

GCSE

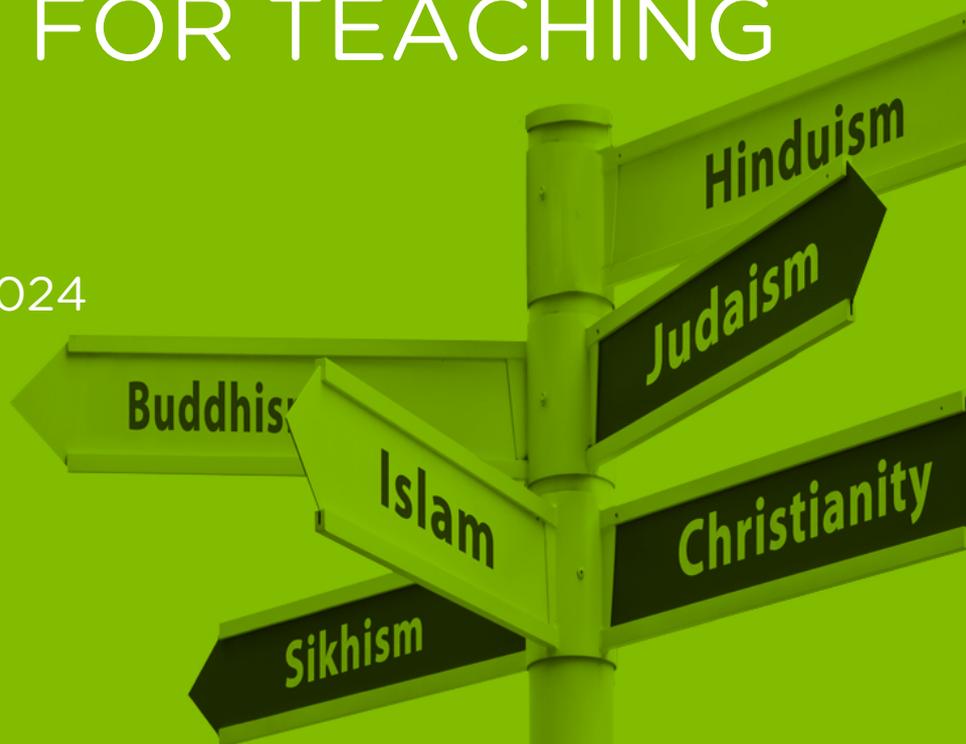
WJEC Eduqas GCSE in RELIGIOUS STUDIES ROUTE B

ACCREDITED BY OFQUAL

GUIDANCE FOR TEACHING

Teaching from 2016

Version 2 - October 2024



SUMMARY OF AMENDMENTS

Version	Description	Page number
2	Updated the details of the Subject Officer	P3
	2021 census data added	P12
	Clarification on non-religious beliefs in 'd' questions	P12; P25
	Update to 'Humanists for a Better World'	P13
	Removed reference to when first teaching in 2016; removed reference to appendix 3	P15
	Dead links removed and some links added	P18-24
	Clarification on which units require the teaching of diversity	P25
	Removed appendix 3	P38

Contents

Introduction	4
DfE Subject Content	5
Continuing Professional Development	5
Specification Overview	6
Component 1: Foundational Catholic Theology	8
Component 2: Applied Catholic Theology	10
Component 3: Study of a World Faith	12
Non-Religious Sources of Wisdom and Authority	14
Further Support and Resources	14
Examinations and Assessment	15
Assessment of Spelling, Punctuation and the Accurate Use of Grammar (SPaG) 13	17
Suggested Frameworks for Delivery	18
Frequently Asked Questions	26
Glossary of Concepts	29
Appendix 1	34
Appendix 2	38

Introduction

The WJEC Eduqas GCSE in Religious Studies (9-1) specification is available for teaching from September 2016. The first full GCSE awards for this specification will be made in summer 2018. The specification can be delivered and assessed in centres in England, as well as in independent schools in Wales, Northern Ireland and the Channel Islands.

The WJEC Eduqas GCSE in Religious Studies (9-1) specification fully meets the requirements of the DfE subject content for Religious Studies. Additionally, the board has worked closely with faith communities, SACREs and other interested parties to ensure that the specification will fully meet the needs of learners, and fulfil the statutory requirements for Religious Education.

This Guidance for Teaching publication is one of a number of ways in which WJEC Eduqas provides assistance to teachers delivering this specification. This guide is to be used in conjunction with, and as a supplement to the Specification and Sample Assessment Materials (question papers and mark schemes). It is not intended as, and cannot be used as a replacement for either of these essential materials.

Other provision which you may find useful is:

- easy access to the specification and other key documents on the WJEC Eduqas website
- CPD advice available via the WJEC Eduqas website
- Face-to-face CPD at a range of venues across England
- a free half-day visit to your school from one of our local representatives, to help you to plan your delivery of the new specification
- additional, free-to-access, digital resources on specific options available from Spring 2016 on the website, which can be used by both teachers and learners
- easy access, by telephone or email, to both the Subject Officer and Subject Support Officer for GCSE Religious Studies
- opportunities to become an examiner for the new specification

Contact points for WJEC Eduqas GCSE in Religious Studies (9-1) are as follows:

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Subject page: <http://eduqas.co.uk/qualifications/religious-studies>

DFE Subject Content

This guidance has been written to give support and advice regarding the WJEC Eduqas GCSE specification in Religious Studies. Major changes have taken place to existing specifications following the publication of the DfE subject content for reformed GCSE qualifications in Religious Studies.

The DfE stipulates six requirements for GCSE Religious Studies. It states that GCSE specifications in Religious Studies must require students to:

- demonstrate knowledge and understanding of two religions;
- demonstrate knowledge and understanding of key sources of wisdom and authority including scripture and/or sacred texts, where appropriate, which support contemporary religious faith;
- understand the influence of religion on individuals, communities and societies;
- understanding significant common and divergent views between and/or within religions and beliefs;
- apply knowledge and understanding in order to analyse questions related to religious beliefs and values;
- construct well-informed and balanced arguments on matters concerned with religious beliefs and values set out in the subject content below.

More information on the DfE's Religious Studies subject content can be found at:

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/403357/GCSE_RS_final_120215.pdf

Continuing Professional Development

CPD has been delivered to assist in explaining the WJEC Eduqas GCSE in Religious Studies qualification. WJEC Eduqas will continue to deliver CPD in England for each year of the qualification.

Please use the following link to search for CPD events and make bookings:

<http://www.eduqas.co.uk/training>

Prohibited Combinations

Centres may follow **EITHER** Route A **OR** Route B of this specification.

Specification Overview

Route B is only available as a full course qualification. It is the Route which will be studied by Catholic centres. In line with DfE requirements, the WJEC/Eduqas Religious Studies GCSE is a linear qualification and must, therefore, be studied across two years, with examinations taken at the end of this period, in May or June. Hence, in all cases, a student commencing the GCSE Religious Studies course in September 2016 will sit all three examinations in May/June 2018.

Route B is the path of study to be taken by Catholic centres. It takes a distinctive issues-based approach to the study of Catholic Christianity. This route will enable learners to gain knowledge and understanding of two religions: Catholic Christianity and Judaism. Route B comprises a 75% study of Catholic Christianity, alongside a 25% study of Judaism. In studying Components 1 and 2, candidates will engage in a study of Catholic Christianity through themes. To foster a broad and balanced understanding of religion in the world today, the thematic study of both Components 1 and 2 will also require learners to contrast Catholic responses to philosophical and ethical question with responses given by other Christian denominations and, for Component 1 ONLY, Judaism, where appropriate. In **Origins and Meaning only**, candidates must also consider non-religious world views. Throughout Route B, learners will be expected to make reference to relevant sources of authority and wisdom, and to be familiar with those sources stipulated in the specification, under '**specific content**'.

Route B at a Glance

Specification Overview

ROUTE B
(Catholic)

3 Components

COMPONENT 1

Foundational
Catholic Theology

Origins and Meaning

Good and Evil

1.5
hour
written
exam

37.5%

COMPONENT 2

Applied Catholic
Theology

Life and Death

Sin and Forgiveness

1.5
hour
written
exam

37.5%

COMPONENT 3

Study of a World Faith

Judaism

- Beliefs and teachings
- Practices

1 hour
written
exam

25%

Candidates will sit **three** written examinations, in total.

All examination questions will be compulsory and will focus on **knowledge, understanding** and **evaluation**.

Component 1:

Foundational Catholic Theology

Themes	1. Origins and Meaning <i>*Awareness of non-religious perspectives will be assessed within this theme.</i>	2. Good and Evil
Areas of Study	Origins and Meaning Beliefs: Creation Sources: The Bible Forms: Painting Forms: Symbolism Practices: Loving and Serving in Catholic communities in Britain and elsewhere	Good, Evil and Suffering Beliefs: Trinity Beliefs: Incarnation Sources: Jesus and moral authority Forms: Sculpture and Statuary Practices: Popular devotion as practised in Catholic communities in Britain and elsewhere
Concepts Learners should be able to explain and apply these concepts in relation to the theme.	creation ex nihilo evolution imago Dei inspiration omnipotence revelation stewardship transcendence	conscience evil free-will goodness incarnation Natural Law privation suffering
Assessment Written examination: 1½ hours 37.5% of qualification 90 marks (plus 6 for spelling, punctuation and grammar) Spelling, punctuation and grammar marks on question 1(d)		

Component 1 is delivered through the study of the two themes shown above. Learners will be expected to demonstrate an understanding of the influence of religion on individuals, communities and societies. They will be expected to support their responses using appropriate knowledge and understanding of key sources of wisdom and sacred texts. These texts might include, for example: the Bible; extracts from the documents of Vatican II or other ecumenical councils, extracts from Papal encyclicals and exhortations, extracts from the work of key theologians and thinkers such as St Augustine of Hippo as well as the views of past and current philosophers (including ethical philosophers).

Learners must show awareness of varied interpretations of sources and/or teachings and how these may give rise to diversity within traditions or textual studies on religious, philosophical and ethical studies in the modern world. Candidates will be expected to demonstrate an understanding of different perspectives. Each theme contains eight concepts, as shown above, which learners should be able to explain and apply in relation to the areas studied.

Theme 1: Origins and Meaning

This theme requires learners to consider religious and non-religious beliefs about the origins and value of the universe and human life. Learners are expected to make relevant references to scripture, other sources of authority and contrasting scientific and/or non-religious world-views such as those held by Atheists and Humanists. This theme must, where appropriate, also be studied from the perspective of Judaism.

Theme 2: Good and Evil

Through studying this theme, learners consider philosophical questions concerning the origins and nature of good and evil and different religious answers to the problem of evil and suffering. Learners are expected to make relevant references to scripture and other sources of authority. This theme must, where appropriate, also be studied from the perspective of Judaism.

Component 2:

Applied Catholic Theology

Themes	3. Life and Death	4. Sin and Forgiveness
Areas of Study	Death and the afterlife Beliefs: Eschatology Sources: The Magisterium Forms: Artefacts Forms: Music and the funeral rite Practices: Prayer within Catholic communities in Britain and elsewhere	Crime and Punishment Beliefs: Redemption Sources: Church Forms: Buildings Practices: Sacraments Practices: Mission and Evangelisation in Britain and elsewhere
Concepts Learners should be able to explain and apply these concepts in relation to the theme.	death eternal life heaven hell judgement Magisterium resurrection soul	absolutism Eucharist evangelisation forgiveness punishment relativism salvation sin
Assessment Written examination: 1½ hours 37.5% of qualification 90 marks (plus 6 for spelling, punctuation and grammar) Spelling, punctuation and grammar marks on question 1(d)		

Component 2 consists of the study of two further themes, as shown above. Learners will be expected to demonstrate an understanding of the influence of religion on individuals, communities and societies. Responses should be supported using appropriate knowledge and understanding of key sources of wisdom and sacred texts; which might include, for instance: the Bible; extracts from the documents of Vatican II or other ecumenical councils, extracts from Papal encyclicals and exhortations, extracts from the work of key theologians and thinkers such as St Augustine of Hippo as well as the views of past and current philosophers (including ethical philosophers).

Learners must be aware how varied interpretations of sources and/or teachings may give rise to diversity within traditions or textual studies on religious, philosophical and ethical studies in the modern world.

A consideration of diversity of belief (within a religion or across religions) is **NOT** required for this Component.

Each theme contains eight concepts, shown above, which learners should be able to explain and apply in relation to the areas studied.

Theme 3: Life and Death

The compulsory nature of this component ensures that learners know and understand the fact that the religious traditions of Great Britain are, in the main, Christian. This knowledge may be applied throughout the assessment of the specified content.

This theme requires learners to consider religious beliefs about the nature of life and death. Learners are expected to make relevant references to scripture and other sources of authority.

Theme 4: Sin and Forgiveness

This theme requires learners to consider philosophical questions concerning the nature of criminality and the rationale for punishment. Through a study of teachings and beliefs, questions relating to the justifiability of capital punishment will be explored. Learners are expected to make relevant references to scripture and other sources of authority.

Component 3:

Study of a World Faith

Study of a World Faith	Areas of Study		Concepts
	Beliefs and Teachings	Practices	
Judaism	The Nature of God Messiah (Mashiach) Covenant Life on Earth The Afterlife	Worship: practices in Britain and elsewhere The Synagogue Rituals Daily Life Festivals: practices in Britain and elsewhere	synagogue shekinah Shabbat kosher Torah mitzvot Messiah Covenant
Assessment Written examination: 1 hour 25% of qualification No additional marks available for spelling, grammar and punctuation			

Component 3 engages learners in a systematic study of **living Judaism**. Candidates will learn about the beliefs and teachings AND practices of Judaism as a living world faith. There are eight concepts which are to be seen as overarching and central ideas informing the study of Judaism. These should be understood by learners, who should be able to apply them in relation to this world faith.

Learners should be aware that Judaism is one of a diverse range of religious traditions and beliefs in Great Britain today, whilst the main religious tradition in Great Britain is Christianity. This knowledge may be applied throughout the assessment of the specified content.

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

Non-Religious Content

This section of the Guidance for Teaching is intended to give a brief overview of the specific requirements and to direct teachers to places where they can find additional support and resources.

The British Social Attitudes Survey (2014) found that almost 51% of people claimed to have no religion, and the figure was almost 69% for people aged 18-24. In the 2021 census, 37% of people in England and Wales selected 'no religion' on the question about religious identity. Non-religious world views are increasingly a feature of British society and must be included within the content of the specification. As a Religious Studies qualification, there is no requirement for a systematic study of non-religious perspectives, but learners will be expected to know and understand the non-religious perspectives stipulated in the specification. In addition, they may refer, **where appropriate**, to non-religious world views.

Within the specification **'belief'** should be understood to encompass both religious and non-religious world views. There are specific questions in which learners are required to demonstrate knowledge and understanding of non-religious perspectives. These are set out below:

Specific Non-Religious Content

Candidates may make reference to non-religious belief in all of the relevant **(d) questions**, but **must** do so in the following question:

Component 1

Foundational Catholic Theology

Area of Study: Origins and Meaning

Question 1(d)

Non-Religious Sources of Wisdom and Authority

There is a wide array of sources of wisdom for non-religious world views. Among these are eminent scientists, philosophers and ethicists past and present. As with the religious content, learners may make reference to sources of wisdom for non-religious world views not mentioned in the specification, but they should be able to demonstrate a clear understanding of the following sources of wisdom stipulated in the specification:

- Charles Darwin
- Richard Dawkins
- Stephen Hawking
- Peter Singer

Learners should also demonstrate awareness of the Humanist campaign: 'Humanist Climate Action', formerly Humanists for a Better World.

Further Support and Resources

WJEC Eduqas

A more detailed and comprehensive guide to teaching about non-religious perspectives, tailored to the WJEC Eduqas Religious Studies specification, will be available on the Eduqas Digital Resources site, accompanied by a range of free-to-access digital resources for the non-religious content of this specification

The British Humanist Association (BHA)

The British Humanist Association (BHA) has an excellent and extensive range of educational resources on its website: <http://understandinghumanism.org.uk> . The BHA can arrange for their accredited speakers to visit your school to deliver talks and workshops to learners, tailored to your specific requirements.

Examinations and Assessment

Command Words

	Meaning	Which question(s)?
Define.... AO1	Definition of a key term ('What is meant by...')	A (2 marks)
Describe.... AO1	Demonstrate knowledge and understanding by describing a belief, teaching, practice, event etc.	B (5 marks)
Explain.... AO1	<p>Demonstrate knowledge and understanding of a topic by giving a full explanation including supporting the statements made with reasoning and/or evidence e.g.</p> <p>Explain how...</p> <p>Explain why...</p> <p>Explain the main features of...</p> <p>Explain the importance/ significance of...</p> <p>Explain questions for question (c) in Component 1 ONLY ask for diversity within traditions or across religions (see SAMs and specific level descriptor)</p>	C (8 marks)
Command words – A02 Discuss....	<p><u>Discuss</u> this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer). Evaluation of a view from more than one perspective.</p> <p>N.B: 'Belief' can also mean non-religious belief. In Component 1 qu. 1(d) in Route B require specific reference to non-religious beliefs to be included. Subjective personal responses <i>per se</i> will not be credited – see level descriptors.</p>	D (15 marks)

Assessment Objective 2 is assessed in the (d) questions **ONLY**.

Candidates are required to analyse and evaluate. They must use their knowledge of religion, religious teachings and moral reasoning (and, if appropriate, non-religious beliefs) to offer alternative **OR** different perspectives and viewpoints and formulate judgements about those viewpoints. They may offer personal opinions but if they do not **also** offer views based on religious (and non-religious, if appropriate) beliefs, their response will not be credited. To gain the higher levels they must use religious language and sources of wisdom and authority.

During the life of this specification, assessed example responses will be available on the [Online Exam Review \(OER\)](#) area of the Eduqas website.

Resources to support responses to examination questions are to be found in Appendices 1 and 2.

Assessment of Spelling, Punctuation and the Accurate Use of Grammar (SPaG)

Band Performance Descriptions

High performance

5 – 6 marks

- Learners spell and punctuate with consistent accuracy
- Learners use rules of grammar with effective control of meaning overall

Intermediate performance

3 – 4 marks

- Learners spell and punctuate with considerable accuracy
- Learners use rules of grammar with general control of meaning overall

Threshold performance

1 – 2 marks

- Learners spell and punctuate with reasonable accuracy
- Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall

0

- The learner writes nothing
- The learner's response does not relate to the question
- The learner's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

Which questions carry SPaG marks?	
Component 1: Foundational Catholic Theology Question 1(d) Up to 6 marks	Component 2: Applied Catholic Theology Question 1(d) Up to 6 marks
TOTAL MARKS AVAILABLE FOR SPaG: 12	

There are no SPaG marks awarded for Component 3 (Study of a World Religion).

Suggested Frameworks for Delivery

At WJEC Eduqas we acknowledge that the Religious Studies GCSE will be delivered in a variety of contexts across a wide and diverse array of centres. With this in mind, a 'one size fits all' approach is not possible. In addition, the GCSE is linear, to be delivered over a two-year period and there is no prescribed order for the delivery of components and/or areas of study. Rather, decisions of this sort must be left to the professional judgement of teachers. It is up to teacher how to present the course, but all aspects must be studied.

Below are some outline schemes of learning, which provide suggestions for how some aspects of the course may be delivered. It is hoped that teachers will find these frameworks helpful and adaptable to their own particular context.

Additional outline schemes of learning can be found [here](#).

Suggested Outline Framework

Study of a World Faith: Judaism

Suggested scheme of learning (Y10 April-Summer)

No.	Topic	Key Question	Teachers notes (from specification)	Possible learning activities/resources
1	Introduction to Unit	Why do we study other faiths?	N/A	Keywords and keyword test
2		What do we already know about Judaism?		Overview of the unit
3	The Nature of God	What do Jews believe that God is like?	Issues of God as: One, Creator: Genesis 1:3-5; 1:26-28, The Shema	Parshat Kedoshim (What if Leviticus Rhymed?! Contagiously Musical Torah) (youtube.com)
4		What do Jews believe about God as a Law-Giver and Judge?	Law-Giver and Judge: Exodus 20:1-17	
5		What is Shekinah?	The nature and significance of shekinah (the divine presence)	http://www.myjewishlearning.com/article/feeling-the-presence-of-god/
6		Why is Shekinah important?		

7	Messiah	What is the Mashiach?	Different views within Orthodox and Reform Judaism about the nature and role of the Mashiach (Messiah); special person who brings an age of peace, ourselves, his arrival as signalling the end of the world, praying for his coming, concerned more with living life according to the mitzvot	http://www.jewfaq.org/mashiach.htm
8		What do Orthodox Jews believe about the nature and role of the Messiah?		
9		What do different groups of Reform Jews believe about the nature and role of the Messiah?		http://www.myjewishlearning.com/article/the-messianic-concept-in-reform-judaism/
10	Covenant	What is a Covenant?	N/A	http://www.jewishencyclopedia.com/articles/4714-covenant
11		What is the Abrahamic Covenant?	The meaning and significance of the Abrahamic Covenant: Genesis 12:1-3, 17:6-8, 17:11-14 including the importance of the 'Promised Land'	http://www.bbc.co.uk/religion/religions/judaism/history/firstcovenant.shtml
12		What is the Covenant with Moses at Sinai?	The meaning and significance of the Covenant with Moses at Sinai: Exodus 3:11-15 including the continuing importance of the idea of a 'Promised Land'	http://www.bbc.co.uk/religion/religions/judaism/history/secondcovenant.shtml
13		Why are the Ten Commandments important to Jews?	Importance of the Ten Commandments: Exodus 20:2-14	http://www.jewfaq.org/10.htm

14	Life on Earth	What do Jews believe about the sanctity of life?	Beliefs and teachings about the nature and importance of Pikuach Nefesh (sanctity of life): Genesis 1:26-27, Talmud B Yoma 84b, Psalm 139: 13-15, Jeremiah 1:5	http://www.bbc.co.uk/religion/religions/judaism/jewishethics/abortion_1.shtml
15		What are the 613 mitzvot?	The relationship between free will and the 613 mitzvot (duties) between humans and with God	http://www.jewfaq.org/613.htm
16		What is the relationship between the 613 mitzvot and free will?		
17	The Afterlife	What do we understand by life after death?	Orthodox and Reform beliefs and teachings about life after death, judgement and resurrection; spiritual and/or bodily resurrection, immortality of the soul and the belief that we must focus on this life in preparation for whatever happens in the next	Rabbi Jonathan Sacks on What Jews Believe About the Afterlife (youtube.com)
18		What are Orthodox Jewish beliefs about life after death?		
19		What are Reform Jewish beliefs about life after death?		

20	Worship in Britain and elsewhere	How do Orthodox Jews worship in the synagogue?	The nature and importance of Orthodox and Reform synagogue services; Shabbat service, the significance of prayer including the standing prayer (Amidah)	http://www.bbc.co.uk/religion/religions/judaism/worship/synagogue_1.shtml https://www.truetube.co.uk/film/holy-cribs-synagogue http://www.jewfaq.org/shul.htm
21		How do Reform Jews worship in the synagogue?		http://www.reformjudaism.org/quiz-what-do-you-knowabout-synagogues
22		How do Jews worship in the home?	Worship in the home; siddur, recitation of Shema and Modeh Ani, display of mezuzah. The importance of preparing for and celebrating Shabbat: Exodus 20:8-10. Items worn for worship; tallith, tefillin and kippah	http://www.myjewishlearning.com/article/judaism-at-home/

23	The Synagogue and Daily Life	What are the features of a synagogue in Britain?	Features of synagogues in Britain: significance of bimah, aron hakodesh, Torah scrolls, ner tamid, seating, minyan; Exodus 20:4-5	Holy Cribs: The Synagogue (youtube.com)
24		How do British synagogues work to serve Jewish communities in Britain?	Worship, social and community functions of synagogues serving Jewish communities in Britain.	http://www.wls.org.uk
25		How are the Tenakh and the Talmud significant in Jewish daily life?	Significance of use of the Tenakh and the Talmud in daily life	http://www.bbc.co.uk/religion/religions/judaism/texts/torah.shtml http://www.jewfaq.org/torah.htm http://www.religionfacts.com/talmud
26		How does a Jew keep Kosher in Britain?	Dietary laws: kosher, treyfah, parev, the prohibition of milk with meat, requirements of a kosher kitchen: Leviticus 11:1-23 Keeping kosher in Britain: benefits and challenges	http://www.standard.co.uk/news/uk/being-jewish-costs-brits-an-extra-13000-a-year-a3151486.html http://www.kosher.org.uk

27	Rituals	What is Brit Milah?	The role and importance of Brit Milah: Covenant, identity, features of the ceremony	http://www.jewfaq.org/birth.htm https://www.jewishvirtuallibrary.org/jsourc/Judaism/circumcision.html
28		What is Bar Mitzvah?	Bar Mitzvah: Law and personal responsibility, features of the ceremony	What is a Bat Mitzvah? Religious Studies - My Life, My Religion: Judaism (youtube.com)
29		What are the different views of Bat Mitzvah and Bat Chayil?	Orthodox and Reform views regarding Bat Mitzvah and Bat Chayil and features of the ceremonies	Bat and Bar Mitzvah (youtube.com)
30		What are the features of a Jewish marriage ceremony?	Marriage: Genesis 2: 24, features of the ceremony	https://www.youtube.com/watch?v=MxQ87qN7E9o
31		How do Jews mourn for the dead?	Mourning rituals: onan, kaddish, sheva, yartzheit. Role of chevra kaddisha	Jewish Mourning Rituals: Caring for the Body (youtube.com) What to expect at Jewish Funerals: Customs and Traditions - YouTube

32	Festivals	<p>What is Rosh Hashanah? Where are the differences in practice between different Jewish traditions?</p>	<p>The origin, meaning and celebration of Rosh Hashanah The diversity of practice between different Jewish traditions</p>	<p>What is Rosh Hashanah? The Jewish New Year (youtube.com)</p> <p>What is Rosh Hashanah? Religious Studies - My Life, My Religion: Judaism - YouTube</p>
33		<p>What is Yom Kippur? Where are the differences in practice between different Jewish traditions?</p>	<p>The origin, meaning and celebration of Yom Kippur The diversity of practice between different Jewish traditions</p>	<p>Shofar Callin': The Rosh Hashanah song for the Jewish New Year - YouTube</p>
34		<p>What is Pesach? Where are the differences in practice between different Jewish traditions?</p>	<p>The origin, meaning and celebration of Pesach The diversity of practice between different Jewish traditions</p>	<p>Passover! Mayim Bialik (youtube.com)</p>
35		<p>What is Sukkot? Where are the differences in practice between different Jewish traditions?</p>	<p>The origin, meaning and celebration of Sukkot The diversity of practice between different Jewish traditions</p>	<p>What Is Sukkot? (youtube.com)</p>

Frequently Asked Questions

Q. What is the recommended number of hours in which to deliver the full course GCSE in Religious Studies?

A. Eduqas WJEC acknowledges that the GCSE Religious Studies will be delivered in a wide variety of different contexts across centres, and therefore, does not stipulate a recommended number of guided learning hours through which the GCSE qualification should be taught. Whilst the Department for Education has recommended 120 hours of guided learning over the two year linear course, we realise that centres have quite different time allocations.

Q. How can learners show awareness of diversity within the different themes?

A. Route B Component 1 is taught from the perspective of Catholic Christianity, with appropriate reference made to diversity within Christianity and from Judaism. An understanding of diversity within Christianity in Component 2 is also expected. Judaism is taught as a world religion in Component 3.

Q. What about non-religious beliefs?

A. In Route B, non-religious beliefs are explicitly targeted in the (d) question of Component 1 Origins and Meaning ONLY, question 1(d). Candidates may receive credit for reference to non-religious perspectives in all relevant (d) questions, but will disadvantage themselves if they do not do so in this question. There is a separate marking band for this particular question.

Q. Are all (a) questions taken from the eight key concepts?

A. Yes.

Q. What about spelling, punctuation and grammar (SPaG)?

A. SpaG is awarded only for Components 1 and 2 (**the first d. questions ONLY**). $6 \times 2 = 12$ marks for SPaG. No marks for SPaG are available in Component 3.

Q. Are candidates required to fill all of the lines given in the question papers?

A. No. The answer booklet will allow three lines per mark, but there is no requirement to fill the lines. Extra space at the back of the answer booklet will be available for candidates who write more.

Q. Will the questions always be worth the same number of marks?

A. Yes.

Q. Will the pattern of questions remain the same?

A. Yes; (a) is a definition type question, (b) is a describe type question, (c) is an explain type question and (d) is a discuss/evaluate type question. This pattern will remain the case in live question papers.

Q. Will candidates be required to know exact references for sources of wisdom and authority, or quote them word for word?

A. No. Candidates will be expected to know, understand and be able to apply these teachings in their responses, but they do not need to give exact references or quote word for word, though they are free to do so. Separate '[Sources of Wisdom and Authority Text References](#)' booklets are available in the [Resources](#) section of the Eduqas website.

Q. What about the short course?

There is no short course option for Route B.

Q. Which Components should be taught first?

A. The order in which Components are delivered is entirely at the discretion of the Centre. It is essential that all the material on the specification is taught.

Q. I've never taught about Humanism or atheism before. What support is there for teachers who may be unfamiliar with this content?

A. WJEC Eduqas will have a range of digital, free to access resources on non-religious perspectives, tailored to our GCSE Religious Studies specification. In addition, the British Humanist Association (BHA) has an excellent and extensive range of educational resources on its website: <http://understandinghumanism.org.uk> . The BHA can arrange for their accredited speakers to visit your school to deliver talks and workshops to learners, tailored to your specific requirements.

Q. Is there a system of tiered entry for learners of different abilities?

A. No, all candidates sit the same papers. Results are differentiated by outcome.

Q. Are there any options which allow controlled assessment or coursework?

A. No. Candidates are assessed only by their performance in unseen, written examinations.

Q. Is it possible for candidates to sit some component examinations in Year 10 and some in Year 11?

A. No. The GCSE Religious Studies is a linear qualification, and therefore, it must be taught over two years, with all examinations taken at the end of this period.

Q. How can I receive regular updates about this subject?

A. You can sign up [here](#).

You can also follow us on Twitter: https://twitter.com/WJEC_RS

GLOSSARY OF CONCEPTS

Component 1:

Foundational Catholic Theology

Theme 1: Origins and Meaning

**Awareness of non-religious perspectives will be assessed within this theme.*

Creation ex nihilo	creation out of nothing. Before God created the universe, nothing existed. Only God can create out of nothing.
evolution	the process of mutation and natural selection which leadsto changes in species over time to suit particular environments.
Imago Dei	in the image of God. The belief that human beings are uniquely a reflection of God’s personhood. Unlike the other animals, human beings are rational, free and moral.
inspiration	“God breathed” The belief that the Spirit of God guides an individual to act or write what is good and true.
omnipotence	the belief that God is all powerful.
revelation	the word used to describe all of the ways in which God makes himself known to human beings. Christians believe that God does this finally and fully in the person of Jesus Christ.
stewardship	the duty to care for creation responsibly, as stewards rather than consumers, and to protect it for future generations.
transcendence	existing outside of space and time; God exists in a way that makes him nothing like anything else that exists, above and beyond creation.

Theme 2: Good and Evil

conscience	Human reason making moral decisions. The knowledge we have of what is right and wrong and the God-given compulsion within all human beings to do what is right and to avoid what is evil.
evil	the absence of good and the impulse to seek our own desires at the expense of the good of others which often results in suffering.
free-will	the decision making part of a person's mind is called the will. A will is free if a person is able to choose right from wrong without being controlled by other forces.
goodness	the quality of being like God: seeking the well-being of others selflessly.
incarnation	"Made flesh" The Christian belief that God became man in the person of Jesus, fully human and fully divine.
Natural Law	the moral laws of right and wrong which are universal and not dependent on human laws. The belief in natural law is the belief that the moral law is discoverable by every human being and is the same for all human beings in all places at all times
privation	the loss or absence of a quality or something that is normally present. Evil is a privation of good.
suffering	pain or loss which harms human beings. Some suffering is caused by other human beings (often called moral evil); some is not (often called natural evil).

Component 2:

Applied Catholic Theology

Theme 3: Life and Death

death	the end of physical life. When the physical body ceases completely to function.
eternal life	the term used to refer to life in heaven after death. Also, the phrase Jesus uses to describe a state of living as God intends which leads to this life in heaven
heaven	those who have accepted God's grace and forgiveness in this life will enjoy an eternal existence in God's presence in the next life. This face to face encounter with God is what we call "Heaven".
hell	those who through the exercise of their own free will ultimately reject God's grace and forgiveness, will have chosen to live eternally outside of God's presence. This total lack of God for all eternity is what we call "Hell".
judgement	at the end of our life, we will be faced with an ultimate choice to choose God or reject God. The decision we take leads to judgement and decides whether we 'go' to Heaven or Hell.
Magisterium	the teaching authority of the Church, exercised by the bishops in communion with the Pope. The magisterium is given grace by the Holy Spirit to faithfully interpret the Scriptures and Tradition.
resurrection	the raising of the body to life again after death. Christians believe that Jesus has already experienced resurrection and that all people will experience it at the end of time.
soul	the eternal part of a human being given at conception which lives on after the death of the body. Also a name for a human being's rational nature – their mind.

Theme 4: Sin and Forgiveness

absolutism	the belief that there are certain actions that are always right or always wrong. The belief that moral laws exist eternally and are not just human inventions.
Eucharist	meaning “thanksgiving”. The name Catholics use to describe the rite where the bread and wine become the body and blood of Jesus and is received by the people. Also the name for the real presence of Jesus in the Sacrament of Holy Communion.
evangelisation	literally means spreading the “good news” which we translate as Gospel. The sharing of the Gospel and life of Jesus with others.
forgiveness	the act of pardoning someone for the offences they have caused you. Overlooking a person’s faults.
punishment	the consequences of a wrong decision and a penalty imposed by a person in authority on the person who has committed wrongdoing.
relativism	the belief that there is no moral law and that rules that govern what is right and wrong are human inventions and change from place to place and from age to age.
salvation	the belief that through Jesus’ death and resurrection humanity has achieved the possibility of life forever with God.
sin	acting against the will or laws of God.

Component 3: Study of Judaism

synagogue	house of assembly; building for Jewish public prayer, study and assembly
shekinhah	the place where God's presence rests and can be felt
Shabbat	day of spiritual renewal and rest. Beginning at sunset on Friday and closing at nightfall on Saturday
kosher	('fit' or 'proper') Foods that are permitted to be eaten according to Leviticus Chapter 11. It is also used to refer to the purity of ritual objects such as Torah scrolls
Torah	the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). Regarded as the holiest books of the Tenakh
mitzvot	the term has a mix of meanings. It is often used to refer to duties (such as the 613 in the Torah) and good deeds
Messiah	the anointed one who Jews believe will bring in a new era or age for humankind. This will include rebuilding the Temple and bringing in an age of universal peace
Covenant	a promise or agreement between two parties. Covenants were made between God with Noah, Abraham and Moses

APPENDIX 1 - Author: Martin Skinner

GCSE RELIGIOUS STUDIES MARKING BANDS IN STUDENT-FRIENDLY LANGUAGE

2 Mark Questions

Mark	
2	I can either also give an example to support the definition or I can give more detail about the key term/concept
1	I can give a definition of the term/concept

5 Mark Questions

Band	Description	Total Marks
3	<ul style="list-style-type: none"> I must answer the question in detail and show excellent knowledge and understanding by describing the ideas in the question I must link belief to practice consistently in my answers I must accurately use a good range of key terms and teachings and explain why they are relevant 	4 - 5
2	<ul style="list-style-type: none"> I must make a good attempt to answer the question by describing the ideas in the question I must show understanding of religious ideas, teachings/beliefs. I must explain how belief affects behaviour I must accurately use some religious terms and /or teachings in my answer 	2 - 3
1	<ul style="list-style-type: none"> I have written a limited answer which describes general points I have made a very basic link to how belief affects behaviour I have use one or two key terms and/or teachings 	1
0	<ul style="list-style-type: none"> I have not answered the question 	0

8 Mark Questions

Band	Description	Total Marks
4	<ul style="list-style-type: none"> I must answer the question in detail and explain fully the ideas in the question I must explain diversity from within a religion or across religions (COMPONENT 1 ONLY) I must link belief to practice consistently and assess the impact it has on a believer I must accurately use a good range of key terms and teachings and explain why they are relevant 	7 – 8
3	<ul style="list-style-type: none"> I must make a very good attempt to answer the question and explain the ideas in the question I must explain diversity from within a religion or across religions (COMPONENT 1 ONLY) I must explain how belief affects individuals/communities I must accurately use some religious terms and teachings in my answer 	5 – 6
2	<ul style="list-style-type: none"> I must write a reasonable answer which gives some explanation about the ideas in the question I must show some understanding of the diversity from within a religion or across religions (COMPONENT 1 ONLY) I must make a link between belief and behaviour I must use one or two key terms and/or teachings in my answer 	3 – 4
1	<ul style="list-style-type: none"> My answer is limited and offers a basic answer to the question My paragraphs are not well structured and/or my ideas don't always make sense I have shown very limited understanding of the diversity from within a religion or across religions (COMPONENT 1 ONLY) I have shown only limited understanding of how belief affects behaviour I have used a limited number of key terms and/or teachings or not used them in a relevant way 	1 – 2
0	<ul style="list-style-type: none"> I have not answered the question 	0

15 Mark Questions

Band	Description	Mark
5	<ul style="list-style-type: none"> I must write an answer which is highly detailed, contains analysis and evaluation of the question I must thoroughly explore different and/or opposing views using religion, teachings and morality I must give an excellent account of non-religious responses as well as religious (COMPONENT 1 Qu. 2d. ONLY - ROUTE A, COMPONENT 1 Qu. 1d. ONLY -ROUTE B) I must make explicit judgements about the views given in my answer I must show an excellent understanding of how belief affects behaviour I must use religious terms and teachings accurately and in a relevant way throughout my answer 	13 - 15
4	<ul style="list-style-type: none"> I must write a very good, detailed answer and evaluate the topic very well I must explore different and/or opposing views using religious ideas, teachings and morality I must give a very good account of non-religious responses as well as religious (COMPONENT 1 Qu. 2d. ONLY - ROUTE A, COMPONENT 1 Qu. 1d. ONLY -ROUTE B) I must make sound judgements about the views given in my answer I must explain very well how belief affects behaviour I must use and interpret key terms and teachings throughout 	10 – 12
3	<ul style="list-style-type: none"> I must write a good answer and evaluate the topic well I must explore some different and/or opposing views using religious ideas, teachings and morality I must give a good account of non-religious responses as well as religious (COMPONENT 1 Qu. 2d. ONLY - ROUTE A, COMPONENT 1 Qu. 1d. ONLY - ROUTE B) I must make reasonable judgements about the views given in my answer I must explain how belief affects behaviour I must use and interpret some key terms and/or teachings throughout 	7 – 9
2	<ul style="list-style-type: none"> I must write an answer that attempts to evaluate the topic I must explore at least one different and/or opposing views using religious ideas, teachings and morality I must attempt to give non-religious responses as well as religious (COMPONENT 1 Qu. 2d. ONLY - ROUTE A, COMPONENT 1 Qu. 1d. ONLY - ROUTE B) I must attempt to make some judgements about the views given in my answer I must attempt to explain a basic link between belief and behaviour I must include one or two key terms and/or teachings 	4 – 6

1	<ul style="list-style-type: none"> • I have given a basic point of view • I haven't really included any judgements or assessment of the points • I haven't really offered different or opposing views (or non -religious views where required) • I haven't really linked belief and behaviour • I have used no relevant religious terms or teachings 	1 – 3
0	<ul style="list-style-type: none"> • I have not answered the question 	0

APPENDIX 2 (Author: Rachel Dodge)

Developing Writing Skills -Transitional and Linking Words

Add information:

again	and	along with
besides	likewise	also
moreover	as well	for example
another	furthermore	equally important
for instance	additionally	further
together with		

Conclude or summarise:

in short	consequently	accordingly
finally	due to	to sum up
in summary	all in all	thus
in conclusion	as a result	therefore

Contrast two things or show a difference:

but	yet	
otherwise	however	in the meantime
even though	counter to	on the contrary
conversely	on the other	nevertheless
even so	hand	still
	as opposed to	

Emphasise a point:

again	truly	for this reason
indeed	in fact	with this in mind
to repeat	to emphasise	

Show similarities:

in the same manner	likewise	
in the same way	like	as
also	both	similarly

Clarify:

that is	put another way	to clarify
in other words	stated differently	