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# **GCSE EXAMINER'S REPORT**

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**GCSE (LEGACY)**

**RELIGIOUS STUDIES SPECIFICATION A:  
Christianity**

**SUMMER 2018**

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

### **Online Results Analysis**

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

### **Annual Statistical Report**

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

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## RELIGIOUS STUDIES

### GCSE (LEGACY)

Summer 2018

#### SPECIFICATION A: 4441 Christianity

##### Unit 1: Christianity

Although, this year, there was a more limited entry, the paper proved accessible, with the full range of levels used for all questions. Many candidates were well-versed - and, clearly, well-tutored – in the course content and were able to deploy this knowledge with understanding and often with real insight. However, to raise again an issue from last year, it is concerning how many could not adequately access questions due to apparent unfamiliarity with the course content. So, for example, it is hard to properly access a question on whether Christian wedding vows are still important, as asked in 1(d), if one doesn't know what those vows might state. This is very important for the New Wales syllabus, where longer answers are required and will therefore demand a fuller knowledge and understanding of specific Christian belief and practice as detailed in the specification.

'Explain' questions were answered well by many candidates, especially where they had sufficient knowledge of that topic.

However, some candidates were not sufficiently alert to the wording of questions so that, where a single view was asked for, such as 1(c) – why some Christians do not agree with same-sex marriage – half the answer was lost by a consideration of the 'other viewpoint'.

Further, candidates were not always careful enough to distinguish whether a question was asking 'how' or 'why'. 4(c) asked why a church/chapel might help its local community, but a majority of candidates seemed to be answering this as 'how'.

Candidates need to be familiar with the requirements of all question types – and well-practised.

Having said that, there was a noticeable improvement in how candidates tackled the format of the (d) questions; the majority were answered in the two clear stages, each stage with a single, often developed, reason/point.

The long evaluation, (e) questions were largely adequate. Too few candidates were accessing the highest levels, because too few were building a balanced, analytical argument. Too often, answers focussed on 'for and against' or 'this view against that view'. Or simple lists were offered; such as in 1(e) – on problems faced by Christians in Britain – where many suggested issues like the growth of science, greater presence of other religions etc.; but didn't, or couldn't, offer anything as to why they might be a problem, whether these are necessarily a problem, what challenges they actually bring or how much of a problem.

Another weakness was a failure to delve into a range of alternative points of view. For example, 3(e) – on Christian views on euthanasia – too often focused on a single Christian view, ie. totally and always against it. The best answers were ones that covered a range of viewpoints, and this expanded and deepened the content of the answer. With 15 mark evaluation questions on the New Wales syllabus, this will be crucial, with the need to build a sufficient, and sufficiently balanced answer.



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