



CARIBBEAN EXAMINATIONS COUNCIL

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

**RELIGIOUS EDUCATION
SYLLABUS**

Effective for examinations from May/June 2012

Published by the Caribbean Examinations Council

© 2010, Caribbean Examinations Council

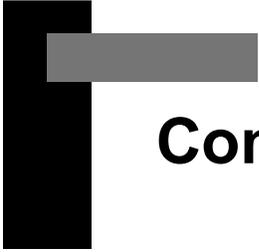
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means electronic, photocopying, recording or otherwise without prior permission of the author or publisher.

Correspondence related to the syllabus should be addressed to:

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

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

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



Contents

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

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

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

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

First published 1990
Reprinted with minor amendments and addenda 1991

Reprinted 1996, 2000
Revised 2005
Amended 2009

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



Religious Education Syllabus

◆ RATIONALE

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

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

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

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

◆ AIMS

This syllabus aims to:

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

◆ CRITERIA FOR CONTENT SELECTION

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

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

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

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

◆ ORGANISATION OF THE SYLLABUS

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

CORE

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

OPTIONS

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

Four religions intended as Options are alphabetically listed below:

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

◆ APPROACHES TO TEACHING THE SYLLABUS

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

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

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

◆ SUGGESTED TIME-TABLE ALLOCATION

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

◆ CERTIFICATION

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

◆ DEFINITION OF PROFILE DIMENSIONS

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

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

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

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

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

◆ FORMAT OF THE EXAMINATIONS

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

Paper 01
(1 hour 15 minutes)

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

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

Paper 02
(2 hours)

An essay paper consisting of 4 questions.

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

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

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

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

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

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

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

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

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

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

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

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

MARK ALLOCATION BY PAPERS AND PROFILE DIMENSIONS

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

◆ REGULATIONS FOR RESIT CANDIDATES

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

◆ CORE

◆ SECTION 1 - ESSENTIALS OF RELIGION

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. Definition of:

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

2. Features of Religion

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

SECTION 1 - ESSENTIALS OF RELIGION (cont'd)

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

3. **Human needs**

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

◆ SECTION 2 - CHRISTIANITY

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. Christian Understanding of God

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

SECTION 2 – CHRISTIANITY (cont'd)

2. **Places of Worship**

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

3. **Major Locations**

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

4. **Source of Authority**

The Bible (Old and New Testament)

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

5. **Major Teachings**

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

SECTION 2 – CHRISTIANITY (cont'd)

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

6. Christian Festivals

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

7. *Practices of Christianity*

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

SECTION 2 – CHRISTIANITY (cont'd)

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

8. Similarities and differences with other religions

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

9. Coming of Christianity to the Caribbean

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

◆ SECTION 3 - HINDUISM

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 3 - HINDUISM (cont'd)

(viii) Hanumaan.

(ix) Surya.

2. Sacred Places

(i) Home altar.

(ii) Mandirs.

(iii) Sacred rivers.

(iv) Sacred plants or trees.

(v) *Sacred animals.*

3. Major Locations

India, Nepal and the Diaspora.

4. Sources of Authority: Hindu Scriptures

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

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

5. Beliefs

(i) Nature of Atma (soul).

(ii) Forms of life.

(iii) Dharma.

(iv) Karma.

(v) Incarnation.

(vi) Re-incarnation.

(vii) Four Yugas – cycles of time.

SECTION 3 - HINDUISM (cont'd)

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

6. **Festivals**

Significance of:

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

7. *Practices of Hinduism*

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

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

Beliefs, origin and practices of Hinduism with:

- (i) Christianity;

SECTION 3 - HINDUISM (cont'd)

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

9. *Coming of Hinduism to the Caribbean*

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

◆ SECTION 4 - ISLAM

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 4 – ISLAM (cont'd)

2. **Places of Worship**

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

3. **Major Locations**

Asia, Africa and the Diaspora.

4. **Sources of Authority**

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

5. **Major Teachings**

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

SECTION 4 – ISLAM (cont'd)

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

6. Festivals and Observances

(i) Festivals:

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

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

(b) Eid Ul Adha

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

(ii) Additional observations:

(a) Ashura (10th of Muharram)

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

(b) Miladunnabi

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

(c) Lailatul Miraj/Isra

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

(d) Lailatul Qadr

- Night of Power during Ramadan.

(e) Lailatul Bara'at

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

SECTION 4 – ISLAM (cont'd)

7. *Practices of Islam*

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

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

Origins, beliefs and practices of Islam with:

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

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

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

◆ SECTION 5 - JUDAISM

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 5 - JUDAISM (cont'd)

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

2. **Places of Worship**

Diagrams illustrating temples and synagogues.

3. **Major Locations**

Israel and the Diaspora.

4. **Sources of Authority**

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

5. **Major Teachings**

Basic beliefs of Judaism:

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

6. **Festivals**

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

SECTION 5 - JUDAISM (cont'd)

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

7. Practices of Judaism

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

SECTION 5 - JUDAISM (cont'd)

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

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

Origin, beliefs and practices of Judaism with:

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

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

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

◆ SECTION 6 - CARIBBEAN INDIGENOUS RELIGIONS

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 6 - CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

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

2. **Places of Worship**

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

SECTION 6 - CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

3. Major Locations

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

4. Major Teachings

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

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

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

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

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

5. Festivals/Ceremonies

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

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

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

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

6. Source of Authority

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

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

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

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

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

- (vi) Santería:

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

SECTION 6 – CARIBBEAN INDIGENOUS RELIGIONS (cont'd)

7. Similarities and differences with other religions

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

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

8. The development of six indigenous religions in the Caribbean

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

◆ OPTIONS

OPTION A: CHRISTIANITY

◆ SECTION 1 - HUMAN LIFE ISSUES

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

2. **Concept of Stewardship**

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

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

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

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

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

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

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

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

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

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

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

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

◆ SECTION 2 - THE BIBLE

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 2 - THE BIBLE (cont'd)

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

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

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

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

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

◆ SECTION 3 - GOD

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. Roles of God

God as:

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

SECTION 3 – GOD (cont'd)

2. Significance of the names of God

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

3. God as Father, Son and Holy Spirit

God is viewed as:

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

SECTION 3 – GOD (cont'd)

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

(iii) Biblical imagery depicts

God as Spirit

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

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

4. Attributes of God

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

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

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

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

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

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

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

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

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

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

◆ SECTION 4 - CONCEPT OF SIN AND SALVATION

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. **Concept of Sin**

Sin described in the Bible as:

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

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

2. Sin Affecting the Quality of Life

Affecting the quality of the life of:

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

3. Consequences of Sin

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

4. Concept of Salvation

- (i) Salvation described in the Bible as:

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

5. God in the Work of Salvation

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

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

6. **Salvation and Faith**

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

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

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

OPTION B : HINDUISM

◆ SECTION 1 – HUMAN LIFE ISSUES

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

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

- 2. Concepts of Guruhood and Disciple***

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

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

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

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

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

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

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

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

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

7. *Sanctity of Life*

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

◆ SECTION 2 - THE RAMAYAN/BHAGVAD GEETA

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

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

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

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

◆ SECTION 3 – THE ABSOLUTE AND AVATARS

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. **Roles of God**

God as All:

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

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

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

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

3. *God as Nirgun and Sagun Brahma*

God is viewed as:

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

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

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

◆ SECTION 4 - CONCEPT OF SIN AND LIBERATION

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. Concept of Sin

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

2. How sin affects individual, society and environment

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

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

3. *Consequences of sin:*

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

4. *Concept of Liberation (Moksha)*

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

5. *Bondage and liberation*

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

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

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

OPTION C: ISLAM

◆ SECTION 1 – HUMAN LIFE ISSUES

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

2. *Viceregency of man*

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

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

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

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

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

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

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

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

SECTION 1 – HUMAN LIFE ISSUES (cont'd)

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

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

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

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

◆ SECTION 2 – THE HOLY QUR’AN

GENERAL OBJECTIVE

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

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 2 – THE HOLY QUR’AN (cont’d)

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

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

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

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

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

4. **Main Tenets of the Qur’an**

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

SECTION 2 – THE HOLY QUR’AN (cont’d)

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

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

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

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

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

◆ SECTION 3 – CONCEPT OF ALLAH (GOD)

GENERAL OBJECTIVE

On completion of this Section, students should understand:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

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

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

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

2. **Belief in the Angels**

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

3. **Belief in the Divine Scripture**

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

4. **The Concept of Prophethood**

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

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

5. *Belief in the Hereafter*

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

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

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

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

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

◆ SECTION 4 – CONCEPT OF SIN, PUNISHMENT AND REWARD

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

The students should be able to:

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

CONTENT

1. Concept of sin

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

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

2. *The effects of sin*

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

3. *The consequences of sin*

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

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

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

OPTION D: JUDAISM

◆ SECTION 1: HUMAN LIFE ISSUES

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

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

SECTION 1 - HUMAN LIFE ISSUES (cont'd)

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

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

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

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

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

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

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

SECTION 1 - HUMAN LIFE ISSUES (cont'd)

(b) *responsibilities of the husband;*

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

(iv) *Parenthood.*

(v) *Children.*

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

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

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

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

Rules relating to:

(i) *autopsies;*

(ii) *transplants;*

(iii) *abortion;*

(iv) *life support;*

(v) *termination of life.*

◆ SECTION 2 – THE TENNACH (TENAKH)

GENERAL OBJECTIVE

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. Transmission of the Tennach/Tenakh

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

2. The books of Teaching

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

3. Instruction on Jewish teachings and practices

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

SECTION 2 – THE TANAKH (cont'd)

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

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

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

◆ SECTION 3 – GOD

GENERAL OBJECTIVES

On completion of this Section, students should:

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

SPECIFIC OBJECTIVES

Students should be able to:

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

CONTENT

1. *Nature of God*

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

SECTION 3 – GOD (cont'd)

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

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

3. *God and Covenant*

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

4. *Attributes of God*

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

SECTION 3 – GOD (cont'd)

(iv) *Love.*

(v) *Just.*

(vi) *Holy.*

(vii) *Righteous.*

(viii) *Merciful.*

◆ SECTION 4: FESTIVALS AND OBSERVANCES

GENERAL OBJECTIVES

On completion of this Section, students should understand:

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

SPECIFIC OBJECTIVES

The student should be able to:

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

CONTENT

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

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

SECTION 4: FESTIVALS AND OBSERVANCES (cont'd)

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

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

3. *Explain the modern significance of each festival*

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

SECTION 4: FESTIVALS AND OBSERVANCES (cont'd)

4. Identify the months of celebration for each.

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

◆ SCHOOL-BASED ASSESSMENT (40 marks)

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

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

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

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

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

GUIDELINES TO TEACHERS FOR THE CONDUCT OF SCHOOL-BASED ASSESSMENT

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

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

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

The Role of the Teacher in Managing School-Based Assessment

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

The teacher is expected to:

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

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

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

TOPICS FOR RESEARCH

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

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

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

2. Hinduism

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

3. Islam

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

4. Christianity

(i) Denominations

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

(ii) Christianity during the period of enslavement and indentureship

5. Judaism

(i) Sects

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

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

The Research Paper

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

1. **Presentation**

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

2. **Statement of Aims**

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

3. **Information Collection**

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

4. **Summary of Findings**

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

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

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

6. **Conclusions**

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

7. **Communication of Information**

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

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

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

Preparing the Research Paper

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

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

Notes to Teachers

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

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

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

◆ MODERATION OF SCHOOL-BASED ASSESSMENT

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

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

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

CARIBBEAN EXAMINATIONS COUNCIL

Religious Education (SBA)

RESEARCH PROPOSAL

To be attached to each requested sample script

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

To be completed by(teacher will suggest date)

NAME OF CANDIDATE: _____ CANDIDATE'S NUMBER: _____

NAME OF TEACHER : _____ NAME OF SCHOOL: _____

YEAR OF EXAMINATION: _____ SCHOOL CODE: _____

AREA OF RESEARCH:

BASIC OUTLINE OF STUDY:

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

2. How will you obtain your information?

3. How do you intend to present the information?

Teacher' signature: _____ Candidate's signature: _____

Principal's signature: _____ Date: _____

GUIDELINES FOR MARKING THE RESEARCH PAPER

Refer to pages 88 – 90 for details.

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

CRITERIA	SCORE	
	Interpretation And Analysis (P2)	Application (P3)
E. <u>Analysis and interpretation of information collected (8 marks)</u> - Analysis and interpretation relevant and well developed - Analysis and interpretation relevant and adequately developed - Analysis and interpretation show moderate relevance and moderate development - Analysis and interpretation show limited relevance and limited development	7-8 5-6 3-4 1-2	
F. <u>Statement of conclusions (8 marks)</u> - Conclusions and inferences are clearly stated, related to the aim(s) and well developed - Conclusions and inferences are clearly stated, related to the aim(s) and satisfactorily developed - Conclusions and inferences are satisfactorily stated, generally related to the aim(s) and show some development - Conclusions and inferences are stated and moderately related to the aim(s), with some development - Conclusions and inferences are stated and show limited relevance and development - Conclusions and inferences are mentioned , with little or no development		8 6-7 4-5 3 2 1

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

◆ RESOURCES

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

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

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

WEBSITES

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

◆ GLOSSARY

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

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

Western Zone Office
09 November 2009

CARIBBEAN EXAMINATIONS COUNCIL

Caribbean Secondary Education Certificate (CSEC)



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

Paper 02 consists of FOUR Options:

Option A- Christianity

Option B – Hinduism

Option C – Islam

Option D - Judaism

Specimen Papers: - Paper 01
Paper 02

Mark Schemes/Keys: - Paper 01
Paper 02

FORM 01241010/SPEC 2009

CARIBBEAN EXAMINATIONS COUNCIL

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

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

Sample Item

With which of the following religions is
Yom Kippur associated?

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

Sample Answer

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

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

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

Copyright © 2009 Caribbean Examinations Council.
All rights reserved.

1. The term 'religion' is BEST explained as a
 - (A) denomination that teaches about the deity
 - (B) system which makes persons love the deity
 - (C) set of religious instructions for meeting with the deity
 - (D) system of beliefs which helps persons relate to the deity

2. A 'religious cult' is BEST described as a
 - (A) breakaway church group
 - (B) religious system based on intense devotion to a leader's personality and ideas
 - (C) false religion which leads people astray from beliefs accepted by society
 - (D) group that is considered a sub-culture by mainstream society

3. Which of the following is NOT an essential feature of religion?
 - (A) Ritual
 - (B) Worship
 - (C) Missionary activity
 - (D) Belief system

4. Which of the following human needs does religion help to satisfy?
 - I. The need for a moral code to guide one's personal life
 - II. The search for meaning in one's life experiences
 - III. The desire to live in harmony with others
 - (A) I and II only
 - (B) I and III only
 - (C) II and III only
 - (D) I, II and III

5. Which of the following BEST explain the concept 'deity'?
 - I. Creator
 - II. High priest or priestess
 - III. Prophet
 - IV. Sustainer of the universe
 - (A) I and II only
 - (B) I and IV only
 - (C) II, III and IV only
 - (D) I, II, III and IV

6. 'Rituals' are BEST defined as
 - (A) established procedures for religious rites
 - (B) religious rites performed to exorcise evil spirits
 - (C) religious traditions passed on from generation to generation
 - (D) religious ceremonies to mark important stages in a person's life

7. Which of the following is the BEST definition of a 'sect'?
 - (A) An inner circle of privileged believers in a religious group
 - (B) A group of fundamentalists within an established religion
 - (C) A group of church leaders who are trying to change the other members of the church
 - (D) A religious group whose perspectives differ in some ways from those of the main group

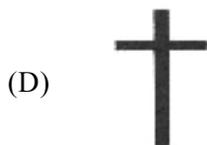
8. A day set aside to celebrate an occasion of religious significance is known as a
 - (A) rite
 - (B) festival
 - (C) ritual
 - (D) sacrament

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

GO ON TO THE NEXT PAGE

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

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



Item 20 refers to the following statement.

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

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

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

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

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

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

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

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

GO ON TO THE NEXT PAGE

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

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

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

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

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

Item 41 refers to the following diagram.



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

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

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

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

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

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

GO ON TO THE NEXT PAGE

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

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

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

CARIBBEAN EXAMINATIONS COUNCIL

**SECONDARY EDUCATION CERTIFICATE
EXAMINATION**

RELIGIOUS EDUCATION

SPECIMEN PAPER 2009

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

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

FORM 01241020/SPEC

**CARIBBEAN EXAMINATIONS COUNCIL
SECONDARY EDUCATION CERTIFICATE
EXAMINATION**

RELIGIOUS EDUCATION

SPECIMEN PAPER

Paper 02 – General Proficiency

2 hours

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR options:

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

You must answer questions from ONE option only.

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

Read the questions carefully before writing your answers.

Option A – Christianity

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

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

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

INSTRUCTIONS

You must answer **THREE** questions.

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

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

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

HUMAN LIFE ISSUES

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

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

Luke 17: 17 – 18 (R.S.V.)

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

Luke 17: 17 – 18 (N.I.V.)

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

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

(8 marks)

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

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

(10 marks)

Total 36 marks

OPTIONAL QUESTIONS – QUESTIONS 2 – 4

Answer any TWO of the following questions.

THE BIBLE

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

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

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

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

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

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

(4 marks)

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

Total 32 marks

GOD

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

“Dear God,

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

Victor”

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

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

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

SIN AND SALVATION

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

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

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

(10 marks)

Total 32 marks

END OF TEST

FORM 01241020/SPEC

Option B - Hinduism

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

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

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

INSTRUCTIONS

You must answer **THREE** questions.

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

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

HUMAN LIFE ISSUES

1. According to Hindu teachings:

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

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

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

(Uttarkand between Dohas 42 - 43)

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

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

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

(10 marks)

Total 36 marks

OPTIONAL QUESTIONS - QUESTIONS 2 – 4

Answer any TWO of the following questions.

THE RAMAYAN and BHAGWAD GEETA

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

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

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

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

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

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

Total 32 marks

THE ABSOLUTE AND AVATARS

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

(Geeta 4:5)

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

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

(4 marks)

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

(12 marks)

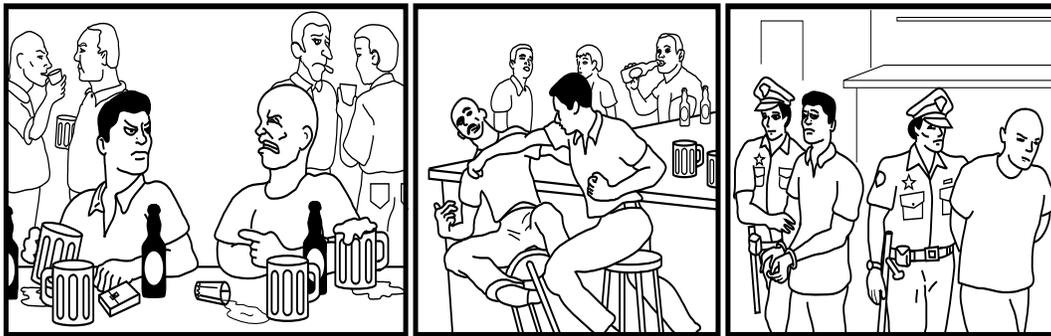
- (ii) Suggest THREE ways in which young persons' lives can be affected positively if they are patterned after one of the manifestations (incarnations) you have listed in (b) (i) above.

(10 marks)

Total 32 marks

THE CONCEPT OF SIN AND LIBERATION

4.



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

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

(2 marks)

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

(2 marks)

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

(3 marks)

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

(3 marks)

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

(12 marks)

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

(10 marks)

Total 32 marks

END OF TEST

FORM 01241020/SPEC

Option C - Islam

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

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

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

INSTRUCTIONS

You must answer **THREE** questions.

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

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

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

HUMAN LIFE ISSUES

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

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

(Al-Qur'an: 2:177)

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

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

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

Total 36 marks

OPTIONAL QUESTIONS - QUESTIONS 2 - 4

Answer any TWO of the following questions.

THE HOLY QUR'AN

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

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

(Al-Qur'an: 17:82)

(Translations taken from Tafseer Ibn Kathir)

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

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

(Translations taken from Tafseer Ibn Kathir)

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

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

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

(5 marks)

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

Mark: Is this really so? Then prove it!

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

(10 marks)

Total 32 marks

CONCEPT OF ALLAH (GOD)

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

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

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

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

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

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

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

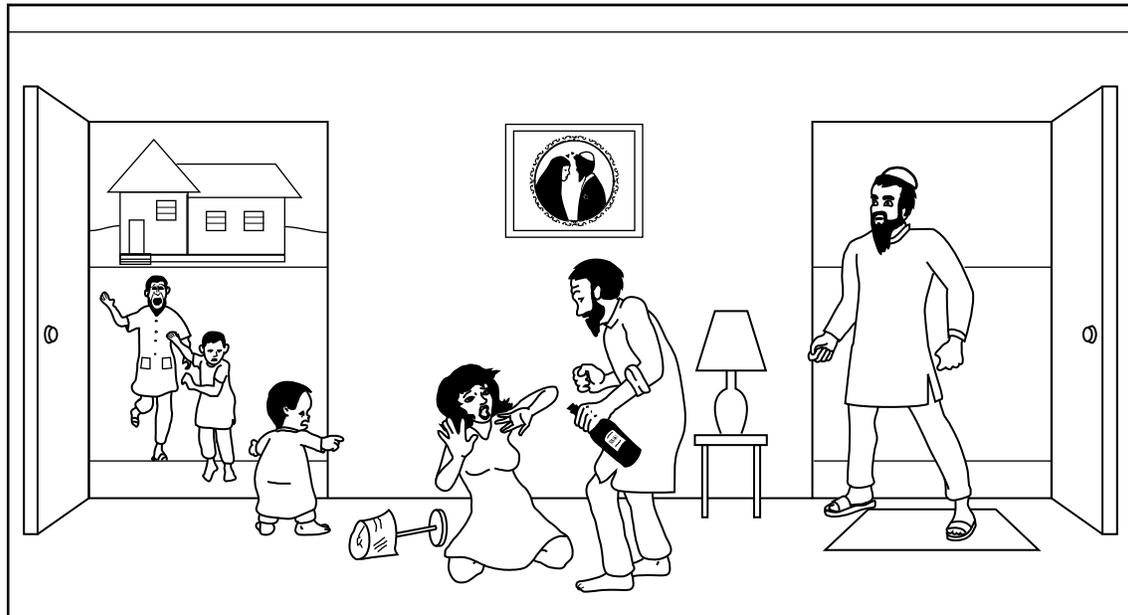
- (ii) Explain the expression: 'to worship Allah, offering Him sincere devotion'. (4 marks)

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

Total 32 marks

SIN, PUNISHMENT AND REWARD

4.



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

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

(6 marks)

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

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

(Al-Qur'an: 16:90)

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

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

(6 marks)

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

(6 marks)

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

(i) himself as a Muslim

(ii) his family

(iii) the society in which he lives

(10 marks)

Total 32 marks

END OF TEST

FORM 01241020/SPEC

Option D - Judaism

INSTRUCTIONS TO CANDIDATES

This paper consists of FOUR questions:

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

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

INSTRUCTIONS

You must answer THREE questions.

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

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

HUMAN LIFE ISSUES

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

Dear Rabbi:

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

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

Ruben

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

(8 marks)

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

(10 marks)

Total 36 marks

OPTIONAL QUESTIONS - QUESTIONS 2 - 4

Answer any TWO of the following questions.

THE TANAKH (TeNaKh)

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

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

(10 marks)

Total 32 marks

GOD

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

(Jeremiah 23:23-24)

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

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

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

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

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

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

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

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

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

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

(10 marks)

Total 32 marks

FESTIVALS AND OBSERVANCES

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

Total 32 marks

END OF TEST

**CARIBBEAN EXAMINATIONS COUNCIL
HEADQUARTERS**

CARIBBEAN SECONDARY EDUCATION CERTIFICATE

RELIGIOUS EDUCATION

SPECIMEN PAPER

PAPER 01

KEY

01214020/2009/SPEC/MS

CARIBBEAN EXAMINATIONS COUNCIL

RELIGIOUS EDUCATION

Paper 02 – General Proficiency

Option A - Christianity

SPECIMEN

MARK SCHEME

Question 1 - HUMAN LIFE ISSUES

Specific Content/Objective(s) Tested: S.O. 2, 3,5

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)	
(a)	(i)	(b)	(i)	(c)	
	<p>Jesus - 1 mark Leprosy - 1 mark</p> <p style="text-align: right;">(2 marks)</p> <ul style="list-style-type: none"> • Two blind men (Matt 9: 27-30) • Healing in synagogue (Matt 12: 9-44) • Any TWO similar incidents <p>(2 marks EACH for clear, accurate outline)</p> <p style="text-align: right;">(4 marks)</p> <ul style="list-style-type: none"> • Woman about to be stoned for adultery (John 8: 1-11) • Zacchaeus the tax collector (Luke 19: 1-10) • Any other relevant instance <p>Clear, accurate, full description - (4 marks)</p> <p>Clear, accurate, most of the main points (3 marks)</p> <p>Clear, some inaccuracy or detail omitted</p>	<ul style="list-style-type: none"> • He was the only one of ten persons healed to do so. • He was an outcast on two counts, disease and ethnicity, as the Jews had no dealings with the Samaritans. • We should all be thankful for God's mercy, but sometimes those whom we expect to respond to God do not, while those we least expect to respond do. • God's blessing may be appreciated by some and unappreciated by others. • Jesus appreciates and commends the Samaritan for his sensitivity (and by implication criticizes the other nine for their ingratitude) <p>Full, clear explanation (7 – 8 marks)</p> <p>Clear, covers most major points (5 – 6 marks)</p> <p>Fairly clear, covers at least TWO points</p>	<p>Just as lepers of ancient society were rejected, had to live outside of city in leper camps so too do some people want to reject AIDS victims today, and quarantine them.</p> <p>Treatment of lepers in those days was due to ignorance and fear on the part of those who did not suffer from the disease, so too is treatment of AIDS victims today.</p> <p>But every person (sick or healthy) is a child of the Creator and should be treated with compassion and respect.</p> <p>Just as greater knowledge led to effective ways to treat leprosy so too advances in medicine are prolonging and improving quality of life for AIDS victims and there is no reason to act as though they are a threat to others</p>		

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

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

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

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

Question 2 – THE BIBLE

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

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

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

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

Question 3 - CONCEPT OF GOD

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

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

Question 1 - HUMAN LIFE ISSUES

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

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

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

	KNOWLEDGE (10)		(ii)	APPLICATION (10)
				<p>Pray with Victor. Give help in the form of flood relief. Suggest how help might be obtained where it is available. Provide counselling, moral support</p> <p>Excellent argument - logical, very clear, fully developed, fully supported by biblical references (5 marks)</p> <p>Very Good – logical, clear, well developed, supported by biblical references (4 marks)</p> <p>Good – logical, clear, adequately developed, some biblical references (3 marks)</p> <p>Weak – points mentioned with little development, few biblical references (2 marks)</p> <p>Poor – points mentioned, no development, no biblical references (1 mark)</p> <p style="text-align: right;">Total 10 marks</p>

Question 4 – SIN AND SALVATION

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

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

RELIGIOUS EDUCATION
Option A - Christianity
PAPER 02 SPECIMEN
MARK SCHEME

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

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

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

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

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

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

S P E C I M E N

M A R K S C H E M E

Question 1 - HUMAN LIFE ISSUES

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

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

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

Question 2 – THE RAMAYAN AND BHAGWAD GEETA

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

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

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

Question 3 – THE ABSOLUTE AND AVATARS

Specific Content/Objective(s) Tested: S. 0. 2, 3

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	
(a)	(i) Shri Krishna (1 mark)	(i) Shri Krishna is telling Arjuna that he has the ability to recall the past and that both of them had many births. These births can be remembered by Shri Krishna but not Arjuna. If past experiences cannot be recalled, mistakes will be repeated. The one who can remember is in a better position to act in the present. While we cannot live in the past experiences, our sub-conscious will dominate the present. If a conscious choice is to be made, the past must be borne in mind. One who can do is in a better position to decide what should be done in the present. (12 marks)	(ii) Three ways in which a young person's life can be affected positively if is patterned after the life of Shri Ram :	(c)	
	(ii) Arjuna (1 mark)	Complete and clear explanation (10 - 12 marks)			
	(iii) The Kauravas (1 mark)	Covering most main points (7 - 9 marks)			
	(iv) Reincarnation (1 mark)	Fairly clear, covering at least 2 points (4 - 6 marks)			
(b)	(i) Shri Rama, Shri Krishna (2 manifestations – 1 mark each)	Lacking clarity, incomplete (1 - 3 marks)			
KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (12)		APPLICATION (10)	
		Total 12 marks			

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

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

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

RELIGIOUS EDUCATION
Option B - Hinduism
PAPER 02 SPECIMEN
MARK SCHEME

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

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

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

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

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

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

S P E C I M E N

M A R K S C H E M E

Question 1 - HUMAN LIFE ISSUES

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

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

RELIGIOUS EDUCATION
 Option C - Islam
 PAPER 02 SPECIMEN
 MARK SCHEME

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

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

RELIGIOUS EDUCATION
Option C - Islam
PAPER 02 SPECIMEN
MARK SCHEME

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

Question 2 – THE HOLY QUR’AN

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

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

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

RELIGIOUS EDUCATION
Option C – Islam
PAPER 02 SPECIMEN
MARK SCHEME

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

RELIGIOUS EDUCATION
 Option C - Islam
 PAPER 02 SPECIMEN
 MARK SCHEME

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

Question 3 – CONCEPT OF ALLAH (GOD)

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

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

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

RELIGIOUS EDUCATION
Option C - Islam
PAPER 02 SPECIMEN
MARK SCHEME

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

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

RELIGIOUS EDUCATION
Option C - Islam
PAPER 02 SPECIMEN
MARK SCHEME

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

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

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

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

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

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

S P E C I M E N

M A R K S C H E M E

Question 1 - HUMAN LIFE ISSUES

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

KNOWLEDGE (10)		INTERPRETATION/ANALYSIS (16)		APPLICATION (10)	
(a)	(i)	Pregnancy. Abortion, murder, pre-marital sexual relationships. Any three – 1 mark each (3 marks)	(b)	(i)	(c)
	(ii)	Genesis (Bereshit) 1:28 Leviticus (Vayikra) 18:6 – 23 Isaiah (Yeshayahu) 45:18 <i>And any other appropriate passage</i> Any two – 1 mark each (2 marks)			
	(iii)	Genesis (Bereshit) 1:27 Genesis (Bereshit) 2:7 Deuteronomy (Devarim) 4:9 Deuteronomy (Devarim) 22:8 <i>And any other appropriate passage</i> Any three – 1 mark each (3 marks)			
	(iv)	Deuteronomy (Devarim) 32:39 Exodus (Shemot) 17:8 -13 <i>And any other appropriate passage</i> Any two – 1 mark each (2 marks)			
		Total 10 marks			
				<p>(i) Dear Ruben, While it is clear that you love Sarah, you must also acknowledge that her pregnancy is the promise of the gift of life given by God. According to the Torah, you know that bringing a child into this world is a holy act. At the same time, however, you also know that sexual intercourse is expected only within marriage.</p> <p>(c) You must be clear that the present situation is not to be seen as retribution from God. God is merciful. It would have been good for both you and Sarah to wait until marriage before you bring a child into the world. However, God is also forgiving.</p>	

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

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

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

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

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

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

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

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

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

Question 3 – GOD

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

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

RELIGIOUS EDUCATION
 Option D - Judaism
 PAPER 02 SPECIMEN
 MARK SCHEME

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

RELIGIOUS EDUCATION
Option D - Judaism
PAPER 02 SPECIMEN
MARK SCHEME

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

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

