



CARIBBEAN
EXAMINATIONS
COUNCIL

Caribbean Secondary
Education Certificate®

SYLLABUS RELIGIOUS EDUCATION

CXC 28/G/SYLL26

Effective for examinations from May–June 2028



CSEC®

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NOTE TO TEACHERS AND LEARNERS

This document CXC 28/G/SYLL 26 replaces CXC 28/G/SYLL 22

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

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PLEASE NOTE



This icon is used throughout the syllabus to represent key features which teachers and learners may find useful.

Religious Education Syllabus

◆ RATIONALE

The people of the Caribbean live in multi-cultural societies where they are in constant contact with numerous religious ideologies. 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 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 *as advanced by different religions*. The syllabus exposes students to different religious ideologies, 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. *It also helps to prepare students for different career and study paths related to areas such as ethics, religious studies, arts and humanities.*

Further, *in keeping with the tenets of the Ideal Caribbean Person and to help to create a global citizen*, the syllabus seeks to foster understanding, appreciation and respect for the religious, ethnic, cultural, political and other aspects of plurality in the Caribbean. *It will also promote a respect for human life as well as a strong appreciation of family and kinship values, community cohesion, ethical and moral issues in everyday life and the workplace.* It is intended that the study of the CSEC® Religious Education syllabus will help students to:

1. understand *and respect* their society and the belief systems of others;
2. clarify their own belief systems;
3. solve problems; and,
4. resolve conflicts.

In order to help prepare individuals for the twenty-first century, the syllabus will help students to develop intellectually and seek to refine their collaborative, communicative, creative and critical thinking skills and judgments. It will also aid in the acquisition of skills as defined in the UNESCO Pillars of Learning – to know, to do, to live together, to be and to transform oneself and society. This will be achieved using dynamic, learner-centred teaching, learning and assessment activities as well as research and the study of four world religions and selected indigenous spiritualities found in the Caribbean.

◆ AIMS

The 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. *facilitate* a critical and reflective approach to religious beliefs and practices;
4. *promote* appreciation and respect for various belief systems;
5. create an awareness of the commonality *and* diversity that exist in religion;
6. create an awareness of our religious heritage as a Caribbean people; *and*,
7. *foster the development of collaborative, creative, communicative and critical thinking skills in interpreting and applying religious beliefs, ethics and practices to everyday life including the use of Information and Communication Technology ICT.*

◆ SUGGESTED TIMETABLE ALLOCATION

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

◆ ORGANISATION OF THE SYLLABUS

The Religious Education syllabus is *organised into three MODULES, each containing a series of General Objectives, Specific Objectives, along with Suggested Teaching and Learning Activities and guidelines for Assessment. The modules progress seamlessly introducing the central concepts of religion as well as pertinent beliefs from each religion. Each module covers a distinct set of topics as outlined below with each topic clearly defined by its specific objectives and content/explanatory notes. Although it is recommended that Module 1 be taken first because it contains the basic concepts of the religions, it may be taken alongside another. Each Module contains three topics from which Topics 1 & 2 are compulsory, while Topic 3 presents options. Successful completion of a module is equivalent to one credit weighting.*

The *syllabus* emphasises the beliefs and practices of four world religions and *four* indigenous spiritualities in the Caribbean. *It also 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. The four religions intended are alphabetically listed below:*

1. *CHRISTIANITY*
2. *HINDUISM*
3. *ISLAM*
4. *JUDAISM*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS STUDIES	MODULE 2: SACRED SPACES, TEXTS, AND FESTIVALS	MODULE 3: BELIEFS, ETHICS, AND HUMAN LIFE ISSUES
Core <i>Topic 1: Essentials of Religion</i> <i>Topic 2: Origins and Nature of God/Ultimate Reality</i>	Core <i>Topic 1: Sacred Spaces, Texts and Places of Worship</i> <i>Topic 2: Festivals</i>	Core <i>Topic 1: Basic Beliefs</i> <i>Topic 2: Rites of Passage</i>
Options <i>God/Ultimate Reality</i> 1. Christianity 2. Hinduism 3. Islam 4. Judaism	Options <i>Sacred Texts</i> 1. Christianity 2. Hinduism 3. Islam 4. Judaism	Options <i>Human Life Issues and Ethics</i> 1. Christianity 2. Hinduism 3. Islam 4. Judaism

◆ APPROACHES TO TEACHING THE SYLLABUS

This syllabus focuses on religious education rather than religious instruction. The emphasis is on the development of knowledge, insight and *analysis* 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, *The New Revised Standard Version (NRSV)* of the Bible, the *Vedas*, *Ramayana*, the *Mahabharata*, *Bhagvad Geeta*, the *Qur'an and the Sunnah*, and the *Complete Jewish Bible* may be used.

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

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

The term, “Caribbean Indigenous *Spiritualities*,” as used in the syllabus, acknowledges that *they* all 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 *spiritualities* may be identified in the region. Since it is not possible to study all of these *spiritualities* in the time available for the topic on Caribbean Indigenous *Spiritualities*, *four* have been identified in the syllabus, namely, Rastafari, Orisha, Spiritual Baptist and *First Nation Spirituality*.

◆ QUALIFICATION OVERVIEW

Credentialing is defined as the issuing of formal certification for successful achievement of a defined set of outcomes targeting specific knowledge, skills, and competencies. It includes the granting of an award or digital unit of measurement for learning. CXC® offers three categories of credentials across all levels of qualifications:

1. *A micro-credential is awarded after successful completion of a module. The Caribbean Targeted Education Certificate® (CTEC®) is a stackable micro-credential that allows individuals to achieve an intermediate or macro qualification.*
2. *An Intermediate credential is awarded after successful completion of a set of defined modules that together, make up a CSEC® subject; and,*
3. *A macro-credential is awarded after successful completion of a combination of intermediate (subjects) and micro-credentials (modules) that culminate in the award of credits for a certificate, diploma or associate degree.*

A total of three micro-credentials may be obtained from pursuing the discrete modules captured in CSEC® Religious Education. Candidates who pursue the requirements of individual modules of the syllabus may qualify for micro-credentials while those who pursue all the modules in one sitting (the regular examination) may qualify for micro-credentials (if they earn Grades A-D) and the intermediate credential. It is strongly recommended that Module 1 be pursued first or with another module at the first sitting.

◆ CERTIFICATION

The syllabus is offered for General Proficiency certification. A candidate’s performance will be indicated on the certificate by an overall numerical grade on a six-point scale for the intermediate qualification as well as a letter grade for each Module.

◆ SKILLS AND ABILITIES TO BE ASSESSED

The skills and abilities to be assessed are categorised under two broad headings: Knowledge and Comprehension, and Use of Knowledge. Performance will be reported by modules.

1. *Knowledge and Comprehension (KC)*

The student’s ability to recall facts and events, define terms, identify, describe, compare and contrast beliefs and practices, explain concepts and issues, cite implications and draw conclusions.



2. Use of Knowledge (UK)

(a) Application

the student's ability to gather, organise and communicate information and use religious concepts and principles in contemporary life situations.

(b) Analysis and Interpretation

(i) *the student's ability to break down a complex issue or value and to show understanding of the meaning and function. it involves:*

- *distinguishing features among and within different religions and their relevance to everyday living;*
- *examining separate parts and how they fit together to get a full picture of the whole; and,*
- *making logical conclusions or giving an explanation.*

(ii) *the student's ability to analyse issues and values, distinguish features of different religions and their relevance to everyday living.*

◆ FORMAT OF THE EXAMINATIONS

The examination will consist of three papers: Paper 01, an objective type paper, Paper 02, a structured type paper and Paper 032 (the alternate to the SBA). CXC® will offer candidates the following three options for sitting the Paper 01 and Paper 02.

Option A – Regular Sitting

For the regular sitting, candidates will be required to complete Paper 01, comprising of 60 multiple-choice questions from across all THREE modules with 20 questions on each module. Paper 02 consists of three compulsory structured type questions (one from each module) across three sections.

Option B – Modular Sitting (One Module)

Candidates attempting one module will be required to complete a modular Paper 01 and a modular Paper 02. Paper 01 comprises of 20 multiple-choice questions from the selected module and Paper 02 comprises of one compulsory structured type question from the selected module.

Option C – Modular Sitting (Two Modules)

Candidates attempting two modules will be required to complete a modular Paper 01 and a modular Paper 02. Paper 01 comprises of 40 multiple-choice questions from the selected modules and Paper 02 comprises of two compulsory structured type questions, one from each of the modules selected.

All candidates will be required to attempt the Alternate Paper 032 at the first sitting regardless of the option of sitting chosen.

Paper	Modular Requirement												
Paper 01 <i>Regular (1 hour 15 minutes)</i> Modular <i>One Module (25 minutes)</i> <i>Two Modules (50 minutes)</i>	<table><tr><th>Module</th><th>Number of Items</th><th>Marks</th></tr><tr><td>Module 1</td><td>20</td><td>20</td></tr><tr><td>Module 2</td><td>20</td><td>20</td></tr><tr><td>Module 3</td><td>20</td><td>20</td></tr></table> <i>Each item will be allocated one mark.</i>	Module	Number of Items	Marks	Module 1	20	20	Module 2	20	20	Module 3	20	20
Module	Number of Items	Marks											
Module 1	20	20											
Module 2	20	20											
Module 3	20	20											
Paper 02 Regular <i>(2 hours)</i> Modular <i>One Module (40 minutes)</i> <i>Two Modules (1 hour 20 minutes)</i>	<i>The paper 02 for EACH option (Christianity or Hinduism or Islam or Judaism) consists of a maximum of three compulsory questions drawn from all areas of the syllabus organised under the three modules. There is one question for each module. A question may require knowledge of several topics. However, all topics may not be given equal emphasis.</i> <table><tr><th>Module</th><th>Number of Items</th><th>Marks</th></tr><tr><td>Module 1</td><td>1</td><td>30</td></tr><tr><td>Module 2</td><td>1</td><td>30</td></tr><tr><td>Module 3</td><td>1</td><td>30</td></tr></table>	Module	Number of Items	Marks	Module 1	1	30	Module 2	1	30	Module 3	1	30
Module	Number of Items	Marks											
Module 1	1	30											
Module 2	1	30											
Module 3	1	30											
Paper 032 <i>(2 hours)</i>	<i>The paper is a structured paper that will require candidates to investigate a religious topic, situation or problem experienced by a religious group on a selected world religion or on any other religion.</i> <i>See Guidelines for the Alternate Paper 032 on pages 98-106.</i>												

◆ ASSESSMENT GRID

The Assessment Grid shows the weighted marks assigned to Papers and to Modules, and percentage contributions of each paper to the total scores for the subject.

Papers	Module 1	Module 2	Module 3	Total Weighted marks	Total %
Paper 01	18	18	18	54	30
Paper 02	30	30	30	90	50
Paper 032	12	12	12	36	20
Total (Weighted)	60	60	60	180	

The marks assigned to papers and to skills and abilities, and the percentage contributions of each paper to the total score for EACH Module are shown in the table below.

Papers	Knowledge and Comprehension (KC)	Use of knowledge (UK)	Total Weighted marks	Total %
Paper 01	11 (12 raw)	7 (8 raw)	18	30
Paper 02	16	14	30	50
Paper 032	3 (12 raw)	9 (38 raw)	12	20
Total (Weighted)	30	30	60	100

◆ REGULATIONS FOR PRIVATE CANDIDATES

Private candidates must be entered for examination through the Local Registrar or private institutions in their respective territories and will be required to sit Papers 01, 02, and the Alternate Paper 032.

◆ REGULATIONS FOR RESIT CANDIDATES

Resit candidates must complete Papers 01 and 02 and Paper 03 of the examination for the year for which they reregister.

Candidates may reuse their Paper 032 score (starting from May/June 2028) or any moderated SBA score within a four-year period (from the 2026 and 2027 sittings only). In order to assist candidates in making decisions about whether or not to reuse a moderated SBA score, the Council will continue to indicate on the preliminary results if a candidate's Paper 032 score or any moderated SBA score (from 2026 and 2027 sittings only) is less than 50 per cent in a particular subject.

Candidates reusing SBA scores should register as "Resit candidates" and must provide the previous candidate number when registering.

All resit candidates may enter through schools or recognised educational institutions or the Local Registrar's Office. A candidate who sat the regular examination may opt to resit only the Module/s in which they were unsuccessful. That is candidates may reuse their modular performance if they earned Grades A-D for any Module/s when they register to resit.

◆ GUIDELINES FOR MODULAR CANDIDATES

Candidates opting to sit the modular examinations must complete a Modular Paper 01 and a Modular Paper 02 and at their first sitting the Alternate Paper 032. Candidates who are using a modular approach must successfully complete all modules within a four-year period to be awarded the full CSEC® award.

Candidates using a modular approach may reuse their Paper 032 score (starting from 2028 May/June sitting) or their moderated SBA score (from 2026 and 2027 May/June sittings only) within a four-year period when attempting the other modules. In order to assist candidates in making decisions about whether or not to reuse a moderated SBA score, the Council will indicate on the preliminary results if a candidate's moderated SBA score is less than 50 per cent in the particular subject.

Modular candidates may enter through schools or recognised educational institutions, or as private candidates through the Local Registrar's Office.

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS STUDIES

Instructions for studying the Module. Topics 1 & 2 are Compulsory while Topic 3 has four options from which one is to be selected for study.

◆ CORE

◆ Topic 1: ESSENTIALS OF RELIGION

GENERAL OBJECTIVES

On completion of this Topic, students should understand the elements of religion.

SPECIFIC OBJECTIVES

Students should be able to:

1. define religion, denomination, sect, and cult;
2. explain the common features of religions; *and*,

CONTENT

Definition of:

- (a) Religion;
- (b) Denomination;
- (c) Sect; and,
- (d) Cult.

Features of Religion:

- (a) *Worship (such as prayer and rituals);*
- (b) *Places of worship/special places;*
- (c) *Religious leaders;*
- (d) Belief systems;
- (e) Symbols;
- (f) Sacred writings;
- (g) Deity;
- (h) Festivals; *and*,
- (i) Rites of passage.

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 1: ESSENTIALS OF RELIGION (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. examine human needs to which religion offers a response.

CONTENT

Human needs.

- (a) Quest for personal identity;
- (b) Quest for personal fulfilment in life in relation to *a higher principle*;
- (c) Search for harmony with nature or the environment, and human relationship; *and*,
- (d) Seeking spiritual meaning for life experiences.

Providing moral codes as a guide for life.

◆ Topic 2: ORIGINS AND NATURE OF GOD/ULTIMATE REALITY

GENERAL OBJECTIVES

On completion of this Topic, students should:

1. understand the origins of four religions, Christianity, Hinduism, Islam and Judaism;
2. understand the origins of four Caribbean Indigenous *Spiritualities*; and,
3. demonstrate knowledge of similarities and differences of the central beliefs and practices about the nature of God/Ultimate Realities.

SPECIFIC OBJECTIVES

Students should be able to:

1. explain *how and why* Christianity came to the Caribbean;
2. explain *how and why* Hinduism came to the Caribbean;
3. explain *how and why* Islam came to the Caribbean;

CONTENT

Coming of Christianity to the Caribbean.

- (a) *Arrival with Columbus;*
- (b) *The era of enslavement; and,*
- (c) *Post-emancipation.*

Coming of Hinduism to the Caribbean.

- (a) *Indentureship.*

Post-Indentureship movements and missionaries, for example Arya Samaj, Kabir Panth, Bharat Sevashram Sangha, International Society for Krishna Consciousness (ISKCON).

Coming of Islam to the Caribbean.

- (a) *Pre-Columbus;*
- (b) *The era of enslavement;*
- (c) *The period of indentureship; and,*
- (d) *Post-indentureship (Arab traders, Muslim merchants).*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 2: ORIGINS AND COMMON BELIEFS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

4. explain *how and why* Judaism came to the Caribbean;
5. distinguish among the *origins of four* Caribbean Indigenous *Spiritualities*;

CONTENT

Coming of Judaism to the Caribbean.

- (a) *The Columbus discovery era: Sefardi Jews from Spain and Portugal with arrival of Christopher Columbus;*
- (b) *Post-Columbus: Dutch Sefardi Jewish merchants coming to Dutch and British colonies for economic purposes;*
- (c) *The era of enslavement: the acceptance of Judaism by persons after enslavement; and,*
- (d) *Pre, during and after World War II from other European countries (pre, during and after World War II). Trinidad and Tobago, Dominican Republic and Cuba which were three of only four places in the world which freely allowed Jewish refugees in.*

The *origins* of *four* indigenous *spiritualities* in the Caribbean.

- (a) Rastafari:
Influence of Protestantism, African religious practices and struggle against oppression;
- (b) Orisha:
Traditional Yoruba religion, other African religions, Christianity;
- (c) Spiritual Baptist:
Protestantism (mainly Native Baptist), Roman Catholicism and Yoruba traditional religion; and,
- (d) *First Nation Spirituality:*
Autochthonous - indigenous to the Caribbean.

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 2: ORIGINS AND COMMON BELIEFS (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

6. examine <i>the</i> Christians' understanding of God;	Christian's Understanding of God. (a) Creator; (b) Liberator/<i>Deliverer</i>; (c) Present through the holy Spirit; (d) In Jesus Christ – <i>the Son of God (incarnation)</i>; and, (e) As Father and Mother.
7. examine <i>the</i> Hindus' understanding of God/<i>Ultimate Reality</i>;	(a) <i>There is one infinite, eternal, changeless reality known by many different names, including brahman, the ultimate reality, Ishwara, Bhagawan or God;</i> (b) <i>When this one reality is understood as formless, beyond qualities, and beyond all description, it is often called Nirguna Brahman;</i> (c) <i>When the same reality is understood as possessing qualities, form, or manifested expressions, it is often called Saguna brahman or a personal god. This includes divine forms such as Ishwara, Bhagawan, Shiva, Rama, Krishna, Durga, and others;</i> (d) <i>These are not separate Gods but different manifestations or expressions of the one infinite reality; and,</i> (e) <i>Hindus choose between or use both the ultimate reality and a personal god based on their temperament: reflective seekers relate to the formless ultimate reality, while devotional oriented seekers connect with God in a personal, loving form.</i>

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 2: ORIGINS AND COMMON BELIEFS (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

8. examine a Muslim's understanding of Allah;

Muslim's Understanding of Allah.

- (a) *Tawhid (oneness/unity of Allah). (Allah is unique, alone and singular in actions essence and attributes);*
- (b) *Allah is creator, owner, sustainer and coordinator of all existence;*
- (c) *Allah is the timeless, formless, genderless, unchanging cause of everything. Allah's essence is not manifested but the universe is a manifestation of his eternal attributes;*
- (d) *Allah alone is worshipped, directly without intermediaries; and,*
- (e) *Allah is loving, good, forgiving, and severe and has wrath (among many attributes.*

9. examine Jewish understanding on the nature of God; and,

Nature of God.

- (a) *There is one and only God (Shema) Deut. 6:4;*
- (b) *Some of the attributes of God: incorporeal, the ultimate creator, eternal, infinite, all-powerful (rabbi Maimonides);*
- (c) *Referred to as hashem – the name – as jews do not utter his name; and,*
- (d) *God is in a partnership with man.*

10. examine the understanding about divinities in Caribbean Indigenous Spiritualities.

Major divinity and lesser divinities.

- (a) Rastafari:
 - (i) *Jah; and,*
 - (ii) *Haile Selassie as incarnation of Jah.*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 2: ORIGINS AND COMMON BELIEFS (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

- (b) Orisha:
 - (i) Olodumare; and,
 - (ii) *Orishas (divine spirits).*
- (c) Spiritual Baptist:
Triune God of Christianity with an emphasis on the Holy Spirit.
- (d) *First Nations:*
 - (i) *Kamushi (Lokono); and,*
 - (ii) *Bungiu (Garifuna).*

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students use different concept mapping tools to represent their initial ideas of the terms religion, denomination, sect, and cult. Use their ideas to formulate their own definition of these terms.*
2. *Present different images that represent the features of religion and use them as stimulus to have students share what they know or would like to know about the images.*
3. *Have students explore videos, documentaries and podcasts that show the common features of religion.*
4. *Have students create presentations, posters, or any other form of publication on specific common features of religion.*
5. *Have students participate in virtual or on-site field trips to places of worship to observe different features of religions. Students are to discuss their findings in class discussions.*
6. *Engage students in a reflective activity that requires them to examine the specific needs that religion fills in their lives.*
7. *To facilitate students' attainment of the objectives in this topic, teachers are advised to engage students in the following teaching and learning activities.*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 2: ORIGINS AND COMMON BELIEFS (cont'd)

Suggested Teaching and Learning Activities (cont'd)

8. *Have students watch videos that feature the different places that each Indigenous Caribbean Spirituality worships and observe the different features.*
9. *Have students identify on a map of the Caribbean the major locations where each Indigenous Caribbean Spirituality is practiced.*
10. *Have students work in small groups to role play the basic beliefs of each Indigenous Caribbean Spirituality.*
11. *Have students work in small groups to mount a display on the different festivals in each Indigenous Caribbean Spirituality.*

◆ Topic 3: GOD/ULTIMATE REALITY

Candidates are required to study ONE of the FOUR options

◆ OPTIONS

Option 1: CHRISTIANITY

GENERAL OBJECTIVES

On completion of this Topic, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

1. *examine the nature of God;*

CONTENT

Christians believe in one God - monotheism

Trinity-God is understood as the eternal, all-powerful, and loving Creator of the universe, who exists as one God in three distinct Persons: The Father, the Son, and the Holy Spirit, known as the Trinity.

*They are **not three separate gods**, but the **one Eternal God in three Persons**, all equal and fully God.*

(a) God as Father, Son and Holy Spirit:

- (i) Father: *(first person of the Godhead) - creator and sustainer of everything;*

(Is. 9: 6; 64:8).

- (ii) Son *(second person of the godhead) son/son of God: God the son came to earth as Jesus to redeem mankind; and,*

(Mt. 8: 29).

- (iii) Holy spirit (third person of the Godhead/advocate): God's Presence, living in Christians guiding them today, comforting And empowering them. The Spirit advocates and speaks on

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

The believer's behalf.

(Jn. 14: 15-17; acts 2: 2-4, 11-12).

(b) *Biblical imagery recognises God as:*

(i) *Lamb of God: Jesus is seen as the lamb of God/Sacrificial lamb who came to take away the sins of the world;*

(Jn. 1: 29--31; Heb. 10: 10).

(ii) *Bread of life: God sustains humankind; and,*

(Jn. 6: 32-35).

(iii) *At work in creation: God moved by his spirit in the creation.*

(Gen. 1: 1-2; Ps. 139: 7).

(c) *Biblical imagery depicts:*

God as Spirit:

(i) *At work in creation: God moved by his spirit in the creation.*

(Gen. 1: 1-2; Ps. 139: 7).

2. *assess the attributes of God and how they assist individuals in understanding the nature of God;*

The attributes of God refer to the qualities or characteristics that describe who God is and how God relates to the world.

Attributes of God.

(a) *Oneness (Unity) – God is One:*

(Deut. 6:4; 1 Cor 8: 6).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (b) *Eternal* – God transcends time:
 (Gen. 21: 33; Ps. 90: 2).
- (c) Omnipresent – God is present everywhere: (Ps. 139: 1-4; Jer. 23: 23-24).
- (d) Omniscient – God knows all things:
 (Ps. 139: 1-4; 147: 4-5; Mt. 11: 21).
- (e) Omnipotent – God is all powerful:
 (Mt. 19:26; Rev. 19: 6).
- (f) *Loving* – God seeks the highest good of humans at his own infinite cost:
 (Ps. 103: 17; Jn. 3:16; Jn 8: 10).
- (g) *Just* – God does not show favourites:
 (Acts 10: 34,35; Rom 2: 11).
3. *differentiate among the roles of God as presented in the Bible and their significance in the lives of adherents;*
- God is understood as the supreme being who actively participates in the life of the world and humanity.*
- In the Bible, God is revealed through different roles that show His nature, character, and relationship with creation.*
- Roles of God.
- God as:**
- (a) 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).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (b) Provider:
- God provides for the needs of all living things.
- (Ps. 23; Luke 12:22-34).
- (c) Protector and Liberator:
- God is the protector and liberator of systems, persons, and peoples.
- (Josh 24; Ps 91; Luke 13:34).
- (d) Source and Sustainer of Life:
- God's role in originating life and maintaining the existence of everything in the universe.*
- (Gen. 1-2; John 5: 19 -24; Rom. 8:18-23).
- (e) Revealer and Teacher:
- He makes Himself and His truth known to humanity and instructs people in how to live according to His will.*
- (John 14: 15-17; 16: 7-15; 1 Cor 2: 9-16).
4. *analyse the significance and circumstances in which the names of God were given in the Bible;*
- Significance of and circumstance in which the names of God were given.*
- (a) Yahweh:
- (Psalm 90:2).*
- (b) King, Redeemer, Shepherd:
- (Job; Psalm 23:1).*
- (c) Adonai (Lord, Master):
- (Ex 4: 10-12; Josh. 7: 8-11).*
- (d) Elohim (Mighty One): A plural term for God, usually speaking of either his majesty or his plenitude. (Gen 31: 3; Deut. 5: 9).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (e) El-Shaddai (Almighty God):
(Gen. 17: 1-20).
- (f) Jehovah-Jireh (God is Provider):
(Gen. 22: 8-14).
- (g) Jehovah-Rapha (The God who heals):
(Ex. 15: 26).
- (h) Jehovah-Shalom (God is Peace):
(Judges 6: 24).
- (i) Christos: (Jn. 1: 41; Rom 6: 23).
- (j) Yeshua (God is Salvation):
(Matt 16: 13-16; Jn 6: 42).
- (k) Father, Advocate, Lord:
(Matt. 6:26; 1 John 2:1; Deut. 10:17).
- (h) Holy – God is righteous, perfect and set apart from all sin or evil:
- (i) (*Exodus 15:11; Isaiah 40:25; 1 Pet. 1: 16; Ps. 19: 7-9; Jer. 24).*
- (j) *Faithful – fulfils his promises to mankind, steadfast:*

(Deut. 7: 9).
- (k) *Merciful* – God shows unmerited compassion to all:

(Ex. 3: 7, 17; Ps.103: 13).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

5. *evaluate the Old Testament concept of the reign of God in believer's understanding of God; and,*

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

- (a) *The Concept of The Reign of God: King over all the Earth; and,*
(Ps. 47; 97).

Israel As God's Special Care: Covenant at Mount Sinai.

(Exod. 19: 1 – 25).

- (b) *The Whole World Belongs to God:*
(Ps. 8; 24:1; 89:11; Is 66:1-2; 1 Chron. 29:11).

6. *evaluate the New Testament concept of the reign of God in believer's understanding of God.*

The New Testament concept of the reign of God.

- (a) *God's rule over the entire earth and heaven:*
(1 Cor. 10:26; St. Luke 10:21 – 22).

- (b) *God's rule within individual lives:*
(St Luke 17:21; Romans 14:17; Mark 1:15).

- (c) *God made the world and everything in it: Paul's speech at Athens:*
(Acts 17:22 – 31).

- (d) *Kingdom of God; new heaven and new earth. god dwelling with his people:*
(Rev. 21:1 – 3).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 1: CHRISTIANITY (cont'd)

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

- 1. Have students use graphic organisers to explain their understanding of the Trinity.*
- 2. Have students work in groups to dramatize the concept of the trinity and the different roles of God.*
- 3. Show students various images or pieces of art that depict the Trinity and have them discuss how each image or piece of art depicts the concept. Have students create their own artwork or symbol that represents the Trinity. Students will share their artwork with the class and explain their creative piece.*
- 4. Have students conduct research on the different names and attributes of God and share their findings in a class discussion.*
- 5. Have students work in small groups to dramatize the attributes of God and the circumstances in which selected names of God were given.*

◆ Topic 3: GOD/ULTIMATE REALITY

◆ Option 2: HINDUISM

GENERAL OBJECTIVES

On completion of this Topic, students should:

1. *understand the Hindu concept of God; and,*
2. *understand the manifestations of God in Hinduism.*

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

1. *examine the Hindu concept of God;*
 - (a) *God from different standpoints –*
 - (i) *God is One;
Chandogya Upanishad (6.2.1)*
 - (ii) *God in the absolute sense is Brahman as the One Infinite, Eternal, Changeless Reality without attributes, and is often referred to as Nirguna Brahman;*
 - (iii) *God in the personal sense/form is when the same Reality is understood as possessing qualities, form, or manifested expressions, it is often called Saguna Brahman; and,*
 - (iv) *These are not separate gods but different manifestations or expressions of the one Infinite Reality.
Brihadaranyaka Upanishad 2.3.1.*
 - (b) *Hindus see God, the individual, and the world as different expressions of one infinite, changeless reality;
Brahman. Chāndogya Upaniṣad 6.2.1*
 - (c) *Tat Tvam Asi - You are That. You are that infinite;
Chandogya Upanishad 6.8.7*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

2. examine the impact of the meaning of God on the Hindu worldview;	(d) <i>The one Brahman appears as many forms like Īshvara and the gods, just as one sun seems many when reflected in different waters — the Upanishads say, ‘From the One, all this has come’; Mundaka Upanishad 2.1.1</i> (e) <i>Hindus also see God as a personal God - Krishna is the Lord of All Beings; Bhagavad Gita 10.8</i> (f) <i>Krishna acts as a personal God who responds to worship; and, Bhagavad Gita 9.26</i> (g) <i>Hanuman says to his Lord, Ram, “When I see myself as the body, I am Your servant; when I see myself as a soul, I am a part of You; but when I see only the Self, You and I are one”.</i> (a) <i>The worship of God is integrated into life, not at just at specific times;</i> <i>“Whatever you do, whatever you eat, whatever you offer... do it as an offering to Me.” Bhagavad Gītā 9.27</i> (b) <i>God is all-pervading, so every moment is lived in God’s presence; and,</i> <i>“All this—whatever exists—is pervaded by the Lord.” Īśa Upaniṣad 1</i> (c) <i>Every action can be an offering to God (karma yoga);</i> <i>“Dedicate all actions to Me... free from ego and expectation.” Bhagavad Gītā 3.30</i>

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

3. *assess the circumstances for the manifestation of God as Avatara;*

The Avatāra is God Himself, not a separate being.

- (a) *“Whenever dharma declines, I manifest Myself.”
Bhagavad Gītā 4.7–8;*
- (b) *The Avatāra becomes a bridge between the transcendent (Brahman) and the immanent (the world);*
- (c) *“All this is Brahman. This Self within is Brahman.” Chāndogya Upaniṣad 3.14.1;*
- (d) *Lord Vishnu descends as Rāma to restore dharma - The gods approach Viṣṇu to defeat Rāvaṇa, Viṣṇu promises to incarnate as Rāma, son of Daśaratha; a
Ramayana Bāla Kāṇḍa 1.17.1–3; and,*
- (e) *The Avatāra is the timeless Divine stepping into history to show that ancient spiritual truths remain fully relevant, fully practical, and fully alive in every age — including our own.*

4. *differentiate between the roles of the deities in the Trimurti and their significance in the lives of adherents; and,*

- (a) *Brahman becomes known as Ishvara when the formless Reality expresses itself in a personal form;*
- (b) *Ishvara in the Trimurti (three major manifestations) appears as:*
 - (i) *Brahma - manifest; Brahma represents the creative impulse of Brahman — the emergence of names, forms, laws, and possibilities. To show that creation is purposeful, ordered, and guided by consciousness, not chaos; and, “Brahmā, the first among the gods, the creator of the universe...” Mundaka Upaniṣad 1.1.1.*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION

TOPIC 3: GOD/ULTIMATE REALITY

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (ii) *Vishnu - sustainer; Vishnu represents the preserving intelligence that maintains order, harmony, and dharma. He is the principle that keeps the cosmos from collapsing into disorder.*
- As fire gives warmth, as the Sun gives light, as the ocean holds its waves, so does Vishnu uphold the universe.*
- Garuda Purana*
- (i) *Shiva – dissolver. Shiva represents transformation through dissolution — the return of forms to their source. He is not “destroyer” in a negative sense; he is the liberator, the one who clears space for renewal;*
- (ii) *“Rudra alone rules over all these worlds... He creates and withdraws them.”;*
- (iii) *Śvetāśvatara Upaniṣad 3.2.; and,*
- (iv) *“Brahma, Vishnu, and Shiva are one Reality appearing in different forms to carry out different roles.*
5. *analyse the significance of symbolism in Hinduism with respect to the Panch Deva in Hinduism;*
- (a) *Panch Deva (five principal deities): - there are also five main forms in which the deities are manifested. These manifestations can be worshipped as personal God:*
- (i) *Ganesha;*
- (ii) *Devi;*
- (iii) *Shiva;*
- (iv) *Vishnu; and,*
- (v) *Surya.*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

- (b) *Symbols are used to gradually elevate the seeker from external worship to internal absorption in Brahman.*

“The path of the formless is very difficult for embodied beings.”

Bhagavad Gītā 12.5

Suggested Teaching and Learning Activities

To facilitate students’ attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

- 1. Have students conduct research on the concept of God in Hinduism and share their findings in a class blog.*
- 2. Have students utilise an online word cloud generator to share words or phrases they associate with the Hindu concept of God.*
- 3. Have students use graphic organisers to represent their understanding of Ishvara as the Trimurti.*
- 4. Have students design a symbol that represents Ishvara as the Trimurti.*
- 5. Have students work in groups to create Wikis that explore the Panch Deva. Students should use images, words, illustrations, videos to show the significance of the Panch Deva in Hinduism.*

◆ Option 3: ISLAM

GENERAL OBJECTIVE

On completion of this Topic, students should understand:

1. *the nature and attributes of Allah; and,*
2. *the essential beliefs which constitute faith in Allah.*

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

1. *examine the nature and attributes of Allah;*

The nature and attributes of Allah.

- (a) *Who is Allah?*
(Qur'an: 39:62, 57:3, 112)
(Allah is the proper name for the necessary cause of existence);
- (b) *Allah is transcendent (42:11), Incorporeal, omnipotent, purposeful, His knowledge, hearing and sight and speech are all encompassing; self-sufficient, eternally alive, and absolutely dissimilar to all things. (2: 255);*
- (c) *Some other well-known attributes of Allah: AR Rahman (The Most Beneficent); AR Raheem (The Most Merciful); As Salaam (One without Imperfection); Al Adl (The Just); AR Razaaq (The Provider); Al Khaaliq (The Creator); Al Wadood (The Loving One); Al Ghaffar (The Forgiving); Al Malik (The Sovereign); and,*
- (d) *Call upon Allah by His names and attributes (17:110).*

2. *examine the concept of Tawheed (Oneness of Allah);*

The concept of Tawheed (Oneness of Allah):

- (a) *The concept of Tawheed:*
(Qur'an: 2:133,163, 3:18); and,
- (b) *The Impact of Tawheed on life:*
(Qur'an: 23:1-9, 70:22-34).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 3: ISLAM (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

3. *analyse the relationship between Allah and His servants; and,*

The relationship between Allah and His *servants*.

- (a) *Ibaadah (Worship) - Meaning, scope and significance:*
(Qur'an: 98:5; 51:56).
- (b) *Everyone Relates to Allah differently (I am to My subjects as they expect...". -Bukhari 7405):*
 - (i) *Love of Allah:*
(Qu'ran 2:165, 56:10-11, 92:20; Bukhari 6142, 6144);
 - (ii) *Master - servant (fear of God's wrath and hope in God's rewards) (79: 40);*
 - (iii) *The merchant (hope in God's rewards) (9:111); and,*
 - (iv) *Caregiver - Dependent (2:186).*

4. *examine how to attain the pleasure of Allah and rewards in the hereafter.*

The pleasure of Allah and rewards in the *hereafter*.

- (a) *The pleasure of Allah:*
(Qur'an 5:19; 89:27-30; 98:8).
- (b) *Obedience to Allah:*
(Qur'an 8:20-21; 24:53).
- (c) *Staying away from disobedience:*
(Qur'an 53:32; 4:31; 38:26).
- (d) *Honouring parents:*
(Qur'an 17:23-24).
- (e) *Helping those who are in need:*
(Qur'an 5:2; 63:10) (Hadith 36).

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 3: ISLAM (cont'd)

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

- 1. Have students conduct research on the different names and attributes of God and share their findings in a class discussion.*
- 2. Have students work in groups to dramatize the different attributes of Allah.*
- 3. Have students create attribute posters that illustrate the attributes of Allah. Students will engage in a gallery walk to explore the different attributes of Allah that are represented.*
- 4. Using cooperative learning strategies such as jig saw, have students explore the concept of Tawheed.*
- 5. Have students create concept maps on the relationship between Allah and His servants. Engage in class discussion on the concept maps created.*

◆ Topic 3: GOD/ ULTIMATE REALITY

◆ Option 4: JUDIASM

GENERAL OBJECTIVES

On completion of this Topic, students should:

1. *understand the nature and characteristics of God in Judaism; and,*
2. *understand Jewish teachings about God.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *examine the nature of God;*

CONTENT

Nature of God.

- (a) *One in his attributes:*
 - (i) *Incorporeal;*
 - (ii) *Eternal;*
 - (iii) *Omnipotent;*
 - (iv) *Omniscient; and,*
 - (v) *Omnipresent.*
- (b) *The compassionate, merciful judge; and,*
- (c) *Relationship with God (Adonai or Elohim):*
 - (i) *Sacredness of God's name (not used lightly);*
 - (ii) *God's covenant with Abraham, and its renewal with Isaac and Jacob; and,*
 - (iii) *God's covenant with Moses and the people of Israel.*

2. *analyse the Jewish teaching about the name and the significance of the titles for God;*

The name of God and significance of the titles for God:

- (a) *Writing and pronouncing the name of God (tetragrammaton/YHWH); and,*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. *differentiate among the characteristics of God; and,*

CONTENT

Name of God not usually written. Name not to be erased or defaced.

- (b) *God is known by many appellations (titles). These include:*
- (i) *HaShem (The Name);*
 - (ii) *HaMakom (The Place);*
 - (iii) *Elohim (The Powers);*
 - (iv) *Adonai (Lord);*
 - (v) *Ha Yad (The Hand [of God]);*
 - (vi) *El Shadai; and,*
 - (vii) *Shekinah (the female aspect of the Divine).*

Characteristics of God.

God is one and none oppose Him. Judaism is monism, where the notion of Satan is different from other religions.

Yesheyahu (Isaiah) 45:5-7.

He is:

- (a) *One;*
- (b) *Creator;*
- (c) *Law giver;*
- (d) *Judge;*
- (e) *Love;*
- (f) *Holy;*
- (g) *Just; and,*
- (h) *Merciful.*

MODULE 1: FOUNDATIONAL CONCEPTS OF RELIGIOUS EDUCATION
TOPIC 3: GOD/ULTIMATE REALITY
OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

4. *analyse the significance of God as a Covenant maker.*

God and Covenant.

- (a) *The concept and significance of a Covenant;*
- (b) *The establishment of Covenant: God's call of Abraham (Genesis 12);
The sign of the Covenant (circumcision):
Brit Milah (Genesis 17).*
- (c) *Examples of Covenants with God:*
 - (i) *God's covenant with Noah; and,*
 - (ii) *God's covenant with the people of Israel at Sinai.*
- (d) *Jews as God's special people:*
 - (i) *Obedience to the Commandments: maintain covenant relationship with God; and,*
 - (ii) *Jewish identity as God's special people (First Monotheistic Faith, Avodah - service to God).*

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students write a poem, song, dub, or any other creative representation to show their understanding of the nature of God.*
2. *Have students conduct research on the different names and characteristics of God and share their findings in a class discussion.*
3. *Have students work in groups to dramatize the different characteristics of God.*
4. *Have students work in small groups to create a covenant concept map that illustrates the concept of covenant, establishment of covenant, sign of covenant and examples of covenant.*
5. *Have students role-play different examples of covenants with God.*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

Instructions for studying the Module. Topics 1 & 2 are Compulsory while Topic 3 has four options from which one is to be selected for study.

◆ CORE

◆ Topic 1: SACRED SPACES AND PLACES OF WORSHIP

GENERAL OBJECTIVES

On completion of this Topic, students should:

1. *know the places of worship and/or the major locations that Christianity, Hinduism, Islam, Judaism and Caribbean Indigenous Spiritualities are practiced;*
2. demonstrate an understanding of the sacred texts for each religion and their application to life; and,
3. *appreciate* the similarities and differences among Christianity, Hinduism, Islam and Judaism as it relates to their place of worship.

SPECIFIC OBJECTIVES

Students should be able to:

1. distinguish among the places of worship *and sacred places* in Christianity;
2. identify the major locations where Christianity is practised;

CONTENT

Places of Worship:

Buildings: Tabernacle, Church, Temple, Cathedral, Basilica, Assembly Hall or Tent, and Chapel; and,

Sacred Places: Jerusalem, Israel and Rome (Vatican).

Major Locations:

- (a) Africa;
- (b) Asia/Pacific;
- (c) Europe;
- (d) The Americas; and,
- (e) The Caribbean.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

3. examine the written source of authority for Christianity;

Source of Authority:

The Bible (Old and New Testament).

4. describe the places of worship *and sacred places in Hinduism*;

Home altar/*Puja room/Puja Griha Stan*. Mandirs (*Domestic and Community*)/ *Seewala*.

Tirthas (places of pilgrimage) *In India, Gangotri (Ganges), Ayodhya and Mathura*).

5. examine the sources of authority for Hinduism;

Sources of Authority: Hindu Scriptures.

(a) *Primary source:*

(i) *Shruti (Vedas - heard scriptures).*

(b) *Secondary source:*

(i) *Smritis (remembered scriptures), Puranas, and Itihasas, which include the Ramayana and Bhagavad Gita.*

6. identify the major locations where Hinduism is practised;

Major Locations:

India, *Southeast Asia, Nepal*;

Indentured Indian Diaspora: For example, Trinidad and Tobago, Guyana, Suriname, Jamaica, French Guiana, Fiji, Mauritius, and South Africa; and,

Modern Hindu Diaspora, for example, North America, Europe.

7. describe the places of worship *and sacred places in Islam*;

Places of Worship/Sacred places.

(a) *Masjids (Mosques) and Islamic Centres. Worship not confined to any particular place; and,*

(b) *Musallaa (a place/area that has been designated for salaah (prayer) but not dedicated as a masjid).*

Masjidul Haram (Makkah), Masjidun Nabawi (Madinah), Masjidul Aqsa (Jerusalem).

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

8. identify the major locations where Islam is practised;
9. examine the *primary* sources of authority for Islam;
10. *describe* place(s) of worship *and* *sacred places* in Judaism;
11. identify the major locations where Judaism is practised;
12. examine the written sources of authority for Judaism; and,

CONTENT

Major Locations:

Asia, Middle East, Africa, and the Diaspora, including the Caribbean.

Sources of Authority.

Primary sources:

- (a) The Qur'an (Book of Allah); *and*,
- (b) The Sunnah (*traditions of Prophet Muhammad, pbuh*).

Places of Worship:

Temples/Synagogues/Jewish Community Centres.

Sacred Places:

Jerusalem, Tiberias, Tzfat, entirety of the land of Israel.

Major Locations:

Israel and the Diaspora, including the Caribbean.

Sources of Authority.

- (a) *Main source of authority: Written Torah and Oral Torah (Talmud).*
 - (i) *Tanakh – The Hebrew Bible, which includes the Written Torah (first five books of Moses), Neviim (book of the prophets, for example, Ezekiel, Isaiah), and Ketuvim (books of writings, for example, Psalms, Proverbs).*

Oral Torah (Talmud) includes the Mishneh Torah and Gemara.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

13. describe places of worship in Caribbean Indigenous *Spiritualities*;
14. identify the major locations where Caribbean Indigenous *Spiritualities* are practised; and,

CONTENT

Places of Worship.

- (a) Rastafari:

Communal *tabernacle/temple*, Nyabingi ground.
- (b) Orisha:

Palais, Chapelle and Orisha Yard.
- (c) Spiritual Baptist:

Church/Temple.
- (d) First Nations:

Nature, dabuyaba/temple (Garifuna).

Major Locations.

- (a) Rastafari:

Jamaica, Guyana, Trinidad and Tobago, Barbados and the Eastern Caribbean.
- (b) Orisha:

Trinidad and Tobago and Grenada.
- (c) Spiritual Baptist:

Barbados, Grenada, St Vincent and the Grenadines, Trinidad and Tobago.
- (d) *First Nations*:

Trinidad and Tobago, Guyana, Belize and St Vincent and the Grenadines.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

15. *examine* some of the sources of authority (oral and written) for each Caribbean Indigenous *Spirituality*.

CONTENT

Sources of Authority (*Oral and Written*).

- (a) Rastafari:
 - (i) Bible (*the Old Testament especially the Psalms*) the self, the I and the INI; and,
 - (ii) Holy Piby.
- (b) Orisha:
 - (i) The Odu;
 - (ii) *The Old Testament*; and,
 - (iii) Divination.
- (c) *The Orisha*. Spiritual Baptist:
 - (i) Bible; and,
 - (ii) God and the Spirits (through dreams, possession).
- (d) *First Nations*:
 - (i) Oral tradition; and,
 - (ii) Spirit *via vision quests*.

16. *distinguish among the similarities and differences sacred texts, spaces and places of worship of religions and Caribbean Spiritualities*.

Similarities and differences among religions and Caribbean *Spiritualities*.

- (a) Christianity;
- (b) Hinduism
- (c) Islam; and,
- (d) Judaism.

Caribbean Indigenous Spiritualities.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

Suggested Teaching and Learning Activities (CHRISTIANITY)

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students watch videos that capture the different places that Christians worship and observe the different features.*
2. *Have students identify on a map of the world the major locations where Christianity is practiced.*
3. *Have students work in small groups to design a poster or brochure outlining the different beliefs.*
4. *Have students role play what happens during the rites of passage services.*
5. *Have students work in small groups to mount a display on the different festivals in Christianity.*
6. *Have students work in small groups to create digital stories on the festivals in Christianity. Students will share their digital stories with the class, using them as the basis for class discussions.*
7. *Have students work in small groups to illustrate the assigned rite of passage. Arrange for the rites of passage to be sequenced and presented in the order in which they would naturally occur.*
8. *Have students use a graphic organiser to represent the similarities and differences between Christianity and other religions.*
9. *Have students participate in a religious diversity song competition where they write and perform a song on tolerance for different religious beliefs. Have finalists for the competition perform and the winner selected by a panel of judges.*
10. *Have students write and present a creative piece such as dub poem, short story and lyrics that show how Christianity came to the Caribbean.*

Suggested Teaching and Learning Activities (HINDUISM)

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students watch videos that feature the different places that Hindus worship and observe and document the different features.*
2. *Have students identify on a map of the world the major locations where Hinduism is practiced.*
3. *Have students work in small groups to role play the basic beliefs of Hinduism.*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

Suggested Teaching and Learning Activities (HINDUISM) (cont'd)

4. Have students work in small groups to mount a display on the different festivals in Hinduism.
5. Have students work in small groups to create digital stories on the festivals in Hinduism. Students will share their digital stories with the class, using them as the basis for class discussions.
6. Have students work in small groups to illustrate the assigned rite of passage. Arrange for the rites of passage to be sequenced and presented in the order in which they would naturally occur.
7. Have students use a graphic organiser to represent the similarities and differences between Hinduism and other religions.
8. Have students participate in a religious diversity song competition where they write and perform a song on tolerance for different religious beliefs. Have finalists for the competition perform and the winner selected by a panel of judges.
9. Have students write and present a creative piece such as dub poem, short story and lyrics that show how Hinduism came to the Caribbean.

Suggested Teaching and Learning Activities (ISLAM)

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. Have students watch videos that feature the different places that Muslims worship and observe the different features.
2. Have students identify on a map of the world the major locations where Islam is practiced.
3. Have students work in small groups to role play the basic beliefs of Islam.
4. Have students work in small groups to mount a display on the different festivals in Islam.
5. Have students work in small groups to create digital stories on the festivals in Islam. Students will share their digital stories with the class, using them as the basis for class discussions.
6. Have students work in small groups to illustrate the assigned rite of passage. Arrange for the rites of passage to be sequenced and presented in the order in which they would naturally occur.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 1: SACRED SPACES AND PLACES OF WORSHIP (cont'd)

Suggested Teaching and Learning Activities (ISLAM)

7. Have students use a graphic organiser to represent the similarities and differences between Islam and other religions.
8. Have students participate in a religious diversity song competition where they write and perform a song on tolerance for different religious beliefs. Have finalists for the competition perform and the winner selected by a panel of judges.
9. Have students write and present a creative piece such as dub poem, short story and lyrics that show how Islam came to the Caribbean.

Suggested Teaching and Learning Activities (JUDAISM)

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. Have students watch videos that feature the different places that Jews worship and observe the different features.
2. Have students identify on a map of the world the major locations where Judaism is practiced.
3. Have students work in small groups to role play the basic beliefs of Judaism.
4. Have students work in small groups to mount a display on the different festivals in Judaism.
5. Have students work in small groups to create digital stories on the festivals in Judaism. Students will share their digital stories with the class, using them as the basis for class discussions.
6. Have students work in small groups to illustrate the assigned rite of passage. Arrange for the rites of passage to be sequenced and presented in the order in which they would naturally occur.
7. Have students use a graphic organiser to represent the similarities and differences between Judaism and other religions.
8. Have students participate in a religious diversity song competition where they write and perform a song on tolerance for different religious beliefs. Have finalists for the competition perform and the winner selected by a panel of judges.
9. Have students write and present a creative piece such as dub poem, short story and lyrics that show how Judaism came to the Caribbean.

◆ Topic 2: FESTIVALS

GENERAL OBJECTIVES

On completion of this topic, students should:

1. *understand the significance of the selected festivals and how they are observed.*

SPECIFIC OBJECTIVES

Students should be able to:

1. discuss the selected Christian festivals in the Caribbean;

CONTENT

Christian Festivals.

- (a) Advent;
- (b) Christmas/Epiphany;
- (c) Lent:
 - (i) Ash Wednesday; and,
 - Holy Week (Palm Sunday, Holy Thursday/*Maundy* and Good Friday).
- (d) *Easter*:
 - (i) *Easter Sunday*.
 - Whitsuntide/Pentecost.

2. discuss some *major Hindu* festivals in the Caribbean;

Some Major Festivals:

- (a) Divali or Deepavali;
- (b) Holi or Phagwah;
- (c) Maha *Shivaraatri*;
- (d) Nav Raatri; and,
- (e) Ganesh *Utsav*.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 2: FESTIVALS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. discuss selected festivals and observances in Islam;

CONTENT

Festivals and Observances.

Festivals:

- (a) Eid Ul Fitr (*Festival of the breaking of the fast*); and,

(i) A day of *enjoyment and charity*.

- (b) Eid Ul Adha (*the festival of sacrifice*).

Additional observations:

- (a) *Ramadan (month of fasting)*;

- (b) *Lailatul Qadr (night of decree during Ramadan)*; and,

- (c) *Miladun Nabi*:

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

4. discuss selected festivals in Judaism;

Festivals.

- (a) *Shabbat – the weekly Sabbath from sundown on Friday to dusk on Saturday night. It is enshrined in the Ten Commandments*;

- (b) *Rosh Hashanah – Jewish New Year:*

(i) Time for seriousness and solemnity as well as for happiness and festivity; *and*,

(ii) *Shofar (ram's horn) blown to remind of one's responsibility in conscience to God and neighbour.*

- (c) *Yom Kippur – Day of Atonement:*

Most solemn day of complete fasting and prayer in repentance for sins.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

Topic 2: FESTIVALS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

5. discuss selected festivals observed in Caribbean Indigenous Spiritualities; and,

CONTENT

- (d) Pesach/Passover:
Commemoration of God's saving action to Israel – the Exodus.
- (e) Chanukkah – Great Festival of Light or Feast of Dedication:
 - (i) Re-dedication of Temple; and,
 - (ii) Annual reminder of Triumph of Truth and Goodness over evil.
- (f) Lighting of the Menorah.

Festivals/Ceremonies.

- (a) Rastafari:
 - (i) Nyabinghi observances;
 - (ii) Ethiopian Christmas – January 7; and,
 - (iii) Coronation of His Imperial Majesty Emperor Haile Selassie I – November 2.
- (b) *Orisha*:
 - (i) *Oshun Festival*;
 - (ii) *Obatala Festival*;
 - (iii) *Rain Festival*; and,
 - (iv) *Earth Festival*.
- (c) *Spiritual Baptist*:
 - (i) *Mourning and Building Ceremonies*;
 - (ii) *Thanksgiving of Light, Food and drink*; and,
 - (iii) *Nation Dance*: performed on the anniversary of a dead family member, the eve of a wedding.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 2: FESTIVALS (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

	(d)	First Nations:
	(i)	<i>Duugu (Garifuna);</i>
	(ii)	<i>Corn-planting ceremony (Maya);</i>
	(iii)	<i>Santa Rosa Festival; and,</i>
	(iv)	<i>Smoke rituals (Trinidad and Tobago).</i>
6.		<i>distinguish among the similarities and differences in festivals of religions and Caribbean Spiritualities.</i>
	(a)	Christianity;
	(b)	Hinduism
	(c)	Islam;
	(d)	Judaism; and,
	(e)	Caribbean Indigenous Spiritualities.

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

- 1. Have students work in small groups to create digital stories on the festivals in the different Indigenous Caribbean Spiritualities. Students will share their digital stories with the class, using them as the basis for class discussions.*
- 2. Have students use a graphic organiser to represent the similarities and differences between the Indigenous Caribbean Spiritualities and other religions.*
- 3. Have students participate in a religious diversity song competition where they write and perform a song on tolerance for different religious beliefs. Have finalists for the competition perform and the winner selected by a panel of judges.*
- 4. Have students write and present a creative piece such as dub poem, short story and lyrics that shows how each Caribbean Indigenous Spirituality originated.*

◆ OPTIONS

◆ SACRED TEXTS

Candidates are required to study ONE of the FOUR Options

◆ Option 1: CHRISTIANITY

GENERAL OBJECTIVE

On completion of this Topic, students should:

1. understand the Bible as the authority on Christian teaching and practice; *and*,
2. *appreciate the importance of the Bible in the lives of Christians.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *discuss* how the Books of the Bible were transmitted and selected;

CONTENT

Transmission and selection of the Books of the Bible.

Transmission-The Bible was transmitted orally and in written form.

- (a) *Oral tradition-persons told religious stories and teachings orally which were passed down word of mouth; and,*
- (b) *Written-these teachings and stories were later written on scrolls which later formed part of the scriptures. These writings were later called scripture around 400 CE.*

Selection of the Canon of Scripture.

- (a) *There were set criteria outlined and used as the standard for selecting books to be included in the Old and New testaments:*
 - (i) *Old Testament- Inspiration, Authorship, Acceptance as Authoritative); and,*
 - (ii) *New Testament- Inspiration, Authenticity, Authorship, Date, Considered adequate for faith and teaching).*
- (b) *The canon of scripture - list of the books in the Old and New Testament;*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

(c) *The scriptures were preserved and confirmed by the dead sea scrolls: Qumran peoples hid their library of scrolls in caves due to impending roman invasion. Scholars compared these scrolls with later manuscripts and found them to be the same. The scriptures were well preserved and accurate; and,*

(d) *Canon as the word of God.*

Christians believe the Bible/canon is the Word of God for the following reasons:

Divine Inspiration

(i) *Christians believe the bible was written by human authors under the guidance/inspiration of the holy spirit (2 Timothy 3:16).*

Authority in Faith and Practice

(i) *The Bible is viewed as the ultimate standard for belief and daily living (Psalm 119:105).*

Fulfilled Prophecy and Relevance

(i) *Many Old Testament prophecies are seen as fulfilled in Jesus Christ (Isaiah 53; Micah 5:2; fulfilled in the Gospels); and,*

(ii) *Despite being written over 1,500 years, the Bible has relevance in many spheres of life.*

Jesus' Endorsement of Scripture

(i) *Jesus Himself affirmed the authority of Scripture (Matthew 4:4); and,*

(ii) *Jesus often quoted the Old Testament as God's Word (John 16:13).*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

2. *distinguish among the different types of writings in the Bible and their significance;*

CONTENT

Different types of writings in the Bible.

(a) *History/Narrative:*

(The Pentateuch – First five books, *first and second Kings and first and second Chronicles*, The Acts of the Apostles).

(b) *Laws/Exhortations/Instructions:*

(i) *Laws – commandments, rules, and regulations given by God to guide the religious, moral, and social life of his people;*

(ii) *Exhortations – encourage, urge, warn, or challenge people to act in accordance with God's will; and,*

(iii) *Instructions – clear directions or teachings that guide people on how to live according to god's will.*

(Ex. 20; Is. 55; Ps. 24; Matt. 5, 6, 7; Luke 6:20-49; Jn. 14, 15, 16).

(c) *Prophecy:*

Foretelling and Forthtelling.

(*Minor: for example, Amos, Hosea Major: for example, Isaiah, Jeremiah*).

(d) *Apocalyptic Writing:*

(i) *Literature that reveals hidden truths about the future, especially concerning the end of the present age;*

(ii) *God's ultimate intervention in human history; and,*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (iii) *The word apocalypse comes from a Greek term meaning "revelation" or "unveiling."*

(Matt 24; Mark 13; Luke 21; Revelation; Daniel).

- (e) *Poetry and Wisdom Literature/Sayings:*

- (i) *Biblical poetry expresses emotions, praises God, and reflects on life's experiences through artistic language; and,*

- (ii) *Wisdom literature explores practical and philosophical questions about life, human behaviour, suffering, and the fear of God.*

(Prov. 10:22-30; Eccl 3:1-9; *Psalms*).

- (f) *In the Gospels:*

- (i) *Parables:*

- *Earthly stories with a heavenly meaning.*

(Matt 13; Luke 16:19-31; 20:9-19; Matt 25:1-13; Luke 10:25-37).

- (ii) *Miracle Stories:*

- *Narrative accounts that describe extraordinary acts performed by God or through divine intervention that go beyond natural explanation.*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. *examine biblical teachings in relation to personal and social experiences; and,*

CONTENT

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

(g) *Epistles/Letters:*

(for example, Corinthians; Ephesians).

- (i) *Letters written to individuals, churches, or groups of believers to provide instruction, encouragement, correction, and guidance in the Christian faith.*

(h) *Comparison within.*

Biblical teachings applied to personal and social experiences.

(a) *Worship: Source of Doctrine and Belief;*

- (i) *The Bible is seen as the word of God and is used by Christians to form core beliefs such as the nature of God and;*
- (ii) *Salvation through Jesus Christ (2 Timothy 3:16).*

(b) *Guide for Worship and Religious Practices;*

- (i) *It provides the basis for worship and religious practices; and,*

For example, prayer (1 Thess 5:16-18), fasting (Isaiah 58; Matt 6:16-18), baptism (Matt 28: 19-20), Holy communion (1 Corinthians 11:23-26).

- (ii) *Festivals like Christmas and Easter are celebrated in connection with biblical events (Luke 2:6-7).*

(c) *Moral and Ethical Instruction;*

- (i) *Christians use the Bible to decide how to live and to judge right from wrong (Exodus 20; St. Matthew 5-7); and,*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

(ii) *It informs responses to social issues such as poverty and justice.*

(d) *Personal Devotion and Spiritual Growth; and,*

Christians read, study, and meditate on Scripture for encouragement and provide answers in times of doubt or struggle

Examples:

Relief in Time of Suffering-(2 Cor. 12:8-11; Heb. 12:3-13; John 5:1-9);

Courage in Time of Fear- (Heb. 13:5-6; Eph. 6:10-18; Matt 5:21-43); and,

Protection in Time of Danger: (Ps. 91; 121).

(e) *Dress;*

(i) *Modesty-Dress modestly (1 Timothy 2:9-10 and 1 Peter 3:3-4); and,*

(ii) *Avoid immodest clothing (1 Corinthians 11:5-6).*

(f) *Diet; and,*

Old Testament Laws:

(i) *Dietary laws- clean and unclean foods (Leviticus 11 and Deuteronomy 14; for example, observed by Seventh-day Adventists)*

(ii) *Some Christians use the Bible to promote healthy living, including vegetarianism (Daniel 1:12-16)*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

New Testament Teachings:

- (i) *Dietary restrictions are not binding for salvation (Romans 14:2–3; 1 Corinthians 8:8);*
- (ii) *Eat and drink to the glory of God (1 Corinthians 10:31); and,*
- (iii) *Do everything in moderation- abstaining from the excess use of alcohol (Ephesians 5:18; Proverbs 23:20-21; Romans 13:13).*
- (g) Dealing with material wealth.
 - (i) *Rich fool (Lk 12: 16 – 21); Rich Young Ruler (Mark 20:17-22); True Riches (Matt. 6:19-21).*
- 4. *discuss the main message of the Bible.*
 - (a) *God's Love and Covenant Relationship;*
 - (i) *The Bible demonstrates God's love for humanity and His desire for relationship with His people (Exodus 6:7); (Jeremiah 31:3); and,*
 - (ii) *He establishes covenants (with Noah, Abraham, Israel, David) to show His faithfulness and mercy (Genesis 12:2–3).*
 - (b) *Salvation Through Jesus Christ; and,*
 - (i) *The Bible shows that sin separates humanity from God, but salvation is offered through Jesus' life, death, and resurrection (Romans 3:23; (Luke 19:10; Romans 5:8; Romans 10:9);*
 - (ii) *Concept of salvation;*
 - (iii) *Process of salvation;*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

- (iv) *Repentance (Luke 7:35-50; Luke 19:1-10);*
- (v) *Justification by faith (Acts 16:30-32; Romans 10:11-17);*
- (vi) *Forgiveness/Reconciliation (Luke 15:11-24; 1 John 1:9);*
- (vii) *Regeneration (Col 3:12-1; 2 Cor 5:17); and,*
- (viii) *Sanctification (Eph. 2:10).*
- (c) *Hope of Eternal Life and Restoration.*
 - (i) *The Bible points to the future promise of a new heaven and a new earth where God dwells with His people (Revelation 21:1-4); and,*
 - (ii) *Believers are called to live in faith and obedience to inherit eternity with God (2 Corinthians 5:17).*

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. Have students role play personal and social experiences in relation to sorrow, suffering, fear, danger, ethics, and wealth and show how biblical teachings may be applied to these situations.
2. Have students create a class webpage or blog and update it with information about the books of the Bible and the different types of writing in the Bible.
3. Present different dilemma scenarios that focus on areas of daily life and have students identify and use different scriptural references in determining the decision to be taken in relation to each scenario.

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

Topic 3: SACRED TEXTS

Option 1: CHRISTIANITY (cont'd)

Suggested Teaching and Learning Activities

4. *Have students play a game of jeopardy based on the different types of writing in the Bible.*
5. *Present different scenarios that illustrate areas for personal and social development. Have students find Bible passages that speak to these areas then create a plan to illustrate how biblical teachings could be applied to support an individual's development.*

◆ Topic 3: SACRED TEXTS

◆ Option 2: HINDUISM

GENERAL OBJECTIVE

On completion of this Topic, students should:

1. *understand that Hindu scriptures are a source of authority on Hindu teaching and practice; and,*
2. *appreciate the importance of the sacred texts in the lives of Hindus.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *discuss the origins and importance of the Shruti, Smriti and other major scriptures in Hinduism;*

CONTENT

The origins and importance of Shruti and Smriti. Scriptures (Shastras) in Hinduism embrace both the spiritual and secular knowledge/sciences.

- (a) *Shruti (that which is heard) – scriptures of divine origins and supreme authority which consist of four vedas (including the Upanishads):*
 - (i) *Rig Veda;*
 - (ii) *Yajur Veda;*
 - (iii) *Atharva Veda; and,*
 - (iv) *Sama Veda.*
- (b) *Smriti (that which is remembered) – laws and regulations compiled and interpreted by saints, for example the Dharmashastras;*
- (c) *Puranas – literary works consisting of histories, symbolism and stories. There are 18 major Puranas; and,*
- (d) *Itihasa – comprised of two epics, the Ramayana and the Mahabharata.*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

2. *discuss the central aim, and categories of topics throughout all Shastras (scriptures);*

CONTENT

- (a) *The shastras cover a vast array of topics but its collective goals are to guide mankind to achieving the goals of life (purusharthas). The main aims are:*
- (i) *Moksha (The supreme Goal);*
 - (ii) *Establishment of Dharma (Dharma over Adharma); and,*
 - (iii) *Human Upliftment (from avidya to vidya).*
- (b) *The Shastras are categorized by their focus and subject matter, providing comprehensive knowledge covering all walks of life. The varied topics can be classified under the following heads:*
- (i) *Dharma Shastras (Law and Ethics): These texts outline codes of conduct, duty, social hierarchy (Varna), and life stages (Ashramas). Example: Manusmriti;*
 - (ii) *Vedanta and Spiritual Texts (Self-Realization): These focus on metaphysics, the nature of God (Brahman), the individual soul (Atman), and the methodology for achieving spiritual liberation. Examples: The Upanishads, Bhagavad Gita, Brahmasutras; and,*
 - (iii) *Karma Kanda (Rituals and Rites): These provide practical guidelines for Vedic rituals, sacrifices (yajnas), and daily ceremonies to balance forces of nature.*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (c) *Darshana Shastras (Philosophy/Logic): These provide a structured, logical approach to understanding reality, consciousness, and matter;*
- (d) *Upavedas (Applied Sciences/Worldly Matters): These address material well-being (Artha) and enjoyment (Kama);*
- (e) *Ayurveda: The science of health, medicine, and life;*
- (f) *Artha Shastra: The study of politics, economics, and statecraft;*
- (g) *Gandharva Veda: The arts of music, dance, and drama;*
- (h) *Dhanurveda: The art of warfare and martial arts;*
- (i) *Agamas and Tantras (Temple and Devotion): These texts provide esoteric guidance for worship, focusing on the divine play of Shakti and Shiva, including mantra and yantra; and,*
- (j) *Itihāsa and Purāṇa (History): These teach dharma through stories, narratives, and the lives of heroes, making complex philosophy accessible to the masses. Examples: Ramayana, Mahabharata, Purana.*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. *discuss the importance of the non-text body of knowledge to Hindus; and,*

4. *examine Hindu teachings in relation to personal and social experiences.*

CONTENT

Hinduism does not rely only on written scriptures. It also accepts living, experiential, and moral sources of knowledge that guide people in daily life. These sources help Hindus understand how to apply scriptural wisdom in real situations:

- (a) *The lives of the saints; Saints like Tulsidas, Mirabai, Ramana Maharshi, and Chaitanya are seen as living examples of spiritual truth;*
- (b) *Spiritually enlightened leaders; Teachers such as Adi Shankaracharya, Ramanuja, Madhva, Swami Vivekananda, and modern gurus help interpret the scriptures for each generation. They explain difficult ideas, correct misunderstandings, and guide people on the spiritual path; and,*
- (c) *Their own conscience. Hinduism teaches that the Divine exists within every person as the inner voice of truth. This conscience helps individuals judge right from wrong, even when scriptures are silent on a specific issue.
"I am the Self seated in the hearts of all beings."*

Hindu teachings applied to personal and social experiences.

- (a) *Worship (Bhakti / Upāsana);
Ramcharitmanas Bālakāṇḍa, (Dohā 31–33;
Aranyakāṇḍa, Śabarī episode (Dohā ~34–36))*
- (b) *Diet (Āhāra);
Bhagavad Gita (17:8; 17:9; 17:10;*
- (c) *Hygiene/cleanliness (Śauca);
Bhagavad Gita (17:14; 13:7–11 (esp. 8–10);*
- (d) *Dress; and,
Bhagavad Gita (16:1–3; 17:14–16);*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (e) Social responsibility (*Dharma / Duty*).
Ramcharitmanas (Ayodhyākāṇḍa, Sundarakāṇḍa, Uttarakāṇḍa).

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. Have students role play personal and social experiences in relation to honesty, faith, karma, danger, wealth, war, frustration, despair and fear and show how Hindu teachings may be applied to these situations.
2. Have students create a class webpage or blog and update it with information about the Shruti and Smriti and the different types of literary styles that they utilise.
3. Have students work in groups to research the origins of the sacred texts in Hinduism and create a poster, brochure, flyer or any other type of publication to present their findings.
4. Utilise cooperative learning strategies such as jigsaw discussions to explore the origins and importance of different sacred texts in Hinduism.
5. Invite practitioners or experts in the religion to share about the importance of the non-text body of knowledge to Hindus.
6. Provide students with passages from the sacred texts on areas such as worship, diet, hygiene, dress and social responsibility. Have groups explore the passages and indicate how the teachings can apply to a personal or social experience.
7. Have students explore case studies based on personal and social experiences and indicate how Hindu teachings respond to the different situations.
8. Have students work in small groups to use Hindu teachings to inform the design of different service-learning activities that could be implemented in their school or community.

◆ Topic 3: SACRED TEXTS

◆ Option 3: ISLAM

GENERAL OBJECTIVE

On completion of this topic, students should:

1. *understand the Qur'an as the source of authority in Islam;*
2. *understand the Islamic concept of revelation; and,*
3. *appreciate the importance of the Qur'an and Sunnah in Islamic thought and practice.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *describe the methods and means of preservation of the Qur'an;*
2. *discuss the miraculous nature of the Qur'an;*

CONTENT

Method and Means of Preservation of the Qur'an.

- (a) *Allah says in the Qur'an that He Himself will preserve and protect the Qur'an:*

(Qur'an: 15:10).
- (b) *Oral transmission is the most important mode of transmission and preservation of the Qur'an:*

(Qur'an 54:40).
- (c) *The Qur'an in written form is an additional means of preservation.*

The Miraculous Nature of the Qur'an.

- (a) *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).
- (b) *Scientific evidence and facts:*

(Qur'an: 23:14; 86:6–7; 6:38; 16:66; 21:30–33).

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 3: ISLAM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. *discuss the main tenets presented in the Qur'an and Sunnah;*

4. *examine the Sunnah/Hadith as a source of authority in Islam; and,*

5. *examine the teachings of the Qur'an and Sunnah in relation to daily life.*

CONTENT

Main Tenets of the Qur'an and Sunnah.

- (a) *Allah (God):*
(Qur'an: 2:255; 112:1-4; 7:180; 59:22-24).
- (b) *Human being: origin, purpose, and final destination:*
(Qur'an: 4:1; 49:13; 51:56; 6:32).
- (c) *Laws, rules and guidance for all aspects of life:*
(Qur'an: 16:89; 2:185, 5:3).

The Sunnah/Hadith: second source of guidance.

- (a) Definition of Sunnah/Hadith.
- (b) The relationship between the Qur'an and the Sunnah/Hadith:
(Qur'an: 53:3; 4:64-65; 3:32; 5:92).
- (c) The role of the Hadith as a source of Islamic law:
(Qur'an: 59:7; 4:58-59; 4:65, 80).

The teachings of Qur'an and Sunnah for daily life.

- (a) *Beliefs and practice:*
(Qur'an: 2:177).
(Hadith # 34).
- (b) *Personal worship and relationship with Allah – Salaah (prayers), Zikr (constant remembrance of God) and Dua (supplication):*
(Qur'an: 2: 43, 153; 191).
- (c) *Social responsibilities: ethics and interaction:*
(Qur'an: 3:104; 49: 6-12, 17:22-37) (Hadith # 13).

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 3: ISLAM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (d) *Morality, mannerisms and conduct:*
(Qur'an: 16: 89-91).
(Hadith #18, #15 - Speak good or remain silent).
- (e) *Diet, hygiene and dress:*
(Qur'an: 5:3; 24:30).
(Hadith #10 - Eat of the good things, Hadith #23 – Purification).

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. Have a practitioner of the religion or an expert share with students about how the Qu'ran has been preserved.
2. Have students watch videos that show aspects of the Qu'ran being recited and transmitted. Students then take turns reciting aspects of the Qu'ran for their classmates to repeat. Students discuss the activity and relate it to how the Qu'ran was originally preserved and transmitted.
3. Have students role play personal and social experiences in relation to sorrow, suffering, fear, danger, ethics, and wealth and show how Qu'ran teachings may be applied to these situations.
4. Have students create a class webpage or blog and update it with information about the Qu'ran and the Sunnah.
5. Have students engage in cooperative learning activities such as think-pair-share where they individually think about the main tenets of the sacred texts in Islam, discuss their ideas in pairs then share their ideas in a whole group discussion.
6. Have students use graphic organisers to show the relationship between the Qur'an and the Sunnah/Hadith.
7. Have groups of students examine different cases that require ethical or moral decision-making. Groups will discuss how they could apply teachings of the Qu'ran or the Sunnah to navigate the situation.
8. In small groups, students role-play scenarios that demonstrate the application of specific teachings from the Qu'ran or the Sunnah.

◆ Topic 3: SACRED TEXTS

◆ Option 4: JUDAISM

GENERAL OBJECTIVE

On completion of this topic, students should:

1. *understand the Torah (Tanakh and the Talmud) as the source of authority on Jewish teaching and practice; and,*
2. *appreciate the importance of the sacred texts in the lives of Jews.*

SPECIFIC OBJECTIVES

Students should be able to:

1. *discuss how the Tanakh and Talmud were transmitted and compiled;*
2. *discuss the different types of Jewish scriptures in the Tanakh and their significance;*

CONTENT

Transmission and compilation of the Tanakh

- (a) *Torah: Jews believe that the Torah was given by God to the Jewish people*
 - (b) *Neviim: books written by the Neviim (prophets) or their disciples such as Hosea, Ezekiel and Amos. Ketuvim: books considered as man's letter to God. such as Mishle (Proverbs), Tehillim (the Psalms). Shir haShirim (Song of Songs) and Ruth; and,*
 - (c) *Talmud: An Oral Law which is now transcribed.*
- (a) *Torah: Books of Law. Bereshit – Genesis;*
 - (i) *Shemot – Exodus;*
 - (ii) *Vayikra- Leviticus;*
 - (iii) *Bamidbar – Numbers; and,*
 - (iv) *Devarim – Deuteronomy.*
 - (b) *Neviim: Books of the Prophets; and,*
 - (i) *Yehoshua – Joshua;*
 - (ii) *Shofetim – Judges;*
 - (iii) *Shmuel - Samuel (I & II combined);*
 - (iv) *Melakhim - Kings (I & II combined); and,*
 - (v) *Latter Prophets:*
 - *Yeshayahu – Isaiah;*
 - *Yirmeyahu – Jeremiah;*
 - *Yechizkel – Ezekiel; and,*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- *Trei Asar - The Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).*
- (c) *Ketuvim: Books of Writings.*
 - (i) *Poetic Books:*
 - *Tehillim (Psalms);*
 - *Mishlei (Proverbs); and,*
 - *Iyyôbh (Job).*
 - (ii) *The Five Megillot (Scrolls):*
 - *Shir Hashirim (Song of Songs);*
 - *Rûth (Ruth);*
 - *Eikhah (Lamentations);*
 - *Qôheleth (Ecclesiastes); and,*
 - *Estêr (Esther).*
 - (iii) *Other Books:*
 - *Daniyyel (Daniel);*
 - *Ezra-Nehemiah; and,*
 - *Divrei Hayamim (Chronicles). (1 & 2 Chronicles)*
- 3. *examine the use of the Tanakh for Jewish instruction, teaching and practice; and,*
 - Instruction on Jewish teachings and practices.***
 - (a) *Guidelines for living:*
(Ex. 20:1 -17).
 - (a) *Beliefs about Human Nature:*
(Genesis 2: 7).
 - (b) *Belief in God:*
(Deut 6:4).
 - (c) *Mitzvot – the 613 laws Jews must follow to live righteous Jewish lives.*
 - (d) *The observance of the Sabbath:*
(Ex 20: 1-14).

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

TOPIC 3: SACRED TEXTS

OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

Instruction on Jewish teachings and practices.

- (a) *Guidelines for living:*
(Ex. 20:1 -17).
- (b) *Beliefs about Human Nature:*
(Genesis 2: 7).
- (c) *Belief in God:*
(Deut 6:4).
- (d) *Observances of the three Pilgrim Festivals:*
(Lev 23: 24 – 36).
- (e) *Kosher: eating food according to Torah and Talmudic dictates.*

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).
- (f) *Beliefs about the messiah and the messianic age:*

(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).
- (g) *Belief in worship and prayer;*
- (h) *Belief in the Resurrection of the Dead and the Judgement; and,*
- (i) *(Babylonian Talmud, Tractate Ketubot 111b; Tractate Baba Metzia 58b).*

MODULE 2: SACRED SPACES, TEXTS AND FESTIVALS

Topic 3: SACRED TEXTS

Option 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

4. *examine teachings of the Tanakh in relations to personal and social experiences.*

CONTENT

Teachings of the Tanakh applied to personal and social experiences.

- (a) *Worship. (prayer and fasting) (Dan. 9:3; Ezra 8:23; Is. 58:3-7);*
- (b) *Diet (Lev. 11:3-8; Deut. 14:4-8; Lev. 11:13-19; Deut. 14:11-18; Lev. 3:17, 7:26-27, 17:10-14; Gen. 1:29, 9:3-4; Lev. 11:44-45, 20:25-26);*
- (c) *Hygiene (Deut. 23:12-14; Lev. 11:32-40; Lev. 15; Num. 19:11-22; Num. 19:9);*
- (d) *Dress (Num. 15:37-41; Deut. 22:5; Lev. 19:19; Num. 15:37-41); and,*
- (e) *Social responsibility. Protection in Time of Danger (Ps. 91; Ps. 138:7; Ps. 27; Is. 41:10; Deut. 31:6).*

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students work in small groups to create an infographic that summarises how the Tanakh and Talmud were transmitted and compiled.*
2. *Engage students in a game of jeopardy based on the different types of writing in the Tanakh.*
3. *Have students role play personal and social experiences in relation to sorrow, suffering, fear, danger, ethics, and wealth and show how Jewish teachings may be applied to these situations.*
4. *Have students create a class webpage or blog and update it with information about the Tanakh.*
5. *Have students examine case studies that illustrate the application of Jewish teachings from the Tanakh in daily life. In small groups, students discuss the case studies and how they reflect Jewish teachings.*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

Instructions for studying the Module. Topics 1 & 2 are Compulsory while Topic 3 has four options from which one is to be selected for study.

◆ CORE

◆ Topic 1: BASIC BELIEFS

GENERAL OBJECTIVE

On completion of this Topic, students should:

1. understand the central beliefs and practices of Christianity, Hinduism, Islam, Judaism and Caribbean Indigenous Spiritualities;
2. appreciate how religion contributes to an understanding of the meaning and purpose of life; and,
3. appreciate the similarities and differences among Christianity, Hinduism, Islam and Judaism as it relates to their basic beliefs.

SPECIFIC OBJECTIVES

Students should be able to:

1. outline basic beliefs of Christianity;

CONTENT

Basic Beliefs.

- (a) *Fall of Humanity*, sin and salvation;
- (b) Jesus Christ is redemption;
- (c) *Judgement*, punishment, forgiveness and reward; and,
- (d) Second coming of *Jesus* and last days.

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 1: BASIC BELIEFS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

2. outline *basic* beliefs of Hinduism which govern life;

CONTENT

Basic Beliefs of Hinduism.

- (a) *There is one ultimate, infinite Reality called Brahman, expressed through many forms and deities;*
- (b) *Atman – There is one Infinite, all-pervading existence. The importance of Oneness;*
- (c) *Dharma (Duty) – Dharma is the moral order that guides behaviour. It includes truthfulness, compassion, responsibility, and fulfilling one's duties;*
- (d) *Ahimsa – Ahimsa is the commitment to avoid causing harm to any living being. It includes kindness, patience, forgiveness, and peaceful conflict resolution;*
- (e) *Moksha – Moksha is liberation from fear, ignorance, ego, and the cycle of rebirth. It is the highest aim of life—discovering lasting peace by realizing one's true nature;*
- (f) *Karma – Every thought, word, and action creates results. Good actions bring positive outcomes; harmful actions bring suffering; and,*
- (g) *Samsara – Life is a continuous cycle influenced by karma. The soul takes new births until it attains spiritual freedom.*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 1: BASIC BELIEFS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. outline basic Islamic beliefs;

CONTENT

Basic Islamic Beliefs.

- (a) The Six Articles of Faith:
 - (i) Belief in The Unity of Allah (Tawhid);
 - (ii) Belief in Angels;
 - (iii) Belief in Prophets;
 - (iv) Belief in the Revealed Books;
 - (v) *Belief in the Day of Judgement; and,*
 - (vi) *Belief in Al Qadr (Predestination).*
- (b) The Five Pillars:
 - (i) The Shahaadah (Declaration of Faith);
 - (ii) Salaah (prayer);
 - (iii) Zakaah (*Charity*);
 - (iv) Saum (Fasting); *and,*
 - (v) Hajj (Pilgrimage to Makkah).

4. outline basic beliefs of Judaism;

Major Teachings.

613 mitzvot (laws) derived from the Written and Oral Torah, of which the Ten Commandments are a part to live an upright Jewish life.

Basic beliefs of Judaism:

- (a) *Thirteen Principles of Faith – Rabbi Maimonides (Rambam);*
- (b) *Belief in the existence of the Creator, who is perfect in every manner of existence and is the Primary Cause of all that exists;*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 1: BASIC BELIEFS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (c) *The belief in God's absolute and unparalleled unity.*
 - (i) *The belief in God's non-corporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling;*
 - (ii) *The belief in God's eternity;*
 - (iii) *The imperative to worship God exclusively and no foreign false gods;*
 - (iv) *The belief that God communicates with man through prophecy;*
 - (v) *The belief in the primacy of the prophecy of Moses our teacher;*
 - (vi) *The belief in the divine origin of the Torah;*
 - (vii) *The belief in the immutability of the Torah;*
 - (viii) *The belief in God's omniscience and providence;*
 - (ix) *The belief in divine reward and retribution;*
 - (x) *The belief in the arrival of the Messiah and the messianic era; and,*
 - (xi) *The belief in the resurrection of the dead.*
- (d) *God establishes covenants between:*
 - (i) *God and man – Noahide covenant; and,*
 - (ii) *God and Jewish people – Abrahamic and Mosaic covenant.*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES
TOPIC 1: BASIC BELIEFS (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

5. outline the basic beliefs and teachings of each Caribbean Indigenous *Spirituality*; and,

Major Teachings.

- (a) Rastafari:
- (i) Deification of Haile Selassie;
 - (ii) Repatriation to Africa;
 - (iii) Reparations;
 - (iv) Blacks are the true Israelites;
 - (v) Ethiopia is the black man's heaven;
 - (vi) Babylon as a system of oppression;
 - (vii) Ganja was given by Jah for medicine and for wisdom;
 - (viii) A healthy diet (more often vegetarian; pork is tabooed) is essential to keep the temple (physical body) in tune with nature;
 - (ix) Reflection and meditation are valuable sources of knowledge, insight and understanding which must be undertaken regularly; and,
 - (x) It is essential to live in tune with nature (environmentalism).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 1: BASIC BELIEFS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (b) Orisha:
 - (i) The deities possess the bodies of their devotees and identify themselves through their nature of manifestation;
 - (ii) Ancestors remain a presence influencing the living;
 - (iii) The dead has a soul as well as a shadow or spirit;
 - (iv) The deities or powers speak to devotees through dreams, visions and divination; and,
 - (v) The giving of offerings or ebo to appease the deities.
- (c) Spiritual Baptist:
 - (i) The Holy Spirit and his power and presence are manifested in the lives of the believers;
 - (ii) The power of the Word of God and in the power of prayer;
 - (iii) Baptism by the Holy Spirit as well as baptism in running or living water;
 - (iv) *Office is achieved through spiritual travel or the rite of mourning;*
 - (v) Cleansing of the believer is achieved through fasting and mourning; *and,*
 - (vi) Ancestors communicate with the living through dreams.

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 1: BASIC BELIEFS (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (d) *First Nations:*
- (i) *The sacredness of Nature;*
 - (ii) *Spirits of Nature (zemi);*
 - (iii) *Bonds between living and ancestors;*
 - (iv) *Healing and purifying properties of herbs, including tobacco;*
 - (v) *Importance of sacrifices and offering to the deities; and,*
 - (vi) *Man's capacity to access the divine through the language of Nature.*
6. *distinguish among the similarities and differences in beliefs and practices of religions and Caribbean Spiritualities.*
- Similarities and differences among religions and Caribbean *Spiritualities*.**
- (a) Christianity;
 - (b) Hinduism
 - (c) Islam;
 - (d) Judaism; and,
 - (e) Caribbean Indigenous Spiritualities.

◆ Topic 2: RITES OF PASSAGE

GENERAL OBJECTIVE

On completion of this Topic, students should:

1. understand the central beliefs and practices as it relates to the rites of passage in Christianity, Hinduism, Islam, Judaism; and,
2. appreciate the similarities and differences among Christianity, Hinduism, Islam and Judaism as it relates to the rites of passage.

SPECIFIC OBJECTIVES

Students should be able to:

1. *describe the rites of passage in Christianity;*

CONTENT

Rites of Passage:

- (a) *Birth;*
- (b) *Initiation (Baptism/Confirmation);*
- (c) *Marriage; and,*
- (d) *Death.*

Note to Teachers: Relevant symbols should be emphasised.

2. *describe the major rites of passage in Hinduism;*

Five of the sixteen rites of Passage – Samskaaras.

- (a) *Jaata Karma Samskar (Birth ceremonies);
Naming ceremony.*
- (b) *Upanayanam Samskar (Sacred Thread/
Initiation and Start of spiritual Education
Ceremony);*
- (c) *Vivah Samskar (Marriage Ceremony);
and,*
- (d) *Antyeshti Samskar (Death Ceremony).*

3. *describe the rites of passage in Islam;*

Rites of Passage:

- (a) *Birth (Aqeeqah);*
- (b) *Marriage; and,*
- (c) *Death.*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 2: RITES OF PASSAGE (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

4. *describe the rites of passage in Judaism; and,*

Rites of Passage.

- (a) *Birth (Brit Milah – circumcision for boys at eight days old to join the people of Israel).*
- (b) *Coming of age:*
 - (i) *Bar/ Bat Mitzvah. (Son/Daughter of Law. 13 for boys, 12 for girls.)*
- (c) *Marriage.*
- (d) *Death.*

Note to Teachers: Relevant symbols should be emphasised.

5. *show the similarities and differences in beliefs and practices of the religions as they relate to rites of passage.*

Similarities and differences among religions.

- (a) Christianity
- (b) Hinduism;
- (c) Islam; and,
- (d) Judaism.

◆ Topic 3: HUMAN LIFE ISSUES AND ETHICS

Candidates are required to study ONE of the FOUR options

◆ Option 1: CHRISTIANITY

GENERAL OBJECTIVES

On completion of this Topic, students should understand the biblical responses to human life issues.

SPECIFIC OBJECTIVES

Students should be able to:

1. discuss the meaning and purpose of life as reflected in the Bible;

CONTENT

Biblical teachings on the meaning and purpose of life.

- (a) The Human Family – The Family of God:
(Acts 3:25, 1 John 3:1-2, Eph. 3:14-19).
- (b) *God created humans in His image and likeness:*
(Gen. 1:26-27; Ps. 8:5-8; Acts 17:27-29; Eph. 2:10).
God created males and females with a purpose:
(Gen. 1:26-27; Mark 10:6-9).
- (c) *Humans were endowed with intelligence and free will:*
(Gen. 2:16-17; 20-23; Prov. 16:9; Matt. 5, 6, 7; Gal. 5:13; Acts 13:40-41).
- (d) *God is the source of life and human values:*
(Gen. 2:3, Ezk. 37:5, Acts 17:25, Rom. 8:11).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

2. *examine the Christian principles that uphold ethical conduct and morality;*

Christian principles that uphold ethical conduct and morality in daily life.

- (a) The Ten Commandments: Outlines how humans should relate to God and how humans should relate to each other.
(Exod. 20:1-17);
- (b) The Sermon on the Mount: the Beatitudes and other teachings which guides how mankind should treat each other.
(Matt. 5-7);
- (c) The Golden Rule: Do unto others as you would have them do unto you
(Matt. 7:12);
- (d) Trust in God: Lean not to your own Understanding (Proverbs 3:5-6; Matt 6:25-27; Psalm 1:1 3); and,
- (e) Love God and Others.
 - (i) The Greatest Commandment:
(Matt. 22:36-40);
 - (ii) Christ's New Commandment:
(John 13:34-35);
 - (iii) Christian Love:
(1 Cor. 13); and,
 - (iv) Forgive Others
Col 3:13; Matt 6: 12; Eph 4:32;
Matt 18: 21-22.

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. explain the concept of stewardship and its application to daily living;

CONTENT

Concept of Stewardship.

- (a) *Definition of Stewardship – Meaning:*
Genesis 1:28; Genesis 2:15; Genesis 39:4; Ephesians 5:15-16; and,
- (b) *Types of Stewardship – personal and corporate.*
Personal – St Matthew 25:14-30;
Colossians 3:23-24;
1 Corinthians 4:1-2; St. Luke 16: 10
Cooperate – Ecclesiastes 4:9-10;
1 Peter 4:10-11; St. Matthew 28:18-20; 1 Corinthians 3:9; 12: 4-7

Application to daily living.

- (a) Co-workers with God:
God's affirmation of the worth of the Individual:
(Gen. 1:28-30; 1 Cor. 3:6-8;
2 Cor 9:6-9).
- (b) The sick:
(Mark 3: 1-6; Matt. 20:30-34;
Luke 13:10-17).
- (c) The suffering:
(Mark 5:1-43; Luke 17:12-19; Matt. 15:21-28).
- (d) The Child:
(Luke 8:40-56; 18:15-17;
Psalm 131:1-2; Proverbs 22:6;
1 Cor. 13:11; Eph. 6: 1-4).
- (e) The Outcast:
(John 8:1-11; Luke 17:11-19;
Luke 19:1-10).
- (f) *The Environment:*
(Gen. 1:26-28).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

Topic 3: HUMAN LIFE ISSUES AND ETHICS

Option 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

4. assess issues related to justice, peace and the value and dignity of human life as reflected in the Bible;

CONTENT

Issues related to justice, peace and the value and dignity of human life.

- (a) Child abuse:
(Eph. 6-4; Mark 9:42; Col. 3:21).
- (b) Substance abuse:
(1 Cor. 6:19-20; 1 Peter 5:8; Eph. 5:18; Prov. 20:1).
- (c) Poverty:
(Luke 12:13-21; Prov. 19:17; 22:9).
- (d) Prejudice and discrimination:
(Matt. 22:39; 1 Cor. 12:12-26; Gal. 3:28; Acts 10:34-35; Luke 10:30-37; Luke 19:1-10; Mark 5:1-20).
- (e) *Crime and Violence:*
(Prov. 29:8-18; Rom. 12:19; Deut. 32:35; Matt. 7:12; Prov. 11:12; Prov. 25:28; Prov. 15: 1; Rom. 12: 17-21).
- (f) *Fraud and Corruption* - (1 Tim 6: 5, Titus 1: 15); I Cor. 15: 33; Matthew 28: 11-15

Inappropriate/misuse of technology.
(2 Chronicles 26:15; 1 Corinthians 6:12).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

Topic 3: HUMAN LIFE ISSUES AND ETHICS

Option 1: CHRISTIANITY (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

5. discuss the *roles*, responsibilities, and rights of individuals in areas of family life and work as reflected in the Bible; and,
- Individuals' roles, responsibilities, and rights in areas of family life and work.**
- (a) The Importance of Marriage and Family life:
(*Gen. 2:24, Gen. 42*).
 - (b) Husband and wife:
(*Eph. 5:21-33; 1 Pt. 3:1-7*).
 - (i) *Relationship with family and peers: Cain and Abel (Genesis 4); Mary and Martha (Luke 10: 38-42)*
 - (c) Parent:
(*Eph. 6:4; Col. 3:21*).
 - (d) Children:
(*Eph. 6:1-3; Col. 3-20; 1 Tim 5:1-17*).
 - (e) *Employer and employee (work):*
(*Col. 3:22-25; Eph. 6:5-9; 2 Thess. 3:6-14; 1 Tim. 5:18; Deut. 5:13; Ecc. 3:17, 9:10; 2 Thess. 3:10; Jn 5:17*).
6. illustrate how the biblical concept of love applies to different relationships.
- (a) *Agape --Unconditional Love of God:*
(*John 3:16*).
 - (b) *God is love:*
(*1 John 4:7-8*).
 - (c) *Love thy neighbour as thyself:*
(*Mark 12:31, 1 Cor. 13: 4-8*).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

Topic 3: HUMAN LIFE ISSUES AND ETHICS

Option 1: CHRISTIANITY (cont'd)

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

- 1. Have students engage in a debate on the roles, responsibilities, and rights of individuals in areas of family life and work as reflected in the Bible.*
- 2. Have students engage in reflection on the purpose of life then share their perspectives in a whole class discussion, highlighting the differences and similarities with their responses.*
- 3. Have students work in small groups to examine scripture passages to determine what the Bible says about the purpose of life. Groups will make an oral or creative presentation on the passages examined.*
- 4. Have students engage in discussion on current issues that relate to justice and peace, and the value and dignity of human life and show how the bible would treat with each issue discussed.*
- 5. Present different scenarios illustrating different types of conflict and have students use biblical references to love to respond to the different scenarios.*
- 6. Have students identify ways in which leaders and popular personalities have demonstrated being stewards, based on the biblical teachings of stewardship.*
- 7. Have students work in small groups to explore biblical passages related to stewardship and comment on what the passages say about stewardship and how it applies to daily life. Each group will creatively present their findings to the class.*
- 8. Create scenario cards that outline real-life situations where stewardship is required, for example, a friend is asking to borrow money, but you need to manage your finances responsibly or your school is organising a cleanup day for a local park, and you are asked to lead. Have students work in small groups to role-play how they would apply stewardship in the assigned scenario. After the role-play, have each group reflect on how the concept of stewardship guided their actions.*
- 9. Have students reflect on the roles and responsibilities within their own families and discuss how roles and responsibilities differ across cultures and families. Then have students explore how the Bible outlines roles and responsibilities in family life. Have students creatively present their findings.*
- 10. Assign different scenarios related to family or work life such as a conflict between a parent and child, an employer asking an employee to work overtime without compensation or a couple discussing how to share household responsibilities to small groups. Students will role-play the scenario demonstrating how biblical teachings on roles, responsibilities and rights can be applied to resolve the situations.*

◆ Topic 3: HUMAN LIFE ISSUES AND ETHICS

◆ Option 2: HINDUISM

GENERAL OBJECTIVE

On completion of this Topic, students should understand Hindu responses to human life issues.

SPECIFIC OBJECTIVES

Students should be able to:

1. *discuss the purushartas (purpose and goals of life) and how they guide daily living;*

CONTENT

The purpose and goals of life and regulate our daily life.

- (a) *Purusharthas: The Four Goals of Life:*

- (i) *Dharma (righteousness);*
- (ii) *Artha (wealth/security/health);*
- (iii) *Kama (enjoyment/desire); and,*
- (iv) *Moksha (liberation).*

- (b) *Dharma should dictate Artha, and Moksha should regulate Kama. Without this balance, wealth can become harmful, and desire can become destructive.*

2. *examine the Hindu principles that uphold ethical conduct and morality;*

- (a) *The same underlying divinity connects everyone - hurting one hurts all; and,*

Isha Upanishad 6

- (b) *The yamas are ethical guidelines or moral disciplines that form the foundation for righteous living.*

There are five yamas:

- (i) *Ahimsa (Non-violence);*
- (ii) *Satya (Truthfulness);*
- (iii) *Asteya (Non-stealing);*
- (iv) *Brahmacharya (Self control/right use of energy);*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

CONTENT

Students should be able to:

- (v) *Aparigraha (Non-possessiveness); and,*
- (vi) *(BG Ch 16.1-16.3), (Anushasana Parva 115.1).*
3. *assess issues related to justice and peace and the value and dignity of human life;*
- Issues related to *justice and peace and the value and dignity of human life.***
- (a) *Child abuse. (Guided by Ahimsa). (BG 2:23; BG 6:29; BG 9:29; BG 16:2);*
- (b) *Substance abuse – (The Ladder of Fall) taking care of one’s body, refraining from doing things that will harm it. (BG 2:62-63; BG 3:41; BG 17:8-10);*
- (c) *Poverty - responsibility to take care of the needy. (BG 3:13; BG 5:18; BG 17:20);*
- (d) *Prejudice and discrimination. (BG 5:18; BG 6:29; BG 9:29);*
- (e) *Crime and violence. (BG 2:63; BG 16:1-3; BG 18:43);*
- (f) *Fraud and corruption. (BG 16:2; BG 16:21; BG 2:47); and,*
- (g) *Inappropriate use/misuse of technology. (BG 2:58; BG 3:41; BG 16:1-3; BG 17:15).*
4. *discuss the roles, duties and responsibilities of individuals in their relationships with others and the environment; and,*
- (a) *The Ashrama system in Hinduism aims to create a harmonious relationship in families and with the wider society by assigning duties and responsibilities to individuals based on their developmental stages of life. The Ashrama system - The Four stages of life. When the principles that govern these four stages are followed appropriately, harmony with each other and the environment results; and,*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 2: HINDUISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (i) *Brahmacharya (student);*
 - (ii) *Grihastha (householder);*
 - (iii) *Vanaprastha (retired); and,*
 - (iv) *Sanyasi (renunciate).*
 - (b) *The institutions of marriage, parenthood, student life, for example are considered in the four ashramas.*
- 5. *illustrate how the Hindu concept of love applies to different areas of life and relationships.*
 - Implications of Hindu teaching of love in areas of life and relationships.
 - (a) *Bhakti (Devotional Love) in Spiritual Life.*
 - (i) *Life of Mirabai*
 - (ii) *Shabari's love for Rama*
 - (b) *Prema (Selfless Love) in Human Relationships.*
 - (c) *Karuna – Compassion towards all. (Bhagavad Gita 13.28).*

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students engage in a debate on the roles, responsibilities, and rights of individuals in areas of family life and work as reflected in the Hindu teachings.*
2. *Have students engage in reflection on the purpose of life then share their perspectives in a whole class discussion, highlighting the differences and similarities with their responses.*
3. *Have students engage in reflection on the purpose of life then share their perspectives in a whole class discussion, highlighting the differences and similarities with their responses.*
4. *Have students work in small groups to examine Hindus' teachings on the purpose of life. Groups will make an oral or creative presentation on the passages examined.*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 2: HINDUISM (cont'd)

Suggested Teaching and Learning Activities (cont'd)

5. *Have students engage in discussion on current issues that relate to justice and peace, and the value and dignity of human life and show how the Shruti and the Smriti writings would treat with each issue discussed.*
6. *Have students engage in discussion on current issues that relate to justice and peace, and the value and dignity of human life and show how the Shruti and the Smriti writings would treat with each issue discussed.*
7. *Present different scenarios illustrating different types of conflict and have students use Shruti and the Smriti references to love to respond to the different scenarios.*
8. *Have students identify ways in which leaders and popular personalities have demonstrated love, based on the Hindu teachings of love.*

◆ Topic 3: HUMAN LIFE ISSUES AND ETHICS

◆ Option 3: ISLAM

GENERAL OBJECTIVE

On completion of this Topic, students should understand the Islamic responses to human life issues.

SPECIFIC OBJECTIVES

Students should be able to:

1. *examine the concept of Ibaadah (worship) and its impact on daily life;*

CONTENT

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

- (a) *The pervasiveness of Ibaadah (worship). It is obedience of Allah or adhering to His commands in daily life:*

(Qur'an: 51:56 and 20:14).
- (b) *Social ethics and interaction: Social and ethical relationships.*

(Qur'an: 49:10-13).
- (c) *Moral behaviour:*

(Qur'an: 16-90).
- (d) *Social consciousness (responsibilities):*

(Qur'an: 2:177).
- (e) *The Pillars of Islam as formal acts of Ibaadah (worship):*

(Hadith 33 of Forty Hadith).
- (f) *Salaah (Prayer) and moral consciousness:*

(Qur'an: 23:1-10).
- (g) *Dhikr (constant remembrance of God):*

(Qur'an: 62:10).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 3: ISLAM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

2. *apply the concept of khilaafah (Vicegerency and stewardship) to daily life;*

3. *assess issues related to justice, peace and human dignity as represented in Islam;*

4. *discuss the roles and responsibilities of individuals in areas of family life and society as reflected in Islam;*

CONTENT

Vicegerency of humankind.

- (a) *Concept of Vicegerency and stewardship: (Qur'an: 2:30); and,*
- (b) *Responsibility towards others for example, humans, animals, the earth and the environment.*

Issues related to justice, peace, value and dignity of human life.

- (a) *Justice is paramount in Islam: (Qur'an: 4:135).*
- (b) *Freedom of worship: (Qur'an: 2:256).*
- (c) *The dignity and value of human life: (Qur'an: 5:32).*
- (d) *Mercy to the young: (Qur'an: 4:6, 6:151-152).*
- (e) *Care for the aged: (Qur'an: 17:23-25).*
- (f) *Care for the sick: (Hadith #24 of Forty Hadith).*

Individuals' roles and responsibilities in family life and society as reflected in Islam.

- (a) *Importance of the Family and its centrality in Islam: (Qur'an 66:6).*
- (b) *Husband and wife relationship: (Qur'an: 30:21).*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 3: ISLAM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (c) *Parents and children:*
(*Qur'an: 17:23-25*).
- (d) *Extended family members, relatives:*
(*Qur'an: 4:34, 2:215*).
5. *assess the Islamic response to social issues; and,*
- The response to the social ills and inadequacies.**
- (a) *Child abuse:*
(*Qur'an: 6:151*).
- (b) *Substance abuse:*
(*Qur'an: 5:90*).
- (c) *Poverty:*
(*Qur'an: 2:267-268*).
- (d) *Prejudice and discrimination:*
(*Qur'an: 49:11-13, 5:8 and 4:19-21*).
- (e) *Crime and Violence:*
(*Qur'an: 5:32-33*).
- (*Hadith #32*).
- (f) *Fraud and corruption; and,*
- (g) *Inappropriate use/misuse of technology.*
6. *apply the Islamic teachings to socio-economic issues in the society.*
- The Islamic teachings to socio-economic issues.**
- (a) *The institution of Zakaah (compulsory charity):*
(*Qur'an: 9:103, 9:60*).
- (b) *Charity and support for the destitute:*
(*Qur'an: 2: 177, 261, 267; 93: 8-10*).

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 3: ISLAM (cont'd)

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

- 1. Have students engage in a debate on the roles, responsibilities, and rights of individuals in areas of family life and work as reflected in the Qu'ran.*
- 2. Have students engage in reflection on the purpose of life then share their perspectives in a whole class discussion, highlighting the differences and similarities with their responses.*
- 3. Have students work in small groups to examine passages to determine what the Qu'ran says about the purpose of life. Groups will make an oral or creative presentation on the passages examined.*
- 4. Have students engage in discussion on current issues that relate to justice and peace, and the value and dignity of human life and show how the Qu'ran would treat with each issue discussed.*
- 5. Present different scenarios illustrating social issues and have students use Qu'ran references to respond to each scenario.*
- 6. Have students identify ways in which leaders and popular personalities have demonstrated vicegerency, based on Islam teachings.*
- 7. Have students work in small groups to explore passages related to vicegerency and comment on what the passages say about vicegerency and how it applies to daily life. Each group will creatively present their findings to the class.*
- 8. Create scenario cards that outline real-life situations where vicegerency could be applied, for example, a friend is asking you to help cheat on an exam, but you must act with integrity or your school is organising a cleanup day for a local park, and you are asked to lead. Have students work in small groups to role-play how they would apply the principle of vicegerency in the assigned scenario. After the role-play, have each group reflect on how the concept of vicegerency guided their actions.*
- 9. Have students reflect on the roles and responsibilities within their own families and discuss how roles and responsibilities differ across cultures and families. Then have students explore how the Qu'ran outlines roles and responsibilities in family life. Have students creatively present their findings.*

◆ Topic 3: HUMAN LIFE ISSUES AND ETHICS

◆ Option 4: JUDAISM

GENERAL OBJECTIVE

On completion of this Topic, students should understand the responses of Judaism to human life issues and ethics.

SPECIFIC OBJECTIVES

Students should be able to:

1. discuss the meaning and purpose of human life as reflected in the Tanakh;

CONTENT

Teachings on the meaning and purpose of human life.

- (a) Humans are created in the image (b'tsalmeinu) and likeness (kid'muteinu) of God;

(“Tanakh” - Genesis (Beresheit) 1:26-28. “Tosefta” -Berakhot 6:18. “Babylonian Talmud” – Menahot 43b).

- (i) Tikkun Olam - Mankind in partnership with God for being responsible for creation. Care for oneself (Psalms 51 :8; Proverbs 4:23);

- (ii) Care for one’s family (Exodus 20:12);

- (iii) Care for one’s community (Leviticus 25 :17);

- (iv) Care for the world (including animals and the environments) (Proverbs 12:10; Genesis 2:15; 18-20); and,

- (v) Care for strangers being paramount (Leviticus 19:33-34).

“God in Search of Man” by Rabbi Abraham Joshua Heschel pp 11, 56-57.

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

2. examine the Jewish principles that uphold ethical conduct and morality;

CONTENT

- (b) *The soul is the divine spark of God in each person that gives life inherent value and sacredness;*

(1 Tanakh – Bamidbar (Numbers) 15:39; 13:1-2; Rashi on 13:2, 31).

- (c) *Derech haTorah (Way/Road of the Torah) – refers to Jews achieving their godly purpose by the 613 mitzvot (laws); and,*

- (d) *Teaching of the prophet Yesheyahu (Isaiah) that God created the Jewish people to be “a light unto the nations” and to uplift humanity.*

Yesheyahu (Isaiah 42:6; Isaiah 60:3; Isaiah 51:4)

Moral living in daily life.

- (a) *God is moral and the source of moral values (Psalm 16:2; Micah 6:8; Ecclesiastes 12:13);*
- (b) *Human responsibility is to imitate God in moral rectitude (Leviticus 19:2);*
- (c) *Human responsibility to love and serve God (1Samuel 12:24; Ecclesiastes 12:13); and,*
- (d) *Race relationships (all humans created in the image of God; modern notions of race do not exist in Judaism) (Genesis 1:26-27; Malachi 2:10; Deuteronomy 10:17-19).*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

3. *assess issues relating to Tzedek (justice), chesed (loving kindness) and the value and dignity of human life as reflected in the Tanakh;*

4. *discuss the roles, responsibilities and rights of individuals in areas of family life and work as reflected in Torah (Tanakh);*

CONTENT

Issues related to justice, loving kindness and the value and dignity of human life.

- (a) *Child abuse (Psalm 127:3; Proverbs 31:8; Psalm 139:13-16);*
- (b) *Substance abuse – taking care of one's body, refraining from doing things that will harm it (Proverbs 20:1; Proverbs 23:29–35);*
- (c) *Poverty – tzedakah: responsibility to take care of the needy (Proverbs 31:8-9; Proverbs 19:17; Deuteronomy 15:7-8; Proverbs 22:9);*
- (d) *Prejudice and discrimination (1 Samuel 16:7b; Exodus 22:21; Proverbs 24:23);*
- (e) *Crime and violence (Exodus 20:13; Proverbs 22:24-25; Psalm 11:5; Ezekiel 45:9);*
- (f) *Fraud and corruption (Proverbs 13:11; Exodus 23:8; Leviticus 19:11); and,*
- (g) *Inappropriate use/misuse of technology (Genesis 11:4-6; Exodus 31:3).*

Individuals' roles, responsibilities and rights in family life.

- (a) *Marriage and Divorce (Genesis 2:24; Deuteronomy 24:1-4);*
- (b) *Family life. (Proverbs 22:6; Exodus 20:12; Joshua 24:15);*
- (c) *Gender roles and responsibilities:*
 - (i) *Status of women;*
 - (ii) *Responsibilities of the husband; and,*
 - (iii) *Obligations of genders to the commandments.*

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 4: JUDAISM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

(Genesis 2:18; Proverbs 31:10–31; Exodus 21:10;).

(d) Parenthood – responsibility for maintaining family spiritual and material wellbeing (Deuteronomy 4:9; Deuteronomy 6:6-7; Psalm 78:4); and,

(e) Children – honour parents. (Exodus 20:12; Proverbs 1:8).

5. describe the concept of the sovereignty of God as displayed in the Tennach (Tanakh); and,

Concept of the sovereignty of God in the Tennach (Tanakh).

(a) Israel as God's special care – chosen-ness of Israel in having special responsibility to be examples to the world (Deuteronomy 7:6–8; Exodus 19:5-6; Deuteronomy 4:6-8); and,

(b) The whole world belongs to God – God's providence for His creations (Psalm 24:1-2; Deut. 10:14; 1 Chron. 29:11-12; Ps. 50:10-12).

6. discuss the teachings of Judaism on specific health and medical issues.

Medical and Health Issues.

The sanctity of life is paramount in Judaism; preserving life is of paramount importance to anything else.

Rules relating to:

(a) Autopsies;
"Neither shall you stand idly by the blood of your neighbour" (Leviticus 19:16): Used in the Talmud to establish the obligation to save someone in danger.

(b) Transplants;
"Whoever saves a life it's as if he saved an entire world" (Mishnah Sanhedrin 4:5): While from the Oral Torah (Mishnah), this is a central guiding principle that drives the Jewish imperative for organ donation.

MODULE 3: BELIEFS, ETHICS AND HUMAN LIFE ISSUES

TOPIC 3: HUMAN LIFE ISSUES AND ETHICS

OPTION 4: JUDIASM (cont'd)

SPECIFIC OBJECTIVES

Students should be able to:

CONTENT

- (c) *Abortion; Jewish law, as developed through these texts, generally permits abortion under certain circumstances and requires it if the pregnant woman's life is in danger. The life and health of the mother always take precedence over the foetus.*
- (d) *Life support; and,*
- (e) *Termination of life. Jeremiah 17:14; Mishnah Oholot 7:6 (Saving the mother): This is the foundational text for abortion in Jewish law. If a woman is in difficult labor, the fetus can be dismembered to save her life because her life takes precedence over the unborn. The fetus is considered a rodef (pursuer) attempting to kill the mother.*

Suggested Teaching and Learning Activities

To facilitate students' attainment of the objectives in this Topic, teachers are advised to engage students in the following teaching and learning activities.

1. *Have students engage in a debate on the roles, responsibilities, and rights of individuals in areas of family life and work as reflected in the Tanakh.*
2. *Have students engage in reflection on the purpose of life then share their perspectives in a whole class discussion, highlighting the differences and similarities with their responses.*
3. *Have students work in small groups to examine passages to determine what the Tanakh says about the purpose of life. Groups will make an oral or creative presentation on the passages examined.*
4. *Have students engage in discussion on current issues that relate to justice and peace, and the value and dignity of human life and show how the Tanakh would treat with each issue discussed.*
5. *Present different scenarios illustrating different issues related to justice, dignity and the value of human life and have students use Jewish references to respond to the different scenarios.*
6. *Have students reflect on the roles and responsibilities within their own families and discuss how roles and responsibilities differ across cultures and families. Then have students explore how the Tanakh outlines roles and responsibilities in family life. Have students creatively present their findings.*

◆ GUIDELINES FOR THE ALTERNATE PAPER 032

RATIONALE

The Alternate Paper 032 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. Candidates are expected to complete any of the following tasks in the Paper 032.

1. identify the religious topic, situation or problem to be investigated;
2. discuss the background of the religious topic, situation or problem;
3. state the objective(s) of the investigation; these should indicate what you hope to accomplish/discover/learn more about in carrying out the research;
4. discuss a research design, methodology and procedures (including the necessary justification for each selection);
 - (a) identify the appropriate methodology of investigation (qualitative or quantitative);
 - (b) outline a simple instrument to collect data relating to the religious topic, situation, or problem being investigated (including the necessary justification for each selection);
 - (c) describe the procedures used for data collection;
 - (d) identify targeted population and sample to be selected;
 - (e) briefly outline sampling techniques (for example, random, convenience, purposive, stratified);
5. present data using at least three different and appropriate forms (for example, pie chart, bar graph, tables);
6. analyse and interpret data with reference to the focus of the research; state findings based on the research objectives;
7. draw conclusions and make recommendations based on findings; and,
8. write appropriate reference list using the APA format.

The following are possible areas of focus for the formative research – Festivals, Worship, Rituals, Code of Ethics, Basic Beliefs, Leadership, Human Life Issues, Origins and Development.

In order to aid their preparation for the Paper 032, candidates are encouraged to complete the following formative project. While the project itself does not contribute to the final examination grade, it is useful to the development of the skills tested in the Paper 032.

THE FORMATIVE PROJECT

The formative project for Religious Education consists of a research paper investigating a religious topic, situation or problem experienced by a religious group on a selected world religion or on any other religion selected from those listed on pages 97-98 of the syllabus.

The Role of the Teacher in Managing the Formative Project

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. advise students on the nature of the task and the scope and depth of research required to complete it;
4. advise students on the availability of resource material;
5. monitor students' progress by advising them on the quality of their work in progress and suggesting ways to improve quality; and,
6. use techniques such as review of students' progress reports and preliminary drafts to establish authenticity of their work *as well as to encourage full participation of all group members, in the case of group work.*

IMPORTANT – The teacher is responsible for ensuring that students' research reports (*individual or group*) are their own work. 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.

RELIGIONS FOR RESEARCH

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

1. Indigenous Caribbean *Spiritualities*
 - (a) Rastafari
 - (b) Orisha
 - (c) Spiritual Baptist
 - (d) *First Nation*
2. Hinduism
 - (a) Groups
 - (i) Iskon Movement
 - (ii) Vaishnavites
 - (iii) Shiva Narayan
 - (iv) Shaivites
 - (v) Shaktas
 - (vi) Kali Mai
 - (vii) Arya Samaj
 - (viii) Kabir Panth
 - (b) Hinduism during the period of indentureship
3. Islam
 - (a) "Sects"
 - (i) Sunni
 - (ii) Shi'ite
 - (b) Others
 - (i) Ismaili's
 - (ii) Ahmadi's
 - (iii) Nusayris
 - (iv) Nation of Islam
 - (c) Islam and indentureship

4. Christianity

(a) Denominations

- (i) Anglicans
- (ii) Baptists
- (iii) Brethren
- (iv) Church of God
- (v) Lutheran
- (vi) Methodists
- (vii) Moravians
- (viii) Pentecostals
- (ix) Reformed (including Presbyterian)
- (x) Roman Catholics
- (xi) Seventh-Day Groups
- (xii) Evangelicals

(b) Christianity during the period of enslavement and indentureship

5. Judaism

(a) Sects

- (i) Orthodox
- (ii) Conservatives
- (iii) Reform

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

The Research Paper

Candidates, individually or in groups of no more than 3-5, are encouraged to complete a research paper of 1,000 words, not including table of contents, bibliography and appendices. The following criteria are provided to guide candidates in preparing the research paper:

1. identify the religious topic, situation or problem to be investigated;
2. discuss the background of the religious topic, situation or problem, giving reason for your selection;
3. state the objective(s) of the investigation; these should indicate what you hope to accomplish/discover/learn more about in carrying out the research;
4. select an appropriate method of investigation;
5. design a simple instrument to collect data relating to the religious topic, situation, or problem being investigated;
6. describe the procedures used for data collection;
7. present data using at least three different and appropriate forms (for example, pie chart, bar graph, tables);
8. analyse and interpret data with reference to the focus of the research; state findings based on the research objectives; and,
9. make recommendations based on findings and suggest measures to implement one recommendation.

(See pages 101-103 for guidelines for marking the research paper).

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

Notes to Teachers

1. The research paper allows students 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 97-98 and provides an opportunity for self-directed learning in which students can assume responsibility for conducting an enquiry. The students' work can be improved by:
 - (a) stimulation of interest in religious beliefs and practices; and,
 - (b) an awareness of strategies, concepts and principles involved in the research.

2. The teacher should provide specific guidance in:
 - (a) the selection of an appropriate and manageable topic;
 - (b) the presentation of illustrative material;
 - (c) the presentation of written information (format);
 - (d) the methods of interpretation of information collected; and,
 - (e) 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 in *areas such as* 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:
 - (a) avoids serious clashes with students' workload in other subjects;
 - (b) allows sufficient time for the students to have acquired some familiarity with appropriate research techniques;
 - (c) gives adequate time for individual supervision by the teacher; and,
5. The following are suggested areas for research:
 - (a) festivals;
 - (b) rituals;
 - (c) worship;
 - (d) code of ethics;
 - (e) basic beliefs;
 - (f) human life issues
 - (g) origins and development; and,
 - (h) leadership.

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

GUIDELINES FOR MARKING THE RESEARCH PAPER

DETAILED MARK SCHEME		
CRITERIA		UK
Introduction (11 marks)		
Topic/Problem <i>Provides the specific focus of the research</i>		
	- Topic/problem is written either as a question or a statement, is clear, concise and attainable.	1
Background of the Topic/Problem <i>Provides information about the religious topic/problem being investigated, the reason for selecting this area of research and authorities on the topic/problem.</i>		5
	- A general description of the religious topic or problem being investigated (1 mark); the rationale for conducting the investigation; (2 mark); and at least three reputable sources on the topic/problem (2 marks).	
Problem Statement <i>Broadly states what the researcher is investigating or hopes to achieve and discover at the end of the study and is written either as a question or a statement.</i>		2
	- Clearly expressed in the form of a question or statement about the religious topic/problem (1 mark) - Question or statement accurately describes the research and includes the specific religious group (1 mark)	
Objective(s) <i>States what the researcher plans to discover.</i>		3
	- Objective(s) includes measurable verb (1 mark), target population (1 mark) and topic/problem being investigated (1 mark).	
Methodology (5 marks) <i>Describes the process taken to conduct the research by highlighting how, when, where data was collected, including instrument(s) used.</i>		
	- Data Collection Procedure o Provides a clear description of how (1 mark), when (1 mark) and where (1 mark) the data was collected.	3
	- Data Collection Instrument or Sources of Data o Identify relevant instrument(s) used for data gathering (1 mark). Instrument(s) is relevant to the topic of investigation (1 mark).	2

Conclusion <i>Summarises the main ideas of the research paper and draw conclusions from the material which was analysed.</i>			4
	- Conclusion clearly and succinctly summarises the project (2 marks) - o Conclusion clearly and succinctly summarises the project (1 mark) - Conclusion is logical and based on findings (2 marks) - o Conclusion is logical and based on findings (1 mark)		
Recommendation <i>Suggests TWO recommendations based on the researchers' findings and fits the religious context.</i>			4
	- Recommendations are realistic and informed by findings (2 marks) - Recommendations contribute to a better understanding of the topic/issue/problem or provides solutions (2 marks)		
Communication and Presentation (5 marks) <i>Project submission consist of all elements stipulated by the syllabus, is neatly presented and easy to read.</i>			
	Communication	2	
	- Consistently uses correct spelling and grammar (1 mark) - Expression of ideas logical, well sequenced and unambiguous (1 mark)		
	Presentation	3	
	- Clear ordering and neat presentation with accurate headings from syllabus (1 mark) - Bibliography contains names of authors, name of publisher(s), names and dates of publication, and are written in alphabetical order following the most recent APA style (1 mark) - All elements present. Cover page (name, candidate number, topic, school, teacher's name); table of content; sequential page numbers, appendix (instrument(s)). (1 mark)		
		10	35
Total		45	

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◆ GLOSSARY

TERMS	DEFINITION/MEANING	PROFILE DIMENSIONS
Define	State concisely the meaning of a word or term.	1 - Remembering/ 2 - Understanding
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, <i>usually three or more</i> 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.	
Summarise	Present the main or essential points in concise, coherent, logical writing.	
<i>Apply</i>	<i>Use learned information or skills in new and real-life situations.</i>	3 - Applying
<i>Choose</i>	<i>Select a concept or object as being the best or most appropriate of two or more alternatives providing reasons.</i>	
<i>Develop</i>	<i>Expand or elaborate an idea or argument with supporting reasons.</i>	
<i>Differentiate/distinguish (between/ among)</i>	<i>State or explain briefly those differences between or among items which can be used to define the items or place them into separate categories.</i>	

<i>Organise</i>	<i>Arrange an idea or concept in an ordered manner for meaning and efficiency.</i>	
<i>Select</i>	<i>Make careful a choice of the best among alternatives</i>	
<i>Utilise</i>	Make practical and effective use of concept or object.	
<i>Compare and Contrast</i>	<i>Express similarities and differences between at least two or more concepts or entities to understand their connections. 'Compare' refers to the similarities, while 'contrast' refers to the differences.</i>	4 - Analysing
<i>Examine</i>	Identify key elements in a text, or the key points in an argument and closely evaluate them.	
<i>Show</i>	Set forth clearly a position or idea and provide arguments or evidence to support it.	
<i>Assess</i>	Judge the importance of a point or an issue, the strength of an argument, the appropriateness of an action.	5 - Evaluating
<i>Defend/justify/criticise</i>	Judge the value of material based on personal values and opinions, accepted standards (no 'correct' or 'incorrect' answer).	
<i>Discuss or comment on</i>	Present a reasoned argument; consider points both for and against; explain the relative merits of a case.	
<i>Evaluate</i>	Use verbal or visual means and concrete examples to clarify a point. Identify shortcomings, weaknesses, disadvantages as well as strengths, advantages, benefits.	
<i>Explain</i>	<i>Make plain or understandable; give reasons for/or causes of; show the logical development of a relationship.</i>	
<i>Propose</i>	Use previously learned information to solve problems or suggest a course of action (a 'best' answer is usually expected).	

Recommend	Advise as to the best course of action, choice of alternatives.	6 - Creating
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.	

Western Zone Office
2 September 2026

CARIBBEAN EXAMINATIONS COUNCIL®

**Caribbean Secondary Education Certificate®
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RELIGIOUS EDUCATION

**Specimen Papers and
Mark Schemes/Keys**

Specimen Papers, Mark Schemes and Keys:

Paper 01
Paper 02
Paper 032



TEST CODE **01241010**

SPECIMEN 2026

CARIBBEAN EXAMINATIONS COUNCIL
CARIBBEAN SECONDARY EDUCATION CERTIFICATE®
EXAMINATION

RELIGIOUS EDUCATION

Paper 01 – General Proficiency

1 hour 15 minutes

READ THE FOLLOWING INSTRUCTIONS CAREFULLY.

1. This test consists of 60 items. You will have 1 hour and 15 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 (B) has been shaded.

5. If you want to change your answer, 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 that item later.

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

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1. The term 'religion' is BEST explained as a
 - (A) denomination that teaches about a deity
 - (B) system that encourages worship of a deity
 - (C) set of instructions for communicating with a deity
 - (D) system of beliefs and practices through which people relate to a deity
2. A 'religious cult' is BEST described as a
 - (A) religious group characterized by intense devotion to a particular leader, belief system or set of practices
 - (B) group of members who have broken away from an established religious organization
 - (C) false religion that leads people away from beliefs accepted by society
 - (D) religious subculture that is passed from one generation to another
3. Which of the following is NOT an essential feature of religion?
 - (A) Ritual
 - (B) Worship
 - (C) Belief system
 - (D) Missionary activity
4. Which of the following human needs does religion help to satisfy?
 - I. The desire to live in harmony with others
 - II. The search for meaning in one's life experiences
 - III. The need for a moral code to guide one's personal life
 - (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
5. 'Rituals' are BEST defined as
 - (A) established procedures for religious rites
 - (B) religious rites performed to exorcise evil spirits
 - (C) religious traditions passed down from one generation to another
 - (D) religious ceremonies to mark important stages in a person's life
6. 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

7. A day set aside to celebrate an occasion of religious significance is known as a
- (A) rite
 - (B) ritual
 - (C) festival
 - (D) sacrament
8. When Christians bow their heads during prayer, they are showing
- (A) praise to God
 - (B) respect for the priest
 - (C) reverence before God
 - (D) peace with one another
9. Which of the following descriptions are used by Christians to express their understanding of God?
- I. Father
 - II. Creator
 - 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 colour purple is used in Christian worship during which of the following holy seasons?
- (A) Lent
 - (B) Whitsuntide
 - (C) Good Friday
 - (D) Easter Sunday
11. Which of the following perspectives regarding views on the Bible would MOST Christians reject?
- (A) Requires updating for each new generation
 - (B) Supports Christian beliefs and lifestyles
 - (C) Transmits the Word of God
 - (D) Informs Christian worship
12. Which of the following statements BEST reflects the Christian understanding of marriage?
- (A) Christian marriages are made in heaven.
 - (B) Christians are trying something which may or may not work.
 - (C) Christians are following a religious custom set by many others.
 - (D) The love Christians have for Christ will support their love for each other.
13. Which of the following titles BEST expresses the Christian understanding of who Jesus is?
- (A) High Priest
 - (B) Son of Mary
 - (C) Son of Joseph
 - (D) Word of God Incarnate
14. Which of the following is NOT a Christian ritual?
- (A) Prayer
 - (B) Baptism
 - (C) Circumcision
 - (D) Confirmation

15. Malik, a Muslim, continues to engage in wrongdoing at school and in his neighbourhood, without his parents knowing. He believes that Allah will always forgive him and that he will not be held accountable for his actions.

Which of the following misunderstandings about Allah is Malik demonstrating?

- (A) Allah does not show wrath and justice.
- (B) Allah does not see your hidden actions.
- (C) Allah forgives without holding people accountable.
- (D) Allah's mercy removes the need for personal responsibility.

16. A Jewish merchant migrated to a Dutch colony in the Caribbean in the 1600s to establish trade routes and businesses.

Which factor MOST likely influenced this migration?

- (A) Participation in Columbus' original voyage
- (B) Religious conversion during enslavement
- (C) Escape from persecution during World War II
- (D) Economic opportunities in Dutch and British colonies

17. During class, a student says, "Shiva, Vishnu, and Durga are different gods who exist independently from each other."

In providing a response that reflects Hindu teaching that is correct, which of the following statements should the teacher make?

- (A) They are completely independent and equal gods.
- (B) They represent different gods in other religions.
- (C) They are manifestations of one Ultimate Reality.
- (D) Only one of them is considered real.

18. Zayan tells his friend Asad that praying through a saint will make their prayers more effective.

How should Asad evaluate this statement based on Islamic teaching?

- (A) Praying in this way strengthens one's faith in Allah.
- (B) This type of prayer shows respect for religious figures.
- (C) This form of prayer is acceptable during difficult times only.
- (D) This manner of praying contradicts the belief in the direct worship of Allah.

19. Mr Smith took his students on a religious field trip. They attended a Hindu puja ceremony, observed Islamic prayer rituals at a mosque and learnt about Jewish Bar Mitzvahs.

Which common feature of religions was the focus of this field trip?

- (A) Sacred writings
- (B) Rites of passage
- (C) Religious leaders
- (D) Worship practices

20. Which of the following human needs are met by religion through its moral teachings?

- I. Establishing rules so everyone is treated fairly
- II. Resolving conflicts between science and faith
- III. Guiding ethical behaviour in personal relationships

- (A) I and II only
- (B) I and III only
- (C) II and III only
- (D) I, II, and III

GO ON TO THE NEXT PAGE

21. Hindus celebrate a festival by lighting lamps, decorating their homes and displaying coloured lights in streets and public places.
- Which Hindu festival is being described?
- (A) Divali
 - (B) Phagwah
 - (C) Rama Naumi
 - (D) Maha shivaraatri
22. The Bhagavad Gita is a collection of the teachings of
- (A) Rama
 - (B) Shiva
 - (C) Vishnu
 - (D) Krishna
23. 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) death of the prophet Muhammad (PBUH)
 - (D) birthday of the prophet Muhammad (PBUH)
24. At a Jewish Passover supper an extra glass of wine is poured and left for whom?
- (A) The poor
 - (B) A dead relative
 - (C) The prophet Elijah
 - (D) An unexpected visitor
25. Which of the following Jewish feasts is observed 50 days after Passover?
- (A) Purim
 - (B) Pesach
 - (C) Pentecost
 - (D) Yom Kippur
26. In which of the following religions is the place of worship known as a mission house?
- (A) Orisha
 - (B) Santeria
 - (C) Rastafari
 - (D) Revivalism
27. Followers of Santeria are found primarily in which of the following countries?
- (A) Cuba
 - (B) Guyana
 - (C) Grenada
 - (D) Trinidad and Tobago
28. Which of the following writings in the Bible contains the teachings of Jesus Christ?
- (A) The Psalms
 - (B) The Gospels
 - (C) The Prophets
 - (D) The Letters of Paul
29. Which of the following scriptures are classified as Shruti?
- I. Vedas
 - II. Puranas
 - III. Upanishads
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III

GO ON TO THE NEXT PAGE

30. Which of the following Christian festivals celebrates the resurrection of Jesus Christ?
- (A) Easter
 - (B) Pentecost
 - (C) Christmas
 - (D) Good Friday
31. In Hindu tradition, which of the following locations are considered tirthas (pilgrimage sites)?
- I. Seewala
 - II. Gangotri
 - III. Ayodhya
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
32. Which of the following is associated with the Rastafari religion?
- (A) The King James Bible
 - (B) Nyabingi observances
 - (C) Ceremony of Dismissal
 - (D) The Eleven Commandments
33. The books of Moses are known as the
- (A) Torah
 - (B) Neviim
 - (C) Talmud
 - (D) Ketuvim
34. Prophetic writings can be found in which of the following books?
- (A) Torah
 - (B) Neviim
 - (C) Talmud
 - (D) Ketuvim
35. There is limited space in the new apartment now occupied by a Hindu family. However, members of the family wish to continue their daily religious practices.
- Which of the following approaches would be MOST appropriate for the family to take?
- (A) Restricting worship to annual pilgrimages
 - (B) Building a temple within the apartment complex
 - (C) Establishing a small shrine for prayer and worship
 - (D) Postponing worship until a larger home is available
36. Bethlehem is an important Christian pilgrimage site because it is believed to be the
- (A) site of an ancient castle
 - (B) birthplace of Jesus Christ
 - (C) location of a sacred mountain
 - (D) place where Moses received the Ten Commandments
37. A student is comparing worship practices in Christianity and Islam. Which of the following statements is applicable to both religions?
- (A) Followers of both religions pray five times a day.
 - (B) Followers of both religions use statues in worship.
 - (C) Followers of both religions follow the teachings of the Vedas.
 - (D) Followers of both religions gather for regular worship and prayer.

38. Which beliefs are shared by Hindus and Christians?
- I. The existence of a supreme deity
 - II. The concept of an eternal soul
 - III. The use of sacred texts
- (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III
39. Which of the following characteristics of Masjid al Haram distinguishes it from a regular masjid?
- (A) It is the place of Pilgrimage.
 - (B) It is in the holy city of Makkah.
 - (C) It is dedicated to the worship of Allah alone.
 - (D) It is a sanctified space governed by special rules.
40. Unlike the Bible or the Bhagavad Gita, many Caribbean spiritualities pass down their 'sacred' primarily through
- (A) large stone inscriptions
 - (B) digital archives and websites
 - (C) scholarly textbooks used in universities
 - (D) oral traditions like chants and story-telling
41. Which of the following describes the Apostles' Creed?
- (A) An expression of submission to God's will
 - (B) A summary of the basic beliefs of Christianity
 - (C) A summary of recommended Christian practices
 - (D) An expression of the important teachings of Jesus
42. In Hinduism, the person who traces the sacred symbol on a baby's tongue is the
- (A) father
 - (B) priest
 - (C) brother
 - (D) mother
43. How many times a day are Muslims expected to pray?
- (A) Six
 - (B) Five
 - (C) Four
 - (D) Three
44. 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
45. In Islam, the Adhan ceremony for a newborn baby involves
- (A) giving the baby a name
 - (B) cutting a baby boy's hair for the first time
 - (C) taking the baby to the mosque for the first time
 - (D) whispering the call to prayer into the ear of the newborn baby

46. In Islam, the pillar of faith known as 'saum' refers to

- (A) prayer
- (B) fasting
- (C) almsgiving
- (D) pilgrimage

47. In Judaism, which of the following persons is regarded as the lawgiver?

- (A) Isaiah
- (B) Moses
- (C) Jeremiah
- (D) Abraham

48. 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 49 refers to the following image.



49. Which of the following is shown in the image above?

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

50. 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
51. Which of the following actions would NOT be seen as going against orthodox Jewish Sabbath tradition?
- (A) Driving a car
 - (B) Cooking a meal
 - (C) Visiting a synagogue
 - (D) Turning on electric lights
52. 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 joa mait-tête
 - (D) The gros-bon-ange
53. The MOST important difference between Judaism and Christianity lies in
- (A) the beliefs about who Jesus is
 - (B) the attitudes towards what may be eaten
 - (C) the importance of circumcision in Judaism
 - (D) the fact that believers worship on different days
54. Followers of Revivalism are divided into groups called
- (A) bands
 - (B) packs
 - (C) districts
 - (D) churches
55. Which of the following statements BEST reflects the New Testament teaching about the use of money?
- (A) The love of 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 give some of it away.
 - (D) Wealthy people must give away money to attain salvation.
56. 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
57. The Sunni-Shia division in Islam arose **primarily** because of disagreement over
- (A) different concepts of God
 - (B) the ethnic origins of early Muslim communities
 - (C) the relationship Muslims had with Ibrahim (Abraham)
 - (D) who should succeed Prophet Muhammad (PBUH) as leader of the Muslim community

58. 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 the Trinity conflicts with the unity of God
59. The practice which is common to Rastafari and Santeria is the
- (A) use of marijuana in rituals
 - (B) emphasis on repatriation to Africa
 - (C) exclusion of women from leadership
 - (D) offering of worship to a deity called Olodumare
60. 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

END OF TEST

CARIBBEAN EXAMINATIONS COUNCIL

**CARIBBEAN SECONDARY EDUCATION CERTIFICATE®
EXAMINATION**

RELIGIOUS EDUCATION — PAPER 01

SPECIMEN PAPER 2026

Item No.	Key	Module	Syllabus Reference
1	D	M1	1.1.1
2	A	M1	1.1.1
3	D	M1	1.1.2
4	D	M1	1.1.3
5	C	M1	1.1.1
6	B	M1	1.1.1
7	B	M1	1.1.2
8	C	M1	1.1.2
9	D	M1	1.2.6
10	A	M1	1.1.1
11	A	M1	1.1.2
12	D	M1	1.1.2
13	D	M1	1.2.6
14	C	M1	1.1.2
15	A	M1	1.1.2
16	D	M1	1.1.2
17	C	M1	1.2.7
18	D	M1	1.2.7
19	D	M1	1.1.2
20	B	M1	1.1.3
21	A	M2	2.2.2
22	D	M2	2.3.2
23	B	M2	2.2.2
24	C	M2	2.2.4
25	C	M2	2.1.10
26	D	M2	2.1.12
27	A	M2	2.1.3
28	B	M2	2.1.5
29	B	M2	2.2.4
30	A	M2	2.1.6

Item No.	Key	Module	Syllabus Reference
31	C	M2	2.1.4
32	B	M2	2.2.5
33	A	M2	2.1.11
34	B	M2	2.1.11
35	C	M2	2.1.7
36	B	M2	2.1.1
37	D	M2	2.1.15
38	D	M2	2.1.15
39	A	M2	2.1.7
40	D	M2	2.1.15
41	D	M3	3.1.1
42	A	M3	3.2.2
43	B	M3	3.1.3
44	C	M3	3.1.3
45	D	M3	3.2.3
46	B	M3	3.1.3
47	B	M3	3.1.4
48	C	M3	3.2.4
49	C	M3	3.1.4
50	B	M3	3.1.4
51	C	M3	3.1.4
52	B	M3	3.1.5
53	A	M3	3.1.6
54	A	M3	3.1.5
55	B	M3	3.1.1
56	A	M3	3.1.2
57	D	M3	3.1.6
58	D	M3	3.1.6
59	C	M3	3.1.6
60	A	M3	3.2.5



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

**C A R I B B E A N 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

O P T I O N A – C H R I S T I A N I T Y

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

2 hours

READ THE FOLLOWING INSTRUCTIONS CAREFULLY.

1. This paper consists of THREE questions.
2. You MUST answer ALL THREE questions.
3. Write your answers in the spaces provided in this booklet.
4. Do NOT write in the margins.
5. You are advised to take some time to read through the paper and plan your answers.
6. If you need to rewrite any answer and there is not enough space to do so on the original page, you must use the extra lined page(s) provided at the back of this booklet. **Remember to draw a line through your original answer.**
7. **If you use the extra page(s), you MUST write the question number clearly in the box provided at the top of the extra page(s) and, where relevant, include the question part beside the answer.**

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

GOD/ULTIMATE REALITY

1. Read the passage below and answer the questions that follow.

If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him. You know him because he abides with you and he will be in you.

John 14:15–17 (NRSV)

- (a) (i) State the test of love mentioned in the passage.

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(1 mark)

- (ii) According to the passage, state the TWO reasons why the world cannot receive the Spirit of truth.

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(2 marks)

- (iii) With reference to the passage, state how the Spirit of truth is known.

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(2 marks)

- (iv) State how Acts 2 describes the way in which the Holy Spirit came on the Day of Pentecost.

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(1 mark)

GO ON TO THE NEXT PAGE

- (v) List FOUR effects of the coming of the Holy Spirit on the Day of Pentecost as referenced in Acts 2.

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(4 marks)

- (b) (i) Explain the Biblical concept of God as omnipresent and omniscient.

Omnipresent

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Omniscient

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(6 marks)

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- (ii) Jason lives in a community where violence has become common. Frequent shootings, looting and other violent acts have left him feeling unsafe at home and fearful while walking to school. Despite these challenges, Jason continues to attend church with his family and prays to God regularly.

Using ONE role of God, explain how Christian teachings could encourage Jason not to give into fear.

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(4 marks)

- (c) Samara often feels neglected by her father, who she believes shows more favouritism towards her sibling, Ayo. Although her family is Christian and she attends Sunday School, where she has learned that God is just, Samara is frustrated and questions how a just God can allow her father's biased behaviour. She feels hurt and thinks that she is never seen as being right in the eyes of her father.

Using TWO Christian teachings about the justice of God, advise Samara on how these teachings may help her understand and cope with her situation.

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Total 30 marks

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SACRED TEXT

2. Read the passage below and answer the questions that follow.

Now as they went on their way, he entered a certain village where a woman named Martha welcomed him. She had a sister named Mary, who sat at Jesus's feet and listened to what he was saying. But Martha was distracted by her many tasks, so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her, then, to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things, but few things are needed — indeed only one. Mary has chosen the better part, which will not be taken away from her."

Luke 10:38–42 (NRSV)

- (a) (i) State the name of the woman who received Jesus into her home as mentioned in the passage.

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(1 mark)

- (ii) According to the passage, identify the TWO actions performed by Mary.

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(2 marks)

- (iii) According to the passage, state TWO responses Jesus gave to Martha when she became overwhelmed while serving him.

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(2 marks)

GO ON TO THE NEXT PAGE

- (iv) List THREE examples of sibling relationships in the Bible **other than** the one mentioned in the passage.

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(3 marks)

- (v) State TWO stories involving miracles in the Bible.

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(2 marks)

- (b) (i) According to Matthew 13:3–9, explain the spiritual meaning of the Parable of the Sower.

[illegible]

(6 marks)

GO ON TO THE NEXT PAGE

- (ii) Using ONE minor prophet from the Old Testament, discuss how his message helped the people of Israel to understand God's will.

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(4 marks)

- (c) Colin, Ethan's father, is a wealthy man who believes his wealth comes from his own efforts. Ethan notices that his father rarely gives to charity and prefers to keep his money for himself. Having read what the Bible says about wealth, Ethan is concerned about his father's attitude and encourages him to recognize God's blessings. After hearing a sermon on wealth, Ethan asks his pastor to speak with his father.

Imagine that you are the pastor. Using appropriate Biblical references, advise Colin (Ethan's father) about the Christian understanding of wealth, and how these teachings should influence his actions.

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Total 30 marks

01241021/CSEC/SPEC 2026

HUMAN LIFE ISSUES AND ETHICS

3. Read the passage below and answer the questions that follow.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable; it keeps no record of wrongs; it does not rejoice in wrongdoing but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

1 Corinthians 13:4–7 (NRSV)

- (a) (i) According to the passage, state TWO positive characteristics of love.

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(2 marks)

- (ii) According to the passage, list THREE examples of what love is not.

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(3 marks)

- (iii) With reference to 1 Corinthians 13, list THREE actions that love always performs.

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(3 marks)

- (iv) Outline ONE biblical situation that addresses the topic of love, **other than** the parable of the Good Samaritan (Luke 10:25–37).

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(2 marks)

GO ON TO THE NEXT PAGE

- (b) (i) Using one example, explain what is meant by the golden rule, “Do unto others as you would have others do to you.”

This image shows a full page of white paper with horizontal dashed lines, typical of primary school writing paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

(6 marks)

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- (ii) Sasha is a Christian teenager who has been teased and bullied by her peers. She is considering fighting back if the bullying continues.

Discuss how ONE teaching from the Beatitudes may influence how Sasha responds to being teased and bullied by her peers.

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(4 marks)

- (c) The following is a conversation that takes place between Izabella and her classmate Madilyn.

Izabella: I have been reading the Bible for Religious Education class, and it seems like just a book of old stories.

Madilyn: The Bible does contain stories, but it also includes prophecies, teachings, and guidance for living.

Izabella: Maybe I need to read more carefully because I have only reached the book of Ruth.

Madilyn: As you continue reading, you will see that the Bible has a deeper message beyond the stories.

As Izabella's Christian friend, use Biblical teachings to discuss the main message of the Bible regarding God's relationship with humanity.

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(10 marks)

Total 30 marks

END OF TEST

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

CARIBBEAN SECONDARY EDUCATION CERTIFICATE®
EXAMINATION

RELIGIOUS EDUCATION

OPTION A – CHRISTIANITY

PAPER 02 – GENERAL PROFICIENCY

KEY AND MARK SCHEME

SPECIMEN 2026

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 - God / Ultimate Reality

Cognitive level for Part (a) - Knowledge and Comprehension

Total marks for Part (a) = 10

(a) (i) The test of love mentioned in the passage

Keeping the commandments

Award 1 mark for this response.

(1 mark)

(ii) TWO reasons why the world cannot receive the Spirit of truth

The world neither sees him /nor knows him.

Award 1 mark for each of these reasons.

(2 x 1 mark = 2 marks)

(iii) How the Spirit of truth is known

- He abides with you...being present with you
- He will be in you...being present within individuals

Award 1 mark for each of these responses.

(2 x 1 mark = 2 marks)

(vi) How Acts 2 describes the way the Holy Spirit came on the Day of Pentecost

Like the rush of a violent wind

Award 1 mark for this description.

(1 mark)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 (cont'd)

- (v) Four effects of the coming of the Holy Spirit on the Day of Pentecost (Acts 2)
- Divided tongues, as of fire, appeared among them and a tongue rested on each on them.
 - Everyone heard the message spoken in each of their own native languages.
 - All of them were filled with the Holy Spirit and began to speak in other languages as the spirit enabled them.
 - Each Jew who had gathered from the various nations heard the disciples speak in his/her own native language.
 - About 3,000 people accepted the message, were baptized and joined the Christian community that day.
 - The disciples were empowered by the Holy Spirit to preach boldly about Jesus, and Peter preached boldly to the crowd.

Any other reasonable effect must be credited.

Award 1 mark any four of these effects.

(4 x 1 mark = 4 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 (cont'd)

- (b) **Cognitive level for Part (b) (i) – Knowledge and Comprehension**
Total marks for Part (b) (i) = 6

The following is a model response; it includes some of the points candidates can present in their explanation.

- (i) Explanation of the Biblical concept of God as omnipresent and omniscient

The concept of God as omnipresent and omniscient is based on the biblical view that God is the Creator of the universe and is in control of the whole of creation (Genesis 1:1).

- Omniscience – According to the Psalmist, there is nothing that God does not know and no place unknown to God (Psalm 139:1-4). For Jeremiah, there is no secret place from God; According to the teachings of Jesus, God knows when a sparrow falls and numbers every strand of hair on our heads (Matthew 10:29); For Isaiah, God knows our thoughts before they are spoken (Isaiah 46:9-10). In addition, there is nowhere for us to hide from God, as Jeremiah 23:23-24 highlights.
- Omnipresence – The Bible holds that God is spirit. As such, God is present everywhere and everything is immediately in God's presence. God's presence is everywhere in the universe. God's presence fills heaven and earth (Jeremiah 23:23-24). It does not matter where you go, God is there. Psalm 139:7-10 says "where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there."

Thus, if God is present everywhere, then God knows what is happening everywhere. So, He is both omnipresent and omniscient at the same time.

Award 3 marks for God as omnipresent and 3 marks for God as omniscient.

Excellent, clear and complete explanation	3 marks
Good explanation	2 marks
Weak explanation	1 mark

(3 x 2 = 6 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 (cont'd)

- (b) **Cognitive level for Part (b)(ii) – Use of Knowledge**
Total marks for Part (b)(ii) = 4

(ii) Explanation that uses one role of God to show how Christian teaching could encourage Jason not to give into fear

1. God as Protector

One role of God that can encourage Jason not to be afraid is that God is a protector. Christians believe that God watches over His people and keeps them safe, even in dangerous situations. This means Jason can trust that God is aware of the violence in his community and is able to protect him as he travels to school and stays at home.

The Bible supports this in Psalm 91:2 which says, "He is my refuge and my fortress, my God, in whom I trust." This reassures Jason that God is like a place of safety and strength during times of fear. The Bible also says, "God is our refuge and strength, a present help in the time of trouble" (Psalm 46:1).

Because of this belief, Jason can feel less anxious and more confident, knowing that he is not alone. He can pray for protection and trust that God is with him, helping him to face each day with courage instead of fear.

2. God as Comforter

One role of God that can encourage Jason not to be afraid is that God is a comforter. Christians believe that God gives peace and comfort in times of fear and trouble. Even though Jason lives in a dangerous community, he can find inner peace through prayer and trust in God. The Bible says in John 14:27, "Peace I leave with you; my peace I give you." This teaches that God can calm Jason's fears even when his surroundings are unsafe.

Because of this, Jason can feel less worried and more at ease. By praying and trusting God, he can experience comfort in his heart. This helps him to face each day with peace instead of fear.

3. God as Provider

Another role of God that can be an encouragement to Jason is that God is a provider. Christians believe that God provides for their needs, including safety, strength, and guidance. Jason can trust that God will give him what he needs to cope with his situation. In Matthew 6:26, the Bible teaches that God takes care of all His creation. This reminds Jason that God will not forget about him.

This belief may help Jason feel secure, knowing that God is looking after him. It can encourage him to depend on God daily and feel less afraid, even in a violent environment.

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 (cont'd)

4. God as Guide

Another role of God is that can be an encouragement to Jason is that God is a guide. Christians believe that God leads them in the right path and helps them make wise decisions. Jason can trust God to guide him safely each day.

Psalm 23:4 says, "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me." This shows that God guides and stays with His people in danger.

Because of this, Jason may feel more confident. He can pray for guidance and trust God to lead him safely, helping him to act wisely and not be overcome by fear.

Excellent and comprehensive explanation

4 marks

Satisfactory explanation

2-3 marks

Weak explanation

1 mark

(4 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 (cont'd)

- (c) **Cognitive level for Part (c) – Use of Knowledge**
Total marks for Part (c) = 10

Advice that uses two Christian teachings about the justice of God to help Samara understand and cope with her situation

The following is a model response; it includes some of the points candidates can present in their explanation.

Samara, I understand your frustration but let me assure you that this is not what God expects from your father. One Christian teaching about the justice of God is that God is impartial and does not show favouritism. This means God treats all people equally and values everyone fairly, regardless of status or relationships. The Bible supports this in Acts 10:34 where it says, "God does not show favouritism but accepts from every nation the one who fears him and does what is right." Samara, I can assure you that, unlike your father's behaviour, God will always treat you fairly and values you just as much as He values your sibling. This will help you cope with feelings of rejection by reminding you that your worth is not determined by human bias but by God's equal love for all people.

Another Christian teaching I would like to bring to your attention, Samara, is that God is a righteous judge who sees all actions and will judge everyone fairly. This means nothing is hidden from God; He is fully aware of injustice. The Bible supports this teaching in Ecclesiastes 12:14 which states, "For God will bring every deed into judgment, including every hidden thing, whether it is good or evil." Samara, please understand that God sees your situation and your father's behaviour, even if others do not acknowledge it. Be assured that you do not need to seek revenge or constantly prove yourself because God will deal with injustice in His own time. Be encouraged knowing God is just and true to His word. I encourage you to pray, be patient and forgive, trusting that God's justice is certain and fair.

Samara, these teachings show that God is perfectly just. Because God is impartial, He values you equally and does not judge people based on favouritism. Because God is the righteous judge, He sees the unfair treatment you experience and will deal with all people involved according to what is right. Knowing this can help you remain patient, trust in God's justice and avoid responding with bitterness or resentment.

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 1 (cont'd)

Excellent, fully developed advice supported by appropriate Bible teachings	9-10 marks
Very good, fully developed advice supported by appropriate Bible teachings	7-8 marks
Fairly good, fully developed advice supported by appropriate Bible teachings	5-6 marks
Limited development of advice not always supported by appropriate Bible teachings	3-5 marks
Weak development of at least one piece of advice	1-2 marks
	(10 marks)

Total 30 marks

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 2 – Sacred Text

Cognitive level for Part (a) – Knowledge and Comprehension

Total Marks for Part (a) = 10

- (a) (i) The name of the woman, mentioned in the passage, who received Jesus into her home

Martha

Award 1 mark for this response.

(1 mark)

- (ii) Two actions by Mary (based on the passage)

- Sat at the Lord's feet
- Listened to what He was saying

Award 1 mark each for these actions.

(2 x 1 mark = 2 marks)

- (iii) Two responses Jesus gave to Martha when she became overwhelmed while serving him (based on the passage)

- "Martha, Martha, you are worried and distracted by many things..."
- "Mary has chosen the better part, which will not be taken away from her."

Award 1 mark each for these responses.

(2 x 1 mark = 2 marks)

- (iv) Three examples of sibling relationships in the Bible other than the one mentioned in the passage

- Cain and Abel
- Joseph and his brothers
- Jacob and Esau

Any other correct sibling relationships cited must be credited.

Award 1 mark for each sibling relationship.

(3 x 1 mark = 3 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 2 (cont'd)

(v) Examples of two miracle stories in the Bible

- The raising of Lazarus from the dead, John 11:1-44
- Healing of the man with the withered hand, Matthew 12:9-44
- The miraculous draft of fish, Luke 5:1-11
- Healing of the man with an unclean spirit, Mark 1:23-28
- Jesus turning water into wine, John 2:1-12

Any other miracle stories mentioned must be credited.

Award 1 mark each for any two of these responses.

(2 x 1 mark = 2 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 2 (cont'd)

- (b) **Cognitive level for Part (b)(i) – Knowledge and Comprehension**
Total marks for Part (b)(i) = 6

- (i) Explanation of the spiritual meaning of the Parable of the Sower found in Matthew 13:3-9

The following is a model response; it includes some of the points candidates can present in their explanation.

The Parable of the Sower in Matthew 13:3-9 teaches an important spiritual lesson about how people respond to God's word. In the story, a farmer scatters seeds on four different types of ground: the path, rocky ground, thorny ground, and good soil.

The seed represents the Word of God and the different types of ground represent the hearts and attitudes of people. The seed that falls on the path is taken away quickly. This shows people who hear God's word but do not understand it or accept it. The rocky ground represents people who receive the word with joy at first but give up when problems or persecution come. The thorny ground shows people who allow worries, riches and the desires of life to distract them from God.

However, the good soil represents people who truly listen to God's word and understand and obey it. These people grow spiritually and produce good results in their lives, for example, kindness, love, and obedience.

The parable teaches that it is not enough to hear God's word; we must accept it, live by it and remain faithful in order to grow spiritually and please God.

Excellent clear explanation	6 marks
Very good explanation	4-5 marks
Fairly good explanation	2-3 marks
Weak explanation	1 mark
	(6 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 2 (cont'd)

- (b) **Cognitive level for Part (b)(ii) – Use of Knowledge**
Total marks for Part (b)(ii) = 4

- (ii) Discussion on how the message from ONE minor prophet from the Old Testament helped the people of Israel to understand God's will

The following is a model response; it includes some of the points candidates can present in their explanation.

Jonah

One minor prophet who helped people understand God's will is Prophet Jonah. God sent Jonah to the city of Nineveh to warn the people to repent because of their wickedness (Jonah 1-3). This showed that God's will is for people to turn away from sin and live right.

At first, Jonah disobeyed God and tried to run away. However, after being swallowed by a great fish, he realized his mistake and chose to obey God. This teaches that God expects obedience from His messengers and His people.

When Jonah finally preached in Nineveh, the people listened. They fasted, prayed and turned away from their evil ways. Because of this, God forgave them and did not destroy the city (Jonah 3:10). This shows that God's will includes mercy and forgiveness when people truly repent.

Through Jonah's message, the people learned that God cares about all nations, not just Israel, and that He wants everyone to live righteously and obey Him.

Amos

Another minor prophet is Amos; he helped Israel understand God's will by speaking against injustice. Amos warned the people that God was unhappy because they were treating the poor unfairly and living sinful lives (Amos 5:11-12).

Amos taught that God's will is for people to act with justice and righteousness. In Amos 5:24, it says, "Let justice roll on like a river." This shows that God wants fairness and honesty in society, not just religious ceremonies.

The people of Israel were still worshipping God but they were not living correctly. Amos made it clear that God does not accept worship without good behaviour. This helped the people understand that obeying God means caring for others and doing what is right. Through Amos, the people of Israel were shown that God's will is for them to live with justice, fairness, and moral integrity.

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 2 (cont'd)

Hosea

Another minor prophet is Hosea. He showed God's will through his message about love and faithfulness. Hosea's life itself was used as an example, as he remained faithful to his unfaithful wife. This symbolized how God remained faithful to Israel even when they sinned (Hosea 1-3).

Hosea taught that God desires love and loyalty from His people. In Hosea 6:6, it says, "I desire mercy, not sacrifice." This means God values genuine love and obedience more than just religious rituals.

The people of Israel had turned away from God and worshipped idols. Hosea's message helped them understand that God wanted them to return to Him and be faithful.

Through Hosea, the people of Israel were shown that God is always ready to welcome His people back when they repent and that His will is for them to love Him and be faithful to Him.

Excellent and comprehensive discussion

4 marks

Satisfactory discussion

2-3 marks

Weak discussion

1 mark

(4 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 2 (cont'd)

- (c) **Cognitive level for Part (c) – Use of Knowledge**
Total marks for Part (c) = 10

Advice, with appropriate Biblical references, that the pastor can give Colin regarding the Christian understanding of wealth, and how these teachings should influence Colin's actions

The following are some of the points candidates can present in their explanation.

- (1) Colin, Ethan has asked me to speak to you. It is important to understand that human beings are not purely material beings. God makes human beings both spirit and flesh (Genesis 1:26-27). In human beings is the very spirit of God. God is not only supreme; apart from God, human beings are nothing.
- (2) Everything belongs to God. God owns the cattle on a thousand hills (Psalm 50:7-15); and "the earth is the Lord's and the fullness thereof" (Psalm 24:1). In light of the above, Colin, you should not hoard wealth. Jesus teaches that one should not store up treasures on earth (Matthew 6:19).
- (3) Colin, the Bible encourages giving (1 Corinthians 16:2; 2 Corinthians 9:6) and declares those who give will be blessed (Luke 6:38; 2 Corinthians 9:7). In addition, wealth is meant to be shared (Matthew 25:14-30). In the judgment, one will not be judged by the amount of wealth one has but by the distribution of that wealth among the least of those in the society.

When one has more than one needs, that person must build a bigger table, not a higher fence; share, not hoard.

Excellent, fully developed advice supported by appropriate Bible teachings **9-10 marks**

Very good, fully developed advice supported by appropriate Bible teachings **7-8 marks**

Fairly good, fully developed advice supported by appropriate Bible teachings **5-6 marks**

Limited development of advice not always supported by appropriate Bible teachings **3-5 marks**

Weak development of at least one piece of advice **1-2 marks**

(10 marks)

Total 30 marks

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3 – Human Life Issues and Ethics

Cognitive level for Part (a) – Knowledge & Comprehension

Total marks for Part (a) = 10

- (a) (i) Two positive characteristics of love (based on the passage)
- Love is patient
 - Love is kind

Award 1 mark each for these characteristics.

(2 x 1 mark = 2 marks)

- (ii) Three examples of what love is not (based on the passage)

Love

- is not envious
- is not boastful
- is not rude
- is not irritable or resentful
- does not rejoice in wrongdoing.

Award 1 mark each for any three of these responses.

(3 x 1 mark = 3 marks)

- (iii) Three actions that love always performs (with reference to 1 Corinthians 13)

- Bears all things
- Believes all things
- Hopes all things
- Endures all things

Award 1 mark each for any three of these actions.

(3 x 1 mark = 3 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3 (cont'd)

- (iv) One biblical situation that addresses the topic of love, other than the parable of the Good Samaritan (Luke 10:25-37)
- John 11:35 (28-44), Jesus weeps over the death of Lazarus. Lazarus was dead for three days [1]. Jesus's love for Lazarus and his sister Mary moved him to tears [1].
 - John 3:16, love seeks the best for others always. Jesus, in giving his life, put the best interest of others above his own [1]. The need for others to be saved was more important than any suffering he would bear [1].
 - Matthew 15:32-39, people had gone three days without food and were very hungry [1]. They could have collapsed and died. Jesus fed thousands with two loaves and five fishes [1].
 - Matthew 14:13-21 - Jesus' love for the people moved him with compassion [1] and he fed all gathered (over 5000) with 5 loaves and 2 fishes [1].

NB Any other passage or reference which speaks of love is acceptable. Candidates can either give the reference or summarize the content of the reference to obtain full marks.

Award 2 marks for any of these situations.

(1 x 2 marks = 2 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3(cont'd)

- (b) **Cognitive level for Part (b)(i) – Knowledge and Comprehension**
Total marks for Part (b)(i) = 6

- (i) Use of one example to explain what is meant by the golden rule "Do unto others as you have others do to you"

The following is a model response; it includes some of the points candidates can present in their explanation.

Jesus is being guided by the principle of justice and relations of fairness between persons. As such, followers of Jesus are not to act from selfish motives. They must always place themselves in the circumstances of others and ask themselves what they would wish to happen if the circumstances were reversed. In other words, whatever is hateful to you, do not do that same thing to another person. To place yourself in the place of others makes for fairness and kindness.

Moreover, the golden rule is guided by the condition that if you want to be treated with love and respect, then give love and respect. You should not ask of others that which you are not prepared to do or give yourself. Furthermore, the golden rule gives a standard by which people can measure their own actions. The measure is to treat others the way they themselves want to be treated.

In relation to the story of Mary and Martha above, it means that both sisters would need to work out the fairness between listening and serving. Martha must put herself in the place of Mary and Mary must put herself in the place of Martha.

For example, Preston, a teenager at school, often teases and laughs at other students. One day, she mocked Simone because Simone's uniform was torn. Preston did not think there was anything wrong with her behaviour. The following day, Preston's shoe heel broke at school and several students laughed at her. Feeling embarrassed and upset, she became angry and complained that the students were being unkind. This was the same action Preston engaged in the day before.

Excellent clear explanation
Very good explanation
Good explanation
Weak explanation

6 marks
4-5 marks
2-3 marks
1 mark

(6 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3 (cont'd)

- (b) **Cognitive level for Part (b)(ii) – Use of Knowledge**
Total marks for Part (b)(ii) = 4

(ii) Discussion of how one teaching from the Beatitudes may influence how Sasha responds to being teased and bullied by her peers

The following is a model response; it includes some of the points candidates can present in their explanation.

1. Blessed are the peacemakers

One teaching from the Beatitudes is "Blessed are the peacemakers, for they shall be called children of God." This teaching may influence Sasha by encouraging her to choose peace instead of fighting back.

As a Christian, Sasha is taught to promote peace and avoid violence. Even though she is being bullied and feels hurt, this teaching reminds her that responding with anger or revenge is not the right choice. Instead, she should try to stay calm, seek help from trusted adults or respond in a kind and respectful way.

Following this teaching may be difficult, but it can help Sasha avoid making the situation worse. It can also show good character and set a positive example for others.

Therefore, the Beatitude about being a peacemaker can guide Sasha to respond with patience and peace rather than fighting.

2. Blessed are the meek

"Blessed are the meek, for they shall inherit the earth." This teaching may influence Sasha to respond calmly instead of fighting back. Meekness means being gentle, patient and in control of anger. Even though Sasha is being bullied, she is encouraged to stay peaceful and not react with violence. By doing this, she shows strength and good character. This teaching may guide her to ignore the teasing, speak kindly or seek help from adults. Although it is difficult, responding with self-control can prevent the situation from getting worse. Therefore, this Beatitude can help Sasha choose peace over aggression.

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3 (cont'd)

3. Blessed are those who are persecuted

"Blessed are those who are persecuted for righteousness' sake." This teaching may help Sasha understand that suffering for doing what is right is important in Christianity. Even though she is bullied, she should not give in to fighting because she wants to follow God's ways. It may encourage her to be strong and continue doing good despite the pain. Sasha may feel comfort knowing that God sees her struggles and values her patience. This teaching can help her remain faithful and not let bullying change her into someone who acts wrongly.

4. Blessed are the merciful

"Blessed are the merciful, for they shall receive mercy." This teaching may influence Sasha to show forgiveness instead of seeking revenge. Even though her peers are unkind, she is encouraged to forgive and not hold grudges. Sasha may choose to respond with kindness or understanding, rather than with anger. This can help to reduce conflict and show others a better way to behave. By being merciful, Sasha follows Jesus' example and may also receive compassion from others. Therefore, this Beatitude encourages her to respond with forgiveness rather than fighting back.

Excellent and comprehensive discussion

4 marks

Satisfactory discussion

2-3 marks

Weak discussion

1 mark

(4 marks)

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3 (cont'd)

- (c) **Cognitive development for Part (c) – Use of knowledge**
Total mark for Part (c) = 10 marks

Discussion regarding the main message of the Bible about God's relationship with humanity

The following is a model response; it includes some of the points candidates can present in their explanation.

Izabella, the main message of the Bible is God's plan to restore humanity's relationship with Him through His love, grace, and salvation. From the beginning to the end, the Bible reveals God's desire for people to know Him, obey Him and experience eternal life through faith in Jesus Christ.

In the Old Testament, Izabella, God created human beings in His image and intended for them to live in fellowship with Him. However, sin entered the world when Adam and Eve disobeyed God (Genesis 3), causing separation between humanity and God. Despite this, God continued to demonstrate His love by establishing covenants with His people and promising a Saviour who would bring redemption.

In essence, Izabella, this promise was fulfilled in the New Testament through Jesus Christ. One of the most well-known verses, John 3:16, states, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Through His death and resurrection, Jesus paid the penalty for sin and made it possible for people to be reconciled to God.

The Bible also teaches believers how to live. Jesus summarized God's commandments by teaching that people should love God with all their heart and love their neighbours as themselves (Matthew 22:37-39). Christians are encouraged to show qualities such as love, forgiveness, justice, humility and compassion in their daily lives.

Finally, Izabella, the Bible points to the hope of eternal life and the establishment of God's perfect kingdom. The book of Revelation describes a future where God will dwell with His people and where there will be no more death, mourning, crying or pain (Revelation 21:4).

Religious Education
Option A - Christianity
Paper 02 - General Proficiency

Question 3 (cont'd)

Therefore, Izabella, the central message of the Bible is that God loves humanity and has provided a way of salvation through Jesus Christ. Through His love and grace, God invites all people into a relationship with Him, calls them to live according to His will, and promises eternal life to those who believe in Him. I hope this explanation helps you better understand the Bible's message about God's relationship with humanity.

Any two or three of the above points

Excellent, fully developed advice supported by appropriate Bible teachings	9-10 marks
Very good, fully developed advice supported by appropriate Bible teachings	7-8 marks
Fairly good, fully developed advice supported by appropriate Bible teachings	5-6 marks
Limited development of advice not always supported by appropriate Bible teachings	3-5 marks
Weak development of at least one piece of advice	1-2 marks

(10 marks)

Total 30 marks

SPECIMEN 2026



TEST CODE **01241022**

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

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Paper 02 – General Proficiency

2 hours

READ THE FOLLOWING INSTRUCTIONS CAREFULLY.

1. This paper consists of THREE questions.
2. You MUST answer ALL THREE questions.
3. Write your answers in the spaces provided in this booklet.
4. Do NOT write in the margins.
5. You are advised to take some time to read through the paper and plan your answers.
6. If you need to rewrite any answer and there is not enough space to do so on the original page, you must use the extra lined page(s) provided at the back of this booklet. **Remember to draw a line through your original answer.**
7. **If you use the extra page(s), you MUST write the question number clearly in the box provided at the top of the extra page(s) and, where relevant, include the question part beside the answer.**

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

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GOD/ULTIMATE REALITY

1. Read the passage below and answer the questions that follow.

His form is not to be seen. No one beholds Him with the eye. By bringing the mind under the control of the intellect and by incessant meditation He is revealed. Those who know this ONE (Brahman) become immortal.

Katha Upanishad, 2.3.9

- (a) (i) Identify the “form” referred to in the passage.

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(1 mark)

- (ii) State TWO ways by which the “ONE”, referred to in the passage, may be revealed.

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(2 marks)

- (iii) State what happens to those who come to know the “ONE” referred to in the passage.

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(1 mark)

- (iv) State TWO ways in which Hindus can experience God/Brahman and state which is the easier pathway according to Lord Krishna.

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(3 marks)

GO ON TO THE NEXT PAGE

- (v) List THREE qualities associated with God/Ultimate Reality when expressed as Saguna Brahma.

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(3 marks)

- (b) (i) Explain the meaning of the following passage.

Whenever and wherever a decline of dharma (righteousness) and a predominance of unrighteousness prevail; at that time, I Manifest Myself personally, O descendant of Bharata.

Bhagavad Gita 4:7

This image shows a full page of white paper with horizontal dotted lines, typical of primary school writing paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

(6 marks)

- (ii) Discuss the following: “The worship of God is integrated into daily life, not just on specific dates or at specific times.”

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(4 marks)

- (c) Joseph, a Christian, visited a Hindu home and saw many pictures of God in the prayer room. He sent the following WhatsApp message to a school group to which Geeta, a Hindu, belongs.

“There is only one God. Why do some Hindus have so many different pictures of God in their prayer room? How can they worship so many gods at the same time?”

Using the Hindu concept of God/Ultimate Reality, advise Geeta on how she should respond to Joseph.

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Total 30 marks

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SACRED TEXT

2. Read the passage below and answer the questions that follow.

Krishna said: O Bhârata, these are the various qualities of one who is born with a divine nature (deva)—fearlessness, pure-heartedness, absorption in spiritual knowledge, charity, self-control, sacrifice, study of the Vedas, austerity, sincerity, nonviolence, truthfulness, freedom from anger, renunciation, serenity, aversion to finding faults in others, compassion for all creatures, absence of avarice, gentleness, modesty, steadiness, valor, forgiveness, patience, cleanliness, freedom from envy and the desire for prestige.

Bhagavad Gita 16:1–3

- (a) (i) From the passage, identify the person to whom Krishna is speaking.

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(1 mark)

- (ii) According to the passage, list FOUR qualities of a person born with a divine nature.

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(4 marks)

- (iii) State TWO reasons why Sri Krishna revealed the teachings of the Gita to Arjuna.

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(2 marks)

- (iv) State THREE ways in which Shabari showed her divine nature in waiting for Rama.

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(3 marks)

GO ON TO THE NEXT PAGE

- (b) (i) Using the example of Hanuman's leap over the ocean to find Sita, explain how his experience teaches Hindus how to overcome fear.

This image shows a full page of a document template designed for handwriting practice or general writing. It consists of approximately 20 evenly spaced horizontal dotted lines running across the width of the page. The background is plain white, and there are no margins, headers, footers, or other markings present.

(6 marks)

GO ON TO THE NEXT PAGE

(ii) Explain how Hanuman demonstrated the power of faith and duty in Ramayana.

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(4 marks)

Total 30 marks

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NOTHING HAS BEEN OMITTED.

HUMAN LIFE ISSUES

3. Read the passage below and answer the questions that follow.

*I bless you to be free from malice To live with concord and unanimity.
Love one another as [the] cow loves its newborn calf.
May the son follow the footsteps of his father
May he have unity of mind with his mother*

*May the wife talk to her husband in gentle words, as sweet as honey
Let no brother hate his brother
Let no sister hate her sister*

*May you speak and behave with harmony and sweetness
May you be unanimous, with one accord*

Adapted from Talreja, Kenayalal M. (1982). Philosophy of Vedas (pp. 326 -327). Talreja Publication.

- (a) (i) Identify TWO blessings given by the speaker in the passage above.

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(2 marks)

- (ii) According to the passage, state TWO instructions given to the son.

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(2 marks)

- (iii) According to the passage, state TWO instructions given about how family members should speak and behave towards one another.

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(2 marks)

GO ON TO THE NEXT PAGE

- (iv) Identify the family that is the main focus of the Ramcharitmanas.

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(1 mark)

- (v) Describe how Bharat behaved towards Rama when Rama was sent into exile and Bharat was expected to become king.

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(3 marks)

- (b) (i) Hindus believe that all life is sacred. Euthanasia is the practice of intentionally ending the life of a terminally ill person to relieve suffering.

Using Hindu teachings, discuss ONE argument in support of euthanasia and ONE argument against euthanasia.

This image shows a full page of a document template designed for handwriting practice or general note-taking. It consists of approximately 20 evenly spaced horizontal dotted lines across the entire width of the page. The background is plain white, and there are no margins, headers, footers, or other markings present.

(6 marks)

GO ON TO THE NEXT PAGE

- (ii) Using the example of Shravan Kumar, analyse how he fulfilled his duty of service to his parents.

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(4 marks)

- (c) Rajinder, a Hindu, has recently married Carol. Although Carol is not Hindu, she has chosen to follow Hindu family values. However, Carol believes that only she and Rajinder are part of her new family and does not consider either her relatives or Rajinder's relatives to be part of this new family.

Using the example of Rama and Sita, advise Carol why both her relatives and Rajinder's relatives should be regarded as part of the new family created through marriage.

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Total 30 marks

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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

CARIBBEAN SECONDARY EDUCATION CERTIFICATE®
EXAMINATION

RELIGIOUS EDUCATION

OPTION B – HINDUISM

PAPER 02 – GENERAL PROFICIENCY

KEY AND MARK SCHEME

SPECIMEN 2026

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 1 – God / Ultimate Reality

Cognitive level for Part (a) – Knowledge and Comprehension

Total marks for Part (a) = 10

(a) (i) The “form” referred to in the passage is

- Brahman
- God
- Ultimate Reality
- Highest Truth
- The ONE

Award 1 mark for any of these responses.

(1 mark)

(ii) Two ways by which the “ONE” referred to in the passage may be revealed

- By bringing the mind under the control of the intellect
- By incessant meditation

Award 1 mark each for these ways.

(2 x 1 mark = 2 marks)

(iii) What happens to those who come to know the “ONE” referred to in the passage

- They gain immortality.
- They attain moksha or liberation.

Award 1 mark for any one of these responses.

(1 mark)

(iv) Two ways in which Hindus can experience God/Brahman

- By Nirguna Brahman or God without attributes
- By Saguna Brahman or God with attributes

The easier pathway to follow (according to Lord Krishna)

Saguna Brahman or God with attributes.

Award 1 mark for each of the two ways and 1 mark for stating the easier pathway.

(3 x 1 mark = 3 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 1 Cont'd

(v) Three qualities associated with God/Ultimate reality when expressed as Saguna Brahma

- All-powerful
- All-blissful
- All-intelligent
- Pervading creation
- Immortal
- Imperishable
- Eternal
- Present in all living beings

Award 1 mark for any three of these qualities.

(3 x 1 mark = 3 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 1 Cont'd

(b) **Cognitive level for Part (b) (i) – Knowledge and Comprehension**

Total marks for Part (b) (i) = 6

Meaning of the passage from Bhagavad Gita: 4:7

The following is a model response; it includes some of the points candidates can present in their explanation.

The passage from the Bhagavad Gita teaches that God is always aware of what is happening in the world and steps in when things go wrong. It explains that whenever dharma, which means righteousness or good behaviour, begins to decline, and adharma, or wrongdoing, increases, God appears on earth to restore balance.

In this verse, Lord Krishna is speaking, and in Hindu belief, he is an avatar of Lord Vishnu. An avatar means that God takes a human or physical form to help people directly. This shows that God is not distant or uncaring but is actively involved in human life and history.

The purpose of these avatars is to protect good people, remove evil or harmful forces and guide humanity back to the right path. They help to bring back truth, justice and compassion into society.

For example, Lord Krishna came to guide people during a time of conflict and moral confusion. This teaching reminds believers that whenever the world is in trouble, God will act to restore peace and righteousness.

Overall, the passage shows God's love, care and willingness to help humanity in difficult times.

Excellent and comprehensive explanation	6 marks
Very good explanation (minor details omitted)	5 marks
Fairly good explanation (some gaps noted)	4 marks
Satisfactory explanation (major points explained)	3 marks
Limited explanation	2 marks
Weak explanation	1 mark

(6 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 1 Cont'd

Cognitive level for Part (b) (ii) – Use of Knowledge

Total marks for Part (b) (ii) = 4

- (ii) Discussion regarding the statement "The worship of God is integrated into daily life, not just on specific times or dates".

The following is a model response; it includes some of the points candidates can present in their explanation.

In Hinduism, worship is not limited to temples or festivals but is seen as part of everyday living. The idea is that God is all-pervading and present in every moment. This means that daily actions, when done with awareness and devotion, become acts of worship. For example, speaking truthfully and acting kindly are ways of honouring God.

The Bhagavad Gita teaches that every action can be offered to God (karma yoga). Cooking, studying, helping family or serving society can all be done as offerings. This shows that worship is not only about rituals but about living ethically and compassionately.

God is also understood as the inner self (Atman), so treating others with respect is a form of worship. Remembering God through gratitude and mindfulness makes ordinary life sacred. Rituals like puja support devotion but they are not the only way to connect with God.

For teens, this teaching means that schoolwork, friendships and responsibilities can all be spiritual, if done sincerely. Worship becomes a way of life, not just something for special occasions. It reminds us that every moment is an opportunity to live with dharma and to see God in all actions.

Excellent and comprehensive discussion

4 marks

Satisfactory discussion

2-3 marks

Weak discussion

1 mark

(4 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 1 Cont'd

(c) **Cognitive level for Part (c) – Use of Knowledge**

Total marks for Part (c) = 10

Use of the Hindu concept of the God/Ultimate Reality to advise Geeta how she should respond to Joseph

The following is a model response; it includes some of the points candidates can present in their explanation.

Hi Joseph, thanks for your question. Hindus believe there is only one Supreme Reality called Brahman. This is the Absolute, beyond form and beyond name. Because humans find it easier to relate to God in personal ways, the same Reality appears as different forms called Avatāras or deities.

These forms are not “many gods” but different expressions of the one God. Just like one sun gives many rays of light, the one God shines through many images. The pictures in a prayer room remind Hindus of God’s qualities – love, wisdom, strength, compassion – in ways that touch the heart.

For example, Krishna teaches righteousness in the Gita, Rama shows truth and duty in the Ramayana, and Durga represents courage against evil. Each picture is a doorway to the same Divine, helping worshippers focus and feel close to God.

So Hindus are not worshipping “many gods at the same time,” but one God through many forms. This reflects the belief that God is both Ultimate Reality (Brahman) and accessible in personal forms (Avatāras). Worship in Hinduism is therefore about unity in diversity; it shows that God’s presence can be experienced in many ways.

Excellent, fully developed response supported by appropriate Hindu teachings 9-10

Very good, fully developed response supported by appropriate Hindu teachings 7-8

Fairly good development of response, supported by appropriate Hindu teachings 5-6

Limited development of response, not always supported by Hindu teaching 3-4

Weak development of at least one point 1-2

(10 marks)

Total 30 marks

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 2 – Sacred Text

Cognitive level for Part (a) – Knowledge and Comprehension

Total marks for Part (a) = 10

- (a) (i) The person to whom Krishna is speaking (based on the passage)

Krishna is speaking to Arjuna (also known as Bharata)

Award 1 mark for this response.

(1 mark)

- (ii) Four qualities of a person born with a divine nature (based on the passage)

- Fearlessness
- Pure-heartedness
- Absorption in spiritual knowledge
- Charity
- Self-control
- Sacrifice
- Study of the Vedas
- Austerity
- Sincerity
- Non-violence
- Truthfulness
- Freedom from anger
- Renunciation
- Serenity
- Aversion to finding faults in others
- Compassion for all creatures
- Absence of avarice
- Gentleness
- Modesty
- Steadiness
- Valor
- Forgiveness
- Patience
- Cleanliness
- Freedom from envy
- Freedom from the desire for prestige

Award 1 mark for any four of these qualities.

(4 x 1 mark = 4 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 2 Cont'd

(iii) Two reasons why Sri Krishna revealed the teachings of the Gita to Arjuna

- Arjuna was confused about how to act in the battlefield.
- Arjuna did not know how to perform his duty as a Kshatriya/warrior.
- He did not understand the nature of the atman/soul.
- He saw physical death as being equal to death of the atman/soul.

Award 1 mark each for any two of these reasons.

(2 x 1 mark = 2 marks)

(iv) Three ways Shabari showed her divine nature in waiting for Rama

- Patience – She waited years and years for the Lord to appear as her guru had promised.
- Pure-heartedness – She waited in the belief that Rama would arrive at her ashram.
- Sacrifice – She waited her whole life to receive the Lord when he arrived.
- Austerity – She lived an austere life in the ashram, where she lived simply, cleaned the ashram, and served her guru
- Sincerity – She tasted berries before giving them to Rama because she wanted him to have only the sweet berries.
- Renunciation – She had renounced the material world for the spiritual world.
- Peaceful – She was a peaceful and serene woman who lived alone, after her guru passed on, and while waiting for the arrival of the Lord.
- Modesty – She had simple needs and lived modestly.
- Serenity – She was serene, living alone, and in quiet devotion, patiently waiting for Rama's arrival without losing faith or becoming frustrated and doubtful.
- Gentleness – She was gentle as she treated Rama with great gentleness while serving him berries.
- Cleanliness – She kept her ashram clean by sweeping it every day.

Award 1 mark each for any three of these ways.

(3 x 1 mark = 3 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 2 Cont'd

(b) (i) **Cognitive level for Part (b) (i) – Knowledge and Comprehension**
Total marks for Part (b) (i) = 6

Explanation of how Hanuman's experience of leaping over the ocean to find Sita teaches Hindus how to overcome fear

Candidates should provide an outline of the story and any TWO of the bulleted points.

Hanuman did not think that he could undertake the seemingly impossible task of flying over from India to Lanka to rescue Sita. The seas were filled with monsters and he had no confidence in himself. However, the others felt that he was the best one for the job because he had the qualities of his father, the wind god, viz. energy, speed, power and strength.

Hanuman felt depressed over the mighty task of crossing the ocean. Then Jambhavant, the bear, steps up to remind him of his true identity and his powers and strengths. This filled Hanuman with positive energy. He had the blessings of Rama and he prayed to his father. He grew bigger and bigger in size and jumped across the great ocean. He outwitted all the demons in the seas without effort and crossed over safely.

- Focus on the Lord as the source of strength and inspiration like Hanuman did while preparing to make the almost impossible leap.
- Just as Hanuman saw nothing in this world as too difficult to do when one takes the name of the Lord, so too one could derive inspiration to act.
- He had the blessings of Lord Rama.
- He prayed to his father, the god of wind, for inspiration.
- Realize your inner divinity so you could grow as Hanuman did when he was reminded of his inner divinity and grew in size and self-esteem and was able to make a jump that seemed impossible.
- Have self-reliance.
- See yourself as powerful as the wind just as Hanuman was the son of the God of Wind.
- Use your intelligence, faith and commitment to make the leap in your own life from where you are to where you want to be.
- Use intelligence to outwit your enemies.

Excellent and comprehensive explanation	6 marks
Very good explanation (minor details omitted)	5 marks
Fairly good explanation (some gaps noted)	4 marks
Satisfactory explanation (major points explained)	3 marks
Limited explanation	2 marks
Weak explanation	1 mark

(6 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 2 Cont'd

- (b) (ii) **Cognitive level for Part (b) (ii) – Use of knowledge**
Total marks for Part (b) (ii) = 4

Explanation of how Hanuman demonstrated the power of faith and duty in Ramayana

The following is a model response; it includes some of the points candidates can present in their explanation.

In the Ramayana, Hanuman shows that faith in Rama gives extraordinary strength and courage. His devotion is so deep that he believes serving Rama is his highest purpose. When asked to find Sita, Hanuman's faith empowers him to leap across the ocean to Lanka, a task no one else dared to attempt.

Hanuman's actions also highlight his sense of duty to Rama's mission. He never acts for personal gain but stays focused on rescuing Sita. In Lanka, he bravely enters Ravana's territory, finds Sita and delivers Rama's message with humility and respect. Even when captured, Hanuman uses the moment to warn Ravana about dharma, showing that his duty is not only to Rama but also to truth itself.

Hanuman's selflessness and courage prove that faith and duty together can overcome impossible obstacles. His example teaches that devotion gives inner strength, duty keeps us focused on what is right, and together they lead to victory over fear and injustice.

Excellent and comprehensive explanation	4 marks
Satisfactory explanation	2-3 marks
Weak explanation	1 mark
	(4 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 2 Cont'd

(c) **Cognitive level for Part (c) – Use of Knowledge**
Total marks for Part (c) = 10

Use of appropriate Hindu teachings to advise Kamala how Lord Rama's decision to blind Jayant, the crow, in one eye can be understood as an act of mercy was merciful.

Lord Rama's act of blinding Jayant, the crow, in one eye is considered an act of mercy because

- As Rama and Sita were resting in the garden, her head was on his lap. Suddenly, a large crow appeared and pecked at Sita's feet.
- Sita awoke, startled, Rama got up and picked up his bow and arrow to attack the bird.
- He realized this was no ordinary bird but the son of Lord Indra in disguise. Outraged, Rama threatened to kill him.
- But Jayant begged his forgiveness.
- Rama in his compassion, said, "I will not kill you, but you must be punished for your act. From now on you will have only one eye.
- I will also give you a boon. The boon is that whatever is invisible to two-eyed creatures will be visible to you.
- This arrow will perform magic on your eye. You will see the ancestors and unfulfilled atmans. You will also have long life.
- In this way, Jayanta received mercy and fruits of his karma at the same time.

Excellent, fully developed response supported by appropriate Hindu teachings	9-10
Very good, fully developed response supported by appropriate Hindu teachings	7-8
Fairly good development of response, supported by appropriate Hindu teachings	5-6
Limited development of response, not always supported by appropriate Hindu teachings	3-4
Weak development of at least one point	1-2

(10 marks)

Total 30 marks

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 3. – Human Life Issues and Ethics

Cognitive level for Part (a) – Knowledge and Comprehension

Total marks for Part (a) = 10

(a) (i) Two blessings given by the speaker in the passage

- Be free from malice.
- Live with concord and unanimity.

Award 1 mark each for these blessings.

(2 x 1 mark = 2 marks)

(ii) Two instructions given to the son

- Follow the footsteps of his father
- May he have unity of mind with his mother

Award 1 mark each for these instructions.

(2 x 1 mark = 2 marks)

(iii) Two instructions given about how family members should speak and behave towards one another (based on the passage)

Speak and behave with

- harmony
- sweetness.

Award 1 mark each for these instructions.

(2 x 1 mark = 2 marks)

(iv) The family that is the main focus of the Ramcharitmanas

- Rama and Sita
- Rama
- King Dasharath
- King Dasharath, his wives and children scholars, learned persons and ritualists

Award 1 mark for any of these responses.

(1 mark)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 3 Cont'd

- (v) Description of Bharat's behaviour towards Rama when Rama was sent into exile and Bharat was expected to become king
- He showed love and justice by refusing to become the king when Rama was the rightful heir.
 - He refused to rule but then gave in to his brother's request to rule in Rama's name, using his sandals as his symbol.
 - He continued to show love for his brother.
 - His thoughts and actions showed he was in harmony with Rama.
 - He behaved and spoke with sweetness.

Award 1 mark each for any three of these responses.

(3 x 1 mark = 3 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 3 Cont'd

(b) **Cognitive level for Part (b) (i) – Knowledge and Comprehension**

Total marks for Part (b) (i) = 6

- (i) Discussion containing one argument in support of euthanasia and one argument against euthanasia (using Hindu teachings)

Arguments For

- Ending a life when the patient is in an unbearable condition is an act of compassion.
- It is unselfish because the person helping is not doing it for selfish motives.
- It is morally right because it eases the pain of the dying one and may be seen as ahimsa or non-violence.
- It reduces pain and suffering in the dying one.
- The atman is not killed but only the body according to teachings of Gita.

Arguments Against

- Separation of the body from the atman before its due time leaves unfinished karma that carries over; the atman returns to complete those as well as new ones from the act of euthanasia.
- The person committing euthanasia and the one helping will incur negative karma.
- This is himsa or violence or it is self-inflicted violence.
- It is a selfish act since the person committing has a personal motive.
- The best way to leave the world is consciously and this requires preparation.
- Hindus prepare for this exit with rites and rituals.
- In euthanasia, one may take medication etc. that reduces one's ability to think clearly and remember the Lord.
- This is not the way to reduce pain and suffering because in Hindu teachings the ultimate removal of pain and suffering is through moksha.

Award 3 marks for one argument supporting euthanasia and 3 marks for one argument against euthanasia.

Excellent, clear and complete discussion	3 marks
Good discussion	2 marks
Weak discussion	1 mark

(3 + 3 = 6 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 3 Cont'd

(b) **Cognitive level for Part (b)(ii) – Use of Knowledge**

Total marks for Part (b)(ii) = 4

- (ii) Analysis of the fulfilment of duty of service to parents using Shravan Kumar's example

The following is a model response; it includes some of the points candidates can present in their explanation.

Shravan Kumar showed great love and respect for his parents, which is an important duty in Hindu teachings. His parents were old and blind, so they depended on him for everything. Shravan devoted his life to caring for them. He fed them, helped them move around and made sure they were comfortable at all times.

One strong example of his devotion is when he carried his parents in two baskets balanced on a pole across his shoulders so they could go on a pilgrimage. This journey was long and tiring but Shravan never complained because he wanted to make his parents happy.

He always placed their needs before his own and served them with patience and kindness. Even at the end of his life, he was thinking about their well-being. Shravan Kumar is therefore a perfect example of how children should love, respect and care for their parents. Shravan Kumar also fulfilled the desires of his parents by taking them to places of pilgrimages.

Excellent clear analysis	4 marks
Very good analysis	3 marks
Fairly good analysis	2 marks
Weak analysis	1 mark

(4 marks)

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 3 Cont'd

(c) **Cognitive level for Part (c) – Application**

Total marks for Part (c) = 10

Advice for Carol, based on the example of Rama and Sita, regarding why both her relatives and Rajinder's relatives should be considered part of the new family created through marriage

The following are some of the points candidates can present in their discussion.

- In Hindu culture, marriage is between two families and two communities.
- Even if you live separately from either family and create your own home, you will need to remember that your family has now widened to include all of Rajinder's relatives. The example of Rama and Sita will help to clarify.
- When Rama and Sita got married, Rama journeyed to her palace to get married and then took her back to his palace. Members of both families accompanied them both ways.
- The elders on Rama's side and those on Sita's side showed great affection toward each other.
- Rama and Sita pledged to observe dharma together.
- When Rama had to go into exile, the whole family was a part of the decision-making and although they had different views, they supported his decision in the end.
- Rama and Sita did not see themselves as living alone and refusing to listen to the advice of the elders in the family. They took the advice of the elders.
- When Rama's mother dissuaded Sita from going into the forest, telling her that life was too hard for her as a princess, she disagreed with their view but she listened to them first.

Religious Education
Option B – Hinduism
Paper 02 – General Proficiency

Question 3 Cont'd

- Rama also made the same argument but Sita disagreed and held the view that she should be at the side of her husband in pain and in joy and especially now in this difficult time of exile.
- Rama and Sita demonstrated how a couple should live with their relations on both sides.

Excellent, fully developed response supported by appropriate Hindu teachings 9-10
Very good, fully developed response supported by appropriate Hindu teachings 7-8
Fairly good development of response, supported by appropriate Hindu teachings 5-6
Limited development of response, not always supported by appropriate Hindu teachings 3-4
Weak development of at least one point 1-2

(10 marks)

Total 30 marks

SPECIMEN 2026



TEST CODE **01241023**

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

**C A R I B B E A N 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[®]
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O P T I O N C – I S L A M

Paper 02 – General Proficiency

2 hours

READ THE FOLLOWING INSTRUCTIONS CAREFULLY.

1. This paper consists of THREE questions.
2. You MUST answer ALL THREE questions.
3. Write your answers in the spaces provided in this booklet.
4. Do NOT write in the margins.
5. You are advised to take some time to read through the paper and plan your answers.
6. If you need to rewrite any answer and there is not enough space to do so on the original page, you must use the extra lined page(s) provided at the back of this booklet. **Remember to draw a line through your original answer.**
7. **If you use the extra page(s), you MUST write the question number clearly in the box provided at the top of the extra page(s) and, where relevant, include the question part beside the answer.**

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

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01241023/CSEC/SPEC 2026

GOD/ULTIMATE REALITY

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

For Hajj are the months well known. If any of you undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatsoever good you do, God knows it. And take a provision (with you) for the journey, but the best of provisions is the right conduct. So fear Me, O you that are wise.

Holy Qur'an 2:133

- (a) (i) According to the ayah (verse) above, state THREE behaviours that should be avoided during Hajj.

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(3 marks)

- (ii) According to the ayah (verse) above, identify the best provision for the journey of Hajj.

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(1 mark)

- (iii) According to the ayah (verse) above, state the command given to the wise people.

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(1 mark)

- (iv) Identify the Islamic month in which Hajj is performed.

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(1 mark)

GO ON TO THE NEXT PAGE

- (v) List FOUR activities performed during Hajj.

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(4 marks)

- (b) (i) Using Islamic teachings, explain TWO benefits of fasting.

This image shows a full page of a document template designed for handwriting practice or general note-taking. It consists of approximately 20 evenly spaced, horizontal dotted lines extending across the width of the page. The background is plain white, providing a clear space for writing. There are no margins, headers, footers, or other markings present on the page.

(6 marks)

GO ON TO THE NEXT PAGE

- (ii) Discuss the Qur’anic statement regarding Hajj: “And take a provision (with you) for the journey, but the best of provisions is the right conduct.”

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(4 marks)

- (c) Zayn is a muslim who has started attending a new public school after his parents relocated for work. He has enjoyed sharing his faith with other students. However, an email has been circulating throughout the school claiming that Muslims make the Hajj journey to worship a stone. Zayn is upset because this is not true. He is concerned that others may believe this misinformation about Muslims. Zayn has been granted permission by the student council to respond to the email.

Imagine that you are Zayn, write an email to the student body advising that the information which has been circulating in the email is false and that Muslims do not worship idols.

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Total 30 marks

01241023/CSEC/SPEC 2026

SACRED TEXT

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

Read in the name of your Lord and Cherisher, Who created — Created man out of a mere clot of congealed blood. Proclaim!

And your Lord is Most Bountiful. He, who taught the use of the pen — taught man that which he did not know.

Holy Qur'an 96:1–5

- (a) (i) According to the ayah (verse), identify the substance from which man was created.

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(1 mark)

- (ii) According to the ayah (verse), in whose name was Prophet Muhammad instructed to read?

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(1 mark)

- (iii) With reference to the ayah (verse), state the lesson that was taught to humanity.

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(1 mark)

- (iv) Identify the attribute used to describe the Lord in the ayah (verse).

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(1 mark)

- (v) State the name of the angel who is asking the Prophet Muhammad to read the ayah (verse).

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(1 mark)

GO ON TO THE NEXT PAGE

- (vi) State the responsibility of the angel.

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(1 mark)

- (vii) Identify TWO things to which the “pen” refers.

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(2 marks)

- (viii) Identify the city and country in which the revelation of the Qur’an took place.

City

Country

(2 marks)

- (b) (i) Explain the Qur'anic teachings on EACH of the following.

Backbiting

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Hygiene

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(6 marks)

GO ON TO THE NEXT PAGE

- (ii) Discuss why oral transmission is considered the most important method for preserving and transmitting the Qur'an.

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(4 marks)

Total 30 marks

01241023/CSEC/SPEC 2026

HUMAN LIFE ISSUES

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

Of their goods take alms, so that you might purify and sanctify them; and pray on their behalf. Verily, your prayers are a source of security for them: and God is One Who Hears and Knows.

Adapted from the Holy Qur'an, 9:103

- (a) (i) According to the ayah (verse) above, identify the person to whom the command is directed.

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(1 mark)

- (ii) Identify the TWO commands given in the ayah (verse) above.

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(2 marks)

- (iii) With reference to the ayah (verse) above, state the TWO reasons for giving alms.

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(2 marks)

- (iv) Identify TWO categories of persons who are eligible to receive alms.

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(2 marks)

- (v) List THREE attributes of Allah **other than** those mentioned in the ayah (verse) above.

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(3 marks)

GO ON TO THE NEXT PAGE

- (ii) Analyse the significance of Zakaah as ONE of the five pillars of Islam.

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(4 marks)

- (c) Maryam and her friend Salma are Muslims. On their way to school, they often pass a group of homeless persons. Maryam and Salma would often mock the homeless persons and sometimes would even throw water on them. Yesterday, as they were taunting the homeless persons, Salma's elder sister saw them.

Imagine that you are Salma's sister. Using Islamic teachings, advise Salma and Maryam of the responsibilities that Muslims should fulfil in caring for the poor and destitute.

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Total 30 marks

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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

CARIBBEAN SECONDARY EDUCATION CERTIFICATE®
EXAMINATION

RELIGIOUS EDUCATION

OPTION C - ISLAM

PAPER 02 - GENERAL PROFICIENCY

KEY AND MARK SCHEME

SPECIMEN 2026

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 1 - GOD/ ULTIMATE REALITY

Cognitive level for Part (a) - Knowledge and Comprehension

Total marks for Part (a) = 10

- (a) (i) Three behaviours that should be avoided during Hajj (based on the ayah (verse))

- Obscenity
- Wickedness
- Wrangling

Award 1 mark for each of these behaviours.

(3 x 1 mark = 3 marks)

- (ii) The best provision for the journey of Hajj (based on the ayah (verse))

Right conduct

Award 1 mark for this provision.

(1 mark)

- (iii) The command given to the wise people (based on the ayah (verse))

Fear Allah

Award 1 mark for this command.

(1 mark)

- (iv) The Islamic month in which Hajj is performed

Dhul Hijjah - 12th month of Islamic calendar

Award 1 mark for this response.

(1 mark)

- (v) Four activities performed during Hajj

- Tawaf (encircling Ka'bah)
- Performing sa'ee (between Safa and Marwa)
- Spending a day in Arafah; staying in Mina
- Drinking zam zam water
- Stoning the Jamarat (Shaitan or Devil)

Award 1 mark each for any four of these activities.

(4 x 1 mark = 4 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 1 Cont'd

- (b) **Cognitive level for Part (b)(i) Knowledge & Comprehension**
Total marks for Part (b)(i) 6

- (i) Explanation of two benefits of fasting (based on Islamic teaching)

The following are some of the points candidates can present in their discussion.

At the onset of Ramadan, Muslims all over the world start fasting from dawn to dusk daily for 30 days as ordained in the Qur'an. "O you who believe fasting is prescribed to you as it was prescribed to those before you so that you can learn Taqwa" (Qur'an 2:183)

Ramadan is a period of fasting, reflection, devotion, generosity and sacrifice observed by Muslims around the world.

The benefits of Ramadan are physical, medical and spiritual. Some benefits are

1. Through increased devotion, Muslims feel closer to their Creator, and recognize that everything we have in this life is a blessing from Him. This feeling of closeness comes from doing acts of worship while fasting; this includes salaah, reading Qur'an, remembering Allah (Dhikr), Dua (prayer).
2. Through fasting, a Muslim experiences hunger and thirst, and sympathizes with those in the world who have little to eat every day. Muslims therefore develop a desire for wanting to help the poor and needy throughout the year.
3. Through self-control, a Muslim practices good manners, good speech and good habits. Fasting helps to form these habits which hopefully will be seen all year. This is not just for Ramadan and fasting. The Prophet Muhammad (pbuh) said that Allah has no need of someone giving up his food and drink if he does not leave off false speech and bad actions.
4. Through family and community gatherings, Muslims strengthen the bonds of brotherhood and sisterhood in their own communities and throughout the world.

Award 3 marks for any two of the benefits.

Excellent and comprehensive explanation	3 marks
Satisfactory explanation	2 marks
Weak explanation	1 mark
(2 × 3 marks = 6 marks)	

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 1 Cont'd

(b) Cognitive level for Part (b)(ii) – Use of Knowledge
Total marks for Part (b)(ii) = 4

- (ii) Discussion on the Qur'anic statement regarding Hajj, 'And take provision (with you) for the journey, but the best of provisions is right conduct...'

The Qur'anic instruction to "take provision" for Hajj teaches Muslims to prepare properly for the journey. Pilgrims must carry enough food, money and supplies to meet their physical needs. This shows that Islam values planning and responsibility. However, Allah quickly reminds believers that the best provision is taqwa or right conduct.

Taqwa means being aware of Allah at all times, obeying His commands, avoiding sin and being sincere in worship. It also includes showing good character such as kindness, patience and honesty.

Hajj is not only a physical trip to Makkah but also a spiritual journey closer to Allah. While material supplies support the body, taqwa strengthens the soul and makes the pilgrimage meaningful. This verse teaches Muslims to balance both physical preparation and spiritual growth in their worship.

Excellent and comprehensive discussion	4 marks
Satisfactory discussion	3 marks
Good discussion	2 marks
Weak discussion	1 mark

(4 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 1 Cont'd

- (c) **Cognitive level for Part (c) – Use of Knowledge**
Total marks for Part (c) = 10

Email to the student body advising that the circulating email is false and that Muslims do not worship idols

The following is a model response; it includes some of the points candidates can present in their explanation.

Dear fellow students,

I hope you are all doing well. I'm writing to address an email that has recently been circulating about Muslims and the Hajj pilgrimage. The message claims that Muslims travel to worship a stone. I would like to respectfully clarify that this statement is not true.

During Hajj, Muslims circle a simple cube-shaped stone building, located in Makkah, called the Ka'bah or the Sacred House. It is the point toward which Muslims face when they pray. Although Muslims face the direction of Ka'bah during prayer, they do not worship it. Muslims worship and pray only to God. In Islam, idol worship is strictly forbidden.

When Muslims pray facing toward this single central point, they are reminded of their common purpose and long-term goal. Even when standing directly before the Ka'bah in prayer, one is not to look at it but rather at the ground before him. The spiritual focus is on God alone and never upon any created object.

In Islam, every single act of worship must be directed to God alone, and the greatest sin in Islam is to direct even the tiniest part of worship to anything other than God. It is not allowed for a Muslim to have any kind of intermediary with God in worship, whether a living being, or an inanimate object. Muslims pray to Allah - Almighty God - alone, and they do not take things either as direct objects of worship, or indirect objects of worship through which God's help is sought.

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 1 Cont'd

Allah informs us about the Ka'bah in the Qur'an, saying:
And (mention, O Muhammad), when We showed
Abraham the site of the House (i.e., the
Ka'bah), (saying), "Do not associate anything
with Me and purify My House for those who
circumambulate it, and those who stand (in
prayer), and those who bow and prostrate."
(The Qur'an: al-Hajj 22:26)

The Ka'bah is simply a place for worshipping God, and a focal
point of that worship. It does not represent an object of worship
itself or an intermediary through which God's help is sought.

I understand that misunderstandings can happen, especially when
information is shared quickly. I hope this message helps provide
accurate information and encourages us all to be thoughtful about
what we share. If you are curious or have questions, I would be
happy to have a respectful conversation.

Thank you for taking the time to read this and for helping create
a respectful and informed school community.

Kind regards,
Zayn

Excellent, fully developed response supported by appropriate Islamic teachings	9-10 marks
Very good, fully developed response supported by appropriate Islamic teachings	7-8 marks
Fairly good development of response, supported by appropriate Islamic teachings	5-6 marks
Limited development of response, not always supported by appropriate Islamic teachings	3-4 marks
Weak development of at least one point	1-2 marks

(10 marks)

Total 30 marks

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 2 - Sacred Text

Cognitive level for Part (a) - Knowledge and Comprehension

Total marks for Part (a) = 10

- (a) (i) The substance from which man was created (based on the ayah/verse)

A clot of congealed blood

NB clot OR congealed blood can be accepted

Award 1 mark for this response.

(1 mark)

- (ii) The name in which Prophet Muhammad was instructed to read (based on the ayah/verse)

In the name of the Lord and Cherisher

NB either Lord or Cherisher can be accepted

Award 1 mark for this name.

(1 mark)

- (iii) The lesson that was taught to humanity (based on the ayah/verse)

God teaches humanity "that which he did not know"

Award 1 mark for this lesson.

(1 mark)

- (iv) The attribute in the ayah (verse) that is used to describe the Lord

Most Bountiful

Award 1 mark for this attribute.

(1 mark)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 2 Cont'd

- (v) The name of the angel who is asking the Prophet Muhammad to read the ayah/verse

Jibreel (or Gabriel)

Award 1 mark for this response.

(1 mark)

- (vi) The responsibility of the angel

His responsibility is to bring revelation to prophets.

Award 1 mark for this response.

(1 mark)

- (vii) Two things to which the 'pen' refers

- Knowledge
- Education

Award 1 mark for each of these responses.

(2 x 1 mark = 2 marks)

- (viii) The city and country where this revelation of Qur'an took place

City: Makkah

Country: Saudi Arabia

Award 1 mark for each of these responses.

(2 x 1 mark = 2 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 2 Cont'd

(b) Cognitive level for Part (b) (i) – Knowledge and Comprehension
Total marks for Part (b) (i) = 6

- (i) Explanation of the Qur'anic teachings on the following
- a) Backbiting
 - b) Hygiene

The following is a model response; it includes some of the points candidates can present in their explanation.

- a) Backbiting is to talk about your brother/sister in such a manner that he/she would dislike it if told about it. The Prophet (pbuh) said that "Backbiting is a worse sin than adultery." Allah says in the Qur'an that we should hate backbiting. In Surah 49, He says, "And spy not, neither backbite against one another. Would any of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)..." Backbiting can have very bad effects on an individual, on a family and even on a society. Sometimes it can lead to crime. That's why Allah has requested His servants to avoid backbiting by giving an example that is clear enough to help us understand its effects upon mankind.
- b) Muslims enjoy a high standard of personal hygiene. In Islam, cleanliness and purification are not only requirements for the performance of worship but are part of a Muslim's very faith. Allah says in the Qur'an: "Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves...". There are many sayings of the Prophet Muhammad (pbuh) which command Muslims to bathe regularly, brush teeth regularly, groom hair, keep your person clean, keep surroundings clean and to use perfume to smell good. The external cleaning process and rituals in reality are the preparatory groundwork to achieve the more important task and that is cleanliness of the inner self, which is the ultimate goal of the religion.

Award 3 marks for the explanation regarding backbiting and 3 marks for the explanation regarding hygiene.

Excellent and comprehensive explanation	3 marks
Satisfactory explanation	2 marks
Weak explanation	1 mark

(2 × 3 marks = 6 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 2 Cont'd

Cognitive level for Part (b)(ii) – Use of Knowledge

Total marks for Part (b)(ii) = 4

- (ii) Discussion on why oral transmission is considered the most important method for the transmission and preservation of the Qur'an

The following is a model response; it includes some of the points candidates can present in their explanation.

Oral transmission is considered the most important method for the transmission and preservation of the Qur'an because it was the original way the message was shared and it helps to keep the message accurate. When the Qur'an was first revealed, it was not written down immediately. Instead, the Angel Gabriel recited it to Prophet Muhammad (peace be upon him), and the Prophet then recited it to his companions. This shows that oral communication was the first and main form of preservation.

In addition, many of the Prophet's companions memorized the Qur'an completely. These memorizers, called Huffaz, would constantly recite it in prayers and teaching. Because many people knew the Qur'an by heart, if one person made a mistake, others could quickly correct that person. This made it very difficult for the message to be changed or lost.

Oral transmission also helps preserve the correct pronunciation and rhythm of the Qur'an. The Qur'an is meant to be recited in a special way and this cannot be fully shown through writing alone. Learning from a teacher ensures that each word is pronounced properly.

Furthermore, even after the Qur'an was written down, oral recitation continued to be important. People used their memorization to check written copies for accuracy.

In conclusion, oral transmission is the most important method because it protects the Qur'an's exact words, pronunciation, and meaning, ensuring it remains unchanged across generations.

Excellent and comprehensive discussion	4 marks
Satisfactory discussion	3 marks
Good discussion	2 marks
Weak discussion	1 mark

(4 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 2 Cont'd

Cognitive level for Part (c) – Use of Knowledge

Total marks for Part (c) = 10

- (c) Written response to the post correcting the false information

The following is a model response; it includes some of the points candidates can present in their explanation.

Islam teaches and agrees with most of the basic beliefs of Christianity and earlier scriptures, yet, at the same time, differs with them on a few important doctrines. So it is natural to find similarities between the Qur'an and the Bible in the doctrines and the stories mentioned in these Books. For example, the Qur'an speaks of Adam, Moses, David, Solomon, Joseph as is done in previous scriptures.

The Qur'an states that the Qur'an, by itself, is the most important miracle that Prophet Muhammad has brought to humanity.

If the Qur'an was copied or paraphrased from earlier scriptures, the author of Qur'an would have copied everything from the Bible that does not contradict with the basic doctrines of Islam. Muslims believe that the Qur'an was authored by God himself, word by word, and that it is still available today in its original form.

The Qur'an contains many scientific facts that were not mentioned in the Bible and could not have even been known at the time of Prophet Mohammad, 1400 years ago, because the technologies required to discover these facts (such as microscopes and telescopes, etc.) did not exist at the time of Prophet Mohammad. These scientific facts were not discovered until hundreds of years later.

The only way to explain this is the fact that God authored the Qur'an and is the same God that also had previously inspired the Gospel and Torah. Therefore, the Qur'an was not copied from the Bible. God simply chose to re-state in the Qur'an some of the important concepts and stories that God had previously inspired for the Gospel and Torah.

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 2 Cont'd

Excellent, fully developed response supported by appropriate Islamic teachings	9-10
Very good, fully developed response supported by appropriate Islamic teachings	7-8
Fairly good development of response, supported by appropriate Islamic teaching	5-6
Limited development of response, not always supported by appropriate Islamic teachings	3-4
Weak development of at least one point	1-2

(10 marks)

Total 30 marks

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 3 - Human Life Issues and Ethics

Cognitive level for Part (a) - Knowledge and Comprehension

Total marks for Part (a) = 10

- (a) (i) The person to whom the command is directed.

Prophet Muhammad

Award 1 mark for this response.

(1 mark)

- (ii) Two commands given in the ayah (verse)

- Take their alms
- Pray on their behalf

Award 1 mark for each of these commands.

(2 x 1 mark = 2 marks)

- (iii) Two reasons for giving alms (based on the ayah/verse)

- To purify
- To sanctify

Award 1 mark for each of these reasons.

(2 x 1 mark = 2 marks)

- (iv) Two categories of persons who are eligible to receive alms

- The poor
- The needy
- The traveller
- The collectors of zakah
- People burdened with debt in the path of Allah

Award 1 mark for each of these categories.

(2 x 1 mark = 2 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 3 Cont'd

(v) Three attributes of Allah other than those mentioned in the ayah/verse

- The Most Kind
- The Most Merciful
- The Most knowledgeable
- The Peaceful One
- The Loving One
- The Eternal
- The Forgiving
- The Wise

Award 1 mark each for any three of these attributes.

(3 x 1 mark = 3 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 3 Cont'd

- (b) **Cognitive level for Part (b) (i) – Knowledge and Comprehension**
Total marks for Part (b) (i) = 6

- (i) Explanation of this verse of the Qur'an:
Those who spend their substance in the cause of God, and do not follow up their gifts with reminders of their generosity or with injury – for them their reward is with their Lord..
(Qur'an 36:262)

The following is a model response; it includes some of the points candidates can present in their explanation.

Whatever we have is a blessing from our Lord, Allah. He has allowed us to have whatever we have in this world. Some will have more than others. He says in the Qur'an that we should spend out of the substance He has provided for us. Muslims are encouraged to give from what they have in charity, to help others in need and to remove any distress or difficulty from another person. This is done by Zakaah (given annually) or by Sadaqah, which is a type of charity which can be given at any time of the year.

The ayah (verse) is also telling us that when we give charity to another person, we should not constantly remind them of what we did or reproach them. This will make the person always feel obligated to us. If we do that, the reward which we would normally get for that action would be taken away.

Allah means do not nullify your charity with remembrance and harm, as those who give charity to be seen by others. They make it look like they are doing it to please Allah, but really they want nothing more than the people to praise them for what they have done. They are not looking at doing it for Allah, nor trying to gain the reward of the hereafter.

The reward for all of our actions is decided by Allah. He alone will know if we give charity (or any other action) sincerely or not.

Excellent, clear and comprehensive explanation	6 marks
Very Good explanation (some details omitted)	5 marks
Fairly good explanation (some gaps noted)	4 marks
Satisfactory explanation (major points explained)	3 marks
Limited explanation	2 marks
Weak explanation	1 mark

(6 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 3 Cont'd

Cognitive level for Part (b)(ii) – Use of Knowledge

Total marks for Part (b)(ii) = 4

- (ii) Analysis of the significance of Zakaah as one of the pillars Of Islam

The following is a model response; it includes some of the points candidates can present in their explanation.

Zakaah is one of the five pillars of Islam and is very important in a Muslim's life. It means giving a fixed portion of one's wealth to people in need. This shows obedience to Allah and reminds Muslims that everything they have comes from Him.

Zakaah is significant because it helps to reduce poverty and supports the less fortunate in society. It also teaches Muslims to be generous and not greedy. By giving Zakaah, a person purifies their wealth and their heart from selfishness.

In addition, Zakaah brings the Muslim community closer together. The rich help the poor, creating fairness and unity. It also shows equality because every Muslim who is able must give.

Therefore, Zakaah is not just charity, but an act of worship that strengthens faith and promotes kindness and social justice.

Excellent and comprehensive analysis	4 marks
Satisfactory analysis	3 marks
Good analysis	2 marks
Weak analysis	1 mark

(4 marks)

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 3 Cont'd

- (c) **Cognitive development for Part (c) – Use of Knowledge**
Total marks for Part (c) = 10

Advice to two Muslims friends (Salma and Maryam) regarding their Islamic responsibilities towards the poor and destitute (based on Islamic teachings)

The following is a model response; it includes some of the points candidates can present in their explanation.

Salma, I want to share with you what is the Islamic responsibility towards the poor, homeless and less fortunate. As a Muslim you have a social responsibility towards these people. Mocking them and throwing water on them is wrong according to Islamic teachings. The Qur'an and Hadith encourage us to take care of the poor and destitute, alleviating their difficulties and giving them assistance.

We don't know what some of these people have gone through. They may have lost their jobs or have been put out of their homes. It is our Islamic duty to help others who may be experiencing difficult times. It is the duty of the strong to help the weak. It is the duty of the healthy people to visit and comfort the sick. It is the duty of everyone to take care of the less fortunate.

Salma, one day you will become old, would you like anyone to do those kinds of things to you? The Prophet Muhammad (pbuh) said that Allah will not show mercy to him who does not show mercy to others. Therefore, if you want Allah to show mercy on you when you get older, please show some kindness and mercy to those folks you pass on your way to school. They are human beings and deserve some respect. If they could have helped themselves, they would not have been homeless.

Whenever the Prophet Muhammad (pbuh) would encounter a poor person, he would tell his companions to help and give for that person, and they would be rewarded for it. The prophet would not simply ignore them and let them be, as would have been the custom of the time, rather he gave advice and teaching to his companions to help these people.

So, Salma, please stop what you are doing and encourage Maryam to do the same.

Religious Education
Option C - Islam
Paper 02 - General Proficiency

Question 3 Cont'd

Excellent, fully developed advice supported by appropriate Islamic teachings	9-10
Very good, fully developed advice supported by appropriate Islamic teachings	7-8
Fairly good, fully developed advice supported by appropriate Islamic teachings	5-6
Limited development not always supported by appropriate Islamic teachings	3-4
Weak development of advice	1-2

(10 marks)

Total 30 marks

SPECIMEN 2026



TEST CODE **01241024**

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

**C A R I B B E A N 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[®]
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O P T I O N D – J U D A I S M

Paper 02 – General Proficiency

2 hours

READ THE FOLLOWING INSTRUCTIONS CAREFULLY.

1. This paper consists of THREE questions.
2. You MUST answer ALL THREE questions.
3. Write your answers in the spaces provided in this booklet.
4. Do NOT write in the margins.
5. You are advised to take some time to read through the paper and plan your answers.
6. If you need to rewrite any answer and there is not enough space to do so on the original page, you must use the extra lined page(s) provided at the back of this booklet. **Remember to draw a line through your original answer.**
7. **If you use the extra page(s), you MUST write the question number clearly in the box provided at the top of the extra page(s) and, where relevant, include the question part beside the answer.**

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

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GOD/ULTIMATE REALITY

1. Read the passage below and answer the questions that follow.

Adonai passed before him and proclaimed: “YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh [Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth; showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents’ offenses to be experienced by their children and grandchildren, and even by the third and fourth generations.

Sh’mot (Exo)34:6–7 (CJB)

- (a) (i) List THREE attributes of God as mentioned in the passage.

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(3 marks)

- (ii) According to the passage, state the number of generations that receive God’s grace and the number that receive punishment.

Grace

Punishment

(2 marks)

- (iii) List THREE names of God **other than** the one mentioned in the passage.

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(3 marks)

GO ON TO THE NEXT PAGE

- (iv) Outline the Jewish teachings about the use of the name of God.

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(2 marks)

- (b) (i) Using Jewish teachings, explain the concepts of God being One and Omnipresent.

God is One.

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God is Omnipresent.

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(6 marks)

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- (ii) Using the story of the Golden Calf, explain why faithfulness to God is important.

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(4 marks)

- (c) Sarah is learning to paint rainbows in her class. She feels her rainbow is beautiful. She proudly takes home her painting but her parents are upset because rainbows represent sin in Judaism.

Using the covenant with Noah, advise the teacher why Sarah should not participate in the task of painting rainbows.

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GO ON TO THE NEXT PAGE

Total 30 marks

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SACRED TEXT

2. Read the passage below and answer the questions that follow.

Y'hoshua the son of Nun was full of the Spirit of wisdom, for Moshe had laid his hands on him, and the people of Isra'el heeded him and did what Adonai had ordered Moshe. Since that time there has not arisen in Isra'el a prophet like Moshe, whom Adonai knew face to face. What signs and wonders Adonai sent him to perform in the land of Egypt upon Pharaoh, all his servants and all his land!

D'varim (Deu) 34:9–11 (CJB)

- (a) (i) According to the passage, state who was the greatest prophet of all time and to whom he prophesied.

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(2 marks)

- (ii) According to the passage, state TWO factors which qualified Joshua to become the next leader.

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(2 marks)

- (iii) Name the Jewish festival which celebrates the signs and wonders in Egypt as referred to in the passage.

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(1 mark)

GO ON TO THE NEXT PAGE

- (iv) List THREE books which were written by Moses.

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(3 marks)

- (v) Outline why the books written by Moses are significant to the Jewish community.

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(2 marks)

- (b) (i) With reference to the Torah, explain TWO ways in which the Israelites observed the Pilgrim festivals.

This image shows a full page of white paper with horizontal dashed lines, typical of primary school writing paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

(6 marks)

GO ON TO THE NEXT PAGE

- (ii) Examine the role of TWO Jewish dietary laws in guiding kosher eating practices.

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(4 marks)

- (c) Miguel notices that his younger brother, Mateo, is being bullied at the playground. Other children take his money and snacks and sometimes hit him. Miguel knows what is happening but does nothing because he is afraid of becoming unpopular and thinks his parents should handle it.

Using the story of Cain and Abel, advise Miguel on his responsibilities concerning his brother Mateo.

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Total 30 marks

01241024/CSEC/SPEC 2026

HUMAN LIFE ISSUES AND ETHICS

3. Read the passage below and answer the questions that follow.

When God created Adam, he took him and made him pass before all the trees of the Garden of Eden and He said to him, "See My works, how beautiful and how excellent they are, and everything that I have created, for you I have created. Pay attention that you should not corrupt it; there is no one to fix it after you."

Koheleth Rabbah 7:13

- (a) (i) According to the passage, state who Adam was and state the name of his wife.

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(2 marks)

- (ii) With reference to the passage, identify the TWO words God used to describe the trees.

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(2 marks)

- (iii) According to the passage, state for whom God created the world.

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(1 mark)

- (iv) State the TWO instructions God gave the person(s) for whom he created the world.

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(2 marks)

- (v) List THREE creations of God, **other than** trees, that humankind has a responsibility to protect.

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(3 marks)

GO ON TO THE NEXT PAGE

- (b) (i) Using TWO examples from the Torah, explain the concept of stewardship in Judaism.

[illegible]

(6 marks)

GO ON TO THE NEXT PAGE

- (ii) “Pay attention that you should not corrupt it; there is no one to fix it after you.” Based on the statement, explain ONE lesson people can learn about living responsibly in today’s world.

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(4 marks)

- (c) A newspaper article reports that the government plans to permanently close a public health clinic in a rural area. If the clinic is closed, many people will not be able to afford or access health care from private hospitals.

Using teachings from the Torah, write a letter to the Member of Parliament advising him/her of the responsibility to protect access to health care for less fortunate members of the community.

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Total 30 marks

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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

CARIBBEAN SECONDARY EDUCATION CERTIFICATE®
EXAMINATION

RELIGIOUS EDUCATION

OPTION D – JUDAISM

PAPER 02 – GENERAL PROFICIENCY

KEY AND MARK SCHEME

SPECIMEN 2026

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 1 - God / Ultimate Reality

Cognitive level for Part (a) - Knowledge

Total marks for Part (a) = 10

(a) (i) Three attributes of God as mentioned in the passage above.

- Merciful
- Gracious
- Long-suffering
- Abundant in goodness and truth
- Keeping mercy
- Forgiving
- Visiting iniquity

Award 1 mark each for any three of these attributes.

(3 x 1 mark = 3 marks)

(ii) The number of generations to whom God shows mercy and the number of generations God punishes (based on the passage)

- **Mercy:** one thousand
- **Punishment:** three and four

Award 1 mark each for these responses.

(2 x 1 mark = 2 marks)

(iii) Three names of God other than the one mentioned in the passage

- Yahweh
- Hashem
- Adonai
- Ha Yad
- HaMakom
- El Shadai
- Shekinah
- Elohim

NB 'The Lord' will not be accepted as a correct response.

Award 1 mark each for any four of these names.

(4 x 1 mark = 4 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 1 (cont'd)

(iv) Jewish teachings about the use of the name of God

In Judaism, God's name is considered holy and sacred, and it must be treated with great respect [1]. The special name of God, often written as YHWH, is not spoken aloud [1]. Instead, Jews use other names like Adonai (Lord) or Hashem (The Name) when referring to God [1]. One important rule is that Jews should not misuse or say God's name carelessly [1]. Also, when writing God's name, some Jews avoid writing it fully or erase it, to show respect [1].

Award 1 mark for each point (up to a maximum of 2 marks).

(2 x 1 mark = 2 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 1 (cont'd)

Cognitive level for Part (b) (i) – Knowledge and Comprehension
Total marks for Part (b) (i) = 6

(b) (i) Explanation of the concepts of God being “One” and “Omnipresent”

The following is a model response; it includes some of the points candidates can present in their explanation.

God is One

In Jewish teaching, God is One, which means He is completely united and cannot be divided. This belief is shown in the Shema: “Hear, O Israel: The Lord our God, the Lord is One” (Deuteronomy 6:4). Jews believe that God has no parts and is indivisible. Even though God has many names and attributes, such as merciful or powerful, these only describe Him and do not change His unity. Everything in the universe belongs to God because He created it (Genesis 1:1). Jewish teaching also explains that both good and difficult experiences are under God’s control (Isaiah 45:7). This shows that God’s power is complete and united.

God is Omnipresent

Jewish teaching also says that God is omnipresent, meaning He is everywhere at the same time. The Bible teaches that God fills the whole universe. In Psalm 139:7-10, it says that no matter where a person goes, God is there. This shows that God is not limited to one place.

Because God is everywhere, He is able to care for all His creation equally. He watches over everyone and everything at the same time. This belief reminds Jews that they are never alone, since God is always near, guiding and protecting them.

Award 3 marks for the explanation of God being One and 3 marks for the explanation of God being omnipresent.

Excellent and comprehensive explanation	3 marks
Satisfactory explanation	2 marks
Weak explanation	1 mark

(2 × 3 marks = 6 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 1 (cont'd)

Cognitive level for Part (b) (ii) – Use of Knowledge

Total marks for Part (b) (ii) = 4

- (ii) Explanation of why faithfulness to God is important
(referencing the story of the Golden Calf)

The following is a model response; it includes some of the points candidates can present in their explanation.

Faithfulness to God is important because it shows trust, obedience, and respect for the relationship people have with Him. In the story of the Golden Calf (Exodus 32), the Israelites quickly turned away from God while Moses was on Mount Sinai. Even though God had just delivered them from slavery in Egypt, they lost patience and made an idol to worship. This act broke their covenant with God and showed their lack of faith.

As a result, God was angry and there were serious consequences for their disobedience. However, the story also shows God's mercy when Moses interceded for the people. This teaches that while God is loving and forgiving, He expects commitment and loyalty. Being faithful helps maintain a strong relationship with God, while unfaithfulness can lead to punishment and separation from Him.

Excellent and comprehensive explanation

4 marks

Satisfactory explanation

2-3 marks

Weak explanation

1 mark

(4 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 1 (cont'd)

- (c) **Cognitive level for Part (c) – Use of Knowledge**
Total marks for Part (c) = 10

Explanation to the teacher regarding why Sarah should not participate in the task of painting rainbows

The following is a model response; it includes some of the points candidates can present in their explanation.

In advising the teacher, it is important to explain the meaning of the rainbow in Judaism based on the covenant with Noah. According to the Bible, after the Great Flood, God made a special promise to Noah and all humanity. In Genesis 9:11-13, God promised that He would never again destroy the earth with a flood. As a sign of this covenant, God placed the rainbow in the sky.

Although the rainbow looks beautiful, in Jewish teaching it has a deeper and more serious meaning. It reminds people that the flood happened because God was displeased with the sinful behaviour of humans. Therefore, the rainbow is not just a symbol of beauty, but also a reminder of God's judgment and the need for people to change their ways. In Genesis 6:5, the Bible explains that God saw great wickedness in the world, which led to the flood. Because of this, the rainbow becomes a symbol that calls people to think about their actions and improve their behavior.

Some Jewish families teach that it is not appropriate to treat the rainbow casually, such as using it mainly for decoration or art. This is because the rainbow represents a sacred agreement between God and humanity. It is also a sign that God continues to show mercy, even when people do wrong. Therefore, it should be treated with respect and understanding.

In Sarah's case, her parents may be upset because they believe the activity does not reflect the true meaning of the rainbow in their faith. While Sarah may see it as a fun and creative activity, her parents see it as something that should remind people of God's expectations and human responsibility.

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 1 (cont'd)

The teacher should be aware that different religions have different meanings for symbols. In this situation, the teacher can show respect by understanding the Jewish teaching about the rainbow. Instead of insisting that Sarah participate, the teacher could offer her an alternative activity that does not conflict with her beliefs.

In conclusion, using the covenant with Noah, the rainbow is a reminder of God's promise, His past displeasure with human sin, and the need for people to live better lives. Therefore, the teacher should respect Sarah's religious background and allow her to follow her beliefs.

Excellent, well-developed explanation supported by appropriate Jewish teachings 9-10

Particularly good, fully developed explanation supported by appropriate Jewish teachings 7-8

Fairly good, fully developed explanation supported by appropriate Jewish teachings 5-6

Limited development of explanation (not always supported by appropriate Jewish teachings) 3-4

Weak explanation of at least one point 1-2

(10 marks)

Total 30 marks

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 2 - Sacred Text

Cognitive level for Part (a) - Knowledge

Total Marks for Part (a) 10

- (a) (i) Name of the greatest prophet of all time and name of those to whom he prophesied

Greatest Prophet: Moses

He prophesied to: Children of Israel/Israelites

Award 1 mark each for these responses

(2 x 1 mark = 2 marks)

- (ii) Two factors which qualify Joshua to become the next leader (based on the passage)

- He was full of the spirit of wisdom
- Moses laid his hands upon him.
- The Children of Israel listened to him.
- He did as the Lord commanded Moses.

Award 1 mark each for any two of these factors.

(2 x 1 mark = 2 marks)

- (iii) The Jewish festival which celebrates the signs and wonders in Egypt (based on the passage)

Passover OR Pesach

Award 1 mark for this festival.

(1 mark)

- (iv) Three books which were written by Moses

- Genesis OR Bereishit
- Exdous OR Shemont
- Leviticus OR Vayikra
- Numbers OR Bamidbar
- Deuteronomy OR Devarim

Award 1 mark each for any three of these books.

(3 x 1 mark = 3 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 2 (cont'd)

- (v) The significance of the writings of Moses to the Jewish community
1. The books written by Moses, known as the Torah or the first five books of the Bible, are significant because they contain the laws and commandments [1] that guide how Jews should live [1]. For example, the Ten Commandments in Exodus teach moral rules such as not stealing or killing [1].
 2. These books explain the relationship between God and His people [1], including important covenants like God's promise to Abraham and Moses. This helps Jews understand their identity as God's chosen people [1].
 3. They also tell the history of creation and early human life, beginning with Genesis [1], which teaches that God is the creator of the world [1].
 4. Additionally, the Torah is used in worship and teaching in synagogues [1], making it central to Jewish life [1].

NB The books of Moses has these four main significances; they provide laws, history, identity and guidance for Jews. Responses highlighting these can be accepted.

Award 1 mark each for any two points.

(2 x 1 mark = 2 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 2 (cont'd)

Cognitive level for Part (b) (i) – Knowledge and Comprehension

Total marks for Part (b) (i) = 6

- (b) (i) Explanation of two ways in which the Israelites observed the Pilgrim festivals (based on the Torah)

The following is a model response; it includes some of the points candidates can present in their explanation.

Candidates are expected to know that there are three Pilgrim Festivals: Pesach/Passover, Shavuot/Pentecost, Sukkot/Tabernacles

1. Visiting Jerusalem/temple

One important way the Israelites observed the Pilgrim festivals was by travelling to Jerusalem to worship God. The Torah commands that all males appear before the Lord three times a year during these festivals. In Exodus 23:14-17, it states that the Israelites must celebrate three annual feasts in God's presence. This journey showed obedience and unity among the people. It also reminded them that God was the centre of their lives. By gathering at the Temple, they strengthened their faith and identity as God's chosen people. This act of pilgrimage was not just physical but also spiritual, as it allowed them to renew their relationship with God together.

2. Offering sacrifices

Another way the Israelites observed the Pilgrim festivals was by offering sacrifices to God. The Torah teaches that people should not come before God empty-handed. In Deuteronomy 16:16-17, it says each person must bring a gift according to what God has given them. These sacrifices were a sign of thanksgiving, obedience, and worship. They showed that the people depended on God for everything they had. During festivals like Passover and Shavuot, offerings were made to thank God for deliverance and harvest. This practice helped the Israelites show gratitude and maintain a strong relationship with God through acts of devotion.

Religious Education
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Question 2 (cont'd)

3. Observing special symbols and foods

The Israelites also observed the festivals by using special foods and symbols. For example, during Passover, they ate matzah (unleavened bread) to remember their quick escape from Egypt, as seen in Exodus 12:15. During Sukkot, they lived in sukkahs (temporary huts) to remember their time in the wilderness (Leviticus 23:42-43). They also used items like the lulav and etrog as part of worship. These practices helped them remember God's protection and blessings. By following these traditions, the Israelites taught each new generation about their history and God's faithfulness, making the festivals meaningful and educational.

Award 3 marks each for any two of these ways.

Excellent and comprehensive explanation	3 marks
Satisfactory explanation	2 marks
Weak explanation	1 mark

(2 × 3 marks = 6 marks)

Religious Education
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Question 2 (cont'd)

- (ii) Examination of the role of two Jewish dietary laws in guiding kosher eating practices

The following is a model response; it includes some of the points candidates can present in their explanation.

Kosher food refers to food that follows the Jewish dietary laws found in the Torah. These laws teach Jews what they can and cannot eat, and how food should be prepared. Two important Jewish dietary laws help guide kosher eating practices.

First, Jews are not allowed to eat certain animals such as pigs and shellfish. According to Leviticus 11:3, land animals must have split hooves and must chew the cud. Only animals like cows, sheep, and fish with fins and scales are considered clean and kosher. This law guides Jews in making careful choices about the types of food they eat every day, that is, only permitted (kosher) foods.

Second, Jews must not mix meat and dairy products. For example, they cannot eat meat and milk or cheese in the same meal. In Exodus 23:19, it says not to cook a young goat in its mother's milk. This teaches Jews to keep meat and dairy separate when preparing and eating food.

These laws help Jews stay disciplined and remember their commitment to God. By obeying them, they show faithfulness and respect for God's commandments.

Other points may include the following.

1. Proper slaughter of animals (Shechita)

Animals must be killed in a humane and specific way by a trained person. This law ensures that the animal suffers as little as possible. It also makes the meat suitable (kosher) for eating.

2. No eating of blood

The Torah teaches that Jews must not eat blood. In Leviticus 17:10-11, blood is said to contain life, so it must be drained from the meat before eating. This guides how food is to be prepared.

Religious Education
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Question 2 (cont'd)

3. Only permitted seafood

Only fish with fins and scales may be eaten. This comes from Leviticus 11:9-12. This means shellfish like shrimp and crab are not allowed, guiding food choices.

4. Avoidance of certain birds

Some birds are not allowed, especially birds that prey on others. This is outlined in Leviticus 11:13-19. Jews choose only permitted birds like chicken.

Excellent and comprehensive examination of roles

4 marks

Satisfactory examination of roles

2-3 marks

Weak examination of roles

1 mark

(4 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 2 (cont'd)

Cognitive level for Part (c) – Application

Total marks for Part (c) = 10

- (c) Advice to Miguel regarding what his responsibilities are toward his brother Mateo (using the story of Cain and Abel)

The following is a model response; it includes some of the points candidates can present in their explanation.

Using the story of Cain and Abel in Genesis 4, Miguel can be advised about his responsibilities toward his brother Mateo. In the Bible, Cain and Abel both made offerings to God, but Abel's offering was accepted while Cain's was rejected (Genesis 4:3-5). Instead of doing what was right, Cain became jealous and angry, and he killed his brother Abel (Genesis 4:8). When God asked Cain where Abel was, Cain replied, "Am I my brother's keeper?" (Genesis 4:9). This question shows that Cain tried to avoid responsibility for his brother.

However, the story teaches the opposite lesson. God punished Cain by making him a wanderer (Genesis 4:12), showing that he was wrong to harm his brother and refuse responsibility. The lesson is clear; we are our brother's keepers, meaning we have a duty to care for and protect others, especially our family.

In Miguel's situation, he knows that Mateo is being bullied but chooses to do nothing because he is afraid of losing popularity. Based on this Bible story, Miguel is behaving like Cain by ignoring his brother's suffering. As an older brother, he has a responsibility to protect, support and stand up for Mateo rather than leave everything to his parents.

The story also teaches that it is better to do what is right in God's eyes than to try to please others. Miguel may fear becoming unpopular, but he should remember that God values love, care and responsibility. Protecting his brother is the right thing to do, even if others do not approve.

Miguel can take action by supporting Mateo, telling a trusted adult, or standing up against the bullying. This would show love and responsibility, which is what God expects.

Religious Education
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Question 2 (cont'd)

In conclusion, the story of Cain and Abel teaches that people must care for others, especially their family. Miguel should learn from Cain's mistake and choose to protect his brother instead of ignoring the problem.

Excellent, fully developed response supported by appropriate Jewish teachings	9-10
Very good, fully developed response supported by appropriate Jewish teachings	7-8
Fairly good development of response, supported by appropriate Jewish teachings	5-6
Limited development of response, not always supported by appropriate Jewish teachings	3-4
Weak development of at least one point	1-2

(10 marks)

Total 30 marks

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 3 - Human Life Issues and Ethics

Cognitive level for Part (a) – Knowledge and Comprehension

Total marks for Part (a) = 10

(a) (i) Who Adam was and what his wife's name was

- Adam was the first person/man.
- His wife's name was Eve.

Award 1 mark each for these responses

(2 x 1 mark = 2 marks)

(ii) Two words God used to describe the trees (based on the passage)

- Beautiful
- Excellent

Award 1 mark for each of these descriptions.

(2 marks)

(iii) Person(s) for whom God created the world

Adam OR humankind

Award 1 mark for this response

(1 mark)

(iv) Two instructions God gave the person(s) for whom he created the world.

- Do not corrupt or destroy the world.
- Pay attention to and value God's creation.

Award 1 mark for each of these instructions.

(2 marks)

(v) Three things God created that humankind has a responsibility to care for other than trees

- Environment
- Plants/trees
- Water
- Animals
- Plants

Award 1 mark each for any three of these responses

(3 x 1 mark = 3 marks)

Religious Education
Option D - Judaism
Paper 02 - General Proficiency

Question 3 (cont'd)

Cognitive level for Part (b) (i) – Knowledge and Comprehension

Total marks for Part (b) (i) = 6

- (b) (i) Explanation of the concept of stewardship in Judaism using two examples from the Torah

The following is a model response; it includes some of the points candidates can present in their explanation.

Creation and Garden of Eden

Stewardship is the belief that humans are responsible for caring for the world God created. In Judaism, this means that people must use their time, talents and the environment in ways that honour God. Humans are not owners of the earth, but caretakers.

One example from the Torah is found in the Creation story. In Genesis 1:26-27, humans are made in the image of God. This means that people are expected to act like God by showing care, responsibility and kindness toward creation. Since God created the world and saw that it was good (Genesis 1:31), humans must respect and care for it, not destroy it.

Another example is when God placed Adam in the Garden of Eden. In Genesis 2:15, God commanded Adam to "work it and take care of it." This shows clearly that humans have a duty to protect and maintain the environment. Adam was not told to abuse the garden, but to look after it.

These examples teach that the world was created not only for humans to enjoy, but also to protect. People must not waste or damage nature because it belongs to God. Stewardship also means thinking about the future. Just as past generations cared for the earth, we must protect it for future generations.

In conclusion, the Torah teaches stewardship by showing that humans are created in God's image and given the responsibility to care for the earth. Therefore, people must act responsibly and protect God's creation.

Future Generations and Responsibility

Stewardship is the belief that humans are responsible for caring for the world and using what God has given them in the right way. In Judaism, this includes taking care of nature, helping others, and thinking about future generations.

Religious Education
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Question 3 (cont'd)

One example from the Torah is the idea that the earth belongs to God and is given to humans to care for. In Genesis 1:29, God provides food from the earth, showing that humans depend on His creation. Because of this, people should not destroy or waste resources but should use them wisely.

Another important teaching is the idea of caring for future generations. This is linked to the belief that "our parents planted for us, and we plant for our children." While not a direct verse, it reflects teachings like Deuteronomy 20:19, which warns against destroying trees during war. This shows that even in difficult times, people must protect the environment because others will need it in the future.

The Torah also compares humans to nature. In Deuteronomy 20:19, it says, "Are the trees of the field human, that you should besiege them?" This teaches respect for nature and shows that humans must not destroy what gives life.

These teachings show that stewardship is about responsibility, not just use. Humans must protect the earth, care for resources, and think about others who will live after them.

In conclusion, the Torah teaches that God created the world and entrusted it to humans. Therefore, people must act responsibly, care for the environment and ensure that the earth remains for future generations.

Other points may include the following.

- Care for world.
- God created the world.
- Man should be God-like (or Imitatio Dei) or emulate God.
- The world was created for humankind to enjoy.
- Protect world, don't abuse environment.
- Our parents planted for us; we plant for our children.
- Man is like the tree of the field.
- Adam and Eve told to work and guard Garden of Eden.
- Patriarchs/King David cared for sheep.

Excellent and comprehensive explanation

3 marks

Satisfactory explanation

2 marks

Weak explanation

1 mark

(2 × 3 marks = 6 marks)

Religious Education
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Question 3 (cont'd)

Cognitive level for Part (b)(ii) – Use of Knowledge

Total marks for Part (b)(ii) = 4

- (ii) Explanation of one lesson people can learn about living responsibly in today's world (based on the statement)

The following is a model response; it includes some of the points candidates can present in their explanation.

One lesson people can learn from this statement is the importance of taking care of the world and the significance of their actions since there may be no one to correct their mistakes. The statement reminds us that if we damage something, especially the environment or our relationships, the effects can be lasting. For example, if people pollute the air, water or land, it can harm living things and future generations. In today's world, this teaches us to act responsibly by protecting nature, making wise choices and thinking before we act. It also encourages us to be honest and respectful in how we treat others, because broken trust can be hard to repair. Overall, the lesson is that we must be careful and responsible, since our actions have consequences that may not be easy to fix later.

Excellent and comprehensive explanation

4 marks

Satisfactory explanation

2-3 marks

Weak explanation

1 mark

(4 marks)

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Question 3 (cont'd)

Cognitive level for Part (c) – Use of Knowledge

Total marks for Part (c) = 10

- (c) Letter to the Member of Parliament for the rural area, advising regarding the responsibility to care for the less fortunate (using the teachings of the Torah)

The following is a model response; it includes some of the points candidates can present in their explanation.

Dear Member of Parliament,

I am writing to you about the plan to close the public health clinic in your constituency area. I am concerned because many people in this rural community will not be able to afford private health care. Using teachings from the Torah, I would like to remind you of your responsibility to care for the less fortunate.

The Torah teaches that all human beings are God's children and that we must care for one another. In Leviticus 19:18, it says, "Love your neighbour as yourself." This means we should treat others with kindness and ensure that their basic needs, such as health care, are met. Closing the clinic may cause suffering, which goes against this teaching.

The Torah also reminds us that the Israelites were once strangers and needy in Egypt. In Exodus 22:21, God commands, "Do not mistreat or oppress a foreigner, for you were foreigners in Egypt." This teaches that we should show compassion to those who are vulnerable because we understand what it feels like to be in need. People who cannot afford health care are in a similar situation and must be treated with care and understanding.

Another important teaching is that the protection of human life is very important. In Judaism, saving a life is one of the greatest responsibilities. In Deuteronomy 30:19, God says, "Choose life." Access to health care helps people stay alive and well, so it is important that leaders ensure such services are available to everyone, especially the poor.

The Torah also shows that leaders are expected to care for others. Great leaders like Moses and King David were once shepherds, responsible for protecting and guiding sheep. This prepared them to care for people. As a leader, you have a similar responsibility to guide and protect those in your community, especially the weak and vulnerable.

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Question 3 (cont'd)

In conclusion, the teachings of the Torah clearly show that caring for others, especially the less fortunate, is a duty given by God. I respectfully urge you to reconsider the decision to close the clinic and to find ways to continue providing health care to those in need. Doing this would show compassion, leadership, and obedience to God's teachings.

Yours sincerely,
[Your Name]

Other points may include the following.

- God loves those who care for His children.
- We were needy strangers in Egypt.
- We needed protection in the wilderness/desert.
- Protection of human life is most important.
- Leaders (for example, Abraham, Isaac, Moses, David) were shepherds, which prepared them to care for the less fortunate.
- Care for Gibeonites.

Excellent, fully developed response supported by appropriate Jewish teachings	9-10
Very good, fully developed response supported by appropriate Jewish teachings	7-8
Fairly good development of response, supported by appropriate Jewish teachings	5-6
Limited development of response, not always supported by appropriate Jewish teachings	3-4
Weak development of at least one point	1-2

(10 marks)

Total 30 marks

SPECIMEN 2026



TEST CODE **01241032**

CARIBBEAN EXAMINATIONS COUNCIL

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EXAMINATION**

RELIGIOUS EDUCATION

Paper 032 – General Proficiency

2 hours

READ THE FOLLOWING INSTRUCTIONS CAREFULLY.

1. This paper consists of THREE questions. Answer ALL questions.
2. Write your answers in the spaces provided in this booklet.
3. You are advised to take some time to read through the paper and plan your answers.
4. If you need to rewrite any answer and there is not enough space to do so on the original page, you must use the extra lined page(s) provided at the back of this booklet. **Remember to draw a line through your original answer.**
5. **If you use the extra page(s), you MUST write the question number clearly in the box provided at the top of the extra page(s) and, where relevant, include the question part beside the answer.**

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

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01241032/CSEC/SPEC 2026

Investigating Beliefs in Caribbean Indigenous Spiritualities

Background

Keisha, a 16-year-old student living in a Caribbean island, is conducting a quantitative research study on religious diversity within her community. She is particularly interested in understanding how Caribbean indigenous spiritualities and related traditions influence beliefs, practices and identity among young people.

To collect data, Keisha surveys 60 individuals (ages 15–30) from her community who identify with one of three indigenous spiritualities:

- Orisha
- Rastafari
- Spiritual Baptist

She administers a structured questionnaire with closed-ended questions that focus on beliefs, practices, and identity.

1. Basic Research Components

- (a) (i) Write a suitable topic for the research study.

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(2 marks)

- (ii) State ONE research question that would have been appropriate for the study.

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(2 marks)

- (iii) Write ONE objective that could have guided the study.

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(3 marks)

GO ON TO THE NEXT PAGE

- (iv) Propose a background statement for the research. Your statement should include ONE major belief of EACH of the three religions being studied.

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(5 marks)

- (b) (i) Identify TWO data collection instruments **other than** a questionnaire that could have been used for the study.

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(2 marks)

- (ii) Give ONE reason why **any** of the instruments in (b) (i) would have been suitable for the study.

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(1 mark)

GO ON TO THE NEXT PAGE

- (iii) Keisha utilized purposive sampling to collect her data. Describe the procedure she would have used to select participants for the study.

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(3 marks)

- (iv) Keisha conducted a literature review before undertaking the study. Using the APA Style (7th edition), prepare a properly formatted reference list for the literature cited below.

Literature utilized by Keisha
“Rastafari” published in 1994 by Syracuse University Press in the city of Syracuse. Written by Barry Chevannes
Chanting Down Babylon written by Nathaniel Samuel Murrell, William David Spencer and Adrian Anthony McFarlane. Published in 1988 by Temple University Press in Philadelphia

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(6 marks)

Total 24 marks

GO ON TO THE NEXT PAGE

2. Data Analysis, Interpretation and Evaluation

The data below was collected by the researcher. Review the data and answer the questions that follow.

SURVEY DATA COLLECTED

TABLE 1: DISTRIBUTION OF RESPONDENTS BY RELIGION

Practice	Number of Responses
Orisha	18
Rastafari	20
Spiritual Baptist	22
Spirit possession	25
Total	60

TABLE 2: BELIEF IN ONE SUPREME GOD

Religion	Yes	No
Orisha	18	0
Rastafari	20	0
Spiritual Baptist	22	0

TABLE 3: PARTICIPATION IN RITUAL PRACTICES

Religion	Participate Weekly	Do Not Participate Weekly
Orisha	15	3
Rastafari	14	6
Spiritual Baptist	19	3

TABLE 4: PARTICIPATION IN RITUAL PRACTICES

Level of Importance	Number of Respondents
Very important	40
Somewhat important	15
Not important	5

Table 5: COMMON RELIGIOUS PRACTICES OBSERVED

Practice	Number of Responses
Drumming and dancing	35
Fasting	20
Use of sacred herbs	18
Spirit possession	25
Singing and clapping	40

GO ON TO THE NEXT PAGE

- (a) (i) Calculate the percentage of respondents represented in EACH religious category.

Religion	Number of Respondents	Percentage (%)
Orisha	18	
Rastafari	20	
Spiritual Baptist	22	
Total	60	

(3 marks)

- (ii) Use a well-labelled pie chart to present the percentages calculated in (a) (i).

(5 marks)

- (iii) Using the data collected, explain what the findings reveal about belief in a supreme God among the THREE religious groups.

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(3 marks)

- (b) (i) Determine which religious group has the highest level of weekly participation. Support your answer with relevant data from the survey.

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(2 marks)

GO ON TO THE NEXT PAGE

- (ii) Using the findings of the study, analyse the relationship between religious beliefs and the respondents' personal identities.

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(4 marks)

- (iii) Using the data collected, explain what the TWO most common religious practices reveal about how members of these religious groups worship.

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(3 marks)

Total 20 marks

3. Conclusion and Recommendations

- (a) Write ONE conclusion that the researcher can make based on the stated objective and the research findings.

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(2 marks)

- (b) Based on the research question, your objective and the research findings, suggest TWO recommendations that the researcher can make.

Recommendation 1

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Recommendation 2

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(4 marks)

Total 6 marks

END OF TEST

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

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RELIGIOUS EDUCATION

SPECIMEN - PAPER 032

KEY AND MARK SCHEME

SPECIMEN 2026

Religious Education
Paper 032 – General Proficiency

Investigating Beliefs in Caribbean Indigenous Spiritualities

Question 1 – Basic Research Components

- (a) (i) A suitable topic for this research study

A quantitative study of beliefs and practices in Caribbean indigenous spiritualities [1] among youth in a Caribbean island [1].

Award 2 marks for a suitable topic.

NB: The topic should be relevant to the study, aligned with the scenario for research, including the problem and target audience. It should state 'the what' that is being investigated (1 mark) and 'the who/where/when' (the context) (1 mark)

(2 marks)

- (ii) One appropriate research question for this research study

How do the beliefs and practices of Rastafari, Orisha, and Spiritual Baptist [1]. influence the personal identities of their followers? [1]

Other Possible Research questions

- What major beliefs are shared by followers of Rastafari, Orisha, and Spiritual Baptist?
- How do the beliefs and practices of Rastafari, Orisha, and Spiritual Baptist compare?
- To what extent do Caribbean Indigenous Spiritualities influence the personal identities of their followers?
- What role do religious beliefs and practices play in the lives of followers of Caribbean Indigenous Spiritualities?

Award 2 marks for an appropriate research question.

NB: The purpose should start with a verb and read as a broad outcome of the research. The purpose should be relevant and aligned with the research scenario.

(2 marks)

Religious Education
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Question 1 cont'd

(iii) One objective that could guide the study

- To determine the extent to which Caribbean Indigenous Spiritualities influence the personal identity of their followers
- To examine the major beliefs shared by followers of Rastafari, Orisha, and Spiritual Baptist
- To investigate the beliefs, practices, and importance of Caribbean Indigenous Spiritualities to the religious identity of their followers
- To compare the beliefs and practices of Rastafari, Orisha, and Spiritual Baptist

Award 1 mark for each of the following elements included in the objective: Measurable verb (1 mark), Target population (1 mark) and Topic/problem being investigated (1 mark).

NB: Each objective should start with an action verb and contain two variables

(3 marks)

(iv) Background statement containing one major belief of each of the three religions being studied

Caribbean Indigenous Spiritualities represent an important aspect of the region's religious diversity and cultural heritage [1]. This study focuses on Rastafari, Orisha, and Spiritual Baptist, three religious traditions practised by some Caribbean people [1]. Rastafarians believe in one God, Jah, and emphasize African identity and heritage [1]. Followers of Orisha believe in one supreme God and a number of spiritual beings known as Orishas who act as intermediaries between God and humanity [1]. Spiritual Baptists believe in the Holy Trinity and the power of the Holy Spirit in worship and daily life [1]. Although these religions differ in their beliefs and practices, they all play an important role in shaping the identity and spiritual lives of their followers [1].

Award 1 mark each for any five of the points outlined above.

**1 mark for each religion's major belief (3 x 1 = 3 marks)
2 marks for support background to the topic of study**

(5 marks)

Religious Education
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Question 1 cont'd

- (b) (i) Two data collection tools other than questionnaires that could have been used or that are suitable for the study

- Interview schedule
- Observations checklist
- Document review
- Focus groups (maybe valuable in some quantitative studies)
- Open-Ended surveys (maybe valuable in some quantitative studies)

Award 1 mark each for any two tools.

(2 marks)

- (ii) One reason why selecting any of these instruments at (i) could have been suitable for this study

- Interview schedule - Has a high response rate and provides clarity
 - o Interviewers can clarify confusing questions instantly
 - o Captures all target audiences even those with low literacy or who experience challenges completing questionnaires
 - o Minimizes the issue of missing or skipped data fields due to misunderstandings
- Observations checklist - Allows the researcher to objectively observe behaviours accurately in the natural environment
 - o Eliminates human 'self-reporting bias' and memory errors
 - o Captures actual, unvarnished real-time actions
 - o Collects data naturally without disrupting the participant's routine
- Document review - Allows for the review of current resources on the topic and the identification of trends
 - o Perfect for identifying long-term historical macro-trends
- Focus Groups (Pre/Post-Quant)
 - o Uncovers unexpected variables, behavioural drivers or systemic issues that may have been observed or omitted from other tools
 - o Helps to gather deeper information to clarify data collected from a questionnaire or other tools

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Question 1 cont'd

- Open-Ended Surveys (Concurrent)
 - o Gives participants an outlet to express nuances that rigid multiple-choice or Likert scales miss, preventing respondent frustration
 - o Provides immediate context to extreme numerical data points without requiring a separate follow-up interview.

Award 1 mark for stating a relevant reason for selecting any of the data collection tools.

(1 mark)

- (iii) Description of the procedure Keisha would have used to select participants for this study.

Keisha would first identify the specific religious groups she wanted to study: Rastafari, Orisha, and Spiritual Baptist [1]. She would then deliberately select individuals who are members of these religious groups and who possess knowledge about their beliefs and practices [1]. Instead of choosing participants randomly, she would seek out persons who could provide relevant information for the research [1]. Once suitable participants are identified, she would invite them to complete the questionnaire or participate in the study [1].

Award 1 mark for each for any three steps taken.

(3 marks)

- (iv) A properly formatted reference list for the literature cited.

- Chevannes, B. (1994). Rastafari: Roots and ideology. Syracuse University Press.
- Murrell, N. S., Spencer, W. D., and McFarlane, A. A. (Eds.). (1998). Chanting down Babylon: The Rastafari reader. Temple University Press.

Award each mark accordingly for utilizing APA style. Lastname, F. M., (Year) [1]. Title of book [1]. Publisher [1]

(6 marks)

Total 24 marks

Religious Education
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Question 2 - Data Analysis, Interpretation and Evaluation

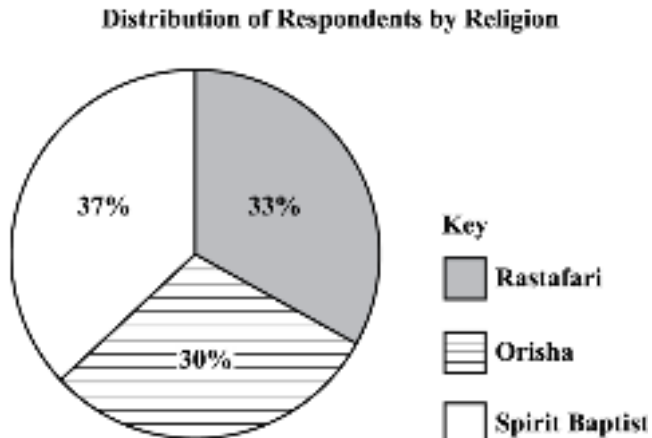
- (a) (i) Calculation of the percentage of respondents represented in EACH religious category.

Religion	Number of Respondents	Percentage (%)
Orisha	18	$18/60 \times 100 = 30\%$ or $18/60 \times 100 = 30\%$
Rastafari	20	$20/60 \times 100 = 33\%$ or $20/60 \times 100 = 33\%$
Spiritual Baptist	22	$22/60 \times 100 = 37\%$ or $22/60 \times 100 = 37\%$
Total	60	

Award 1 mark for each correct percentage.

(3 marks)

- (ii) A well-labelled pie chart showing the percentages calculated at (i)



Mark allocation for graph

- Appropriate title – 1 mark
- Correct proportions to ALL sectors – 2 marks (1 mark for 2 accurate sector size)
- Correct sector labels – 1 mark (could be as a legend or on the sectors)
- Correct percentages shown on chart – 1 mark

(5 marks)

Religious Education
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Question 2 cont'd

- (iii) Explanation of what the findings reveal about belief in a supreme God among the three religious groups, using the data collected

The findings reveal that belief in a supreme God is shared by all three religious groups [1]. All respondents from Rastafari, Orisha, and Spiritual Baptist indicated belief in a supreme God [1]. This suggests that despite differences in their beliefs and worship practices, the three religions have a common spiritual foundation centred on a supreme divine being [1].

OR

The findings reveal that belief in a supreme God is a unifying feature among the three religious groups studied [1]. Since all respondents indicated belief in a supreme God, it can be inferred that this belief plays a central role in their religious worldview [1]. The findings also suggest that, although Rastafari, Orisha, and Spiritual Baptist differ in their traditions and practices, they share a similar understanding of a higher spiritual authority [1].

Award any 3 marks as outlined

(3 marks)

- (b) (i) Determination regarding which religious group has the highest level of weekly participation – answer supported with relevant data from the survey.

Spiritual Baptist has the highest weekly participation [1], with 19 respondents participating weekly while 3 respondents did [1].

Award 1 mark for each response. (1 mark for the religious group; 1 mark for supporting data)

(2 marks)

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Question 2 cont'd

- (ii) Use of findings of the study to analyse the relationship between religious beliefs and the respondents' personal identities.

The findings reveal a strong relationship between religious beliefs and personal identity [1]. Most respondents indicated that religion was very important to them, suggesting that their beliefs influence how they live and view themselves [1]. For example, Rastafarians emphasize African identity, Orisha followers maintain connections to spiritual and ancestral traditions, and Spiritual Baptists express their identity through spirit-filled worship [1]. Therefore, religious beliefs help shape the respondents' values, sense of belonging and personal identity [1].

OR

The study suggests that religious beliefs play an important role in shaping the respondents' personal identities [1]. This is evident from the finding that 66.7% of respondents considered religion to be "Very Important" in their lives [1]. Followers of Rastafari identify strongly with African heritage and belief in Jah, while followers of Orisha Religion express their identity through their connection to spiritual beings and ancestral traditions [1]. Spiritual Baptist demonstrate their identity through belief in the Trinity and the power of the Holy Spirit [1]. These findings indicate that religious beliefs influence how respondents see themselves, guide their values and behaviour, [1] and create a sense of belonging within their religious communities [1].

Award any 4 marks as outlined

(4 marks)

- (iii) Explanation of what the two most common religious practices reveal about how members of these religious groups worship (using data collected)

The two most common practices are singing and clapping (40 responses) and drumming and dancing (35 responses) [1]. These findings reveal that worship in the religious groups studied is highly expressive, participatory and community oriented [1]. The practices suggest that music, movement and active involvement are important features of worship [1].

Award 1 mark for religious practice and 2 marks for providing explanation

(3 marks)

Total 20 marks

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Question 3. - Conclusion and Recommendations

- (a) One conclusion based on the stated objective and the research findings

Objective: To investigate the beliefs, practices, and importance of Caribbean Indigenous Spiritualities to the religious identity of their followers.

Conclusion: The findings suggest that religious beliefs and practices are important aspects of the respondents' personal identities [1], influencing their values, sense of belonging and spiritual lives [1].

Objective: To determine the extent to which Caribbean Indigenous Spiritualities influence the personal identity of their followers.

Conclusion: The study concluded that Caribbean Indigenous Spiritualities have a significant influence on the personal identities of their followers. This is supported by the finding that most respondents considered religion to be very important, suggesting that their beliefs and practices shape their values, sense of belonging and way of life.

Objective: To examine the major beliefs shared by followers of Rastafari, Orisha, and Spiritual Baptist.

Conclusion: The study concluded that the Rastafari, Orisha and Spiritual Baptist followers share some common beliefs despite their differences. All three religions recognize a supreme spiritual power and emphasize the importance of spirituality in the lives of their followers.

Objective: To compare the beliefs and practices of Rastafari, Orisha and Spiritual Baptist.

Conclusion: The study concluded that while Rastafari, Orisha, and Spiritual Baptist differ in their beliefs, rituals, and forms of worship, they all promote spiritual connection, community involvement and religious identity among their followers.

Award 2 marks as outlined

(2 marks)

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Question 3 cont'd

- (b) Two recommendations that the researcher can make

Research Question: How do the beliefs and practices of Rastafari, Orisha, and Spiritual Baptist influence the personal identities of their followers?

Objectives: To determine the extent to which Caribbean Indigenous Spiritualities influence the personal identity of their followers.

Recommendation 1

The researcher should conduct interviews with followers of Rastafari, Orisha, and Spiritual Baptist to gain more detailed information about how their beliefs and practices influence their personal identities.

Recommendation 2

Schools and community groups should provide opportunities for students to learn about Caribbean Indigenous Spiritualities in order to increase awareness, promote religious tolerance and foster appreciation for cultural diversity.

OR

Recommendation 1

Future studies should include a larger sample from different communities across the Caribbean to obtain more representative findings.

Recommendation 2

Researchers should observe religious ceremonies to gain first-hand knowledge of the practices and traditions that contribute to followers' identities.

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Question 3 cont'd

Objective: To examine the major beliefs shared by followers of Rastafari, Orisha, and Spiritual Baptist.

Recommendation 1

Religious Education teachers should highlight the shared beliefs among Caribbean Indigenous Spiritualities to help students understand common spiritual values and promote religious tolerance.

Recommendation 2

Researchers should conduct further studies on other similarities among the three religions, such as their views on community, morality and spirituality, to gain a broader understanding of their common beliefs.

Objective: The study found that followers of Rastafari, Orisha, and Spiritual Baptist share belief in a supreme spiritual power despite differences in worship practices and traditions.

Recommendation 1

Future researchers should include direct observation of worship services and ceremonies to gain a deeper understanding of the similarities and differences in religious practices.

Recommendation 2

Schools should expose students to information about the beliefs and practices of Caribbean Indigenous Spiritualities to promote appreciation for religious diversity and cultural heritage.

Alternative Recommendations

Recommendation 1

The researcher should expand the study to include followers from different Caribbean territories to determine whether similar patterns exist across the region.

Recommendation 2

More detailed interviews should be conducted to better understand how different beliefs influence religious practices within each group.

Award 2 marks each as outlined for any two recommendations
(4 marks)

Total 6 marks

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Appendix – Suggested Guidelines for Writing Paper 032

This guide introduces candidates to the basic principles of social research as applied to Religious Education. It outlines the key stages of the research process, from identifying a topic to drawing conclusions and making recommendations based on research findings.

Candidates may be required to complete **any of the following tasks** when answering questions on Paper 032.

1. Research Topic

The research topic is the area or issue being investigated.

Candidates may be required to

- suggest an appropriate research topic based on a case study
- ensure the topic is clear, relevant and related to Religious Education
- develop a topic that reflects the central focus of the investigation.

Example

An Investigation into the Role of Religious
Festivals in Shaping Religious Identity
among Secondary School Students

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2. Research Background

The background provides information about the topic being investigated, highlights its significance and explains why the study is being conducted.

Candidates may be required to

- provide information about the religious issue or topic under investigation
- discuss the significance of the topic and its impact on individuals, communities, or society;
- explain the rationale for conducting the study
- include key beliefs, practices, concepts or traditions related to the topic
- refer to authorities or sources that discuss the topic.

Example

Caribbean Indigenous Spiritualities are an important part of the region's religious and cultural heritage. Religious traditions such as those of the Rastafari, Orisha and Spiritual Baptists have contributed to the development of Caribbean identity. These continue to influence the beliefs, values and practices of many people. While each tradition has unique teachings and forms of worship, they all provide followers with a sense of spiritual connection, community and belonging. Studying these religions can promote a greater understanding of religious diversity and the role that Indigenous Spiritualities play in shaping personal and cultural identity within Caribbean societies.

3. Research Problem

The research problem identifies the issue, concern, or question that guides the investigation.

Candidates may be required to

- formulate a research problem
- state the problem as either a question or a statement
- show what the researcher hopes to investigate, understand, compare or discover.

Example

How do religious festivals influence the personal identity of secondary school students?

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4. Research Objectives

Research objectives state what the researcher hopes to achieve through the study.

Candidates should ensure that objectives

- begin with a measurable action verb
- are related to the research problem
- clearly state what is being investigated
- identify the target group, where appropriate.

Common Objective Verbs

Investigate, examine, compare, determine, analyse, assess, explore, identify

Example

To compare the beliefs and practices of
Rastafarianism and the Orisha Religion

5. Research Methodology

Research methodology refers to the overall approach used to conduct the study. It should align with the research problem, research objectives and type of data required.

Candidates should be able to identify the type of research required for the study.

- **Qualitative Research**
 - Used to explore opinions, experiences, beliefs, meanings, feelings.
 - Common methods include interviews, observation, case studies, focus groups.
- **Quantitative Research**
 - Used to collect numerical data that can be measured and analysed.
 - Common methods include surveys, questionnaires, polls.

6. Data Collection

Data collection refers to the process of gathering information.

Candidates may be asked to

- identify suitable data collection instruments
- explain why a particular instrument was selected
- discuss advantages and disadvantages of a data collection method.

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Some examples of data collection instruments are questionnaires, interviews, observation schedules, focus groups, document analysis and internet sources.

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7. Sampling

Sampling refers to the process of selecting participants for a study. Being able to identify the targeted population (*the entire group being studied*) and the sample group (*the smaller group selected from the population*) is important.

Candidates should be able to

- identify a sampling method
- explain why it was selected
- describe how participants were selected. That is your sampling technique.
 - Nonprobability Samples (Convenience, Quota, Purposive, Snowball)
 - Probability Sampling (Simple Random, Systematic, Stratified, Cluster)

8. Presentation of Data

Researchers often present findings using tables, charts, and graphs.

Candidates should be able to

- select an appropriate graph or chart
- construct graphs accurately
- interpret information presented.

Candidates should be familiar with the following.

- Tables – Used to organize information into rows and columns
- Pie Charts – Used to show percentages and proportions
- Bar Charts – Used to compare categories
- Line Graphs – Used to show changes over time
- Histograms – Used to display frequency distributions

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9. Data Analysis

Data analysis involves examining information collected during the research.

Candidates may be required to

- identify trends
- compare findings
- identify patterns
- describe relationships
- categorize information
- analyse similarities and differences.

Analysis questions often begin with the following words.

- Analyse
- Compare
- Examine
- Assess
- Discuss

10. Interpretation of Findings

Interpretation goes beyond describing data.

Candidates should

- explain what the findings mean
- link the findings to the research topic
- connect the findings to religious beliefs, practices, values, symbols, festivals or identity
- draw reasonable inferences from the data.

Interpretation questions often begin with the following expressions.

- Explain what the findings reveal regarding ...
- Discuss the significance of ...
- Assess the extent to which ...
- Interpret the findings from ...

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11. Conclusions

A conclusion summarizes the main findings of the study.

Candidates should

- refer to the research objective(s)
- summarize major findings
- state what the study revealed
- ensure conclusions are supported by evidence.

Example

The study revealed that religious festivals play an important role in strengthening faith and preserving religious identity among students.

12. Recommendations

Recommendations suggest actions that may be taken based on the findings.

Recommendations should

- arise directly from the research findings
- address the research problem
- be realistic and relevant
- be clearly explained.

Example

1. Schools should provide more opportunities for students to learn about different religious traditions.
2. Future researchers should include a larger sample to gain a broader understanding of the topic.

13. Documentation and Citation

Candidates should be familiar with APA Style (7th Edition) for referencing sources.

Sources that may be referenced include the following.

- Books
- Journal articles
- Newspapers
- Magazines
- Websites
- Electronic sources
- Interviews



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