the concept of Tawheed;*
2. *explain belief in the Angels;*
3. *explain belief in the divine scripture;*
4. *discuss the concept of prophethood;*
5. *explain belief in the hereafter;*
6. *explain belief in Al-Qadr (Divine Decree);*
7. *examine the relationship between the Allah and his servants.*

CONTENT

1. **The concept of Tawheed (Oneness of God)**

- (i) *The concept of Tawheed:*
(Qur'an: 2:133,163, 255; 5:171; 3:18).
- (ii) *The three aspects of Tawheed:*
 - (a) *Tawheed al Rububiyyah (Unity of Lordship):*
(Qur'an: 2:163; 112:1-4).
 - (b) *Tawheed al Ulluhiyyah/Ibaadah (Unity of Worship):*
(Qur'an: 2:28; 17:23).
 - (c) *Tawheed al Asma wa al Sifaat (Unity of His Names and Attributes):*
(Qur'an: 20:8).

SECTION 3 – CONCEPT OF ALLAH (GOD) (cont'd)

- (iii) *The Impact of Tawheed on life:*
(*Qur'an: 23:1-9, 70:22-34*).

2. **Belief in the Angels**

- (i) *Nature of the Angels:*
(*Qur'an: 13:13; 35:1*).
- (ii) *Roles of the Angels:*
(*Qur'an: 66:6; 4:97; 53:5-10*).
- (iii) *The recording Angels:*
(*Qur'an: 50:17-18; 82:10-12*).

3. **Belief in the Divine Scripture**

- (i) *Concept of Wahi (Revelation):*
(*Qur'an: 4:163; 6:91-93; 16:101-102*).
- (ii) *The previous Books:*
(*Qur'an: 4:36; 6:92*).
- (iii) *The final Revelation:*
(*Qur'an: 17:9, 41; 25:32*).

4. **The Concept of Prophethood**

- (i) *The Concept of Prophethood:*
(*Qur'an: 45:16; 57:26; 6:82-90*).
- (ii) *The Attributes and qualities of Prophets:*
(*Qur'an: 25:20; 3:79-80; 4:64; 3:161*).
- (iii) *The Role of Prophets:*
(*Qur'an: 2:213; 33:45-46*).
- (iv) *The finality and pre-eminence of Prophet Muhammad (Peace be upon him):*
(*Qur'an: 34:28; 33:40; 62:2; 33:56; 33:21*).
- (v) *The Prophethood of Prophet Muhammad (Peace be upon him):*
(*Seerah*).

SECTION 3 – CONCEPT OF ALLAH (GOD) (cont'd)

5. *Belief in the Hereafter*

- (i) *Concept of death and immortality of the soul:*
(Qur'an: 3:145; 3:185; 21:28; 89:27-30).
- (ii) *Life in the Grave:*
(Qur'an: Ch.102; 23:100).
- (iii) *Signs of the Last Day:*
(Hadith).
- (iv) *Scenes of the Last Day:*
(Qur'an: 39:67-68; 81:1-14; 82:1-5).
- (v) *Reward and Punishment:*
(Qur'an: 39:69-75; 77:29-38; 76:11-22).

6. *Belief in Al – Qadr (Divine Decree)*

- (i) *The Divine Knowledge:*
(Qur'an: 6:59).
- (ii) *The Record of all matters:*
(Qur'an: 22:70; 57:22).
- (iii) *The Divine Will:*
(Qur'an: 2:253; 81:27-29).
- (iv) *The Creation of everything:*
(Qur'an:25:1-2; 39:62; 54:49; 37:96).

7. *The relationship between the Allah and His servants (devotee)*

- (i) *Ibaadah (Worship) - Meaning, scope and significance:*
(Qur'an: 98:5; 51:56).
- (ii) *Salaah (Prayers) - Status, benefits and regulations:*
(Qur'an: 2: 2-3, 153,177; 4:43; 29:45; 11:114; 20:130; 74:43).
- (iii) *Zakaah (Compulsory charity) - Significance, scope and regulations:*
(Qur'an: 2:43, 110, 177, 277; 4:162, 5:55).
- (iv) *Sawm (Fasting) - Status, benefits and regulations:*
(Qur'an: 2:183-185,187).
- (v) *Hajj (Pilgrimage) - Importance, virtues and regulations:*
(Qur'an: 2:189, 196-203; 3:97; 22:26-30).

◆ SECTION 4 – CONCEPT OF SIN, PUNISHMENT AND REWARD

GENERAL OBJECTIVE

On completion of this Section, students should understand the concept and consequences of sin and the rewards of repentance and goodness.

SPECIFIC OBJECTIVES

The students should be able to:

- 1. explain the concept of sin;*
- 2. discuss the effects of sin on the individual, society and environment;*
- 3. describe the impact of Taqwah (piety) and Ihsan (excellence);*
- 4. analyze the progression of spirituality in attaining closeness to Allah.*

CONTENT

1. Concept of sin

- (i) The status of human being as the best of Allah's creation:
(Qur'an: 2:30-31; 95:4; 33:72).*
- (ii) All human beings are born in a state of Fitrah (natural purity) free from sin:
(Qur'an: 7:172; 7:29).*
- (iii) The purpose of creation (including man) is submission to the Creator:
(Qur'an: 3-83).*
- (iv) Man's deviation from the divine purpose:
(Qur'an: 2:243; 7:10, 17; 14:7).*
- (v) Man is responsible for his own action and no one bears the sin of another:
(Qur'an: 17:13-15; 34:25).*
- (vi) The sin of omission and commission:
(Qur'an: 6:120; 7:33; 25:68-71).*
- (vii) Major and Minor sins:
(Qur'an: 4:31; 53:32; 42:37; 17:23-38).*

SECTION 4 – CONCEPT OF SIN, PUNISHMENT AND REWARD (cont'd)

2. *The effects of sin*

- (i) *The individual: moral, spiritual and physical degradation:*
(Qur'an: 7:145-147; 10:69-70; 6:125; 6:110-111).
- (ii) *The society: breakdown in values, norms and conventions:*
(Qur'an: 30:41).
- (iii) *The environment: endangerment to life and depletion of natural resources:*
(Qur'an: 30:41).

3. *The consequences of sin*

- (i) *Deprivation of Allah's mercy, guidance and protection:*
(Qur'an: 7:146-147; 2:257; 4:123).
- (ii) *Increase of the disease of the soul (qalb) and its eventual death (spiritual):*
(Qur'an: 2: 7-12; 8:48-49; 9:125; 2:74).
- (iii) *Immorality and disregard for human values:*
(Qur'an: 7:179; 22:72).
- (iv) *Follow base passions and desires:*
(Qur'an: 95:5).
- (v) *The wrath and punishment of Allah:*
(Qur'an: 8:50-51; 3:106).

4. *The Concept of Taqwah (God consciousness) and Ihsan (Excellence)*

- (i) *Taqwah (God consciousness) and its important place in Islam:*
(Qur'an: 9:109; 10:105; 22:37; 2:197; 49:13; 65:2-3).
- (ii) *Moral significance of the vicegerency of man:*
(Qur'an: 30:30; 98:7, 63:8).
- (iii) *The stages of spiritual progression: Muslim, Mu'min and Muhsin:*
(Qur'an: 49:14-15; Hadith # 2).
- (iv) *Man's potential to attain Ihsan (excellence and goodness) in all aspects of life:*
(Qur'an: 2:30; 95:4; 50:16; Hadith#17; 19; 38).
- (v) *Attainment of closeness to Allah and its station in this world:*
(Qur'an: 3:191; 22:54; 8:2-4; Hadith # 38).
- (vi) *Attainment of the divine pleasure and rewards of Allah in the Hereafter:*
(Qur'an: 3:15; 25: 75-76; 61:10-13).

OPTION D: JUDAISM

◆ SECTION 1: HUMAN LIFE ISSUES

GENERAL OBJECTIVE

On completion of this Section, students should understand the responses of Judaism to specific human life issues concerning the meaning and purpose of life.

SPECIFIC OBJECTIVES

Students should be able to:

- 1. discuss the meaning and purpose of human life as reflected in the Tennach (Tenakh);*
- 2. explain the concept of stewardship and its application to daily living;*
- 3. explain the concept of moral living and its application to daily living;*
- 4. assess issues relating to justice, peace and the value and dignity of human life as reflected in the Tennach (Tenakh);*
- 5. discuss the roles, responsibilities and rights of individuals in areas of family life and work as reflected in the Tennach (Tenakh);*
- 6. describe the concept of the reign of God as displayed in the Tennach (Tenakh);*
- 7. discuss the teachings of Judaism on specific health and medical issues.*

CONTENT

- 1. Teachings on the meaning and purpose of human life through being***
 - (i) Created in the image of God.*
 - (ii) Created male and female.*
 - (iii) Endowed with intelligence and free will.*
 - (iv) God is the source of life and human value.*
- 2. Concept of Stewardship***
 - (i) Co-workers with God.*
 - (ii) Human responsibility to care for creation.*

SECTION 1 - HUMAN LIFE ISSUES (cont'd)

- (iii) *Thanksgiving Offerings.*
- (iv) *Care for the foreigner and less fortunate.*

3. ***Moral living in daily life***

- (i) *God is moral and the source of moral values.*
- (ii) *Human responsibility is to imitate God in moral rectitude.*
- (iii) *Human responsibility to love and serve God.*
- (iv) *Sexual issues.*
- (v) *Race relationships.*
- (vi) *Social status.*

4. ***Issues related to value and dignity of human life***

- (i) *Child abuse.*
- (ii) *Substance abuse.*
- (iii) *Capital punishment.*
- (iv) *Poverty.*
- (v) *Unemployment.*
- (vi) *Prejudice and discrimination.*
- (vii) *Violence, Vandalism and War.*
- (viii) *Treatment of the mentally and physically challenged.*

5. ***Individuals' roles, responsibilities and rights in family life***

- (i) *Marriage and Divorce.*
- (ii) *Family life.*
- (iii) *Gender roles and responsibilities:*
 - (a) *status of women;*

SECTION 1 - HUMAN LIFE ISSUES (cont'd)

(b) *responsibilities of the husband;*

(c) *obligations of genders to the commandments.*

(iv) *Parenthood.*

(v) *Children.*

6. ***Concept of the reign of God in the Tennach (Tenakh)***

(i) *Israel as God's special care.*

(ii) *The whole world belongs to God.*

7. ***Medical and Health Issues***

Rules relating to:

(i) *autopsies;*

(ii) *transplants;*

(iii) *abortion;*

(iv) *life support;*

(v) *termination of life.*

◆ SECTION 2 – THE TENNACH (TENAKH)

GENERAL OBJECTIVE

On completion of this section, students should understand the Tennach (Tenakh) as the authority on Jewish teaching and practice.

SPECIFIC OBJECTIVES

Students should be able to:

- 1. describe how the Tennach/Tenakh (Torah, Nevi'im, Ketuvim) was transmitted;*
- 2. identify the different types of writings in the Tennach/Tenakh;*
- 3. explain how passages from the Tennach/Tenakh are used as instruction for Jewish teaching and practices;*
- 4. relate teachings of the Tennach/Tenakh to personal and social experiences.*

CONTENT

1. Transmission of the Tennach/Tenakh

- (i) The Dead Sea Scrolls.*
- (ii) Oral Tradition.*
- (iii) Names of the books in the Torah, Nevi'im and the Ketuvim.*

2. The books of Teaching

- (i) The first five books (Genesis to Deuteronomy).*
- (ii) The books of the Prophets (1 and 2 Samuel; 1 and 2 Kings, Joel, Isaiah, Jeremiah).*
- (iii) The writings (Psalms, Esther, Proverbs, Nehemiah, Daniel).*

3. Instruction on Jewish teachings and practices

- (i) Beliefs about Human Nature (Genesis 2: 7).*
- (ii) Belief in Yahweh (God) (Deut 6:4).*
- (iii) The observance of the Sabbath (Ex 20: 1-14).*

SECTION 2 – THE TANAKH (cont'd)

- (iv) *Observances of the three Pilgrim Festivals (Lev 23: 24 – 36).*
- (v) *Beliefs about the Jewish Afterlife (Gen. 25:8, 17 ; Gen. 17: 14; Gen. 35: 29; Gen. 49: 33; Ex. 31: 14; Deut. 42: 50; Ecc.3: 19-20; 2 Sam. 14: 14; Ps. 88: 4-7,13; Job 10:21-22; Job 26:5; Lam. 3:55).*
- (vi) *Beliefs about the Messiah (Isa. 6: 1- 9; Isa 11: 2-5; 2 Sam. 7: 12-13; Jer. 23: 5; Jer. 33: 15; Dan. 10:14; Zec. 14:9; Micah 4; Hosea 3: 4-5; Zep. 3: 9; Ez. 38: 16).*
- (vii) *Belief in worship and prayer.*
- (viii) *Belief in the Resurrection of the Dead and the Judgement (Babylonian Talmud, Tractate Ketubot 111b; Tractate Baba Metzia 58b).*
- (ix) *Beliefs about Jews.*

4. **Teachings of the Tannach /TeNaKh applied to personal and social experiences**

- (i) *Relationship with family and peers (Cain and Abel, Gen. 4).*
- (ii) *Guidelines for living (Ex. 20:1 -17).*
- (iii) *Comfort in Time of Sorrow and Suffering.*
- (iv) *Protection in Time of Danger.*
- (v) *Business and professional Behaviours (Ps. 15; Prov. 3: 1 -12).*
- (vi) *Dietary Regulations and health issues.*
- (vii) *Morals and Ethics.*
- (viii) *Death and Mourning.*

◆ SECTION 3 – GOD

GENERAL OBJECTIVES

On completion of this Section, students should:

1. *understand the nature and attributes of God;*
2. *understand specific teachings about God.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *describe the nature of God;*
2. *discuss the understanding of the name and the significance of the titles for God;*
3. *explain the significance of the idea of God as a Covenant maker;*
4. *explain the attributes of God.*

CONTENT

1. *Nature of God*

- (i) *God is limitless.*
- (ii) *God is one.*
- (iii) *God is creator.*
- (iv) *God is moral.*
- (v) *God is personal.*

SECTION 3 – GOD (cont'd)

2. *The name of God and titles for God*

- (i) *Writing and pronouncing the name of God*
Name of God not usually written. Name not to be erased or defaced (Deut. 12: 23)
Torah nor.
- (ii) *God is known by many names. These include:*
 - (a) *Yahweh;*
 - (b) *Ha'Shem;*
 - (c) *El;*
 - (d) *Adoni;*
 - (e) *Eliyah sh' Eliyah;*
 - (f) *Zebaot.*

3. *God and Covenant*

- (i) *What is ber'it*
Examining the understanding and nature of the concept of covenant
- (ii) *Examples of Covenants with God*
 - (a) *God's covenant with Noah;*
 - (b) *God's covenants with Abram.*
- (iii) *Jews as God's special people*
 - (a) *life within the covenant;*
 - (b) *Jewish identity as God's special people.*

4. *Attributes of God*

- (i) *Eternal.*
- (ii) *Omnipresent.*
- (iii) *Omniscient.*

SECTION 3 – GOD (cont'd)

(iv) *Love.*

(v) *Just.*

(vi) *Holy.*

(vii) *Righteous.*

(viii) *Merciful.*

◆ SECTION 4: FESTIVALS AND OBSERVANCES

GENERAL OBJECTIVES

On completion of this Section, students should understand:

1. *the festivals and observances in Judaism;*
2. *the significance of the festivals with special reference to Jews in the Caribbean.*

SPECIFIC OBJECTIVES

The student should be able to:

1. *identify the festivals and holy days of Judaism;*
2. *discuss the purpose and ceremonial observance of the festivals and holy days;*
3. *explain the modern significance of each festival;*
4. *identify the months of celebration for each festival.*

CONTENT

1. ***Jewish Festivals in the Caribbean***

- (i) *Yom Kippur, Day of Atonement – Day of Fasting:
(Lev. 16: 1 – 34; Nubs 29: 1 – 11; Isaiah 57: 14; 58: 14)*
- (ii) *Passover/Pesach - commemoration of God's saving action to Israel - the Exodus:
(Ex. 12: 14 – 51; Nubs 23: 1 – 8; Ex. 23: 1 – 8)*
- (iii) *Rosh Hashana - The Jewish New Year:
(Lev 23: 24 – 25)*
- (iv) *Succoth/Tabernacle (Jewish Harvest Festival)
(Lev. 23: 34 – 36; Nubs 29: 12 – 39)*
- (v) *Shavvot/Feast of Weeks: When Israelites received the Torah/Commandments at Mount Sinai
(Ex. 19: 1 – 20; 23; Deut 16: 9 – 12)*
- (vi) *The Sabbath (Shabbos)
(Ex. 20: 1 – 14)*
- (vii) *Chanukah (feast of dedication)
(1 Maccabees 4: 36 – 59)*

SECTION 4: FESTIVALS AND OBSERVANCES (cont'd)

2. *Purpose and ceremonial observance of the festivals and holy days*

- (i) *Yom Kippur (day of Atonement): the most solemn day of complete fasting and prayer.
(Nubs 29: 1- 11; Lev. 16: 1- 34; Isaiah 57: 14; 58: 14)*
- (ii) *Passover (Peasach): As a remembrance of the Exodus from Egypt. The main observance is in the form of the Seder Supper with its special meal and the reading of the Hagadah, the retelling of the Exodus.*
- (iii) *Rosh Hashanah/New Year: Beginning of the Ten Pentecostal days ending on Yom Kippur: Blowing of the Shofar: Time of reflection and personal sacrifice: Retelling of the story of the sacrifice of Issac.*
- (iv) *Shavuot: Recounting of the receipt of the commandments from God on Mount Sinai
Story of the Golden Calf etc.*
- (v) *Succoth (Tabernacle): Reminds of the transient and fragile nature of our lives on earth blessings for the ability to have food to eat*
- (vi) *Chanukah: Give thanks for the preservation of our faith and the temple: Lighting of the Menorah on each of the seven nights of the festival.*
- (vii) *The Sabbath (Shabbos):
observing the day of rest.*

3. *Explain the modern significance of each festival*

- (i) *Yom Kippur (Day of Atonement): to concentrate entirely upon the spiritual aspect of life.
Nubs 29: 1 – 11; Lev. 16: 1 – 34; Isaiah 57: 14; 58: 14*
- (ii) *Passover/Pesach:
emphasises the essential part which the moral law must play in the life of nations and individuals.*
- (iii) *Rosh Hashanah (The Jewish New Year):
To start the process of repentance there is a need to make a personal sacrifice to alter one's current mode.*
- (iv) *Succoth (Harvest festival) of behaviour*
- (v) *Purim (Festival of Lights):
teaches that those who spread hatred are themselves in the end destroyed That salvation will arise for the Jew if he clings to his faith.*
- (vi) *The Sabbath: Day of serious prayer and reading of the Torah: A time of family reunion/togetherness: A time of cessation of work as explained in the Talmud*
- (vii) *Chanukah (Feast of Dedication):
the victory of the "few" over the "many" giving encouragement to all minorities to believe in the right and that the right will always triumph.*

SECTION 4: FESTIVALS AND OBSERVANCES (cont'd)

4. Identify the months of celebration for each.

- (i) *Yom Kippur (Day of Atonement):*
9th and 10th of Tishri.
- (ii) *Passover/Pesach:*
5th – 22nd Nissan/15th – 23rd Nissan (Jews in diaspora).
- (iii) *Rosh Hashanah (the Jewish New Year):*
1st of Tishri/2nd of Tishri (Jews in diaspora).
- (iv) *Sukkoth:*
15th of Tishri.
- (v) *Purim (Festival of Lights):*
14th of Adar.
- (vi) *The Sabbath:*
Friday evening into Saturday evening.
- (vii) *Chanukah/Hanukkah:*
Feast of Dedication – 25th Kis/ev (lasts for eight days).

◆ SCHOOL-BASED ASSESSMENT (40 marks)

School-Based Assessment is an integral part of student assessment in the course covered by this syllabus. It is intended to assist students in acquiring certain knowledge, skills and attitudes that are associated with the subject. The activities for the School-Based Assessment are linked to the syllabus and should form part of the learning activities to enable the student to achieve the objectives of the syllabus.

During the course of study for the subject, students obtain marks for the competence they develop and demonstrate in undertaking their School-Based Assessment assignments. These marks contribute to the final marks and grades that are awarded to students for their performance in the examination.

The guidelines provided in this syllabus for selecting appropriate tasks are intended to assist teachers and students in selecting assignments that are valid for the purpose of School-Based Assessment. The guidelines provided for the assessment of these assignments are intended to assist teachers in awarding marks that are reliable estimates of the achievement of students in the School-Based Assessment component of the course. In order to ensure that the scores awarded by teachers are in line with the CXC standards, the Council undertakes the moderation of a sample of the School-Based Assessment assignments marked by each teacher.

School-Based Assessment provides an opportunity to individualise a part of the curriculum to meet the needs of students. It facilitates feedback to the student at various stages of the experience. This helps to build the self-confidence of students as they proceed with their studies. School-Based Assessment also facilitates the development of the critical skills and abilities that are emphasised by this CSEC subject and enhances the validity of the examination on which candidate performance is reported. School-Based Assessment, therefore, makes a significant and unique contribution to the development of relevant skills and the testing and rewarding of students for the development of those skills.

The Caribbean Examinations Council seeks to ensure that the School-Based Assessment scores are valid and reliable estimates of accomplishment. The guidelines provided in this syllabus are intended to assist in doing so.

GUIDELINES TO TEACHERS FOR THE CONDUCT OF SCHOOL-BASED ASSESSMENT

The School-Based Assessment (SBA) for Religious Education consists of a research paper based on a selected world religion or on any other religion selected from those listed under the topics for research on pages 76 – 78 of the syllabus. It is required of all candidates and will be marked by the teacher in accordance with the criteria set out in the SBA mark scheme on pages 83 – 85 of the syllabus. The guidelines for the research paper are described below.

The SBA is to be marked out of a total of 40 marks and is worth 20% of the overall grade. It focuses equally on the assessment of Profile Dimension 2, Interpretation and Analysis (20 marks) and Profile Dimension 3, Application (20 marks). These profile dimensions are described more fully on page 3 of the syllabus.

Teachers must ensure that candidates hand in their research papers in time to allow for marking and submission to the Council by April 30th in the year of the examination. If audio-visual is used, this should be submitted also with a transcript or any appropriate written documentation.

The Role of the Teacher in Managing School-Based Assessment

Since the SBA is an integral part of the evaluation scheme of the syllabus, teachers are expected to guide and monitor students' progress and assess the finished product according to the criteria set out in the mark scheme.

The teacher is expected to:

1. inform students of the areas available for research;
2. approve students' research plans;
3. inform students about the deadlines for completion and submission of the report;
4. advise students on the nature of the task and the scope and depth of research required to complete it;
5. advise students on the availability of resource material;
6. monitor students' progress by advising them on the quality of their work in progress and suggesting ways to improve quality;
7. use techniques such as review of students' progress reports and preliminary drafts to establish authenticity of their work;
8. collect and mark the research reports;
9. keep a record of students' marks and submit these together with samples of work as requested by CXC;
10. copy, complete and attach the research proposal to each sample script submitted.

IMPORTANT - The teacher is responsible for ensuring that each student's research report is his or her own work. Plagiarism and cheating will be penalised. A simple way to establish authenticity is to insist on check points for students to show how their work is progressing.

Teachers may also use brief oral questions to verify that candidates did indeed engage in the research activities. Some teachers may require candidates to submit preliminary drafts along with the final version, although only the final version will be assessed.

TOPICS FOR RESEARCH

Teachers should assist students in selecting topics related to one of the following religions specified for guided research:

1. Indigenous Caribbean Religions
 - (i) Rastafari
 - (ii) Revivalism
 - (iii) Vodun
 - (iv) Orisha

- (v) Spiritual Baptist
- (vi) Santería
- (vii) Jordanite

2. Hinduism

- (i) Groups
 - (a) Iskon Movement
 - (b) Vaishnavites
 - (c) Shiva Narayan
 - (d) Shaivites
 - (e) Shaktas
 - (f) Kali Mai
 - (g) Arya Samaj
 - (h) Kabir Panth
- (ii) Hinduism during the period of indentureship

3. Islam

- (i) “Sects”
 - (a) Sunni
 - (b) Shi’ite
- (ii) Others
 - (a) Ismaili’s
 - (b) Ahmadi’s
 - (c) Nusayris
 - (d) Nation of Islam
- (iii) Islam and indentureship

4. Christianity

(i) Denominations

- (a) Anglicans
- (b) Baptists
- (c) Brethren
- (d) Church of God
- (e) Lutheran
- (f) Methodists
- (g) Moravians
- (h) Pentecostals
- (i) Reformed (including Prebysterian)
- (j) Roman Catholics
- (k) Seventh-Day Groups
- (l) Evangelicals.

(ii) Christianity during the period of enslavement and indentureship

5. Judaism

(i) Sects

- (a) Orthodox
- (b) Conservatives
- (c) Reform

(ii) Judaism in the 1700's in the Caribbean.

The Research Paper

Each candidate must submit a research paper of 1,000 words, not including table of contents, bibliography and appendices. A total of 10 per cent of the candidate's score will be deducted for any research paper in excess of 1,000 words (excluding tables, direct quotations, footnotes, references and appendices). The following criteria are provided to guide candidates in preparing the research paper:

1. **Presentation**

The criterion includes a table of content, illustrations, presentation of research paper (proper compilation, neatness of document) and bibliography (author or editor, title, place of publication, publishers, date).

2. **Statement of Aims**

This criterion includes a basic outline of all that the candidate hopes to achieve and discover at the end of the study.

3. **Information Collection**

This criterion includes a description of how, when, where information was collected, including instruments or questionnaires if any were used. Library research is acceptable.

4. **Summary of Findings**

This criterion includes the actual documentation of relevant facts and findings discovered through research.

5. **Analysis and Interpretation of Information Collected**

Candidates need to display an understanding of the issues related to the topic chosen. Critical thinking should be encouraged as candidates are asked to analyse and interpret the information presented. This criterion requires clarity of explanation and as such, calls upon the candidate to demonstrate this ability.

6. **Conclusions**

This criterion requires that the candidate summarise the main ideas of the research paper and draw conclusions from the material which they analyse.

7. **Communication of Information**

This criterion refers to the communication of information in a logical way, using correct grammar.

(See pages 83 - 85 for guidelines for marking the research paper).

The following are suggested areas of research- Festivals, Worship, Rituals, Code of Ethics, Basic Beliefs, Leadership, Origins and Development.

Preparing the Research Paper

1. The research should be conducted prior to the second term of the final year and the research paper written during that term. The paper should be assessed by the teacher. Marks must be submitted online using the SBA data capture module of the Online Registration System (ORS).
2. The research paper should be in a simple soft-back folder of “Quarto” or “A4” size. Candidate’s registration number, title of the research paper and the name of the school should be clearly written on the folder AND on the FIRST inside page. The research paper should be neatly written or typed.

3. Teachers should discourage duplication of material, that is, although two candidates may write on the same topic, there must be evidence of individual work. Group research is allowed but student must write individual reports.

Notes to Teachers

1. The research paper allows the student to choose from topics related to one of the selected world religions or on any other religion, denomination or sect selected from those listed under the topics for research pages 76 - 78 and provides an opportunity for self-directed learning in which the student can assume responsibility for conducting an enquiry. The student's work can be improved by:
 - (i) stimulation of interest in religious beliefs and practices;
 - (ii) an awareness of strategies, concepts and principles involved in the research.
2. The teacher should provide specific guidance in:
 - (i) the selection of an appropriate and manageable topic;
 - (ii) the presentation of illustrative material;
 - (iii) the presentation of written information (format);
 - (iv) the methods of interpretation of information collected;
 - (v) identifying resource materials and making available materials accessible to candidates. An on-going programme of collection and documentation of material is necessary.
3. Teachers should assist in fostering the development in their students of the skills related to students in comprehension, analysis and synthesis of information.
4. Many of the difficulties connected with research projects can be avoided if careful thought is given to the timing of the work so that it:
 - (i) avoids serious clashes with students' workload in other subjects;
 - (ii) allows sufficient time for the students to have acquired some familiarity with appropriate research techniques;
 - (iii) gives adequate time for individual supervision by the teacher;
 - (iv) allows sufficient time after students have completed their research papers for teachers to meet assessment deadlines.
5. The following are suggested areas for research:
 - (i) festivals;
 - (ii) rituals;
 - (iii) worship;

- (iv) code of ethics;
- (v) basic beliefs;
- (vi) origins and development;
- (vii) leadership.

This list is not exhaustive and students may choose to investigate other topics relevant to the content and objectives of the syllabuses.

◆ MODERATION OF SCHOOL-BASED ASSESSMENT

School-Based Assessment Record Sheets are available online via the CXC's website www.cxc.org.

All School-Based Assessment Record of marks must be submitted online using the SBA data capture module of the Online Registration System (ORS). A sample of assignments will be requested by CXC for moderation purposes. These assignments will be re-assessed by CXC Examiners who moderate the School-Based Assessment. Teachers' marks may be adjusted as a result of moderation. The Examiners' comments will be sent to schools. All samples must be delivered to the specified marking venues by the stipulated deadlines.

Copies of the students' assignments that are not submitted must be retained by the school until three months after publication by CXC of the examination results.

CARIBBEAN EXAMINATIONS COUNCIL

Religious Education (SBA)

RESEARCH PROPOSAL

To be attached to each requested sample script

Teachers are advised to make a duplicate copy for each student.

To be completed by(teacher will suggest date)

NAME OF CANDIDATE: _____ CANDIDATE'S NUMBER: _____

NAME OF TEACHER : _____ NAME OF SCHOOL: _____

YEAR OF EXAMINATION: _____ SCHOOL CODE: _____

AREA OF RESEARCH:

BASIC OUTLINE OF STUDY:

1. What is the rationale/aim of your study?

2. How will you obtain your information?

3. How do you intend to present the information?

Teacher' signature: _____ Candidate's signature: _____

Principal's signature: _____ Date: _____

GUIDELINES FOR MARKING THE RESEARCH PAPER

Refer to pages 88 – 90 for details.

CRITERIA	SCORE	
	Interpretation And Analysis (P2)	Application (P3)
<p>A. <u>Presentation (6 marks)</u></p> <ul style="list-style-type: none"> - Excellent presentation and organisation - Satisfactory presentation and organisation - Weak presentation and organisation 		<p>5-6</p> <p>3-4</p> <p>1-2</p>
<p>B. <u>Statement of aims (3 marks)</u></p> <ul style="list-style-type: none"> - Aims clearly stated - Aims fairly clearly stated - At least ONE aim mentioned 	<p>3</p> <p>2</p> <p>1</p>	
<p>C. <u>Description of how, when, where information was collected, including instruments used (4 marks)</u></p> <ul style="list-style-type: none"> - Clear description of the information, collection procedures AND description/example(s) of the instrument(s) used - Fairly clear description of the information, collection procedures AND description/example(s) of the instrument(s) used - Adequate description of the information collection procedures AND description/example(s) of the instrument(s) used - Limited description of the information collection procedures 	<p>4</p> <p>3</p> <p>2</p> <p>1</p>	
<p>D. <u>Summary of Findings (5 marks)</u></p> <ul style="list-style-type: none"> - Excellent documentation of information collected - Good documentation of information collected - Limited documentation of information 	<p>4-5</p> <p>3</p> <p>1-2</p>	

CRITERIA	SCORE	
	Interpretation And Analysis (P2)	Application (P3)
<p>E. <u>Analysis and interpretation of information collected (8 marks)</u></p> <ul style="list-style-type: none"> - Analysis and interpretation relevant and well developed - Analysis and interpretation relevant and adequately developed - Analysis and interpretation show moderate relevance and moderate development - Analysis and interpretation show limited relevance and limited development 	<p>7-8</p> <p>5-6</p> <p>3-4</p> <p>1-2</p>	
<p>F. <u>Statement of conclusions (8 marks)</u></p> <ul style="list-style-type: none"> - Conclusions and inferences are clearly stated, related to the aim(s) and well developed - Conclusions and inferences are clearly stated, related to the aim(s) and satisfactorily developed - Conclusions and inferences are satisfactorily stated, generally related to the aim(s) and show some development - Conclusions and inferences are stated and moderately related to the aim(s), with some development - Conclusions and inferences are stated and show limited relevance and development - Conclusions and inferences are mentioned, with little or no development 		<p>8</p> <p>6-7</p> <p>4-5</p> <p>3</p> <p>2</p> <p>1</p>

CRITERIA	SCORE	
	Interpretation And Analysis (P2)	Application (P3)
G. <u>Communication of Information in a logical way using correct grammar (6 marks)</u> - Communication of information in a logical way using correct grammar. - Communication of information in a fairly logical way with few grammatical errors. - Communication of information in a partially logical way with several grammatical errors.		5-6 3-4 1-2
TOTAL	20	20

◆ RESOURCES

- The Noble Qur'an* - English Translation of the meanings and commentary, Darussalam, 2000.
- The Qur'an* – Translated by Abdullah Yusuf Ali. Tahrike Tarsile Qur'an, Inc., 2008.
- Abdabati, Hummudah *Islam in Focus*, International Islamic Federation of Student Organisation, 2000.
- Al- Jaza'iry, Abu Bakr Jabir Minhaj Al- Muslim, Volume I, Darussalam, 2001.
- Al- Jaza'iry, Abu Bakr Jabir Minhaj Al- Muslim, Volume II, Darussalam, 2001.
- Alleyne, Mervyn *Roots of Jamaican Culture*, London: Pluto Press, 1998.
- An- Nawawi, Yahya bin Sharaf Riyad-us-Saliheen, Volumes 1-2, Darussalam, 1998.
- Barnet, M. *Afro-Cuban Religions*, Jamaica: Ian Randle Publishers, 2001.
- Bisnauth, D. *History of Religious in the Caribbean*, Kingston: Kingston Publishers Limited, 1996.
- Chevannes, B. *Rastafari: A New Approach*, New West Indies Guide 1990 (forthcoming).
- Chevannes, B. *Rastafari Roots and Ideology*, Kingston: University Press, 1995.
- Chevannes, B. *Social and Ideological Origins of the Rastafari Movement in Jamaica*, Ph.D, Dissertation, Columbia University, 1989.
- Colledge, Ray *Mastering World Religions*, Macmillan Master Series, 1999.
- Crowley, D. *Festivals of the Calendar in St. Lucia*, Caribbean Quarterly 4:2, December 1955m 19-21.
- Devillers, C. *Haiti's Voodoo Pilgrimages: of Spirits and Saints*, *National Geographic* 167:3, March 1985, 395-408.
- Fageant, J. and Mercier, C. *Skills in Religious Studies*, Oxford: Heinemann Educational Books Limited, 1988.
- Gates, B. *Afro-Caribbean Religions*, London: Ward Lock, 1989.
- Gibson, Lynne *Modern World Religions*, 2002.
- Hill, Robert *Dread History! Leonard P. Powell and Millenarian Visions in Early Rastafarian Religion*, Chicago Research Associates School Time Publications, 2001.
- Ibrahim, I., et. al. *A Brief Illustrated Guide to Understanding Islam*, Darussalam, 1997.
- Lewin, Olive *"Rock it Come Over": The folk music of Jamaica with special reference to Kumina and the work of Mrs. Imogene "Queenie" Kennedy*: Kingston: University of the West Indies, 2000.

- Lovelace, A. and White, J. *Beliefs, Values, Traditions: Hinduism*, Oxford, Heinemann Publishers, 1997.
- McCarthy-Brown, Karen *A Vodun Priestess in Brooklyn*: Los Angeles: University of California, 1991.
- Matthews, H. *What is Religion? Investigations in Religion*, Basil Blackwell Limited, 1987.
- Mawdudi, S Abul A'la *Towards Understanding Islam*, the Islamic Foundation, 1980.
- Mbiti, J. *African Religions and Philosophy*, New York: Doubleday, 1970.
- Metraux, A. *Haiti – Black Peasants and Their Religion, Voodoo in Haiti*, New York: Schocken Books, 1972.
- Morgan, K. *The Religion of the Hindus, India: Motilal Banarsidass Publishers, 1996.*
- Murphy, Joseph; Santeria, M. *An African Religion in America*, Boston: Beacon Press, 1998.
- Ojo, A. *Yoruba Culture*, London: University of Life/University of London Press, 1966.
- Palmer, M. *Faith and Festivals, Christian, Hindu, Jewish, Muslim, Buddhist, Sikh and Chinese – Their Major Festivals, Practices and Beliefs*, London: Ward Lock Educational Publications, 1984.
- Parks, A. *The Conceptualisation of Kinship Among the Spiritual Baptist of Trinidad*, Dissertation, Princeton University, 1981.
- Ryman, C. *Kumina Religious – Stability and Change*, African-Caribbean Institute of Jamaica Review 1, 1984, 82-128.
- Schuler, M. *Myalism and the African Religious Tradition in Jamaica*, in Africa and the Caribbean, The Legacies of a Link, Margaret Graham and Franklin Knight, eds. Baltimore: John Hopkins University Press, 1979, 65-79.
- Seaga, E. *Revival Cults in Jamaica*, notes towards a sociology of religion, Jamaica Journal 3:2, June 1969, 3-13.
- Simmonds, David *Believers All*, 1984.
- Sivananda, Swami *All about Hinduism*, 1997.
- Smith, M., Augier, R. and Nettleford, R. *The Rastafari Movement in Kingston/Jamaica*, Mona: Institute of Social and Economic Research, 1960.
- Stapleton, A. *The Birth and Growth of the Baptist Church in Trinidad and Tobago and the Caribbean*; Port-of-Spain, 1982.

- Taylor, P. *Nation Dance, Religion, Identity and Cultural Difference in the Caribbean*, Jamaica: Ian Randle Publishers, 2001.
- Thomas, E. *A History of the Shouter Baptists in Trinidad and Tobago*, Tacarigua: Calaloux Publications, 1987.
- Warner, M. *African Feast in Trinidad*, *African Studies*, Association of the West Indies (ASAWI) Bulletin 4, December 1971; in *Guinea's Other Suns – The African Dynamic in Trinidad Culture*, Dover (Massachusetts): Majority Press (Forthcoming).
- Whiting, R. *Religions for Today*, London: Stanley Thornes (Publ.) Limited, 1991.

WEBSITES

Tafsir Ibn Kathir: www.tafsir.com
Commentaries on the forty Hadith: <http://fortyhadith.iiu.edu.my>
Miracles of the Qur'an: www.harunyahya.com

◆ GLOSSARY

TERMS	DEFINITION/MEANING	PROFILE DIMENSIONS
Define	State concisely the meaning of a word or term.	KNOWLEDGE
Describe	Illustrate something in words or provide factual information about it, (that is, what are its component parts, what it looks like).	
Identify	Name or point out specific components or features.	
List	Relate or itemise a specific set of points, items with no elaboration.	
Name	Give only the name of an item, object, person.	
Outline	Give the main features, main points or general idea.	
Relate	Tell or narrate a story, an event.	
State	Write a short, concise answer, without explanation or elaboration; specify the facts of a case or an incident.	INTERPRETATION AND ANALYSIS
Analyse	Break down information into its component parts, examining and trying to understand the organisational structure of such information.	
Compare	Present similarities <u>as well as</u> differences.	
Discuss or comment on	Present a reasoned argument; consider points both for and against; explain the relative merits of a case.	
Examine	Identify key elements in a text, or the key points in an argument and closely evaluate them.	
Explain	Make plain or understandable; give reasons for or causes of; show the logical development of a relationship.	
Illustrate	Use verbal or visual means and concrete examples to clarify a point.	
Show	Set forth clearly a position or idea and provide arguments or evidence to support it.	
Assess	Judge the importance of a point or an issue, the strength of an argument, the appropriateness of an action.	

TERMS	DEFINITION/MEANING	PROFILE DIMENSIONS
Defend/justify/criticise	Judge the value of material based on personal values and opinions, accepted standards (no 'correct' or 'incorrect' answer).	} INTERPRETATION AND ANALYSIS (cont'd)
Evaluate	Identify shortcomings, weaknesses, disadvantages <u>as well as</u> strengths, advantages, benefits.	
Propose	Use previously learned information to solve problems or suggest a course of action (a 'best' answer is usually expected).	} APPLICATION
Recommend	Advise as to the best course of action, choice of alternatives.	
Suggest	Offer advice or explanation or course of action deduced from information provided, based on previous knowledge or based on authoritative information.	
Summarise	Present the main or essential points in concise, coherent, logical writing.	

Western Zone Office
09 November 2009

CARIBBEAN EXAMINATIONS COUNCIL

Caribbean Secondary Education Certificate (CSEC)



Specimen Papers, Mark Schemes and Keys for Amended CSEC Religious Education Syllabus

Paper 02 consists of FOUR Options:

Option A- Christianity

Option B – Hinduism

Option C – Islam

Option D - Judaism

Specimen Papers: - Paper 01
Paper 02

Mark Schemes/Keys: - Paper 01
Paper 02

FORM 01241010/SPEC 2009

CARIBBEAN EXAMINATIONS COUNCIL

**SECONDARY EDUCATION CERTIFICATE
EXAMINATION****RELIGIOUS EDUCATION****Paper 01 – General Proficiency****SPECIMEN PAPER***75 minutes***READ THE FOLLOWING INSTRUCTIONS CAREFULLY.**

1. This test consists of 60 items. You will have 75 minutes to answer them.
2. In addition to this test booklet, you should have an answer sheet.
3. Each item in this test has four suggested answers lettered (A), (B), (C), (D). Read each item you are about to answer and decide which choice is best.
4. On your answer sheet, find the number which corresponds to your item and shade the space having the same letter as the answer you have chosen. Look at the sample item below.

Sample Item

With which of the following religions is
Yom Kippur associated?

- (A) Islam
- (B) Judaism
- (C) Hinduism
- (D) Christianity

Sample Answer

The best answer to this item is “Judaism”, so you should shade answer space (B).

5. If you want to change your answer, be sure to erase it completely before you fill in your new choice.
6. When you are told to begin, turn the page and work as quickly and as carefully as you can. If you cannot answer an item, go on to the next one. You may return to the omitted item later. Your score will be the total number of correct answers.

DO NOT TURN THIS PAGE UNTIL YOU ARE TOLD TO DO SO.

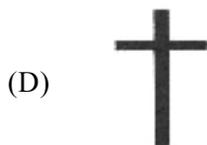
Copyright © 2009 Caribbean Examinations Council.
All rights reserved.

1. The term 'religion' is BEST explained as a
 - (A) denomination that teaches about the deity
 - (B) system which makes persons love the deity
 - (C) set of religious instructions for meeting with the deity
 - (D) system of beliefs which helps persons relate to the deity
2. A 'religious cult' is BEST described as a
 - (A) breakaway church group
 - (B) religious system based on intense devotion to a leader's personality and ideas
 - (C) false religion which leads people astray from beliefs accepted by society
 - (D) group that is considered a sub-culture by mainstream society
3. Which of the following is NOT an essential feature of religion?
 - (A) Ritual
 - (B) Worship
 - (C) Missionary activity
 - (D) Belief system
4. Which of the following human needs does religion help to satisfy?
 - I. The need for a moral code to guide one's personal life
 - II. The search for meaning in one's life experiences
 - III. The desire to live in harmony with others
 - (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
5. Which of the following BEST explain the concept 'deity'?
 - I. Creator
 - II. High priest or priestess
 - III. Prophet
 - IV. Sustainer of the universe
 - (A) I and II only
 - (B) I and IV only
 - (C) II, III and IV only
 - (D) I, II, III and IV
6. 'Rituals' are BEST defined as
 - (A) established procedures for religious rites
 - (B) religious rites performed to exorcise evil spirits
 - (C) religious traditions passed on from generation to generation
 - (D) religious ceremonies to mark important stages in a person's life
7. Which of the following is the BEST definition of a 'sect'?
 - (A) An inner circle of privileged believers in a religious group
 - (B) A group of fundamentalists within an established religion
 - (C) A group of church leaders who are trying to change the other members of the church
 - (D) A religious group whose perspectives differ in some ways from those of the main group
8. A day set aside to celebrate an occasion of religious significance is known as a
 - (A) rite
 - (B) festival
 - (C) ritual
 - (D) sacrament

9. Which of the following terms would Christians use to express their understanding of God?
- I. Creator
 - II. Father
 - III. Present through the Holy Spirit
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
10. The use of the colour purple is associated with which of the following Christian Holy days?
- (A) Lent
 - (B) Whitsuntide
 - (C) Good Friday
 - (D) Easter Sunday
11. Christians are most likely to DISAGREE with which of the following statements about the Bible?
- (A) Informs Christian worship
 - (B) Transmits the Word of God
 - (C) Supports Christian beliefs and lifestyles
 - (D) Requires updating for each new generation
12. Which of the following statements BEST reflects a Christian attitude to getting married?
- (A) Christian marriages are made in heaven.
 - (B) We are trying something which may or may not work.
 - (C) Our love for Christ will support our love for each other.
 - (D) We are following a religious custom set by many others.
13. For Christians, the bowing of the head during prayer signifies
- (A) giving praises to God
 - (B) being at peace with each other
 - (C) showing respect for the priest
 - (D) showing reverence before God
14. Which of the following is NOT a Christian ritual?
- (A) Baptism
 - (B) Prayer
 - (C) Circumcision
 - (D) Confirmation
15. Which of the following Christian festivals commemorates the entry of Jesus into Jerusalem a few days before his death?
- (A) Epiphany
 - (B) Palm Sunday
 - (C) Good Friday
 - (D) Pentecost
16. For a Christian, the title which BEST expresses the identity of Jesus is
- (A) High Priest
 - (B) Son of Mary
 - (C) Son of Joseph
 - (D) Word of God Incarnate
17. Which of the following statements BEST expresses the New Testament teaching about the use of money?
- (A) Money is the root of all evil.
 - (B) People who have money should use it for good purposes.
 - (C) It is wrong to have money and not to give some of it away.
 - (D) A wealthy business person must give away money to attain salvation.

18. Which of the following describes the Apostles' Creed?
- (A) A summary of recommended Christian practices
 - (B) An expression of submission to God's will
 - (C) An expression of the important teachings of Jesus
 - (D) A summary of the basic beliefs of Christianity

19. Which of the following is the OM, the Hindu symbol of Ultimate Reality?



Item 20 refers to the following statement.

On this festival, Hindus light lamps and place them on doorsteps, and hang coloured lights in the streets.

20. The Hindu festival referred to above is
- (A) Diwali
 - (B) Phagwah
 - (C) Rama Naumi
 - (D) Maha shivaraatri

21. The Bhagwad Geeta is a collection of the teachings of
- (A) Rama
 - (B) Shiva
 - (C) Vishnu
 - (D) Krishna

22. The attitude of a Hindu towards other faiths, as outlined in the Vedas, should be one of
- (A) respect
 - (B) rejection
 - (C) opposition
 - (D) indifference

23. The image which MOST closely corresponds to the Hindu belief about union with God after death is a
- (A) cloud in the sky
 - (B) drop of water in the ocean
 - (C) sponge immersed in water
 - (D) grain of sand on the seashore

24. Which of the following BEST describes the Hindu belief about Brahman?
- (A) The father of the gods and goddesses
 - (B) A being who is both human and divine
 - (C) The universal soul reflected in all gods and goddesses
 - (D) A spirit which often takes the form of a human being

25. Which of the following Hindu manifestations of God is usually represented as a dancer?
- (A) Kali
 - (B) Shiva
 - (C) Krishna
 - (D) Ganesh

26. In Hinduism, the person who traces the sacred symbol on a baby's tongue is the
- (A) father
 - (B) priest
 - (C) brother
 - (D) mother
27. Which of the following are major manifestations of God in Hinduism?
- I. Vishnu
 - II. Brahma
 - III. Lakshmi
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
28. The Hindu religious festival of Phagwah is also known as
- (A) Holi
 - (B) Rama Naumi
 - (C) Nava Raatri
 - (D) Maha shivaraatri
29. How many times a day are Muslims expected to pray?
- (A) Six
 - (B) Five
 - (C) Four
 - (D) Three
30. In Islam, the Wudu procedure is the
- (A) call to prayer
 - (B) posture for prayer
 - (C) washing before prayer
 - (D) removal of shoes before prayer
31. Which of the following explains the meaning of the word 'Islam'?
- (A) Submission to the will of Allah
 - (B) Belief that there is no God but Allah
 - (C) Brotherhood of all people of Arabian descent
 - (D) Belief that Muhammad (PBUH) was the last prophet
32. The beliefs shown below which are common to Islam, Christianity and Judaism are the belief in
- I. one God
 - II. prophets
 - III. angels and messengers
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
33. The Adhan ceremony for Muslims refers to the
- (A) name-giving ceremony for a newborn baby
 - (B) taking of a baby to the mosque for the first time
 - (C) whispering of the call to prayer in the ear of a newborn baby
 - (D) special way in which a baby boy's hair is first cut
34. Muslims celebrate Eid-ul-Adha to commemorate the
- (A) end of the month of fasting
 - (B) submission of Ibrahim to the will of Allah
 - (C) birthday of the prophet Muhammad (PBUH)
 - (D) death of the prophet Muhammad (PBUH)
35. 'Hajji' are people who have
- (A) fought in a holy war
 - (B) vowed never to drink alcohol
 - (C) made a pilgrimage to Mecca
 - (D) traded with Arabian merchants

GO ON TO THE NEXT PAGE

36. Islam split into Sunni and Shia sects MAINLY because of differences arising from
- (A) a variety of concepts of God
 - (B) the way each group viewed its relationship to Ibrahim
 - (C) the election of the Abu Bakr as caliph to succeed Muhammad (PBUH)
 - (D) the ethnic and cultural origins of different tribes and followers

37. The belief in the Holy Spirit as a member of the Trinity is unacceptable to Muslims because they believe that the
- (A) Spirit of God is part of His creation
 - (B) Spirit cannot be isolated from the Deity
 - (C) Spirit cannot be regarded as part of the Deity
 - (D) idea of Trinity cannot fit in with the Unity of God

38. In Islam, the pillar of faith known as 'saum' refers to
- (A) pilgrimage
 - (B) fasting
 - (C) almsgiving
 - (D) prayer

39. In Judaism, which of the following persons is regarded as the lawgiver?
- (A) Moses
 - (B) Isaiah
 - (C) Jeremiah
 - (D) Abraham

40. Which of the following is the name of the ceremony for a Jewish boy entering his teens?
- (A) Chanukkah
 - (B) Yom Kippur
 - (C) Bar Mitzvah
 - (D) Rosh Hashanah

Item 41 refers to the following diagram.



41. Which of the following is shown in the diagram above?

- (A) Kippa
- (B) Siddur
- (C) Tallith
- (D) Tffilin

42. The MOST important difference between Judaism and Christianity lies in

- (A) their beliefs about Jesus
- (B) the fact that they worship on different days
- (C) their attitudes towards what may be eaten
- (D) the importance of circumcision in Judaism

43. At a Jewish passover supper an extra glass of wine is poured and left for

- (A) the poor
- (B) a dead relative
- (C) the prophet Elijah
- (D) an unexpected visitor

GO ON TO THE NEXT PAGE

44. The family member who usually lights the candle in the home at the beginning of the Jewish Sabbath is the
- (A) father
 - (B) mother
 - (C) eldest son
 - (D) eldest daughter
45. Which of the following persons is considered by Jews to be their common ancestor?
- (A) David
 - (B) Judah
 - (C) Moses
 - (D) Abraham
46. Which of the following Jewish feasts is observed fifty days after Passover?
- (A) Purim
 - (B) Pesach
 - (C) Pentecost
 - (D) Yom Kippur
47. Which of the following would represent ONLY kosher foods?
- I. Beef sandwich
 - II. Goat's milk cheese
 - III. Lobster and shrimp salad
 - IV. Ham and cheese sandwich
- (A) I and II only
 - (B) II and III only
 - (C) I, II and III only
 - (D) I, II, III and IV
48. Which of the following would NOT go against orthodox Jewish Sabbath tradition?
- (A) Driving a car
 - (B) Cooking a meal
 - (C) Visiting a synagogue
 - (D) Turning on electric lights
49. In Vodun, which of the following is believed to be freed from the body at the time of death?
- (A) A serviteur
 - (B) The ti-bon-ange
 - (C) The loa mait-tête
 - (D) The gros-bon-ange
50. In Vodun, which of the following terms refers to the Supreme Being?
- (A) Jah
 - (B) Humfo
 - (C) Grand Maître
 - (D) Olodumare
51. Followers of the religion known as Santería are to be found MOSTLY in
- (A) Cuba
 - (B) Guyana
 - (C) Grenada
 - (D) Trinidad and Tobago
52. Santería is a blend or syncretism of which of the following religions?
- (A) Hinduism and Islam
 - (B) Protestantism and Islam
 - (C) Judaism and Catholicism
 - (D) Iberian Catholicism and Yoruba Religion
53. The practice which is common to Rastafari and Santería is the
- (A) use of marijuana in ritual
 - (B) emphasis on repatriation to Africa
 - (C) exclusion of women from leadership
 - (D) offering of worship to a deity called Olodumare

54. Which of the following would be associated with the Rastafari religion?
- (A) The King James Bible
 - (B) Nyabingi observances
 - (C) Ceremony of Dismissal
 - (D) The Eleven Commandments
55. Which of the following Caribbean Indigenous religions teaches that objects of the powers are kept in a special room called the chapelle?
- (A) Orisha
 - (B) Rastafari
 - (C) Revivalism
 - (D) Spiritual Baptist
56. Which of the following are basic beliefs in the Orisha religion?
- I. Blacks are the true Israelites.
 - II. Good as well as evil powers exist.
 - III. The dead have a soul as well as a shadow or spirit.
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
57. In which of the following religions is the place of worship known as a mission house?
- (A) Orisha
 - (B) Santería
 - (C) Rastafari
 - (D) Revivalism
58. Followers of Revivalism are divided into groups called
- (A) bands
 - (B) packs
 - (C) districts
 - (D) churches
59. In the Spiritual Baptist religion, the sword is a symbol of
- (A) purity
 - (B) judgement
 - (C) the Crucifixion
 - (D) the Holy Spirit
60. The highest ranking leader in the Spiritual Baptist Church is the
- (A) mother
 - (B) ancestor
 - (C) shepherd
 - (D) archbishop

IF YOU FINISH BEFORE TIME IS CALLED, CHECK YOUR WORK ON THIS TEST.

CARIBBEAN EXAMINATIONS COUNCIL

**SECONDARY EDUCATION CERTIFICATE
EXAMINATION**

RELIGIOUS EDUCATION

SPECIMEN PAPER 2009

Item No.	Key
1	D
2	B
3	C
4	D
5	B
6	A
7	D
8	B
9	D
10	A
11	D
12	C
13	D
14	C
15	B
16	D
17	B
18	C
19	A
20	A
21	D
22	A
23	B
24	C
25	B
26	A
27	D
28	A
29	B
30	C

Item No.	Key
31	A
32	D
33	C
34	B
35	C
36	C
37	D
38	B
39	A
40	C
41	C
42	A
43	C
44	B
45	D
46	C
47	A
48	C
49	B
50	C
51	A
52	D
53	C
54	B
55	A
56	C
57	D
58	A
59	B
60	D

FORM 01241020/SPEC

**CARIBBEAN EXAMINATIONS COUNCIL
SECONDARY EDUCATION CERTIFICATE
EXAMINATION**

RELIGIOUS EDUCATION

SPECIMEN PAPER

Paper 02 – General Proficiency

2 hours

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR options:

- Option A – Christianity**
- Option B – Hinduism**
- Option C – Islam**
- Option D – Judaism**

You must answer questions from ONE option only.

For the Option that you choose, you must answer Question 1 and any other TWO questions.

Read the questions carefully before writing your answers.

Option A – Christianity

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

- | | |
|---------------------------------------|-------------------|
| Question 1 – Human Life Issues | (36 marks) |
| Question 2 – The Bible | (32 marks) |
| Question 3 – Concept of God | (32 marks) |
| Question 4 – Sin and Salvation | (32 marks) |

**Your must answer Question 1 and any other TWO questions.
Read the questions carefully before writing your answers.**

INSTRUCTIONS

You must answer **THREE** questions.

Answer **Question 1** (the compulsory question) and any other **TWO** questions.

Where passages from the Bible are used, two versions are given – the Revised Standard Version (R.S.V.) and the New International Version (N. I. V.). You may refer to the version with which you are more familiar.

You should spend approximately **40** minutes on **Question 1** and **35** minutes **EACH** on the other **TWO** questions you choose.

HUMAN LIFE ISSUES

1. Read either of the passages below, then answer the questions that follow.

“ ... Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?”

Luke 17: 17 – 18 (R.S.V.)

“... Were not all ten cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?”

Luke 17: 17 – 18 (N.I.V.)

- (a) (i) Identify the person who “cleansed” the sick persons mentioned in the passage AND the disease which the sick persons had suffered. **(2 marks)**
- (ii) Outline TWO other instances in the Bible where sick persons were healed by the same person. **(4 marks)**
- (iii) Describe ONE instance in the Bible where Jesus showed compassion to a person who was treated as an outcast by others. **(4 marks)**
- (b) (i) Explain what is significant about the fact that the foreigner referred to in the passage above returned to give praise. **(8 marks)**

- (ii) Explain what the passage above teaches about caring for and accepting those who are less fortunate than ourselves.

(8 marks)

- (c) A friend argues that persons who have contracted HIV/AIDS should be locked away from society.

Write a response to your friend, based on your understanding of biblical teachings regarding treatment of those who are sick or suffering.

(10 marks)

Total 36 marks

OPTIONAL QUESTIONS – QUESTIONS 2 – 4

Answer any TWO of the following questions.

THE BIBLE

2. Read either of the passages below, then answer the questions that follow.

Trust in the LORD with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths.

Proverbs 3:5-6 (R.S.V.)

Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.

Proverbs 3:5-6 (N.I.V.)

- (a) (i) State TWO instructions offered to the reader in the passage above.
(4 marks)
- (ii) According to the passage, identify the reward for trusting in God.
(2 marks)
- (iii) Identify TWO examples of EACH of the following types of biblical writings:
- a) Wisdom sayings
 - b) Miracle stories

(4 marks)

- (b) (i) Explain the meaning of ANY ONE of the passages. **(6 marks)**
- (ii) Choose ONE passage of scripture which may be applied to business and professional behaviour. Explain the meaning of the passage you choose. **(6 marks)**
- (c) A friend tells you that he or she has heard about “the lost books of The Bible”. Your friend claims that the Bible you have is incomplete and cannot be trusted. Write a response to your friend responding to his or her concerns. **(10 marks)**

Total 32 marks

GOD

- 3.** Read the letter below, then answer the questions that follow.

“Dear God,

If you know so much, how come you never made the river big enough for all the water and our house got flooded and now we got to move?

Victor”

From Children’s Letters to God
Compiled by Eric Marshall & Stuart Hornpile
Collins, 1976.

- (a) (i) Give THREE instances in the Bible in which God is seen as Protector. **(6 marks)**
- (ii) Outline TWO instances in the Bible in which God is referred to as Provider. **(4 marks)**

- (b) (i) (a) Explain how Victor's question in the letter above challenges the view of God as wise and Sovereign Ruler over all.
(6 marks)
- (b) (i) (b) Apart from Victor's question, state TWO other questions that could be asked as a challenge to the view of God as Sovereign Ruler.
(6 marks)
- (c) Based on your understanding of biblical teachings:
- (i) convince Victor in not more than 10 lines that God indeed provides and protects.
(5 marks)
- (ii) advise Victor on how to cope with his situation.
(5 marks)
- Total 32 marks**

SIN AND SALVATION

4. (a) Describe ONE instance from the Bible in which EACH of the following took place:
- (i) A person's sinful action resulted in his or her death.
(5 marks)
- (ii) The disobedience of persons resulted in disastrous consequences for the environment.
(5 marks)
- (b) (i) With reference to what Jesus said in *John 3:16*, explain how a sinful person may experience salvation.
(6 marks)
- (ii) Explain how an individual or a group of persons in the Bible experienced release from feelings of guilt and shame.
(6 marks)

- (c) A friend tells you, “Life is so confusing for us as teenagers. Parents want us to do one thing, friends want us to do the opposite! Friends want us to go to certain places, parents want us to stay away at all costs! It seems that everyone wants to give us advice and some of the advice is so contradictory!”

Give your friend the best advice you can, based on the biblical teachings about salvation.

(10 marks)

Total 32 marks

END OF TEST

FORM 01241020/SPEC

Option B - Hinduism

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

Question 1 – Human Life Issues	(36 marks)
Question 2 – The Ramayan and Bhagwad Geeta	(32 marks)
Question 3 – The Absolute and Avatars	(32 marks)
Question 4 – The Concept of Sin and Liberation	(32 marks)

**You must answer Question 1 and any other TWO questions.
Read the questions carefully before writing your answers.**

INSTRUCTIONS

You must answer **THREE** questions.

Answer **Question 1** (the compulsory question) and any other **TWO** questions.

You should spend approximately **40** minutes on **Question 1** and **35** minutes **EACH** on the other **TWO** question you choose.

HUMAN LIFE ISSUES

1. According to Hindu teachings:

- (a)
- (i) State what is the purpose of life. **(4 marks)**
 - (ii) Describe how man should best live his life. **(2 marks)**
 - (iii) Outline **TWO** consequences of living a virtuous life as opposed to living a sinful life. **(4 marks)**

Read the passage below, then answer the questions that follow.

“It is the good fortune that you have secured a human body, which as all the scriptures declare – is difficult even for the god to attain. It is a tabernacle suitable for spiritual endeavours; the gateway to deliverance.”

(Uttarkand between Dohas 42 - 43)

- (b)
- (i) Explain the **MAIN** teachings about life found in the scriptures between Dohas 42 and 43. **(8 marks)**
 - (ii) Explain how the life of Shri Rama in exile exemplifies righteous living. **(8 marks)**

- (c) The life of a good, hardworking and faithful father and husband has degenerated due to severe illness. His position as head of the household has eroded and as a result, his wife has become depressed and his children disobedient.

What advice based on the Hindu teaching of Ram and Sita, would you give to your friend who is a member of this family to deal with the situation above?

(10 marks)

Total 36 marks

OPTIONAL QUESTIONS - QUESTIONS 2 – 4

Answer any TWO of the following questions.

THE RAMAYAN and BHAGWAD GEETA

2. Read the statement below, then answer the questions that follow.

“The Shri Ramcharitmanas made scriptural teaching available to the masses.”

- (a) (i) Write the name of the person who wrote the Shri Ramcharitmanas (Ramayan). **(1 mark)**
- (ii) State the language in which the Shri Ramcharitmanas (Ramayan) was written and give ONE reason why that language was chosen. **(3 marks)**
- (iii) State what is the Bhagwad Geeta. **(2 marks)**
- (iv) Outline TWO main teachings of the Bhagwad Geeta. **(2 marks)**

Read the statement below, then answer the questions that follow.

“As the Mahabrat War was about to begin, Arjuna the Hero of the Pandawas was counseled by Shri Krishna in order for him to perform his duty.”

- (b) (i) Explain why Hindus believe that duty is of the greatest importance.
(6 marks)
- (ii) Explain why the Ramayan and Bhagwad Geeta are used as sacred texts by Hindus.
(6 marks)
- (c) Suggest TWO ways in which the study of the Ramayan may have positive effects on the behaviour of a married couple.
(10 marks)

Total 32 marks

THE ABSOLUTE AND AVATARS

3. *“Many, many births you and I have passed. I can remember all of them, but you cannot, O Subduer of the enemy.”*

(Geeta 4:5)

- (a) Based on the quotation above, name the person who
- (i) remembers all his births
(1 mark)
- (ii) is the “Subduer”
(1 mark)
- (iii) is the “enemy”.
(1 mark)
- (iv) What is the term used to refer to the Hindu belief in birth and rebirth?
(1 mark)
- (b) (i) Name TWO distinguished manifestations (incarnations) of God.
(2 marks)

- (ii) State what was the purpose of the TWO manifestations (incarnations) you have identified.

(4 marks)

- (c) (i) Explain the meaning of the passage quoted above.

(12 marks)

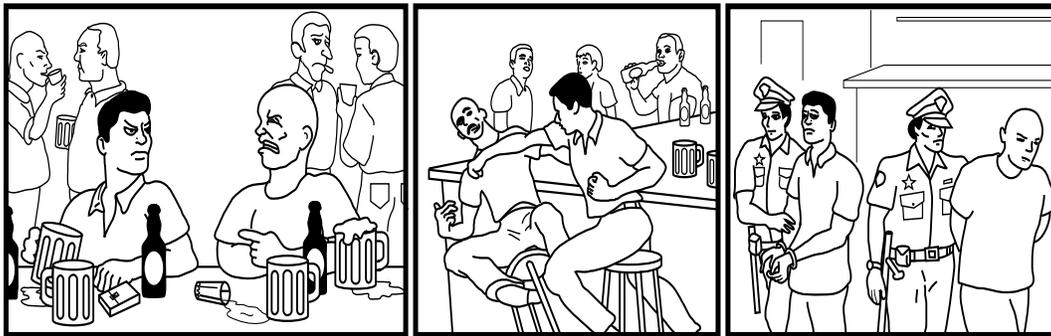
- (ii) Suggest THREE ways in which young persons' lives can be affected positively if they are patterned after one of the manifestations (incarnations) you have listed in (b) (i) above.

(10 marks)

Total 32 marks

THE CONCEPT OF SIN AND LIBERATION

4.



The pictures above highlight examples of sinful behaviours which affect the quality of life for both the family and society.

- (a) (i) Identify TWO types of sinful behaviour depicted in the pictures above.

(2 marks)

- (ii) Give TWO examples of sinful behaviour, other than those identified in (a) (i) above.

(2 marks)

- (iii) a) State THREE ill effects of sinful behaviour on the family.

(3 marks)

- b) State THREE ill effects of sinful behaviour on the wider society.

(3 marks)

- (b) Explain THREE ways in which a person can be liberated from bondage.

(12 marks)

- (c) Your best friend lives in a community where sinful behavior is very common. Based on the teachings and beliefs of Hinduism, suggest TWO ways in which your friend can deal with this situation.

(10 marks)

Total 32 marks

END OF TEST

FORM 01241020/SPEC

Option C - Islam

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

Question 1 – Human Life Issues	(36 marks)
Question 2 – The Holy Qur’an	(32 marks)
Question 3 – Concept of Allah (God)	(32 marks)
Question 4 – Sin, Punishment and Reward	(32 marks)

**You must answer Question 1 and any other TWO questions.
Read the questions carefully before writing your answers.**

INSTRUCTIONS

You must answer **THREE** questions.

Answer Question 1 (the compulsory question) and any other **TWO** questions.

The translation of Al-Qur'an by Abdullah Yusuf Ali is used as well as translations from Tafseer Ibn Kathir.

You should spend approximately **40 minutes** on Question 1 and **35 minutes EACH** on the other **TWO** questions you choose.

HUMAN LIFE ISSUES

1. Read the ayah (verse) below and answer the questions that follow:

*It is not righteousness that you turn your faces towards east and (or) west; but righteousness to believe in Allah, the Last Day, the Angels, the Book, the Messengers and **spend of your substance out of love for Him**, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves; to be steadfast in Prayers, and practise regular charity; and to fulfill the contracts which you have made, and to be firm and patient in suffering and adversity and through out all periods of panic (poverty and ailment). Such are the people of the truth, those who fear Allah.*

(Al-Qur'an: 2:177)

(Translations of Al-Qur'an by Abdullah Yusuf Ali)

- (a) (i) Outline **THREE** acts of charity that are done out of love for Allah. **(6 marks)**
- (ii) State **TWO** pillars of Islam mentioned in the ayah (verse). **(2 marks)**
- (iii) Define the term "*orphan*" as used in Islam. **(2 marks)**
- (b) (i) Explain what is meant by the term "*and spend of your substance out of love for Him...*" as used in the ayah (verse) above. **(8 marks)**
- (ii) According to the ayah (verse) above, what are the characteristics of the people of truth and righteousness? **(8 marks)**

- (c) (i) Suggest to a friend how righteousness, when practised, improves the quality of life in the society. **(5 marks)**
- (ii) Discuss the consequences of unrighteousness on the individual. **(5 marks)**

Total 36 marks

OPTIONAL QUESTIONS - QUESTIONS 2 - 4

Answer any TWO of the following questions.

THE HOLY QUR'AN

- 2.** Read the ayahs (verses) below and answer questions (a) (i), (ii) and (iii) that follow:

And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.

(Al-Qur'an: 17:82)

(Translations taken from Tafseer Ibn Kathir)

And this Qur'an is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists. Or do they say: "He has forged it". Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!"

(Al-Qur'an: 10:37-38)

(Translations taken from Tafseer Ibn Kathir)

- (a) (i) State the names of TWO previous revelations. **(2 marks)**
- (ii) Give the meaning of the word "Qur'an". **(2 marks)**
- (iii) Outline THREE characteristics of the Qur'an as mentioned in the verses above. **(6 marks)**
- (b) (i) Explain the meaning of the verse, "Verily we have revealed the Zikr (Al-Qur'an) and surely we shall preserve it". **(6 marks)**

(ii) Explain the teaching of the Qur'an on TWO of the following issues:

- Racial discrimination
- Poverty
- Immorality
- Indiscipline and disrespect for parents

(5 marks)

(c) Hasan: This Holy Qur'an is the Permanent Miracle to mankind given to Prophet Muhammad (Peace Be Upon Him).

Mark: Is this really so? Then prove it!

Imagine that you were in Hasan's place. Convince Mark that the Qur'an is indeed Allah's Permanent Miracle by citing references from the Qur'an.

(10 marks)

Total 32 marks

CONCEPT OF ALLAH (GOD)

3. (a) (i) List THREE ways through which a servant draws close to Allah.
(3 marks)

(ii) Define the term 'Ibaadah'.
(4 marks)

(iii) Outline the purpose of fasting in Ramadan.
(3 marks)

(b) Read the ayah (verse) below and answer the questions that follow:

And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true in faith, to establish regular prayer (Salah), and practise regular charity (Zakah) and that is the religion right and straight.

(Al-Qur'an: 98:5)
(Translations of Al-Qur'an by Abdullah Yusuf Ali)

- (i) Explain the benefits of Zakah to the
- a) one who gives it (4 marks)
 - b) society. (4 marks)

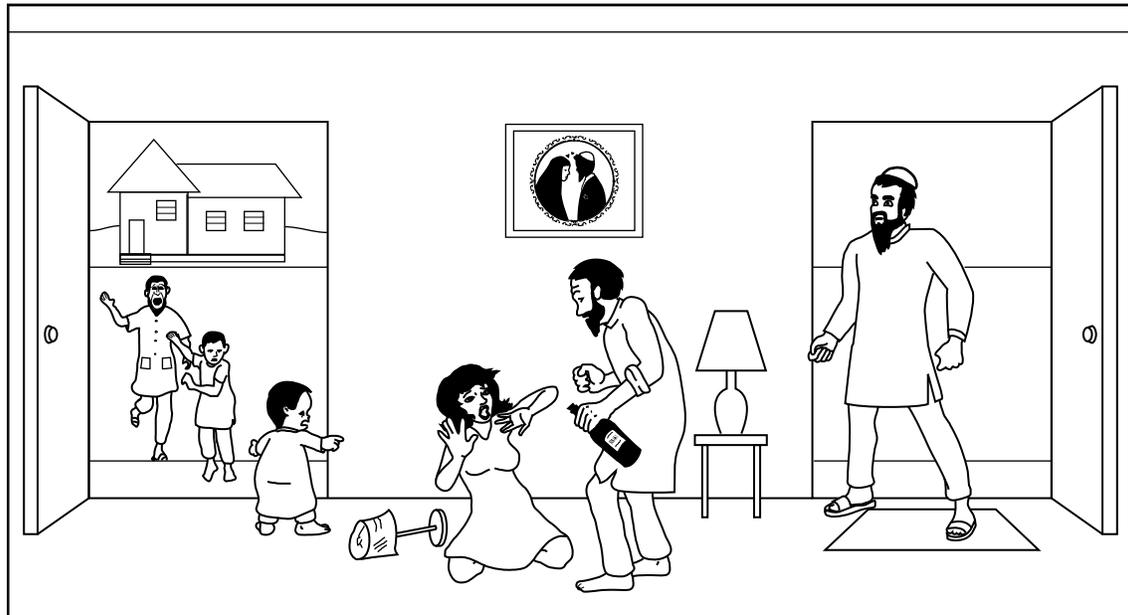
- (ii) Explain the expression: 'to worship Allah, offering Him sincere devotion'. (4 marks)

- (c) Saleemah is a Muslim; however, she does not observe her five daily Prayers. Convince Saleemah of the benefits of Salah and how it will enhance her relationship with Allah. (10 marks)

Total 32 marks

SIN, PUNISHMENT AND REWARD

4.



- (a) (i) Identify TWO sinful actions highlighted in the picture above. (2 marks)
- (ii) Give TWO examples of sinful actions other than the ones shown in the picture. (2 marks)

(iii) Describe THREE conditions for sins to be forgiven.

(6 marks)

(b) Read the ayah (verse) below and answer the following questions:

Allah commands justice; the doing of good and be generous to kith and kin. And he forbids all shameful deeds; injustice and rebellion. He instructs you that you may receive admonition.

(Al-Qur'an: 16:90)

(Translations of Al-Qur'an by Abdullah Yusuf Ali)

(i) Explain the outcomes of the three virtues against the three vices mentioned in the verse.

(6 marks)

(ii) Explain how admonition will improve an individual's life and behaviour.

(6 marks)

(c) Salim is a habitual drug user who abuses his family. Assess the impact of his behaviour on:

(i) himself as a Muslim

(ii) his family

(iii) the society in which he lives

(10 marks)

Total 32 marks

END OF TEST

FORM 01241020/SPEC

Option D - Judaism

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

Question 1 – Human Life Issues	(36 marks)
Question 2 – The Tanakh (TeNaKh)	(32 marks)
Question 3 – God	(32 marks)
Question 4 – Festivals and Observances	(32 marks)

**You must answer Question 1 and any other TWO questions.
Read the questions carefully before writing your answers.**

INSTRUCTIONS

You must answer **THREE** questions.

Answer **Question 1** (the compulsory question) and any other **TWO** questions.

You should spend approximately **40** minutes on **Question 1** and **35** minutes **EACH** on the other **TWO** question you choose.

HUMAN LIFE ISSUES

1. Read the letter below and answer the following questions:

Dear Rabbi:

Sarah and I have been seeing each other for two months now. Last week she told me that she is pregnant. We were happy and plan to get married in a few months. But the doctors have told us that if she keeps the baby, she will die. They have told us that we should abort the pregnancy.

But Rabbi, isn't that murder? How can I kill another life?

Ruben

- (a) (i) Identify **THREE** human life issues which the writer mentions in the letter. **(3 marks)**
- (ii) State **TWO** instances from the Tanakh (TeNaKh) which deal with sexual relationships. **(2 marks)**
- (iii) Cite **THREE** instances from the Tanakh (TeNaKh) which deal with the dignity of human life. **(3 marks)**
- (iv) Identify **TWO** passages from the Torah which teach about murder. **(2 marks)**
- (b) (i) Explain what the Tanakh (TeNaKh) teaches about abortion. **(8 marks)**
- (ii) Examine **TWO** situations where the taking of life would be permissible according to the teachings of Judaism. **(8 marks)**

(8 marks)

- (c) Based on your understanding of the Tanakh (TeNaKh), what advice would you give to Ruben and Sarah? Use appropriate scriptural references to support your response.

(10 marks)

Total 36 marks

OPTIONAL QUESTIONS - QUESTIONS 2 - 4

Answer any TWO of the following questions.

THE TANAKH (TeNaKh)

2. The Tanakh (TeNaKh) is often referred to as the “core” of Judaism.

- (a) (i) Give another word for the term “core” in the statement above which conveys the same meaning. **(1 mark)**
- (ii) Name the THREE compilations of books in the Tanakh (TeNaKh). **(3 marks)**
- (iii) List TWO books from EACH of the three compilations of books. **(6 marks)**
- (b) (i) Explain how the Ketuvim is used during a Purim festival celebration. **(6 marks)**
- (ii) Explain how the Torah is used in a Bar Mitzvah ceremony. **(6 marks)**
- (c) Suggest to a classmate TWO ways in which the recitation of the Tanakh (TeNaKh) may have positive effects on the behaviour of a young Jewish boy. **(10 marks)**

Total 32 marks

GOD

3. *“Am I not a G_d near at hand, says the Lord, and not a G_d far off?
Can any hide himself in secret places that I shall not see him?
Did I not fill the earth?”*

(Jeremiah 23:23-24)

- (a) (i) Identify FOUR characteristics of God mentioned in the passage.
(4 marks)

- (ii) List TWO other attributes of God, apart from those in the passage.
(2 marks)

- (iii) Identify TWO things which the passage states about human beings in relation to God.
(4 marks)

- (b) (i) Explain the view of Jews that God is present everywhere.
(6 marks)

- (ii) Examine TWO situations which may challenge the view that God is omnipotent and merciful.
(6 marks)

- (c) Read the following excerpt from a conversation:

Isaac: Where was the almighty and merciful Lord during the time of the Holocaust?

Simeon: The almighty one is always present and is always merciful.

Isaac: That makes no sense. How can the almighty one stand by and watch his chosen people die at the hands of evil people? Was God deaf to their cries?

Offer a response to Isaac based on your understanding of God using appropriate passages from the Tanakh (TeNaKh),

(10 marks)

Total 32 marks

FESTIVALS AND OBSERVANCES

4. Chanukah (Hanukkah), also known as the Festival of Lights, is a minor Jewish holiday. The name derives from the Hebrew word for dedication or consecration.
- (a) (i) Name the Jewish leader who organized the rebellion which was celebrated by the Chanukah (Hanukkah) festival. **(1 mark)**
- (ii) Name the king of Syria at the start of the Jewish rebellion and identify the Jewish town which he occupied. **(2 marks)**
- (iii) Name the religion used by the Syrian king to replace Judaism. **(1 mark)**
- (iv) Describe THREE activities which take place during the Chanukah (Hanukkah) festival. **(6 marks)**
- (b) (i) Explain the significance of the festival of Chanukah (Hanukkah) to the children of Israel living in Judea. **(6 marks)**
- (i) Explain the significance of the festival of Chanukah (Hanukkah) to modern day Jews. **(6 marks)**
- (c) A broadcaster on a popular radio station recently argued that the teachings associated with the festival of Chanukah (Hanukkah) have negatively affected the life of both Reform and Orthodox Jews.
- Write a letter to the station, indicating whether you agree or disagree with his or her statement based on the teachings of Judaism.
- (10 marks)**

Total 32 marks

END OF TEST

**CARIBBEAN EXAMINATIONS COUNCIL
HEADQUARTERS**

CARIBBEAN SECONDARY EDUCATION CERTIFICATE

RELIGIOUS EDUCATION

SPECIMEN PAPER

PAPER 01

KEY

01214020/2009/SPEC/MS

CARIBBEAN EXAMINATIONS COUNCIL

RELIGIOUS EDUCATION

Paper 02 – General Proficiency

Option A - Christianity

SPECIMEN

MARK SCHEME

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
<p>Lacks clarity, incomplete -</p> <p>(2 marks)</p> <p>(1 mark)</p>	<p>(3 – 4 marks)</p> <p>Lacks clarity, incomplete</p> <p>(1 – 2 marks)</p> <ul style="list-style-type: none"> • That even the worst outcast deserves our compassion. • Sometimes when we show compassion to others it is appreciated, other times it is not. • This should not deter us. • Sometimes those whom we least expect to appreciate our efforts to be compassionate to them are those who show the most appreciation. <p>Full, clear explanation</p> <p>(7 – 8 marks)</p> <p>Clear, covers most major points</p> <p>(5 – 6 marks)</p>	<p>in normal daily activity.</p> <p>Jesus never shunned or showed aversion to the sick, the outcast, even when it caused him to arouse the anger of the Jewish leaders. (e.g. healing in the synagogue)</p> <p>Even those who want to blame some AIDS victims for contribution to their own situation, through drug use, promiscuity should remember Jesus’ advice about casting the first stone.</p> <p>Excellent argument - logical, very clear, fully developed, fully supported by biblical references</p> <p>(9 – 10 marks)</p> <p>Very Good – logical, clear, well developed, supported by biblical references</p> <p>(7 – 8 marks)</p>

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)	
		Fairly clear, covers at least TWO points (3 – 4 marks)		Good – logical, clear, adequately developed, some biblical references (5 – 6 marks)	
		Lacks clarity, incomplete (1 – 2 marks)		Weak – points mentioned with little development, few biblical references (3 – 4 marks)	
				Poor – points mentioned, no development, no biblical references (1 – 2 marks)	

Question 2 – THE BIBLE

Specific Content/Objective(s) Tested S.O. 2, 3

	KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
(a)	(i) Trust in the Lord; do not rely only on self; in all ways acknowledge God. Any TWO, 2 marks each (4 marks) (ii) God will guide you. God will show you the way. God will make straight your paths. Any similar statement, clearly expressed – 2 marks (2 marks)	(i) God is first in all things. How we live and conduct the affairs of our life should be ordered according to the word of God. To trust in God is not simply a mental activity. To trust God is to put the whole of the resources of life at the disposal of God. It calls also for humility and a willingness to submit to God. To trust in your own self or what you believe or can see alone is to rely on self and not to trust in God. This understanding can be applied to every aspect of human living. Clear, logical, complete explanation (5 – 6 marks) Clear, logical, satisfactory explanation (3 – 4 marks) Adequate explanation (2 marks) Limited explanation (1 mark)	(c) The Bible is said to be canon. It is the authoritative source of teaching and preaching in the church. In the history of the development of the Bible some books were not included. This was because it was felt that these books were not necessary for the development or strengthening of the faith. It is not that these books cannot be used to help persons to understand but they are not necessary. The development of the Bible has occurred over many years. Excellent argument – logical, very clear, fully developed, fully supported by biblical references (9 – 10 marks) Very Good – logical, clear, well developed, supported by biblical references (7 – 8 marks) Good – logical, clear, adequately developed, some biblical references (5 – 6 marks)

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

	KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
(iii)	<p><u>Wisdom:</u> Proverbs 10: 22 – 30 Ecc1 3: 1 – 9</p> <p><u>Miracle:</u> Mark 1:23-28 Luke 5:1 – 11 John 11: 1 – 44</p> <p>TWO of EACH type – 1 mark each (4 marks)</p> <p style="text-align: center;">Total 10 marks</p>	(b)	<p>(ii) Psalm 15 or other section of Prov. 3. Explanation must relate to the passage chosen.</p> <p>Clear, logical, complete explanation (5 – 6 marks)</p> <p>Clear, logical, satisfactory explanation (3 – 4 marks)</p> <p>Adequate explanation (2 marks)</p> <p>Limited explanation (1 mark)</p> <p style="text-align: center;">Total 12 marks</p>	<p><u>Weak</u> – points mentioned with little development, few biblical references (3 – 4 marks)</p> <p><u>Poor</u> – points mentioned, no development, no biblical references (1 -2 marks)</p> <p style="text-align: center;">Total 10 marks</p>

Question 3 - CONCEPT OF GOD

Specific Content/Objective(s) Tested S.O.1.4

	KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)
(a)	(i)	(b)	(i)	(c)	(i)
	<ul style="list-style-type: none"> • People of Israel through wilderness; • As mother hen brooding over young; • Joseph; • Daniel; • 3 Jewish boys. <p>Any other relevant instances</p> <p>Any THREE, 2 marks each</p> <p>(6 marks)</p>		<p>Victor's letter raises the following issues:</p> <p>If God is Sovereign Ruler over all the world and is all-powerful, all-knowing and omnipresent, should God not be able to plan creation in such a way as not to wreak havoc on those for whom He provides when He is supposed to be protecting them at all times?</p> <p>Clear, logical, complete explanation</p> <p>Clear, logical, satisfactory explanation</p> <p>Adequate explanation</p> <p>Limited explanation</p>		<p>God does not prevent tragedies and misfortunes but the same God provides means of support, rescue, and in some cases, rehabilitation for those in need.</p> <p>Help Victor to see God's work in protecting his own life and the lives of others in his household when they were flooded out.</p> <p>Excellent argument - logical, very clear, fully developed, fully supported by biblical references</p> <p>(5 marks)</p> <p>Very Good – logical, clear, well developed, supported by biblical references</p> <p>(4 marks)</p> <p>Good – logical, clear, adequately developed, some biblical references</p> <p>(3 marks)</p>
	(ii)				
	<p>Shepherd of Israel; Providing manna in wilderness; Providing for apostles as they do work.</p> <p>Any TWO, 2 marks each</p> <p>(4 marks)</p> <p>Total 10 marks</p>				<p>Weak – points mentioned with little development, few biblical</p>

Question 1 - HUMAN LIFE ISSUES

Content/Objective(s) Tested: S.O 1, 3, 5

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
(a)	(i) Life is the <u>opportunity</u> for one to make <u>spiritual endeavours</u> . The purpose of life is to deal with <u>past deeds</u> in such a way as to move <u>God-wards</u> . (4 marks) Complete and clear definition (4 marks) Fairly clear, covering at least one major point (2-3 marks) Lacks clarity, incomplete (1 mark)	(i) The Dohas explore the greatness of human life which is the highest manifestation of life. They teach that one has the opportunity to be liberated, to be one with God and to lose one's identity in God. As humans we have the power of choice which can be used for good or evil. It is our responsibility to. If used for good, we will be projecting God's image. If we choose badly, the consequence is lost souls. The Dohas point out the virtue of human life because we have a choice to rise above the environment. While humans have choice, less than human responses are not based on reasoning but on feelings (8 marks) Complete and clear explanation (7-8 marks) Explanation covering most main points (5-6 marks) Fairly clear, covering at least 2 points (3-4 marks) Lacking clarity, incomplete (1-2 marks)	(c) In spite of Sita supporting Shri Rama when he was exiled, Sita was exiled by Shri Rama when he became King. Yet Sita remained faithful to Shri Rama as a wife. At present, the wife is responding negatively to the husband's illness. She should emulate Sita's action to serve her husband faithfully in times of happiness and distress. She needs to remember that one's life if used to serve will benefit that individual in the future. Excellent argument – logical, very clear, fully developed, fully supported by scriptural references (9 - 10 marks) Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks) Good argument – logical, clear, adequately developed, some scriptural references (5 – 6 marks) Weak argument – points mentioned with little development, few scriptural references (3 - 4 marks)
(ii) Man should project the image and likeness of God in <u>all that he thinks, says and does</u> . Complete and clear description (2 marks) Lacks clarity, incomplete (1 mark)			
KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)	APPLICATION (10)

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

	KNOWLEDGE (10)			APPLICATION (10)	
		(b)	<p>(ii)</p> <ul style="list-style-type: none"> • Why does God not prevent acts of mindless violence, hate acts, death of babies and innocents? • Why does God allow national disasters to wipe out thousands of people? • Why does God allow wars, diseases, famine, suffering? • Why do bad things happen to good people? • Why do some people thrive while other people suffer? <p>Any 2 questions clearly stated – 3 marks each.</p> <p style="text-align: center;">(6 marks) Total 12 marks</p>	(ii)	<p>Pray with Victor. Give help in the form of flood relief. Suggest how help might be obtained where it is available. Provide counselling, moral support</p> <p><u>Excellent</u> argument - logical, very clear, fully developed, fully supported by biblical references (5 marks)</p> <p><u>Very Good</u> – logical, clear, well developed, supported by biblical references (4 marks)</p> <p><u>Good</u> – logical, clear, adequately developed, some biblical references (3 marks)</p> <p><u>Weak</u> – points mentioned with little development, few biblical references (2 marks)</p> <p><u>Poor</u> – points mentioned, no development, no biblical references (1 mark)</p> <p style="text-align: right;">Total 10 marks</p>

Question 4 – SIN AND SALVATION

Specific Content/Objective(s) Tested S.O.2. 3.4.5.6

	KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)
(a)	(i) The story of Ananias and Sapphira (Acts 5). They lied about their wealth in order to get away with not contributing in proportion to their ability to do so. Clear, accurate, full description (5 marks) Clear, accurate, covers most points (4 marks) Satisfactory, generally accurate (3 marks) Weak, some inaccuracies (2 marks) Limited (1 mark)	(b)	According to what Jesus said in this passage, salvation comes out of God's love for the world which is always out of proportion to the ability of persons to reciprocate. The giving of God's only begotten son represents the unlimited nature of God's desire to save the world. Clear, logical, complete explanation (5 – 6 marks) Clear, logical, satisfactory explanation (3 – 4 marks) Adequate explanation (2 marks) Limited explanation (1 mark)	(c)	It is common for persons to experience conflict at times in their lives when they are challenged to decide on the lifestyle that they need to follow. This leads to much self-doubt and guilty feelings. When persons share their feelings with others they not only come to discover that they are not alone, they also receive reassurance and support as they seek for answers. More than anything else, persons find acceptance despite their sense of guilt and shame. Jesus was always willing to listen to persons who faced the kind of situations faced normally by young persons. This was the case of persons like Lazarus, Peter after the denial, the woman taken in adultery, the Gaderene Demoniac and others. Jesus' compassionate approach provided space for persons to maintain their sense of worth and hope while they faced the reality of their moral condition.
(ii)	The story of the flood (Genesis 6 – 8). Disaster came to those who inhabited the world because they persisted in wrong doing and disobedient behaviour. Clear, accurate, full description (5 marks) Clear, accurate, covers most points (4 marks)				

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

			INTERPRETATION/ANALYSIS (12)		APPLICATION (10)
		(ii)	The story of the restoration of Zacchaeus' sense of worth upon his admitting to being an extortionist or using his position to gain unfair advantage and accumulate wealth unconscionably.		Excellent argument - logical, very clear, fully developed, fully supported by biblical references (9 – 10 marks)
	Satisfactory, generally accurate (3 marks)		Jesus' generous approach to Zacchaeus liberated him from the sense of shame and guilt he experienced as consequence of the extortion associated with the work he did.		Very Good – logical, clear, well developed, supported by biblical references (7 – 8 marks)
	Weak, some inaccuracies (2 marks)				
	Limited (1 mark)		Clear, logical, complete explanation (5 – 6 marks)		
	Total 10 marks		Clear, logical, satisfactory explanation (3 – 4 marks)		Weak – points mentioned with little development, few biblical references (3 – 4 marks)
			Adequate explanation (2 marks)		
			Limited explanation (1 mark)		Poor – points mentioned, no development, no biblical references (1 – 2 marks)
			Total 12 marks		

**C A R I B B E A N E X A M I N A T I O N S C O U N C I L
H E A D Q U A R T E R S**

**S E C O N D A R Y E D U C A T I O N C E R T I F I C A T E
E X A M I N A T I O N**

R E L I G I O U S E D U C A T I O N

P a p e r 0 2 – G e n e r a l P r o f i c i e n c y

O p t i o n B - H i n d u i s m

S P E C I M E N

M A R K S C H E M E

Question 1 - HUMAN LIFE ISSUES

Content/Objective(s) Tested: S.O 1, 3, 5

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
(a)	(i) Life is the <u>opportunity</u> for one to make <u>spiritual endeavours</u> . The purpose of life is to deal with <u>past deeds</u> in such a way as to move <u>God-wards</u> . (4 marks) Complete and clear definition (4 marks) Fairly clear, covering at least one major point (2-3 marks) Lacks clarity, incomplete (1 mark)	(i) The Dohas explore the greatness of human life which is the highest manifestation of life. They teach that one has the opportunity to be liberated, to be one with God and to lose one's identity in God. As humans we have the power of choice which can be used for good or evil. It is our responsibility to. If used for good, we will be projecting God's image. If we choose badly, the consequence is lost souls. The Dohas point out the virtue of human life because we have a choice to rise above the environment. While humans have choice, less than human responses are not based on reasoning but on feelings (8 marks) Complete and clear explanation (7-8 marks) Explanation covering most main points (5-6 marks) Fairly clear, covering at least 2 points (3-4 marks) Lacking clarity, incomplete (1-2 marks)	(c) In spite of Sita supporting Shri Rama when he was exiled, Sita was exiled by Shri Rama when he became King. Yet Sita remained faithful to Shri Rama as a wife. At present, the wife is responding negatively to the husband's illness. She should emulate Sita's action to serve her husband faithfully in times of happiness and distress. She needs to remember that one's life if used to serve will benefit that individual in the future. Excellent argument – logical, very clear, fully developed, fully supported by scriptural references (9 - 10 marks) Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks) Good argument – logical, clear, adequately developed, some scriptural references (5 – 6 marks) Weak argument – points mentioned with little development, few scriptural references (3 – 4 marks)
(ii) Man should project the image and likeness of God in <u>all that he thinks, says and does</u> . Complete and clear description (2 marks) Lacks clarity, incomplete (1 mark)			
KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)	APPLICATION (10)

	<p>(iii)</p> <p>To live a sinful life promotes pain, suffering, unhappiness and a shortened life on earth. The pain and suffering will continue in the hereafter. (4 marks)</p> <p>Complete and clear outline (4 marks)</p> <p>Fairly clear, covering at least one major point (2-3 marks)</p> <p>Lacks clarity, incomplete (1 mark)</p> <p>Total 10 marks</p>	<p>(ii)</p> <p>Shri Rama, through no fault of his own, went into exile for 14 years instead of being crowned King. His life exemplified the duty of a son to a father since he went into exile because he understood the position of his father the King and wanted to help him keep his word.</p> <p>He emphasized the virtue of sacrifice and considered what was good for other persons without thinking of himself first; he was not self-seeking. His life illustrated the virtue of steadfastness in difficult situations since he maintained his dignity and nobility even in exile and remained true to himself under all circumstances.</p> <p>He exercised the duties of King justly to his subjects and made personal sacrifice to uphold leadership values when he exiled the Queen as an example to his subjects in relation to faithfulness. (8 marks)</p> <p>Complete and clear explanation (7-8 marks)</p> <p>Covering most main points (5-6 marks)</p> <p>Fairly clear, covering at least 2 points (3-4 marks)</p>	<p>Poor argument – points mentioned, no development, no scriptural references (1 – 2 marks)</p> <p>No argument – no relevant points (0 marks)</p> <p>Total 10 marks</p>
--	--	--	--

Question 2 – THE RAMAYAN AND BHAGWAD GEETA

Content/Objective(s) Tested: S.O 1, 3, 4

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	
(a)	(i)	The Ramayan was written by <u>Goswani Tulsie Das</u> who was a great devotee of <u>Shri Rama</u> . (1 mark)	(b)	(i)	
	(ii)	The Ramayan is written mainly in <u>Hindi</u> which was the <u>language of the masses</u> at the time. 1 mark for language and 2 marks for reason. (3 marks)		(ii)	
	(iii)	The previous Ramayan was written in <u>Sanskrit</u> and the author was the sage <u>Valmiki</u> . (2 marks)			

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	
(iv)	The Bhagwad Geeta is a sacred Hindu scripture and is the narration of the counseling which Arjuna received from Shri Krishna to develop his confidence to start the Mahabarat Word. (2 marks)	(iii)	The Bhagwad Geeta is regarded as a sacred text because it came from the 'mouth' of the incarnation of Shri Krishna. The Bhagwad Geeta gives advice for all situations. It emphasises that one must fulfill one's duty despite all other considerations e.g. attachment to family, material gain etc. (Any 3 points – 1 mark each) (3 marks)		Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)
(v)	The Bhagwad Geeta teaches that one must do one's duty in spite of any other consideration and that it is the duty of every member of society to carry out his or her function in their stage of life according to the rules of the society.. (2 marks) Total 10 marks		Total 12 marks		Good argument – logical, clear, adequately developed, some scriptural references (5 – 6 marks) Weak argument – points mentioned with little development, few scriptural references (3 - 4 marks) Poor argument – points mentioned, no development, no scriptural references (1 – 2 marks)
				Total 10 marks	

(b)	<p>(ii) The purpose of the Shri Krishna's incarnation:</p> <ul style="list-style-type: none"> • to put an end to the tyranny of Kansa who was the unjust, oppressive ruler of Matura to put an end to the evil acts of Durodyona in Hastnapur. (2 marks) • The purpose of Shri Rama's incarnation: • to put an end to the tyrannical and oppressive rule of Rawana; • to save the Rishis and Munis of God from Rawana. • to put an end to the evil acts of Durodyona in Hastnapur. (2 marks) <p style="text-align: center;">Total 10 marks</p>			<p>Three ways in which a young person's life can be positively affected if it is patterned after the life of Arjuna:</p> <ul style="list-style-type: none"> • he/she will be able to show gratitude to all he or she encounters. Even though Shri Krishna was involved in childish pranks he taught great lessons of life which included gratitude. • he/she will be able to show justice in dealing with issues. In dealing with the Pandawas and Kuravas with respect to the claim of the throne of Hastnapur, Krishna showed justice. • he/she will be humble. In spite of Shri Krishna's status in society, he was considerate to the lowly and the meek e.g. the treatment meted out to Sudama the poor Brahmin. (10 marks) <p>Excellent argument – logical, very clear, fully developed, fully supported by scriptural references (9 - 10 marks)</p> <p>Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p>
-----	--	--	--	---

Question 4 – THE CONCEPT OF SIN AND LIBERATION
Specific Content/Objective(s) Tested: S. O. 2, 3, 6

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)
(a)	<p>Hinduism promotes the teaching that it is sinful to do anything that is degrading. Two types of sin depicted:</p> <ul style="list-style-type: none"> Abuse of alcohol violence Disturbance of peace <p>Any two, 1 mark each (2 marks)</p>	(i)	<p>Three ways in which one can be liberated from sinful acts:</p> <ul style="list-style-type: none"> Honestly praising and looking up to God will result in a Godly life since we are of the nature of God and our limitations are self-imposed Listening to the scriptures will cause one to believe and then act as the scriptures describes Attending worship tends to make persons better able to handle problems, emulation of persons like these will result in liberation Choosing a long term benefit versus a short term benefit can result in happiness in the present and future <p>(12 marks)</p>	<p>Two ways in which this sinful situation can be dealt with :</p> <ul style="list-style-type: none"> Seeking the assistance of the Mandir leaders in the community to pray for guidance and counsel that individual to the path of righteousness Repetition of the name of God causes a change in the consciousness in the person repeating e.g. Valmiki was a highway robber who was advised to do this and became transformed into a saint Bearing God in mind and focusing on God will prevent sinful acts since what the mind focuses on becomes a reality. Pingala, a lady of ill repute was saved in this way. <p>Total 10 marks</p>
(ii)	<p>Two other examples of sinful acts:</p> <ul style="list-style-type: none"> illicit sex theft falsehood <p>(2 marks)</p>	(b)	<p>Complete and clear explanation (10 - 12 marks)</p>	
(iii)	<p>The act of sin results in impairment and suffering in the present lifetime and in the hereafter.</p>		<p>Covering most main points (7 - 9 marks)</p>	
a)	<p>Ill effects on family:</p> <ul style="list-style-type: none"> Material prosperity is decreased e.g. money is diverted to sinful activities. Friction is created among members of the family. Broken families can result. Children are deprived of a good family life. Individuals become inhumane, lose human qualities. <p>Any 3 effects – 1 mark each (3 marks)</p>		<p>Fairly clear, covering at least 2 points (4- 6 marks)</p>	
			<p>Lacking clarity, incomplete (1 - 3 marks)</p>	<p>Excellent argument – logical, very clear, fully developed, fully supported by scriptural references</p> <p>9 - 10 marks</p>
			<p>Total 12 marks</p>	

RELIGIOUS EDUCATION
Option B - Hinduism
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
<p>b) Ill Effects on society:</p> <ul style="list-style-type: none"> • Society cannot be as productive and prosperous as it should as its resources are used to deal with the consequences of sinful acts • Degradation of the society as it is deprived of full contribution of all persons as resources <p style="text-align: center;">(3 marks)</p> <p style="text-align: center;">Total 10 marks</p>		<p><u>Very Good</u> argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p> <p><u>Good</u> argument – logical, clear, adequately developed, some scriptural references 5 – 6 marks</p> <p><u>Weak</u> argument – points mentioned with little development, few scriptural references (3 - 4 marks)</p> <p><u>Poor</u> argument – points mentioned, no development, no scriptural references (1 – 2 marks)</p>

**C A R I B B E A N E X A M I N A T I O N S C O U N C I L
H E A D Q U A R T E R S**

**S E C O N D A R Y E D U C A T I O N C E R T I F I C A T E
E X A M I N A T I O N**

R E L I G I O U S E D U C A T I O N

P a p e r 0 2 – G e n e r a l P r o f i c i e n c y

O p t i o n C - I s l a m

S P E C I M E N

M A R K S C H E M E

Question 1 - HUMAN LIFE ISSUES

Specific Content/Objective(s) Tested: S.O. 1, 3; 6, 7(ii), 3(vii), (viii), (ix), (x)

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)
(a)	(i)	(b)	(i)	(c)
	<p>Three acts of charity:</p> <ul style="list-style-type: none"> • Caring for one’s relatives or kin by assisting them when they are in need. • Caring for the orphans, by providing for their physical and emotional needs. • Sharing with the needy, assisting them by providing for their needs. • Assisting the wayfarer with financial and other resources. • Helping the beggars and others who seek your assistance. • Freeing someone who is in bondage. <p>Any three – 2 marks each (6 marks)</p>	<p>Explanation of term:</p> <ul style="list-style-type: none"> • To share one’s wealth or means with those specified in the verse such as the orphans, needy etc. • To do so solely out of the love of Allah and obedience to His command. • To spend in the way of Allah, only for his sake and not for any ulterior motive. When a person spends his wealth in this way he will not experience personal satisfaction but enjoy the full reward of Allah and His blessing. <p>Complete and clear explanation (7 – 8 marks)</p> <p>Covering two points (5 – 6 marks)</p> <p>Fairly clear, covering at least one point (3 – 4 marks)</p> <p>Lacks clarity, incomplete (1 – 2 marks)</p>	(i)	<ul style="list-style-type: none"> • Righteousness when practised leads to faith and hope in Allah. People will do things to earn His divine pleasure and favours here and in the hereafter. • They will lead straight and clean lives despite poverty and other test/challenges that they experience. • People will share and care for others. Humanitarianism and generosity will spread. The general well-being of society will be enhanced. • There will be religious and spiritual consciousness and improve the fabric of the society. • People will be more honest with each other, since they will keep their promises and agreements. <p><u>Excellent argument – logical, very clear, fully developed, fully supported by references</u> (5 marks)</p>

RELIGIOUS EDUCATION
 Option C - Islam
 PAPER 02 SPECIMEN
 MARK SCHEME

	KNOWLEDGE			INTERPRETATION ANALYSIS (16)		APPLICATION (10)
						<p><u>Very Good</u> argument – logical, clear, well developed, supported by scriptural references (4 marks)</p> <p><u>Good</u> argument – logical, clear, adequately developed, some references (3 marks)</p> <p><u>Weak</u> argument – points mentioned with little development, few references (2 marks)</p> <p><u>Poor</u> argument – points mentioned, no development, no references (1 mark)</p>

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)		
(a)	Two pillars of Islam: <ul style="list-style-type: none"> • Imaan (belief in Allah) • Salaah (steadfastness in prayer) • Zakaah (regular charity) <p>Any two – 1 mark each.</p>	(ii)	The people of truth and righteousness according to the passage: <ul style="list-style-type: none"> • have a firm and unshakeable belief in Allah. They submit and surrender to Him. • have a firm belief in the articles of faith, such as the angels who record their deeds and in the Hereafter where they will be rewarded for their good deeds and punished for their sins. • are submissive to Allah, regular in their prayers and are constant in charity. • spend their wealth and resources by doing humanitarian work such as helping the poor, dispossessed and distressed – orphans, wayfarers etc. • are patient during times of suffering and misfortune. • keep their promises and contracts etc. <p>Complete and clear explanation (7 – 8 marks)</p> <p>Covering most major points (5 – 6 marks)</p> <p>Fairly clear, covering at least two points (3 – 4 marks)</p> <p>Lacks clarity, incomplete (1 – 2 marks)</p> <p>Total 16 marks</p>	(c)	(ii)	<ul style="list-style-type: none"> • The individual, due to his disbelief in Allah and the hereafter becomes disobedient and negligent of his responsibilities to his family. • He disregards community and societal rules and laws. • He becomes arrogant, untrustworthy and confrontational. • He is unkind and refuses to render assistance to the poor, needy etc. • He breaks his promises and disregards his contracts. <p>Excellent argument – logical, very clear, fully developed, fully supported by references (5 marks)</p> <p>Very Good argument – logical, clear, well developed, supported by scriptural references (4 marks)</p> <p>Good argument – logical, clear, adequately developed, some references (3 marks)</p> <p>Weak argument – points mentioned with little development, few references (2 marks)</p>
(ii)	<ul style="list-style-type: none"> • A child whose <u>parent(s)</u> <u>have</u> <u>died</u> and <u>is</u> <u>in</u> <u>need</u>. <p>(2 marks)</p> <p>Total 10 marks</p>	(b)				
(iii)	Definition of orphan: <ul style="list-style-type: none"> • A child whose <u>parent(s)</u> <u>have</u> <u>died</u> and <u>is</u> <u>in</u> <u>need</u>. <p>(2 marks)</p>					

RELIGIOUS EDUCATION
Option C - Islam
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
		<p><u>Poor</u> argument – points mentioned, no development, no references</p>
		<p>(1 mark)</p>

Question 2 – THE HOLY QUR’AN

Specific Content/Objectives(s) Tested: 1, 2, 3

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)				
(a)	(i)	<ul style="list-style-type: none"> The Zabur (Psalms) The Tawraat (Old Testament) The Injeel <p>Any two - 1 mark each for either English or Arabic. (2 marks)</p> <ul style="list-style-type: none"> A book of reading (2 marks) It is a cure for physical and spiritual diseases. (2 marks) It is a mercy for the believers, who are guided by its teachings. It is a book without any doubt. There is no fault or error in it. It is without equal. It challenges anyone to produce anything like it. <p>Any three - 2 marks each (6 marks) Total 10 marks</p>	(b)	(i)	<ul style="list-style-type: none"> Allah revealed the Qur’an to the Prophet Muhammad, Peace be Upon Him, as the final revelation to mankind. All the previous scriptures became interpolated. The Qur’an was preserved since there will be no other guidance to come. The Qur’an was revealed through the agency of the Angel Jibreel, who brought it in piece meal from the preserved tablet. It was imprinted on the heart of the Prophet, Peace be Upon Him, who was himself unlettered. He never forgot it thereafter. Next it was memorised by the Companions. This way of preserving the Qur’an continues today, with millions of Muslims committing the whole of it to memory. It was written down by scribes who used to listen to it. Before he died, the recitation was verified by the Angel Jibreel and it was arranged as we have it today. 	(c)	(i)	<ul style="list-style-type: none"> The Arabs were very great poets and geniuses in their language, yet they marvelled at the superiority and excellence of the Qur’an. They were challenged to produce one chapter, ten verses or even one verse like it. (Chapter 2:30, 10:37 – 38). The challenge is yet to be met. The Qur’an states that there is no doubt in it (2:2) and “if you believe that it is other than from Allah then find inconsistency in it.” This is the only book that has made such a bold statement. Scientific evidence abounds to testify to the miraculous nature of the Qur’an. Such examples include “the Big Bang – the expanding nature of the Universe; embryology (Surah Alaq); the Moon as a reflecting agent; mountains as a stabilising force etc. This knowledge never existed in those times. There are also many miracles of the Qur’an related to its prophesies and predictions which occurred exactly as predicted, such as the fall of the Roman Empire, the preservation of the

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
	<ul style="list-style-type: none"> • It was later printed by the third Khaleefah, Uthman, who distributed authenticated copies to every corner of the Muslim world. • The Qur'an was practised in detail and is preserved in the Sunnah. • Today, the language of the Qur'an is still alive and it is recited and practised by Muslims all over the world. <p>Complete and clear explanation (6 marks)</p> <p>Covering most major points (4 - 5 marks)</p> <p>Fairly clear, covering at least two points (3 – 4 marks)</p> <p>Lacks clarity, incomplete (1 – 2 marks)</p>	<p>body of the Pharaoh as a sign etc. Every Prophet was given a pertinent miracle as proof of his Prophethood, for example Musa (Alaihis Salam) was given the staff etc. and Issa – Jesus – (Alaihis Salam) the gift of healing, raising the dead etc.</p> <ul style="list-style-type: none"> • Today, the message of the Qur'an is very relevant in solving the problems of modern man. Therefore, the greatest miracle of the Qur'an lies in its eternal and universal message to mankind. <p>Excellent argument – logical, very clear, fully developed, fully supported by references (9 - 10 marks)</p> <p>Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p> <p>Good argument – logical, clear, adequately developed, some references (5 – 6 marks)</p> <p>Weak argument – points mentioned with little development, few references (3 - 4 marks)</p>

RELIGIOUS EDUCATION
Option C – Islam
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)				
(a)	(i)	<ul style="list-style-type: none"> The Zabur (Psalms) The Tawraat (Old Testament) The Injeel <p>Any two - 1 mark each for either English or Arabic. (2 marks)</p> <ul style="list-style-type: none"> A book of reading (2 marks) <p>(ii)</p> <p>(iii)</p> <ul style="list-style-type: none"> It is a cure for physical and spiritual diseases. It is a mercy for the believers, who are guided by its teachings. It is a book without any doubt. There is no fault or error in it. It is without equal. It challenges anyone to produce anything like it. <p>Any three - 2 marks each</p>	(b)	(ii)	<ul style="list-style-type: none"> Racial prejudice and discrimination/racism are condemned by the Qur'an. The Qur'an states that all human beings were created by One Creator – Allah and that they are the children of Adam and Eve. Therefore, all human beings are equal in the sight of Allah despite their colour, ethnicity or nationality etc. Poverty is alleviated through the institution of Zakaah, which is compulsory on those who possess the means to assist those in need. Also, other forms of optional charity and humanitarian deeds are highly encouraged by the Qur'an. Immorality is highly condemned and is punishable according to the Qur'an; acts such as adultery, fornication, homosexuality and lewdness, gambling and intoxication. These are things that all lead to the moral, spiritual and social degradation of society. Indiscipline and disrespect for parents, teachers and those in authority are condemned. The Qur'an not only condemns these but also teaches that those who are respectful will be rewarded. 	(c)	(i)	<p>Poor argument – points mentioned, no development, no references (1 – 2 marks)</p> <p>Every Prophet was given a pertinent miracle as proof of his Prophethood, for example Musa (Alaihis Salam) was given the staff etc. and Issa – Jesus – (Alaihis Salam) the gift of healing, raising the dead etc.</p>

RELIGIOUS EDUCATION
 Option C - Islam
 PAPER 02 SPECIMEN
 MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
(6 marks)	Any two - 3 marks each	
Total 10 marks	Clear explanation, covering at least two points (2 - 3 marks) Lacks clarity, incomplete (1 mark)	

Question 3 – CONCEPT OF ALLAH (GOD)

Specific Content/Objective(s) Tested S.O.7: 7(i), (ii), (iii)

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	
(a)	(i)	(b)	(i) a)	(c)	
	<ul style="list-style-type: none"> by performing Salaah by fasting by doing Zikr by giving Zakaah <p>Any three - 1 mark each. (3 marks)</p> <ul style="list-style-type: none"> Ibaadah is to worship Allah by obeying Him in all aspects of our lives – family, work, school, social activities etc. It is not confined to prayers alone. <p>Complete and clear definition (4 marks)</p> <p>Fairly clear, covering at least one major point (2-3 marks)</p> <p>Lacks clarity, incomplete (1 mark)</p> <p>Total 10 marks</p>	<ul style="list-style-type: none"> He earns the blessings of Allah and his rewards by fulfilling His commands. It frees him from greed and attachment to worldly things. It gives him personal satisfaction and a sense of duty to others. It brings increased favours from Allah. <p>Complete and clear explanation (4 marks)</p> <p>Covering most major points (3 marks)</p> <p>Fairly clear, covering at least some points (2 marks)</p> <p>Lacks clarity, incomplete (1 mark)</p> <ul style="list-style-type: none"> It alleviates poverty and want among the most needy and destitute in society. It encourages sharing and caring for one’s immediate relatives and the rest of humanity. It enhances the dignity of those who are dispossessed and are too shy to ask for it. 	<ul style="list-style-type: none"> Salaah is the first duty of every Muslim after declaring Shahadah. This is where one establishes direct communication with His Creator. This is a personal relationship between Allah and his servant, who can call upon Him without any intermediary. Isn’t this something beautiful? Through Salaah a person will express his/her thanks to Allah for His innumerable favours on his/her life. This is the greatest expression of gratitude to the Creator. One should be grateful for every moment spent enjoying the blessings and favours of Allah. Allah says “If you are thankful He will increase His favours upon you.” Salaah makes a person humble it encourages one to become more submissive to one’s Creator. This is the meaning of being a Muslim. It will lead a person to the path of obedience and guidance. 		

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
<p>(iii)</p> <ul style="list-style-type: none"> The purpose of Fasting is to attain closeness to Allah or God-consciousness through total abstinence from food, drinks and marital relations from dawn to dusk. <p>Complete and clear explanation (3 marks)</p> <p>Fairly clear, covering at least some points (2 marks)</p> <p>Lacks clarity, incomplete (1 mark)</p> <p>Total 10 marks</p>	<ul style="list-style-type: none"> It takes care of the needs of the orphans and widows who need support. <p>Complete and clear explanation (4 marks)</p> <p>Covering most major points (3 marks)</p> <p>Fairly clear, covering at least some points (2 marks)</p> <p>Lacks clarity, incomplete (1 mark)</p> <ul style="list-style-type: none"> To worship Allah alone and not to associate any partner with Him. Not to worship an idol, a saint, prophet etc. To perform Salaah, five times a day, at the the correct times. To perform Salaah correctly with necessary concentration and humility. To call upon Allah alone, puttin one’s full trust in Him and seeking His forgiveness, guidance and protection. To submit to Allah and remember Him when engaged in daily activities. <p>Complete and clear explanation (4 marks)</p> <p>Covering most major points (3 marks)</p>	<p>Allah says “those who strive in my way, I will open the paths of guidance to you”.</p> <ul style="list-style-type: none"> Salaah helps persons to stay away from vice and evil. Allah says “Verily Salaah keeps you away from shameful deeds and indecency”. Salaah trains one to be disciplined and enhances one’s physical and social well-being, since it is prescribed at specific times (Qur’an). Praying with family also increases the love between family members. It helps a person to stay in the remembrance of Allah and elevates one’s status in the sight of Allah and the sight of mankind. So only the individual will benefit from the performance of this duty, which will be the first thing that he or she will be answerable for on the Day of Judgement. <p>Excellent argument – logical, very clear, fully developed, fully supported by references (9 - 10 marks)</p>

RELIGIOUS EDUCATION
Option C - Islam
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
	<p>Fairly clear, covering at least some points (2 marks)</p> <p>Lacks clarity, incomplete (1 mark)</p> <p>Total 12 marks</p>	<p><u>Very Good</u> argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p> <p><u>Good</u> argument – logical, clear, adequately developed, some references (5 – 6 marks)</p> <p><u>Weak</u> argument – points mentioned with little development, few references (3 - 4 marks)</p> <p><u>Poor</u> argument – points mentioned, no development, no references (1 – 2 marks)</p> <p>Total 10 marks</p>

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
(iii)		
<ul style="list-style-type: none"> • One must be very remorseful and saddened for having committed such a sin, mistake or transgression. • One must be filled with regret and grief for violating Allah’s command. • One must make a sincere vow to Allah not to repeat such a sin or engage in such actions again. • One should pray for Allah’s help in developing the inner strength and will power to avoid such sin in the future. • One’s remorse should be expressed in words. A sincere verbal pleas is required, calling on God’s beautiful names of forgiveness – The Most Forgiving, the Most Merciful etc. <p>Any three – 2 marks each (2 marks)</p> <p>Total 6 marks</p>	<p>(c)</p> <p>problems, such as, the breakdown of the family, indiscipline, sexually transmitted disease, rape etc.</p> <ul style="list-style-type: none"> • When people rebel against the laws of Allah, it is to their own detriment. <p>Complete and clear explanation (5 – 6 marks)</p> <p>Fairly clear, covering at least 2 points (3 – 4 marks)</p> <p>Lacks clarity, incomplete (1 - 2 marks)</p> <ul style="list-style-type: none"> • Admonition will improve the life of the one who adheres to the word of the Most Perfect Allah, who created us and best knows what is good for us and what will lead to our destruction. • Therefore, following admonition will improve a person’s personal and social life. One will live better family life by performing his/her responsibilities. • It will make the person conscious of his dignity and well being and elevates his self-esteem and self-worth. • It will increase his spiritual consciousness and lighten his path to Allah, leading to self-reform. 	<ul style="list-style-type: none"> • The person’s family will suffer from such a dangerous habit. Uncurbed, this behaviour will impact negatively on the family, which will not only suffer from embarrassment but also from humiliation. • The individual will deprive his or her family of income and support, which is his Islamic duty to provide for them. • The person will also be a bad role model for his children. As the head of his home, it is his duty to guide his family. Allah says, “O you who believe, save yourself and your family from the fire of Hell.” Further, since he will not be able to pray when his mind is befogged, he will not be able to command his family to pray. Allah says, “Command your family to pray, and be consistent in doing so.” • Eventually, he will become a burden on his family instead of being the breadwinner. • The individual will be a very bad image and example to society. • He will contribute to the loss of labour which will impact

RELIGIOUS EDUCATION
Option C - Islam
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
	<p>Complete and clear explanation (5 – 6 marks)</p> <p>Covering most major points (3 – 4 marks)</p> <p>Lacks clarity, incomplete (1 – 2 marks)</p> <p>Total 12 marks</p>	<p>negatively on the economy.</p> <ul style="list-style-type: none"> • He will be a burden on medical services, which will eventually have to take care of his health. • Generally, he will be a total ‘wreck’ in this world and in the Hereafter he will be punished for his disobedience and sins. <p>Excellent argument – logical, very clear, fully developed, fully supported by references (9 - 10 marks)</p> <p>Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p> <p>Good argument – logical, clear, adequately developed, some references (5 – 6 marks)</p> <p>Weak argument – points mentioned with little development, few references (3 - 4 marks)</p> <p>Poor argument – points mentioned, no development, no references (1 – 2 marks)</p>

**C A R I B B E A N E X A M I N A T I O N S C O U N C I L
H E A D Q U A R T E R S**

**S E C O N D A R Y E D U C A T I O N C E R T I F I C A T E
E X A M I N A T I O N**

R E L I G I O U S E D U C A T I O N

P a p e r 0 2 – G e n e r a l P r o f i c i e n c y

O p t i o n D - J u d a i s m

S P E C I M E N

M A R K S C H E M E

Question 1 - HUMAN LIFE ISSUES

Specific Content/Objective(s) Tested: S.O. 1, 3, 7; 1(iv), 3(ii), 7(ii)

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)	
(a)	(i)	Pregnancy. Abortion, murder, pre-marital sexual relationships. Any three – 1 mark each	(b)	(i)	(c)
	(ii)	Genesis (Bereshit) 1:28 Leviticus (Vayikra) 18:6 – 23 Isaiah (Yeshayahu) 45:18 <i>And any other appropriate passage</i> Any two – 1 mark each			
	(iii)	Genesis (Bereshit) 1:27 Genesis (Bereshit) 2:7 Deuteronomy (Devarim) 4:9 Deuteronomy (Devarim) 22:8 <i>And any other appropriate passage</i> Any three – 1 mark each			
	(iv)	Deuteronomy (Devarim) 32:39 Exodus (Shemot) 17:8 -13 <i>And any other appropriate passage</i> Any two – 1 mark each			
		Total 10 marks			
				<p>(i) Dear Ruben, While it is clear that you love Sarah, you must also acknowledge that her pregnancy is the promise of the gift of life given by God. According to the Torah, you know that bringing a child into this world is a holy act. At the same time, however, you also know that sexual intercourse is expected only within marriage.</p> <p>You must be clear that the present situation is not to be seen as retribution from God. God is merciful. It would have been good for both you and Sarah to wait until marriage before you bring a child into the world. However, God is also forgiving.</p>	

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
		(i)
	<ul style="list-style-type: none"> At the same time, abortion is not permissible in the cases of rape. The foetus may not be a human person, but it can be denied life only if it presents clear danger to the life of the mother. Such a determination can be made only by competent authority, that is, Rabbis after hearing the views of the doctor. 	(c)
	<ul style="list-style-type: none"> In Judaism, God is the only giver of life and generally it is understood that God is the only one allowed to take away life. It is also understood that the Torah exists to make life possible, not to shorten or destroy it. Consequently, any action or activity which endangers life or shortens it is forbidden. For human beings to take away life, is for human beings to usurp the rights and functions of God. This is generally unacceptable 	<p>You know that for us the unborn child is not considered as a human life. Your unborn child is the potential of life. But Sarah is a living person. Your concern must be for her and her life. Her life was given to her by God and all must be done to maintain her life.</p> <p>Are you certain that the doctor has been explicit that the foetus is detrimental to the health of Sarah? Has he offered any other possibility, however slim, for the foetus to be saved? Please note that it is only your doctor who can advise you of this and you should accept no other opinion. There should be a clear evaluation from your doctor that it is almost certain that the mother would otherwise die. If such an evaluation is not done, then the reason for abortion cannot be substantiated.</p>

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
	<p>Clear, logical complete explanation (7 – 8 marks)</p> <p>Clear, logical satisfactory explanation (5 – 6 marks)</p> <p>Adequate explanation (3 – 4 marks)</p> <p>Limited explanation (1 – 2 marks)</p>	<p>(i) At the same time, you know that the final word does not lie with your doctor. While your doctor must make a clear recommendation, it is your Rabbi who must agree to the cessation of the pregnancy.</p> <p>Excellent argument – logical, very clear, fully developed, fully supported by Scriptural references (9 - 10 marks)</p> <p>Very Good argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p> <p>Good argument – logical, clear, adequately developed, some scriptural references (5 - 6 marks)</p> <p>Weak argument – points mentioned with little development, few scriptural references (3 - 4 marks)</p> <p>Poor argument – points mentioned, no development, no scriptural references (1 - 2 marks)</p>
	(c)	(i)

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)	APPLICATION (10)
	(b)	<ul style="list-style-type: none"> • Abortion may be permissible if the continuation of the pregnancy would cause severe psychological problems for the mother. • It would also be permitted if it is likely that the child would likely become so disable that it would never function as a human being. In all cases, the Rabbi must agree to the abortion being done. • Withholding medicines in hopeless situations is also permissible. If this is so, it can be argued that the stance is to allow the natural scheme of things to take their course. • The taking of human life is clearly permissible if it is done in order to save or preserve human life. In the case of an individual being pursued, then an onlooker is duty bound to assist even to the extent of taking the life of the pursuer. This situation is understood as a case of self -defense. In this regard, taking a life in the context of war is permitted. 	
KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)	APPLICATION (10)

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

	<p>(iii)</p> <p>TORAH</p> <ul style="list-style-type: none"> • Genesis (Bereshit) • Exodus (Shemot) • Leviticus (Vayikra) • Numbers (Bemidbar) • Deuteronomy (Devarim) <p>NEVI'IM</p> <ul style="list-style-type: none"> • Joshua (Yehoshua) • Judges (Shofetim) • Samuel (Shemuel) • Kings (Melachim) <p>KETUVIM</p> <ul style="list-style-type: none"> • Esther • Daniel • Ezra • Nehemiah • Chronicles <p>Any two from three books- 1 mark each (6 marks)</p> <p>Total 10 marks</p>	<p>(b)</p>	<p>(ii)</p> <p>On the Shabbat on or after his 13th birthday, a boy may recite the blessings for the Torah reading, and may also read the week's portion from the Torah. The Bar Mitzvah may include a discussion of that week's Torah portion. Sometimes the celebration is during another service that includes reading from the Torah, such as a Monday or Thursday morning service. A Shabbat afternoon service, or a morning service on the New Moon. Calling someone to say the Torah blessings during a service is called an Aliyah. The placing of portions of the Torah into "Tfillin" for the attachment to the forehead and left forearm of the Bar Mitzvah is also done.</p> <p>Complete and clear explanation (5 – 6 marks)</p> <p>Clear, satisfactory explanation (3 – 4 marks)</p> <p>Limited explanation (1 - 2 marks)</p> <p>Total 12 marks</p>		<ul style="list-style-type: none"> • While a study of the Torah does not force compliance in any way, it helps the young person to engage himself in the process of following its instructions and thereby honouring and keeping the commandments of Yahweh. • A constant study of the Torah will hopefully lead the individual to assimilate the teachings therein and allow for transformation of the thinking process. Transformation of the mind can and ought to lead to behaviour change. <p>Excellent argument – logical, very clear, fully developed, fully supported by scriptural references (9 - 10 marks)</p> <p>Good argument – logical, clear, adequately developed, some scriptural references (5 – 6 marks)</p>
--	---	------------	---	--	---

RELIGIOUS EDUCATION
 Option D - Judaism
 PAPER 02 SPECIMEN
 MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
		<p><u>Very Good</u> argument – logical, clear, well developed, supported by scriptural references (7 - 8 marks)</p>
		<p><u>Weak</u> argument – points mentioned with little development, few scriptural references (3 - 4 marks)</p>
		<p><u>Poor</u> argument – points mentioned, no development, no scriptural references (1 – 2 marks)</p>
		<p>Total 10 marks</p>

Question 3 – GOD

Specific Content/Objective(s) Tested: S.O. 1, 4: 1(i), (ii), 4(ii), 4(iii)

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	
(i)	Four characteristics: Near at hand, not far off, cannot be seen, fills the earth 1 mark for each, (4 marks)	(i)	<ul style="list-style-type: none"> From the passage it can be seen that God is present in all things. Through creation God is revealed, however creation is not God. God is the Creator of the Universe and all things reveal something about the divine Creator. God is in the world and not far removed from the world. 	(c)	<p>During World War II, some six million Jews were executed by the Nazis. This was indeed the genesis of all tragedies that the Jewish people endured. The question that is raised is, how could a merciful and moral God permit this type of horror? Isaac's concern is therefore well based as it leaves a serious mystery to be solved.</p> <p>God is found with the good and responsive to finding it in man's conduct. However, human beings cannot know all of the attributes of God. Yet the Tanakh is clear that God calls upon all to love and respect all persons. The Torah also makes it clear that murder is not acceptable.</p> <p>From the Tanakh it can be seen that the experience of the Holocaust was not in keeping with the will of God. Yet the Tanakh also teaches that human beings have been given free will and the God will not interfere</p>
(ii)	God is eternal, omnipotent, omniscient, love, righteous, etc. 1 mark each, (2 marks) <i>Any two appropriate responses.</i>	(b)	<ul style="list-style-type: none"> There is no situation or circumstance in which God is not present. Even though humankind may attempt to hide themselves from the Holy One there is nothing that can be hid from God. God is present everywhere and is present even in situations which may appear as being evil, although God is not evil. God created both good and evil, although He desires good from all His creation. While human sin may make us removed from God, this is our fault. God is always available for those who call upon him in truth. Because God is present everywhere in the world, human beings can know and experience the mercy and care of God. Human beings should also know that God demands and expects proper conduct from us and will punish 		
(iii)	Man cannot hide himself from God. God will always see him. (4 marks)				
Total 10 marks					
KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	

RELIGIOUS EDUCATION
 Option D - Judaism
 PAPER 02 SPECIMEN
 MARK SCHEME

			<p>us for our transgressions.</p> <p>Clear, complete explanation (5 – 6 marks)</p> <p>Clear, satisfactory explanation (3 – 4 marks)</p> <p>Limited explanation (1 - 2 marks)</p>		<p>with the free will of human beings. It is human beings by their choice of evil that caused the Holocaust. However, God is present in all things and it must be understood that God was with His people as they passed through that horror. God fills the earth and it must be accepted that God heard the cries of His people and understood their pain.</p> <p>Some would argue that the experience of the Holocaust was the punishment of God on His people for their sinfulness. Similar to the pain inflicted by the experience of the exile to Babylon. For those who hold this thought, God continued to be merciful and omnipotent but there was a lesson that God had to teach His people. In this regard although a painful experience, it was one of love for His people in order for their long term good.</p> <p>Excellent argument – logical, very clear, fully developed, fully supported by Scriptural references (9 - 10 marks)</p>
--	--	--	---	--	---

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
	<p>(b) (ii) The view that God is omnipotent and merciful is challenged in situations of suffering; caused by natural causes or by human action.</p> <ul style="list-style-type: none"> • In the event of a natural disaster, the question can be asked why the omnipotent and merciful God would have allowed the disaster to be brought upon His people. Why would He permit the degree of suffering and pain that occurred in the passages of hurricanes. If He is merciful, it would seem that God has ignored the cries of His people. • The second way in which this view is challenged is in the event of human cruelty. While it is understood that human beings have free will and are not controlled like puppets by God, still why would God allow human beings to be permitted to violate and inflict pain on others? <p>Each situation – 3 marks (6 marks) Clear, logical explanation (3 marks) Adequate explanation (2 marks) Limited explanation (1 mark)</p> <p style="text-align: right;">Total 12 marks</p>	<p>Very Good argument – logical, clear, well developed, supported by Scriptural references (7 - 8 marks)</p> <p>Good argument – logical, clear, adequately developed, some Scriptural references (5 – 6 marks)</p> <p>Weak argument – points mentioned with little development, few Scriptural references (3 - 4 marks)</p> <p>Poor argument – points mentioned, no development, no Scriptural references (1 – 2 marks)</p> <p style="text-align: right;">Total 10 marks</p>

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

Question 4 – FESTIVAL AND OBSERVANCES

Specific Content/Objective(s) Tested: S.O. 1, 2, 3; 1(vii), 2(vi), 3(v), 3(v), (vii)

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)
(a)	(i) Judas Maccabeus (ii) King Antiochus Epiphanes, Judea (iii) A pagan religion (iv) The Menorah eight branch candlestick is lit; gifts are given to friends and family member; children as well as adults play with the spinning top (dreidel or sevivon), special meals are prepared, Chanukah songs are sung 3 activities - 2 marks each	(b)	(c)	
(i)	(1 mark)	(i)	When King Antiochus Epiphanes took over the Kingdom of Judea, he discriminated against the Jews with their religion as well as the reading of the Torah. In their place, he substituted the Hellenistic Greek culture and Grecian idols. He defiled the place of worship by filling it with pagan idols and sacrifices of pigs. He forbade the Jews observing the commandments of circumcision, the New Moon and the Shabbat.	(6 marks)
(ii)	(2 mark)	(ii)	When Judas the Maccabee fought the armies of the King and defeated them, he in effect, brought glory and restoration to the kingdom. This significant victory led to the celebrations to commemorate the miracle of the military victory called Chanukah.	(5 – 6 marks)
(iii)	(1 mark)	(iii)		(3 – 4 marks)
(iv)		(iv)		(1 - 2 marks)
				Clear, complete explanation
				Clear, satisfactory explanation
				Limited explanation
				Total 10 marks

KNOWLEDGE (10)	INTERPRETATION/ANALYSIS (12)	APPLICATION (10)
(b)	<p>(ii) Modern day Jews light the candles of the Menorah as a symbol of thanksgiving for the miracles and the wonders, for the redemption and the battles that their forefathers experienced at the hand of Yahweh. During all eight days of Chanukah, the sacred lights are viewed and welcomed in every home in order to express thanks and praise to the name of Yahweh.</p> <p>The celebration which involves the preparation of special meals, the giving of gifts and the spinning of the dreidel (spinning top) is geared toward the giving of adoration and the paying of homage to the Elohim, Israel's God.</p> <p>Clear, complete explanation (5 – 6 marks)</p> <p>Clear, satisfactory explanation (3 – 4 marks)</p> <p>Limited explanation (1- 2 marks)</p> <p>Total 12 marks</p>	<p>(i) Negatively, many Jews argue that</p> <ul style="list-style-type: none"> • The close proximity to Christmas as a christian festival has rubbed off on Chanukah celebrations. Chanukah is now being seen as a sort of Jewish equivalent to Christmas. Fewer Jews observe the High Holy Days, Shabbat and even Passover, while more and more identify Judaism as a gift-giving cult centred on Chanukah. • With the lighting of candles, the giving of gifts, and the singing of special holiday songs, Chanukah can be easily relegated to a mere extension of Christmas. • There is criticism that the festival offers the opportunity for stargazing. This is so because there is a stipulation that the Chanukah candles should be sufficient to burn at least thirty minutes after the stars come out on the first night of the festival. Both observations, of course, would negatively affect the social and religious life of both

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION
MAY/JUNE 2004**

RELIGIOUS EDUCATION

Copyright © 2004 Caribbean Examinations Council
St Michael, Barbados
All rights reserved.

RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION

JUNE 2004

GENERAL COMMENTS

The number of candidates entered for the examination this year increased in comparison with 2003, and the general level of performance was slightly better than that of the previous year.

A significant feature of this year's examination was the increase in the number of candidates from schools in the Eastern Caribbean, and quite appropriately there were two examiners from outside of Jamaica.

The overall performance on Paper 01 (Multiple Choice) was quite satisfactory. The questions on this paper covered the major areas of Section I of the syllabus and were at an appropriate level of difficulty for candidates at this level.

As in previous years, the responses to the questions in Paper 02 (Essay Questions) betrayed lack of familiarity with the syllabus on the part of the weaker candidates. Much of what was written by such candidates appeared to reveal a lack of preparation for the examination. Their responses tended to be sermonettes based on superficial understanding of familiar texts of the Bible that are widely known but often misinterpreted. This superficiality could be due in large measure to what seems to be the hesitancy on the part of some teachers to adopt a critical approach to the interpretation of the scriptures.

As in previous years a major weakness of many responses was due to the inability of candidates to express themselves confidently and clearly in standard English. Where this inability resulted in failure to communicate their knowledge and understanding of the subject matter tested, candidates' marks would have suffered.

In several instances, candidates performed satisfactorily on those parts of the questions that required recall of factual information but did not do as well on those parts that required interpretation and application of knowledge. In this regard teachers and candidates are reminded to pay attention to responding appropriately to key words in questions, such as "explain", "outline" and "advise".

Questions couched in these terms require interpretation, and credit is given for clear, fully developed and relevant answers. In addition, the latter part(s) of the essay questions require candidates to demonstrate the ability to apply scriptural teachings to issues that they are likely to encounter in their daily lives. Candidates must remember that any advice or argument that they provide in response to these questions must be grounded in and supported by relevant references to the scriptures.

Despite the weaknesses referred to, and as the examination results demonstrate, there were responses of very high standard from candidates in many schools reflecting thorough preparation of candidates for the examination, depth of commitment to the subject and insight in the interpreting of the questions and the writing of responses.

DETAILED COMMENTS

Paper 01 – Multiple Choice

Overall performance on Paper 01 declined in comparison with 2003, but, nevertheless, was quite satisfactory. Candidates demonstrated equal ability on items testing Profile 1 (Knowledge) and those testing Profile 2 (Interpretation/Analysis).

Paper 02 – Essay

Question 1 (Human Life Issues and the Bible)

This question set out to test candidates' knowledge of Jesus' teaching regarding how believers should behave towards other persons, their understanding of why persons might shy away from expressing their views on moral issues and their ability to apply the precept in Proverbs 3:9 to daily living. For many candidates, it turned out to be quite challenging. Far too many candidates had wrong answers to (a) (i) and (a) (iii) and (b) (i) a) and b) and in too many cases responses to b (ii) b) were lacking in imaginativeness and depth.

There is obviously the need for candidates to get practice in the reading and interpreting of questions and the application of their knowledge of scripture to real life experiences. In too many responses candidates were satisfied with simply generally advising their friends to give their hearts to the Lord, go to church and keep the commandments. The better candidates provided responses that were more analytical and applied basic tenets of ethics and Christian theology to the situation presented in those parts of the question that required interpretation and application of knowledge.

Question 2 (Concept of Sin)

This question sought to test candidates' knowledge and understanding of the consequences of sin and their ability to apply knowledge of biblical teachings on sin to their everyday existence.

Responses were generally quite satisfactory. Most candidates scored fairly well on those parts of the question that required them to demonstrate adequate understanding of the word 'alienation' and the concept 'sense of guilt'. By the same token part (c), testing the Application profile, and requiring an explanation of the effects of exposure to popular forms of entertainment and the positive features of the same, attracted responses that were mostly appropriate and well written.

Most responses showed evidence of knowledge of the scripture portions dealing with matters related to sin and its consequences. It was obvious that candidates were well prepared on this aspect of the syllabus.

Question 3 (God)

This question tested candidates' knowledge and understanding of humans' attempts to explain the occurrence of what is perceived to be evil and misfortune within the context of the Judeo-Christian notions of the sovereignty of God over creation, and God's love and intention to do only what is good for those who are objects of divine love.

Candidates found the question to be quite challenging. It was not one of the more popular choices among the optional questions. However, responses to the parts of the question testing knowledge and recall of factual information were generally satisfactory and many who attempted this question showed much maturity in their responses on all parts of the question. They and their teachers deserve commendation for the quality of their work.

Among other things this question was a challenge to teachers to give more attention to basic theological concepts in preparing their charges in this area of the syllabus.

Question 4 (Salvation)

This question tested candidates' understanding of the Christian view of salvation and ability to apply biblical teachings on salvation in the context of someone who is guilty of serious crimes and has given up all hope of being saved.

Despite its high theoretical content this question was satisfactorily answered by most of the candidates who attempted it.

A common flaw in the weaker responses was the failure of candidates to conceive of freedom in terms other than the specifically religious. In many of these responses there was evidence of the inability or hesitance of candidates to write about salvation/freedom in language other than that of the King James version of the Bible. There were also numerous instances of candidates using the same set of words to respond to two or three parts of the question. For instance, in a number of cases the word 'salvation' was used in four sentences consecutively, thus highlighting the restrictive effect of limited vocabulary and common misconceptions about the 'sacredness' of the English of the King James version of the Bible.

Another weakness in many of the weaker responses to this question appeared to be due to failure to respond appropriately to the words 'outline' and 'describe' in both sections of profile three. Much could be achieved in minimising the prevalence of the weaknesses referred to, by ensuring that candidates be exposed to as many versions of the Bible as possible and encouraging candidates to express religious beliefs in the language of their respective cultural and linguistic contexts.

Question 5 (Reign of God)

This question was the most popular of the four optional ones. Part (a) (ii) required that candidates recognize in the passage reference to human sacrifice as practised in ancient Hebrew religions.

Parts (b) and (c) required candidates to show their understanding of why qualities of justice and kindness were more important than of giving sacrifices to God. The performance of the majority of candidates revealed maturity of those who attempted this question. Many answers were creative and satisfactory and both the candidates and their teachers deserve commendation for this.

Paper 03 – School Based Assessment

This year showed that a considerable amount of work and research had been done by students in the preparation of their research projects. Students, however, continue to need more guidance in the arranging and presentation of their information as it relates to the required areas. While it is commendable that students were willing to go to great lengths in their research and presentation, a word of caution must be sounded to students (and by extension to the teachers) that actual samples of illegal substances (e.g. marijuana) should not be included in their presentations.

Generally there was a need for students to better marshal their findings so that the relevant information could be discovered more readily. Greater care is needed, also, to ensure that the analysis and application of findings should not be combined and each should stand on their own merit. In many cases development of points was weak and there was a tendency for students to pad their presentations with much unnecessary and irrelevant information.

In far too many instances SBA marking forms were absent from the projects presented. Consequently it was not easy to follow clearly the trend of marking by the teachers. Teachers are reminded that half-marks should not be awarded.

Recommendations:

1. Greater care needs to be taken in following the requirements and guidelines for the research paper as is outlined on page 38 of the syllabus.
2. Whereas there are no major changes being envisioned in the SBA component of the CSEC Religious Education Syllabus that workshops be held for teachers to assist them to prepare students to complete the SBA project.

Suggestions to Teachers

1. Everything should be done to ensure that adequate resources are provided for the pursuit of the study of religion in secondary schools.
2. Ministries of Education should provide for the holding of workshops on a regular basis for teachers of Religious Education with a view to enhancing their effectiveness as instructors and motivators.
3. Students of the subject should be given more direction and opportunities for practice in the interpreting and answering of questions.
4. More attention should be given to the requirements and guidelines for the research paper as outlined on page 38 of the syllabus.
5. Workshops should be arranged throughout the region with emphasis on the preparation of teachers who work with students on the completion of SBA projects in Religious Education.

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION
MAY/JUNE 2005**

RELIGIOUS EDUCATION

Copyright © 2005 Caribbean Examinations Council ®
St Michael, Barbados
All rights reserved.

RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION

JUNE 2005

GENERAL COMMENTS

The number of candidates increased by 363 or 17 per cent over that of the previous year. The number of countries entering candidates for the examination also increased.

The overall performance on Paper 01 (Multiple Choice) improved slightly over that of 2004. The questions on this paper covered Section 1 of the syllabus and candidates demonstrated a sound grasp of the content covered.

As in previous years, unsatisfactory responses to questions in Paper 02 (Essay Questions) manifested the same weaknesses identified in other reports. These were lack of familiarity with the requirements of the syllabus, ignorance of the biblical text, ignorance of the difference in the contents of the Old and New Testaments, inability to interpret questions and lack of practice in the writing of responses to examination questions.

The inability of a significant number of candidates to express themselves clearly and precisely was once again a cause for concern.

In a large number of responses candidates failed to demonstrate an understanding of the difference between 'God' and 'Jesus' or 'Christ'. This might be attributable to the need for teachers to be familiar with the basic concepts of Biblical Theology.

Performance on the 'Application' part of the question was generally less satisfactory than in previous years. Responses tended to be 'preachy', following the popular practice of regurgitating familiar moralisms, thus betraying lack of creativity and less than satisfactory understanding of the contents of the syllabus.

Despite the weaknesses referred to, however, commendable work was done by large numbers of schools as is reflected in the distribution of the grades. There was ample evidence in the responses of the nearly three thousand candidates that the syllabus is appreciated and approached with a high degree of seriousness at a large number of schools across the Caribbean region. Understandably, this is reflected in the grades earned by candidates.

DETAILED COMMENTS

Paper 01 – Multiple Choice

Performance on this paper was quite satisfactory. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested.

Paper 02 – Essay

Question 1 (Human Life Issues and the Bible)

This question sought to test candidates on specific objectives 3, 7 and 10 of Unit I and objectives 8 and 9 of Unit VI, with special reference to Jesus' teachings on evidences of the impending end of time as reported in the thirteenth chapter of the Gospel of Mark.

In Part (a) (ii) the weaker candidates failed to see the distinction between 'signs' of the approach of the end of time and characteristics of the situation that will obtain after the 'end of time' as the latter are described in the twenty-fifth chapter of the Gospel according to Matthew and the Book of Revelation. Many candidates failed to locate the answers to the question in the stimulus passage appearing on the question paper.

Many candidates found parts (b) (i) and (ii) to be challenging. Most did fairly well on the issue of God's justness in requiring a responsible approach to other persons and the physical environment, but not very many were able to find three reasons to support the position they took in relation to God's justness.

A large number of candidates tended to be emotional about child abuse and failed to produce biblical references to the issue.

Most responses to the issue of war were disappointing. Candidates tended to be quite vague in their attempts to explain how persons engaged in war go against the purpose of God in whose image all human beings are made. Reference to the 'image of God' seemed to have been new to many candidates. Only the more outstanding candidates gave clear, relevant explanations as required in the question.

Most responses to part (c) of the question reflected both the relevance of the issue of drug trafficking and the awareness of the candidates of the danger of the activity to themselves and the rest of the society. The weaker candidates were unable to use biblical texts to support their understanding of the issue.

Question 2 (Concept of Sin)

This question sought to test the candidates' grasp of specific objectives 1, 2, 3, 4 and 5 of Unit II.

From the responses given by many candidates it would seem that many candidates were so eager to express their disgust for homosexuals that they failed to focus on what parts (a) (i) and (ii) of the question asked for.

Most responses to (b) (i) and (ii) revealed a good grasp of the concepts tested by these parts of the question. Responses were mostly sound but the explanations of the weaker candidates were superficial, reflecting a rather shallow understanding of either the biblical views or the social implications of sin.

Responses to part (c) were predictable but the rationale offered for the decision to decline the invitation to the party tended to be shallow and lacking in biblical content. All responses indicated the prevalence of the awareness among adolescents of the dangers of the irresponsible involvement in sexual activity and the use of illegal substances, especially in peer groups.

Question 3 (God)

This question sought to test candidates' grasp of specific objectives 1, 3 and 4 of Unit III, with special reference to what is usually referred to as Divine Revelation and modes of God's involvement with human beings and the rest of creation.

The question was a very popular choice. The weaker responses betrayed the failure of candidates to identify the answers to part (a) in the passage itself. While answers to part (b) were for the most part correct, the explanation given by many candidates lacked depth and revealed the inability of all but the more able candidates to offer their own analysis or explanation for either their beliefs or their convictions.

In part (c) most candidates moralised about the issue of intercessory prayer rather than empathised. Answers highlighted the prevalence of the approach based on the understanding of God as being biased towards some petitioners rather than on that exemplified in the story of the importunate widow found in Luke 18: 1-8 or Jesus' admonition against undue anxiety as in Matthew 6: 25-34.

Most responses exposed the need for more to be done in helping candidates to understand the relationship between what is known about God as portrayed in the specific objectives of the Christianity option, and what might be expected in response to prayer or as a consequence of being in a meaningful relationship with God who is deemed to be faithful and responsive to those who are in a faith relationship with God.

Question 4 (Salvation)

This question sought to test candidates' understanding of specific objectives 1, 2, 3, 4, 7, and 8 of Unit IV, with special reference to the Christian understanding of what it means to be reconciled to God through Christ and committed to God's purpose for the world as demonstrated in the suffering and death of Jesus the Christ.

As the distribution of scores on this question indicated, those who were thoroughly prepared for the examination responded with the same degree of creativity and imaginativeness as was characteristic of their responses on other questions. The weaker responses highlighted the need for better preparation in the basics of Christian theology, with special reference to what is referred to as the doctrines of the Atonement and the Christian Life.

The weak responses betrayed the candidates' inability to distinguish between ideas and personalities of the Old Testament and those of the New Testament. For instance, in some responses Daniel and his friends were referred to as New Testament characters.

In part (b) many candidates demonstrated their inability to conceive of the social dimensions of the redemptive work of Christ. The weaker candidates were unable to relate their knowledge of scripture to the positions they took on social and moral challenges.

Responses to part (c) testified to the candidates' understanding of the relationship between what is traditionally referred to as 'Faith and Works'. However, only the better prepared candidates gave explanations that showed depth and evidence of knowledge of the scriptural background to the Christian position on such issues.

Question 5 (Reign of God)

This question sought to test the candidates' grasp of specific objectives 7, 8 and 10 of Unit VI, with special reference to the well-known injunction in the sixth chapter of the Book of Micah (Micah 6: 8)

Most candidates seemed to have had no difficulty with the interpretation of the passage, hence the appropriateness of most of the answers. However, as with most questions requiring personal explanations, there was much vagueness in attempts to give the reason for the position taken.

In a number of responses the scripture passages cited in support of the position taken on the issue were unrelated to the issue under consideration. A feature of many responses was the preoccupation with problems related to sex, especially homosexuality.

Most responses to part (c) of the question exposed the need for candidates to broaden their understanding of other faiths and become more sensitive to the issues related to the challenge throughout the world of living with persons with religious beliefs and convictions that differ from those with which one is familiar and comfortable. In relation to this, it is important for candidates to be made aware of the injustices practised against persons on the basis of ethnicity, politics, gender, age and religion.

Note needs to be taken by teachers, administrators in education, and parents that one of the objectives of the Religious Education syllabus is to bring about the diminution of a number of the prejudices that lead to many of the conflicts among categories of persons across the globe and thereby help to create a world in which persons and groups co-exist more amicably

Paper 03 – School Based Assessment

Students should be commended on the tremendous amount of research and quantity of information gathered for the preparation of their projects. In some instances there was evidence of attention to details and presentation of information and this should be commended. However, as noted last year, evidence points to the need for many students to have more guidance in the arranging and presentation of their information as it relates to the required areas of research. More care needs to be given in assisting students to write a research paper

In some cases there was evidence that teachers were either not familiar with the requirements of the syllabus for this aspect of the examination or simply chose to ignore them. Students should not be simply given the assignment topics and left to their own devices thereafter. The role of the teacher is crucial to the effective presentation of the final information. Sadly, in some cases there was evidence that this input was missing. To this end it would seem that support must be given to schools which have recently started to enter candidates for the examination.

A great quantity of information was presented by students. There is need to ensure that the application and analysis of findings are adequately done. The development of points to arrive at the stated aim of the project is necessary for the successful outcome of projects. Students should be cautioned against padding their presentation with information which is unnecessary and not germane to the aim of the projects.

Teachers are reminded that the use of half marks (e.g. $4\frac{1}{2}$) is not permitted when marking the research paper.

Teachers are also reminded that 2006 will be the final year for examinations on the current syllabus. They will need to use the guidelines in the new syllabus to assess their students preparing for the 2007 examinations.

Recommendations:

1. Insist that teachers follow meticulously the requirements and guidelines for the preparation of the research paper for school-based assessment, as outlined on page 38 of the syllabus.
2. Arrange workshops nationally and regionally for all teachers engaged in the teaching of the subject.

Suggestions to Teachers

1. Teachers should use all the channels available to them to get their respective Ministries of Education to provide them with the opportunities to upgrade their knowledge and skills in the teaching of the subject. As far as possible teachers securing better results should be used as resource persons in those workshops.
2. Candidates should be given more guidance and practice in the interpreting and answering of questions.
3. Make every effort to ensure that books and other resources related to the syllabus are made available to both teachers and students at every school.
4. Use every opportunity at PTA meetings and elsewhere to get parents to appreciate the value of the study of religion in the preparation of their children for the relational challenges of our increasingly globalised world.

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION
MAY/JUNE 2006**

RELIGIOUS EDUCATION

Copyright © 2006 Caribbean Examinations Council ®
St Michael, Barbados
All rights reserved.

RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION
JUNE 2006
GENERAL COMMENTS

A significant feature of a large number of responses in Paper 02 was the seeming lack of familiarity with some areas of the syllabus. Responses to some questions by a number of candidates left examiners with the impression that they had little or no exposure to the biblical text used in relation to the special objectives being tested. The implication here is that sections of the syllabus are either not covered in teacher-pupil contacts or done so superficially.

There was a large number of cases in which candidates seemed completely unaware of what it means to 'explain'. Many restated the words of the text according to another version rather than 'explain' as required. This means that candidates from many centres scored disappointingly on Profile 2 of the question.

Performances on Profile 3 of most questions were generally below expectation. Candidates in many instances showed little imagination in their attempts at using their knowledge of the scriptures to deal with the respective issues raised. Most responses were therefore 'preachy' and restricted in respect of the freedom to use one's own insights rather than be overly restrained by the fear of being disloyal to one's own religious tradition.

By and large, the performance of a number of candidates in this year's examination highlighted the need for greater thoroughness in the preparation of teachers and objectivity in the approach of both teachers and pupils to a subject that is traditionally approached with a great deal of subjectivity and apprehensiveness on the part of most religious persons.

Teachers who are thoroughly prepared for the teaching of the subject and committed to objectivity in their approach could make much difference in respect of the preparedness and overall performance of those who enter as candidates for the examination.

DETAILED COMMENTS

Paper 01 – Multiple Choice

Performance on this paper was quite satisfactory. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested.

Paper 02 – Essay

Question 1 (Human Life Issues and the Bible)

This question tested knowledge of objective 13, Unit 1 which dealt with marital relations.

Most candidates answered part (a) satisfactorily with many responses reflecting deep interest in the issue of justice in gender and spousal relationships. However many of the biblical passages cited were incorrect. Not many candidates gave satisfactory responses to part (b) which required explanation and the reference to biblical instructions.

Anger and resentment were TWO major features of the attitude many candidates expressed in the responses to parts (b) and (c). In this sense the question proved to be cathartic and provides pointers in respect of opportunities to provide guidance to adolescents in this vital area of social and moral development.

A small number of candidates responded satisfactorily to part (c) of the question and this was due largely to lack of knowledge of the biblical text. Many candidates did more to vent their anger than to give a reasoned response to the question.

Question 2 (Concept of Sin)

Most candidates gave satisfactory answers to part (a) of the question. However, many in attempting to give exact quotations, gave wrong references. Part (b) of this question proved to be quite challenging and elicited some rather creative responses from the more creative candidates. The word ‘advantage’ in (b)(ii) was misconstrued by many whose responses showed understanding of the term only in its colloquial sense. Care must be taken to develop complete awareness of the full sense of terms used in this way.

Question 3 (God)

Responses to part (c) of this question were mostly inadequate. Very few candidates showed the ability to distinguish between a biological or earthly father and the Heavenly Father. Most answers were predictably very ‘wordy’ and moralistic and could have been given without any exposure to the syllabus. This inadequacy of most responses might well be due to the vagueness of most candidates’ understanding of the role of father in the context of the family.

Question 4 (Salvation)

This question sought to test the candidates’ grasp of the difference between Christ and God the Father in Christian theology and their understanding of the concept “love of God” or a dimension of the experience of salvation according to Christian theology.

Because of the repetition of a number of words and phrases in the passage quoted, it should have been difficult for candidates not to get full marks for part (a). Despite this however, many candidates wrote the same answer for (i) and (ii) of part (b). This is because they failed to observe that there were two versions of the same passage and not two separate passages.

Many candidates failed to see the difference between the references to ‘no greater love’ in b(i) and the ‘love of God’ for the world, in b(ii) respectively. This was indeed a challenge that only the better prepared and more discerning members of this age cohort would have been equal to. This is why the acceptable answers deserve to be commended.

Most responses to part 3 of this question were superficial. Under-preparedness in this section of the syllabus was very evident in the weaker responses. Many candidates misunderstood the use of the term 'relation' in reference to God. Some even thought that it had sexual connotations. Note needs to be taken here of variations in the understanding of the term 'process of salvation' from one Christian to another. This factor was duly considered in awarding the marks for this profile.

Question 5 (Reign of God)

This question sought to test the candidates' grasp of the popularly known attributes of God and their familiarity with the scriptural references to these attributes.

Most candidates gave appropriate responses to part (a) since identifying them in the passage was presented with little difficulty.

Part (b) of the question presented much difficulty to most candidates. Very few explained the term 'own possession' acceptably. Less than ten per cent of those who attempted this question seemed to have had any exposure to the Judeo-Christian understanding of the terms 'priest' and 'covenant'.

The majority took the term 'priests' to mean the same as 'preacher' or 'pastor'. In just about twenty responses was the term 'covenant' properly explained. Responses to this section of the question were therefore mostly disappointing. This makes the correct responses even more commendable.

With respect to part (c) of this question, most responses exposed the inability of candidates to apply their knowledge of the scriptures to the interpretation of the issues of life. In their responses, too many candidates attempted either to defend the church initially or to dismiss its contribution as being negligible or reprehensible. In very few responses was there evidence of intelligent awareness of either the strengths or weaknesses within the church locally or globally.

Paper 03 – School Based Assessment

As in 2005, the quantity of researched information submitted was commendable. While in some instances, there was good attention to details and presentation, in many others there was evidence of the need for guidance in the arrangement and presentation of material. The skills for writing a research paper need to be taught.

There was evidence in some cases of a seeming failure by teachers to comply with the requirements of the School based assessment. The role of the teacher is critical in ensuring support for students as they work through the research process. Teachers are reminded that 2006 was the final year for the current syllabus. The guidelines in the new syllabus should therefore be used to assess students for the 2007 examinations.

Recommendations to School Administrators and Teachers

1. Religious Education should be seen as vital to the preparation of persons for intelligent and wholesome involvement with others at all levels of communal life especially in a globalised world.
2. Only appropriately qualified persons should be permitted to teach the subject at any level.
3. Adequate resources in the form of books and funding for exploratory trips, must be made available to teachers and pupils in the study of religion.
4. Those involved in the teaching of the subject must retain objectivity at all times and do everything necessary to ensure that their pupils become and remain curious and critical in their approach to the subject.
5. There should be more deliberation in helping pupils to interpret questions and write their answers with precision and creativity.
6. More attention needs to be given to the preparation, presentation and assessment of research projects.
7. Pupils should be persuaded to take the subject even though they may not be offering it for examination since it is so vital to their understanding of the cultural, social and moral context in which they live their lives.

CARIBBEAN EXAMINATIONS COUNCIL

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION
MAY/JUNE 2007**

RELIGIOUS EDUCATION

**Copyright © 2007 Caribbean Examinations Council ®
St. Michael, Barbados
All rights reserved.**

RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION
MAY/JUNE 2007

GENERAL COMMENTS

The examination in 2007 was the first under the recently revised syllabus for Religious Education. A significant objective of this syllabus is to “develop an understanding of the meaning and purpose of life as advanced by different religions practised in the Caribbean.” While four major religions and Caribbean Indigenous Religions are examined in Paper 01, to date only the Christianity Option is currently being examined in Paper 02. The examinations for 2007 were therefore set to enable candidates to explore various social issues through the lens of religious thinking. For the most part candidates displayed an ability to reflect and analyse life issues through the lens of religion and offered reasoned opinions on a variety of topics.

A significant feature of a large number of responses in Papers 02 and 03 showed up that the differences between the former syllabus and the present syllabus may not have been fully grasped by teachers. In far too many cases candidates were not familiar with the scriptures related to areas of the syllabus and were therefore unable to display knowledge in citing appropriate examples of scripture passages. The concern of previous years of candidates having not covered the syllabus effectively in time for the examinations continues into this year.

The techniques of taking examinations were deficient for a number of candidates. Many candidates were apparently unaware of the meaning of terms used in questions such as “explain”, “identify” or “relate”. Teachers should be reminded that a glossary of terms is printed on pages 60 – 61 of the syllabus and that candidates should be familiar with the nuances of each term in order to effectively take the examination.

Profile 2, Interpretation and Analysis, was not adequately demonstrated by candidates and was well below expectations. This was both surprising and a source of concern, but seemed to be a reflection of the way the syllabus is taught. Performance in Profile 3 - Application showed that this was a challenge for many of the candidates. In many cases candidates were unable to adequately apply their knowledge to the situations at hand. In too many cases candidates tended to be either vague or “preachy” in their responses.

Teachers who are thoroughly prepared for the teaching of the subject, committed to objectivity in their approach and the academic discipline required could make much difference in respect of the preparation and overall performance of those who enter as candidates for the examination.

DETAILED COMMENTS

Paper 01 – Multiple Choice

With the new syllabus, questions relating to Caribbean Indigenous Religions were included for the first time on the paper. Performance on this paper was quite satisfactory. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested.

Paper 02 – Essay

Question 1 (Human Life Issues)

This question tested specific objectives 3 and 5 and content areas 1 and 3 of Section 1 of Option A.

This was the compulsory question. The question sought to address the social ills which affect the human family and ways in which these could be addressed.

Most candidates had a difficulty in part (a) of the question; many were either unable to identify the scripture passages requested or did not understand what was required of them. Many gave short essay type answers instead of just stating the answer.

Some candidates were able to express an understanding about the issues of discrimination and some were able to relate the concept of one “human family” to the ways in which all are affected by HIV/AIDS. Yet many answers displayed a lack of awareness on the part of candidates about the issues relating to HIV/AIDS and the ways in which the human family is either affected or infected with the disease. In many cases, candidates while able to define what is discrimination, and able to cite examples of the same, were unable to analyse how it negatively affected the human family. It was this failure to analyse which was the main concern for part (b) of the question.

Candidates were able to identify with the issues cited in part (c) of the question. Most candidates, however, simply defined the social issues mentioned in the question and discussed their definitions. For the most part application of knowledge was not displayed by the majority of candidates. In most cases, answers did not make much reference to the scriptures.

Question 2 (The Bible)

This was the most popular of the optional questions for candidates. Generally the responses given by candidates for this question were good.

While the majority of candidates were able to satisfactorily list books from the New Testament, it was noted that there was some difficulty with candidates doing the same for books from the Old Testament. Equally interesting was the fact that a significant number of candidates gave either Psalms or Proverbs as examples of books of the New Testament.

Some candidates misunderstood what was meant by “illustrate” in part (b) of the question and chose to draw diagrams to answer the question. Again, teachers are reminded to make students acquainted with the glossary of terms listed in the syllabus.

Most candidates were able to apply their knowledge in answering the question and gave several interesting and thought - provoking responses.

Question 3 (God):

This was the second most popular of the optional questions. The question dealt with the person and the work of the Holy Spirit. Of all the questions on the paper, this one dealt purely with a classical Christian doctrine, that of Pneumatology.

Generally the answers to the question were satisfactory.

While the responses to parts (a) and (c) were satisfactory, candidates showed some difficulty in responding to part (b) of the question. Responses tended to relate to the issue of the goodness of God and the love of God for the world. Few candidates were able to show the relation between the passage given and an understanding of the Trinity. In speaking about the work of the Spirit, most candidates spoke in general terms and some simply repeated the word “Counselor” without showing its meaning when applied to the Spirit.

Question 4 (Sin and Salvation):

This was least popular of the optional questions. The question sought to apply the concept of sin and salvation beyond the usual personal ways and looked at (1) social ills as a result of sinful actions and (2) ways of responding to these as ways of enacting redemptive actions. Specifically the question looked at the effects of pollution as sinful, and ways of cleaning the environment as a response arising from salvation.

Generally candidates were able to appreciate the concept of pollution and its effects on nature and society. However, most candidates were not able to make the connection between pollution and sinfulness. Responses showed that candidates had a difficulty to see in part (c) a response that could arise out of the concept of salvation. Answers tended therefore to be both vague and pontificating.

Paper 03 – School-Based Assessment

As in previous years, the overall performance of the candidates was commendable. There were quite a few well-researched and well-documented papers while others showed evidence of limited supervision resulting in poor analysis, faulty information and blatant plagiarism.

It was clear that some teachers followed the old syllabus. Thus the new set of criteria and corresponding components were either disregarded or dislocated.

Again there is need to highlight the teacher's role in ensuring that candidates produce research papers which reflect the quality standard expected by the Council. Generally, it is true that the performance of the students is linked to the preparedness of the teachers. Therefore only teachers who are trained in the subject area and who are suitably qualified in Religious Education should be allowed to prepare candidates for the subject.

Recommendations to School Administrators and Teachers

1. It must be stressed that Religious Education as an academic discipline is not the same as a Sunday/Sabbath School Class. This inability to make the distinction between the two was clearly manifested in the responses received. With the new syllabus, and the demands it makes, Religious Education must be recognised as a subject in its own right and only teachers who have been trained for this area should be engaged in its teaching.
2. Adequate resources in the form of books and funding for exploratory trips, must be available to teachers and pupils in the study of religion.
3. Those involved in the teaching of the subject must retain objectivity at all times and do everything necessary to ensure that their pupils become and remain curious and critical in their approach to the subject.
4. There should be more attention paid to helping pupils to interpret questions and write their answers with precision and creativity.
5. More attention needs to be given to the preparation, presentation and assessment of research projects.
6. Pupils should be persuaded to take the subject even though they may not be offering it for examination since it is so vital to their understanding of the cultural, social and moral context in which they live their lives.

CARIBBEAN EXAMINATIONS COUNCIL

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION
MAY/JUNE 2008**

RELIGIOUS EDUCATION

**Copyright © 2008 Caribbean Examinations Council ®
St Michael, Barbados
All rights reserved**

RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION
JUNE 2008
GENERAL COMMENTS

The examination in 2008 was the second examination under the recently revised syllabus for Religious Education. A significant objective of this syllabus is to “develop an understanding of the meaning and purpose of life as advanced by different religions practised in the Caribbean.” While four major religions and Caribbean Indigenous Religions are examined in Paper 1, to date only the Christianity Option is currently being examined in Paper 2. The examinations for 2008 were therefore set to enable candidates to explore various social issues through the lens of religious thinking and to inculcate moral thinking. For the most part candidates displayed an ability to reflect and analyse life issues through the lens of religion and offered reasoned opinions on a variety of topics.

While the syllabus would have been in operation for at least three (3) years, evidence continues to be seen, especially in Papers 2 and 3, that the differences between the former syllabus and the present syllabus may not have been fully grasped by teachers. In far too many cases candidates were not familiar with the scriptures related to areas of the syllabus and were therefore unable to display knowledge in citing appropriate examples of scripture passages. The concern of previous years of candidates having not covered the syllabus effectively in time for the examinations continues into this year.

Examination taking techniques continue to be found wanting for a number of candidates. Many candidates were apparently unaware of the meaning of certain terms used in questions such as “explain”, “identify” or “relate”. Teachers should be reminded that a glossary of terms is printed on pages 60 – 61 of the syllabus and that candidates should be familiar with the nuances of each term in order to effectively take the examination. Candidates should be encouraged to note the differences in mark assignments as a guide to depth of information needed.

Profiles 2 and 3 (i.e. Interpretation and Application) were not adequately demonstrated by candidates and performance was well below expectations. In fact, statistics this year for these two profiles were lowest for the past two years. This was both surprising and a source of concern, but seemed to be a reflection of the way the syllabus was taught. In many cases persons were unable to adequately apply their knowledge to the situations at hand. In too many cases persons tended to be either vague or “preachy” in their responses.

It would seem that both students and teachers continue to grapple with the serious academic discipline that is required for the study of Religious Education. It should be stressed that Religious Education as an academic discipline is not the same as a Sunday/Sabbath School Class. With the new syllabus, and the demands it makes, Religious Education must be recognised as a subject in its own right and only teachers who have been trained for this area should be engaged in its teaching. The same would be true of any other academic discipline.

Teachers who are thoroughly prepared for the teaching of the subject, committed to objectivity in their approach and possess the academic discipline required could make much difference in respect of the preparation and overall performance of those who enter as candidates for the examination.

DETAILED COMMENTS

Paper 01 – Multiple Choice

Performance on this paper was quite satisfactory. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested. There was some difficulty in Paper 01 on questions which dealt with the understanding of the indigenous religions, and particularly those which dealt with Vodun.

Paper 02 – Essay

Question 1 (Human Life Issues)

This question tested Specific Objective 2, and Content 2 & 3 of Section 1 of Option A

This was the compulsory question. The question sought to address the social ills of discrimination and ostracism and its effects on the human person and society. The question also sought to address the ways in which these issues could be addressed through the lens of the Christian religion.

The question used as a stimulus, the encounter of Jesus with the ten lepers. Most candidates had little difficulty with understanding the passage.

While candidates were able to interpret the passage and explain the reasons why gratitude should be displayed, they had some difficulty in their ability to apply their knowledge to everyday life situations. The twining of mental illness with HIV/AIDS, for example, proved for some candidates to be difficult. Many were able to deal with the concept from the perspective of HIV/AIDS or from the perspective of mental illness, but not the two together.

The real difficulty for candidates came in applying biblical teachings. While in many cases candidates were able to give general moralising, these were often not backed up with appropriate scriptural references. Some candidates were able to express an understanding about the issues of restoring individuals who were discriminated against and some were able to relate this to the concept of the worth of the human individual.

Many answers displayed a woeful lack of awareness on the part of candidates about the issues relating to being an outcast in the modern society.

Question 2 (The Bible)

This question tested Specific Objectives 3 and 4, and Content 3 (i) (f) and 4 of Section 2 of Option A.

This was the most popular of the optional questions, with approximately 86% of the candidates attempting this question.

It is likely that this question was popular because it dealt with the concept of love. The passage of scripture selected as a stimulus for the question was itself well known and candidates were able to adequately handle the knowledge portions of the question. However, the concept of love may have proven to be deceptively deep for the majority of the candidates. This resulted in many candidates giving superficial responses in the interpretation and application portions of the question.

In part (c) of the question many candidates assumed that the excerpt of the dialogue was about premarital sex and chose to deal with that issue rather than applying an understanding of Christian love to deal with situations of manipulation, coercion and undue influence.

Many candidates were unable to adequately explain ways in which an understanding of life may be misunderstood or abused. In this regard candidates tended to be preachy or moralising, instead of addressing the issues needed for the question.

Some candidates, however, were able to apply their knowledge in answering the question and gave several interesting and thought provoking responses.

Question 3 (God):

This question tested Specific Objective 4, and Content 4(vi) and (x) of Section 3 of Option A.

This was the second most popular of the optional questions. The question dealt with the issues of God's presence in a world which seems to be plagued with evil. The question called upon candidates to identify how God is at work in the world although so many things seem to be going in an ungodly direction.

Generally the answers to the question were satisfactory.

Candidates, however, showed some difficulty in interpreting the passage of scripture selected for part (b) (i) of the question. However, most candidates showed little difficulty in explaining how God is watching human kind.

Few candidates were able, however, to provide appropriate biblical references to support their answers.

Question 4 (Sin and Salvation):

This question tested Specific Objectives 6 & 7, and Content 6 & 7(ii) of Section 4 of Option A.

This was least popular of the optional questions. The question sought to apply the concept of faith and works as it relates to salvation. The question called upon candidates to display their understanding of salvation through faith and the place of good works as a result of, and not as a precursor for, salvation.

Generally, candidates were unable to make the connection between faith as a requirement for salvation. In many cases, candidates seemed to have confused the concept of having faith with the concept of being saved. At the same time, most candidates were unable to demonstrate an understanding of the place of good works in the life of the person saved by faith.

Many candidates were unable to see the relationship between having faith and addressing a social issue. Indeed several of the candidates attempted this section of the question by moralising instead of displaying their ability to interpret the scripture passage offered.

While some candidates displayed a strong ability to deal with the issues raised by the question, in far too many instances answers tended to be both vague and pontificating.

Paper 03 – School Based Assessment

Overall the SBA samples presented were satisfactory. There were, however, instances that caused some concern. Among these were that some teachers seem to be unaware of the revised syllabus, effective for examinations from May/June 2007. In these instances samples were presented in the format outlined in the old syllabus. In these cases the marks were significantly reduced after the sample was marked using the revised criteria that were set out in the new syllabus.

Teachers are reminded that candidates should include all the criteria (e.g. method of data collection and conclusion) in their work as marks are allocated for these areas.

Candidates should be reminded that they are required to choose only one aspect of the religion for research. Some candidates were attempting to consider the entire religion or denomination in their work. This, however, makes analysis difficult and their research too extensive. Candidates are reminded that the origin of a religion or religious denomination could be a topic of its own and that a detailed examination of the origins of a religion or denomination is no longer required as part of the research.

Generally the ability to analyse information seemed to be weak and the analysis tended to be unrelated to the data presented in the work.

Candidates should be encouraged to research thoroughly their topics and assisted in developing summary skills. In far too many cases candidates were simply presenting the work of other sources (e.g. from the Internet) with little or no modification. This tended to give the impression that there was a lack of understanding of the data gathered. Candidates should be helped to understand the moral, ethical and legal implications of plagiarism and should be encouraged not to be involved in those situations.

More attention needs to be given to helping candidates master the writing of bibliographies.

Teachers are reminded that half marks are not accepted in awarding grades for the SBA.

Recommendation to School Administrators and Teachers:

1. Teachers should ensure that they have and are using the most up to date version of the syllabus. It may be prudent for schools to collaborate and seek to hold workshops on the new foci of the revised syllabus.
2. It must again be stressed that Religious Education as an academic discipline is not the same as Sunday/Sabbath School Class. This inability to make the distinction between the two was again clearly manifested in the responses received.
3. With the new syllabus, Religious Education must be recognised as an academic discipline in its own right. This has implications not only for the teachers who are employed to teach the subject but also for the assumptions which are brought to bear on the subject. Every effort must be made to divorce from the teaching of the subject, religious and denominational bias. Indeed the teaching of Religious Education must not become a means of proselytising.
4. Those involved in the teaching of the subject must retain objectivity at all times and do everything necessary to ensure that their pupils become and remain curious and critical in their approach to the subject.
5. Adequate resources in the form of books and funding for exploratory trips must be available to teachers and candidates in the study of religion.

6. Candidates must be assisted in sharpening their ability to interpret and apply their knowledge.
7. Greater care needs to be given to the preparation, presentation and assessment of research projects. Schools will greatly assist candidates if plagiarism is frowned upon.
8. Pupils should be encouraged to take the subject even though they may not be offering it for examination since it is so vital to their understanding of the cultural, social and moral context in which they live their lives. The perception of Religious Education as a tool only for persons contemplating Ordained Ministry should be rejected by school administrators.

CARIBBEAN EXAMINATIONS COUNCIL

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION
MAY/JUNE 2009**

RELIGIOUS EDUCATION

RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION
JUNE 2009
GENERAL COMMENTS

The CSEC examination in Religious Education consists of three papers.

Paper 01 consists of 60 compulsory multiple choice items. These items are based on the specific objectives of the Compulsory Core: Essentials of Religion, Christianity, Hinduism, Islam, Judaism and Caribbean Indigenous Religions.

The Paper 01 examination contributes 50% of the marks to the Religious Education examination.

Paper 02 is an essay paper which consists of four questions. Candidates are required to do three questions: Question 1 and any two of the other three questions. For Option A – Christianity, the questions are set as outlined in the syllabus.

Question 1 – Human Life Issues	(36 marks)
Question 2 – The Bible	(32 marks)
Question 3 – God	(32 marks)
Question 4 – Sin and Salvation	(32 marks)

The Paper 02 examination contributes 30% of the marks to the Religious Education examination.

Paper 03/1 is the School-Based Assessment; it is a research paper. Students are required to explore the denominations and sects of selected world religions and Caribbean Indigenous religions.

The School-Based Assessment contributes 20% of the marks to the examination.

The examination in 2009 was the third under the revised syllabus for Religious Education. The study of religions under the Caribbean Examination's Council CSEC syllabus aims to allow candidates to study the phenomenon of religion and to enable an understanding of the meaning and purpose of life through the lens of the religions under investigation. Religious Education, as understood in this syllabus, is different from religious instruction which aims to convince persons of the truthfulness of any religion. It must always be understood that Religious Education is not synonymous to a Sunday/Sabbath School experience or attempts to evangelise or proselytise candidates.

It appears that some schools continue to operate with the understanding of the 'old' syllabus. This is seen mostly in the School-Based Assessment (Paper 03), as some teachers continue to assess projects using the old scheme of assessment. In Paper 01, Multiple Choice, it is evident that candidates are not as familiar with the Caribbean Indigenous Religions as other religions. The inclusion of the Caribbean Indigenous Religions in Paper 01 is a feature of the revised syllabus and the trend of responses to the questions about these religions suggests that candidates have some difficulty in this area. As in previous years the concern continues to be that candidates may not have effectively covered the syllabus in time for the examinations.

A major concern has been the weakness of the candidates to analyse, interpret and apply their knowledge. While it is clear that for the most part candidates have the information covered by the syllabus, it must be remembered that the examinations require more than simply the regurgitation of information. The better able candidates have been able to analyse situations through the lens of religion and apply their knowledge to a wide range of contemporary issues. Profiles 2 and 3 (i.e. Interpretation and Analysis, and Application) were not adequately demonstrated by a significant number of candidates. This continues to be a source of concern as it appears to be a reflection of the way that the syllabus was taught. In many cases, candidates were unable to adequately apply their knowledge to the situations at hand. In too many cases, candidates tended to be either vague or “preachy” in their responses.

With the revised syllabus, and the demands it makes, Religious Education must be recognised as a subject in its own right. As such only teachers who have been trained for this area and subject should be engaged in its teaching. Ideally, only persons who have been trained to teach Religious Education or those who hold a Theology degree and have studied Contemporary Religions, should be engaged in its teaching. The same would be true of any other academic discipline. Teachers who are thoroughly prepared for the teaching of the subject, committed to objectivity in their approach and possess the academic discipline required could make a major difference in respect to the preparation and overall performance of those who enter as candidates for the examination.

For the most part the performance of candidates was commendable.

DETAILED COMMENTS

Paper 01 – Multiple Choice

Candidates’ performance in this paper was quite satisfactory. Candidates demonstrated sound, all-round knowledge and understanding of the content and objectives tested. There continues to be a weakness however, on questions which dealt with the understanding of the Caribbean Indigenous Religions.

Paper 02 – Essay

Question 1 (Human Life Issues)

This question tested Specific Objective 2 and Content 2(iv) of Section 1, (Option A).

This was the compulsory question and was attempted by 3, 695 candidates. The question sought to allow candidates to reflect on the issues of image and identity through the lens of Christianity. The question also sought to allow candidates to indicate if Christianity dealt with the acceptance of self or if the religion was silent on this issue.

The stimulus for the question was Jesus’ interaction with children and babies. The questions which followed in Parts (a) and (b) were knowledge based and required candidates simply to identify the answers that were within the stimulus. Most candidates had little difficulty with understanding the passage.

Part (c) of the question assessed Interpretation and Analysis. Candidates were required to display their understanding of the encounter of the boy, Jesus, in the temple. Using the passage, candidates were asked to offer an interpretation of the passage as it relates to Jesus’ relationship with God, his parents and with himself. Responses showed a general weakness by candidates to interpret the passage and to offer an analysis of the issues. In too many cases candidates offered generalisations or simply regurgitated scripture passages. The stronger candidates would have included the following issues: the ‘Son-ship’ of Jesus, Jesus’ willingness to be obedient to God and Jesus’ understanding of himself as human and divine.

The application component of the question, Part (d), asked candidates to look at the issue of skin bleaching. Candidates were able to use their experiences to answer the question and were clearly able to identify with the issues being raised in the question. For the most part, issues of identity and acceptance of self were brought to the fore and dealt with by the stronger candidates. Generally, candidates were able to display awareness about the issues of race and colour, discrimination and self-acceptance. However, while able to discuss the issues candidates' arguments were often times not supported with appropriate scriptural references. Consequently, while there was general discussion about the issues these came across as general moralising which were not anchored "in the light of biblical teachings." The mean mark for this question was 17.19 out of a total of 36.

Question 2 (The Bible)

This question tested Specific Objective 4 and Content 4(iii) of Section 2 (Option A).

This was the second most popular of the optional questions, with approximately 2,456 candidates choosing to answer this question.

The question sought to engage candidates in the biblical teaching on suffering. The stimulus for the question was taken from the Apostle Paul's letter to the Corinthian church in which he spoke about his weaknesses.

For the most part, candidates responded adequately to Part (a) which assessed knowledge. However, Part (b) (Interpretation and Analysis) proved to be a challenge to some candidates. In many cases, candidates simply transcribed the passage instead of offering an explanation of what the passage means. The application section of the question (Section (c)) asked the candidates to apply their understanding about suffering to a case dealing with breast cancer.

The question revealed that there was a general understanding on the part of candidates that suffering always occurred as a direct result of sinfulness or wrong doing. No doubt while there are sections of Christianity that hold to this view, it was unfortunate that a more broad-based understanding of the biblical teaching on this topic was not displayed by the majority of candidates. The result was, therefore, that the teaching on suffering appeared as a punitive response from God. This perspective is regrettably too narrow and did not allow candidates to reveal a full understanding of the scriptures.

In Part (c) of the question many candidates showed a woeful lack of understanding about breast cancer and its effect on the life of women. Consequently, candidates generally were unable to see the genuine experience of suffering. For the most part, candidates gave the impression that the incidence of breast cancer was as a result of the wrong doing of the cancer patient and was therefore an act of judgement on the part of God. There was a tendency on the part of candidates to 'over-spiritualise' on this matter and suggested moralising statements in an attempt to respond to the issues raised by the question. Few candidates were able to consider suffering as a means for persons to learn some of life's lessons or that things which cause suffering happen and they may not be as a result of the wrong doing of others.

The mean mark for this question was 18.20 out of a total of 32 marks.

Question 3 (God):

This question tested Specific Objective 3 and Content 3(ii) of Section 3 (Option A).

This was the most popular of the optional questions with approximately 3,293 candidates attempting it. This question was distinctively Christological in nature and looked at the titles given to Jesus in scripture. Specifically the question centred on the title of "Bread of Life" and to a lesser extent on the title "Lamb of God".

Part (a), which assessed knowledge, was satisfactorily done by most candidates. Likewise, candidates showed little difficulty in offering an explanation of the passage. The stronger candidates were able to move their responses to the spiritual understanding of the “bread of life.” They were able to discuss the view of Jesus as the source of life and the one who sustains life.

Part (b) (ii) presented difficulty for the candidates. Many candidates sought to make a connection between the titles of “bread of life” and “Lamb of God” and did not see that the question did not request such a connection.

Part (c) also presented some degree of difficulty to the candidates. Many candidates failed to make the connection between the physical need for food and the claim of Christianity to meet the needs of people. Candidates tended to see the Christian claim only in spiritual terms and many continued to make a strict distinction between the spiritual food and physical food. The stronger candidates were able to apply the Christian teaching about care and concern for others as a means where Christianity meets the needs of persons who are hungry. They were also able to make the clear connection between the provisions of God and the effects of human greed.

The mean mark for this question was 17.98 out of a total mark of 32.

Question 4 (Sin and Salvation):

This was the least popular of the optional questions with approximately 1,623 candidates choosing to answer it. The question tested Specific Objective 4 and Content 7 (iii) of Section 4 of Option A.

The question sought to test the candidates’ understanding of how Christianity presents forgiveness. The question called upon candidates to apply their understanding of forgiveness to a variety of issues and situations.

The question utilised a picture as the stimulus for Part (a). Candidates were able to use the stimulus effectively to answer this part of the question and it also assisted some candidates in answering Part (b). Candidates were able to provide good examples of biblical acts of forgiveness.

Candidates were also able to discuss the issue of Jesus forgiving sins. In this regard, candidates were able to display a good grasp of the issues of sin and salvation as seen in the work of Jesus.

In general, candidates were able to display good application abilities in Part (c). Many cited good examples of ways in which government and parents could show forgiveness. However, many candidates failed to anchor their responses in scripture and in that regard there was little to differentiate the response as being distinctively Christian.

The mean mark for this question was 19.30 out of a total of 32 marks. It was the highest mean for any of the questions.

Paper 03 – School-Based Assessment

Overall, the SBA samples presented were satisfactory. A number of good projects were completed by candidates and the samples presented for moderation made evident this fact. Projects were on a variety of topics and indicated that much serious research was done by candidates throughout the region.

There were, however, instances that caused some concern. In the marking of the samples for the 2009 examinations the following were identified:

- i. Schools were still using the old syllabus to guide the candidates. In far too many cases the marking forms from the old syllabus were being used to record the candidates’ scores.
- ii. All the tasks that were required by the examination body were not properly laid out.

- iii. Care needs to be taken in helping candidates to identify the specific area of study and in summarising their findings. Candidates should be helped to determine the specific aim for their study.
- iv. In some instances the word limit as indicated in the syllabus was not adhered to.

The School-Based Assessment draws on a cross-section of skills which are not unique to the study of Religious Education. To this end, it may be in the best interest of schools to entrench the teaching of writing reports on research projects. The skills learnt will benefit many of the current subjects at the secondary school level and will definitely put the candidate in better stead for post-secondary education. This fundamental weakness may be why in far too many cases the summary of findings, analysis and conclusions were misinterpreted; candidates displayed difficulty in showing the difference in content placed under these headings. At the same time, there was also much generalising of findings and in some cases these had no relation to the stated aim of the project.

Candidates also need assistance in citing their sources. In many instances, while many sources were cited in the bibliography, only one source seemed to have been used, mentioned or highlighted in the analysis of information. This could mean that in reality only one source was used for the project and others were cited in an attempt to “pad” the bibliography. At the same time, candidates should be made to understand the serious consequences of plagiarism and dishonesty when doing a project for academic purposes.

Candidates should be cautioned about simply downloading information from the World Wide Web and presenting as if it were their own work. In some cases, information was presented which contained no summarising of information. In one instance a project was presented from the Eastern Caribbean on a particular topic and yet another project came from the Western Caribbean on the same topic, yet both projects were approximately 90% the same work – word for word. The source for both projects came from the same site on the Internet.

In some cases, there was clear evidence of how the teachers arrived at their final grades. In some instances, teachers did not adhere to the guidelines of the syllabus and a number of important areas in the projects were missing. Among those areas missing were the aim, analysis of data, collection of data and bibliography. In these instances, the conclusions that were made did not appear relevant to the specific topic or summary of findings. The evidence seems to suggest that some teachers do not know how to mark the projects and need urgent assistance so that candidates are not disadvantaged.

Recommendation to School Administrators and Teachers

1. Teachers should ensure that they have and are using the most up-to-date version of the syllabus. It may be prudent for schools to collaborate and seek to hold workshops on the new foci of the revised syllabus.
2. It must again be stressed that Religious Education is an academic discipline and candidates who display the ability to analyse, interpret and apply knowledge should not be steered away from the subject.
3. Teachers employed to teach the subject should be trained in the field. Effort must be made to divorce the teaching of the subject from religious and denominational bias. Religious Education must not be seen as a means of proselytising.
4. Those teaching the subject must retain objectivity at all times and do everything necessary to ensure that their candidates become and retain curious and critical thinking in their approach to the subject.
5. Every effort should be made to teach project writing as a cross-discipline approach in the curriculum of schools. This would enable the writing of projects not only for Religious Education but also for other subjects requiring projects for School-Based Assessments for CSEC.
6. Adequate resources in the form of books and funding for exploratory trips must be available to teachers and candidates who are pursuing the study of Religious Education.

7. More attention must be given in the teaching of the subject to help candidates to sharpen their ability to interpret and apply their knowledge.
8. Greater care need to be given in warning candidates about the serious consequences of plagiarism and dishonesty in the academic circles.
9. Given the fact that religious issues and the need for deeper understanding and appreciation of cultural and religious differences have become critical retain have become in today's world, candidates should be encouraged to take the subject even if they do not intend to sit the examination. Religious Education is becoming a vital ingredient in the understanding of cultural, social and moral issues in the world in which they live. The perception that Religious Education is needed only for persons who are contemplating Ordained Ministry is totally outdated and should be rejected by school administrators.

CARIBBEAN EXAMINATIONS COUNCIL

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION**

JUNE 2010

**RELIGIOUS EDUCATION
GENERAL PROFICIENCY**

**Copyright © 2010 Caribbean Examinations Council
St Michael, Barbados
All rights reserved.**

GENERAL COMMENTS

The study of religion as an academic endeavour is intended to enable candidates to ‘develop an understanding of the meaning and purpose of life as advanced by different religious practices’. The academic enquiry into the phenomenon of religion must be differentiated from religious instruction, where the latter is intended to enable faith or proselytise individuals. The Caribbean Secondary Education Certificate (CSEC) examination in Religious Education is grounded in this understanding and candidates sitting the examination should be aware of the focus of this academic discipline.

The Religious Education examination consists of three components. Paper 01, the Multiple-Choice paper, assesses the core which comprises four major world religions (Christianity, Hinduism, Islam and Judaism) along with six Caribbean Indigenous Religions and the Essentials of Religions. Paper 02, the Structured Essay paper, assesses the in-depth study of one of the major world religions. To date only the Christianity option is available for Paper 02. However, for the 2012 examinations and onwards, all four major religions will be assessed. Paper 03 is the School-Based Assessment (SBA).

The examinations for 2010 were set to enable candidates to explore a variety of social and interpersonal issues through the lens of religious thinking and to inculcate moral thinking. Candidates were required to display Knowledge (Profile 1), Application of Knowledge (Profile 3), and Interpretation and Analysis skills using Biblical principles (Profile 2). The better able candidates were those who were able to apply their knowledge of Biblical principles to a given situation.

For the 2010 examination, it was clear that candidates’ skills were better than in previous years. Candidates’ performance in Profile 3 (Application) improved and this may be due to more time being dedicated to developing the skill of application in preparation for the examination. Additionally, the stimuli were very topical and relevant and candidates demonstrated a very good grasp of the issues. While candidates showed some improvement in Interpretation and Analysis (Profile 2), it is evident that more work is needed in this area. Candidates need to be assisted in learning how to explain the meaning of Bible passages and to understand that simply paraphrasing or restating the passage is not offering an explanation.

Additionally, candidates preparing for this examination need to be aware of various social issues. The better able candidates displayed an awareness of the world around them and were able to analyse the same through the lens of religious thinking.

It would seem that both students and teachers continue to grapple with the serious academic discipline that is required for the study of Religious Education. It is once again being stressed that Religious Education as an academic discipline is not the same as a Sunday School or Sabbath School class. Weaker candidates may not have understood this point and tended to approach the answering of questions from the vantage point of preaching or pontificating. While homiletic skills may be necessary for church, it is not a requirement for the Religious Education examination. Given the demands that the syllabus makes, it is advisable that only teachers who have been trained in this area should be engaged in its teaching. The tendency to believe that a teacher “who goes to Church frequently” is ably suited to teach the subject must be avoided.

DETAILED COMMENTS

Paper 01 — Multiple Choice

This paper consisted of 60 multiple-choice questions. Candidates are required to answer the 60 questions. There are 10 questions on each of the Core. Performance on this paper was quite satisfactory and consistent with the performance in previous years. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested. The weakness noted in the candidates’ ability to deal with the questions relating to the Caribbean Indigenous Religions last year persists. There was some improvement, however, in performance on the questions in Hinduism and Islam.

Paper 02 — Structured Essays

Question 1 (Human Life Issues)

This question tested Specific Objectives 4 and 5 (Option A) which are

- discuss the responsibilities and rights of individuals in areas of family life and work as reflected in the Bible
- illustrate how the Biblical concept of love applies to different areas of life and relationships.

This was the compulsory question. It was geared towards eliciting from candidates their understanding of the Christian teachings on marriage and family life. The question also sought to encourage the candidates to use their knowledge of the Christian faith to seek solutions to a given family situation.

For the most part, candidates were able to use their experiences to answer the question and found many Biblical references to support their answers. The responses of candidates indicated that the roles and responsibilities of husbands and wives, as understood in the Bible, were being reinforced in the classroom.

Part (a) of the question which assessed Knowledge (Profile1) was answered well by the majority of candidates. Some candidates, however, experienced difficulty in responding to Part (b) of the question which assessed their ability to interpret and analyse information. While in many cases candidates were able speak about passages and even write what they could remember of the passage, in far too many cases the references made to the passages were incorrect. Many of the candidates displayed weak analytic skills and therefore had difficulty interpreting the passage. Classroom exercises need to focus on developing candidates' interpretive and analytical skills in preparation for the Religious Education examination.

The better able candidates were able to demonstrate their skills in the application of knowledge in Part (c) of this question. In many cases, candidates displayed a fair degree of maturity in dealing with the subject and offered in the main sound advice to the hypothetical parties. Direct referencing of scripture was limited, however, the candidates were able to use inferences to indirectly point to the Biblical teachings. The subject of the case study seemed to be within the scope of the candidates and they were able to perform creditably in this question. The mean for this question was 23.74 out of a total of 36.

Question 2 (The Bible)

This question tested Specific Objectives 3 and 4 of Section 2 (Option A) which are

- explain how Biblical passages may be applied to areas of daily life
- relate Biblical teachings to personal and social experiences.

This was the least popular of the optional questions. The question sought to examine candidates' understanding of the teachings of the 'Sermon on the Mount', the similarities between the 'Sermon on the Mount', the Ten Commandments, and the teachings of the Apostle Paul. The question also sought to test the ability of candidates to apply the teachings of the 'Sermon on the Mount' to everyday living.

While candidates were able to identify the place where Jesus preached the sermon and the persons to whom he preached (in the stimulus), they were, however, unable to make any connection with the teachings of Paul or with the Ten Commandments. In many cases, candidates did not know the answers required and simply wrote what perhaps seemed good in their eyes. It was equally unfortunate that many candidates offered New Testament passages when the question asked for guidelines from the Old Testament. Teachers may need to ensure that students are aware of the books of the Old Testament and the New Testament.

Many candidates did not seem to understand what was required in Part (c) of the question. In many instances, they adopted a preaching posture. They were generally unable to make a link between their study

of religion and social issues of their time. Teachers may need to assist students to link the information from their study of other subjects and the study of religion. In this case, integration with the study of Social Studies would have proven to be useful. The mean for this question was 15.32 out of a total of 32.

Question 3 (God)

This question tested Specific Objectives 1 and 2 of Section 3 (Option A) which are

- understand the nature and attributes of God
- understand specific teachings of Christianity about God

The question tested candidates' knowledge of the attributes of God. The question was attempted by more than 80 per cent of the candidates. It was evident, given the responses, that this section of the syllabus was well known.

Part (a) was generally well done as candidates were able to identify the answers in the stimulus. The candidates were also able to identify appropriate Biblical instances that depicted God as provider and gave names for God as used in the Bible. The weaker candidates ignored the passage and created their own responses. For example, "Jesus turned stones into bread and wine", was a popular response to Part (a) (ii) of the question.

Part (b) seemed to have posed the greatest level of difficulty for candidates. In Part (b) (i), the weaker candidates were unable to explain what the passage revealed about God as provider. In this case, many of them simply transcribed or paraphrased the passage which was presented as a stimulus to the question. The stronger candidates were able to offer varying degrees of explanation for the passage. In Part (b) (ii), the word 'challenge' was misunderstood by the weaker candidates and thus prevented them from responding well to the question.

Part (c) was generally well done by all candidates. It was evident from their responses that they could relate to the scenarios depicted in the question and that they had knowledge of morals, ethics and the Bible, and were able to apply these to the situation which was presented. The Biblical references given in response to the question were in the main, relevant and contextually appropriate. The candidates generally displayed that they had acquired the skills of application. The mean for this question was 20.43 out of a total of 32.

Question 4 (Sin and Salvation)

This question tested Specific Objectives 3 and 4 of Section 4 (Option A) which are

- explain how Biblical passages may be applied to areas of daily life
- relate Biblical teachings to personal and social experiences.

Approximately 70 per cent of the candidates attempted this question. Generally, candidates performed reasonably well.

Part (a) of the question was well done by candidates. The weaker candidates, however, were unable to identify one or two other passages which showed that a consequence of sin is alienation from others and from God.

The weaker candidates did a fair job of answering Part (b) (i). The stronger candidates competently discussed how forgiveness and reconciliation with others are important aspects of salvation. For Part (b) (ii), a few candidates suggested that salvation is by works because of their misinterpretation of the passage.

The picture stimulus used in Part (c) proved useful to those candidates who saw it. Unfortunately, it appeared that some candidates did not recognise that the question continued on the overleaf and therefore completely ignored this section. Part (c) asked candidates to apply their understanding of forgiveness and reconciliation to the issue of corporal and capital punishment. A few candidates apparently did not know the meaning of the word 'reconciliation' and this resulted in a lack of depth in their arguments. Again, candidates seemed quite comfortable applying their knowledge to the issue in question. The mean for this question was 18.41 out of a total of 32.

Paper 03 — School-Based Assessment (SBA)

Overall, the SBA samples presented were satisfactory. There were, however, instances that caused some concerns. For the third consecutive year, it seems that some teachers are unaware of the revised syllabus, effective for examinations from May/June 2007. Where this occurred it meant that samples were presented in the format outlined in the old syllabus. Teachers are urged to acquire a copy of the current syllabus for the examinations.

In the marking of the SBA samples the following issues were identified:

- A number of projects had no title, candidate registration number, table of contents and bibliography. Along with this, the layout of the SBA was incorrectly done, for example, the interpretation and analysis of information came before the summary of findings and, in some instances, the aims of the project came almost at the end of the project.
- In some of the projects, the specific topic on the cover page was not related to the project which followed and appeared irrelevant to the body of work. Additionally, the aims were not clear or specific. There were also instances where the information in the Table of Contents did not correspond to the material presented.
- Questionnaires were too lengthy, irrelevant to the topic and aim of the project.
- Some students failed to differentiate between the summary of findings, which were sometimes too long, and the analysis and interpretation of information.
- In some instances, topics presented were not relevant to the syllabus and were very vague. Students should be helped to refine their topics and care should be exercised to ensure that the topics are related to the syllabus.

Profile 2 (Interpretation and Analysis) was particularly weak in the samples presented. It seemed that candidates did not understand what they were required to do in terms of the interpretation of the information presented. Where graphs, tables and charts were used, in many cases, these appeared more like props which were not included in the discussion of findings and analysis of information. The weakness of interpretation and analysis was also visible where the conclusion of the project was merely a restatement of the aim with little or no development, interpretation or analysis.

Care should be exercised to ensure that students present their own work and not work that has been taken 'wholesale' from a third party. In some instances, the vocabulary used in projects seemed far beyond the scope of reasoning offered in the project. In other cases, it was very evident that the work of students was extremely similar to information present on the Internet. In one instance, a search engine was cited as a reference source. Students should be made aware of the consequences of plagiarism and the seriousness with which it is held in academic circles.

Students should be reminded that there is a word limit for the SBA and that lengthy SBAs will be penalised as stated in the syllabus.

RECOMMENDATIONS TO SCHOOL ADMINISTRATORS AND TEACHERS

1. Teachers should continue to assist students to develop their application, interpretation and analysis skills. Classroom activities which will assist students to develop and hone these skills should be undertaken in preparation for the examinations.
2. It must again be stressed that Religious Education as an academic discipline is not the same as Sunday/Sabbath School Class. The inability to make this distinction may be working negatively against some candidates. Every effort must be made to divorce the teaching of the subject from religious and denominational bias.
3. Care should be taken to enable the linking of subjects to enable students to apply the knowledge gained in other disciplines to the study and reflections about religion.
4. Adequate resources in the form of books and funding for field trips should be made available to teachers and students in the study of religion. Inviting subject specialists to speak to the class is also encouraged.
5. Greater care needs to be given to the preparation, presentation and assessment of research projects. It should be clear to students that plagiarism is frowned upon and that persons simply lifting information from the Internet are easily identified.
6. The bias which exists against the study of religion should be avoided by schools and school administrators. The tendency to offer the subject to the so-called 'weaker students' not accepted to do other subjects should be stopped. Schools are encouraged to see the study of religion as vital to the understanding of the cultural, social and moral context of their lives and the development of the total Caribbean person. The perception of Religious Education as a tool only for persons contemplating Ordained Ministry should be rejected by school administrators.

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
SECONDARY EDUCATION CERTIFICATE EXAMINATION**

JUNE 2011

**RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION**

**Copyright © 2011 Caribbean Examinations Council
St Michael, Barbados
All rights reserved.**

GENERAL COMMENTS

The study of religion as an academic endeavour is intended to enable candidates to *develop an understanding of the meaning and purpose of life as advanced by different religious practices*. The academic enquiry into the phenomenon of religion must be differentiated from religious instruction, where the latter is intended to enable faith or proselytise individuals. Consequently, it must be made explicitly clear that persons engaging in the study of Religious Education should not seek for the promotion of their faith but should be willing to expand their knowledge and understanding about religion and different religions. The examination for Religious Education for the Caribbean Secondary Education Certificate (CSEC) is grounded in this understanding and candidates sitting the examination should be aware of the focus of this academic discipline.

The Religious Education examination consists of three components. Paper 01, the Multiple-Choice paper, assesses four major world religions (Christianity, Hinduism, Islam and Judaism) along with six Caribbean Indigenous religions and the Essentials of Religion. Paper 02, the Structured Essay paper, assesses candidates' in-depth study of one of the major world religions. To date, only the Christianity option is available for Paper 02. Paper 03 is the School-Based Assessment (SBA). The SBA for Religious Education consists of a research paper based on one of the selected world religions or any other religion selected from the list indicated on pages 78–80 of the syllabus.

As of next year (2012), candidates will have the opportunity to select one of four major religions to specialize in for Paper 02.

As in previous years, the examinations for 2011 were set to enable candidates to explore a variety of social and interpersonal issues through the lens of religious thinking and to inculcate moral thinking. Some of the issues candidates were asked to investigate through the lens of religion were bullying in schools, bribery and extortion, faith healing and salvation.

Candidates were required to display knowledge (Profile 1), to interpret and analyse information (Profile 2), and to apply their knowledge (Profile 3). The stronger candidates were those who were able to display all three profiles very well. Candidates' performance this year showed improvements in Profile 2 (Interpretation and Analysis). The improved performance seen in Profile 1 (Knowledge) and Profile 3 (Application) in 2010 was not sustained in 2011. This became evident in the ways candidates answered questions as many of them tended to give sermons rather than a coherent discussion on the issues being raised. Generally, while candidates had a stronger showing for Interpretation and Analysis it is evident that more work is still needed in this area. Candidates need to be assisted in knowing how to explain the meaning of scripture passages.

At the same time, it is clear that candidates preparing for this examination need to be aware of various social issues. The inter-linking of subjects is necessary for a subject such as Religious Education which touches on all areas of life. The stronger candidates displayed an awareness of the world around them and were able to analyse same through the lens of religious thinking.

It would seem that both students and teachers continue to grapple with the serious academic discipline that is required for the study of Religious Education. It is once again being stressed that Religious Education as an academic discipline is not the same as a Sunday School or Sabbath School class. Weaker candidates may not have understood this point and tended to approach the answering of questions from the vantage point of preaching or pontificating. While homiletic skills may be necessary for Church, it is not a requirement for taking the Religious Education examination.

Given the demands that the syllabus makes, it is advisable that only teachers who have been trained in this area should be engaged in its teaching. The tendency to believe that a teacher 'who goes to Church frequently' is ably suited to teach the subject must be strenuously avoided. The same would be true of any other academic discipline.

DETAILED COMMENTS

Paper 01 – Multiple Choice

This paper consisted of 60 multiple-choice questions. Candidates were required to answer all 60 questions. Performance on this paper was quite satisfactory and continues to be consistent with performance in previous years. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested. A weakness noted in the 2010 examination was again seen in the 2011 performance — candidates' are still not prepared to handle the questions relating to the Caribbean indigenous religions. Teachers need to adequately prepare themselves for teaching this area of the syllabus by doing research on the Caribbean indigenous religions to better prepare their students for this aspect of the examination. The mean on this paper was 35.23.

Paper 02 – Structured Essays

Question 1 (Human Life Issues)

This question tested Specific Objectives 2 and 3 of Section 1, Option A.

This was the compulsory question. The question was worth 36 marks.

Part (a) focused on Jesus' healing ministry and the response of the society to persons who were considered different. The stimulus for the question was taken from Mark 5:25–29 which dealt with the woman who suffered with haemorrhages. Candidates were expected to display their knowledge of the story and the response of society to persons who were different because they were ill. Part (b) also called upon candidates to display their understanding of how Jesus treated persons who were ostracized by society. To this end, candidates were required to compare Jesus' encounters with the woman caught in the act of adultery and the woman with the haemorrhage. Part (c) required candidates to use their understanding of how Jesus treated persons who were ostracized by society and to apply that knowledge by proposing possible solutions to the issue of bullying in schools.

Candidates' response to this question was generally good. Many of the responses showed that candidates were quite familiar with and had a good understanding of the passage of scripture. Most candidates were also able to offer other examples of persons being healed by Jesus in the gospel narratives as required in Part (a) (vi).

Part (b), on the other hand, was not well done. Many candidates were unable to see the similarities between the two stories. Many of them offered only generalized and superficial similarities, which were not sufficient to earn all of the nine marks allocated to that part of the question. Furthermore, those candidates who were unable to answer Part (b) (i) were invariably unable to respond to Part (b) (ii), that is to explain what Jesus teaches by his response in the two situations. Candidates' responses seem to suggest that each story is being taught as a discrete example of Jesus' actions and not much is being done in the classroom for candidates to see the underlying issues which the stories address. Candidates would have been able to better make connections between the stories and Jesus' actions. Regrettably, many candidates had weak analytic skills and therefore had difficulty interpreting the passage. More intentional work needs to be done with candidates to ensure that their interpretive and analytical skills are honed before taking the examinations.

Part (c) was handled quite well by the better able candidates. They were able to offer some good suggestions to both school authorities and parents regarding ways of keeping bullying out of schools. In many cases, candidates displayed a fair degree of maturity in dealing with the subject and offered in the main sound advice to schools and parents. Many candidates were able to support their suggestions by quoting relevant scripture passages in their answers. The weaker candidates, however, tended to moralize on the issues, did not provide innovative solutions to the problem of bullying and offered scripture passages without any application of the passage to the issue under consideration.

Not many candidates were able to apply an understanding of Jesus' treatment of persons who were ostracized or who were hurting to their responses and so were not able to gain the total marks awarded for this question. The mean for this question was 20 out of 36.

Question 2 (The Bible)

This question tested Specific Objectives 2, 3 and 4 of Section 2, Option A.

This was the first of three optional questions, each worth 32 marks. Approximately 73 per cent of the total candidate population chose this question. The stimulus for the question was taken from Proverbs 3:3–6. For the most part candidates responded well to Part (a) which assessed Profile 1 (Knowledge). Part (a) (i–iii) were answered well by the majority of candidates as the answers were in the text given. Part (a) (iv) proved to be more challenging. This should not have been because the different types of Biblical writings are clearly outlined in the syllabus. The better candidates were able to identify examples of Biblical writings as required, for example, *narrative*, *prophecy*, *parable* and *wisdom sayings*. The weaker candidates had a tendency to cite the books of the Bible as examples of Biblical writings.

Part (b) was well done by candidates. Stronger candidates competently expounded what the passage teaches about personal conduct as required for Part (b) (i). They were also able to cite relevant examples from their community about the consequences of being unfaithful and uncaring which was required for Part (b) (ii). Weaker candidates were, however, unable to interpret the question and simply transcribed from the passage given.

Most candidates demonstrated an understanding of the dialogue between Sam and Earl, the stimulus for Part (c). The dialogue presented candidates with a situation with serious moral and ethical challenges. Candidates were able to cite and refer to the relevant Biblical passages to support their arguments. This demonstrated that they had knowledge of moral, ethics and the Bible. It also showed that there was an awareness of how individuals should use positions of power and authority appropriately. A small number of candidates misrepresented the stimulus and gave inappropriate advice.

The mean for this question was 22.18 out of 32.

Question 3 (God)

This question tested Specific Objectives 1, 2 and 4 of Section 3, Option A.

The stimulus for this question was taken from Exodus 15:26. The question tested candidates' knowledge of the attributes of God. This was the most popular of the optional questions with approximately 79 per cent of the candidates attempting it.

Many candidates did not understand the use of the word *function* in Part (a) (i). Many of them interpreted the function of God as being the same as the role of God. This should not be as the roles and functions of God are clearly indicated in the syllabus. Generally, candidates were able to elicit from the passage the answers to the questions posed in Part (a). Many candidates were, however, unable to differentiate between the roles of God and the names of God. Candidates were able to provide a wide selection of names that were Biblical, but not included in the syllabus for example, El Gibbor, El Roi, El, and Alpha and Omega.

Part (b) (i) was generally well done. Candidates' responses indicated that they understood the passage. However, some candidates were not able to develop their arguments sufficiently and tended to gloss over points or gave generalized arguments. Most candidates who were unable to respond to Part (b) (i) adequately had difficulties responding to Part (b) (ii).

Part (c) required candidates' to write an argument supporting the view that God still heals. Candidates accepted the concept that God still heals. Some candidates gave good arguments which included that God was working through many sources such as doctors and faith healers. Candidates were able to cite stories of healing as stated in the Bible. Some of them also shared personal experiences of healing in the contemporary world.

In some cases, candidates were not able to achieve the maximum marks for the question because they did not give a balanced answer. Many candidates either focused on outlining a story or only one aspect of the issue they were given to discuss. In some cases, answers tended to sound like evangelical sermons aimed at faith development rather than the presentation of a balanced argument in response to the question.

The mean for this question was 18.88 out of 32.

Question 4 (Sin and Salvation)

This question tested Specific Objectives 1, 4, 5 and 7 of Section 4, Option A. This was the least popular of the optional questions, with only 43 per cent of the total candidate population attempting it.

A passage was used as the stimulus for this question. Many of the candidates who attempted this question did not use the stimulus to answer the questions. The weaker candidates were unable to answer questions (a) (iii) and (a) (iv) because they could not identify the correct theme of the stimulus — atonement. Many candidates opted instead to speak about forgiveness and love.

Some candidates presented very good responses for Part (b), but were unable to divorce the teachings of their denomination from the objective consideration of the subject.

Responses for Part (c) revealed that some candidates displayed very good application skills. Notwithstanding the foregoing, some did not address the issues raised by the question. In many cases, candidates showed that their knowledge of the content of the subject was limited and this affected their responses in a negative way. The weaker candidates again offered responses that were laden with denominational biases.

Paper 03 – School-Based Assessment (SBA)

Overall, the SBA samples presented were satisfactory. However, while marking samples the following issues were identified.

Presentation

- A number of projects had no title, candidate registration number, table of contents and bibliography. In some cases, even the subject (Religious Education) was missing from samples.
- In some cases, the layout of the project was poorly done. For example, the analysis came before the summary of findings and the method of data collection was found at the end or nearing the end of the projects.
- Incorrect font size and font style was noted in some projects.

- Some centres continue to use the mark scheme from the old syllabus (pre 1997) which allowed for great disparity between teachers' scores and the moderated scores.
- Some projects exceeded the word limit — projects were too lengthy. Students should be reminded that there is a word limit for the SBA and that too lengthy SBAs will be penalized as stated in the syllabus.

Aims

In some cases the Aims

- were not specific and in others what were the Aims presented seemed more suited for the Analysis and Conclusion.
- and the Summary of Findings were not related to the topic of the project.

Data Collection

In some cases, the term *instrument* was misunderstood as candidates included in this stationery, for example, pen and paper. Students should be helped to recognize that this term should relate to activities such as observation, interviews and questionnaires.

Summary of Findings

- The instances of students copying directly from the Internet without summarizing or assimilating the information occurred too often. Care should be exercised to ensure that students present their own work and not work that has been taken 'wholesale' from a third party. In some instances, the vocabulary used in projects seemed far beyond the scope of reasoning offered in the project. In other cases, it was very evident that the work of students was extremely similar to information present on the World Wide Web. In one instance, a search engine was cited as a reference source. Students should be made aware of the consequences of plagiarism and the seriousness with which it is held in academic circles.
- The term *Summary of Findings* has caused some confusion among students. It is suggested that the term *Review of Literature* may be better to use to avoid confusion.
- Some students presented information which was not supported by any evidence. Consequently, the veracity of these could not be substantiated.
- Students needed to be more focused in arriving at their summary of findings. In some cases, the summary had no relationship with the stated aim and in other instances more than one topic was being addressed in the summary of findings.

- Students need to be assisted in the use of graphs, tables and other visual aids in their presentations. In some cases, far too many graphs and tables were being used and many of these did not relate to the findings and were therefore not necessary for the project. Students should be taught the difference between quantitative and qualitative research and the types of visual aids which would be helpful in either types of research.
- A number of topics presented were related to the subjects of History and Social Studies and not to Religious Education. For example, one project looked at the Baptist's contribution to the development of Free Villages in Jamaica. While the topic is useful for academic study, it does not fall within the parameters of a study for Religious Education. The project was most suited for a History SBA.
- Some students presented projects for religions that were not mentioned in the syllabus and were therefore outside of the scope of the examination. Some of the projects presented included studies of Taoism, Buddhism and New Age religions.

Analysis and Interpretation of Information

In some cases, there was no difference between the analysis of information and the summary of findings.

Conclusion

- It appears that the term *Conclusion* was misunderstood by candidates. In many cases it appeared that students were not using their own vocabulary to arrive at a conclusion. In these cases, it appeared that the information was being presented in language which was above the scope of reasoning of the students.
- Students were not making appropriate inferences in their conclusion.

Communication of Information

While students are not marked for grammar, it would be in their best interest to ensure that their grammar, spelling, punctuation and sentence construction are the best for the presentation of a research paper. At points it appeared that students were challenged in the ability to communicate the information effectively.

It is evident that many teachers were challenged in their ability to mark the SBA projects effectively and as such were unable to properly guide the students.

Recommendation to School Administrators and Teachers

- Teachers should make a deliberate effort to assist students with knowing the Biblical references associated with topics in the syllabus.
- Teachers should ensure that the emphases of the syllabus are brought to the attention of students. Students should, from the onset, be made aware of the difference between Religious Education and Religious Instructions. It must again be stressed that Religious Education as an academic discipline is not the same as Sunday/Sabbath School Class. The inability to make this distinction may be working negatively against some students. Every effort must be made to divorce the teaching of the subject from religious and denominational bias.
- Teachers should continue to assist students in developing their skills of application, interpretation and analysis. Classroom activities which will assist students to develop and hone these skills should be undertaken throughout the time of preparing for the examinations.
- Care should be taken to enable teaching across the curriculum so that students can apply the knowledge gained in other disciplines to the study and reflections about religion.
- Students should be enabled to reflect on the events which are reported by the news media through the lens of religion. Highlighting denominational differences on various topics should be encouraged in order to help students to understand the panorama of religious thought on a number of issues. Care should be made to respect all denominational perspectives.
- Adequate resources in the form of books and funding for exploratory trips should be made available to teachers and students in the study of religion. Inviting subject specialists to speak with the class is also encouraged.
- Greater care needs to be given to the preparation, presentation and assessment of research projects. It should be manifestly clear to students that plagiarism is frowned upon and persons simply lifting information from the Internet are easily identified.
- The bias which exists against the study of religion should be vigorously avoided by schools and school administrators. The tendency to offer the subject to the so-called weaker students not accepted to do other subjects should be stopped. Schools are encouraged to see the study of religion as vital to the understanding of the cultural, social and moral context of their lives and the development of the total Caribbean person. The perception of Religious Education as a tool only for persons contemplating Ordained Ministry should be rejected by school administrators.
- Every effort must be made to ensure that the subject is taught by teachers trained in this discipline. The use of *good Church persons*, as the main qualification for teaching the subject, must be strenuously avoided.

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
CARIBBEAN SECONDARY EDUCATION CERTIFICATE® EXAMINATION**

MAY/JUNE 2013

**RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION**

**Copyright © 2013 Caribbean Examinations Council
St Michael, Barbados
All rights reserved.**

GENERAL COMMENTS

It is well worth remembering that the study of religion as an academic endeavour is intended to enable candidates to “*develop an understanding of the meaning and purpose of life as advanced by different religious practices.*” The academic enquiry into the phenomenon of religion must be differentiated from religious instruction, where the latter is intended to enable faith or proselytise individuals. Consequently, it must be made clear that persons engaging in the study of Religious Education should do so not merely for the promotion of their personal faith experience but should be willing to expand their knowledge and understanding of their own and different religions. Furthermore, it should be remembered that the study of religion is neither a pre-requisite nor requirement for specific training as a teacher or leader in the different religions presented in the syllabus. The examination for Religious Education for the Caribbean Secondary Education Certificate (CSEC) is grounded in these understandings and the candidates sitting the examination should be aware of the focus of this academic discipline.

The CSEC Religious Education examination consists of three components. Paper 01, the Multiple-Choice paper, assesses four major world religions (Christianity, Hinduism, Islam and Judaism) along with six Caribbean indigenous religions and the Essentials of Religion. Paper 02, the Structured Essay paper, assesses candidates’ in-depth study of one of the major world religions. To date four religions (viz Christianity, Hinduism, Islam and Judaism) are offered for Paper 02 and candidates must respond to questions on one of these religions. Paper 03 is the School-Based Assessment (SBA). The SBA for Religious Education consists of a research paper based on a topic from one of the selected world religions or any other religion selected from the list indicated on pages 78–80 of the syllabus.

This year was the second year of the examination under the expanded syllabus. It was expected that candidates were prepared for one of the religions to be examined for Paper 02. Every effort was made to ensure that similar issues were dealt with for all religions and the weight of questions for each religion was similar. It was unfortunate, however, that some candidates did not seek to answer questions from only one religion and sought to attempt questions from all religions. It should be made clear that the depth of coverage required for Paper 01 of the examinations is not sufficient for answering questions in Paper 02. Consequently, candidates should be urged to answer only questions set on the religion for which they were prepared for the examination.

Approximately 74 per cent of the candidates achieved Grades I–III in 2013. This represents a 10 per cent decline in performance. The number of candidates achieving Grades I, II and III was approximately 7 per cent, 34 per cent, and 35 per cent respectively. Only at the Grade II level was there an improvement in performance compared with that of 2012.

Candidates’ performance showed weakness in Profile 2 (Interpretation and Analysis) and Profile 3 (Application). In too many instances, candidates were not able to analyse issues and sought simply to restate the questions to the examiners. In some cases, candidates preferred to offer sermons to the examiners and while these may have been good for faith development they did not display candidates’ ability to interpret and analyse information nor did they show the candidates’ ability to apply their knowledge to new situations. As in previous years, candidates showed a strong ability to recall information and so were strong in Profile 1 (Knowledge). However, this year, performance in Profile 1 (Knowledge) showed a slight decline from that of previous years.

In general, the performance on Paper 01 and Paper 03 showed an increase in the percentage of candidates achieving Grades I–III.

It would seem that candidates and teachers continue to grapple with the serious academic discipline that is required for the study of Religious Education. It is once again being stressed that Religious Education is an academic discipline not an exercise in faith building. Weaker candidates particularly in the Christianity Option might not have understood this point and tended to approach the answering of questions from the vantage point of preaching or pontificating. While preaching may be necessary for the Church, it is not a requirement for taking the Religious Education examination.

Given the performance of candidates this year, teachers are encouraged to bring the topical issues reported by the news media into the classroom in order to enable candidates to see how to use the knowledge gained in the classes to interpret and analyse the issues of the day. Candidates should also be encouraged to discuss issues in classroom discussions and helped to see that preaching is not necessarily engaging in analysis.

Given the demands that the syllabus makes, it is advisable that, as for any other academic discipline, only teachers who have been trained in this area be engaged in its teaching. The tendency to believe that a teacher 'who is religious' is ably suited to teach the subject must be strenuously avoided.

DETAILED COMMENTS

Paper 01 — Multiple Choice

This paper consisted of 60 multiple-choice questions. Candidates were required to answer all 60 questions. Performance on this paper was quite satisfactory and was consistent with performance in previous years. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested. A weakness noted in the previous examinations was again seen in the 2013 performance — candidates' are still not prepared to handle the questions relating to the Caribbean indigenous religions. Teachers need to adequately prepare themselves for teaching this area of the syllabus by doing research on the Caribbean indigenous religions to better prepare their candidates for this aspect of the examination. The mean on this paper was 30.06.

PAPER 02

OPTION A — CHRISTIANITY

Question 1 (Human Life Issues)

This question tested Specific Objectives 3 and 5. This was the compulsory question for the option. Three thousand eight hundred and eighty-seven candidates responded to the question. It was the most popular question on the paper. This indicates that most of the candidates chose Christianity as the option for study for Paper 02. The highest score attained was 35, by five candidates. The mean score for this question was 16.34.

The stimulus for the question was an excerpt from the encounter of Jesus with the woman who was caught in the act of adultery. The question sought to investigate the social issues surrounding the story and how Jesus responded to the woman and the social issues.

In Part (b) of the question, candidates were asked to analyse the social issues presented in the passage. Candidates were also asked to compare the story of Zacchaeus with the story in the stimulus. The aim was for candidates to identify that both involved an encounter between Jesus and persons who would have been ostracized by their society and to analyse how Jesus' actions could have been considered as restorative.

Those candidates who were either familiar with the story or had studied it in preparation for the examination were able to respond adequately to Parts (a) and (b) of the question. In this case, candidates would have been able to identify the issues of forgiveness in the passage even though it was not explicitly stated in the stimulus.

While many candidates were able to recall the story of Zacchaeus, they were unable to make direct comparisons with the story in the stimulus. While many offered generalized observations, many were not able to highlight the issues which were presented in the passage.

In Part (c) of the question, candidates were presented with the case of a factory closing and the promise of unemployment and a bleak economic future for a town. In the case presented it was also noted that the factory was being relocated to a new place where the product could be made more cheaply. The majority of candidates were able to use relevant Biblical information and teachings to enrich their discussions in Part (c). While this was commendable, many were unable to offer any concrete proposals based on Biblical teachings to the situation presented. Answers tended to be surreal and spiritual and not practical and concrete. In some cases, candidates chose not to answer this section of the question.

Question 2 (The Bible)

This question tested Specific Objective 1. One thousand, one hundred and eighty-one candidates responded to the question. It was the least popular of the optional questions in Option A. The highest score attained was 28, by one candidate. The mean score for this question was 11.25.

The first part of the question dealt with the composition of the Biblical canon and the place of the Dead Sea Scrolls in the composition of the Bible. This year the question dealt with Biblical history and did not ask candidates to interpret a passage of the Bible. Part (c) of the question dealt with the issue of divorce and the teachings of the Bible on this matter.

Generally candidates were able to adequately answer Part (a) (Knowledge) of the question. However, most candidates were unable to identify the documents being referred to as the Dead Sea Scrolls and were also unable to state how the discovery of the Dead Sea Scrolls helped in the study of the Bible.

For Part (b), some candidates showed that they knew about the relationship between the Old Testament and the New Testament. However, the majority of candidates, including those who knew something about the relationship of the two testaments, had difficulty showing why it was important to study the Old Testament and how an understanding of this helped in the study of the New Testament. Here the difficulty of candidates to analyse proved to be a definite weakness.

Unfortunately most candidates showed a lack of understanding of the Biblical Canon and were therefore unable to offer a description of its characteristics. Based on the responses of the candidates it could be assumed that they largely overlooked this section of the syllabus in preparation for the examination.

For Part (c), many candidates presented acceptable responses. However, many answers were repetitious and gave the impression that while candidates had some idea of the response needed, they lacked sufficient content to offer the expected response.

Question 3 (God)

This question tested Specific Objectives 1 and 3. Three thousand four hundred and sixty-six candidates responded to it. Three candidates scored the maximum mark of 32. The mean score for this question was 15.49.

The stimulus was taken from Acts 2: 2–4. This was the most popular of the optional questions, with approximately 98 per cent of the candidates who chose Option A attempting it.

For the most part, candidates responded well to Part (a), which assessed Profile 1 (Knowledge). Parts (a) (i), (iii) and (iv) were answered favourably. Part (a) (ii) proved to be more challenging, but the stronger candidates were able to identify the specific day on which the event happened (Pentecost). The weaker candidates, for the most part, cited two major religious /worship festivals or Judgment Day.

In Part (b), the stronger candidates were able to cite the relevant illustrations stating clearly how the event described in the passage enabled the spread of Christianity and also the functions of the Holy Spirit. The weaker candidates were, however, unable to interpret the questions and simply transcribed what was already presented in the stimulus.

Part (c) posed the greatest challenge for the weaker candidates. They were unable to link the various persons of the Trinity and as a result some stated that the Holy Spirit was not omnipresent but God was omnipresent. The stronger candidates demonstrated an understanding of the information presented in the extract and used their knowledge about God to their advantage to answer the question. While most candidates were able to state that the Holy Spirit was present in all churches they were, however, unable to present a reasoned argument to explain why this was so.

Question 4 (Sin and Salvation)

This question tested Specific Objectives 1,2,3,4,5, and 6 of Section 4, Option A. Three thousand and ninety-seven candidates responded to it. One candidate scored the maximum mark of 32. The mean score for this question was 13.52. It was the second most popular of the optional questions in Option A.

The stimulus was a scenario which was topical and contemporary.

Part (a) of the questions tested Profile 1 (Knowledge). Part (a) (i) and (a) (v) were answered very well by the candidates who were able to define sin in new and exciting terminologies. They also chose very interesting and appropriate Biblical illustrations which showed sin as personal failure to be responsible. A very wide range of Biblical passages was discussed from both the Old and the New Testaments. Commendations must be extended to the candidates in this area.

Part (b), which tested Profile 2 (Interpretation and Analysis), was the area which presented some difficulty to the weaker candidates. These candidates were generally unable to “describe the involvement of God in the work of salvation through Jesus” and “show that salvation is available for all through faith in Christ”. However, the stronger candidates presented appropriate responses.

Part (c) tested Profile 3 (Application). The stimulus material presented directed the candidates to give appropriate and interesting responses. The Biblical illustrations that were chosen revealed that the stronger candidates had adopted a mature approach in answering the question. The weaker candidates, however, were not able to relate the scenario to “Sin and Salvation”. Hence, their discussions lacked any relevant Biblical illustrations.

OPTION B— HINDUISM

General Comments

Many candidates who attempted this option were not sufficiently prepared for the questions. However, there were some candidates who showed evidence of keen preparation.

Teachers should emphasize that candidates should number the questions properly and indicate the questions selected in the space provided at the front cover of the booklet.

Question 5 (Human Life Issues)

The question aimed to test the candidate’s knowledge of the concepts of guruhood and discipleship, Hindu teachings on the meaning and purpose of life, abortion, and marital relations (the individuals’ roles, responsibilities and rights of individuals in areas of family life and work), Specific Objectives 2, 3 and 4. This was the compulsory question for the option.

Fifty-six candidates responded to this question. The highest score attained was 34, by one candidate. The mean score for this question was 11.91.

Some candidates demonstrated sound knowledge of the concepts being tested. However, some displayed a difficulty in expressing themselves. Due to this, some of what was explained lacked the depth necessary for their responses to be allocated full marks. Others who attempted the question used information from the stimuli of other questions, such as the issue of Arjuna found in Question 6 to formulate their responses.

The responses given for Part (a) (i) were not complete and in most cases could only be rewarded one mark of the two marks allotted for the question. Some candidates also had difficulties answering why the guru was angry with Ekalavya, Part (a) (ii). A response which gained full marks was “He [Ekalavya] was using the image of the guru and learning in front of it without permission”. Part (a) (iv) was also poorly done, as many candidates could not name the rite of passage where a Hindu child is initiated by a guru. Many gave no response to this question. The correct response to this is Janeo or Upanayana. Candidates, however, did fairly well in Part (a).

In their response to Part (b), candidates showed some familiarity with the topic of abortion, but uncertainty with regard to the Hindu teachings on this subject. They struggled to make references to the concepts of ahimsa and dharma. Others merely rephrased the question in their responses. Most of the candidates made no mention of special circumstances in which abortion is allowed such as in the event of a risky pregnancy in which the life of the mother is threatened.

In their responses to Part (c), candidates were clearly familiar with the rite of marriage. They were able to clearly articulate their views on the need to remain sexually pure until after marriage. They were also able to outline the fact that human beings are constantly tempted and therefore any efforts made to avoid sexual temptations should be supported. However, based on responses given by the candidates, they seemed to be generally referring to societal views of marriage (even though these views are influenced by religion) rather than specifically outlining the concept of marriage in Hinduism. The responses given in this section were generally satisfactory.

Question 6 (The Ramayan and the Bhagvad Geeta)

The question aimed to test candidate’s knowledge of the Bhagvad Geeta and the Ramayana, two of the Hindu sacred texts, Specific Objectives 3 and 4.

Thirty-two candidates responded to this question. The highest score attained was 24, by one candidate. The mean score for this question was 10.75.

In the question candidates were tested on:

1. The conversation which took place between Lord Krishna and Arjuna, the latter confused about his role as a warrior. Krishna educated him about his dharma (duty) as a warrior
2. The Ramayana of Valmiki which was recreated by Tulsidas
3. The interconnection between God and creation which includes the human souls
4. Love and mercy, as extended by Shri Rama for his enemy, Rawana
5. Lessons learned from the story of Bharat and Rama

A significant number of candidates earned marks only on Parts (a) (i), (ii) and (iii) of the question. Most of the candidates scored full marks for (ii) as they could readily draw responses from the stimulus presented.

Part (b) (ii), as well as Part (c), presented the same degree of difficulty, as many of the candidates did not know the stories associated with the stimulus. Candidates were also unable to develop their points effectively so they evaded the real question and rambled on about the concepts of mercy, love and sharing. This might have been caused by their inability to manipulate the language to adequately capture their ideas.

In their response to Part (c), most candidates answered partially or in an imbalanced way, in that, they focused on the issue of the fight between the two brothers without using examples from the story of Bharat in the Ramayan. Candidates lacked the skills of comparison. In many instances, they failed to answer the question effectively and some did not even attempt it. Candidates could have used their experiences more to advise the brothers and apply the story where relevant.

Question 7 (The Absolute and the Avatars)

This question tested candidates' knowledge of God as Nirgun and Sagun Brahma, Specific Objectives 3 and 4. Twenty-four candidates responded to this question. The highest score attained was 16, by one candidate. The mean score for this question was 7.67.

In responding to Part (a), candidates failed to utilize the passage effectively to arrive at the appropriate answers. Rather than examining the entire passage, candidates focused on "others worship Brahma the unmanifested and changeless". As a result of this, candidates clearly identified Nirguna Brahma but not Saguna. This unfamiliarity with the Saguna concept made the responses for Parts (a) (ii) and (iii) unsatisfactory. The candidates' responses to Parts (a) (iv) and (v) were done fairly well.

Some candidates had challenges responding to Parts (b) (i) and (ii); their limited knowledge of the concepts, made their responses inadequate. The concepts expected were Saguna and Nirguna Brahma, and Parmaatman. Since these concepts may be foreign to the candidates much emphasis should be placed on familiarizing candidates with these and other essential concepts necessary for an understanding of Hinduism.

Candidates' response to Part (c) about caring for the environment was quite general. Candidates failed to address the question from a Hindu point of view. For the most part, candidates wrote at length but no application of knowledge was displayed that demonstrated the Hindu views on their duty of caring for their environment. This is of utmost importance as Religious Education is taught as a unique mode of thought distinct from other disciplines.

Question 8 (Concept of Sin and Salvation)

This question tested Specific Objectives 1, 2, and 3. Thirty-eight candidates responded to this question. The highest score attained was 22, by one candidate. The mean score for this question was 11.39.

Part (a) of the question required candidates to use a stimulus provided to answer Part (ii), which most of the candidates were able to answer. Some, however, needed to be more detailed in their responses; for example, "bottle of rum" as an answer was insufficient to state the adharmic action of "drinking alcohol." The definition of 'adharma/sin' needed more elaboration from candidates. There were too many responses being examples of adharma rather than a definition. It must be noted that most of the candidates were unable to state two ways in which sin affects the spiritual progress of the individual required for Part (a) (iii).

It would seem that many candidates either did not understand or were unable to relate "spiritual progress" with "moksha", and so most of the responses indicated two effects in the present life rather than the next life. Many candidates were able to give one way in which parents' adharma affects children in the family as required for Part (a) (iv). Part (a) (v), proved to be even more challenging for candidates and many candidates scored zero on this part of the question.

Candidates' responses to Part (c) required a discussion involving showing Sharda how her behaviour of partying and drinking alcohol could affect her present life as well as her spiritual progress. They were required to provide advice on her spiritual progress, and provide advice to her on getting back on the right path in light of Hindu teachings. Candidates tried to identify the negative implications of drinking and partying — for example, her school performance would be negatively affected and she would be looked down upon by others in her community. In addition to these points, candidates needed to discuss Sharda's duties as bramacharya, the virtues she needed to develop such as tolerance, adaptability, self-control, non-violence and learning to live the ideal life in order to achieve moksha.

Limited suggestions were given to Sharda as to how she can get out of this bondage. Candidates should have clearly outlined that Sharda needed to get in the right company that will lead her in the right way, and to surrender to God and seek his forgiveness and mercy.

This entire question was not handled well by candidates who attempted it. Their responses were limited and lacked a display of interpretation and analytic skills. It was clear that candidates were not prepared thoroughly for answering this question. They did not address adequately the relationship between the individual's soul embodied as humans who have fallen from the pure state of sat-chit-ananda. The purpose of life, whichever form, is to realize the true nature of God as Sat-Chit-Aanand Svaroop pure existence, pure consciousness and pure bliss.

OPTION C — ISLAM

General Comments

Many candidates who attempted the Islam option were not sufficiently prepared for the questions. However, there were some candidates who showed evidence of keen preparation.

Teachers should emphasize that candidates should number the questions properly and indicate the questions selected in the space provided at the front cover of the booklet.

Generally, candidates displayed an inability to identify salient points from a question and address what was necessary to provide good responses. In most instances, they were imbalanced in their responses, focusing only on one aspect of the question. They also displayed poor comprehension skills.

Question 9 (Human Life Issues)

This question tested Specific Objectives 2 and 4. Fifty-four candidates responded to this question. The highest score attained was 33, by three candidates. The mean score for this question was 11.39.

The question tested candidates understanding of a vicegerent and his/her roles and functions. It also tested the importance of family life in the Islamic society. This was the compulsory question for this option.

Many candidates answered Parts (i), (iv) and (v) correctly. The few who answered incorrectly clearly did not know who is a vicegerent. The stimulus was well utilized by most candidates in answering a (ii) and (iii), however, some mixed up the answers. Candidates should be reminded to read questions with care and to answer them accordingly by using the given stimulus.

Candidates' responses to Part (b) showed that some understood the functions of a vicegerent and the attributes of Allah which were mentioned in the stimulus, but maximum points were not awarded due to their failure to elaborate on these.

Most of the responses provided for Part (c) showed that candidates found this part of the question interesting. However, maximum points were not awarded because they did not sufficiently develop their arguments by using relevant Qur'an and Hadith references. Some responses were also quite repetitive.

Question 10 (The Qur'an)

This question tested Specific Objectives 1, 3 and 4. Twenty-nine candidates responded to this question. The highest score attained was 26, by two candidates. The mean score for this question was 11.39.

The question tested candidates' understanding of the Holy Qur'an and its compilation, the role of the Caliphs in compiling and circulating the authenticity of the Qur'an.

The majority of candidates answered Part (a) well. Some were unfamiliar with the Arabic names used for the 'Message'. Others were unfamiliar with the names in general.

Candidates also responded well to Part (b). The responses were logical and sequential. Some candidates wrote at length about the Qur'an and in some instances provided information that was relevant to the questions asked. Some candidates obtained maximum scores in this section.

In Part (c) some of the candidates were unable to convince the friend that the publication of a new version of the Qur'an must be a false document. While it was necessary to advise the friend to safeguard himself against certain websites or gravitating easily towards such, some candidates spoke at length about websites and their nature — instead of focusing on the question. There were some candidates nonetheless, who produced fair to satisfactory responses.

Question 11 (Concept of Allah)

This question tested Specific Objectives 3 and 6. Sixteen candidates responded to this question. The highest score attained was 20, by three candidates. The mean score for this question was 11.39.

The question aimed to test candidates' understanding of:

- The belief in Al-Qadr (Divine Decree)
- The belief in Divine Scripture — in relation to the concept of 'Wahi' (revelation) and the Final Revelation
- Reverence/Respect for Allah

This question was the least popular question in Option C. It may be construed that candidates seemed to have avoided this question as they might not have a clear grasp of the concept of God in Islam — especially to that of Al-Qadr (Divine Decree/Predestination)

Candidates who attempted this question did so poorly. This is important to note because this concept of Al-Qadr was tested in the Knowledge section, Part (a) of the question. These were lower-order questions which required candidates to simply recall information. It is therefore recommended to teachers that this concept be taught in depth. Most candidates were also unable to identify that the belief in Al-Qadr was being referred to – and as a result were unable to give elements of their understanding of this belief in Part (a) (i) to (iv).

They were also unable to give different examples of the things to be recorded in the 'Book' (such as: time of birth, time of death, failures and successes). The majority of the candidates who attempted this question were unable to gain maximum marks.

Part (b) was better managed by the candidates who were able to discuss the concept of 'Wahi' (revelation), providing information related to the transference of such revelation from Allah via Angel Gabriel to His Prophets. Due to the similarities in understanding the concepts in both Parts (b) (i) and (b) (ii), some candidates were able to transfer such knowledge to adequately answer them, both of which tested Specific Objective 3 of the 'Concept of Allah' in Section C of the syllabus.

For Part (b) (i), better responses included information related to Allah revealing the Qur'an to Prophet Muhammad with Angel Gabriel being responsible for bringing it. Candidates also mentioned that Angel Gabriel (referred to in the stimulus) is referred to as the Holy Spirit.

Adequate responses of candidates in Part (b) (i) included the idea of there being other revelations of Allah which have been tampered with or changed. These candidates also stated that the Qur'an is preserved, is the final revelation given by Allah and should be the only book used.

The responses of candidates in Part (c) (Application) indicated that they had limited knowledge of why Allah should be respected. They were even unable to give a general explanation of why a deity should be given respect. Many candidates did not provide sufficient references from Islamic texts to support their arguments. Teachers need to ensure that emphasis is placed on candidates having adequate knowledge of the Islamic scriptures.

Good responses provided explanation that respecting the deity of Islam is a reflection of a Muslim's faith and that Allah is the Creator and Sustainer of the Universe — hence the need to respect Him.

Poor responses failed to mention and develop actions of Allah that make Him deserving of such respect.

Question 12 (Sin, Punishment and Reward)

This question tested Specific Objectives 1, 2, and 3. Fifty candidates responded to this question. It was the most popular optional question for Option C. The highest score attained was 27, by two candidates. The mean score for this question was 15.74.

Part (a) of the question was handled quite well. Many of the candidates could identify the major and minor sins in Islam as required for (a) (ii). Parts (iii) and (iv) were answered using the information in the stimulus; hence most candidates were able to earn maximum points.

Part (b), however, presented some difficulty to candidates. In Part (b) (i), some candidates experienced difficulty interpreting the quotation: "Every man's fate we have fastened on his own neck..." At least two candidates took the quote literally. Some candidates, for (b) (ii), repeated their responses about obedience to parents or treating them with respect. They did not make reference to the Qur'an.

Some candidates repeated themselves again in Part (c) — by rephrasing the same idea. Some were able to make actual quotes from the Qur'an while others did not.

OPTION D — JUDAISM

General Comments

Many candidates who attempted the Judaism option were not sufficiently prepared for the questions. However, there were some candidates who showed evidence of keen preparation. It was not a popular option. It is envisaged that as teachers become more comfortable with the syllabus more students will be registered for this option.

Teachers should emphasize that candidates should number the questions properly and indicate the questions selected in the space provided at the front cover of the booklet.

Question 13 (Human Life Issues)

This question tested Specific Objectives 1 and 2. Seventy-five candidates responded to this question. The highest score attained was 27, by one candidate. This was the compulsory question for the option. The mean score for this question was 12.05.

The question focused on the concept of stewardship and the responsibility to foreigners and the less fortunate. This was the compulsory question for the option.

The candidates responded well to Part (a). They were able to do so as the stimulus provided the responses to the questions. However, many candidates were only able to respond to Part (a) of the question. The majority of them had great difficulty in providing satisfactory responses to Parts (b) and (c). In Part (b) (ii), for instance, candidates were familiar with the term 'kosher', but they were not able to explain its relationship to stewardship. Those candidates who attempted to respond to Part (c) did so quite generally and were not able to support their points using teachings from the TeNaKh.

It is quite evident that most of the candidates who attempted this question were unprepared.

Question 14 (The TeNaKH)

This question tested Specific Objectives 3 and 4. Forty-two candidates responded to this question. The highest score attained was 23, by one candidate. This was the most popular question for Option D. The mean score for this question was 11.40.

Parts (a) (i), (iii) and (iv) were done well as candidates were able to extract the information from the stimulus provided. However, (a) (ii) presented some challenge to them and some simply gave back the 'Sabbath' as their response. This gained no marks as the question required candidates to name two holy days, apart from the 'Sabbath'.

The responses for Parts (b) and (c) were very limited as candidates seemed to be unable to transfer their knowledge appropriately. Most candidates who attempted this question responded to Part (a) only.

More emphasis should be placed on ensuring that candidates are familiar with the content for this option, so that they will know when to make the distinction between Judaism and Christianity. Proper knowledge of the content will help candidates respond in an effective and relevant way.

Question 15 (God)

This question tested Syllabus Objectives 3 and 4. Forty-one candidates responded to this question. The highest score attained was 18, by one candidate. The mean score for this question is 8.56.

Candidates were able to answer the knowledge-based question, Part (a), and the majority gave the correct responses. Candidates showed that they comprehended the stimulus and were able to extract the relevant information to answer the questions asked. However, not all the answers were to be found in the passage and this was deliberately so as, candidates were expected to recall information on the specific objective tested. Hence, teachers should guide their students accordingly.

Parts (b) and (c) were not well done. Candidates lacked knowledge of the necessary content to respond to the questions and most simply provided no response for these two parts. Teachers must encourage candidates to read widely through materials and guide them in critically analysing the scriptures. They should also guide candidates in developing their points for each response, so as to aid in their writing skills.

Question 16 (Festivals)

The question tested Syllabus Objectives 1, 2, 3 and 4. Thirty-nine candidates attempted this question. The highest score was 22, which was achieved by one candidate. The mean score for this question was 10.26.

While most candidates who attempted this question were able to use the stimulus passage and respond favourably to Part (a), Parts (b) and (c) of the question were not well done. Candidates did not seem to have knowledge of the necessary content to provide adequate responses.

Some weaknesses identified included:

- a) Inability to adequately interpret and analyse questions.
- b) Inadequate development and separation of paragraphs.
- c) In accurate content for religion. For example, Jesus is used to refer to the Jewish G-d.
- d) Linking of inaccurate festivals and observances to the appropriate beliefs in the religion.

PAPER 03

School-Based Assessment (SBA)

While marking the SBA samples for the 2013 examination, the following were observed and identified:

Presentation

- a) The overall presentation and organization of the research papers were neat.
- b) There was evidence of some samples with the old format or evidence of the old syllabus being used as a guideline.

Aims

- a) In most cases they were clearly stated.
- b) However, they were not clearly written as stipulated in the guidelines.
- c) Aims in some cases were not related to the topic or not discussed in the body of the research paper.
- d) Candidates used questions instead of statements to formulate their aims.

Information Collection

- a) There was a fairly clear description of the information collection procedure in most cases.
- b) In some instances, candidates confused this area with the Summary of Findings.
- c) Instead of submitting a review of literature, some candidates plagiarized presented unnecessary information and too lengthy data.
- d) In most cases, candidates did not adhere to the word limit.
- e) Some research papers were written in point form, instead of essay format.

Analysis and Interpretation

- a) In most instances, candidates rewrote their findings or gave a repeat of the “Summary of Findings”, rather than analysed or explained them.
- b) Teachers in most cases are not sure of what this section should include as the teachers scored candidates’ work quite highly although no analysis was done.
- c) In a few cases, no analysis and interpretation were included in the research paper.
- d) A lot of graphs and questionnaires were used, but not interpreted by the candidates.

Conclusions

- a) In many cases, candidates rewrote their findings without making any inferences or discussions.
- b) Some conclusions were vague and did not inter-relate with the aims or the rest of the research.

Overall/General Findings

- a) Teachers in some territories are quite familiar with the guidelines and requirements while others are not.
- b) Many teachers are still using the old syllabus instead of the revised one.
- c) Teachers need to pay closer attention to the process of the SBA as many are too lengthy and the structure is poor.

RECOMMENDATIONS

For School Administrators:

1. Schools should ensure that teachers have the necessary resources needed for the teaching of the option of specialization for Paper 02. Schools should ensure that these resources are in hand before selecting options for the Paper 02.
2. It is highly recommended that teachers arrange to take candidates on field trips to places of worship of the religion studied — in order for candidates to ascertain firsthand information. This will aid candidates to make relevant observations and provide detailed and accurate responses. This is also important for candidates prepared for the Christianity option.
3. Every effort should be made to ensure that only persons qualified to teach this subject are appointed to teach the subject. Principals are reminded that the study of religion is not a course intended for faith development and as such simply attending a place of worship does not qualify an individual to teach the subject.

For Teachers:

1. Teachers should stimulate further discussions on social issues in their classes. During such discussions, emphasis should be placed on the teaching of the religions being studied for Paper 02 of the examinations.
2. Prior to the examination, teachers should caution candidates against the use of information in one examination question to answer another.
3. Teachers should also inform candidates of the allocation of marks for questions. Teaching them how these marks are allocated can guide them in estimating the length of the required answer, as candidates sometimes gave a few lines for a question worth ten marks.
4. Candidates should be reminded that they should ONLY attempt the questions in the options for which they have been prepared. Candidates should be reminded that they place themselves at a disadvantage if they attempt questions from more than one option in Paper 02.
5. Schools need to engage in projects to improve the candidates' reading, spelling and writing skills (by targeting the oral and the written language) as the candidates writing patterns often make it difficult to interpret their responses.
6. Teachers should seek creative ways to immerse their candidates in the culture of the religion selected for specialization. This would be helpful to enable candidates to develop an appreciation for the religion.
7. Teachers should ensure that candidates are familiar with the terms and concepts in the syllabus so that candidates can better know what is being expected of them in the examination questions.
8. Candidates should study the designated passages of the sacred texts (Qur'an, Bible, TeNaKh, Ramayan and the Bhagvad Geeta) that are in the syllabus so that they can make reference to them when answering questions.

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
CARIBBEAN SECONDARY EDUCATION CERTIFICATE® EXAMINATION**

MAY/JUNE 2014

**RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION**

**Copyright © 2014 Caribbean Examinations Council
St Michael, Barbados
All rights reserved.**

GENERAL COMMENTS

The CSEC Religious Education examination consists of three components. Paper 01, the Multiple-Choice paper, assesses four major world religions (Christianity, Hinduism, Islam and Judaism) along with six Caribbean Indigenous religions and the Essentials of Religion. Paper 02, the Structured Essay paper, assesses candidates' in-depth study of one of four major world religions (*viz.* Christianity, Hinduism, Islam or Judaism). Paper 03 is the School-Based Assessment (SBA). The SBA for Religious Education consists of a research paper based on a topic from one of the selected world religions or any other religion selected from the list indicated on pages 78–80 of the syllabus.

This year 4 344 candidates registered for the examination. Approximately 76 per cent of the candidates achieved Grades I–III. The number of candidates achieving Grade I was 3.57 per cent. Among the many factors which influenced were weak performance in Profiles II (Interpretation and Analysis) and III (Application). In too many instances, candidates were not able to analyze issues and sought simply to restate the questions to the examiners. In some cases, candidates preferred to offer sermons to the examiners and while these may have been good for faith development they did not display candidates' ability to interpret and analyze information nor did they show the candidates' ability to apply their knowledge to new situations. As in previous years, candidates showed a strong ability to recall information and so demonstrated strong performance in Profile I (Knowledge). The performance in Profile I (Knowledge) showed a slight decline over previous years.

Given the performance of candidates this year teachers are encouraged to bring the topical issues reported by the news media into the classroom in order to enable candidates to learn how to use the knowledge gained in the classes to interpret and analyze the issues of the day. Candidates should also be encouraged to discuss issues in classroom discussions and helped to see that preaching is not necessarily engaging in analysis.

It is well worth remembering that the study of religion as an academic endeavour is intended to enable candidates to “*develop an understanding of the meaning and purpose of life as advanced by different religious practices.*” The academic enquiry into the phenomenon of religion must be differentiated from religious instruction, where the latter is intended to enable faith or proselytise individuals. Consequently, it must be made explicitly clear that persons engaging in the study of Religious Education should do so not merely for the promotion of their personal faith experience but should be willing to expand their knowledge and understanding about religion and different religions.

Given the demands that the syllabus makes, it is advisable that only teachers who have been trained in this area should be engaged in its teaching. The tendency to believe that a teacher ‘who goes to Church frequently’ is ably suited to teach the subject must be strenuously avoided. The same would be true of any other academic discipline.

DETAILED COMMENTS

Paper 01 — Multiple Choice

This paper consisted of 60 multiple-choice questions. Candidates were required to answer all 60 questions. Performance on this paper was quite satisfactory and continues to be consistent with performance in previous years. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested. A weakness noted in the previous examinations was again seen in the 2014 performance — candidates' are still not prepared to handle the questions relating to the Caribbean indigenous religions. Teachers need to adequately prepare themselves for teaching this area of the syllabus by doing research on the Caribbean indigenous religions to better prepare their candidates for this aspect of the examination. The mean on this paper was 37.4.

PAPER 02

OPTION A — CHRISTIANITY

Question 1 (Human Life Issues)

This was the compulsory question for Option A (Christianity). The question sought to test candidates on issues relating to violence, vandalism and war (Content 3 (viii) and popular culture (Content 5 (i))).

Three thousand nine hundred and ninety-one candidates responded to the question. The question was marked out of 36 marks and the highest score attained was 35, this was achieved by only one candidate. The mean score for the question was 15.31.

The stimulus for the question was a picture depicting a school principal reprimanding the school body for the vandalism done to the school property. The question sought to allow candidates to reflect on what is vandalism, the consequences of these actions and ways that this could be prevented. Candidates were asked to identify a possible biblical support for the respect and care of other people's property. In the application section of the question candidates were asked to apply their knowledge to an issue relating to body image and alteration as is exhibited in popular culture.

In Part (a), candidates were able to identify what is vandalism and the consequences of the same. Weaker candidates were, however, unable to identify what were some of the consequences of vandalism. In some cases, candidates did not seem to understand what the term 'values' meant. While stronger candidates were able to draw on knowledge from their experiences the weaker candidates stuck to the examples highlighted in the stimulus. Candidates for the most part were able to reference scripture passages that were relevant to the question. It was noted that in response to the values which could prevent vandalism a few candidates were able to give responses such as honesty, respect and responsibility.

Part (b) tested the ability of candidates to interpret and analyze. This part of the question proved to be difficult for candidates and in particular Part (b) (ii). Candidates tended to place a great deal of emphasis on the effects of war on the individual or were unaware that there was a wider Christian perspective on war beyond the teaching of the Ten Commandments, "You shall not kill." Many therefore viewed the action of war as being sinful and did not pay any attention to the reasons that may have caused the war to occur. Some candidates approached the issue of war from a spiritualized angle and attempted to respond based on an understanding of spiritual warfare.

Candidates' response to Part (c) was for the most part fairly good. Candidates' performance could have been improved by developing the points they made. Many were only able to indicate that the "body is the temple of God" or that "we were made in the image and likeness of God". Few candidates sought to give practical advice based on an understanding of the dignity and sacredness of the human body. Weaker candidates paid much attention to the piercing of the tongue rather than giving practical advice based on Christian teaching.

Question 2 (The Bible)

This was the least popular of the optional questions for Option A (Christianity). The question sought to test candidates on the different types of writing in the Bible (Specific Objective 2) and the application of Biblical teachings to enable courage in a time of fear (Specific Objective 4 (iv)). One thousand four hundred and eighty-nine candidates responded to the question. The question was marked out of 32 marks. The highest mark earned for this question was 30. This was achieved by one candidate. The mean score for the question was 11.36.

The majority of the candidates were able to answer the questions in Part (a) correctly. However, there were a few who gave incorrect responses and were not able to deduce some of the answers from the stimulus given. In some cases, candidates attempted to interpret the stimulus in order to answer this question instead of offering answers based on knowledge.

Only a few candidates were able to identify that the type of Biblical writing which was offered in the stimulus as Apocalypse. Many gave prophesy as their response. Candidates also had difficulty giving examples of other types of Biblical writings. In some cases candidates offered listings of the books of the Bible. In other cases, candidates offered geographical locations, for example, Bethlehem or examples of translations or versions of the Bible, for example, RSV or NIV as their response. Candidates were generally unable to reference the other places in the Bible which could have been considered as Apocalyptic.

In responding to Part (b), candidates generally displayed a weakness in their interpretive skills and were unable to offer reasonable explanations about the meaning of the passage given in the stimulus. In some cases, candidates chose to rewrite passage which was offered. It would have been good if candidates had even attempted to put the passage in their own words which would have been an interpretive activity. Many candidates only suggested that the passage was saying that Jesus was coming soon.

For Part (b) (ii), a number of candidates gave the stories but did not seek to highlight the points of similarity and/or differences between the two passages suggested. By simply retelling both stories the candidates failed to compare the stories. Some candidates were able to highlight similarities but did not suggest the ways in which the stories differed. In other cases, candidates attempted to compare stories in the Bible. This was not required and so scored no marks.

It was observed that many candidates struggled to apply their knowledge of the religion to the issues raised in Part (c) of the question. Some candidates, however, were able to identify relevant passages to support their responses. It was also noted that in many of the responses there was limited or no development of the points offered and that in some instances the passages referenced had no relation to the issues being discussed. Some candidates deviated from the Biblical teachings on business behavior and offered only personal views. Interestingly, some candidates indicated that they agreed with the idea of lying and ruining their competitor's reputation and some simply offered clichéd responses such as "it is a dog eat dog world".

Question 3 (God)

This was the second most popular of the optional questions for Option A (Christianity). This question assessed the Part (a) (i) roles of God, Part (a) (ii) the names for God and Part (a) (iii) the significance and the attributes of God. Candidates were also asked to show their knowledge on the understanding of Trinity. The question therefore tested Specific Objectives 1, 2 and 4 in the syllabus. Three thousand one hundred and ninety-seven candidates responded to the question. The question was marked out of 32 marks and only one candidate was able to achieve 31 which was the highest score attained. The mean score for the question was 12.74.

Generally, candidates were able to adequately offer acceptable responses for Part (a) of the question which tested knowledge. The weaker candidates were unable to identify names given for God and neither were they able to indicate the person to whom God was speaking from the stimulus. In general, candidates appeared to have confused the roles of God with the names given for God in the Bible. Furthermore, there was general misunderstanding about what were the attributes of God as revealed in the scripture. In some cases, candidates interpreted 'role of God' as the 'rule of God' and sought to answer the questions based on the latter understanding.

For Part (b), most candidates were unable to interpret the meaning of the name of God given in the passage. Many showed a lack of understanding of what the term "Lord of Peace" meant in the context in which it was given. While candidates seemed to have a general understanding of the title, Christ, many were unable to offer any meaningful in-depth understanding of the title and offered responses which may have been better suited for a study of salvation history.

Candidates' responses for Part(c) were acceptable. However, in far too many instances candidates tended to repeat the same points in different ways; which gave the appearance of bulk responses but which yielded the same amount of marks as responses which had only one point mentioned. Candidates' performance suffered as many did not develop the points that they presented. Additionally, in far too many instances Biblical references were lacking in the responses.

Question 4 (Sin and Salvation)

This was the most popular of the optional questions for Option A (Christianity). This question assessed (i) Specific Objective 1, describe Biblical examples which state consequences of sin; (ii) Specific Objectives 3, and 4 explain the basic concept of salvation; and Specific Objective 7 explain essential factors in the process of salvation using Biblical illustrations. Three thousand two hundred and eighty candidates responded to the question. The question was marked out of 32 and three candidates were able to achieve full marks in this question. The mean score for the question was 16.93. Generally the question was answered well.

Most candidates seemed to be familiar with the concepts outlined in the syllabus. However, the challenge which arose was the ability of candidates to apply, interpret and analyze their knowledge in order to answer the question. Candidates needed to pay more attention to the marks that were allotted to each section of the question as this would have guided them in the depth of response required for each part.

Part (a), of the question was generally well done. Most candidates were able to define the term sin. However, candidates should be reminded that the understanding of sin is in relation to what is done towards God. To simply state that sin is disobedience is far too generalized an answer would not garner full marks. Candidates were, however, able to identify the examples of sin in the stimulus and were able to provide correct responses about the consequences of sin. The majority of candidates were able to make good use of the stimulus to respond to the question. Part (a) (iv), however, proved to be a challenge for candidates. Many were not able to distinguish between the respective steps for forgiveness and the factors of salvation.

Candidates' responses for Part (b) demonstrated weaknesses in interpretation and analysis. Many candidates did not include the stimulus provided in answering the question and offered instead much generalized responses about repentance. Many simply re-wrote the passage with no follow-up or discussion attempted. Very few wrote about repentance being a change in the approach to living or the orientation of life. Had candidates used the stimulus it is possible that they would have been better able to gain the marks offered for the question.

The concept of "the New Birth" proved to be challenging for most candidates. The Examining Committee questioned whether the concept was being taught in schools. Many candidates clearly misunderstood the concept and their responses did not demonstrate an understanding of the New Birth as the work of the Holy Spirit. Many chose instead to interpret the concept as meaning baptism, speaking in tongues, reincarnation or even literally giving birth.

Part (c) of the question was fairly well done. However, responses could have been better had candidates included more references to Biblical teachings in their discussion. The weaker candidates knew the concepts but failed to develop their points effectively. Some spent the time discussing what parents should do rather than what the children (who wronged them) should do in order to mend the relationship which was broken. Only a few wrote on the need for the children to seek forgiveness as an important step in rebuilding their relationship with their parents.

OPTION B— HINDUISM

General Comments

Question 5 (Human Life Issues)

This was the compulsory question for Option B (Hinduism). The question sought to test candidates on issues relating to male and female roles and relationships (Syllabus Objective 3(vii)) and the implications of Hindu teachings of love in the areas of human relationships (Syllabus Objective 7). Thirty-nine candidates responded to the question. The question was marked out of 36 and the highest score attained was 33, this was achieved by only one candidate. The mean score for the question was 14.44.

Many of the candidates who attempted this question were not adequately prepared to provide appropriate responses. There were, however, a few who showed evidence of preparation.

It was also evident that some candidates were not exposed to this option during their preparation for the examination. Teachers should, therefore encourage candidates to choose questions carefully and answer all sections of the question. Students should also ensure that all questions and sections of questions are properly numbered or identified.

The responses to Part (b) (i) revealed that many candidates were aware of the characters in the story but they failed to provide an adequate discussion in their answers. The inability to offer greater analysis was unfortunate in far too many instances. As a result of this the overall grade received for the question would have been depressed in many cases.

It was evident that some of the candidates knew the characters of the Ramayan; however, they were not able to state the roles they assumed in the story. This impacted the quality of the responses presented for Part (b) (ii).

In their response to Part (c), many of the candidates were unable to apply their knowledge effectively to the scenario presented. Candidates tended to present general discussions on the issues. The weakness in the knowledge of the content resulted in their arguments being poorly developed, repetitive and sometimes illogical. In far too many instances there was limited use of Hindu teachings and in some cases it was clear that candidates were seeking to use Christian teachings to address the issue presented.

Question 6 (The Ramayan and the Bhagvad Geeta)

This was the most popular of the optional questions for Option B (Hinduism). The question sought to test candidates on the Hindu teachings applied to personal and social experiences and specifically on (i) honesty (Specific Objective 4 (i); Righteousness – Bharat (Specific Objectives 4 (ii)), and Love for enemies as seen in Shri Rama and Rawana (Specific Objective 4 (x)). Thirty candidates responded to the question. The question was marked out of 32 and only one candidate was able to achieve 27 marks which was the highest score attained. The mean score for the question was 8.87.

Most of the candidates did not seem to be familiar with the Ramayan, as the responses given in Part (a) were generally incorrect. Candidates did not know the speaker of the passage in Part (a) (i); therefore they could not state the role of the speaker of the passage in a Part (a) (ii). Most of the candidates were unable to list the qualities of the speaker Part (a) (iv). This may be due to the fact that the information could be readily drawn from the stimulus and therefore candidates would have had to rely on the knowledge they brought into the examinations to answer that question. A detailed knowledge of the story was necessary for candidates to respond to the questions in Part (a).

Though candidates attempted Part (b) (i), they were unable to note the fact that Rama was so powerful that even death feared him. Candidates were also unable to accurately answer Part (b)(ii). Based on the responses given, candidates seemed not to know the meaning of the term ‘lineage’ as used in the question. This therefore posed a problem for candidates in answering the question.

For Part(c), candidates presented responses which delved into concepts such as appropriate business relationships. They also made reference to moral standards and values, such as cheating and stealing, which would be an issue as it relates to Ravi and Sita. However, they were unable to relate necessary Hindu concepts of karma and moksha to the issues presented.

Question 7 (The Absolute and the Avatars)

This was the least popular of the optional questions for Option B (Hinduism). The question sought to test candidates on the qualities of Sagun Brahma (as the Parmaatmaa) (Syllabus Objective 4) and about God as Nirgun and Sagun Brahma (Syllabus Objective 3). The question examined candidate’s knowledge of Krishna’s conversation with Arjuna as outlined in the Bhagvad Geeta. They were required to speak to the manifestations of avatars and their purposes. Candidates had to explain the Hindi concept of the entire world as one family and discuss the importance of the human family as well as to argue the place of murtis in Hindu worship. Twenty-one candidates responded to the question. The question was marked out of 32

and two candidate were able to achieve 24 marks which was the highest score attained. The mean score for the question was 12.95.

For Part (a), only a few candidates were able to identify Krishna as the speaker and Arjuna as the one whom he was addressing. Not many candidates seem to know that Krishna was a manifestation of Vishnu. Only a few candidates were correct in giving the reasons for avatars and most were able to identify only two human avatars, namely Rama and Krishna.

It was noted in Part (b) that responses generally needed to more developed in relation to Hindu teachings rather than a general understanding of the “entire world being one family.” For Part (b) (ii), candidates were able to state the importance of the human family but for many the discussions did not highlight the human family in Hinduism.

Candidates tended to answer Part (c) of the question vaguely. Most candidates were able to state that murtis are a representation of their gods. Candidates need to establish in their answers the power of God to embody murtis and be everywhere.

Question 8 (Concept of Sin and Salvation)

This was the second most popular of the optional questions for Option B (Hinduism). The question sought to test candidates on the individual and the environment (Syllabus Objective 2 (i) and (iii)); freedom of choice and liberation (Syllabus Objective 5 (iii)); and freedom from bondage to liberation (Syllabus Objective 5 (iv)). Twenty-eight candidates responded to the question. The question was marked out of 32 and two candidates were able to achieve 20 marks which was the highest score attained. The mean score for the question was 10.56.

Parts (a) and (b) posed great difficulty to the candidates. The responses for Part (a) led one to assume that students were either unfamiliar with the Ramayan story or did not understand the question. The absence of a stimulus for candidates should not have adversely affected the candidates. Candidates were also unable to state Rawana’s attitudes that were adharmic and were not able to give examples of characters in the Ramayan that performed adharmic actions.

Candidates responses’ for Part (b)(i), showed that candidates knew what liberation meant, but could not express the connection between liberation and the senses. Only a few candidates were able to make reference to puja. For Part (b) (ii), most candidates misinterpreted the concept of moksha.

Section (c) was widely known as students could apply basic knowledge of morals and principles one should have as it relates to self, family and others in society. Many responses spoke if Suresh being ostracized dues to his actions or even his family frowned upon due to his behavior. However, not many linked this to the concept of karma and how this action would affect his attainment of liberation (moksha).

OPTION C — ISLAM

General Comments

Question 9 (Human Life Issues)

This was the compulsory question for Option C (Islam). The question sought to test candidates on issues relating to the Viceregency of man (Syllabus Objective 2); the concept of justice in Islam (Syllabus Objective 4 (i)) and the response of Islam to spousal abuse (Specific Objective 6 (v)). Sixty-two candidates responded to the question. The question was marked out of 36 and the highest score attained was 34, this was achieved by one candidate. The mean score for the question was 17.94.

Part (a) of the question was widely known and most candidates scored well. Most of the responses could be garnered from the stimulus. The term ‘apostle’ used in Part (a) (i) proved to be challenging to the candidates.

Candidates did poorly on the questions in Part (b). For Part (b) (i), many candidates gave general responses to the concept of justice and did not relate or anchor their responses as being from the Book and Balance. For Part (b) (ii), candidates tended to confuse the rewards from justice with the benefits derived from upholding justice. Candidates tended to perform better in responding to Part (b) (ii). Candidates generally showed an understanding of the concept of racial prejudice but gave limited Qur'anic references.

Most candidates responded satisfactorily to Part (c). Candidates stated that abuse was wrong and therefore not acceptable in Islam. Some candidates did, however, erroneously blamed the woman (Fareeda) in the scenario for the problem that arose.

Question 10 (The Qur'an)

This was the most popular of the optional questions for Option C (Islam). The question sought to test candidates on the nature and attributes of Allah (Syllabus Objective 4 (i)); the relationship between the Qur'an and the Hadith (Syllabus Objective 5 (i)); and the collection and classification of the Hadith (Syllabus Objective 5 (iii)). Forty-six candidates responded to the question. The question was marked out of 32 and two candidates were able to achieve 24 marks which was the highest score attained. The mean score for the question was 12.89.

Most of the candidates were able to respond appropriately to the questions in Part (a) as the answers were largely drawn from the stimulus. Some candidates, however, had either misinterpreted the question or did not know that Allah had 99 names. Quite a number of candidates for Part (a) (iv) sought to answer by giving back in verbatim the stimulus which was offered. While some candidates were able to give attributes of Allah which were not mentioned in the ayah, others were unable to do so.

Many of the candidates were able to respond to the questions in Part (b). However, some candidates displayed a weak understanding of the topic being examined and some did not fully develop their arguments. This meant that some candidates failed to achieve as much as they could have had they spent more time to fully display their ability to interpret their knowledge.

Candidates' responses for Part (c) showed that many of them were aware of the Muslim position regarding the consumption of alcohol and the consequences of engaging in this practice. However, some candidates were either weak in their ability to apply their knowledge or were not fully prepared to answer this question and therefore offered responses which were repetitive or were neither clear or coherent.

Question 11 (Concept of Allah)

This was the least popular of the optional questions for Option C (Islam). The question sought to test candidates on belief in angels (Syllabus Objective 2); the concept of prophet hood (Syllabus Objective 4 (i)); and the role of prophets (Syllabus Objective 4 (iii)). Thirty-five candidates responded to the question. The question was marked out of 32 and three candidates were able to achieve 27 marks which was the highest score attained. The mean score for the question was 19.21.

Some candidates who attempted this question were able to identify the angels and responsibilities for Part (a). However, some errors were made in the responsibilities for specific angels. Candidates in general were able to identify what angels were made from and what they recorded (i.e. the good and bad deeds).

Candidates did not respond well to the questions in Part (b). Most candidates, were, however, able to state what was the role of a prophet and were able to give examples. However, not many candidates mentioned their lineage and how their sons and further generations would also be considered as prophets.

Candidates did fairly well but only a few were able to offer Qur'anic references. Some candidates used stories from the Hadith to substantiate the prophet Muhammad's (PBUH) character.

Question 12 (Sin, Punishment and Reward)

This was the second most popular of the optional questions for Option C (Islam). The question sought to test candidates on the effects of sin (Syllabus Objective 2). Forty candidates responded to the question. The question was marked out of 32 and two candidates were able to achieve 29 marks which was the highest score attained. The mean score for the question was 11.88.

Candidates used the stimulus effectively in answering Part (a) of the question. Part (a) (ii) and (iii), however, proved to be difficult for the candidates. Candidates seemed to have misunderstood the concepts of 'depths of darkness' and 'light'. Many candidates stated that light referred to paradise as against guidance and knowledge. Many candidates gave answers which referenced the Hadith, although for the most part the question asked for information which was mentioned in the Qur'an.

Candidates presented limited explanations for their responses to Part (b). There was a general need for candidates to spend more time expounding and elaborating on their responses in Part (b) (i). All candidates seemed to have known that each individual is responsible for his/her own actions. However, candidates needed to incorporate more Islamic teachings in their responses rather than simply offering generalized comments.

For Part (c), candidates tended to offer responses which stated the acts of sins and not the effects these actions may have in the society. Very few candidates provided logical and complete explanations with relevant scripture references.

OPTION D — JUDAISM

General Comments

Question 13 (Human Life Issues)

This was the compulsory question for Option D (Judaism). The question sought to test candidates on issues relating to child abuse (Syllabus Objective 4 (i)); prejudice and discrimination; (Syllabus Objective 4 (vi)); violence, vandalism and war (Syllabus Objective 4 (vii)); gender roles and responsibilities; (Syllabus Objective (5) (iii)); parenthood (Content #5 iv), and God as the source of life and human value (Syllabus Objective 1 (iv)). Forty-three candidates responded to the question. The question was marked out of 36 marks and the highest score attained was 26, this was achieved by only one candidate. The mean score for the question was 13.33.

The majority of the candidates responded well to Part (a) of the question. The stimulus provided aided them in providing correct responses. There were, however, some candidates who wrote about beating the child rather than identifying the social issue as child abuse or physical abuse. A number of candidates struggled to identify social issues in order to answer the question. They seemed to have been aware of the things that can affect children; however, they apparently had a difficulty to name them as social issues.

The majority of the candidates responded well to Part (a) (iii). The response, however, to Part (a) (iv) was generally poor. Many candidates wrote in general terms about God's disapproval of violence in our society rather than providing the instances from the TeNaKh which were required.

Candidates also need to pay keen attention to the behavioural verbs used in the questions, as these indicate the level of responses required. Ignoring these verbs means that candidates are more likely to not provide the depth required so reducing the number of marks they achieve for the question. In some instances, for example, candidates were asked to **outline** and many of them sought to **list** instead.

For Part (b) (i), the majority of candidates did not reflect an understanding of Jewish teachings in their responses. Candidates tended to write in a generalized way about the issue of domestic violence. Candidates are advised to respond to the questions on Judaism ONLY if they have studied the teachings of Judaism for the Paper 02 examination. Relying simply on a Christian understanding of the Old Testament will not be sufficient. Many candidates in responding to Part (b) (ii), said that discrimination lessens an

individual's self-esteem. Many also gave the general effects of discrimination. However, very few sought to link these understandings with the view of human beings made in the image of God and the value and worth of the individual because of this.

Performance on Part (c) was poor. Many candidates only stated that children were a gift from God and gave the scripture to 'be fruitful and multiply.' These candidates did not seek to develop these points or explain the role of human beings as stewards or co-workers with God. Neither did they seek to elaborate on the understanding that only humans were endowed with the ability to govern God's creation.

Question 14 (The TeNaKH)

This was the second most popular of the optional questions for Option D (Judaism). The question sought to test candidates on the teachings of the TeNaKh (Syllabus Objective 2); the teachings of the TeNaKh applied to protection in times of danger (Syllabus Objective 4 (iv)); and the teachings of the TeNaKh applied to business and professional behaviors (Syllabus Objective 4 (v)). Twenty-five candidates responded to this question. The question was marked out of 32 and only one candidate was able to achieve 22 marks which was the highest score attained. The mean score for the question was 10.52.

Generally candidates did not respond well to this question. Answers suggested that candidates were not very familiar with the language of Judaism nor were they well prepared for an examination on this religion.

For Part (c), candidates were able to identify that David was the speaker in the passage. Although it should be noted that some indicated that HaShem was the speaker. Candidates were able to identify from the stimulus the required responses for this section of the question. In some cases, however, candidates went outside of the stimulus to answer the question even in the instances where the stimulus provided the answer.

Candidates generally were able to draw on their knowledge to show instances in the TeNaKh where God helped persons in difficult situations. Many, however, merely listed rather than provided an outline.

In responding to Part (b), the majority of candidates gave the impression that they were unable to articulate the teachings of Judaism as it related to the treatment of the poor and honesty in business. The responses were generalized and seemed to be more of a response from a Christian perspective.

The responses to Part (c) were in general very weak. Mention was made by some candidates of the Ketuvim. However, responses were too generalized and not much was given to support the responses given.

Question 15 (God)

This was the most popular of the optional questions for Option D (Judaism). The question sought to test candidates on the nature of God as creator (Specific Objective 1 (iii)), the names of God and the titles of God (Specific Objective 2); and the attribute of love as seen in God (Specific Objective 4 (v)). Forty candidates responded to the question. The question was marked out of 32 and only one candidate was able to achieve 27 marks which was the highest score attained. The mean score for the question was 12.15.

Most of the candidates were able to use the stimulus to respond to the questions in Part (a). However, from the responses given by some, it became clear that not all candidates were familiar with the passage selected. While some commendable responses were received, it was unfortunate that the majority of responses were generally poor. Many candidates seemed unprepared for this question and this was reflected in the marks achieved. Some candidates were unable to give either the roles of God or the names for God. Candidates should be cautioned, however, that there is a difference between the understandings of God as viewed in Judaism, as against the Christian point of view.

Part (b) (i) was generally not answered well. A number of candidates failed to use the stimulus given to answer the question. Some of the candidates sought to quote the passage as their answer instead of using the passage as a spring board to preparing their response. There was a tendency for candidates to use the word mercy interchangeably with forgiveness.

Not many candidates attempted Part (b) (ii). However, those who did attempt it were not able to offer a full explanation of the Jewish understanding of the love of God. Some candidates offered discussions about love rather than about God's love for humankind. Some responses also seemed particularly skewed towards the Christian understanding of the topic and offered only superficial discussion as it related to Judaism.

There was a fair attempt by candidates in answering Part (c). Most candidates responded by stating that God needs assistance from humans as we are co-workers with God. Many responses lacked any scriptural references for the most part and many needed to be developed more to display an application of knowledge.

Question 16 (Festivals)

This was the least popular of the optional questions for Option D (Judaism). The question sought to test candidates on the festival of Rosh Hashanah (Syllabus Objective 1 (iii)); the purpose and ceremonial observance of Yom Kippur (Syllabus Objective 2); and Rosh Hashanah (Syllabus Objective 2 (iii)) and to explain the modern significance of the festival of Purim (Syllabus Objective 3 (v)). Eighteen candidates responded to the question. The question was marked out of 32 and only two candidates were able to achieve 26 marks which were the highest score attained. The mean score for the question was 13.06.

Candidates seemed to have had a fairly good grasp of the knowledge based questions in Part (a). Many of the candidates were able to identify the celebration that was depicted in the stimulus. However, a few of the students expressed the view that the festival was either Pesach or even Yom Kippur.

Many of the candidates were able to identify the shofar and were able to relate the significance of its use as it related to the festival. A few candidates, however, indicated that the shofar was simply a horn but were unable to give the Hebraic name for it. Many of the candidates were able to identify the month of the celebration. They were also able to identify activities associated with the festival. Some, however, were not able to offer three activities as was required by the question.

For Part (b), although some candidates were aware of the reasons for the festival some expressed the view that it was celebrated mainly to give thanks for the New Year. The verb 'explain' was largely overlooked by many of candidates and as such reasons were given with little or no explanations provided. A number of candidates only stated one reason.

The comparison of the concept of repentance in the two festivals mentioned in Part (b) (ii) was fairly well done by a few candidates. They were able to differentiate between a solemn fast as against one reflecting on the year's activities and seeking to be forgiven. Some candidates seemed to have confused the purposes of the respective festivals. More preparation is necessary in this area. Only a few candidates were able to apply their knowledge adequately for Part (c). Many of the candidates simply related the story surrounding the festival. Few were able to defend the religion as it relates to forgiveness or to offer a reason why the festival should be celebrated and observed in the contemporary context.

PAPER 03

School-Based Assessment (SBA)

While marking the SBA samples for the 2014 examination, the following were observed and identified:

Presentation

- a) The overall presentation and organization of the research papers were neat and presentable.
- b) There was evidence of some samples with the old format or evidence of the old syllabus being used as a guideline

Aims

- a) In most cases they were clearly stated.
- b) However, they were not clearly written as stipulated in the guidelines.

- c) Aims in some cases were not related to the topic or not discussed in the body of the research paper.
- d) Candidates used questions instead of statement to formulate their aims.

Information Collection

- a) There was a fairly clear description of the information collection procedure in most cases.
- b) In some instances, candidates confused this area with the Summary of Findings.
- c) Instead of submitting a review of literature, the candidates plagiarized with unnecessary information and too lengthy data.
- d) In most cases, candidates did not adhere to the word limit.
- e) Some research Papers were written in point form, instead of essay format

Analysis and Interpretation

- a) In most instances, candidates rewrote their findings or give a repeat of the “Summary of Findings”, rather than analyzed or explained them.
- b) Teachers in most cases are not sure of what this section should include as the teacher’s scored candidates’ work quite highly, although no analysis was done.
- c) In a few cases, no analysis and interpretation were included in the research paper.
- d) A lot of graphs and questionnaires were used, but not interpreted by the candidates.

Conclusions

- a) In many cases, candidates rewrote their findings without making any inferences or discussions.
- b) Some conclusions were vague and did not inter-relate with the aims or the rest of the research.

Overall/General Findings

- a) Teachers in some territories are quite familiar with the guidelines and requirements while others are not.
- b) Many teachers are still using the old syllabus instead of the revised one.
- c) Teachers need to pay closer attention to the process of the SBA as many are too lengthy and the structure is poor.

RECOMMENDATIONS

For School Administrators:

1. Schools should ensure that teachers have the necessary resources needed for the teaching of the option of specialization for Paper 02. Schools should ensure that these resources are in hand before selecting options for the Paper 2.
2. It is highly recommended that teachers arrange to take candidates on field trips to places of worship of the religion studied — in order for candidates to ascertain firsthand information. This will aid candidates to make relevant observation and provide detailed and accurate responses. This is also important for candidates prepared for the Christianity option.
3. Every effort should be made to ensure that only persons qualified to teach this subject are appointed to teach the subject. Principals are reminded that the study of religion is not a course intended for faith development and as such simply attending a place of worship does not qualify an individual to teach the subject.

For Teachers:

1. Teachers should stimulate further discussions on social issues in their classes. During such discussions, emphasis should be placed on the teaching of the religions being studied for Paper 2 of the examinations.
2. Prior to the examination, teachers should caution candidates against the use of one examination question to answer another.
3. Teachers could also inform candidates of the allocation of marks for questions. Teaching them how these marks can guide them in estimating the length of the required answer, as candidates sometimes gave a few lines for a question worth ten marks.
4. Candidates should be reminded that they should ONLY attempt the questions in the options for which they have been prepared. Candidates should be reminded that they place themselves at a disadvantage if they attempt questions from more than one option in Paper 02.
5. Schools need to engage in projects to improve the candidates' reading, spelling and writing skills (target the oral and the written languages) as the candidates writing patterns often make it difficult to interpret their responses.
6. Teachers should seek creative ways to immerse their candidates in the culture of the religion selected for specialization. This would be helpful to enable candidates to develop an appreciation for the religion.
7. Teachers should ensure that candidates are familiar with the terms/concepts from the syllabus so that candidates can better know what is being expected of them in the examination questions.
8. Candidates should study the designated passages of the sacred texts (Qur'an, Bible, TeNaKh, Ramayan and the Bhagvad Geeta) that are in the syllabus so that they can make reference to them when answering questions.
9. Encourage candidates to become familiar with the glossary of terms at the back of the syllabus (i.e. pages 89 and 90) as these will assist them in knowing what each question is requiring from them.

C A R I B B E A N E X A M I N A T I O N S C O U N C I L

**REPORT ON CANDIDATES' WORK IN THE
CARIBBEAN SECONDARY EDUCATION CERTIFICATE® EXAMINATION**

MAY/JUNE 2015

**RELIGIOUS EDUCATION
GENERAL PROFICIENCY EXAMINATION**

**Copyright © 2015 Caribbean Examinations Council
St Michael, Barbados
All rights reserved.**

GENERAL COMMENTS

The CSEC Religious Education examination consists of three components. Paper 01, Multiple Choice, accesses four major world religions (Christianity, Hinduism, Islam and Judaism) along with six Caribbean Indigenous religions and the Essentials of Religion. Paper 02, Structured Essay, assesses candidates' in-depth study of one of four major world religions (Christianity, Hinduism, Islam or Judaism). Paper 03 is the School-Based Assessment (SBA). The SBA for Religious Education consists of a research paper based on a topic from one of the selected world religions or any other religion selected from the list indicated on pages 78–80 of the syllabus.

This year 4214 candidates registered for the examination, this represented a 3.1 per cent decline in registrations when compared with 2014. This year each of the options offered for Paper 02 was prepared as a separate examination booklet. In addition to other advantages, this prevented candidates from answering questions across the options. Of the 4214 candidates who wrote the examination 4080 wrote Option (A) Christianity; 13 wrote Option (B), Hinduism; 49 wrote Option (C), Islam; and 72 wrote Option (D) Judaism.

Approximately 69 per cent of the candidates who wrote the Religious Education examination in 2015 achieved acceptable grades, Grades I–III, compared with 76 per cent in 2014. Candidates' performance in Profile 1, Knowledge, and Profile 2, Interpretation and Analysis declined. Performance in Profile 3, Application, was consistent with that of 2014.

Given the performance of candidates this year, teachers are encouraged to bring the topical issues reported by the news media into the classroom in order to enable students to see how to use the knowledge gained in the classes to interpret and analyse the issues of their day. Students should also be encouraged to discuss issues in classroom discussions and helped to see that preaching is not necessarily engaging in analysis.

It is well worth remembering that the study of religion as an academic endeavour is intended to enable candidates to *develop an understanding of the meaning and purpose of life as advanced by different religious practices*. The academic enquiry into the phenomenon of religion must be differentiated from religious instruction, where the latter is intended to enable faith or proselytize individuals. Consequently, it must be made clear that persons engaging in the study of Religious Education should do so not merely for the promotion of their personal faith experience but should be willing to expand their knowledge and understanding about religion and different religions.

Given the demands that the syllabus makes, it is advisable that only teachers who have been trained in this area should be engaged in its teaching. The tendency to believe that a teacher 'who goes to church frequently' is ably suited to teach the subject must be strenuously avoided. The same would be true of any other academic discipline.

DETAILED COMMENTS

Paper 01 – Multiple Choice

This paper consisted of 60 multiple-choice questions. Candidates were required to answer all 60 questions. Performance on this paper was quite satisfactory and continues to be consistent with performance in previous years. Candidates demonstrated sound all-round knowledge and understanding of the content and objectives tested. Approximately 82.89 per cent of the candidates scored between Grades 1 and III in this paper, compared with 86.07 per cent in the previous year. A weakness noted in the previous years was again seen in the 2015 performance — candidates' are still not prepared to handle the questions relating to the Caribbean indigenous religions. Teachers need to adequately prepare themselves for teaching

this area of the syllabus by doing research on the Caribbean indigenous religions to better prepare their students for this aspect of the examination. The mean on this paper was 35.4 this year as against 37.4 in 2014.

Paper 02 – Structured Essay

Option A — Christianity

Approximately 4080 candidates were registered to take this paper, 33.79 per cent of these candidates achieved between Grades I and III on this paper. The maximum score possible on the paper was 100 marks and the highest score achieved was 91 marks. The mean score of candidates was 42.20.

Question 1 (Human Life Issues)

This was the compulsory question for the Christianity option. The question tested candidates on relating to the values and dignity of human life (Objective 3 (iv) and (vi)), the concept of stewardship (Objective 2 (iv)) and the individual's roles, responsibilities and rights in the areas of family life and work (Objective 4:iii and iv)). Approximately 3839 candidates attempted this question, the total possible marks for this question was 36. The highest mark scored for this question was 35 and this was achieved by one candidate. The average mark for this question was 14.

The stimulus for the question was an extract from a press release about poverty and malnutrition. Candidates were expected to arrive at the answers to Part (a) using the stimulus.

In Part (a), the majority of candidates was able to identify the issues which negatively affected the dignity of human life. They were also able to detect from the stimulus the persons most affected by the issues of poverty and malnutrition. In some cases, however, candidates appeared not to understand the word *contradiction* nor how to use it in context. As a result many candidates were unable to cite the contradiction of more food being produced than there are people living to consume it as given in the stimulus. A number of candidates were unable to cite or reference appropriate scripture passages that spoke about caring for children and the treatment of the poor.

Part (b) tested the ability of candidates to interpret and analyse the information given in light of what they would have studied in the subject. This part of the question proved to be difficult for many of the candidates. For Part (b) (i), candidates were asked to explain the Christian teaching that children are a gift from God. Many candidates spoke about the concept of being 'children of God' and did not see that the question was referring to children and not 'children of God'. In some cases, candidates made reference to the birth of Jesus and did not spend any time discussing the question which was asked. For Part (b) (ii), many candidates seemed confused by the stimulus offered. In some instances, the responses of candidates showed an absence of any knowledge about the Christian teachings about the poor and how they should be treated. Some candidates spoke in support of the proposition that poverty is inevitable and that the poor should simply accept their position and fate in life. Some candidates, however, offered reasons reason why poverty should not be ignored.

The response of candidates to Part (c) was for the most part good. In some instances, it was apparent that candidates related well to the issues being examined and it appeared that some responded at the experiential level. Some candidates offered excellent reasons and reasonable arguments to support their answers. Some of the candidates personalized their responses and offered passionate responses to the question.

Question 2 (The Bible)

This was the second most popular of the optional questions for Option A (Christianity). The question sought to test candidates on the different types of writing in the Bible (Specific Objective 2), the Bible as a guideline for living (Specific Objective 3) application of Biblical teachings to enable courage in a time of fear (Specific Objective 4 (iv)). Two thousand and seventy-seven candidates responded to the question. The question was worth 32 marks. The highest mark earned for this question was 30. This was achieved by one candidate. The mean score for the question was 12.69.

The majority of candidates was able to correctly answer the questions in Part (a) which required recall from the stimulus provided. However, many candidates had difficulty correctly identifying the different types of Biblical writings. Some candidates, for example, offered examples of miracle stories for parables and some were not able to identify any prophetic literature in the Bible. This is not new and a review of similar type questions in the past reveals that this weakness has existed over the past few years with the candidates attempting this question. It would seem that more time needs to be spent on this section of the syllabus.

In responding to Part (b), candidates generally displayed weakness in their interpretive skills and were unable to offer reasonable explanations about the meaning of the passage given in the stimulus. Candidates were asked to use the stimulus as a means of explaining salvation. Some candidates chose instead to offer a generalized explanation about salvation and in so doing completely ignored the need to use the stimulus passage as a means of helping to explain. As a result of this, candidates tended to miss the specifics of what the passage was saying and, therefore, did not interpret nor analyse the passage. In some cases, candidates used the passage as a launching pad for their responses and offered good explanations.

For Part (b) (ii), a number of candidates were asked to explain the meaning of the statement “The Bible is a guide for Christian living”. In many instances, candidates chose to offer a defense of the Bible and to declare faith in the Bible. In these instances very little was done to discuss what is understood as being a guide and how a book written many years ago could possibly be still relevant for people today. In some cases, candidates were able to offer satisfactory explanations and showed the relevance of the Bible for those who are Christians.

In attempting Part (c), some candidates apparently misunderstood the question and instead of showing how the Bible could be useful in dealing with fearful situations offered instead a defense of the Christian faith in dealing with fearful situations. In these cases, candidates were strong to declare their belief that God was able to assist in times of fear. However, this was not what the question was asking and in these situations candidates may well have applied knowledge to an inaccurate understanding of the question. Some candidates, however, were able to suggest different sections of the Bible which could be useful to offer encouragement and motivation in fearful situations. The well-prepared candidates were able to go a step further to analyse some biblical passages which taught about God’s protection and love. Some candidates were able to offer practical advice concerning personal safety and in some cases they were able to tie the need for personal safety with the need to be comforted by the Bible.

Question 3 (God)

This was the most popular of the optional questions for Option A (Christianity). This question assessed the names for God (Specific Objective 2), the roles of God (Specific Objective 1), the attributes of God (Specific Objective 4) and the idea of God as the Bread of Life (Specific Objective 3 (ii) (c), and God as Father, Son and Holy Spirit (Specific Objective 3 (ii) (a)). Three thousand five hundred and sixty-six candidates responded to the question. The question was marked out of 32 and only two candidates were able to achieve 31, which was the highest score attained. The mean score for the question was 15.85.

The responses of candidates indicated that the question was generally manageable. However, while Part (a), the knowledge aspect was handled fairly well, except for the cases where candidates confused the roles, names and attributes of God, both Part (b) (Interpretation and Analysis — Profile 2) and Part (c), (Application — Profile 3), had very weak responses and made limited use of appropriate Christian teachings.

The majority of candidates was able to answer Part (a) correctly (Knowledge —Profile 1). However, a number of candidates were unable to grasp some of the answers from the stimulus given. For example, some candidates interpreted the word ‘command’ as commandments instead of giving the commands stated in the passage. Further, for Part (a) (ii), some candidates were able to identify the name for God from the stimulus given. Others gave partial answers, for example, ‘Lord’ and ‘Healer’. For Part (a) (iii), some candidates gave names or titles for Jesus rather than names for God; and for Parts (a) (iv) and (v), some candidates were confused as to the difference between roles and attributes of God. Seemingly, some candidates were unfamiliar with the concept of *attribute*.

For Part (b), some candidates were able to explain the significance of God as the *Bread of Life* in a clear and logical manner. Others, however, related biblical stories about ‘Bread of Life’. For Part (b) (ii), most candidates understood the concept *Trinity*. However, some of the responses lacked a fundamental grasp of what is meant by *God as One in Three* and *Three in One*.

For Part (c), the name *Stewart* in the story led some candidates to speak of stewardship. In the responses, some of the candidates were judgemental rather than compassionate. Some of the candidates were able to address the concept of *free will* and were able to link this concept to the appropriate Christian teachings about God. It must be noted that a number of candidates did not attempt the questions in this section of the paper.

Question 4 (Sin and Salvation)

This question was the least popular of the optional questions. It tested how sin affected the quality of life in society (Specific Objective 2), the biblical examples which state the consequences of sin (Specific Objective 3), the basic concept of salvation (Specific Objective 4), Christ as God’s special gift to the world (Specific Objective 5), and the essential factors in the process of salvation (Specific Objective 7). Two thousand and five candidates responded to the question. The question was marked out of 32 and the highest mark gained was 29, and only one candidate was able to achieve this. The mean score for the question was 12.40. Generally, the question was satisfactorily answered.

The majority of candidates responded well to Part (a). Many were able to cite examples of sinful actions. Few candidates, however, offered a description of sinful actions and did not, as the question requested, offer an example of an action. Most candidates were able to suggest consequences for sin.

For Part (a) (iii), candidates in general offered descriptions of salvation, some of which were not found in the Bible but would have been heard in sermons or general conversations. Some candidates offered answers which would have been appropriate for other parts of the question. For Part (a) (iv), some candidates presented general responses to this question and were not able to correctly list any of the factors in the process of salvation. Most candidates, however, were able to correctly respond to this question.

For Part (b), most candidates did fairly well, however, in some cases candidates could have developed their responses further. For the most part, in answering Part (b) (ii), candidates appeared to have understood the concept of Christ as God’s special gift to the world. However, too few of them developed their discussion beyond Christ’s death on the cross or a recounting of John 3:16 as a response.

In Part (c), the application part of the question, too many candidates failed to address the main issue of the care of the environment as being a consequence of salvation. In many cases, candidates stuck to an understanding of salvation as being personal salvation and were unable to move beyond that to see the social implications of salvation. As a result of this, candidates were unable to clearly define the relationship between stewardship and salvation. In some cases, candidates offered animistic and pantheistic beliefs to support their arguments.

Option B — Hinduism

Thirteen candidates were registered to write this paper. Approximately 90 per cent of these candidates achieved between Grades I and III on this paper. The maximum score possible on the paper was 100 marks and the highest score achieved was 68. The mean score of candidates was 58.70.

Question 1 (Human Life Issues)

This question tested candidates' knowledge of the individual's roles, responsibilities and rights in areas of family life and work (Specific Objective 4 (vi)), attitude to work, and Specific Objective (4 (iv)), responsibilities of children to parents. This was the compulsory question for this option and the total possible marks for this question was 36. Ten candidates attempted the question. The highest mark scored for this question was 26 and this was achieved by two candidates. The average mark for this question was 21.20. The responses of candidates were satisfactory. Candidates demonstrated knowledge of the concepts tested. There were cases though of poor penmanship which made the marking process difficult.

The responses for Part (a) were good in most cases, as most candidates gained six marks and more out of ten. Candidates used the stimulus well to respond to the question and did fairly well on this section. They were able to identify consequences for the abuse of nature by people and reasons Hindus treat animals and humans equally.

In Part (b), candidates were familiar with the rules from the Manu Smriti which guide Hindus, however, they failed for the most part to develop two ways in which it guides their lives. In most cases, candidates discussed the laws from the Manu Smriti instead of explaining ways in which it guides Hindus. Therefore, most candidates were awarded four marks as they only developed one way in which the Manu Smriti guided Hindus. For Part (b) (ii), many candidates regurgitated the story of Shraavan Kumar without discussing the responsibilities of children to parents. They showed knowledge of the story but needed to respond to the question asked and use the example of Kumar to highlight the responsibilities of children to parents.

Candidates responded fairly well to Part (c). They were able to articulate their views on Shanti's need to improve her attitude to work. Some candidates were able to support their points with teachings from the Geeta, but many failed to do so. The responses given in this section were generally satisfactory.

Question 2 (The Ramayan/Bhagvad Geeta)

The question aimed to test candidates' knowledge of the Ramayan and the Bhagvad Geeta, scriptural teachings as it relates to daily life, promoting the welfare of all as one's highest duty, Hindu teachings applied to personal and social experiences and love for God (Pralhad). This question was the least popular of the four Hindu questions; only five candidates attempted it. The total possible marks for this question was 32. The highest mark scored was 18 and this was achieved by one candidate. The average mark for this question was 14.40.

Part (a) was done by most candidates who attempted Option B, however, candidates did not perform well. Some candidates were not familiar with the types of poetry found in the Ramcharitmanas and the reasons the Bhagvad Geeta came into being. Parts (a) (i) and (ii) were done well as candidates could readily draw responses from the stimuli presented. Part (a) (iii) was omitted by some candidates and others provided inaccurate responses, only a few candidates provided accurate responses for all four parts of the question.

Part (b) proved difficult for the candidates who attempted this question. The candidates who responded to Part (b) (i) were familiar with reasons why promoting the welfare of others is the highest human duty. Some candidates neglected to give fully developed responses to the question so only scored three out of the six marks.

For Part (b) (ii), candidates appeared to know the story of Prahalad very well. In responding to the question, however, candidates spent a great deal of time explaining the story of Prahalad without responding to the question of how the conflict between Prahalad and his father demonstrates Prahalad's love for God.

Part (c) proved difficult for candidates as many of them failed to respond to the question of balance between Sundar's duty to family and community. Many argued one side of the arguments instead of expressing his need for both. Some candidates were also unable to develop their points effectively so they evaded the real question and this was caused by their inability to manipulate the language to adequately capture their ideas.

Question 3 (The Absolute and the Avatars)

The question aimed to test candidates' knowledge of God as Saguna Brahman and Nigun Brahman; the difference between the absolute and avatars; the concept of guruship and discipleship; the role of a guru and the relationship between atman and parmaatman. Eight candidates attempted this question, the total possible marks for this question was 32. The highest mark scored was 22 and this was achieved by one candidate. The average mark for this question was 18.63.

For Part (a), most candidates utilized the passage effectively to arrive at the appropriate answers for Parts (a) (i) and (a) (ii). While most candidates were able to explain the difference between the Absolute Being and an avatar, some spoke of only the Absolute and not the avatar and so did not gain maximum marks. Some candidates also failed at identifying the two forms of God in Ramesh's prayer. In such instances, it was clear that candidates did not utilize the stimulus because the answer was in the passage provided.

Candidates' responses to Part (a) (v) were fairly good. The concept of guruship seemed familiar to them. Though a few candidates presented inaccurate responses, most gave the correct roles of the gurus in Hindusim.

Candidates had challenges responding to Parts (b) (i) and b (ii). In responding to Part (b) (i), it was evident that many candidates were not aware of the relationship between atman and parmaatman. Therefore, they quoted the prayer of Twameva Maataa Cha Pitaa Twameva with little or no explanation of the relationship between atman and parmaatman.

Part (b) (ii) was handled much better by candidates as they were able, for the most part, to discuss the reasons Saguna Brahman is more popular than Nirguna Brahman. Nonetheless, some candidates failed to explain two reasons for such.

For Part (c), candidates responded fairly to the question of describing the manifestations of Brahman without confusion. Some candidates made the mistake of describing the role of Brahman for Brahma. Also,

some were not clear in explaining the role of each manifestation of the Trinity and in showing how they are all connected to Brahman.

Question 4 (Concept of Sin and Salvation)

The question aimed to test candidates' knowledge of

- the three gunas
- features and influences of Satwa guna on a person
- modes of nature
- adharmic conduct of Rawana
- freedom of choice as the birthright of all human beings.

Seven candidates attempted this question, the total possible marks for this question was 36. The highest mark scored for this question was 28 and this was achieved by one candidate. The average mark for this question was 22.

Part (a) required candidates to use the stimulus provided to answer Parts (i) to (iv). Most candidates were able to use the stimulus and responded accurately to the questions posed.

For Part (b) (i), many candidates told the story of Rawana instead of responding to the question of how his adharmic action affected the society. Most candidates who did this question gained four out of a possible six marks.

For Part (b) (ii), candidates, for the most part, gave fair responses. They did not discuss Hindu teachings in relation to the question asked as some spoke generally of the matter of freedom being the birthright of all human beings. Where Hindu teachings were mentioned, karma, dharma, adharma were discussed in light of the question. Most candidates did not receive full marks for this part of the question.

Part (c) was handled fairly well by some candidates. The question was presented in two parts and this seemed to have made it more manageable. Many candidates needed improvement in the area of application, in that, some responded to the question without making any link to Mr Singh.

Option C — Islam

Forty-nine candidates were registered to take this paper. Approximately 85.42 per cent of these candidates achieved Grades I–III on this paper. The maximum score possible on the paper was 100 marks and the highest score achieved was 66. The mean score of candidates was 34.26.

Question 1 (Human Life Issues)

The question aimed to test candidates' knowledge of the goals of the Shariah: the preservation of human life, dignity, property, religion and progeny (Specific Objective 3:3 (v)) and the individuals' roles, responsibilities and rights in areas of family life and work as it relates to work, and as seen in the relationship between employers and employees (Specific Objective 4:4 (v)). This was the compulsory question for this option, 48 candidates attempted it. The total possible marks for this question was 36. The highest mark scored was 33 and this was achieved by one candidate. The average mark for this question was 20.88 marks

Most candidates were able to answer the knowledge part of the question well.

For Part (b), some candidates spoke about *The Balance* in a general sense. It appears that some candidates did not have complete knowledge of what was meant by *God sent the Balance* since it was not looked at in terms of being a guide, justice and equity.

In Part (b) (ii), candidates also looked at the concept of vicegerents generally, without the necessary focus required for the question.

For Part (b) (iii), most candidates made reference to the Qur'anic verse which speaks of all Muslims being brothers because they were created from a single pair of a male and female. Candidates could have scored higher had they discussed the equality among people and how they should treat each other despite the differences in race, nationality and colour, for example.

Candidates who responded to Part (c) showed a general understanding of what is right and wrong in Islam as it relates to dealing with employees. Their responses were too general which prevented them from scoring full marks. Whenever Qur'anic references were stated, they lacked development. This part of the question needed more discussion and support using Islamic teachings.

Question 2 (The Holy Qur'an)

The question aimed to test candidates' knowledge of the importance of the Arabic language in understanding the message of the Qur'an (Specific Objective 2), the miraculous nature of the Qur'an revealed to Prophet Muhammad (upon whom be peace) (Specific Objective 3), and the teachings of the Qur'an and Hadith on daily life (Specific Objective 6). This was the second most popular of the optional questions; 29 candidates attempted it. The total possible marks for this question was 32. The highest mark scored was 29 and this was achieved by one candidate. The average mark for this question was 21.62.

Candidates performed well on Part (a), the knowledge profile. However, most candidates lost marks in Part (a) (iv) because they mentioned descriptions of the Qur'an instead of its names.

In Part (b), candidates had difficulty expressing how diet and dress guide a Muslim's life. They mainly stressed dietary and dress codes without highlighting how these codes impact a Muslim's life. The few candidates who scored full marks wrote about dress being a symbol of modesty and respect. They also mentioned that diet relates to eating healthy and halal in moderate portions.

Candidates offered satisfactory responses to why the Qur'an is considered the *perfect words of Allah*. Their responses could have been better if more explanation was given for reasons cited. Candidates frequently gave reasons without expanding which resulted in their responses being marked down.

For Part (c), most candidates wrote about common reasons why Zara circulated misinformation about Safiyah — citing jealousy and envy. They, however, did not provide support from Islamic teachings in their response.

Question 3 (The Concept of Allah)

The question aimed to test candidates' knowledge of the belief in Al-Qadr (Divine Decree) (Specific Objective 6), and the relationship between the Allah and his servants (Specific Objective 7). The question also sought to test candidates on the purpose of fasting in Ramadan, the concept of Allah and the importance of prayer.

This was the most popular of the optional questions with 43 candidates attempting it. The total possible marks for this question was 32. The highest mark scored for this question was 27 and this was achieved by one candidate. The average mark for this question was 19.42.

For Part (a), most candidates were able to state what should be abstained from during Ramadan, the two actions that Muslims should spend more time doing in Ramadan, the persons who are exempted from fasting and the start and end times for fasting.

For Part (b), most candidates were able to state the purpose of fasting as it relates to developing piety and a close relationship with Allah. Some candidates, however, did not elaborate on their stated points.

In Part (c), candidates showed that they understood the importance of praying five times daily and the reward or punishment that comes with praying/not praying. Most highlighted that cursing was considered wrong in Islam and that disrespect for parents was a major sin.

Overall, most candidates made a good attempt at the question having attained over 16 marks out of a total of 32.

Question 4 (The Concept of Sin, Punishment and Reward)

The question aimed to test candidates' knowledge of the effects of sin on the individual, society and the environment (Specific Objective 2), and the progression of spirituality in attaining closeness to Allah (Specific Objective 4). This was the least popular question in this option with 24 candidates attempting it. The total possible marks for this question was 32. The highest mark scored for this question was 25 and this was achieved by one candidate. The average mark for this question was 16.88.

Part (a) was done well. Most candidates were able to score full marks. They were, for the most part, able to extract the correct responses for Parts (a) (i) and (a) (ii) from the stimulus passage. Some were not able to state that Friday will be the day of the week that the Day of Judgement will occur. Most of the incorrect responses stated that the Day of Judgement will occur on any day that Allah chooses. The majority of candidates was able to state three major sins and gained all the marks allotted to the question.

For Part (b) (i), in discussing ways in which sin affects the individual, some candidates were able to discuss the alienation from Allah which affects worship of Him. Others went on to explain that one will desire to sin more. However, some candidates stated some of the points without any discussion and, hence, the responses were deemed weak or incomplete. Full marks could not have been awarded in such instances.

The responses to how sin affects the society was very weak. Only a few candidates were able to pinpoint the idea of sin being able to break down the morals and values of the society.

For Part (b) (ii), responses were fair. Most candidates were able to state that being born in a state of fitrah means being born without sin. They added that it was only from puberty that a person becomes accountable for his/her actions. However, responses lacked discussion on original sin not being passed on as a birthright.

Part (c) was done fairly well. The responses indicated that what Yazid did was a sin and that he should seek forgiveness from Allah. Most candidates did not, however, mention that he should seek forgiveness from his parents. Responses were fair because candidates did not develop their points well enough.

Option D — Judaism

Approximately 72 candidates were registered to take this paper, 15.28 per cent of these candidates achieved Grades I–III on this paper. The maximum score possible on the paper was 100 marks and the highest score achieved was 66. The mean score of candidates was 34.26.

Question 1 (Human Life Issues)

This was the compulsory question for the option. The question sought to test candidates on issues relating to the concept of stewardship. There was special emphasis on Objective 2 which speaks about the application of the concept of stewardship to daily living. Particular focus was also given to Objective 5 which deals with the roles, responsibilities and rights of individuals, specifically the roles of the husband. Candidates were also tested on Objective 6 which focuses on the reign of God as highlighted in the TeNakh.

A total of 72 candidates responded to the question which was marked out of 36. The highest mark achieved was 25 and the mean score was 15.0.

The majority of candidates responded well to Part (a). They were able in Parts (a) (ii) and (iv) to provide the correct responses based on the stimulus provided. They were also able to identify the correct role of human beings in creation. In responding to Part (a) (i), some candidates misinterpreted the stimulus and were not able to respond correctly to the question. It was noted that Part (a) (iii) presented a challenge to the candidates as they restricted their understanding of respect for creation to only the physical environment. In this situation, candidates were noted as being repetitious in their responses.

Candidates had a challenge in explaining the Jewish understandings of the relationship of human beings with God and others, which was required for Part (b). The responses for the most part were limited to encouraging persons to love each other. These responses were not developed and so lacked depth of analysis and oftentimes highlighted Christian teachings instead of the teachings of Judaism. There were some candidates who only responded in general terms about how human beings should relate to God.

In Part (c), candidates generally did not demonstrate a full grasp of the teachings of Judaism relating to the reign of G-d. The responses given by some candidates were often generalized statements not specifically answering anything. Candidates appeared not to be able to cite Jewish teachings in responding to the question. It was noted in this section of the question that a number of candidates used distinctively Christian understandings instead of Jewish teachings.

Question 2 (The TeNakh)

This was the most popular of the optional questions. The question tested candidates on Specific Objectives 1, 3 and 4 in the syllabus, *viz*, transmission of the TeNakh; instructions on Jewish teachings and practices and the teachings of the TeNakh applied to personal and social experiences.

Generally, candidates did not respond well to this question. Answers suggested that candidates did not study or were not adequately prepared for this section of the examination.

In responding to Part (a), most candidates were unable to correctly answer Part (a) (i). There seems to have been an apparent confusion in Parts (ii) to (iv), where some candidates referred to the books in the gospel section of the Christian Bible. Some candidates did not know the divisions of the TeNakh or the books that belonged to each division. For example, the books of the Nevim were confused with the books of the Ketuvim.

For Part (b), most candidates were unable to give a good and satisfactory explanation of the passage. The majority of the candidates understood the term *judgement* and *resurrection* but had limited knowledge about the Jewish beliefs regarding the subjects. In some instances, many candidates spoke in terms of Christian belief systems rather than that of Jewish beliefs.

The responses for Part (c) showed that there was basic knowledge about Jewish burial practices. However, beyond offering basic information, many candidates were unable to apply a depth of knowledge to the question. Some candidates responded from a distinctively Christian perspective. In general, the responses were weak. Quite a number of the candidates spoke about autopsies and transplants and abortions. It seemed that these candidates were seeking to quote the section and topics from the section of the syllabus which dealt with medical and health issues. Candidates needed to offer more information and greater detail in writing on the preparation for burial and the burial itself. Some candidates simply mentioned these but responses were very vague and general.

Question 3 (G-d)

This was the second most popular of the optional questions for this religion. The question sought to test candidates on the nature of G-d as moral/just, the attributes of G-d, G-d and covenant, the names of G-d and titles for G-d. Fifty-six candidates responded to the question. The question was marked out of 32 and the highest mark was 20 which was achieved by one candidate. The mean score was 9.82.

Most candidates were able to use the stimulus provided to respond to Part (a). However, not all candidates were able to score the maximum marks allotted to this part of the question because some of the answers not based on the stimulus. Some candidates were unable to differentiate between the nature of G-d and the attributes of G-d. A number of the candidates also listed attributes which appeared to be from a Christian perspective.

Part (b) was not answered well. A number of candidates failed to use the passage provided as a stimulus to explain the nature of G-d. This may be due to the fact that they were unable to identify the correct nature of G-d as depicted in the passage. Some candidates were unable to define the word *covenant* and so could not articulate how the covenant between G-d and the Jewish people influenced the lives of the Jews. Candidates needed to display more knowledge about the covenant in order to apply and interpret the question properly. Had this been done, more candidates would have been able to attain the maximum scores in this part of the question.

The responses given for Part (c) were very weak. Some candidates compared the name of God used in Christian understandings as opposed to G-d as understood in Judaism. Some barely mentioned the reasons the Jews did not use the name of G-d. Candidates generally failed to apply their knowledge of the use of the name of G-d in Judaism and were unable to offer a wholesome response to the situation posed to them. Some candidates answered this question mostly as a knowledge-based question as opposed to applying the knowledge they had to a new situation.

Question 4 (Festivals)

This question was the least attempted by the candidates who undertook this question. Twenty-five candidates attempted this question. The highest possible mark was 32 and the highest mark was 25, which one candidate attained.

The focus was on the observance and celebration of the Passover, Purim and Shabbat.

Part (a) was the most widely attempted section of the question. Candidates' scores suggested that many either did not know the content being examined or had not studied sufficiently for the examination. For some, it appeared that they had not been sufficiently exposed to the celebration of Passover/Pesach.

Part (b) (i) seemed to have presented a challenge to candidates as many struggled to discuss the significance of the festival Pesach. It was observed that many candidates merely recalled the historical information associated with the festival. Few, however, were able to use the information presented to offer an interpretation of the significance for the contemporary context. Those candidates who attempted a response to Part (b) (ii) appeared to have been aware of the celebration of Purim by modern Jews. A few responses indicated confusion with the festival of Chanukah for Purim.

Most candidates who attempted Part (c) had a fair idea about the observance of Shabbat. However, the average candidate could not justify the importance of celebrating this weekly observance.

Paper 03 – School-Based Assessment (SBA)

While marking the SBA samples for the 2015 examination, the following were observed and identified.

Presentation

The Table of Contents was, for the most part, well done. In some cases, however, pages indicated by some candidates did not always correspond to the numbering in the body of the sample. In other cases, pages were not numbered. In some instances, the ordering of pages did not follow a sequential pattern, for example, the acknowledgement and bibliography were placed in the centre of the research document. Additionally, there was no consistency of font size or line spacing. In some cases these were outside of the required standard.

Care needs to be taken to ensure that the cover page contains all the pertinent information needed. Some students did not set out their bibliography correctly. For example, although various textbooks were mentioned in the body of the research only the Internet search engines were listed in the bibliography.

Statement of Aims

It was evident that the format of aims used was more closely aligned to the requirements for the CSEC Social Studies syllabus. In some cases the topic offered was in the form of a question.

Description of Collection of Information

Most students handled this area well. However, in some cases, students omitted to indicate the time span over which the research was conducted.

Summary of Findings

In far too many instances there was evidence that students liberally took information from sources without offering proper documentation or accreditation of sources. In many instances what was offered could well be considered blatant plagiarism. It was very clear that many students did not understand what was to be placed in this section or what the summary of findings was supposed to be. Some students apparently misunderstood this task with that of analysis and interpretation of findings. Very often, the summary was lengthy and should have been subjected to more rigorous editing.

Analysis and Interpretation

Some students placed information in this section which should have been placed in the summary of findings. In far too many cases, students simply offered the raw information in this section without any attempt to make an application to the topic chosen. Care should be exercised by students when using instruments such as questionnaires to facilitate their research. In many cases where questionnaires were being used to facilitate the interpretation of findings, they were poorly done and generally did not assist the research paper.

Statement of Conclusion

Conclusions were poorly done for the most part. In far too many instances students simply recounted their summary of findings. In some cases information in the conclusion did not correspond to the stated aims.

TASK G - Communication of Information

The communication of information on the whole was fairly done.

RECOMMENDATIONS

For School Administrators

- Schools should ensure that teachers have the necessary resources needed for the teaching of the option of specialization for Paper 02. Schools should ensure that these resources are in hand before selecting options for Paper 02.
- It is highly recommended that teachers arrange to take students on field trips to places of worship of the religion being studied in order for students to ascertain first-hand information. This will aid candidates to make relevant observations and provide detailed and accurate responses. This is also important for students being prepared for the Christianity option.
- Every effort should be made to ensure that only persons qualified to teach this subject are appointed to teach the subject. Principals are reminded that the study of religion is not a course intended for faith development and as such simply attending a place of worship does not qualify an individual to teach the subject.

For Teachers

- Teachers should stimulate further discussions on social issues (for example, abortion, child abuse, etc.) in their classes. During such discussions, emphasis should be placed on the teaching of the religions being studied for Paper 02 of the examination.
- Prior to the examination, teachers should caution students against the use of one examination question to answer another. It appears as though some of them were not exposed to certain concepts which resulted in them providing inadequate responses.
- Teachers could also inform students of the allocation of marks for questions. Informing them about how marks are allocated can guide them in estimating the length of the required answer, as students sometimes gave a few lines for a question worth, for example, ten marks.

- Schools need to engage in projects to improve the students' reading, spelling and writing skills (target the oral and the written languages) as their writing pattern often makes it difficult to interpret their responses.
- Teachers should seek creative ways to immerse students in the culture of the religion selected for specialization. This would be helpful in enabling students to develop an appreciation for the religion.
- Teachers should ensure that students are familiar with the terms/concepts from the syllabus so that they can better know what is expected of them in the examination questions.
- Students should study the designated passages of the sacred texts (Qur'an, Bible, Tenakh, Ramayan and the Bhagvad Geeta) that are in the syllabus so that they can make reference to them when answering questions.
- Students should be encouraged to become familiar with the glossary of terms at the back of the syllabus (that is, pages 89 and 90) as these will assist them in knowing what is required from them.