# GCSE Examiners' Report

Religious Studies

GCSE

Summer 2026

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## Introduction

Our Principal Examiners' report provides valuable feedback on the recent assessment series. It has been written by our Principal Examiners and Principal Moderators after the completion of marking and moderation, and details how candidates have performed in each component.

This report opens with a summary of candidates' performance, including the assessment objectives/skills/topics/themes being tested, and highlights the characteristics of successful performance and where performance could be improved. It then looks in detail at each unit, pinpointing aspects that proved challenging to some candidates and suggesting some reasons as to why that might be.[1]

The information found in this report provides valuable insight for practitioners to support their teaching and learning activity. We would also encourage practitioners to share this document – in its entirety or in part – with their learners to help with exam preparation, to understand how to avoid pitfalls and to add to their revision toolbox.

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[1] ***Please note that where overall performance on a question/question part was considered good, with no particular areas to highlight, these questions have not been included in the report.***

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## Executive Summary

Overall, candidates performed well across GCSE Religious Studies in Summer 2026, with evidence of secure subject knowledge, confident use of specialist religious vocabulary and continued improvement in analytical and evaluative skills. Across both Routes A and B, and the Full and Short Courses, most candidates attempted all questions, with fewer examples of unfinished papers and non-responses than in previous series, suggesting improved examination technique and time-management.

A notable strength across the qualification was performance in AO2 'd' questions. Principal Examiners reported increasingly sophisticated analysis and evaluation, with candidates demonstrating a stronger ability to consider different viewpoints, construct reasoned arguments and reach justified conclusions. Many candidates moved away from formulaic "for and against" structures and instead engaged more directly with the specific focus of the statement. The strongest responses integrated accurate knowledge, specialist language and relevant sources of wisdom and authority to support evaluation.

AO1 performance was generally secure, where candidates demonstrated accurate recall, knowledge and understanding of key concepts, beliefs, teachings and practices. The use of specialist terminology was a consistent strength across all routes and world faith options. Many candidates confidently incorporated religious language, scriptural references and other sources of authority, often enhancing the quality of their responses.

Several common themes emerged across components. Candidates were most successful when they read questions carefully, addressed the precise focus of the question and selected knowledge relevant to the command word being assessed. Conversely, lower-scoring responses frequently resulted from candidates relying on pre-prepared material, overlooking key words in questions, or providing description where explanation, analysis or evaluation was required. Across a number of components, some candidates struggled with topics that had not previously appeared on examination papers, resulting in non-attempts or limited responses. This highlights the importance of thorough coverage of the full specification.

A recurring issue across AO1 and AO2 responses was the irrelevant use of sources of wisdom and authority. While many candidates used quotations and references effectively, weaker responses often included formulaic or unrelated quotations that did not support the point being made and occasionally reduced the coherence of the argument. Centres should continue to focus on the application and contextualisation of sources.

Key areas for improvement include ensuring complete specification coverage, strengthening understanding of less familiar content, improving focus on the precise wording of questions, and using sources of wisdom and authority selectively and purposefully.

To support preparation for future series, centres are encouraged to make full use of Eduqas Professional Learning events, past papers, classroom resources, blended learning modules and knowledge organisers available through the Eduqas website and WJEC Portal.

The two assessment objectives (AOs), with equal weighting, are tested within each question in each paper of GCSE Religious Studies in all Routes.

AO1 skills - The 'a', 'b' and 'c' questions require a demonstration of accurate knowledge and understanding of religion and belief. The criteria for assessment incorporate an understanding of the impact of beliefs, teachings and practices on individuals, communities and societies and the use of specialist language and, where appropriate and relevant, references to sources of wisdom and authority.

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AO2 skills -The ‘d’ questions require analysis and evaluation of aspects of religion and belief. The criteria for assessment require judgements to be formed from an analysis of different viewpoints which are supported by accurate knowledge and understanding. Viewpoints might include religious and non-religious beliefs and moral reasoning and will employ the use of specialist language and, where appropriate and relevant, references to sources of wisdom and authority. More marks are available for responses demonstrating a range of viewpoints, but it is important to note that these need not be contrasting viewpoints.

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**EDUQAS GCSE RELIGIOUS STUDIES**

**GCSE**

**Summer 2026**

**ROUTE A COMPONENT 1 – RELIGIOUS, PHILOSOPHICAL AND ETHICAL ISSUES IN THE MODERN WORLD**

## Overview of the Component

Through at least two different religious traditions candidates are expected to consider a range of religious, philosophical and ethical issues.

Question 1 focuses on issues of relationships in the twenty-first century.

Question 2 focuses on beliefs, and their impact, on the nature of life and death and the origin and value of the universe and human life. In this question, in addition to the two religious traditions, there is a requirement to consider non-religious beliefs.

Question 3 focuses on philosophical questions relating to the origins and nature of good and evil and the aims of punishment and treatment of criminals.

Question 4 focuses on contemporary issues of human rights and social justice. Specific issues such as wealth and racial prejudice and discrimination are considered.

This year's paper generally performed well with a wide range of responses. The use of specialist language was generally good, even within lower-level responses. In this component, specialist language includes religious terms and also language connected with philosophical and ethical issues e.g. conscience, morality, punishment.

Particularly noteworthy was the continued progress in A02 responses ('d' questions) to give a coherent detailed analysis and evaluation. It was pleasing to note that there were a decreased number of non-responses to 4d which indicates that candidates were planning their time to enable them to answer all the questions in the examination. Most questions on the paper were attempted. Some responses to 'c' questions were disappointing this year. As later discussed, this was particularly the case with 1c, 2c and to a lesser extent 4c.

As will be identified later in the report (under 'd' questions) the use of sources of authority sometimes impeded the quality and coherency of response.

## Comments on individual questions/sections

### AO1 'a' questions

The 'a' questions are credited up to 2 marks and require a definition of a key concept. Candidates were generally writing less and not feeling the need to 'fill the lines'. This had a positive impact on their overall timing and ability to complete the final question. Generally accurate definitions were given, although some responses to 4a were focussed on a description of justice and the law courts rather than social justice.

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**AO1 ‘b’ questions**

The ‘b’ questions are credited up to 5 marks and require a description. Generally, responses met the specific demands of the question. Some responses had more development than in previous years and there was generally a greater use of specialist language. There was some excellently detailed and accurate knowledge expressed in 2b, however, some responses showed no accurate knowledge of the beliefs of Richard Dawkins about evolution. In 4b, some responses did not focus on the demands of the question and explained why, rather than how, religious believers might promote equality.

**AO1 ‘c’ questions**

The ‘c’ questions are credited up to 8 marks and require an explanation from two different religions or religious traditions. It was pleasing to see how there was a greater balance in many responses between the two religions or religious traditions than in previous years. While the two religions or traditions do not need to be equally weighted, in previous years some candidates have written very little on the second religion or tradition, often limiting their marks. This year there were a number of non-attempts (especially in 2c) and some responses that seemed confused regarding what the format required. This was particularly significant in 1c and 4c, where there were some examples of candidates identifying ‘specific traditions’ within religions regarding the wedding ceremony (1c) or use of wealth (4c). Such responses often gained some credit but, due to not meeting the demands of the specific question set, could not achieve higher band marks. 2c was the least attempted 'c' question, indicating that candidates may have been unaware of, or underprepared for, this aspect of the specification.

**AO2 ‘d’ questions**

The ‘d’ questions test AO2 and are awarded up to 15 marks. It was pleasing to note the continued improved engagement and standard of responses. As noted last year, fewer candidates were polarising their responses into arguments ‘for’ and ‘against’ the statement, or one religious tradition versus another religious tradition. Even weaker responses usually included some developmental points or limited statements of different viewpoints.

One area for development is the consideration of evidence that is promoted for justification of particular points of view. There were a number of examples where the evidence cited did not justify the evaluation given. There still remained a tendency (as reported in last year’s paper) to ‘shoe-horn’ a reference from a sacred text with no explanation of contextualisation. There were fewer examples of pre-rehearsed answers to ‘d’ questions although some responses to 2d were entirely focussed on women’s rights regarding abortion and not whether it is ever right. It was particularly pleasing to see the quality of responses to 4d. In previous years there have been many non-responses or abbreviated responses to this question due to candidates running out of time.

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## ROUTE A COMPONENT 2 – STUDY OF CHRISTIANITY

### Overview of the Component

Question 1 comprises Christian beliefs and teachings across a range of topic areas.

Question 2 comprises Christian practices across a range of areas of study in the specification.

The examination addressed a broad range of topics from across the specification, and it was pleasing that the vast majority of candidates attempted every question, with no questions being noticeably left unanswered. Candidates demonstrated secure knowledge and understanding of Christian beliefs, teachings and practices throughout the paper, with many showing confidence in applying their knowledge across a variety of topics.

Responses to the ‘d’ questions continued to demonstrate that candidates are developing strong analytical and evaluative skills in line with AO2. The strongest responses explored the impact of Christian beliefs and practices on individuals, communities and societies, presenting balanced arguments supported by clear reasoning before reaching well-justified conclusions. Lower-scoring responses were often more descriptive than evaluative; however, many candidates still demonstrated an understanding of the significance of the beliefs and practices discussed and attempted to provide a reasoned judgement.

Responses to the ‘c’ questions on this year's paper were particularly impressive. Many candidates were able to explain in depth the importance of Jesus' crucifixion (1c) and the Lord's Prayer for Christians (2c), demonstrating secure understanding and clear explanation. The quality of written communication in these responses was often excellent, with candidates using precise religious language to reinforce their explanations and convey a sophisticated understanding of the topics.

The use of religious language and specialist terminology was generally strong throughout the examination. Many candidates strengthened their responses through accurate references to sources of wisdom and authority, with the most successful answers integrating relevant biblical quotations or well-chosen paraphrases to support and develop their arguments.

Rather than encouraging candidates to memorise model responses for the ‘d’ questions, centres should focus on developing candidates' ability to apply their knowledge and understanding to analyse and evaluate the beliefs and practices identified in the specification.

Candidates should be encouraged to read each question carefully and identify its specific focus, ensuring that their responses address the demands of the question throughout.

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## Comments on individual questions/sections

### AO1 ‘a’ questions

The ‘a’ questions require a straightforward definition of one of the eight key concepts. These questions performed well. 1a was extremely well answered, with the majority of candidates being able to identify omnipotent as ‘all-powerful’. A significant number of candidates also elaborated giving examples of God’s omnipotence. Although this additional detail wasn’t required for full marks, it was encouraging to see such a strong and widespread understanding of the concept. Very few candidates gave incorrect definitions, with a very small minority confusing the definition with omnibenevolent.

Overall, 2a was well answered. Candidates were able to give a correct definition of ‘evangelism’ either using the Eduqas definition or a valid definition in their own words. Some candidates confused evangelism with evangelical worship which was not credit worthy.

### AO1 ‘b’ questions

The ‘b’ questions require candidates to describe a belief, teaching or practice. Candidates generally performed well on 1b and the majority were able to describe traditional Christian beliefs about Judgement. In the strongest responses, descriptions were supported by accurate quotes or paraphrasing of relevant biblical teachings. Credit was awarded for a range of traditional beliefs about Judgement, including beliefs about God judging each person after death, the role of Jesus in Judgement, and the outcomes of eternal life or separation from God. Some candidates included descriptions of heaven, hell or purgatory without linking them to the process or belief of Judgement. These responses did not always address the focus of the question, and centres would benefit from encouraging candidates to read questions carefully so that their answers remain focused on the specific topic being assessed.

Question 2b was answered well, with candidates demonstrating a secure understanding of the community functions of a church. A wide range of valid descriptions was seen, including a church's role in supporting the local community, providing worship and fellowship, offering pastoral care, and carrying out charitable work. The strongest responses gave detailed descriptions, often supported with relevant examples to develop their answers fully. Some responses, however, were weak and limited in detail, providing only brief or generic statements that did not sufficiently describe the community functions of a church.

### AO1 ‘c’ questions

The ‘c’ questions require candidates to explain beliefs, teachings or practices. Question 1c was well attempted, with many candidates demonstrating a secure understanding of why Jesus' crucifixion is important to Christians. The strongest responses provided detailed explanations, linking the crucifixion to key Christian concepts such as salvation and atonement. Many candidates also supported their explanations with relevant sources of wisdom and authority, further strengthening their responses. Some candidates focused more heavily on the resurrection. Where this was clearly linked to the significance of the crucifixion, it was credited appropriately. However, responses that concentrated primarily on the resurrection without addressing the importance of the crucifixion did not meet the demands of the question. It was pleasing to see fewer purely descriptive accounts of Jesus' crucifixion, with many candidates recognising the need to explain its importance rather than simply recounting the events.

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Question 2c was also well attempted, with many candidates demonstrating a secure understanding of the importance of the Lord's Prayer for Christians. The strongest responses provided detailed explanations, linking the different elements of prayer, such as praise, confession, thanksgiving and supplication, to the content of the Lord's Prayer. Many candidates also explained its importance as the prayer taught by Jesus and its importance within Christian worship and the wider Church community. These responses demonstrated clear understanding of both the teaching itself and its role within Christian life. Weaker responses tended to describe when or how the Lord's Prayer is used rather than explaining why it is important. Where candidates were uncertain, they often wrote about prayer in general without making sufficient reference to the Lord's Prayer specifically, meaning they did not fully address the focus of the question.

**AO2 ‘d’ questions**

The ‘d’ questions are designed to assess candidates' ability to analyse and evaluate a given statement. It was pleasing to see that these questions were well attempted this series, with many candidates demonstrating confidence in constructing balanced arguments. For Question 1d, many candidates were able to evaluate different interpretations of the Bible effectively. The strongest responses drew upon knowledge from a range of areas across the specification, including relevant examples from Component 1. It was particularly encouraging to see candidates applying their knowledge across components to strengthen their evaluation and demonstrate a broader understanding of Christianity. The most successful candidates used their knowledge to support thoughtful analysis and evaluation of the statement, rather than simply explaining different interpretations of the Bible. Some candidates focused primarily on different interpretations of the creation accounts. Whilst this demonstrated relevant knowledge and understanding, these responses often remained narrow in focus and did not fully explore the wider range of biblical interpretations required to develop a balanced evaluation of the statement.

Question 2d was also well attempted, with many candidates demonstrating a good understanding and were able to use their knowledge to evaluate. The strongest responses focused on Christian laws, festivals and traditions within the UK, using these as evidence to evaluate whether the UK can be described as a Christian country. These candidates presented a balanced range of arguments, demonstrating excellent knowledge and understanding. Some candidates based much of their response on census data and levels of religious affiliation. This knowledge, although often accurate, did not address the specific focus of the question, which centred on whether the UK's laws, festivals and traditions demonstrate that it is a Christian country. Centres should continue to encourage candidates to read questions carefully and ensure that their responses address the precise demands of the question. It is also important that centres avoid teaching model answers for the ‘d’ questions and instead develop candidates' ability to apply their knowledge and understanding to the specific statement presented to them.

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**ROUTE A COMPONENT 3 – STUDY OF A WORLD FAITH - BUDDHISM**

## Overview of the Component

Question 1 comprises Buddhist beliefs and teachings across a range of topic areas.

Question 2 comprises Buddhist practices across a range of areas of study in the specification.

Most questions were attempted by most candidates, with the vast majority of candidates in both Full and Short Course answering 1b. The full range of marks across the band descriptors were awarded, indicating the accessibility of all the questions and that there were opportunities for high-level responses. There was comparability across both Full and Short Course with last year's outcomes, showing a similar level of difficulty. Most candidates were aware of the specific skills that the different questions required, and this led to many highly focused responses. Teachers should be commended for how they continue to prepare their students for the exam: the extensive use of appropriate religious language, often the Pali or Sanskrit; the various sources of wisdom and authority; and that there is no requirement to refer to Christian or non-religious perspectives in their answers. AO2 skills were generally well-demonstrated, with many candidates engaging with the statements and discussing the issues in with confidence, often offering nuanced judgements.

## Comments on individual questions/sections

### AO1 'a' questions

The 'a' questions require straightforward definitions of key concepts. Generally, candidates performed well on the 'a' questions, with evidence of them either learning the Eduqas glossary definition or giving a valid definition in their own words. Many candidates developed their answers by giving supplementary information about the concept, such as showing understanding that anicca is also one of the Three Marks of Existence. Some candidates were able to pick up one mark for being able to define 'vipassana' as a form of meditation, even if they did not identify it as helping to develop insight into the true nature of things. Some candidates did confuse the key concepts with other Buddhist ideas – mixing up anicca and anatta in 1a and vipassana and samatha in 2a. Responses on the Short Course paper tended to be detailed with many responses showing thorough awareness of what Buddhists mean by 'bodhisattva'.

### AO1 'b' questions

The 'b' questions require description of a belief, practice, teaching or view. Candidates generally performed well on 1b with many candidates successfully describing different teachings about suffering (dukkha). The better answers focused on the Buddha's teachings of the three types of dukkha, some of which were very detailed and included effective examples. Other relevant teachings about suffering were credited, including the Four Noble Truths, the Eightfold Path and the Three Poisons.

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Almost all Short Course candidates attempted this question, with some answers showing comprehensive awareness of dukkha. On the Full Course, 2b was not as popular, possibly due to some candidates not recognising the celebration of Kathina. A significant number of candidates showed limited, and often inaccurate, knowledge of how Buddhists might celebrate Kathina, with many confusing it with Wesak or Parinirvana Day. These candidates did sometimes gain marks by referencing practices that might apply to all three celebrations, such as meditating or chanting. Stronger responses showed a solid knowledge and understanding of one or more elements of the celebrations. Often these answers were organised and coherent with some excellent use of religious language.

**AO1 'c' questions**

The 'c' questions require explanation of a belief, practice, teaching, or view. Responses to 1c were often very good or excellent, with candidates either providing a general explanation of the role of the Five Precepts, or by looking specifically at one or more of the Precepts to highlight their role for Buddhists. Many responses showed depth of knowledge and understanding of many aspects of their study and were able to show the relevance of the Precepts to Buddhists, including their role as guidelines, as supplementing the ethics/morality section of the Eightfold Path, helping to reduce dukkha, being essential for generating positive karmic energy and a subsequent link to rebirth and the cycle of samsara. Some responses to 2c failed to consider how Buddhists might use both malas **and** mudras so were unable to access the highest band as these responses would not be considered to be 'excellent'. The stronger responses were usually well-organised, showed balance between the two rituals and drew attention to the AO1 skill, using phrases such as 'This is important/significant because …'. Most candidates were able to accurately explain how malas might be used during worship through reference to the beads being used to count breaths or chants and helping Buddhists to focus. Generally, some candidates did not seem to be as secure in their knowledge and understanding of what mudras are and why they might be used during puja. Some weaker answers considered why Buddhists use mandalas and/or mantras; these responses were credited for any aspects that could also apply to the use of malas and mudras e.g., being an aid to concentration or to illustrate an important teaching.

**AO2 'd' questions**

The 'd' questions require a statement to be analysed and evaluated. Most candidates attempted these questions and there were some small improvements in the standard of answers. In most cases, knowledge and understanding are used effectively to develop discussions, with higher scoring responses evaluating the relative strengths and weaknesses of the arguments put forward and keeping a focus on the statement being analysed. 1d was answered in different ways with some candidates considering why the Ethics section might be easier or more difficult to follow than the Wisdom (prajna) or Meditation (samadhi) sections, while others discussed various reasons why the Ethics section might be easy, or not. Either response was acceptable and answers were credited on the quality of their analysis and evaluation and their engagement with the statement. Lower scoring responses tended to lose the focus of the statement and would reflect on its importance. Some responses highlighted a lack of knowledge and understanding with candidates arguing that Right Action, Right Speech or Right Livelihood were easier or more difficult to follow than the Ethics section, seemingly unaware that they form the Ethics (sila) part of the Eightfold Path. Achievement in this question was very similar across both the Full and Short Course. Many candidates responded well to 2d, maintaining a focus on whether Buddhists should *only* practise samatha meditation, although some answers did put forward ideas why samatha was 'important', 'significant', 'essential' or 'better' than other forms of meditation.

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A variety of approaches were taken – some discussed the strengths and weaknesses of samatha along with vipassana and mettabhavana meditations before reaching justified conclusions, others considered why other practices might be more valuable to be practised, for example, puja, mudras, mantras. The best answers used sophisticated evaluative language in their responses along with effective use of religious language and extensive, relevant references to sources of wisdom and authority, including Theravada, Mahayana, Pure Land approaches to meditation.

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**ROUTE A COMPONENT 3 – STUDY OF A WORLD FAITH - HINDUISM**

## Overview of the Component

Question 1 comprises Hindu beliefs and teachings across a range of topic areas.

Question 2 comprises Hindu practices across a range of areas of study in the specification.

## Overview of general performance across the paper

The majority of the questions were attempted by most candidates, although at Full Course 1c, 2b and 2c had a fairly high number of non-attempts – there were all questions on topics that had not been asked previously. Interestingly, the attempts at 1c by Short Course candidates were far higher than those taking the Full Course. A range of marks were awarded across the band descriptors, demonstrating the accessibility of all questions. Religious language, key concepts and relevant quotations and examples from sources of wisdom were used accurately and confidently by many candidates. Skills of analysis and evaluation were clearly demonstrated by many candidates, in both 'd' questions. Even the weaker candidates were often able to give more than one viewpoint in AO2 essays.

## Comments on individual questions/sections

### AO1 'a' questions

These questions require a definition of one of the eight key concepts and many candidates used the Eduqas definitions in their responses. The majority of candidates provided accurate and detailed definitions of Brahman and ahimsa. Some candidates however, confused Brahman with Brahma which was not creditworthy. Responses to ahimsa in particular, were often accompanied by very detailed information and examples.

### AO1 'b' questions

Candidates generally performed well on 1b, with those achieving marks in the top band demonstrating excellent use and understanding of key terms such as samsara, karma, atman and moksha. References to Krishna's teachings on samsara in the Bhagavad Gita were used confidently by a number of candidates. Higher band responses also linked reincarnation to aiming to achieve the four aims.

Question 2b was the one least attempted on the paper. The variety of responses to 2b were surprising, especially given that darshan and arati are key features of worship both at home and in the mandir. Whilst many were aware that they relate to worship it was disappointing that candidates often failed to fully explain what they actually involved. Descriptions of darshan tended to be better than arati.

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**AO1 'c' questions**

Neither of these topics had been asked on a paper before.

Responses to 1c varied from those who seemingly had no idea about Shakti to those high band responses with very detailed explanations of the role and importance of the Goddess in Hinduism. Lower band responses generally made brief or vague statements relating to Shakti as the power or energy of the Universe without linking her to the goddesses. Stronger responses gave clear explanations of Shakti and her role as Mahadevi with many referring to her as inspiration for Hindu women's movements. A number of candidates confused Shakti with bhakti. The high number of non-attempts to this question (almost a quarter) is of some concern when this is on the specification.

Question 2c should have enabled candidates to demonstrate their knowledge and understanding of the differences in the practices of Vaishnava and Shaiva pilgrims. However, many candidates failed to note the word 'differences' in the question and were content to simply describe the main pilgrimage sites. Responses were mixed with many confusing the main pilgrimage sites and their importance to the two religious traditions. Explanations of Vaishnava practices at Vrindaban tended to be better than those of Shaiva practices, probably due to the ecological work often carried out as a part of the pilgrimage and the more obvious rituals that emulate Krishna as a child. The higher band responses demonstrated strong subject knowledge of pilgrimage sites, confidently acknowledged the differences in practices between Vaishnava and Shaiva Hindus, and showed a clear understanding of the differing kinds of worship that take place. Lower band responses frequently simply described pilgrimage sites without considering the differences between the specific practices according to the religious tradition.

**AO2 'd' questions**

It was pleasing to see that candidates are moving away from formulaic answers to these questions, allowing for a freer flowing analysis of the statements using counter-arguments and judgements throughout.

1d was well attempted, with most candidates able to draw some conclusion on whether Vishnu is the most important member of the Trimurti. Lower band responses tended to be basic descriptions of Vishnu and the other members of the Trimurti with a simple conclusion at the end. The higher band responses demonstrated evaluative skills throughout the entire essay, explaining Vishnu's role in the Trimurti and analysing it in comparison to those of Brahma and Shiva. Higher band candidates were able to conclude with well-reasoned judgements, often using sources of wisdom to support their arguments, such as Krishna's teaching on the role of the avatar in the Bhagavad Gita.

2d proved to be accessible to the majority of candidates. However, many answers did seem to have been pre-prepared by centres because while they were able to compare and contrast the merits of home and temple worship, many missed the word 'daily' in the question, resulting in responses that were more general in nature. Responses in the higher bands demonstrated a strong evaluative focus, competently exploring the importance of daily puja at home and its benefits for the individual and the family in comparison to the different type of worship they may engage in when visiting the mandir. Higher band candidates also used specific religious terminology throughout their essay with confidence. It was pleasing to see many candidates also considered the differences in daily puja in the UK and India, concluding that daily puja in Indian mandirs is easier than in the UK.

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**ROUTE A COMPONENT 3 – STUDY OF A WORLD FAITH – ISLAM**

## Overview of the Component

Section 1 comprises Islamic beliefs and teachings across a range of topic areas.

Section 2 comprises Islamic practices across a range of areas of study in the specification.

The paper was generally well attempted, and saw some responses of a very high level, on both Short and Full Courses. Use of specialist language was frequent and used fluently. Candidates regularly attempted to use sources of wisdom and authority, both quotes and references to stories, and they were generally embedded well. There were a number of non-attempts on question 1b (belief in Adalat) which highlighted the importance of teaching everything on the specification.

## Comments on individual questions/sections

### AO1 'a' questions

The 'a' questions were very well attempted, and most candidates were very confident in the meanings of both terms. For 1a, there was little confusion and candidates either knew what Shariah was or didn't. For 2a, sometimes lesser and greater Jihad were confused, but this was rare.

### AO1 'b' questions

Question 2b was very well attempted and it was pleasing to see how many different ways of performing salah were described. There were comparisons of Sunni and Shi'a, comparisons of salah at home and in the mosque, and ways of performing salah on weekdays and at Friday Jummah prayers. Candidates used key language fluently and described clearly.

1b was the most poorly attempted question of the paper. Most candidates who demonstrated understanding of Adalat wrote outstanding descriptions, drawing on other beliefs to describe how it worked, including the 99 names of Allah, Judgement Day and free will. However, this question was often left blank or responded to with vague statements demonstrating a gap in candidate knowledge.

### AO1 'c' questions

The 'c' questions were very well attempted. Most candidates knew what Akhirah and the Five Pillars were and the use of specialist language was pleasing. Even in weaker responses candidates were using "Jannah" and "Jahannam" rather than heaven and hell, and many used the Arabic names for the pillars. Some responses were too heavily focused on description to the detriment of detailed explanation, but there were some brilliant explanations of the impact of belief on individuals and communities. On 1c however, there were some candidates (on both Full and Short Course) who mixed beliefs in heaven and hell with reincarnation, alongside accurate explanations of Judgment Day. For 2c, candidates either approached the question as a general overview of the significance of the Five Pillars collectively or explained the significance of each one.

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Another very effective approach was to pick a theme and then explain the theme in the context of the pillars, such as “submission to Allah” or “strengthening the ummah”. Candidates often used both the English and Arabic words for the Five Pillars and many were aware of the origins.

**AO2 ‘d’ questions**

The ‘d’ questions were very well attempted and only a small number of candidates stayed in Band 1 for either. Candidates generally approached 1d as a comparison of the characteristics of Allah, and many used judgement and analysis to argue that omnipotence or characteristics like mercy and fairness or omniscience was the most important. Again, impact on believers was used throughout and candidates used source of wisdom fluently to justify their argument. One shortfall was candidates losing sight of the statement, and rather than analysing the importance of omnipotence for Allah, wrote an explanation of the characteristics. For 2d, candidates again took a range of different approaches. Knowledge was very good, candidates knew reasons people might not be able to perform Hajj, and there was a lot of discussion of the significance of intention in Islam which led to very high-level analysis. Centres have obviously taught Hajj thoroughly and candidates demonstrated very good knowledge of the practices taking place on the pilgrimage as well as the beliefs behind them and the impact on believers.

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**EDUQAS GCSE RELIGIOUS STUDIES**

**GCSE**

**Summer 2026**

**ROUTE A AND B – COMPONENT 3STUDY OF A WORLD FAITH - JUDAISM**

## Overview of the Component

Question 1 comprises Jewish beliefs and teachings across a range of topic areas.

Question 2 comprises Jewish practices across a range of areas of study in the specification.

This year's paper performed well with a wide range of responses. There was a continued trend of candidates engaging with the questions with an increasing number of examples of candidates making some developmental points rather than not attempting questions.

It was pleasing to see the number of candidates who referred to the diversity of belief and practices within Judaism. However, many of the polarised portrayals of Orthodox and Reform traditions failed to recognise there is a diversity of beliefs and practices with each of these traditions. Some responses for 'c' and 'd' questions were structured in two halves. The first half explaining perceived views of the Orthodox tradition regarding the focus of the question and the second half of the response focussing on the perceived understanding of the Reform view. Such polarised structures often failed to express an accurate representation. It was apparent that some candidates had a confused understanding of what was meant by Reform Jews, for example, some responses indicated that the candidates thought that Reform Jews are Jews in the Reform Party. This was a trend that had not been detected in previous exam reports.

Particularly noteworthy was the number of responses that demonstrated a real understanding of specific Jewish concepts and were able to appropriately and confidently refer to them in 'd' type responses. However, as identified later in the report, there were a number of responses which explained the content through a Christian or Muslim lens. This paper is solely focussed on Judaism as a world faith and no credit is given for references to other religious or non-Jewish beliefs.

## Comments on individual questions/sections

### AO1 'a' questions

The 'a' questions are credited up to 2 marks and require a definition of a key concept. There was a pleasing engagement with these initial questions where an accuracy of knowledge was demonstrated. The majority of candidates were able to give an informed and confident definition of both Torah and synagogue.

### AO1 'b' questions

The 'b' questions are credited up to 5 marks and require a description of a key issue or belief. There were some excellent responses to 1b in which candidates were able to give full descriptions regarding the nature of the shekinah. Some responses, however, were limited as candidates had confused the nature of shekinah with that of the nature of the Holy Spirit in Christianity.

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Although there were some excellent descriptions regarding the role of the chevra kaddisha it appeared that a significant minority were unaware of this part of the specification. In such cases, responses often referred to the practices of observing yarzheit, or mourning practices in general.

**AO1 'c' questions**

The 'c' questions are credited up to 8 marks and require an explanation. There were some pleasing responses which explained the historic and contemporary importance of the 'Promised Land' in Judaism. Many candidates identified the diversity of views with the tradition regarding the importance and how that impacts on practices today. It was noticeable how some candidates who struggled with aspects of this paper were able to make some accurate developmental points. In 2c the vast majority of responses accurately identified practices that show the importance of Rosh Hashanah. A common feature of responses was the reference to the significance of particular foods. There were few examples of confusion with other festivals.

**AO2 'd' questions**

The 'd' questions assess AO2 and are awarded up to 15 marks. There were some excellent responses where accurate knowledge, understanding and effective use of specialist language led to an informed and justified viewpoint. Many responses made appropriate reference to a broad understanding of Jewish beliefs and practice.

Some responses to 1d were disappointing due to responses only discussing beliefs in the afterlife with no reference to the importance of this life. It was also disappointing that many responses included references to Catholic beliefs about the afterlife and/or references to evidence from the Parables of Jesus. There were, however, some excellent responses that referred to different beliefs about the nature and importance of the afterlife and also about the importance of this life, with reference to the role of pikuach nefesh, Maimonides and fulfilling mitzvot while alive.

It was pleasing to note there were few non-responses to 2d and that many candidates engaged with the situation and had a clear understanding regarding what might be challenges (or not) in keeping kosher in Britain. Even weaker responses were usually able to give developmental points or limited statements of different viewpoints. Many responses contained evaluation throughout while some gave summaries at the end of each paragraph or end of response. There are no set expectations regarding where the evaluation occurs. Fewer candidates were polarising their responses into arguments 'for' and 'against'. The rubric asks for 'different points of view' which might be all for, or all against, the argument. Many responses referred to challenges regarding identifying and obtaining the food, pressures regarding eating socially, and the practicalities of kitchens. The importance for some Jews in fulfilling kosher dietary laws and observing practices as a community were often discussed. There were two concerning stereotypes displayed by a small minority of candidates. One was that Jews in Britian are recent migrants and could go 'back home' to Israel if they can't get kosher food. The second was that although kosher food might be more expensive, Jews were considered as wealthy and therefore that wouldn't be a challenge. Both of these misconceptions were not written as political statements but expressed as a part of the candidates' understanding of Judaism.

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## EDUQAS GCSE RELIGIOUS STUDIES

## GCSE

## Summer 2026

## ROUTE A COMPONENT 3 – STUDY OF A WORLD FAITH - SIKHISM

### Overview of the Component

Question 1 comprises Sikh beliefs and teachings across a range of topic areas.

Question 2 comprises Sikh practices across a range of areas of study in the specification.

The paper tested definition, description, explanation, analysis and evaluation, together with the ability to select knowledge that addressed the precise wording of each question. Overall, candidates demonstrated a secure foundation of knowledge across much of the paper, and responses across the paper reflected a broad range of achievement. The strongest answers were distinguished not simply by the quantity of knowledge presented, but by disciplined selection and application of knowledge. These candidates maintained close focus on the command word, used terminology accurately, and made clear why a belief, teaching or practice was relevant to the question. Sources of wisdom and authority were most effective when they advanced an explanation or argument.

Less successful responses frequently contained relevant material but directed it towards a related question rather than the question set. This was particularly apparent where description replaced explanation in the ‘c’ questions, and where candidates evaluated the general importance of a concept rather than the exact statement in a ‘d’ question. Across the paper, responses would have been improved by treating the central words of each question as conceptual constraints and returning to them throughout the answer.

### Comments on individual questions/sections

### AO1 ‘a’ questions

The ‘a’ questions required candidates to provide concise and precise definitions of key concepts. Responses were generally accurate, particularly for the Mool Mantra. Successful definitions identified it as the foundational statement at the opening of the Guru Granth Sahib and recognised that it summarises essential Sikh beliefs about the nature of Waheguru. Some candidates included examples or further explanation. Although this additional material was not required, it occasionally clarified an otherwise brief definition. Responses to the question on gurpurbs were less consistently precise. Some candidates wrote that a gurpurb was a celebration of a Guru or a Guru’s birthday. These responses demonstrated partial understanding but did not establish that gurpurbs commemorate significant events connected with the lives of the Gurus, including births, accession to Guruship and martyrdoms. The most successful responses used wording that distinguished a religious commemoration from a general celebration. Candidates should be encouraged to learn definitions with sufficient precision to identify the distinctive meaning of each term. Lengthy answers were unnecessary.

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### AO1 ‘b’ questions

The ‘b’ questions required candidates to describe a specified belief, teaching or practice. Responses to 1b varied considerably. Higher scoring candidates maintained a clear focus on the role of Nihangs and selected details that demonstrated this role. They described Nihangs as members of a distinctive Sikh warrior tradition and connected their martial discipline, dress and weapons with the defence of the Panth, the preservation of Sikh traditions and participation in religious ceremonies. This ensured that factual material remained relevant to the question. Less successful responses concentrated on the historical formation of the Nihangs or listed features of their appearance without making it clear how those features related to their role. A noticeable number of candidates did not attempt this question. Responses to 2b were generally more secure. Candidates described a varied range of Vaisakhi practices, including worship at the gurdwara, readings from the Guru Granth Sahib, kirtan, Nagar Kirtan processions, langar, renewal of the Nishan Sahib and, where relevant, Amrit Sanskar. Stronger responses developed several practices clearly rather than presenting a list of terms. A small number of candidates confused Vaisakhi with Diwali or Holi. Greater attention to the named festival and the command word would have improved the precision of these responses.

### AO1 ‘c’ questions

The ‘c’ questions required developed explanation rather than description. In 1c, many candidates identified practices associated with equality, such as langar, sewa, the sangat and the rejection of caste, but did not explain why equality remained important in Sikhism today. Higher scoring responses established a clear relationship between teaching, practice and significance. For example, they explained that langar made equality visible by removing distinctions of caste and status, while sewa cultivated humility and challenged haumai. Relevant references to the Gurus or the Guru Granth Sahib demonstrated that equality arose from Sikh beliefs about the shared dignity of humanity rather than from social preference alone. Some candidates also connected equality with karma, becoming Gurmukh and progress towards Mukti. Responses to 2c were generally more developed. Successful candidates explained the spiritual, social, educational and charitable functions of the gurdwara. They considered the presence of the Guru Granth Sahib, collective worship, kirtan, langar, sewa and the role of the sangat, explaining how these sustained Sikh belief, identity and community life. Particularly thoughtful responses recognised the importance of the gurdwara in supporting language, education and identity within diaspora communities. Less successful responses listed features of the building or activities conducted there without explaining their purpose or significance.

### AO2 ‘d’ questions

The ‘d’ questions required analysis and evaluation of the precise statement set. Responses to 1d ranged from brief assertions to sustained and carefully reasoned discussion. Some candidates considered whether Mukti was the most important Sikh concept rather than whether Sikhism would be meaningless without it. Although such responses sometimes contained accurate knowledge, they did not address the statement closely enough. Higher scoring candidates examined what gave Sikhism meaning. They evaluated whether Mukti provided the ultimate direction of Sikh life and whether Sikhism could retain purpose through hukam, naam simran, sewa, equality, resistance to the Five Thieves and participation in the sangat. This produced a more conceptual discussion rather than simply ranking beliefs. Responses to 2d were often effective.

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Candidates considered privacy, flexibility, family responsibilities and individual naam simran as reasons for worshipping at home, then assessed these against the distinctive value of the gurdwara, including collective kirtan, the presence of the Guru Granth Sahib, langar, sewa and the sangat. The strongest responses distinguished convenience from religious significance and recognised that different settings could fulfil different purposes. Less successful responses described forms of worship without evaluating their relative value. Across both questions, sources of wisdom and authority strengthened arguments when used as evidence, while formulaic statements about arguments being strong or weak rarely created evaluation by themselves.

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## EDUQAS GCSE RELIGIOUS STUDIES

## GCSE

## Summer 2026

## ROUTE B COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY

### Overview of the Component

Question 1 is entitled ‘Origins and Meaning’ and comprises of religious beliefs, teachings and practices, and non-religious perspectives across a range of areas of study.

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 but also diverse and include the following religious and non-religious traditions: Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism. This knowledge may be applied throughout the assessment of the specified content. This theme requires candidates to consider religious and non-religious beliefs about the origins and value of the universe and human life. They are expected to make relevant references to scripture, other sources of authority and contrasting scientific and/or nonreligious worldviews such as those held by Atheists and Humanists. This theme must also be studied, where appropriate, from the perspective of the Jewish religious tradition.

Question 2 is entitled ‘Good and Evil’ and comprises of religious beliefs, teachings and practices, and non-religious perspectives across a range of areas of study. This theme requires candidates to consider philosophical questions concerning the origins and nature of good and evil and different religious answers to the problem of evil and suffering. They are expected to make relevant references to scripture and other sources of authority. This theme must also be studied, where appropriate, from the perspective of the Jewish religious tradition.

This year's paper performed well, eliciting a broad range of responses, accessing marks across the band descriptors. Many candidates demonstrated effective planning, enabling them to produce well-developed answers that addressed the requirements of the questions. However, a minority of responses appeared to rely on pre-prepared material that had been adapted from previous examination series and did not fully address the specific demands of the questions set. For example, in Question 1c(i) some candidates seemed to have prepared a response on beliefs about the origins of the universe which did not address the question. Many candidates made excellent use of specialist vocabulary, including accurate religious terminology, which often strengthened the quality of their responses. The paper proved accessible across the ability range, and there appeared to be fewer issues with time management than in previous series. As a result, more candidates completed the final 'd' question, which has sometimes been left unanswered in the past. Candidates generally demonstrated an appropriate sense of proportion across the paper. For example, many responded to the 'a' questions with concise but accurate definitions, allowing them to devote more time to the extended-response questions later in the examination. Centres should ensure that candidates are fully prepared across the entire specification. In some responses, it was evident that candidates lacked the knowledge or understanding required for particular areas of the specification being assessed, for example in question 2b, some candidates lacked knowledge of the Nicene Creed, which limited their ability to access the available marks.

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## Comments on individual questions/sections

### AO1 'a' questions

Responses to the 'a' questions are awarded up to 2 marks and require candidates to define a key concept. It was encouraging to see strong engagement with these opening questions. Candidates generally demonstrated good examination technique by providing concise definitions rather than feeling the need to use all the available answer space. This appeared to support effective time management, allowing more candidates to complete the extended-response questions later in the paper. Definitions were generally accurate. However, in Question 1a, some candidates mixed up ‘omnipotence’ with ‘transcendence’, highlighting the importance of reading the question carefully and ensuring the correct key concept is addressed.

### AO1 'b' questions

Responses to the 'b' questions are awarded up to 5 marks and require candidates to describe key beliefs, teachings, attitudes or practice. The wording of each question clearly identifies the required content, for example, by asking candidates to describe two beliefs or two teachings. Candidates who responded directly to these requirements were generally more successful.

Where responses were less successful, this was often due to insufficient specification knowledge rather than examination technique. For example, in Question 1b(ii), many candidates did not answer in terms of Catholic Social Teaching, while in Question 2b, many described the doctrine of the Trinity accurately but made little or no reference to the Nicene Creed, which was specifically required by the question. The strongest responses combined accurate and detailed knowledge with the confident use of specialist religious terminology and, where appropriate, relevant sources of wisdom and authority.

### AO1 'c' questions

Responses to the 'c' questions are awarded up to 8 marks and require candidates to explain beliefs or teachings from either Catholic Christianity and Judaism or from two Christian traditions. In some cases, candidates did not address the specific focus of the question. For example, in Question 1c(i), some responses concentrated on the origin of the universe rather than the origin and nature of human beings. More commonly, responses did not fully meet the rubric requirements. Some candidates wrote only about one religion or religious tradition, while others assumed that the two traditions must always hold opposing beliefs or practices. This sometimes resulted in inaccurate or oversimplified comparisons. There was also evidence of candidates confusing Catholic beliefs with creationist beliefs or including Humanism alongside a religious tradition. Candidates are reminded that only religions or religious traditions can be credited in 'c' questions. The most successful responses demonstrated secure knowledge of both required traditions, explaining similarities and differences where appropriate without assuming that contrasting views were necessary.

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**AO2 'd' questions**

The 'd' questions assess AO2 and are awarded up to 15 marks. There were many excellent responses in which candidates demonstrated accurate knowledge and understanding to develop well-reasoned, balanced and justified conclusions. Even less successful responses often included some development of different viewpoints rather than simple assertions. Many candidates integrated analysis throughout their responses, while others chose to include evaluative summaries at the end of each paragraph or at the conclusion of the response. Both approaches can be equally effective, as there is no prescribed structure for evaluation.

It was particularly encouraging to see fewer candidates organising responses simply into arguments 'for' and 'against'. The question rubric requires consideration of different points of view, which may support, challenge or qualify the statement in a variety of ways.
Some candidates appeared to feel obliged to include a quotation regardless of its relevance. In these cases, quotations were sometimes forced into the response, leading to inaccurate or contrived arguments. Sources of wisdom and authority should only be included where they are relevant and contribute meaningfully to the evaluation. These may include sacred texts, as well as appropriate references to religious leaders, Church teaching, government, parents, conscience or moral reasoning.

As with the 'b' and 'c' questions, some candidates did not fully address the specific demands of the question. This was most evident where responses appeared to rely on pre-prepared material. For example, in Question 1d, many candidates focused extensively on the Big Bang Theory without directly engaging with the wording of the question.

Spelling, punctuation and grammar were generally of a good standard in responses to Question 1d, however, centres should continue to encourage candidates to use capital letters accurately for proper nouns, apply punctuation consistently, and proofread their work to improve clarity and precision.

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## EDUQAS GCSE RELIGIOUS STUDIES

## GCSE

## Summer 2026

## ROUTE B COMPONENT 2 – APPLIED CATHOLIC THEOLOGY

### Overview of the Component

Question 1 is entitled ‘Life and Death’ and comprises Catholic beliefs, teachings and practices across a range of areas of study within this topic. The compulsory nature of this component ensures that candidates know and understand the fact that the religious traditions of Great Britain are, in the main, Christian but also diverse and include the following religious and non-religious traditions: Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism. This knowledge may be applied throughout the assessment of the specified content This theme requires consideration of religious beliefs about the nature of life and death, making relevant references to scripture and other sources of authority.

Question 2 is entitled ‘Sin and Forgiveness’ and comprises Catholic beliefs, teachings and practices across a range of areas of study within this topic. This theme requires candidates 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.

Many candidates demonstrated effective examination technique by maintaining a clear focus on the specific requirements of each question and making good use of the time available. Encouragingly, very few candidates resorted to brief notes in response to the final evaluation question, as had been seen in previous series. This was further reflected in the effective use of the answer space provided, with many candidates producing high-quality responses without the need for additional pages. The wide distribution of marks across the band descriptors suggests that the questions provided an appropriate level of stretch and challenge while remaining accessible to candidates across the ability range. Many responses were strengthened by the accurate and appropriate use of subject-specific terminology. A minority of responses did not address the precise demands of the question, for example in question 2c(i) some focused on the Eucharist instead of the Church as the Body of Christ. Candidates should ensure they identify and respond directly to the key focus of each question; underlining command words and key terms can help maintain this focus during the examination. Centres are reminded that references to non-religious beliefs cannot be credited in 'b' and 'c' questions. While non-religious beliefs are not required in 'd' responses, they may be credited where they are relevant and effectively used to address the demands of the question.

### Comments on individual questions/sections

### AO1 'a' questions

The 'a' questions require candidates to provide a straightforward definition of one of the eight key concepts. These questions were generally answered well. In Question 1a, many candidates had clearly learned the Eduqas definition of ‘Magisterium’, while others gained full credit by providing accurate definitions in their own words.

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Question 2a was answered particularly successfully, with almost all candidates achieving full marks. Although some responses offered only brief definitions, these were often supported by an appropriate example, allowing candidates to access the available marks. A small minority of candidates confused ‘evangelisation’ with ‘Eucharist’ in Question 2a(ii), highlighting the importance of secure understanding of key terminology.

**AO1 'b' questions**

The 'b' questions require candidates to describe beliefs, teachings, features or practices. Overall, candidates responded well to these questions. In Question 1b, the majority successfully described two features of the Sarcophagus with Scenes of the Passion. However, some candidates did not link these features to beliefs about eternal life, limiting the marks available.

Performance on Question 2b(ii) was less secure. A number of candidates either did not attempt the question or demonstrated little knowledge of Christian festivals, suggesting that this area of the specification had not been fully covered. Instead, some responses described sacraments, which could not be credited. The strongest responses combined accurate and detailed knowledge with confident use of specialist religious terminology and, where appropriate, relevant sources of wisdom and authority. Candidates should continue to read questions carefully and respond directly to the focus of the question rather than relying on pre-prepared material. For example, in Question 2b(i), some candidates described the physical features of the altar instead of describing how the altar represents Catholic beliefs about salvation.

**AO1 'c' questions**

The 'c' questions require candidates to explain beliefs, teachings or practices. There were many strong responses to Question 1c, with candidates clearly explaining Catholic views on palliative care and linking these effectively to Catholic opposition to euthanasia. The highest-scoring responses used a wide range of specialist vocabulary and religious terminology, supported by relevant sources of wisdom and authority. Some candidates, however, limited their responses to a description of palliative care without explaining its importance, and therefore did not fully meet the demands of the question. In Question 2c(i), some candidates misread the question and focused on the Eucharist as the Body of Christ rather than explaining Catholic beliefs about the Church as the Body of Christ. Nevertheless, there were some excellent responses that referred effectively to the writings of St Paul to support explanation. Candidates generally demonstrated greater confidence in responding to Question 2c(ii), although stronger responses placed greater emphasis on Jesus' sacrificial death and the redemption of sin.

**AO2 'd' questions**

The 'd' questions assess candidates' ability to analyse and evaluate different viewpoints. Overall, responses to these questions were of a high standard, with many candidates demonstrating thoughtful evaluation, balanced argument and well-justified conclusions. Question 1d(ii) produced particularly engaging responses. Many candidates confidently evaluated the statement that "using music in worship is pointless", drawing on a range of forms of worship, personal reasoning and appropriate sources of wisdom and authority to support their arguments. Similarly, Question 2(d) generated some insightful responses in which candidates compared Christian and Humanist perspectives on retribution and argued that many people, regardless of religious belief, would reject the use of the death penalty as a form of retribution. Centres are reminded that candidates should avoid relying on memorised model answers based on broad specification themes.

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In Question 1d, for example, some responses focused on general teachings about life after death but made little or no reference to purgatory, which was central to the question. This limited the effectiveness of otherwise well-developed evaluations. Spelling, punctuation and grammar were generally of a good standard. Nevertheless, centres should continue to encourage candidates to use capital letters accurately for proper nouns, apply punctuation consistently and proofread their work to improve clarity and precision.

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