



GCSE EXAMINERS' REPORTS

**GCSE
SUBJECT: RELIGIOUS STUDIES UNIT 1
CATHOLIC CHRISTIANITY AND JUDAISM
3120UF0-1**

SUMMER 2022

Grade boundary information for this subject is available on the WJEC public website at:
<https://www.wjecservices.co.uk/MarkToUMS/default.aspx?l=en>

Online Results Analysis

WJEC provides information to examination centres via the WJEC secure website. This is restricted to centre staff only. Access is granted to centre staff by the Examinations Officer at the centre.

Annual Statistical Report

The annual Statistical Report (issued in the second half of the Autumn Term) gives overall outcomes of all examinations administered by WJEC.

Unit	Page
UNIT 1 OPTION F: CATHOLIC CHRISTIANITY AND JUDAISM	1

RELIGIOUS STUDIES

GCSE

Summer 2022

UNIT 1 OPTION F: CATHOLIC CHRISTIANITY AND JUDAISM

General Comments

Question 1: Catholic Christianity:

The paper proved to be accessible to the majority of candidates, evidenced by the fact that the majority were able to demonstrate knowledge and understanding in the questions asked. However, there were particular problems with the way that candidates answered certain questions, and this led to candidates losing a significant number of marks. In questions which required AO1 skills of knowledge and understanding, the key concept questions were answered very well, as well as most of the lower tariff (b) questions. Unfortunately, question 3(b) caused particular problems. It is imperative that candidates focus on the difference between 'how' and 'why'. One major reason for candidates' lack of achievement in 3(b) was that they focused on 'why' sustainability was important rather than on what the question asked for and this led to a significant loss of marks.

The higher order questions, (c) and (d) are still proving difficult for a number of candidates. The (c) questions proved to be challenging in this year's paper and in particular 3(c) which required candidates to make links between belief and practice. Many candidates had not read the question carefully and consequently, their achievement was limited. Furthermore, it is important for candidates to be prepared for answering questions from the perspective of Catholicism **and** Judaism. In many cases, it was clear that candidates had not sufficiently prepared for this, and one religious tradition proved to be stronger than the other. This was particularly evident in question 4(c).

The higher order (d) questions, which involve analysis and evaluation, are still proving difficult for some and candidates need to focus on the question that is set rather than the question they would have liked to have seen. It is clear that candidates tend to struggle to present valid and meaningful analysis and evaluation when working from a learned formula. Spelling, punctuation and grammar for the most part was good. It is worth centres continuing to remind pupils to check their spelling punctuation and grammar. It was evident from this year's entry that handwriting has deteriorated. Centres need to be mindful of this and endeavour to ensure that candidates' normal way of working is that which will secure them the best results, in some cases, this may mean the use of a lap-top.

With regards to examination etiquette please remind candidates of the following points: Clearly state the number of the question (s) they are continuing to answer on any additional writing pages they use e.g. 1d. 2c. It is extremely challenging to try and match up their responses if they don't make this clear and whilst we would not want to deter candidates from using the continuation space, the fact that so many did not make this obvious has caused significant delays to the marking process this Summer.

Please remind candidates not to write their responses on the pages that have 'DO NOT WRITE ON THIS PAGE' printed on them. Responses written on these pages will be missed during the scanning process.

Comments on individual questions/sections

Q.1 (a) What do Catholics mean by ‘omnipotence’?

Very well answered. It is pleasing to see that the majority of pupils knew and understood what Catholics mean by omnipotence.

(b) Describe the birth of Jesus.

Many candidates were able to give details regarding the birth of Jesus. For example, most referred to the main characters, Mary Joseph and Jesus. Most knew the birthplace was Bethlehem. Higher scoring answers included the finer details, such as the magi, gifts, shepherds etc. In those accounts which lacked overall coherency, it was clear that the details were not accurately based on the narratives found in the gospels of Matthew and Luke.

(c) Explain Catholic teaching about the nature of humanity.

There were some excellent answers here, with candidates explaining the physical, spiritual, sexual, rational, moral and intellectual nature of humanity. In addition to this, candidates made links with the fall of humanity and Original Sin. There were, however, a significant number of candidates who focused solely on the moral obligations of humanity to love one another.

(d) ‘It is easy for Catholics to follow the teachings of Jesus’

The question was attempted well with many candidates demonstrating that they knew some of the main teachings of Jesus. Most candidates focused on the teachings of love and forgiveness. There were some insightful answers that made links with the idea of Jesus teaching in parables in order to make it easier for people to understand and therefore follow. Candidates also made links with the priest’s homily in Mass which enables the congregation to apply Jesus’ teaching to their everyday lives. It is evident that skills of evaluation still need much further development. In particular to focus on the question set, to refer to sources of wisdom and authority and to build and sustain clear lines of argument using evaluative language.

Summary of key points

- It is very pleasing to see that candidates are making every effort to answer all questions and are making conscientious efforts in their extended writing. Centres should be congratulated on this.
- It was very pleasing to see that candidates had learned the key concepts as not only had they been able to score well in the (a) questions, they had utilised the terms elsewhere in the paper.
- Ensure that candidates understand the specific terminology associated with each religious tradition and that they do not mix these up.
- Paying attention to the demands of the question is very important. This is especially the case of questions which ask ‘why’ or ‘how’.
- Questions which require links to be made between belief and practice need to be answered carefully. Take care to read the demands of the questions carefully.
- Ensure that candidates understand the need for referring to two religious traditions in the themes section of the paper.
- Ensure that for evaluation questions, candidates check that they are addressing the question set when they make judgements.
- Continue to check spelling, punctuation and grammar in order to maximise the amount of marks awarded.

General Comments

Question 2 Judaism:

There was a decline in the number of candidates opting for question 2 in this examination series. However, where candidates answered question 2, the questions were accessible to most candidates. There were examples of some very good scripts, where candidates were prepared for the demands of the questions. Candidates used knowledge and understanding of Judaism to write some excellent and highly detailed responses. However, it is important that candidates read questions carefully.

Comments on individual questions/sections

Q2 (a) What do Jews mean by 'ner tamid'?

Candidates responded very well to this question. Most candidates scored the full two marks. Candidates were able to identify where in the synagogue the ner tamid is found and what it symbolises.

(b) Describe the features of a kosher kitchen.

There were a range of marks for this question. Some candidates misread the question and wrote a lengthy description of the food laws, without accurately applying their knowledge to the question. When candidates responded well and scored in higher bands, they used religious language appropriately and used sources of authority to support their response. Some candidates described how the features within a kosher kitchen were used to prepare food for Shabbat and were able to describe the separation of milk and meat.

(c) Explain the role of the rabbi.

There were a variety of responses for this question. Some candidates did not know what the rabbi was, and some candidates wrote one sentence explaining how the rabbi was the leader of the synagogue. Some candidates made comparisons between a priest and rabbi; it is therefore important that candidates do not make these comparisons as they prevent higher bands being reached. When candidates used their knowledge and understanding, they made reference to the rabbi studying the Torah, guiding the Jewish community, and officiating at rites of passage. When candidates were fully engaged with the question they used religious language extensively, accurately, and appropriately.

(d) 'The home is the most important place of worship for Jews.'

There was a range of responses to this question. Some candidates did not fully engage with the question, so they did not achieve higher bands. There were some general responses where candidates showed a lack of evaluation but provided a detailed description of the importance of the home or the synagogue. It is important that candidates reflect upon the statement in their answer and link their response to the statement, ensuring it is more evaluative rather than descriptive. However, where candidates responded fully to the demands of the question, they used a range of viewpoints and included excellent religious language to support and evaluate the judgements they made.

Summary of key points

- Further develop religious teachings/key concepts to access questions fully
- Read the demands of the question carefully
- Be aware of the banding
- Link responses to the question

General Comments

Questions 3 and 4 Religious responses to philosophical themes:

This is the third year of this particular specification. The report should be read in conjunction with the mark scheme which contains the assessment criteria and indicative content for each question. Each of the types of questions are analysed later in the report as are considerations regarding each individual question.

The paper differentiated well. All questions were accessible although there were a number of non-attempts in 3d and 4d. This may have been because of timing issues.

It was pleasing to note that the vast majority of candidates felt confident in defining the key concepts in 3a and 4a. In some cases, these were full definitions and/or supported with a relevant example. It was also pleasing to note candidates' engagement with the AO2 questions. Responses were often coherent and included a range of different viewpoints. There appeared to be less reliance on writing frames which can sometimes restrict an answer and more examples of prior planning before embarking on answering the question. Such planning often included key words, sources of authority and main points for discussion. Such strategies often helped candidates formulate evaluative discussions rather than just recall information.

The paper requires candidates to answer from Christianity and a further religious tradition. A common finding across the paper was a lack of knowledge and understanding of the second religion in Questions 3 and 4. It was rare to find a detailed and mature understanding of a schema of a second religion in responses. Candidates often seemed to have some sketchy understanding (or misunderstanding) of a second religious tradition which they applied to all questions. This imbalance had an impact particularly on 'c' questions when responses are expected from two religious traditions.

This year candidates were not required to include references to non-religious traditions. Many did, but these were often weak generalisations which did not reflect the integrity of a non-religious world view. References to Humanism were often misinformed and/or generalisations.

The **use** of appropriate religious/specialist language is a key criteria in this qualification. Some candidates confidently used key religious, philosophical and ethical terms to express their arguments. It was disappointing to see that there were few candidates who transferred their knowledge of relevant key terms from their other unit into their answers. It was also disappointing to see the lack of specialist language used in 'd' questions. Candidates would often use a more limited range of specialist terms in 'd' questions compared to the rest of the paper.

Candidates are expected to make reference to sacred texts where appropriate. The form of reference is not dictated. What is important is that the sacred text is contextualised to show clearly the rationale for its inclusion. There were many instances where a candidate referred to, for example, 'love thy neighbour', but failed to explore the meaning of the reference in connection with the question. Conversely, there was an increased trend of giving lengthy narratives of parables without applying the teaching to the focus of the question. Direct references are not needed, however, some candidates seemed to think that by placing quotation marks around a statement that credit would be gained. There were some very spurious quotes purporting to be Biblical, TeNaK or Talmudic sources.

There are many opportunities in the paper for candidates to include references to relevant contemporary philosophical debates. As detailed later in the report some candidates had some understanding but were unable to effectively deploy this information to answer the question. This often resulted in a case-study, descriptive narrative rather than a reference to support a particular view or judgement.

The demands of each type of question are distinct and, reflecting previous reports, it is appropriate to consider candidate performance in each type of question before scrutinising responses to individual questions.

- (a)** Questions. These questions are always based on the key concepts. For Part B of the paper, definitions do not need to be placed within a religion specific content. Often, candidates supported their definition with an example. It is important to remember that in addition to answering 'a' questions the use of key concepts can be credited, where used appropriately, as part of the criteria for 'b', 'c' and 'd' questions which require the use of 'religious/specialist terms'. This cross transference of knowledge was not always evident in candidates' responses. Some of the key concepts are difficult to exemplify. In such cases candidates should try to give a full definition rather than create a spurious example. Unlike 1a and 2a (in Part A of the paper), the key concept does not have to be defined within a religious context.
- (b)** Questions. These questions require candidates to select and then describe relevant information using specific religious language to respond to the question. These answers require a deployment of information. Candidates are expected to refer to a source of authority, where relevant. References to sources of authority do not need to be confined to sacred texts. Relevant sources of authority could include references to God; Jesus; the prophets; sacred scriptures; conscience; family; religious leaders; religious founders, philosophers, the Law etc.
- (c)** Questions. These questions usually require candidates to demonstrate an understanding of an area of specification content from religion(s) or religious tradition(s). Candidates answered this question in a variety of ways. Some inserted the heading of the two traditions they had studied and wrote relevant details under each heading. Some candidates tried to answer from the two traditions simultaneously pointing out similarities and differences. A response cannot be awarded a high band if the response is only from one religious tradition or includes a non-religious tradition. There was an increasing number of examples where candidates had tried to turn these explain questions into an evaluation 'd' type question. This would not meet the rubric of the question nor the assessment criteria. It was apparent that some candidates believed they had to compare the two traditions responses and therefore sought to make them polar opposites. It is recognised within the marking criteria that there will sometimes be overlap between particular traditions' beliefs regarding certain issues and that a response will be judged upon the evidence, including the specific religious language and interpretation of sources of authority.

- (d) Questions. This question assesses analysis and evaluation and requires an extended piece of writing. It carries half the marks for the entire paper. The most effective responses used a well selected range of information with appropriate sources and language to justify their arguments. It is the argument and evaluative discussion which makes this question different to the demands of an AO1 question. Candidates are expected to select evidence to reinforce and exemplify their arguments. There were an increasing number of instances where candidates gave a viewpoint and then added that this was a strong argument because it is what faith members believe or because it is not a weak argument. To gain higher bands responses must show informed reasoning as to why an argument is considered strong or weak. This year many responses displayed a depth of knowledge of the focus of the question. At times, such knowledge was displayed without any analysis or evaluation and appeared similar to how a 'c' type question might be answered.

As has been reported in past reports, it is vital that the candidates read the question and understand what the demands of the rubric are. There are an increasing number of examples of candidates hi-lighting key words which helps to focus on the response required.

Comments on individual questions/sections

Q.3 (a) **'What is meant by soul.'**

Generally well answered although some candidates found difficulty in expressing clearly what they knew and understood in their writing. This is a concept that does not easily exemplify and therefore needed a precise definition to be awarded full marks. Many references were made to 'the spiritual part of a person' which was fully creditworthy. Answers limited to 'me' were not able to be credited.

(b) **Describe how religious believers might support sustainability.**

This question had a number of non-attempts. It is unclear if that is because candidates were unaware of what is meant by 'sustainability' or if they were unable to describe the actions of religious believers. Many responses focussed on 'why' not 'how'. The question could be responded to in two ways; either relating to generic practice of religious communities e.g. eco places of worship, prayer, religious action group. Alternatively, the response could be centred around the actions of one particular faith group. Focussing on Judaism, references could be made to Tu B'Shevat, eco synagogues, Mitzvah Day etc. to 'religious believers'. Responses from a particular religion or religions per se were credited. References were accepted to general practices e.g. writing letters to M.P.'s or leading campaigns. To achieve the highest band, responses must include the use of specialist and appropriate religious, philosophical or ethical terms.

- (c) **Explain from Catholic Christianity and Judaism how funerals reflect beliefs about life after death.**

This question required candidates to relate their knowledge and understanding of how **funeral rites** reflect beliefs in **life after death** in **two** religious traditions. There were many responses which were limited to explaining funeral rites *or* beliefs about life after death (not both) in *one* religion. The connection between the two is a clear requirement of the question. There were some high band responses in which candidates had not only linked funeral rites to beliefs about life after death but also included references to diversity within each tradition.

- (d) **‘Abortion is every woman’s right to choose’.**

There were some excellent responses to this question which demonstrated informed analysis and evaluations. The majority of responses related to a variety of religious viewpoints and used an extensive and appropriate range of specialist terms and sources of authority. Answers were often well structured through a logical sequence of arguments rather than a writing frame which limits argument to point, explain and evaluate in two religious tradition. Some candidates failed to reach the higher bands due to a lack of focus on *‘every woman’s right to choose.’*

- Q.4 (a) What is meant by morality?**

This was well answered with precise definitions which were often supported with an appropriate example. It is rather disappointing that although the vast majority of candidates understood what is meant by ‘morality’, the term was not generally used in responses to ‘b’ ‘c’ and ‘d’ questions. There are many instances where the use of key concepts are relevant in responses to questions.

- (b) **Describe what Catholics or Jews believe makes an act wrong?**

This question required candidates to write their response from either Judaism or Catholic Christianity. Responses were often very general with little relation to a specific religious tradition. Some references were made to an act going against ‘love thy neighbour’ but the reference often lacked context. Some references were made to absolute and relative morality which were relevant to the demands of the question.

- (c) **Explain Christian and Jewish teachings about evil.**

Although the majority of candidates showed an understanding of what was meant by evil many responses made general comments which could be true of a number of religious traditions. There was little use of specific specialist terms such as Original Sin, soul-making, yetzer ha ra, mitzvoth etc. As previously stated, ‘c’ questions do not require candidates to compare the attitudes from the two traditions but just to explain the distinctive teachings and attitudes.

(d) 'It is impossible to forgive'.

The majority of responses gave considered and informed judgements . A range of viewpoints were often given and most candidates focussed their answer on whether it is actually possible to forgive. Some references were made to relevant examples such as Gee Walker and Martin Luther King. It is important that when relevant examples are used in a response, that the candidate clearly focuses on how the example relates to their argument. There were frequent examples where the response was under-developed or incomplete (perhaps due to a lack of time) .

Summary of key points

- 'c' questions require responses from two religious traditions. Higher bands cannot be awarded if candidates only write about one religious tradition.
- Although candidates are able to give clear definitions of key concepts in 'a' questions there appears a reluctance to use such specialist terms in other responses. This is particularly noticeable in 'd' questions.
- Schemas of understanding of distinctive religious traditions are often lacking in an understanding of why there is diversity within a tradition.
- Candidates must focus on the demands of the question to achieve the higher bands.



WJEC
245 Western Avenue
Cardiff CF5 2YX
Tel No 029 2026 5000
Fax 029 2057 5994
E-mail: exams@wjec.co.uk
website: www.wjec.co.uk