

**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**

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## 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.