

Public Document Pack



Neuadd y Sir
Y Rhadyr
Brynbuga
NP15 1GA

County Hall
Rhadyr
Usk
NP15 1GA

Thursday, 3 March 2016

Notice of meeting / Hysbysiad o gyfarfod:

SACRE

Friday, 11th March, 2016 at 1.30 pm,
Caldicot School, Room C12

Please report to the main school reception in Castle Building.

Please note parking details:

Due to the process of the build there is little or no parking on site. Visitors can either park in the surrounding streets or there is a car park on Woodstock Way by the doctors' surgery (opposite Waitrose). It may be a little walk.

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Paul Matthews

Chief Executive / Prif Weithredwr

MONMOUTHSHIRE COUNTY COUNCIL
CYNGOR SIR FYNWY

THE CONSTITUTION OF THE COMMITTEE IS AS FOLLOWS:

County Councillors:

P. Clarke
A. Easson
J. George
E. Hackett Pain
D. Jones
B. Strong

Representing the Church in Wales (1)

Mrs V. Howells

Representing the Roman Catholic Church (1)

Sr. D. O'Donnell

Representing Free Churches (4)

Baptist: Revd. Dr P. Baines
The Salvation Army: Major S. Wilson
Vacancy

Representing the Bahá'í Faith (1)

Mrs S. Cave

Representing the Buddhist Faith (1)

Ngakpa Namgyal Chatral/Ngakma Shé-zér Chatral

Representing the Hindu Faith (1)

Mr S. Sharma

Representing the Jewish Faith (1)

Mr A. Davidson

Representing the Sikh Faith (1)

Mrs N Baicher

Representing the Muslim Faith (1)

Mrs F Jilani

Representing the Teachers Associations (7)

Mr A. Jones
Mrs R. Davies
Ms C. Cooper
Ms S. Perry Phillips
Ms M. Millington
Mrs J. Thomas
Mrs A. Wiggins

Co-opted Members (2)

Mrs K. Fitter
Mr S Mock

Public Information

Access to paper copies of agendas and reports

A copy of this agenda and relevant reports can be made available to members of the public attending a meeting by requesting a copy from Democratic Services on 01633 644219. Please note that we must receive 24 hours notice prior to the meeting in order to provide you with a hard copy of this agenda.

Welsh Language

The Council welcomes contributions from members of the public through the medium of Welsh or English. We respectfully ask that you provide us with adequate notice to accommodate your needs.

Aims and Values of Monmouthshire County Council

Sustainable and Resilient Communities

Outcomes we are working towards

Nobody Is Left Behind

- Older people are able to live their good life
- People have access to appropriate and affordable housing
- People have good access and mobility

People Are Confident, Capable and Involved

- People's lives are not affected by alcohol and drug misuse
- Families are supported
- People feel safe

Our County Thrives

- Business and enterprise
- People have access to practical and flexible learning
- People protect and enhance the environment

Our priorities

- Schools
- Protection of vulnerable people
- Supporting Business and Job Creation
- Maintaining locally accessible services

Our Values

- **Openness:** we aspire to be open and honest to develop trusting relationships.
- **Fairness:** we aspire to provide fair choice, opportunities and experiences and become an organisation built on mutual respect.
- **Flexibility:** we aspire to be flexible in our thinking and action to become an effective and efficient organisation.
- **Teamwork:** we aspire to work together to share our successes and failures by building on our strengths and supporting one another to achieve our goals.

Nodau a Gwerthoedd Cyngor Sir Fynwy

Cymunedau Cynaliadwy a Chryf

Canlyniadau y gweithiwn i'w cyflawni

Neb yn cael ei adael ar ôl

- Gall pobl hŷn fyw bywyd da
- Pobl â mynediad i dai addas a fforddiadwy
- Pobl â mynediad a symudedd da

Pobl yn hyderus, galluog ac yn cymryd rhan

- Camddefnyddio alcohol a chyffuriau ddim yn effeithio ar fywydau pobl
- Teuluoedd yn cael eu cefnogi
- Pobl yn teimlo'n ddiogel

Ein sir yn ffynnu

- Busnes a menter
- Pobl â mynediad i ddysgu ymarferol a hyblyg
- Pobl yn diogelu ac yn cyfoethogi'r amgylchedd

Ein blaenoriaethau

- Ysgolion
- Diogelu pobl agored i niwed
- Cefnogi busnes a chreu swyddi
- Cynnal gwasanaethau sy'n hygyrch yn lleol

Ein gwerthoedd

- **Bod yn agored:** anelwn fod yn agored ac onest i ddatblygu perthnasoedd ymddiriedus
- **Tegwch:** anelwn ddarparu dewis teg, cyfleoedd a phrofiadau a dod yn sefydliad a adeiladwyd ar barch un at y llall.
- **Hyblygrwydd:** anelwn fod yn hyblyg yn ein syniadau a'n gweithredoedd i ddod yn sefydliad effeithlon ac effeithiol.
- **Gwaith tîm:** anelwn gydweithio i rannu ein llwyddiannau a'n methiannau drwy adeiladu ar ein cryfderau a chefnogi ein gilydd i gyflawni ein nodau.

Public Document Pack Agenda Item 3

MONMOUTHSHIRE COUNTY COUNCIL

**Minutes of the meeting of SACRE held
at Innovation House Magor - Room 6 Innovation House Magor on Friday, 20th
November, 2015 at 1.30 pm**

PRESENT: County Councillor E. J. Hackett-Pain
County Councillors: A. Easson, D. Jones and B. Strong

OFFICERS IN ATTENDANCE:

Nicola Perry Democratic Services Officer

APOLOGIES:

Councillors P. Clarke and J. George

ALSO IN ATTENDANCE:

Representing the Church in Wales: Mrs. V. Howells
Representing the Free Church Council: Revd. Dr. P. Baines
Representing the Baha'i Faith: Mrs. S Cave
Representing the Buddhist Faith: Ngakma She-zer Chatral
Representing the Muslim Faith: Mrs F. Jilani
Representing the Sikh Faith: Mrs. N. Baicher
Representing the Teachers Associations: Mr. A. Jones, Mr. S. Oram, Mr. T. Thomas
R.E. Consultant: G. Vaisey

1. Declarations of Interest

There were no declarations of interest recorded.

2. To receive the minutes from the previous meeting

The minutes of the meeting of the Standing Advisory Council on Religious Education dated 5th November 2015 were confirmed and signed by the Chairman.

In doing so, the following points were noted:

- Following discussion regarding RE days it was agreed that we wished to see these days continue. Caldicot School were keen to go ahead in the spring 2016 and discussion followed to whether all schools needed to carry out the RE days in the same term. It was agreed that in order to judge the impact and outcomes there should be similar timing. We heard that Chepstow School and King Henry VIII School had confirmed they were unable to carry out the RE day next year due to inspections, and no reply had been received as yet from Monmouth School. It was agreed that Caldicot School would still go ahead as planned.

3. Updates from last meeting

4. Monitoring the impact of Welsh Baccalaureate on RE

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House Magor - Room 6 Innovation House Magor on Friday, 20th November, 2015 at 1.30 pm

Members were advised of the responses from schools regarding the implementation of the Welsh BaccaLaureate on RE. In doing so the following points were noted:

- **King Henry V111, Rhian Davies**

From September 2015 all students would study RS Full Course which means that time has been gained due to the introduction of the Welsh BaccaLaureate.

- **Monmouth, Sharon Perry-Philips**

Pupils who did not choose RE at Key Stage 4 study some RE via the Welsh BaccaLaureate which is taught by form tutors. However, this situation creates difficulty in monitoring the RE skills being covered.

- **Caldicot, Andrew Jones**

All pupils would continue to do full course RS, however teaching time had been reduced at Key Stage 4 from four hours a fortnight, to three hours a fortnight teaching although this was not due to the Welsh BaccaLaureate.

- **Chepstow, Chris Jenkins**

There was no impact from the Welsh BaccaLaureate impact this year. RS Full Course continued to be taught to higher sets; three sets in Yr 11 and two sets in Yr 10, sitting a Short Course exam at the end of Yr 10, then topping it up with a second at the end of Yr 11; but with only a single hour per week to achieve this - but results were good. Lower sets did a single Short Course in one hour a week across the two years. The Welsh BaccaLaureate co-ordinator had only recently returned from maternity leave, next year may prove different.

Members of the group felt that schools would suffer by not having an RS qualification and the issue should be raised with WJEC and Welsh Government. We heard that other SACREs had received the same kind of responses. There was concern that the Welsh BaccaLaureate would see RS being cut and may make the full course optional. Suggestion was made that RE should be made a statutory examination. It was recommended that a letter be sent to WASACRE to highlight the reflections and to advise the next steps.

5. To receive and approve the SACRE Annual Report 2014-2015

Members received the Annual Report and were advised to forward any comments to the RE Consultant by Friday 27th November 2015.

6. To consider and reflect on the WASACRE produced presentation 'Developing the Work of SACREs'

Members received detail of a presentation made to WASACRE, and were advised to consider the detail as an opportunity for SACRE representatives across Wales to share ideas regarding good practice.

It was agreed that Members should take some time to consider the ideas and that they would be brought to future meetings for further discussion.

It was noted that an area to consider would be suggestions on encouraging non-conformists to join SACRE.

It was agreed that point 1 – How can members contribute to the work of SACREs would be added to the next agenda.

7. Review of Non-Maintained Setting Provision of RE

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House Magor - Room 6 Innovation House Magor on Friday, 20th November, 2015 at 1.30 pm

Members received a presentation of the RE provision at non-maintained settings across Monmouthshire. In doing so the following points were noted:

- Red Robins Nursery had received Muslim visitors, and more information would be helpful for other nurseries.
- Cross Ash Under Fives would welcome a visit from SACRE members to discuss Divali.
- SACRE representative for Baha'i Faith would be happy to visit nurseries and present story regarding unity.
- RE Consultant to compose generic letter to commend non-maintained settings on the work being done.

8. To receive inspection reports summary and self-evaluation

We received a summary of inspection report and self-evaluations from the following schools:

- Undy Primary School – positive report with no major concerns. Could go back to the school to ask what further support is needed.
- Castle Park Primary School – will ensure they are using the Wales version of incerts and making use of the support material
- Pembroke Primary School – Head teacher intends to complete self-evaluation form in the following week.
- Trellech Community Primary School – will chase for self-evaluation form.
- Mounton House Special School – no self-evaluation received.
- Bluebelle Nursery – positively encouraged and will provide further support.

We were informed that King Henry VIII self-evaluation would be discussed at the next meeting

9. Curriculum Review Update

Members discussed the letter of response received by WASACRE regarding the changes in the curriculum. In doing so we noted the following;

- The Minister had confirmed the commitment to RE in the National Curriculum.
- RS was difficult to manage with all different faith groups and Welsh Government were not aware of all the implications.
- The RE Consultant held a list of names leading on development, which held representatives from each consortium.
- We would receive an update on New Deal Schools at the next meeting.
- Recommend that a representative from EAS be invited to the next SACRE meeting to discuss further.

10. To receive for information Cytun Policy Bulletin Nov 2015

Members received the November Cytun Policy Bulletin for information. Members agreed it would be useful to receive regular updates, particularly regarding Afghan interpreters as Monmouthshire had been offered as a welcome place.

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House Magor - Room 6 Innovation House Magor on Friday, 20th November, 2015 at 1.30 pm

11. WASACRE

Members received, for information, the minutes from the WASACRE meeting held on 25th June 2015. In doing so the following points were noted:

- Engaging Boys in RE – a cd rom was available to every secondary school in Wales and would be forwarded to Monmouthshire schools with a covering letter. Members expressed thanks to Mary Parry for the information.
- Information regarding Collective Worship, considered a useful resource, was available on the WASACRE website.
- Advice was being composed on withdrawal procedures.
- The next meeting of WASACRE would be held on 25th November in Blaenau Gwent.

12. To note the details of the Holocaust Memorial Day 2016

Members noted that the Holocaust Memorial Day would be held on 27th January 2016. Further information about the theme and free educational resources, including material suitable for primary to post 16 students, was available online at <http://education.hmd.org.uk>.

13. SACRE News Bulletin

Members received the SACRE News Bulletin for information, and were invited to share briefings for inclusion in the next bulletin.

- The value of Religious Education talk had been given to 200 people, organised by SACRE and had been reported in the Sikh Messenger.
- Cardiff Interfaith Booklet was available to SACRE and could be requested by schools.
- Upcoming events include Festival of Light, Christmas and Hanukkah.
- The Baha'i Faith had celebrated The Festival of the Twin Birthdays.
- Representatives from the Muslim Faith had visited years 8 and 10 in secondary schools, which had benefitted both parties.
- Andrew Jones to share presentation on challenging extremism at future meeting.

14. To note the date and time of future meetings:

We agreed that the next meetings of the Standing Advisory Council on Religious Education would be held at Innovation House, Magor (subject to availability) at 1.30pm on the following dates:

Friday 11th March 2016

Friday 10th June 2016

The meeting ended at Time Not Specified



DRAFT 11/12/15
STAGE 2 SUBMISSION

WJEC GCE AS and A level in RELIGIOUS STUDIES

For teaching from 2016

For AS award from 2017

For A level award from 2018

This specification meets the GCE AS and A Level Qualification Principles which set out the requirements for all new or revised GCE specifications developed to be taught in Wales from September 2016.

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GCE AS and A level in RELIGIOUS STUDIES

SUMMARY OF ASSESSMENT

This specification is divided into a total of 05 units, 02 AS units and 03 A2 units. Weightings noted below are expressed in terms of the full A level qualification.

AS Units (both compulsory)

Unit 1: An Introduction to the Study of Religion

Written examination: 1 hour 15 mins

15% of qualification

This unit offers the choice of the study of **one religion** from a **choice of six**:

| | | | | | |
|------------------|------------------|------------------|------------------|------------------|------------------|
| Option A: | Option B: | Option C: | Option D: | Option E: | Option F: |
| Christianity | Islam | Judaism | Buddhism | Hinduism | Sikhism |

This section provides learners with the opportunity to undertake an in-depth and broad study of four fundamental religious themes: religious figures and sacred texts, religious concepts, religious life and religious practices.

Unit 2: An Introduction to Religion and Ethics and the Philosophy of Religion.

Written examination: 1 hour 45 mins

25% of qualification

Section A: An Introduction to Religion and Ethics

This section provides learners with the opportunity to undertake an in-depth and broad study of four fundamental ethical themes: ethical language and thought, Aquinas' Natural Law, Fletcher's Situation Ethics and Utilitarianism.

Section B: An Introduction to Philosophy of Religion

This section provides learners with the opportunity to undertake an in-depth and broad study of four fundamental philosophical themes: cosmological arguments for the existence of God, teleological arguments for the existence of God, the non-existence of God - the problem of evil and religious experience.

A level Units (the two AS units studied plus a further three units).

Unit 3 is compulsory and a choice of **any two other units from 4-6.**)

Unit 3: A Study of Religion

Written examination: 1 hour 30 mins

20% of qualification

This unit offers the choice of the study of **one religion** from a **choice of six**:

| Option A: | Option B: | Option C: | Option D: | Option E: | Option F: |
|--------------|-----------|-----------|-----------|-----------|-----------|
| Christianity | Islam | Judaism | Buddhism | Hinduism | Sikhism |

Learners will be expected to study the same option they studied at AS.

This unit provides learners with the opportunity to undertake an in-depth and broad study of four fundamental religious themes: religious figures and sacred texts, significant historical developments in religious thought, significant social developments in religious thought, and religious practices that shape religious identity.

Unit 4: Religion and Ethics

Written examination: 1 hour 30 mins

20% of qualification

This unit provides learners with the opportunity to undertake an in-depth and broad study of four fundamental ethical themes: ethical language and thought, Kant's Moral, Law, contemporary developments in ethical theory and freewill and determinism.

Unit 5: Philosophy of Religion

Written examination: 1 hour 30 mins

20% of qualification

This unit provides learners with the opportunity to undertake an in-depth and broad study of four fundamental philosophical themes: ontological arguments for the existence of God, challenges to religious belief, religious experience (part 2) and religious language.

Unit 6: Textual Studies (New Testament)

Written examination: 1 hour 30 mins

20% of qualification

This unit provides learners with the opportunity to undertake an in-depth and broad study of four fundamental textual study themes, relating to New Testament literature: miracles, parables, Letters and Apocalyptic.

This is a unitised specification which allows for an element of staged assessment. Assessment opportunities will be available in the summer assessment period each year, until the end of the life of the specification.

Unit 1 and Unit 2 will be available in 2017 (and each year thereafter) and the AS qualification will be awarded for the first time in summer 2017.

Unit 3, 4, 5 and 6 will be available in 2018 (and each year thereafter) and the A level qualification will be awarded for the first time in summer 2018.

Qualification Accreditation Numbers

GCE AS: XXXXXXXX

GCE AS and A level: Religious Studies

GCE AS and A level in RELIGIOUS STUDIES

1 INTRODUCTION

1.1 Aims and objectives

This WJEC GCE AS and A level specification in Religious Studies will enable learners to:

- develop their interest in a rigorous study of religion and belief and relate it to the wider world
- develop knowledge and understanding appropriate to a specialist study of religion
- develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies
- adopt an enquiring, critical and reflective approach to the study of religion
- reflect on and develop their own values, opinions and attitudes in the light of their study.

GCE AS and A level Religious Studies are designed to enable learners to develop their interest in, and enthusiasm for, a study of religion and its place in the wider world.

The WJEC AS specification contains two units which include a wide range of topics for consideration, including an in-depth and broad study of one of the six major world religions, religion and ethics and philosophy of religion.

The A level specification allows learners to continue their systematic study of a world religion (compulsory unit) alongside two further units from a choice of religion and ethics, philosophy of religion or textual studies.

The specification is presented in a clear and concise way to ensure that the specification content is accessible, relevant and engaging for both teachers and learners.

1.2 Prior learning and progression

Any requirements set for entry to a course following this specification are at the discretion of centres. It is reasonable to assume that many learners will have achieved qualifications equivalent to Level 2 at KS4. Skills in Numeracy/Mathematics, Literacy/English and Information Communication Technology will provide a good basis for progression to this Level 3 qualification.

This specification builds on the knowledge, understanding and skills established at GCSE. Some learners may have already gained knowledge, understanding and skills through their study of Religious Studies at AS.

This specification provides a suitable foundation for the study of Religious Studies or a related area through a range of higher education courses, progression to the next level of vocational qualifications or employment. In addition, the specification provides a coherent, satisfying and worthwhile course of study for learners who do not progress to further study in this subject.

This specification is not age specific and, as such, provides opportunities for learners to extend their life-long learning.

1.3 Equality and fair access

This specification may be followed by any learner, irrespective of gender, ethnic, religious or cultural background. It has been designed to avoid, where possible, features that could, without justification, make it more difficult for a learner to achieve because they have a particular protected characteristic.

The protected characteristics under the Equality Act 2010 are age, disability, gender reassignment, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

The specification has been discussed with groups who represent the interests of a diverse range of learners, and the specification will be kept under review.

Reasonable adjustments are made for certain learners in order to enable them to access the assessments (e.g. candidates are allowed access to a Sign Language Interpreter, using British Sign Language). Information on reasonable adjustments is found in the following document from the Joint Council for Qualifications (JCQ): *Access Arrangements and Reasonable Adjustments: General and Vocational Qualifications*.

This document is available on the JCQ website (www.jcq.org.uk). As a consequence of provision for reasonable adjustments, very few learners will have a complete barrier to any part of the assessment.

1.4 Welsh Baccalaureate

In following this specification, learners should be given opportunities, where appropriate, to develop the skills that are being assessed through the Skills Challenge Certificates within the Welsh Baccalaureate Certificate:

- Literacy
- Numeracy
- Digital Literacy
- Critical Thinking and Problem Solving
- Planning and Organisation
- Creativity and Innovation
- Personal Effectiveness.

1.5 Welsh perspective

In following this specification, learners should be given opportunities, where appropriate, to consider a Welsh perspective if the opportunity arises naturally from the subject matter and if its inclusion would enrich learners' understanding of the world around them as citizens of Wales as well as the UK, Europe and the world.

2 SUBJECT CONTENT

At AS Level:

Learners must study both Unit 1 and Unit 2

Each unit should be studied in the light of the overall aims and objectives for Religious Studies.

Each unit has been designed to encourage learners to demonstrate their ability to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this unit
- construct well informed and reasoned arguments, substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

Each unit has been designed to allow learners to acquire and develop knowledge and a critical understanding of:

- religious thought, belief and practice and the different ways in which these are expressed in the lives of individuals, communities and societies
- how religious texts and/or other relevant sources of wisdom and authority are interpreted and applied
- major issues, challenges and questions within and about the study of religion (for example, the role of tolerance, respect and recognition and interreligious dialogue, methods of study, relevance to contemporary society) and responses to these
- the causes, meanings and significance of similarities and differences in religious thought, belief and practice within and/or between religion(s).

At A Level:

Learners must study 3 units in total, including compulsory Unit 3 and two further units from a choice of Units 4-6.

Each unit should be studied in the light of the overall aims and objectives for Religious Studies.

Each unit had been designed to encourage learners to demonstrate their ability to:

- reflect on, select and apply specified knowledge about religion and belief
- account for the influence of social, religious and historical factors on developments in the study of religions and beliefs
- construct well informed and reasoned arguments about religion and belief, substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- understand, interpret and evaluate critically religious concepts, texts and other sources
- present responses to questions which are clear and coherent
- use specialist religious language and terminology appropriately
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from the study of religion including those of scholars/academics
- analyse the nature of connections between the units they have studied (including those studied at AS).

Each unit has been designed to allow learners to acquire and develop knowledge and a critical understanding/awareness of:

- religious thought, belief and practice and the different ways in which these are expressed in the lives of individuals, communities and societies
- how religious texts and/or other relevant sources of wisdom and authority are interpreted and applied
- major issues, challenges and questions within and about the study of religion (for example, the role of tolerance, respect and recognition and interreligious dialogue, methods of study, relevance to contemporary society) and responses to these
- the causes, meanings and significance of similarities and differences in religious thought, belief and practice within and/or between religion(s)
- questions, issues and arguments posed by scholars from within and outside religious traditions
- social, religious and historical factors that have influenced developments in the study of religions and beliefs
- connections between the various elements of the units studied (including those studied at AS).

2.1 AS Unit 1

Unit 1: An Introduction to the Study of Religion

Written examination: 1 hour 15 minutes

15% of qualification

60 marks

Learners will be assessed on **one** of the following options from a choice of **six**:

Option A: Christianity

Option B: Islam

Option C: Judaism

Option D: Buddhism

Option E: Hinduism

Option F: Sikhism

This unit provides the opportunity for learners to acquire and develop knowledge and a critical understanding of some of the key features of a world religion, ranging from religious figures to religious practices.

This unit includes the study of the following content:

- sources of wisdom and authority including, where appropriate, scripture and/or sacred texts and how they are used and treated, key religious figures and/or teachers and their teachings
- religious beliefs, values and teachings, in their interconnections and as they vary historically and in the contemporary world, including those linked to the nature and existence of God, gods or ultimate reality, the role of the community of believers, key moral principles, beliefs about the self, death and afterlife, beliefs about the meaning and purpose of life
- practices that shape and express religious identity, including the diversity of practice within a tradition.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes:

Unit 1: Option A – An Introduction to the Study of Christianity

| Theme 1: Religious figures and sacred texts | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Jesus – his birth: Consistency and credibility of the birth narratives; harmonisation and redaction criticism and their strengths and weaknesses; interpretation and application of the birth narratives to the doctrine of the incarnation - substantial presence and the kenotic model. The set texts for study: Matthew 1:18-2:23; Luke 1:26-2:40.</p> | The extent to which the birth narratives provide insight into the doctrine of the incarnation. |
| <p>B. Jesus – his resurrection: The views of Rudolf Bultmann and N.T. Wright on the relation of the resurrection event to history and the strengths and weaknesses of these approaches; interpretation and application to the understanding of the resurrected body in life after death. The set texts for study: John 20-21; 1 Corinthians 15.</p> | The nature of the resurrected body. |
| <p>C. The early church (in Acts of the Apostles): Its message - the kerygma as identified by R. Bultmann and C.H.Dodd; challenges include the historical value of the speeches in Acts and the adapting of the Christian message to suit the audience. The set text for study: Acts 2:14-39, 3:12-26.</p> | The extent to which the kerygma (within the areas of Acts studied) is of any value for Christians today. |

| Theme 2 : Religious concepts | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Religious concepts – the nature of God:</p> <p>Is God male? The issue of male language about God; the strengths and weaknesses of the model of Father; Sallie McFague and God as mother.</p> <p>Can God suffer? The impassibility of God; the modern view of a suffering God illustrated by Jurgen Moltmann (The Crucified Christ).</p> | The validity of referring to God as “mother”. |
| <p>B. Religious concepts – the Trinity:</p> <p>The difference between the Eastern Orthodox and Western Christianity approaches to the Trinity; the filioque controversy; Karl Barth’s model of the Trinity.</p> | The monotheistic claims of the doctrine of the Trinity. |
| <p>C. Religious concepts – the Atonement:</p> <p>Three images (which are not mutually exclusive): the Cross as a sacrifice and ransom, the Cross as a means of satisfaction and substitution, the Cross as a moral example; the difficulties raised by each of these images.</p> | The extent to which the three images of the atonement are contradictory. |

Unit 1: Option A – An Introduction to the Study of Christianity

| Theme 3: Religious life | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Religious life – faith and works: Luther's arguments for justification by faith alone (with reference to Romans 1:17, 5:1, Ephesians 2:8-9, Galatians 2:16, Luther's rejection of James 2:24); the Council of Trent as a response to Luther; E.P Sanders and the role of works in justification.</p> | The extent to which both faith and works are aspects of justification. |
| <p>B. Religious life – sacraments: The definition of a sacrament; the debate about sacramental efficacy and the Donatist controversy; Luther's arguments for three sacraments rather than seven; the function of sacraments.</p> | A consideration of whether the number of sacraments is important. |
| <p>C. Religious life – key moral principles: The concept of a Just War in the light of the following key moral principles:</p> <ul style="list-style-type: none"> - our actions governed by what we expect from others; (Leviticus 19:34; Matthew 7:12; Luke 10:25-37) - God's love for us (John 13:34; 14:15, 14:21-24, 1 John 2:3-6) - regard for truth (Ephesians 4:15,25; 1 John 3:18) - the role of conscience within Christianity. | Whether these key principles are sufficient as a guide to the issue of a Just War. |

| Theme 4: Religious practices that shape religious identity | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Religious identity through diversity in baptism: The case for infant baptism by Augustine and Zwingli; the case against infant baptism by Karl Barth; the strengths and weaknesses of each view.</p> | The extent to which both infant and adult baptism are just symbolic acts. |
| <p>B. Religious identity through diversity in eucharist: The real presence – the Fourth Lateran Council and the Council of Trent; modern Roman Catholic approaches – transsignification and transfinalization; consubstantiation – Luther; memorialism – Zwingli; implications for Christian practice in the experience of believers and Christian communities.</p> | The extent to which there is any common ground within the historical understandings of the eucharist. |
| <p>C. Religious identity through diversity in festivals:</p> <p>Christmas The differences between the Eastern Orthodox and the Western churches' celebration of Christmas and the reasons for these differences. The role of the community of believers in maintaining the traditions associated with the festival.</p> <p>Easter The differences between the Eastern Orthodox and the Western churches' celebration of Easter and the reasons for these differences. The role of the community of believers in maintaining the traditions associated with the festival.</p> | Whether Christian festivals are treated as religious celebrations of theological beliefs or simply social occasions. |

Unit 1: Option B - An Introduction to the Study of Islam

| Theme 1: Religious figures and sacred texts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The significance on the development of Islam of both the life and teachings of Muhammad in Makkah following the Night of Power: Jahilliyah and the need for revelation. The impact of the Night of Power upon Muhammad. Muhammad's secretive preaching and early reactions towards his religious experience and teachings. Muhammad's open preaching in Makkah and the nature of this message. The Makkah reaction to Muhammad and its implication for the development of Islam.</p> | <p>The extent to which Muhammad's message to the Makkans threatened the development of Islam.</p> |
| <p>B. The significance to the development of Islam of both the Hijrah and the life and teachings of Muhammad in Madinah: The context of persecution of Muhammad and his followers in Makkah as a major influence of the Hijrah (migration) including verbal abuse, physical abuse and death threats. The Hijrah as an 'escape' and guided by God. The welcome from Madinah and the establishment of the basic tenets of Islam, including the establishment of the first masjid.</p> | <p>The extent to which the Hijrah and subsequent establishment of Islam in Madinah was the most significant development in early Islam.</p> |
| <p>C. The Qur'an as a source of wisdom and authority – its use and treatment in worship and daily life: The Qur'an as word of God and the implications of this in both theory and practice for worship and daily life with specific reference to Sura 96:1-5, Sura 51:47 and Sura 15:9. The Qur'an as the final revelation. The Qur'an as a guide for humanity for all time. The physical treatment of the Qur'an reflecting its status. Islamic views about 'translations' of the Qur'an; integrity of the original Arabic; translation as interpretation.</p> | <p>The relevance and practicality of Qur'anic teaching for Muslims today.</p> |

| Theme 2 : Religious concepts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The concept of Allah – tawhid and shahadah: Tawhid as statement of uncompromising monotheism. Tawhid as the nature of God as 'one' with reference to Sura 112. God as sole creator, omnipotent and yet merciful. God as beyond words and descriptions. Attributes of God as metaphors and symbols. God as transcendent and imminent. Shirk as opposition to tawhid. Shahadah as recognition of tawhid. "Declaring faith" or "bearing witness" to God's unity and the unique nature of Muhammad as "prophet of God". The power of the shahadah as a public statement of truth as well as a declaration of personal faith. The role of the shahadah in conversion.</p> | <p>The extent to which the Islamic concept of Allah is coherent.</p> |
| <p>B. Risalah (belief in messengers): Prophet as a "messenger" or "warner" (Qur'an 3:144, 4:9). Distinction between nabi and rasul. The associated messages of previous prophets with specific reference to Ibrahim (Sahifa), Musa (Torah), Dawud (Zabur) and Isa (Injil) and their distorted nature. Muhammad as the 'Seal of the Prophets' (Qur'an 46:9). Muhammad's character and uniqueness (Qur'an 33:21).</p> | <p>The role of messengers, angels and the Day of Final Judgment as inspiration for faith or symbols of fear.</p> |
| <p>C. Malaikah (belief in angels) and akhirah (the Day of Final Judgment): Angels as intermediaries for God. The nature and purpose of angels. The specific roles of Jibril, Izrail and Mikail and Israfil. God as Judge and akhirah ("Day of Final Judgement"). The significance of events from the last trumpet onward. Depictions of heaven and hell with reference to Sura 47:15 and Sura 67:7-10.</p> | <p>The relevance of the belief in life after death for Muslim life today.</p> |

Unit 1: Option B - An Introduction to the Study of Islam

| Theme 3: Religious life | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>The role and significance of the following two Pillars for a Muslim and the Ummah (Muslim community):</p> <p>A. Salah (prayer) - from the Five Pillars The nature and purpose of different types of prayer in Islam: salah; tahajjud (Sura 17:79); nafilah; du'a; tasbeeh and wudu. The significance of niyat. Regular prayer times (Qur'an 4:103). The significance of wudu. The role and importance of Jummah prayers for the Ummah (Qur'an 62:10).</p> | The extent to which prayer is simply a ritualistic act of piety. |
| <p>B. Zakah (purification through giving) and hajj (pilgrimage) – both from the Five Pillars: The nature and purpose of different types of giving in Islam: zakah; sadaqah and khums. The reasons for giving in Islam - the importance of liberationist thinking in Islam. The impact of giving on the Ummah. The nature and purpose of the Hajj and its role in uniting the Ummah.</p> | The relevance of zakah and hajj for Muslims today. |
| <p>C. The five categories of action: The need for guidance as arising from the development of Shari'a. The categories of fard, mustahab, halal, makruh and haram, and their importance as guides for Muslim life.</p> | The success of the five categories of ethical action as a guide for Islamic living today |

| Theme 4: Religious practices that shape religious identity | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>Diversity of Islamic practices that shape and express religious identity, with reference to:</p> <p>A. The role of the mosque (masjid) in Islam: The importance of the functions of the first masjid in Madinah. The religious, social and political role of masjids today in the UK.</p> | Prostration as the most important purpose of the mosque. |
| <p>The role of festivals in shaping religious identity, with reference to:</p> <p>B. Ashura: The role of Ashura in expressing Shi'a identity. How rituals in Shi'a devotions during Ashura reflect central Shi'a teachings, with specific reference to persecution, suffering and self-punishment. The role of the community in ensuring the traditions of the festival are maintained.</p> | The significance of Ashura for expressing Shi'a identity. |
| <p>C. Ramadan and Id-ul-Fitr: The religious and moral benefits for a Muslim of Ramadan with reference to: relationship to God; development of Muslim spirituality; the importance of morality in Islam. The social importance of Id-ul-Fitr for the Muslim community with reference to: empathy with, and support for the poor, unity and 'brotherhood'.</p> | Whether Islamic festivals are treated as religious celebrations or social occasions. |

Unit 1: Option C

- An Introduction to the Study of Judaism

| Theme 1: Religious figures and sacred texts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Abraham and the establishment of the covenant of circumcision (Abrahamic covenant): The significance of Abraham's faith (Genesis 22); his belief in One God (YHWH) as creator of the universe; his condemnation of pagan gods; Abraham as Father of the Jewish people (Genesis 12:1-3); the nature of the Jewish covenant between God and Abraham; circumcision (brit milah) as the sign of the covenant (Genesis 17).</p> | Whether the notion of covenant is a privilege or responsibility. |
| <p>B. Moses and the establishment of the covenant of law (Mosaic covenant): The nature of the Jewish covenant between God and Moses (Exodus 19-20); the significance of the law for the Jewish people; the recording of the covenant by Moses (Exodus 24:4 34:1-2, 27-28, Exodus 34:27-28); the importance of God's protection for obedience (Exodus 34:10-11).</p> | A consideration of the importance of the Mosaic covenant for Judaism. |
| <p>C. The Torah as a source of wisdom and authority – its use and treatment in worship and daily life: The receiving of the Torah at Sinai and the significance of the written law. The nature and purpose of Torah in Orthodox/Reform Judaism. The pre-existent and eternal relevance of Torah. Sefer Torah; Torah reading (in the synagogue and home), Torah study (at a yeshiva) and the role of the oral Torah. The care and respect shown for the Torah – ark, mantle, yad and burial.</p> | The degree to which the Torah is the most important text in Judaism. |

| Theme 2 : Religious concepts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Beliefs about the nature of God/concept of God: Absolute monotheism; God as One; God as Creator; God as incorporeal; God as neither male nor female; God as eternal. Characteristics: omnipotent, omniscient, omnibenevolent, Holy, Just, Perfect, Merciful. God's presence (kavod and shekinah). Maimonides on the attributes of God.</p> | The possibility of knowing God. |
| <p>B. Beliefs about God and humanity – the Shema: The context of Shema (Deuteronomy 6:1-9). The nature of Shema as an aid to faith and remembering; Shema as a reinforcement of covenant relationship; the Shema as both central to prayer and separate from it. Orthodox and Reform views of the Shema.</p> | Consideration of the Shema as the most important statement of faith within Judaism. |
| <p>C. Beliefs about judgement / the afterlife: The Messiah in Judaism – 'The Anointed One' and judge - who brings peace and goodwill to humanity (Isaiah 2:1-4); the establishment of a new world order; resurrection of the dead (Daniel 12:2); the final judgement; the afterlife (olam ha-ba); the Pittsburgh Platform (paragraph 7) and Reform views about the afterlife.</p> | The relevance of Jewish beliefs about judgement and the afterlife for Judaism today. |

Unit 1: Option C- An Introduction to the Study of Judaism

| Theme 3: Religious life | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| Exploring various understandings of Jewish teachings concerning: | |
| <p>A. The diversity of views within Judaism with regards to Mitzvot: Orthodox, Reform, Hasidic understandings of the relevance of the 613 mitzvot with reference to: their interpretation, literal or otherwise; their application; their relevance today.</p> | Whether the covenant and the obedience to Mitzvah can be regarded as the main strength of Judaism or a source of division. |
| <p>B. Jewish teachings about prayer with reference to the Amidah and teachings about charity (tzedakah): Tefillah as spiritual self-reflection in relation to God; reasons for tefillah; the structure and content of the Amidah; the use of the Amidah in daily prayers; minyan and the diversity of practice of prayer within Judaism. The importance of charity within Judaism; Maimonides and the 'ladder of tzedekah'.</p> | The extent to which the Amidah is an encapsulation of the most important beliefs, values and teachings of Judaism. |
| <p>C. The importance of the 'Ten Sayings' (Aseret ha-D'varim) or Ten Commandments for Judaism: The Ten Sayings in the context of the 613 mitzvot; the Ten Sayings as a basis for religious and ethical life; the 'Aseret ha-Dibrot' in rabbinical understanding as the ten categories of mitzvot.</p> | The effectiveness of the Ten Sayings as a guide for living for Jews today |

| Theme 4: Religious practices that shape religious identity | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| Diversity of Jewish practices that shape and express religious identity, with reference to: | |
| <p>A. The role of the synagogue in Judaism: The origins of the synagogue (bayt k'nesset) as a permanent institution in Babylonian captivity. Its role in reminding Jews of the Jerusalem temple. Its contents such as the ark also reminding them of the temple in Jerusalem. Its role as meeting place for the Jewish community, literally a 'house of meeting' - bayt k'nesset. The synagogue as a place of study and Torah reading – 'house of study' - Bet midrash or 'school' - shul. The synagogue as a place of prayer. Some contain a 'mikveh' – pool for cleansing at specific times – religious and physical cleanliness. The synagogue's use as a rabbinical court or 'house of judgement' – Bet din. Its central role in Jewish festivals.</p> | The possibility of the survival of Judaism without the synagogue. |
| The role of festivals in shaping religious identity: | |
| <p>B. Pesach: The significance of the 'Passover' event for Jewish identity with reference to: the popularity of observing Pesach amongst Jews today reflecting redemption of the Jewish people from Egypt; the redemption of the world under God's command; the importance of Exodus 12-15; the symbolism of the seder plate and the use of the Haggadah; the role of the Jewish community of believers in remembering and maintaining Jewish identity; hope for the future – 'next year in Jerusalem'; the coming of Elijah to announce the arrival of the Messiah.</p> | A consideration of which festival is the most significant in the Jewish calendar Pesach, Rosh Hashanah or Yom Kippur |
| <p>C. Rosh Hashanah and Yom Kippur: The significance of the shofar horn in the Hebrew scriptures; the meaning and significance of tashlikh. The importance of the machzor; Kol Nidre and the amendments to the Amidah as confirming unity and identity of the Jewish people.</p> | Whether Jewish festivals are treated as religious celebrations or social occasions |

Unit 1: Option D - An Introduction to the Study of Buddhism

| Theme 1: Religious figures and sacred texts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Accounts of the birth of the historical Buddha and the Four Sights: The ways in which Buddhists read these narratives. Hagiographical and mythological interpretations of the conception dream of Maya, events surrounding the birth, the prophecy and early life. The biographical impact of the Four Sights and wider religious interpretations of their meaning (in terms of impermanence, insubstantiality and dukkha).</p> | The importance of the biography of the historical Buddha for Buddhists today. |
| <p>B. The Awakening/Enlightenment of the Buddha: Knowledge of past lives, knowledge of the role of karma in the lives of all beings, the path to the cessation of dukkha, the Mara/temptation narratives, the earth touching mudra.</p> | The significance of the Awakening/Enlightenment of the Buddha in Buddhism. |
| <p>C. Buddhist texts as sources of wisdom and authority – their use and treatment in daily life: The Four Parajikas of the Patimokkha. The significance of this text for the Theravada monastic sangha.</p> | The relative importance and value of Buddhist texts in Buddhism. |

| Theme 2 : Religious concepts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The Three Lakshanas: dukkha, anicca, and anatta: An understanding anicca and dukkha with reference to the Dhammacakkappavattana Sutta. An understanding of anatta with reference to Section 1 Chapter 1 of the Chariot Passage of the Questions of King Milinda.</p> | The Three Lakshanas as representative of reality. |
| <p>B. Pratityasamutpada, karma and rebirth: An understanding of pratityasamutpada and rebirth with reference to the iconography of the bhavachakra. An understanding of karma by reference to the Dhammapada, Chapter 1 'The Pairs' and Chapter 9 'Evil'.</p> | The relevance of Buddhist teachings of pratityasamutpada, karma and rebirth as representative of reality |
| <p>C. Bodhisattva: Mahayana and Therevada teachings: Including reference to perfections, stages and vow, and the interrelationship between wisdom and compassion.</p> | The concept of Bodhisattva as an essential feature of Buddhism. |

Unit 1: Option D - An Introduction to the Study of Buddhism

| Theme 3: Religious life | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. The Four Noble Truths: Including the three types of dukkha - dukkha-dukkha; viparinama-dukkha; sankhara-dukkha; the medical metaphor and the notions of tanha, nirodha and magga. | The Four Noble Truths as essential for all Buddhists |
| B. The Eightfold Path (Wisdom, Morality and Meditation): Including exemplification of ways in which the Eightfold Path is practiced. The Eightfold Path within the context of the diversity of Buddhism. | The usefulness of the Eightfold Path as a moral guide for all Buddhists. |
| C. The Ten Precepts (dasa sila): Including exemplification of their application/appropriateness for the community of believers: lay people and monks. | The relative importance of the Ten Precepts as a means of regulating the Sangha. |

| Theme 4: Religious practices that shape religious identity | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. Going for refuge: A consideration of the chanting practice of going for refuge three times, the meanings of each for heritage and convert Buddhists. | The relevance of going for refuge in the modern world. |
| B. Meditation: vipassana (insight/clear seeing) and zazen (just sitting): How they are used for experiencing the true nature of reality. The practice of metta bhavana. | The value and relevance of meditation for all Buddhists today. |
| C. The role and importance of dana (giving) and punya (merit): The role and importance of selfless generosity/giving or sharing of time/money/possessions. The role of the Buddhist community in supporting those both inside and outside the community. The role and importance of punya – the concept of the merit gained and accumulated as a result of good deeds, acts, or thoughts and which carries over throughout life or the subsequent rebirths. | The significance of the practice of dana in its relationship to the notion of merit. |

Unit 1: Option E - An Introduction to the Study of Hinduism

| Theme 1: Religious figures and sacred texts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Krishna's childhood and Gopi stories: Found within Bhagavata Purana Book 10, which reveals his personality and demonstrate virtues: divine nature – story of Yashoda and the stealing of butter; unconditional love and devotions – his relationship with Radha; engaging with the divine – stealing the gopis' clothes, his amorous adventures with the gopis; power to overcome evil – defeating Kalilya the multi headed serpent; intimate relationship with God as the highest goal of human existence and the practice of bhakti worship – his flute music drawing the gopis into an ecstatic dance.</p> | The significance of beliefs and practices associated with Krishna. |
| <p>B. Krishna and Arjuna: The teaching on dharma and varnadharma; the conflict which can arise from following personal dharma. The wisdom of Samkhya, nature of religious practices; different paths to liberation – jnana yoga, karma yoga and bhakti yoga. Bhagavad Gita - 3:4-5; 3:19; 18:46; 2:31; 18:47; 11:54; 9:26-28; 9:32; 9:23; 14:23-26; 16:1-3.</p> | The relationship between Krishna and Arjuna as a central feature of Hinduism. |
| <p>C. Hindu texts as sources of wisdom and authority - their use in daily life: A comparison of status and importance of shruti and smriti. The significance of differences in terms of authority and use - the Vedas in ritual ceremonies and the Ramayana and Mahabharata for ethical teachings. Ramayana teaches the importance of righteous behaviour, selfless caring, courage, friendship and devotion. Mahabharata teaches the importance of doing one's duty.</p> | The relative importance and value of Hindu texts in Hinduism. |

| Theme 2 : Religious concepts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| Exploring Hindu teachings concerning self, death, afterlife and meaning and purpose of life with reference to: | |
| <p>A. Brahman and atman: The relationship between: Brahman as Sat Cit Ananda, macrocosmic spirit and atman as micro cosmic. Difference between jiva-atman and paramatman; Monist and Monotheist; Shankara and Madhva.</p> | The nature of the relationship between Brahman and atman. |
| <p>B. Trimurti: Relationship and importance to Hindu understanding of Saguna Brahman and Hindu vision of time as cyclic – returning to life in a new form; link to liberation. Differing attitudes towards deities of the Trimurti – Shaivism and Vaishnavism.</p> | The relative importance of Trimurti in Hinduism in comparison with the other concepts studied |
| <p>C. Karma and reincarnation: Karma in the context of samsara and the importance of eternal and universal order; different aspects of karma (accumulated, fruit-bearing and karma in the making) and their influence on types of reincarnation. The relationship between samsara and moksha and the significance within samsara of human rebirth. Bhagavad Gita 2:13.</p> | The impact of teachings about karma and reincarnation upon the lifestyle of Hindus. |

Unit 1: Option E - An Introduction to the Study of Hinduism

| Theme 3: Religious life | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Varnashramadharma: Mythical origins of the system in the Purusha Sukta – Rig Veda 10:90 11-12; the concept of Varnahramadharma - sometimes referred to as Catuvarnashramadharma – catu – four - defines duties for the individual according to their position in the four varnas of society – priests (brahmanas); warriors and ruler (Kshatriyas); merchants(vaishyas) and labourers (sudras). The four ashramas, student stage (brahmacharya), householder stage (grihasta), retirement stage (vanaprastha) and renunciation (sannyasin). Relationship with bhakti; links and differences with Santana dharma, (Bhagavad Gita 18:47).</p> | <p>The extent to which Hinduism can be described as a religion of duty.</p> |
| <p>B. The status of the Dalits: Their status within the varna system; comparison between Gandhi and Ambedkar; contemporary status of Dalits and the development and improvement of their social standing.</p> | <p>The relevance and practicality of varna in today's world.</p> |
| <p>C. The concept of ahimsa: Jainian origins of the concept; traditional concept within Hinduism; Gandhi's reinterpretation; relationship with satyagraha – truth force; implications for racial equality - Manu 5:38.</p> | <p>The ideal of ahimsa as a relevant and viable standard to live by in the modern world.</p> |

| Theme 4: Religious practices that shape religious identity | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>The diversity of Hindu practices that shape and express identity, with reference to:</p> <p>A. Puja in the home and the mandir: Nature of puja in the home and mandir – compare and contrast; importance of relationship between individual devotee and deities; receiving of darshan; mandir rituals such as circumambulation and accepting prashad; comparative importance of personal and congregational worship.</p> | <p>The relative importance of puja in the home and in the mandir.</p> |
| <p>The role of festivals in shaping religious identity – with reference to:</p> <p>B. Holi: Representing the story of Holika and Prahlada in some Hindu traditions; the story of Krishna and Radha in others; spiritual significance of these events - blessing of babies by Agni; the god of Fire, the virtue of love; confirming and strengthening faith; good overcoming evil, benevolence of the Gods; reminds devotees of aims and duties in life - to help others. The role of the community in ensuring the traditions of the festival are maintained.</p> | <p>The extent to which worship is essential in Hinduism.</p> |
| <p>C. Durga Puja: Representing the story of Rama, Sita and Durga; spiritual significance of these events - thanksgiving, helping others; importance of avatars; Durga as divine mother; impurity and sin; it confirms and strengthens faith; good overcomes evil, importance of worship and prayer; reminds devotees of aims and duties in life – to lead a life free from impurity, sin and weakness. The role of the community in ensuring the traditions of the festival are maintained.</p> | <p>Whether Hindu festivals are treated as religious celebrations or social occasions.</p> |

Unit 1: Option F - An Introduction to the Study of Sikhism

| Theme 1: Religious figures and sacred texts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The life and teachings of Guru Nanak: Influence of background and socio-religious ideas of his time on key teachings: Status/role of women in Islam and caste in Hinduism – Adi Granth 150 and Adi Granth 91.</p> <p>Relationship between key events in his life and specific teachings:</p> <ul style="list-style-type: none"> - His horoscope at his birth and the acknowledgement of One Formless Lord. - His experience of God's court, his teaching that God is neither Hindu nor Muslim and his mission to reveal the message of God's name to the world. - His meeting with Sajjan and his teaching of what true religion is - the jannam sakhi episodes. - His teaching against the caste system and raising the status of women. - His foundation of the institution of the guru, rejection of the sacred thread ceremony and Hindu rituals. - His establishment of community at Kartapur based on Sikh principles. | <p>The extent to which Guru Nanak's message is original.</p> |
| <p>B. Guru Gobind Singh's contribution to the development of Sikhism: The relationship of his action's with Nanak's vision – both as protector and restorer; his defence of Sikhism in the face of attacks and persecution; his development of Sikhism as a religion with a strong identity - prepared to defend its beliefs and principles; and community orientation – founded the Khalsa; introduced the amrit ceremony as initiation and wearing of 5Ks; the adoption of names Singh and Kaur; welcomed women and members of all castes into the community; contributed to the compilation and content of Dasam Granth; interpretation and new concept of Guru – the Guru Panth; the development of the Guru Granth Sahib.</p> | <p>Whether Guru Gobind Singh can be regarded as the true founder of the Sikh religion.</p> |
| <p>C. The Guru Granth Sahib as a source of wisdom and authority – its use and treatment in worship and daily life: Its legal and theological status – regarded as living Guru with full authority of Gurus' teaching and treated with same devotion and respect; all decisions taken in presence of Guru Granth; all ceremonies and rites of passage to be completed in its presence; it is the basis of all sermons and the authority as the basis of Sikh teaching on the nature of God, faith and salvation, the difference between Adi Granth and Guru Granth; role of Muslim and Hindu writings within its pages - Sheik Farid - Guru Granth Sahib – 448, 1384; Bhagat Ramanand – Guru Granth Sahib – 1195; creation of gurmukhi script; its role as more than a visible focal point for Sikh devotions – taking the place of living Gurus; it guides Sikhs in daily life – vak lao.</p> | <p>The relevance of the Guru Granth Sahib for Sikhs today.</p> |

| Theme 2 : Religious concepts | |
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| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>Exploring Sikh teachings concerning self, death, afterlife and meaning and purpose of life, with reference to:</p> <p>A. Philosophical understanding of the Sikh concept of God: 'God is the one, the only one' and 'the one without a second'; symbolism of 'Ik Onkar' (Adi Granth 929, 1035,1037); God as personal – Adi Granth 784, 1190; God as nirguna and saguna; God as omnipotent and omniscient; God as creator and sustainer of life; God as immanent and transcendent – Adi Granth 25,684,700.</p> | <p>The relevant importance of Sikh beliefs about God and the soul.</p> |
| <p>B. The soul: Nature of the soul - divine spark of Waheguru, ethereal and non-material; union with Waheguru. The aim of breaking cycle of rebirth; journey of the soul through many life forms to attain this aim; stage of Saram Khand and realm of grace.</p> | <p>The impact of teachings about karma upon the lifestyle of Sikhs.</p> |
| <p>C. Karma, rebirth and mukti: Philosophical understanding of the path of liberation; the role of karma and transmigration of the soul; union with God – Adi Granth 1127, 905, 275.</p> | <p>The relevance of Sikh beliefs about rebirth and mukti for Sikhs today.</p> |

Unit 1: Option F - An Introduction to the Study of Sikhism

| Theme 3: Religious life | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| The role and significance of the following teachings for the Sikh community: | |
| <p>A. The concept of sewa: Its influence on personal morality – recognising no barriers of religion, caste or race; relationship with teaching of Guru Granth Sahib and principles of Sarbhat da bhalla; importance of state of mind – selfless and desire-less action – physical service, mental service, material service, its material and spiritual value within the Sikh community – part of a Sikh’s spiritual life leading to spiritual liberation. Bhai Gurdas, Varan 6:12.</p> | The relative importance of sewa in Sikh life compared to other teachings. |
| <p>B. The concepts of Kirat Karo and Vand Chakko: Teaching of Guru Gobind Singh; understanding of concept of Kirat Karo in relation to Naam Japo and Vand Chakko; relationship with teaching on karma; the pursuit of grace; influence on sangat.</p> | The relative importance of the virtues of Kirat Karo and Vand Chakko in Sikhism. |
| <p>C. The concepts of Sant Sipahi (saint-soldier)/Dharam Yudh (just war): Understanding of concept of Sant Sipahi in the context of the development of Sikhism by Guru Harbogind and Guru Gobind Singh; philosophical meaning of the term; duties associated with sant; meaning in relation to dharam; rules of the khalsa in relation to Dharam Yudh; general Sikh principle of Dharam Yudh.</p> | Whether it is possible to combine spirituality with the use of force (Sant Sipahi and Dharam Yudh). |

| Theme 4: Religious practices that shape religious identity | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| The diversity of Sikh practices that shape and express religious identity: | |
| <p>A. The expression of Sikh identity through the role of the gurdwara: Representation of the principle of freedom of worship; fulfilment of religious and social needs – B40 Janam Sakhi, Adi Granth 1068; worship as a reflection of Sikh identity.</p> | The degree to which the gurdwara is an essential part of the Sikh religion. |
| The role of festivals in shaping religious identity: | |
| <p>B. Diwali: Representing the story of Guru Hargobind and his release from prison; focuses attention on spiritual matters – freedom and deliverance; it confirms and strengthens faith - good overcomes evil; light overcomes darkness; reminds Sikhs of aims and duties in life; focuses on the importance of unity within the community.</p> | The relative importance of Diwali and Vaisakhi. |
| <p>C. Vaisakhi: New Year’s Day in the Punjab; remembers Guru Gobind Singh’s founding of the Sikh brotherhood; focuses attention on spiritual matters – Sikh identity, sacrifice, virtues of Sikh living; it confirms and strengthens faith – reminds Sikhs of aims and duties in life – protecting the truth, standing up for the oppressed; creates a feeling of belonging to a community – the Khalsa.</p> | Whether Sikh festivals are treated as religious celebrations or social occasions. |

2.2 AS Unit 2

Unit 2: An Introduction to Religion and Ethics and the Philosophy of Religion.

Written examination: 1 hour 45 minutes

25% of qualification

90 marks

Section A: An Introduction to Religion and Ethics

This section provides the opportunity for learners to acquire and develop knowledge and a critical understanding of key ethical concepts and theories, ranging from moral absolutism to Utilitarianism.

- ethical language and thought through significant concepts and the works of key thinkers, illustrated in issues or debates in religion and ethics
- three normative ethical theories such as deontological, teleological or character based ethics (at least two of which must be religious approaches)
- the application of ethical theory to two personal, societal or global issues of importance, including religious ethical perspectives.

Section B: An Introduction to the Philosophy of Religion.

This section provides the opportunity for learners to acquire and develop knowledge and a critical understanding of some of the key features of fundamental philosophical themes, ranging from arguments for the existence of God to religious experience.

This unit includes the study of the following content:

- philosophical issues and questions raised by religion and belief including at least three contrasting arguments about the existence or non-existence of God, gods or ultimate reality
- philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues or debates in the philosophy of religion
- challenges to religious belief such as the problems of evil and suffering
- the nature and influence of religious experience.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes:

Unit 2: Section A - An Introduction to Religion and Ethics

| Theme 1: Ethical language and thought | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>The concepts of and major differences between moral absolutism and moral relativism:</p> <p>A. <u>Moral absolutism:</u> Universal moral norms exist which apply in all situations; right and wrong actions are objective; actions are intrinsically right or wrong in themselves; rules or principles inform or guide people as to which actions are right or wrong.</p> | <p>The degree to which a relativist view of ethics is more just than an absolutist view.</p> |
| <p>B. <u>Moral relativism:</u> No universal moral norms exist, right or wrong are subjective; actions should be judged right or wrong depending upon culture (cultural relativism), time (historical relativism), religion (religious relativism) or an individual's character (subjective relativism).</p> | |
| <p>C. <u>Normative ethical approaches:</u></p> <p><u>A deontological approach:</u> Being concerned with the actions themselves and not with the consequences of actions. The rightness or wrongness of actions are judged on an adherence to a set of rules; it is a duty or obligation to follow the deontological rules often linked with moral absolutism.</p> <p><u>A teleological approach:</u> Being concerned with the end purpose, or goal of the action. The rightness or wrongness of actions are derived by judging the end purpose against what is defined as a good end. Linked with a consequentialist approach to ethics and moral relativism.</p> <p><u>The attainment of virtues:</u> Being concerned with defining what are moral people and the qualities that make them moral. By cultivating these virtues it is possible to become a moral person. Virtues have more to do with character than with the rights and wrongs of specific actions or their end purpose.</p> | <p>Whether one of the normative ethical approaches you have studied is superior to the other approaches.</p> <p>Consideration of the idea that it is better to be a good person than to just do good deeds.</p> |

| Theme 2 : Aquinas' Natural Law | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. <u>Aquinas' Natural Law – Part 1</u> Aquinas' four levels of law: eternal, divine, natural and human: Natural law derived from rational thought; as a form of moral absolutism; a deontological or teleological theory? The five primary precepts; these are based on the premise of 'doing good and avoiding evil'; the secondary precepts which derive from these.</p> | <p>The degree to which human law should be influenced by Natural Law.</p> |
| <p>B. <u>Aquinas' Natural Law – Part 2</u> The importance of the three revealed and four cardinal virtues; different types of acts: internal and external; different types of goods: real and apparent (linked to sin).</p> | <p>The effectiveness of Natural Law in dealing with ethical issues.</p> |
| <p>C. <u>The application of Natural Law</u> to both of the personal, societal and global issues listed below:</p> <ol style="list-style-type: none"> 1. abortion 2. voluntary euthanasia. | <p>Whether Natural Law provides a practical basis for moral decision making for believers and/or non-believers.</p> |

Unit 2: Section A - An Introduction to Religion and Ethics

| Theme 3: Fletcher's Situation Ethics | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Fletcher's Situation Ethics: Part 1 Fletcher's rejection of other approaches within ethics - legalism, antinomianism and the role of conscience. Fletcher's rationale for using the religious concept of 'agape' as the 'middle way'.</p> | The degree to which agape is a fairer approach to ethics than legalism and/or antinomianism. |
| <p>B. Fletcher's Situation Ethics: Part 2 The four working principles and the six fundamental principles of Situation Ethics. The theory as a form of moral relativism; a consequentialist and teleological theory.</p> | The effectiveness of the principles of Situation Ethics in dealing with ethical issues. |
| <p>C. The application of Situation Ethics and to both the personal, societal and global issues listed below:</p> <ol style="list-style-type: none"> 1. homosexual relationships 2. polyamorous relationships. | Whether agape should replace religious rules. |

| Theme 4: Utilitarianism | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Bentham's Act Utilitarianism: The principle of utility; the hedonic calculus; as a form of moral relativism, a consequentialist and teleological theory.</p> | The effectiveness of the utility/hedonic calculus in dealing with ethical issues. |
| <p>B. Mill's development of Utilitarianism (now known as 'Rule' Utilitarianism) and 'higher' and 'lower' pleasures (a teleological / deontological hybrid).</p> | The extent to which one of the forms of Utilitarianism studied is better than the others. |
| <p>C. The application of Act and Rule Utilitarianism to both the personal, societal and global issues listed below:</p> <ol style="list-style-type: none"> 1. animal experimentation for medical research 2. the use of nuclear weapons as a deterrent. | A consideration of whether Utilitarianism provides a practical basis for moral decision making for believers and/or non-believers. |

Unit 2: Section B - An Introduction to the Philosophy of Religion

| Theme 1: Cosmological arguments for the existence of God | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. The Classical cosmological argument: Aquinas. (Potentiality and actuality; cause and existence; contingent and necessary; the problem of infinite regression). | Whether the cosmological argument for God's existence is successful. |
| B. A modern version of the cosmological argument: Islamic Kalam tradition (beginnings and causes) and its defence by Craig. | The extent to which science now replaces the need for a creator God. |
| C. Challenges to the cosmological argument: With reference to Hume (empirical approach and fallacy of composition), Russell, (no explanation required), and alternative scientific explanations - Big Bang. | The effectiveness of the challenges to the cosmological argument for God's existence. |

| Theme 2 : Teleological arguments for the existence of God | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. Classical teleological arguments: Aquinas (arrow analogy) and Paley (design qua purpose/design qua regularity). | The effectiveness of the different versions of the teleological argument for God's existence. |
| B. Modern teleological arguments: Tennant (anthropic) and Swinburne (order and regularity). | The effectiveness of the challenges to the teleological argument for God's existence. |
| C. Challenges to the teleological argument: Including Hume (empirical challenges), Mill (disorder in universe) and Darwin (naturalistic explanations). | The extent to which science challenges the need for a designer God. |

Unit 2: Section B - An Introduction to the Philosophy of Religion

| Theme 3: The non-existence of God – the problem of evil | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The types of evil, the logical problem of evil: Classical (Epicurus), the problem of suffering.</p> | <p>The extent to which the Classical form of the problem of evil is a 'problem'.</p> |
| <p>B. Modern developments with regards to the nature of the problem of evil: With reference to Mackie (evil and omnipotence), Rowe (intense human and animal suffering) and Paul (premature deaths).</p> | <p>The degree to which modern problem of evil arguments are effective in proving God's non-existence.</p> |
| <p>C. Religious responses to the problem of evil (theodicies):</p> <p>Augustinian type theodicy: Evil as a consequence of sin: evil as a privation; the fall of human beings and creation; the Cross overcomes evil, soul-deciding; strengths and weaknesses.</p> <p>Irenaean type theodicy: Vale of soul-making: human beings created imperfect; epistemic distance; second-order goods; soul-making; eschatological justification strengths and weaknesses.</p> | <p>The extent to which an Augustinian type theodicies and an Irenaean type theodicies you have studied are successful in responding to the problem of evil.</p> |

| Theme 4: Religious experience | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Types of religious experience with particular reference to: Visions, conversion, mysticism and prayer.</p> | <p>The impact of religious experiences upon religious belief and practice.</p> |
| <p>B. William James' four characteristics of mystical experience: Ineffability, noetic, transient and passive.</p> | <p>The adequacy of James' four characteristics in defining mystical experience.</p> |
| <p>C. Challenges to the objectivity and authenticity of religious experience: With reference to Caroline Franks Davis (description-related; subject-related and object-related challenges). Strengths including: claims to be rejected on grounds of misunderstanding; claims delusional - possibly related to substance misuse, fantastical claims contrary to everyday experiences. Weaknesses such as: individual experiences valid even if non-verifiable; claims could be genuine - integrity of individual; one-off experiences can still be valid even if never repeated.</p> | <p>The extent to which the challenges to religious experience are valid.</p> |

2.3 A level Unit 3

Unit 3: A Study of Religion

Written examination: 1 hour 30 mins

20% of qualification

90 marks

Learners will be assessed on **one** of the following options from a choice of **six**:

Option A: Christianity

Option B: Islam

Option C: Judaism

Option D: Buddhism

Option E: Hinduism

Option F: Sikhism

This unit provides learners with the opportunity to undertake an in-depth and broad study of their chosen religion covering themes ranging from religious figures and sacred texts to practices that shape religious identity.

This unit includes the study of the following content:

- religious beliefs, values and teachings, in their interconnections and as they vary historically and in the contemporary world, including those linked to the nature and existence of God, gods or ultimate reality, the role of the community of believers, key moral principles, beliefs about the self, death and afterlife, beliefs about the meaning and purpose of life
- sources of wisdom and authority including, where appropriate, scripture and/or sacred texts and how they are used and treated, key religious figures and/or teachers and their teachings
- practices that shape and express religious identity, including the diversity of practice within a tradition
- significant social and historical developments in theology or religious thought including the challenges of secularisation, science, responses to pluralism and diversity within traditions, migration, the changing roles of men and women, feminist and liberationist approaches
- a comparison of the significant ideas presented in works of at least two key scholars selected from the field of religion and belief
- two themes related to the relationship between religion and society, for example: the relationship between religious and other forms of identity; religion, equality and discrimination; religious freedom; the political and social influence of religious institutions; religious tolerance, respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims
- how developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophical, ethical, studies of religion and/or by textual interpretation.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes:

Unit 3: A Study of Religion - Option A: Christianity

| Theme 1: Religious figures and sacred texts | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Two views of Jesus: A comparison of the work of two key scholars, including their views of Jesus with reference to their different methods of studying Jesus: John Dominic Crossan and N.T. Wright.</p> <p>Crossan: Jesus the social revolutionary - using apocryphal material, seeing Jesus as man of his time; what the words of Jesus would have meant in Jesus' time.</p> <p>Wright: Jesus the true Messiah - critical realism; seeks to find the best explanation for the traditions found in the Gospels.</p> | <p>The validity of the different methods of studying Jesus as used by Crossan and Wright.</p> |
| <p>B. The Bible as a source of wisdom and authority in worship: Its use and importance in private worship and in public worship; the Bible as the inspired word of God; different understandings of inspiration including John Calvin's doctrine of accommodation, the objective and subjective view of inspiration. The set text for study: 2 Timothy 3:16-1.</p> | <p>The extent to which the Bible can be regarded as the inspired word of God.</p> |
| <p>C. The Bible as a source of wisdom and authority in daily life: The role of the Bible as a guide to living and as a source of comfort and encouragement; the extent to which the Bible is authoritative in 21st century life. The set texts for study: Psalm 46:1-3; Psalm 119:9-16, Psalm 119:105-112; Luke 6:46-49; Hebrews 4:12-13.</p> | <p>The relative importance of scripture as the source of wisdom and authority.</p> |

| Theme 2 : Significant historical developments in religious thought | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Historical developments in religious thought – challenges from secularism: Evidence of decline of role and status of Christianity in society; possible causes; challenges to Christians - removal of Christianity from public sector, reduced impact in public life such as in medicine and law, permeation of secular values, restricted religious liberty.</p> | <p>The effectiveness of the Christian response to the challenge of secularism.</p> |
| <p>B. Historical developments in religious thought – challenges from science: Richard Dawkins' (The God Delusion) and Alister McGrath's (The Dawkins Delusion) contrasting views on whether science has disproved God's existence, the limits of science and the God of the gaps argument.</p> | <p>The extent to which a scientist must be an atheist.</p> |
| <p>C. Historical developments in religious thought – challenges from pluralism and diversity within a tradition: Difference between religious pluralism and tolerance of diversity within a tradition; the exclusivist attitude of the Christian Bible (Deut 6:5; Joshua 23:16; John 14:6; Acts 4:12); the contribution of John Hick and Karl Rahner to Christian inclusivism (and the difference between their positions); the differences between Christian Universalism and pluralistic universalism.</p> | <p>The extent to which it is possible to be both a committed Christian and a religious pluralist.</p> |

Unit 3: A Study of Religion - Option A: Christianity

| Theme 3: Significant social developments in religious thought | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Social developments in religious thought – attitudes towards wealth: The dangers of wealth; apparent contradiction between biblical teaching on stewardship and the ascetic ideal; the prosperity gospel of the Word-Faith movement. Set texts for study: Mark 10:17-25; Matthew 6: 25-34; Luke 12:32-34, 1 Timothy 6:10.</p> | The extent to which wealth is a sign of God's blessing. |
| <p>B. Social developments in religious thought – challenges of being a Christian in Britain (migration): The conflicting worldviews both religious and non-religious; culture and faith linked with reference to African Christianities; beliefs conflicting with laws of country; reverse mission movement in the UK.</p> | The extent to which the UK is a modern mission field. |
| <p>C. Social developments in religious thought – Feminist Theology and the changing role of men and women: The contribution of Mary Daly and Rosemary Radford Ruether to Feminist Theology. The changing role of men and women - the issue of the legitimacy of the ordination of women priests and bishops in the Anglican Church: the impact on the lives of believers and communities of Christianity today.</p> | Whether men and women are equal in Christianity. |

| Theme 4: Religious practices that shape religious identity | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Religious identity through unification: The development of the Ecumenical Movement since 1910 (World Missionary Conference); the World Council of Churches, its rationale, its mission and its work in three main areas: Unity, Mission, and Ecumenical Relations, Public Witness and Diakonia, and Ecumenical Formation.</p> | Whether the work of the World Council of Churches can be viewed as a success or a failure. |
| <p>B. Religious identity through religious experience: The development of the Charismatic Movement post 1960; main beliefs; implications for Christian practice in the experience of believers and Christian communities; philosophical challenges to charismatic experience – verification and natural explanation.</p> | The strengths and weaknesses of the Charismatic movement. |
| <p>C. Religious identity through responses to poverty and injustice: The basis (political, ethical and religious) of Liberation Theology with reference to Gustavo Gutierrez and Leonardo Boff; Roman Catholic Church responses to Liberation Theology.</p> | The political and ethical foundations of Liberation Theology being more important than any religious foundations. |

Unit 3: A Study of Religion - Option B: A Study of Islam

| Theme 1: Religious figures and sacred texts | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Sources of shari'a (Qur'an; sunna and hadith; qiyas; ijma): The significance of sunna for Muslims and the development of hadith. The different categories of hadith. The development of qiyas and ijma. The work of Al-Shafi and the establishments of the four law schools.</p> | The divine nature of the Shari'a. |
| <p>B. The role of shari'a and its importance for Muslims: Different understandings of the term shari'a and the different ways in which it is applied by Muslims throughout the world today with reference to: shari'a as civil law; sharia's as religious law and shari'a as a moral guide. Fiqh, the role of mujtahid and taqlid. Specific reference to the debates surrounding 'ijtihad' and contrasting views from within Sunni and Shi'a Islam on 'ijtihad'. A comparison of the approaches taken by Salafi scholar Rashid Rida and modernist Islamic scholar Tariq Ramadan.</p> | The extent to which the shari'a is a reflection of divine will or human interpretation. |
| <p>C. Muslim understandings of jihad: The different meanings of 'jihad' (greater and lesser). The importance and significance of greater jihad as a personal spiritual struggle for every Muslim. The historical context and the specific conditions of lesser jihad. The problems in applying lesser jihad today with specific reference to modern warfare.</p> | The relevance today of the teachings about lesser jihad. |

| Theme 2 : Significant historical developments in religious thought | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The concept of an Islamic state and the political and social influence of religious institutions as a challenge to secularism: The social and political structure of Madinah as a 'model' or 'ideal' for an Islamic state. The role of shari'a law within an Islamic state. The challenge of shari'a law within a non-Islamic secular state.</p> | The compatibility of Islam with democracy. |
| <p>B. The challenges to Islam from scientific views about the origins of the universe: Islamic teachings about creation and their compatibility with modern scientific theories such as the 'Big Bang', the 'Steady State' and 'Expanding/Oscillating Universe' theories. Reference should be made to Sura 3:26-27, Sura 23:12-14 and Sura 51:47.</p> | The effectiveness of Islamic responses to the challenges of scientific views about the origins of the universe. |
| <p>C. Western perceptions of Islam: Issues of bias, misrepresentation, inaccuracy and 'Islamaphobia' throughout the Western world with a particular focus on Britain. Examples may be drawn from: political views; views from media sources (television, radio or newspapers) and/or online media.</p> | The extent to which the media influences Western perceptions of Islam. |

Unit 3: A Study of Religion - Option B: A Study of Islam

| Theme 3: Significant social developments in religious thought | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Islamic attitudes towards pluralism: The diversity in Muslim attitudes towards other religions, including 'People of the Book'. The teachings found in Sura 42:13, Sura 2:136 and Sura 2:256. The importance of religious freedom in the history of the Islamic religion. Conversion in Islam.</p> | The effectiveness of Islamic responses to pluralism. |
| <p>B. The importance of family life for the Muslim religion: The role of the family and the Muslim home as foundational for Islamic principles. The changing role of men and women in Islam with reference to family life. The role and status of women in Islam with reference to feminism: the pioneering work of Professor Aisha Abd Al Rahman "Bint ash shati"; a contemporary feminist view Haleh Afshar.</p> | The extent to which the Muslim family is central to the Islamic religion. |
| <p>C. Islam and migration - the challenges of being a Muslim in Britain today: An examination of the problems created by segregation and assimilation for Muslim communities and individuals living in Britain today with a focus on food, dress, practice of religion and, education. The role of the Muslim Council of Britain.</p> | The possibility of assimilation into a secular society for Muslims in Britain. |

| Theme 4: Religious practices that shape religious identity | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>Diversity within Islam:</p> <p>A. Beliefs and practices distinctive of Shi'a Islam: Specific Shi'a interpretations of, and additions to, the Five Pillars. The significance of the historical dispute that gave rise to Shi'a Islam with reference to: the succession of Ali; the death of Hussein and, martyrdom. Beliefs about the Imam; Mahdi (occultation); pilgrimage; muta and taqiyya.</p> | Islam as a divided or united religion. |
| <p>Islam and change - the development and influence on religious belief and practice within Islam of:</p> <p>B. Sufi philosophical thought about the nature of God and religious experience: The Qutb. The role of the teacher, the use of parables and the direct personal relationship of teacher to pupil. The role of asceticism. The role of personal, mystical religious experience as a way of experiencing God. The variety of sufi devotional practices including dhikr, muraqaba and sama (specifically whirling).</p> | The possibility of a personal mystical union with God in Islam. |
| <p>C. Ethical debate about crime and punishment, including arguments posed by scholars from within and outside the Islamic tradition: Traditional Muslim views about punishment for crime. Categories of punishment: qisas; hudud; tazir. Contrasting views about the death penalty: a modernist scholarly view (Tariq Ramadan); a traditionalist Islamic scholar (Sheikh Ahmad Ash-Sharabasi); the response of James Rachels.</p> | The effectiveness of Islamic ethical teachings as a guide for living for Muslims today. |

Unit 3: A Study of Religion - Option C: Judaism

| Theme 1: Religious figures and sacred texts | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The structure and development of the Talmud and its importance within Judaism: The differences between the Jerusalem and Babylonian Talmuds. The nature of the Mishnah: content, style and importance for study in Judaism. The nature of the Gemara: content, style and importance for study in Judaism.</p> | The Mishnah as the most important element of the Talmud. |
| <p>B. Midrash in Judaism - the distinction between Halakhah and Haggadah: The meaning and purpose of midrash. The Halakhah and the 613 mitzvot; Halakhah as the revealed will of God – Orthodox and Reform views. The significance of Haggadah and different interpretations with reference to Maimonides (literal, rational and hidden).</p> | The importance of Halakhah versus the importance of Haggadah for Judaism. |
| <p>C. Rashi and Maimonides: A comparison of the views of Rashi and Maimonides concerning: creation; the Torah; the patriarchs and the 613 mitzvot; approaches to midrash.</p> | The relative importance of Rashi and Maimonides for understanding Hebrew scriptures. |

| Theme 2 : Significant historical developments in religious thought | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The development of the Zionist Movement and the establishment of the secular state of Israel. Jewish responses to Zionism: The origins of Religious Zionism with reference to Amos 9:14–15 and “Zion theology” found in the Hebrew Bible. The rise of nationalism in response to anti-Semitism in the 19th century. Political Zionism and the developing idea of a ‘national’ identity amongst Jews with reference to: the Dreyfus affair; the work of Herzl and the international Zionist movement; the First Zionist conference in 1897 and the establishment of political and legal claims; revival of the Hebrew language in its modern spoken form. Labour Zionism and the development of kibbutz. Migration to Israel; the challenge of the secular state of Israel with reference to the specific response by Haredi Judaism.</p> | The validity and strength of the links between Zionism and Judaism. |
| <p>B. The challenge of science: Diversity of responses within Judaism to the philosophical issues relating to both the nature of God and to the creation event with reference to bereshit; evolution and different Jewish understandings of the creation process; the debate about the age of the universe.</p> | The success of Reform Judaism in meeting the challenges posed by science and secularisation. |
| <p>C. Holocaust theology: Key theological responses to the Holocaust with reference to: the meaning of Richard Rubenstein’s “death of God”; Elie Wiesel’s “The Trial of God”; Ignaz Maybaum’s view of Israel as the “suffering servant” and the Holocaust as “vicarious atonement”; Eliezer Berkovitz and “the hiding of the divine face” and free will; Emil Fackenheim’s proposal of the Holocaust as a new revelation experience of God by way of a 614th commandment.</p> | The success of Holocaust theologies in addressing the challenges raised by the Holocaust. |

Unit 3: A Study of Religion - Option C: Judaism

| Theme 3: Significant social developments in religious thought | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The development of Reform Judaism and Jewish attitudes to pluralism: The role and legacy of the Pittsburgh Platform with reference to: attitudes towards liberationist thought (concern for the poor) and Tikkun Olam; attitudes towards other religions; the diversity of views in Reform and Orthodox Judaism towards interfaith dialogue.</p> | The effectiveness of Jewish responses to pluralism. |
| <p>B. Jewish family life, including diversity of views within Judaism about gender equality: The role of the family and the Jewish home as foundational for Jewish principles. The changing role of men and women in Judaism with reference to family life. The role and status of women in Judaism with reference to feminism: debates about agunah; debates about minyan; the contributions of Judith Plaskow and Margaret Wenig to Jewish feminism.</p> | Family life as the main strength of Judaism. |
| <p>C. Judaism and migration - the challenges of being a religious and ethnic minority in Britain with reference to Shabbat observance and kashrut: An examination of the problems created by segregation and assimilation for Jewish communities and individuals living in Britain today with a focus on: kashrut; dress; practice of religion and education. The role of the Jewish Leadership Council.</p> | The possibility of assimilation into a secular society for Jews in Britain. |

| Theme 4: Religious practices that shape religious identity | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Beliefs and practices distinctive of Hasidic Judaism: Baal Shem Tov and Mitnagdim; adoption of new prayer rite; modified liturgy; influence of the rebbe; miraculous healing; charismatic approach to worship; life of piety; emphasis on worship rather than traditional study.</p> | Whether Hasidism contributed to the survival of Judaism. |
| <p>B. Philosophical understandings of the nature of God and religious experience found in Kabbalah: Esotericism: meditation, visual aids, art and magic. The role of the Zohar. The focus on the experience of God and trying to penetrate God's essence: En Sof; Sefirot; Devekut and Tikkun.</p> | The possibility of a personal mystical union with God in Judaism. |
| <p>C. Ethical debate within Judaism about embryo research, including arguments posed by scholars from within and outside the Jewish tradition: Jewish contributions to the debate about embryo research with particular reference to: the relationship between stem-cell research and Pikuach Nefesh; somatic cell nuclear transfer (SCNT); pre-implantation embryo research; a comparison of the views proposed by Rabbi J. David Bleich and Rabbi Moshe Dovid Tendler; the views and work of Professor Clare Blackburn.</p> | The effectiveness of Jewish ethical teachings as a guide for living for Jews today. |

Unit 3: A Study of Religion - Option D: A Study of Buddhism

| Theme 1: Religious figures and sacred texts | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The Pali Canon - its role in Buddhism as a whole: The Tipitaka. The authority of the Vinaya for the Theravada sangha the wider authority and significance of the Suttapitaka, the relevance of the Abidhamma for the commentarial development of Buddhism. The importance of the Pali Canon as a source of wisdom.</p> | The relative importance of the Pali Canon in Buddhism. |
| <p>B. The main themes and concepts in two Mahayana Texts: 1) The Heart Sutra - the philosophical content regarding the mutual identity of emptiness and form 2) The Parable of the Burning House in the Lotus Sutra - exemplifying the concept of skillful means and the provisional nature of the teachings.</p> | The teachings in Mahayana Sutras as representative of reality. |
| <p>C. The contribution made to the development of Buddhist thought by the work of contemporary Buddhist teachers: the Dalai Lama and Thich Nhat Hanh: With reference to their interpretation of Buddhist teachings, including compassion, meditation and non-harming for life in the West.</p> | The relative success of the Dalai Lama and Thich Nhat Hanh in ensuring the relevance of Buddhism in the modern world. |

| Theme 2 : Significant historical developments in religious thought | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Historical development of Buddhism: The development of key Buddhist traditions in Japan - Zen, Pure Land and Nichiren, with particular reference to the central practices of koan, nembutsu and daimoku.</p> | The extent to which Japanese Buddhism is unique. |
| <p>B. Responses to the challenges from science: The tension between presentations of Buddhism as avoiding 'blind faith' and emphasising the realisation of truth in experience (with reference to the Kalama Sutta v.9&10). Asian Buddhist worldviews populated with a diversity of beings and realms. The Dalai Lama's assessment of the value of science.</p> | The extent to which there is a close relationship between Buddhism and science. |
| <p>C. Responses to the challenges from secularism: Buddhism's frequent presentation in the West as a secular philosophy, with reference to Stephen Bachelor (a Buddhist Atheist) and his presentation of Buddhism as a rational philosophy and way of life, and David Brazier who claims Buddhism is a religion.</p> | The legitimacy of Western presentations of Buddhism as atheistic and secular. |

Unit 3: A Study of Religion - Option D: A Study of Buddhism

| Theme 3: Significant social developments in religious thought | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Responses to the challenges of pluralism and diversity: Emphasis within Buddhism on the individual testing the teachings and staying true to experience, even if that means following a path different to Buddhism (with reference to the Kalama Sutta v. 9 & 10 and Majjhima Nikaya 56.16 - the Buddha's conversation with Upali). In Mahayana Buddhism, the teachings are sometimes considered to be only provisional, different upaya (skilful means) to suit different listeners. There is good within all religions and they should be respected (Edicts of Emperor Ashoka, Rock Edict NB 7 and Rock Edict NB 12).</p> | <p>The extent to which Buddhism's openness means it is in danger of losing its own identity.</p> |
| <p>B. Historical development of Buddhism: Buddhism in Britain, distinguishing between heritage Buddhism (the Buddhism of those whose relatives were born in Buddhist countries and migrated to Britain) and convert Buddhism. Possible reasons for the popularity of Buddhism in Britain.</p> | <p>The unique nature of British Buddhism in comparison with Buddhism found in other countries.</p> |
| <p>C. The changing roles of men and women including feminist approaches within Buddhism: Different views in Buddhism about whether women can be nuns and attain awakening. The Lotus Sutra teaches that all equally possess the potential to attain Buddhahood, but in Chapter 12 - the Dragon King's daughter transforms into a man before attaining awakening. However, the Buddha ordained women. Buddhism's commitment to the end of suffering may be seen as inherently feminist (as indicated by Rita Gross). Cultural stereotypes of the roles of men and women have no universal application within Buddhism.</p> | <p>Whether Buddhism aligns with feminism.</p> |

| Theme 4: Religious practices that shape religious identity | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Beliefs and practices of Tibetan Buddhism with reference to mudra, mandala and mantra: The relationship of Buddhism with pre-Buddhist Bon religion as the context for the development of these distinctive practices - mudra, mandala and mantra.</p> | <p>The unique nature of Tibetan Buddhism.</p> |
| <p>Buddhism and change – the development and influence on religious belief and practice within Buddhism of:</p> <p>B. Philosophical understandings of the nature of reality and religious experience found within the Contemporary Anglophone Mindfulness movement: The response of Slavoj Zizek - that by encouraging stress-release, mindfulness serves capitalism rather than challenges it.</p> | <p>The extent to which the Mindfulness movement can be considered to be Buddhist and/or ethical.</p> |
| <p>C. Socially Engaged Buddhism: The reasons for the development of Socially Engaged Buddhism: Thich Nhat Hanh's Mindfulness Trainings; the primary drive to combat suffering (not just on achieving a positive rebirth or awakening for oneself); it is supported by high profile individuals such as the Dalai Lama (non-violent protest with regards to Tibet); it receives high media coverage, it has links to supporting organisations such as Sakyadhita and the Buddhist Peace Fellowship. The views of Joanna Macy and Damien Keown on this movement.</p> | <p>Social justice as a requisite for the observance of Buddhist teachings.</p> |

Unit 3: A Study of Religion - Option E: A Study of Hinduism

| Theme 1: Religious figures and sacred texts | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Content and significance of the Upanishad: Origin and background of the Upanishads; teaching of the gurus - significant teaching on the relationship between Brahman and atman; achievement of jnana and the concept of yajna. Reference should be made to: Katha Upanishad – dialogue between Yama the god of death and his disciple Chela 2:8; 2:24; 2:16; 3:6; 3:12; 4:3; 5:7; 3:15; 5:2 Chandogya Upanishad 6:13:1-3.</p> | The importance of the Upanishads for Hindus today. |
| <p>B. Gandhi: Conviction and belief in Advaita Vedanta, satyagraha and brahmacarya; their interpretation and application. The interaction between his political stance and religious beliefs; self-rule for India; opposition to the Partition, opposition to 'untouchability'; belief in a universalist religion. Bhagavad Gita: 18:52-53.</p> | A comparison of the contributions made to Hinduism by Gandhi and Shri Paramahansa Ramakrishna. |
| <p>C. Shri Paramahansa Ramakrishna: The influence of mystical experiences on his thought. Development of Advaita - his role in promoting Hinduism and developing neo-Vedanta thought; belief in the importance of Vivekananda and Ramakrishna Mission.</p> | The individual successes and failures of Gandhi / Shri Paramahansa Ramakrishna. |

| Theme 2 : Significant historical developments in religious thought | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The reasons for the development and growth of ISKCON: With special reference to A.C. Bhaktivedanta Swami Prabhupada; religious and cultural reasons for growth; key practices - regulation of life, an austere code of behaviour; key beliefs, e.g. importance of bhakti for Krishna consciousness; Prabhupada's life and influence.</p> | ISKCON as a 'deviation' from 'traditional' Hinduism. |
| <p>B. The challenges to Hinduism from secularism and science: The relationship between Hinduism and science in vedic literature - Saankhya yoga classifies matter; Hindu rishis as philosophers, mathematicians and scientists – Charaka and Aryabhata. Hinduism's acceptance of scientific advancements – a legitimate but incomplete step towards knowing and understanding reality; the diversity of views – conservative and liberal. Hindutva response to secularism in context of India as secular state; meaning of secularism in India; orthodox Hindus view history as pre-ordained and therefore accept secularism.</p> | The effectiveness of Hindu responses to the challenges of science and secularism. |
| <p>C. Hindu liberationist thinking as defending the poor and oppressed: The importance of the four purusharthas (dharma, artha, karma and moksha) to the Hindu attitude to wealth and poverty and the relationship between them; their influence on the guidance of artha shastras; influence of Vinoba Bhave. Manu 4:12, Manu 4:15, Rig Veda 10:117.</p> | Relevance and practicality of Hindu attitude to wealth and poverty in today's world. |

Unit 3: A Study of Religion - Option E: A Study of Hinduism

| Theme 3: Significant social developments in religious thought | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Difference between diversity and pluralism: Hinduism can be viewed as a pluralist tradition; many religious and cultural variations tolerated within Hinduism itself; historical origins of Hindu attitudes - Gandhi's Sarvodaya. The conflict between exclusivism and pluralism; Hindu attitudes to other faiths – concept of ishdateva – God honoured under many names and forms; person's choice which is the focus of their religious quest; celebration of divine under one name does not imply exclusion of celebration under another name or form.</p> | The extent to which Hinduism is an exclusivist or inclusivist tradition. |
| <p>B. The impact of migration on Hindu identity and the challenges of being a religious and ethnic minority in Britain: The meaning of Hindu identity in terms of belief, practice, lifestyle, worship and conduct; possible conflict of traditional Hinduism with popular culture; difficulties of practising Hinduism in a non-Hindu society.</p> | The possibility of assimilation into a secular society for Hindus in Britain. |
| <p>C. The changing roles of men and women in Hinduism (including different views within the religion): Religious and cultural views on the rights of women. Traditional views on the role of men and women in Hinduism; development of the role of women with reference to Indira Gandhi; contemporary views on the role of women including Madhu Kishwar and how these ideas have impacted on the role of men.</p> | Changing roles of men and women in Hinduism. |

| Theme 4: Religious practices that shape religious identity | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Bhakti Movement: Origin and background of movement; different types of bhakti – bhakti marga, Vaishnava bhakti; Shaiva bhakti; yatra (pilgrimage) as part of bhakti; Bhagavad Gita 9:26-28, 9:32, 16:1-3.</p> | Bhakti as a less spiritual expression and path of Hinduism. |
| <p>Hinduism and change – the development and influence on religious belief and practice within Hinduism of:</p> <p>B. Philosophical understandings of the nature of reality and religious experience found in Samkhya yoga and Advaita Vedanta: Development of Samkhya philosophy; three forms of Brahman – ishvara, prakriti and atman; the three gunas – sattva, rajas and tamas; influence of Patanjali and ashtanga yoga. Maitri Upanishad 18-19, Shvetashvatara Upanishad 5:7, 12-13. Meaning of Advaita; understanding of Brahman as nirguna; influence of Shankara and his teaching; the three levels of reality – illusory, mundane and ultimate; idea of adhyasa – superimposition.</p> | The relative successes of Samkhya and Advaita Vedanta philosophies in explaining the true relationship between God and humanity. |
| <p>C. Hindu bioethics: Infertility – relevant Hindu teaching and concepts; consideration of the views of Swasti Bhattacharya and S. Cromwell Crawford on 'Assisted Reproductive Technology' - IVF, sperm donation and embryonic transfer.</p> | The social and historical limitations of Hindu ethical teachings you have studied. |

Unit 3: A Study of Religion - Option F: A Study of Sikhism

| Theme 1: Religious figures and sacred texts | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Role and significance of: the texts of Mul Mantra and the Japji of Guru Nanak: Study of their philosophical content: liberating and awesome presence of God; interpretation and application in worship, personal meditation and initiation.</p> | The relative importance of the Japji of Guru Nanak and the Mul Mantra as the most important statement of faith within Sikhism. |
| <p>The contribution made to the development of Sikh thought through the works of:</p> <p>B. Guru Arjan - a period of Sikh growth: Building of Harmandir at Amritsar – architectural features reflecting Sikh beliefs, such as humility before God and all castes being equal. Compilation of Adi Granth to promote truth, peace and contemplation; his vision for Sikhism (Adi Granth 396 and Adi Granth 1136).</p> | The extent to which the Gurus can be viewed as 'idols'. |
| <p>C. Maharaja Ranjit Singh and the founding of the Sikh empire: His background and early life; the founding of the Khalsa; political sovereignty in the Punjab; his success in creating a golden age for Sikhism; features of the secular empire - no discrimination and religious freedom.</p> | The relative merits of the contributions to Sikhism of Guru Arjan and Maharaja Ranjit Singh. |

| Theme 2 : Significant historical developments in religious thought | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The aspiration for Khalistan: Understanding of the political background; 1919 Vaisakhi Massacre; partition of Punjab in 1947; Operation Bluestar 1984; role of persecution in Sikh identity and aspiration; diversity of views on self-rule.</p> | The relative importance within Sikhism as a whole of the aspiration for Khalistan, Punjabi language and culture. |
| <p>B. Role of men and women in Sikhism: Teaching of Guru Nanak – Adi Granth 62, 473; example of Guru Gobind Singh; marriage monogamous and a religious ceremony; widow's right to be head of the family; equal rights in education; gender equality – Guru Granth Sahib – 473; importance of women's views; equal religious opportunities and roles; equality in dress of men and women. Guru Amar Das - his appointment of women teachers. The views of Dr Mohinder Kaur Gill; Dr Gurnam Kaur; Kanwaljit Kaur Singh.</p> | Whether men and women are equal in Sikhism. |
| <p>C. Origins and development of the Sikh community in Britain: Migration from Punjab and East Africa; distribution of Sikh population in Britain; difficulties encountered – such as disposal of the dead, wearing of Punjabi dress; adoption of Sunday; development of gurdwara as a social centre.</p> | The possibility of assimilation into a secular society for Sikhs in Britain. |

Unit 3: A Study of Religion - Option F: A Study of Sikhism

| Theme 3: Significant social developments in religious thought | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Difference between diversity and pluralism: Historical origins of Sikh attitudes – conflicts with Islam and Hinduism; the teaching of Guru Granth Sahib; conflict between exclusivism and inclusivism; Sikh attitudes to interfaith dialogue – Sikhism no longer a missionary religion; Sikh attitudes to other faiths – enlightenment mediated through all theistic religious systems. Diversity between Khalsa and non-khalsa Sikhs.</p> | The extent to which Sikhism is an exclusivist or inclusivist tradition. |
| <p>B. The challenges to Sikhism from science and its responses to secularism: Relationship of Sikhism with science – no conflict with scientific view of Big Bang, continuous creation and evolution – Guru Granth Sahib – 1163;8276. Secularism: Sikh emphasis on social obligations and social reforms; duties as a citizen; freedom and equality of religion; compatibility of Sikh beliefs with secular democracy.</p> | The effectiveness of Sikh responses to the challenges of science and secularism. |
| <p>C. The challenges of being a religious and ethnic minority in Britain with reference to miri and piri: Origins of concept of miri and piri; development of tegh and deg – sword and cooking pot; Sikh liberationist thinking as defending the poor and oppressed; practical implications of concept of protecting the oppressed and feeding the hungry - material and spiritual needs; wearing of the kirpan.</p> | The relationship between miri and piri in Sikh daily life. |

| Theme 4: Religious practices that shape religious identity | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. The status and importance of Rahit Maryada and Rahit Namas: Origins of the Rahit Maryada; relationship between values, principles and practices; importance in terms of beliefs, conduct and influence on Sikh identity; interpretation and reform; relationship between Rahit Maryada and Rahit Namas.</p> | The effectiveness of the Rahit Maryada or Rahit Namas as a guide to Sikh living. |
| <p>Sikhism and change - the development and influence on religious belief and practice within Sikhism of:</p> <p>B. Philosophical understandings of the nature of God and religious experience found in the names of God: Quintessence of Sikh spirituality and the practice of naam japo. Naam as a controlling force, attributes of naam, the 5 Shabads and the 5 Khands.</p> | The practice of naam japo as evidence of a personal mystical union with God. |
| <p>C. Sikhism and bioethics – infertility: Sikh teaching and concepts; consideration and comparison of the views of Sikh scholars - D.S. Chahal; Dr Jodh Singh; and W.O. Cole as a scholar outside the Sikh faith – views on 'Assisted Reproductive Technology' - IVF, sperm donation and embryonic transfer.</p> | The effectiveness of Sikh ethical teachings you have studied as a guide for living for Sikhs today. |

2.4 A level Unit 4

Unit 4: Religion and Ethics

Written examination: 1 hour 30 minutes

20% of qualification

90 marks

This unit provides learners with the opportunity to undertake an in-depth and broad study of fundamental ethical themes, ranging from ethical language and thought to freewill and determinism.

This unit includes the study of the following content:

- ethical language and thought through significant concepts and the works of key thinkers, illustrated in issues or debates in religion and ethics
- three normative ethical theories such as deontological, teleological or character based ethics (at least two of which must be religious approaches)
- the application of ethical theory to two personal, societal or global issues of importance, including religious ethical perspectives
- how ethical language in the modern era has changed over time; including a study of meta-ethical theories and significant ideas in religious and moral thought such as free will, conscience or authority
- a comparison of the significant ideas presented in the works of at least two key scholars selected from the field of religion and ethics, and developments in the way these ideas are applied to significant issues in religion and belief
- how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices, the philosophy of religion and/or textual interpretation.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes:

Unit 4: Religion and Ethics

| Theme 1: Ethical language and thought | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. Divine command theory God as the origin and regulator of morality; right or wrong are objective truths based on God's will/command. The dependence (heteronomy) or independence (autonomy) of morality on God. | Whether morality is whatever God commands. |
| B. Meta-ethical approaches – intuitionism: The views of G.E. Moore regarding: criticisms of Naturalism: no objective moral truths / the naturalistic fallacy and intuitionism: ethical non-naturalism. | Consideration of the idea that emotivism or intuitionism is the best way to understand moral language |
| C. Meta-ethical approaches - emotivism: The views of A.J. Ayer regarding: emotivism: ethical non-cognitivism, the emotive nature of moral statements, the meaningless of moral statements (boo and hurrah). | The extent to which knowledge of ethical language and thought is essential when dealing with moral issues. |

| Theme 2 : Kant's Moral Law theory | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. Kant's Moral Law: A form of moral absolutism; moral statements as 'a priori analytical'; a deontological ethic; Kant's use of reason, the highest good (summum bonum), God's existence as a postulate of pure reason, duty and good will. The contrast between hypothetical/categorical imperatives; the three forms of the categorical imperative - the Formula of the Law of Nature; the Formula of the End in itself and the Formula of Ends. | The effectiveness of the Categorical Imperative in dealing with ethical issues. |
| B. W.D. Ross' development of Kant's Categorical Imperative: The seven prima facie duties as the basis of intuitive judgements about moral actions. | A consideration of whether W.D. Ross improved Kant's Categorical Imperative. |
| C. The application of Kant's Moral Theory AND Ross prima facie duties to both personal, societal and global issues listed below: a) immigration b) capital punishment. | Whether Kant's Moral Theory provides a practical basis for moral decision making for believers and/or non-believers. |

Unit 4: Religion and Ethics

| Theme 3: Contemporary developments in ethical theory | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Bernard Hoose's Proportionalism: A hybrid of Situation Ethics and teleological/deontological ethics: based on love; moral rules should stand unless there is a proportionate reason to break them; pre-moral and moral acts; distinction between good acts and right acts. The application of Proportionalism to both personal, societal and global issues listed below: a) homosexual relationships b) polyamorous relationships.</p> | Whether agape should replace religious rules. |
| <p>B. John Finnis' development of Natural Law: The seven basic human goods; theoretical / practical reason; Nine Requirements of Practical Reason; the first moral principle: the common good and the need for authority. The application of Finnis' Natural Law to both personal, societal and global issues listed below:</p> | The extent to which John Finnis' version of Natural Law is an improvement on the one provided by Aquinas. |
| <p>C. Singer's Preference Utilitarianism: Utility based on preference and not happiness/pleasure; the principle of equal consideration; the goal of minimising suffering. The application of Preference Utilitarianism to both personal, societal and global issues listed below: a) animal experimentation for medical research b) the use of nuclear weapons as a deterrent.</p> | A consideration of whether Preference Utilitarianism provides a practical basis for moral decision making for believers and/or non-believers. |

| Theme 4: Free will and determinism | |
|--|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Religious concepts of predestination and free will, with reference to the teachings of: Augustine: doctrine of Original Sin: concupiscence; human as "a lump of sin" (massa peccati); an essentially 'free' human nature (liberium arbitrium); the loss of human liberty (libertas), a second sinful nature; God's grace and atonement for the elect / saints. Calvin: doctrine of Election: the absolute power of God; the corrupted nature of humans; the Elect and the Reprobates, unconditional election, limited atonement, irresistible grace and perseverance of the elect. Pelagius: the role of original sin: humanity maturing in God's image and accepting the responsibility of free will. Free will used to follow God's laws. The role of grace in salvation. Arminius: denial of predestination; the effect of original sin on free will; the part of God's 'prevenient' grace (the Holy Spirit) in allowing humans to exercise free will; the Elect and the possibility of rejecting God's grace; the election of believers being conditional on faith.</p> | A consideration of whether religious believers should accept predestination or instead accept that predestination can be reconciled with religious beliefs about free will. |
| <p>B. Concepts of determinism and libertarianism: Hard determinism: philosophical (John Locke), scientific, psychological (classical and operant conditioning). Soft determinism: caused acts v forced acts (Ayer); internal and external causes (Hobbes). Libertarianism: philosophical (Sartre), scientific (free floating DNA – Sirigu), psychological (humanism – Rogers).</p> | The degree to which philosophical, scientific and/or psychological views inevitably lead people to accept libertarianism. |
| <p>C. The relationship between determinism/ free will, moral responsibility and religious belief: i. The relationship between determinism (hard and soft) and free will/libertarianism with moral responsibility: the worth of human ideas of rightness, wrongness and moral value. The value in blaming anyone for 'bad' actions. The usefulness of normative ethics. ii. The relationship between determinism (hard and soft) and free will/libertarianism with religious belief: the link between God and evil. The implications for God's omnipotence and omnibenevolence. Implications for the use of prayer and miracles.</p> | The extent to which free will and determinism support the ideas that moral responsibility is an illusion and/or that God is omnipotent / omnibenevolent. |

2.5 A level Unit 5

Unit 5: Philosophy of Religion

Written examination: 1 hour 30 minutes

20% of qualification

90 marks

This unit provides learners with the opportunity to undertake an in-depth and broad study of fundamental philosophical themes, ranging from arguments for the existence of God to the use of religious language.

This unit includes the study of the following content:

- philosophical issues and questions raised by religion and belief about the existence or non-existence of God, gods or ultimate reality
- the nature and influence of religious experience
- challenges to religious belief
- philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues or debates in the philosophy of religion
- how views of religious language have changed over time; the challenges posed by the verification/falsification debate and language games theory over whether religious language should be viewed cognitively or non-cognitively; and a consideration of at least two different views about religious teachings being understood symbolically and analogically
- a comparison of the significant ideas presented in works of at least two key scholars selected from the field of the philosophy of religion, and developments in the way these ideas are applied to issues in religion and belief
- how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices, ethics or textual interpretation.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes:

Unit 5: Philosophy of Religion

| Theme 1: Ontological arguments for the existence of God | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. Classical ontological arguments: Anselm (God has necessary existence) Descartes (God is supremely perfect being) | The success of the classical form of the ontological argument. |
| B. A modern version of the ontological argument: Plantinga (necessary worlds and modal form) | The degree to which Plantinga's form of the ontological argument is effective. |
| C. Challenges to the ontological argument: Gaunilo (greatest island) Kant (existence is not a predicate) Frege, (existence and essence) | The effectiveness of the challenges to the ontological arguments for God's existence. |

| Theme 2: Challenges to religious belief | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| A. Freud - Religion is an illusion and/or a neurosis Collective neurosis; primal horde; Oedipus complex; wish fulfilment and reaction against helplessness; strengths and weaknesses. | The adequacy of Freud's explanation of religious belief. |
| B. Jung – Religion necessary for personal growth Collective unconscious; individuation; archetypes; the 'god within; strengths and weaknesses). | The extent to which Jung was more positive than Freud about the idea of God. |
| C. Atheism - Rejection of belief in deities The difference between agnosticism and atheism; the rise of new atheism (antitheism); its main criticisms of religion; responses to the challenge to religion of new atheism. | The success of atheistic arguments against religious belief. |

Unit 5: Philosophy of Religion

| Theme 3: Religious experience | |
|---|---|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Miracles – definitions and differing views on whether they can occur. Aquinas (miracles different from the usual order), Hume (transgression of a law of nature), Holland (contingency miracle), Swinburne (religious significance); consideration of reasons why religious believers accept that miracles occur. Contrasting views on the possibility of miracles: David Hume – his scepticism of miracles and Richard Swinburne – his defence of miracles.</p> | <p>The adequacy of different definitions of miracles and of the challenges to miracles</p> |
| <p>B. Near Death Experiences: Main features including: out of body experiences, rising into the heavens, the life review, the being of light. Strengths including: confirmation of afterlife existence, validation of scriptural claims, transformative effect on recipient. Weaknesses such as: inconsistent with our experiences of self as a whole person, alternative scientific explanations - oxygen starvation, endorphin releases.</p> | <p>A consideration of whether explanations for Near Death Experiences are viable.</p> |
| <p>C. The influence of religious experience on religious practice and faith: Value for religious community including: affirmation of belief system; promotion of faith value system; strengthening cohesion of religious community. Value for individual including faith restoring; strengthening faith in face of opposition; renewal of commitment to religious ideals and doctrines.</p> | <p>The extent to which a religious experience is dependent on the individual having had a religious upbringing.</p> |

| Theme 4: Religious language | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>A. Inherent problems of religious language: Limitations of language for traditional conceptions of God such as infinite and timeless; challenge to sacred texts and philosophy of religion as unintelligible; the differences between cognitive and non-cognitive language.</p> | <p>The solutions presented by religious philosophers for the inherent problems of using religious language.</p> |
| <p>B. Religious language is cognitive but meaningless: Verification (A. J. Ayer) and falsification nothing can counter the belief (Antony Flew); criticisms of verification - include the verification principle cannot itself be verified criticisms of falsification - university debate (Richard Hare and Basil Mitchell).</p> | <p>The persuasiveness of arguments asserting either the meaningfulness or meaninglessness of religious language.</p> |
| <p>C. Religious language as non-cognitive: Religious language as a language game: (Ludwig Wittgenstein). Analogical: proportion and attribution (Thomas Aquinas) and quantifier and disclosure (Ian Ramsey) how these two views (Aquinas/Ramsay) can be used to help understand religious teachings. Symbolic: functions of symbols (John Randall); God as that which concerns us ultimately (Paul Tillich. A consideration of how these two views (Randall/Tillich) can be used to help understand religious teachings. Mythical: complex form of symbolic language that communicates values and insights into purpose of existence.</p> | <p>The effectiveness of the terms non-cognitive, analogical, mythical and symbolic as solutions to the problems of religious language.</p> |

2.6 A level Unit 6

Unit 6: Textual Studies – New Testament

Written examination: 1 hour 30 minutes

20% of qualification

90 marks

This unit provides learners with the opportunity to undertake an in-depth and broad study of issues ranging from modern scholarship's views on the biblical accounts of the miracles of Jesus to their views on Apocalyptic literature.

This unit includes the study of the following content:

- selected texts in translation from a particular religious work, corpus of sacred text or scripture:
 - examining the meaning of the material, its social and historical context,
 - its literary features, authorship and audience
 - its relationship with other texts and/or sources of wisdom and authority from the religion
- modern critical scholarship and commentary including different contemporary approaches, religious and non-religious, to the primary text or corpus, and the religious, cultural or intellectual assumptions that underpin them
- issues that arise from the formation, transmission, interpretation and translation of the texts
- methods and methodology in interpretation
- the scientific and historical-critical challenges to the authority of texts and religious responses to these
- how textual interpretations have, over time, influenced and been influenced by developments in philosophy of religion, ethics or religious thought (as set out above for systematic study of religion)

The following grids exemplify how the required content has been developed in a clear and concise way into four themes:

Unit 6: Textual Studies (New Testament)

| Theme 1: New Testament literature - Parables | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>Parables: a study of:</p> <ul style="list-style-type: none"> - the types of parables - the characteristics of parables - the purposes of parables - the interpretation of the parables <p>with special reference to:</p> <ul style="list-style-type: none"> • the Prodigal Son (Luke 15:11-32) • the Great Banquet (Matthew 22:1-10; Luke 14:16-24) • the Sower (Mark 4:1-20). <p>With reference to:</p> <ul style="list-style-type: none"> - John Dominic Crossan, <i>The Power of Parable: How fiction by Jesus became fiction about Jesus</i> (his classification of the parables riddle parables, example parables, attack parables and challenge parables.) - Robert H. Stein, <i>An Introduction to the Parables of Jesus</i> | <ul style="list-style-type: none"> • The extent to which the parables are the work of the early Christian community as opposed to the historical Jesus. • The extent to which the parables are more about belief and hope than moral behaviour. • The extent to which Jesus' parables should be interpreted allegorically, or metaphorically. |

| Theme 2: New Testament literature - Miracles | |
|--|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>Miracles: a study of :</p> <ul style="list-style-type: none"> - the types of miracles - the characteristics of miracles - the purposes of miracles - the interpretation of miracles <p>with special reference to:</p> <ul style="list-style-type: none"> • the healing of the Centurion's Servant (Matthew 8:5-13; Luke 7:1-10) • the Gadarene Demoniacs (Matthew 8:28-34) and the Gerasene Demoniac (Mark 5:1-20) • Feeding the Five Thousand (Mark 6:30-44; Luke 9:10-17) <p>With reference to:</p> <ul style="list-style-type: none"> - Bart Ehrman, <i>Jesus: Apocalyptic Prophet of the New Millennium</i> - Keith Warrington, <i>Miracles in the Gospels: What do they teach us about Jesus?</i> | <ul style="list-style-type: none"> • The importance and significance of miracles to Jesus' ministry. • Challenges to miracles from modern critical scholarship and science. • The extent to which miracles imply that Jesus was divine. |

Unit 6: Textual Studies (New Testament)

| Theme 3: New Testament literature – The Letters | |
|---|--|
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>The Letters of the New Testament: a study of:</p> <ul style="list-style-type: none"> - the authorship of 1 Peter - the readership of 1 Peter - the purpose of 1 Peter - the similarities/differences of 1 Peter with other New Testament letters. <p>with special reference to:</p> <ul style="list-style-type: none"> • 1 Peter 1:1-2; 5:12-14 • 1 Peter 2:11-25 • 1 Peter 3:1-6 • 1 Peter 4 <p>With reference to:</p> <ul style="list-style-type: none"> - David G. Horrell, <i>1 Peter</i> - Wayne A. Grudem, <i>1 Peter</i> | <ul style="list-style-type: none"> • Whether the doubts about authorship of 1 Peter affect the letter's message. • Whether the author of 1 Peter was clearly writing for Jewish Christians. • The extent to which 1 Peter is unique as a New Testament letter. |
| Theme 4: New Testament literature - Apocalyptic | |
| Knowledge and understanding of religion and belief | Examples of issues for analysis and evaluation |
| <p>Apocalyptic literature: a study of:</p> <ul style="list-style-type: none"> - the characteristics of Apocalyptic literature - the purposes of Apocalyptic literature - the interpretation of Apocalyptic literature <p>with special reference to:</p> <ul style="list-style-type: none"> • Revelation 1 • Revelation 6 • Revelation 21 <p>With reference to:</p> <ul style="list-style-type: none"> - Richard Bauckham, <i>The Theology of the Book of Revelation</i> [especially Chapter 1] - David L. Barr (ed.), <i>Reading the Book of Revelation</i> | <ul style="list-style-type: none"> • The extent to which the Book of Revelation can be regarded as apocalyptic rather than prophetic. • The extent to which apocalyptic literature has value/relevance for Christians today. • How the interpretation of apocalyptic literature has been influenced by developments in philosophy of religion, ethics or religious thought. |

3 ASSESSMENT

3.1 Assessment objectives and weightings

Below are the assessment objectives for this specification. Learners must demonstrate their ability to:

AO1

Demonstrate knowledge and understanding of religion and belief, including:

- religious, philosophical and/or ethical thought and teaching
- influence of beliefs, teachings and practices on individuals, communities and societies
- cause and significance of similarities and differences in belief, teaching and practice
- approaches to the study of religion and belief.

AO2

Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

AS 2 compulsory units = Unit 1 + Unit 2

A level 3 units in total = Unit 3 is compulsory + 2 other choices from Units 4-6.

The table below shows the weighting of each assessment objective for each component and for the qualification as a whole.

Overall qualification level percentages split across each unit:

| | Weighting | AO1 | AO2 |
|-------------------------------------|-------------|--------------|--------------|
| AS Unit 1 (compulsory) | 15% | 18.8% | 18.8% |
| AS Unit 2 (compulsory) | 25% | 31.2% | 31.2% |
| Total for AS units only | 40% | 50% | 50% |
| A level Unit 3 (compulsory) | 20% | 11.1% | 22.2% |
| A level Unit 4 (optional) | 20% | 11.1% | 22.2% |
| A level Unit 5 (optional) | 20% | 11.1% | 22.2% |
| A level Unit 6 (optional) | 20% | 11.1% | 22.2% |
| Total for A level units only | 60% | 33.3% | 66.7% |
| Final Total A Level | 100% | 40% | 60% |

For each series, writing accurately will be assessed in all examination papers. Writing accurately takes into account the candidate's use of specialist language. It also takes into account the candidate's spelling, punctuation and grammar.

4 TECHNICAL INFORMATION

4.1 Making entries

This is a unitised specification which allows for an element of staged assessment.

Assessment opportunities will be available in the summer assessment period each year, until the end of the life of the specification.

Unit 1 and Unit 2 will be available in 2017 (and each year thereafter) and the AS qualification will be awarded for the first time in summer 2017.

Unit 3,4, 5 & 6 will be available in 2018 (and each year thereafter) and the A level qualification will be awarded for the first time in summer 2018.

Candidates may re-sit units **ONCE ONLY** prior to certification for the qualification, with the better result contributing to the qualification. Individual unit results, prior to the certification of the qualification, have a shelf-life limited only by that of the qualification.

A candidate may retake the whole qualification more than once.

The entry codes appear below.

WJEC GCE AS **Subject:** **Subject number**

WJEC GCE A level **Subject:** **Subject number**

The current edition of our *Entry Procedures and Coding Information* gives up-to-date entry procedures.

There is no restriction on entry for this specification with any other WJEC AS or A level specification.

4.2 Grading, awarding and reporting

The overall grades for the GCE AS qualification will be recorded as a grade on a scale A to E. The overall grades for the GCE A level qualification will be recorded as a grade on a scale A* to E. Results not attaining the minimum standard for the award will be reported as U (unclassified). Unit grades will be reported as a lower case letter a to e on results slips but not on certificates.

The Uniform Mark Scale (UMS) is used in unitised specifications as a device for reporting, recording and aggregating candidates' unit assessment outcomes. The UMS is used so that candidates who achieve the same standard will have the same uniform mark, irrespective of when the unit was taken. Individual unit results and the overall subject award will be expressed as a uniform mark on a scale common to all GCE qualifications. An AS GCE has a total of 200 uniform marks and an A level GCE has a total of 500 uniform marks. The maximum uniform mark for any unit depends on that unit's weighting in the specification.

Uniform marks correspond to unit grades as follows:

| Unit Weightings | Maximum unit uniform mark | Unit grade | | | | |
|---|---------------------------|------------|----|----|----|----|
| | | a | b | c | d | e |
| AS Unit 1 Compulsory (15% Weighting) | 75 | 60 | 53 | 45 | 38 | 30 |
| AS Unit 2 Compulsory (25% Weighting) | 125 | 100 | 88 | 75 | 63 | 50 |
| A level Unit 3 Compulsory (20% Weighting) | 100 | 80 | 70 | 60 | 50 | 40 |
| A level Unit 4 <i>Optional</i> (20% Weighting) | 100 | 80 | 70 | 60 | 50 | 40 |
| A Level Unit 5 <i>Optional</i> (20% Weighting) | 100 | 80 | 70 | 60 | 50 | 40 |
| A level Unit 6 <i>Optional</i> (20% Weighting) | 100 | 80 | 70 | 60 | 50 | 40 |

The uniform marks obtained for each unit are added up and the subject grade is based on this total.

| | Maximum uniform marks | Qualification grade | | | | |
|--------------------|-----------------------|---------------------|-----|-----|-----|-----|
| | | A | B | C | D | E |
| GCE AS | 200 | 160 | 140 | 120 | 100 | 80 |
| GCE A level | 500 | 400 | 350 | 300 | 250 | 200 |

At A level, Grade A* will be awarded to candidates who have achieved a Grade A (400 uniform marks) in the overall A level qualification and at least 90% of the total uniform marks for the A2 units (270 uniform marks).

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GCSE RELIGIOUS STUDIES (Wales)

For teaching from 2016
For award from 2018

SUMMARY OF ASSESSMENT

Unit 1: Religious Responses to Philosophical Themes
Written examination: 2 hours
50% of qualification 126 marks

Part A: Candidates must study two core beliefs/teachings and two practices of Christianity **OR** Catholic Christianity **AND** one other of the six main world religions*: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism

***Candidates taking the Catholic Christianity option will study a further two beliefs/teachings and two practices from the Jewish perspective**

Part B: Candidates must also study the two philosophical themes (below) from the perspective of Christianity **OR** Catholic Christianity **AND** one other of the six main world religions*: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism

Life and Death
Good and Evil

Candidates must also consider non-religious beliefs, such as those held by Humanists and Atheists (this will be explicitly assessed in the (e) question in the Life and Death theme)

***Candidates taking the Catholic Christianity option will study both themes from the Catholic and Jewish perspectives.**

Unit 2: Religious responses to Ethical Themes

Written examination: 2 hours

50% of qualification

126 marks

Part A: Candidates must study two core beliefs/teachings and two practices of Christianity **AND** one other of the six main world religions: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism

Part B: Candidates must also study the two ethical themes (below) from the perspective of Christianity **AND** one other of the six main world religions: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism

Relationships Human Rights

Candidates must also consider non-religious beliefs, such as those held by Humanists and Atheists

Unit 3: Catholic responses to Ethical Themes

Written examination: 2 hours

50% of qualification

126 marks

Part A: Candidates must study four core beliefs/teachings and four practices of Catholic Christianity.

Part B: Candidates must study the two ethical themes (below) from the perspective of Catholic Christianity.

Relationships Human Rights

Candidates must also consider non-religious beliefs, such as those held by Humanists and Atheists

Candidates study **two** units.

Candidates taking Unit 1 and Unit 2 will be entered for GCSE Religious Studies.

Candidates taking Unit 1 and Unit 3 will be entered for GCSE Religious Studies (Catholic Theology and Judaism).

This unitised qualification will be available in the summer series each year. There will be an opportunity to enter for Unit 1 in summer 2017. The full qualification will be awarded for the first time in summer 2018.

This draft summary provides an outline for the specification and sample assessment materials that are being developed for review by the regulator in Wales.

CYTŪN POLICY BULLETIN

FEBRUARY 2016



CHURCHES AND GOVERNMENT RESPOND TO STEEL CRISIS



18th January saw the announcement of the loss of 750 jobs at Tata Steel in Port Talbot. Currently, the steel works employs some 4,000 people, with many others in dependent and related occupations. This number may be far fewer than in the past, when the steel works employed some 17,000 people, but it is still a devastating blow to the town of Port Talbot and its neighbouring communities. Although Tata Steel have indicated that they are hopeful that these redundancies will secure the future of the plant, no guarantee can be given. It seems

as though the future of the steel works and of the steel industry in South Wales itself is very uncertain.

Revd Chris Gray (Superintendent Minister, Neath Port Talbot Methodist Circuit) said "The staff of the Neath Port Talbot Circuit, in consultation with Rev Rick Hayes, part-time chaplain to the Port Talbot Steel works, will now be part of a team of people willing to listen to those who need to talk with someone about their situation. As yet, no workers have been told that they have been selected for redundancy; but when that time comes there will be the need for listening ears, support and encouragement for those whose future is now so uncertain."

Canon Nigel Cahill, Rector of Aberavon, said people throughout the county borough feared there would be further redundancies to come. He said, "It is devastating for the community to lose so many jobs from such a major employer in the area. There is great concern about the knock-on effect on Tata's contractors in the area and people are also worried there will be further job losses announced in the future. Our churches are there to support and help all affected, either through prayer or through practical means such as debt advice."

The Church in Wales Assistant Bishop of Llandaf, David Wilbourne, said, "We urge the Welsh Government to do all it can to secure the future of the steel industry and also to take action to support those workers who will lose their jobs." In response to such calls, [The First Minister asked the Minister for Economy, Science and Transport](#) to chair a high-level taskforce to support workers affected by the Tata Steel announcement, which met for the first time on 20th January and again on 1st February. A statement on progress was made to the Assembly by the Minister on 2nd February.

The work of the task force is made more difficult by the complex interaction of Welsh, UK and European policies. For example, the Welsh Government controls business rates, but its ability to alter them is restricted by European state aid rules. Welsh firms receive 55% of Welsh procurement spend under [Welsh Government policy](#), but many major infrastructure projects requiring use of steel are funded by the UK Government.

Further details on these matters can be found in a helpful [blog by Gareth Thomas of the National Assembly Research Service](#).

ELECTIONS 2016

Cytûn has launched a dedicated election page on its website - www.cytun.org.uk/elections2016, including a handy guide to the elections and guidance on arranging hustings, to be followed shortly by briefing papers on key policy areas, and two videos of real life stories from Wales and responses by leading politicians.

We encourage local Cytûn groups, in partnership with other churches or faith groups where appropriate, to run hustings for their local candidates. We would encourage one or two well organised hustings in each constituency, rather than multiplying events.

Cytûn has arranged, in partnership with Citizens Cymru and Together Creating Communities (TCC), opportunities for those who are interested in organising or chairing such meetings to get together for a couple of hours to share experiences, understand more about the electoral arrangements and legal background, and the opportunities and difficulties associated with holding hustings. There will be input by the National Assembly's Communications Team in each meeting. We will welcome too attendance by experienced organisers and chairs from the past who have experience to share, even if you do not intend to do the work this year, and also people who would like to do this in the future, but are not yet committed for 2016. Here are the details of these meetings:

- Thu 11th Feb – Peniel Baptist Church, Lôn Cariadon (Love Lane), Bangor LL57 2TE, 7pm (with TCC)
- Fri 12th Feb – Justice & Peace Centre, 37 Kingsmills Road, Wrexham LL13 8NH, 7pm (with TCC)
- Mon 22nd Feb – St German's Church, Star Street, Roath, Cardiff CF24 1LA, 7pm (with Citizens)
- Tue 23rd Feb – Bethel United Reformed Church, Sketty Green, Sketty, Swansea SA2 9AS, **7.30pm** (with Citizens)
- Wed 2nd March - Bethel Community Church, 40 Stow Hill, Newport NP20 1JG, 7pm (with Citizens)

It would be useful to know who is coming (by e-mail at gethin@cytun.org.uk), but advance booking is not essential.



FUTURE GENERATIONS COMMISSIONER STARTS WORK

Sophie Howe began work in the new post of Future Generations Commissioner on 1st February. She will be responsible for monitoring and challenging the way public authorities implement their new well-being duties under the Well-Being of Future Generations Act 2015, which come into force on 1st April, and the work of the Public Service Boards throughout Wales.

Ms Howe, who comes to this role from having been Deputy Police and Crime Commissioner for South Wales, said, "For me, it's a uniquely exciting, and slightly daunting, opportunity. For Wales, and for the people and organisations who campaigned for legislation, it's another step towards creating a sustainable nation. This is a Wales in which we have a shared purpose to achieve a better and lasting quality of life for us all – the Wales we want. It's a Wales where we will work completely differently so we all make better decisions, transform services, tackle root problems and use increasingly scarce public money to maximum effect." Cytûn has accepted an invitation to an initial consultative meeting with the Commissioner this month.

The Commissioner's temporary contact details are: Haydn Ellis Building, Maindy Road, Cathays, Cardiff, CF24 4HQ. E-mail: contactus@futuregenerations.wales

THE STATE OF EDUCATION IN WALES



Estyn, the office of the Chief Inspector for education in Wales, has published its [annual report for the academic year 2014-15](#). As usual, it offers a comprehensive picture of the state of education in Wales.

Given that the [whole school curriculum is currently being revised](#) following the Donaldson Report, *Successful Futures*, it is interesting

to note the Inspector's comments regarding the current curriculum:

Where leaders and teachers lack confidence in their understanding of teaching methods and curriculum requirements, they are reluctant to interpret the curriculum boldly and flexibly..... For example, in the Foundation Phase, some leaders mistakenly consider that only a formal approach to learning will ensure that children perform well in national tests in Year 2. (p. 30). The new curriculum will be much less prescriptive in its content, and so will put further pressure on teachers to interpret "boldly and flexibly."

In terms of current performance, there has been an increase in the number of primary schools where performance was unsatisfactory and additional support has been needed. *Often, these leaders fail to address shortcomings in the quality of teaching, planning and assessment. They do not hold teachers to account for pupils' progress and attainment.* (p. 39). As many as 38% of secondary schools gave cause for concern – although a similar number had outstanding practices. It is a concern, therefore to read that *A minority of schools provide a comprehensive range of professional development opportunities for staff.* (p. 55).

In January 2015, there were 4,000 more pupils in primary schools than a year previously – but 4,000 fewer in secondary schools. This statistic raises interesting questions regarding the policies of some local authorities with respect to school reconfiguration.

Local education authorities themselves also raise cause for concern. *By July 2015, four authorities remained in special measures (Blaenau Gwent, Merthyr Tydfil, Monmouthshire and Torfaen) and one authority (Cardiff) remained in need of significant improvement. ... All these authorities made slow progress initially in addressing recommendations from their inspections.* (p. 89).

Of even greater concern is that Estyn has found that the quality of initial teacher training offered in the North and Mid Wales Centre of Teacher Education (Universities of Bangor and Aberystwyth) is unsatisfactory. Improvements were found in the South West Wales and South East Wales Centres.

Despite these concerns, there was a noticeable improvement in the results of external exams and classroom assessments of pupils at all levels, and a fall in the number of pupils excluded from secondary schools – although there was a significant increase in the numbers excluded from primary schools.

The Welsh Government has published the support categories for each individual school in Wales, together with other relevant information, on the website [My Local School](#).

WALES REMEMBERS THE FIRST WORLD WAR

First Minister of Wales Carwyn Jones has launched *Programme 2016* to mark the centenary of the First World War. *Programme 2016* is the latest in the Welsh Government's series of annual *Cymru'n Cofio* Wales Remembers 1914-1918 brochures which highlight events and projects of Welsh interest taking place in Wales and further afield during 2016. See the press release and digital copy of *Programme 2016* [here](#).

The Programme includes information about *Wales for Peace*, the strand which commemorates the stand of Christians and others who decided not to fight, and a touring exhibition on the theme will be launched at the Urdd Eisteddfod in May 2016

Visit the *Cymru'n Cofio* Wales Remembers 1914-1918 website (www.walesremembers.org) and associated social media (Twitter: [@walesremembers](#) and Facebook: [Cymru'n Cofio Wales Remembers 1914-1918](#)) for further information on events and projects to commemorate the Centenary of the First World War in Wales.

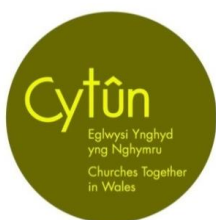
NEW LAWS FOR WALES

On 18th January 2016, two new Welsh laws received Royal Assent.

The [Renting Homes \(Wales\) Act 2016](#) will reform the legal basis for renting a home from a private landlord or community landlord, including local authorities and registered landlords. It introduces a completely new pattern of housing tenure in Wales, based around 'secure contracts' (social housing) and 'standard contracts' (private).

The [Regulation and Inspection of Social Care \(Wales\) Act 2016](#) includes provision for: reform of the regulatory regime for care and support services; provision of a regulatory framework that requires an approach to the regulation of care and support services focused on outcomes for service users; reform of the inspection regime for local authority social services functions; the reconstitution and renaming of the Care Council for Wales as Social Care Wales and the broadening of its remit; and the reform of the regulation of the social care workforce. The Bill was greatly strengthened during its passage, including advocacy services in scope of Bill, introducing a minimum 30 minute time for homecare visits and placing a "fit and proper person" test on the face of the Bill. Following the [Flynn Report](#), Welsh Government undertook to require by regulation registration of homecare and residential home staff.

On 2nd February, the Assembly gave final approval to the [Environment \(Wales\) Bill](#), Minister of Crown consent for Section 6 having been received in December. Royal Assent is expected following the four-week intimation period.



CONTACTING THE CYTÛN POLICY OFFICER

Parch./Revd Gethin Rhys - Swyddog Polisi/Policy Officer

Cytûn - Eglwysi Ynghyd yng Nghymru/Churches Together in Wales

58 Richmond Road, Caerdydd/Cardiff, CF24 3AT

Tel: 029 2046 4378 Mudol/mobile: 07889 858062

E-bost/E-mail: gethin@cytun.org.uk  [@CytunNew](#)



Hapus i gyfathrebu yn Gymraeg ac yn Saesneg. Happy to communicate in Welsh and English

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"Cytûn: Eglwysi Ynghyd yng Nghymru/Churches Together in Wales Limited" |

Cytûn is a registered charity | Number: 1117071

Publication date: 2nd February 2016.

The next bulletin will be published at the end of the Assembly term on 20th March 2016.

CHRISTIAN AID: PARIS DEAL USHERS IN A NEW DAWN

Christian Aid has hailed the final Paris climate agreement as a new era which has the potential to transform the global economy to address climate change.

Mohamed Adow, Christian Aid's Senior Climate Advisor said: "For the first time in history the whole world has made a public commitment to reduce greenhouse gas emissions and deal with the impacts of climate change. Although different countries will move at different speeds, the transition to a low carbon world is now inevitable. Governments, investors and businesses must ride this wave or be swept away by it.

"Negotiations were long and hard fought but the result is an agreement which will usher in a new dawn of climate aware politics. The era of politicians burying their heads in the sand is over. This deal, in itself, will not deliver a safe world below 2 degrees. But it gives us a fighting chance to close the gap between the emissions the world is on course to produce and those that will put us on course to the agreed path. Leaders must increase their commitments before 2020 and every five years thereafter to ensure the deal evolves to meet the needs of a changing world."

Carl Sergeant, the Minister for Natural Resources in the Welsh Government, attended the Paris Conference, and the Welsh contribution to cutting carbon emissions and protecting biodiversity will be given legislative shape by the [Environment \(Wales\) Bill](#) which he is currently piloting through the Senedd. The Assembly Research Service's summary of the Bill as originally tabled can be found [here](#) and its report on the amendments made at stage 2 can be read [here](#). The Stage 3 debate will be held in January.

On the weekend before the Paris summit, despite the very wet Welsh weather, Wales joined the World and called out with one voice for a fair and ambitious deal. [Wales Climate](#)



[Action Day](#), organised by [Stop Climate Chaos Cymru](#), saw hundreds of people descend on Cardiff to take part in a mass bike ride from the city centre to the Senedd building in Cardiff Bay, where they rallied to call for strong action on climate change in Wales and at the UN talks.

The voice of the churches in Wales rang loud and clear at the event, with speakers including Huw Thomas, Head of Christian Aid Wales

Bishops' Adviser for Church and Society in the Church in Wales, Revd Canon Carol Wardman (pictured).

THE REFUGEE CRISIS: LATEST NEWS

The first Syrian refugees have [arrived in Wales](#) under the UK Government's resettlement programme. The latest news of Cytûn's work regarding the refugee crisis can be found in a [dedicated page on the Cytûn website](#). Hard copies available from the Cytûn office (back page). The Churches' Legislation Advisory Service has produced a useful [briefing](#) regarding the legal issues to be considered regarding offers to receive refugees into private homes or church buildings.

TAX AND SPEND: THE UK AND WELSH BUDGETS

The UK Government's [Spending Review and Autumn Statement 2015](#) was announced on 25th November. As the Welsh Government does not yet have any direct taxation powers, this statement determined the money available to the devolved areas in Wales, given by a block grant calculated using the Barnett formula. The overall effect was estimated by the Welsh Government to be a 3.6% reduction (after inflation) in the so-called Departmental Expenditure Limit (the areas of spending over which the Welsh Government has discretion) between 2015-16 and 2019-20. However, capital spending increases by 4.7% (after inflation) over the same period.

On 8th December, Welsh Government Finance Minister Jane Hutt announced her [Draft Budget](#), showing how this spending would be allocated in 2016-17 (future years will be decided by the incoming Government following the May 2016 election). She was able to announce increases for health and social care and schools, and protected further education. However, higher education saw a funding cut of over £41m in the grants given by Welsh Government to universities, which has caused [considerable concern](#) in that sector. This is partly the result of the increasing cost of the **Welsh Tuition Fee Grant**, which pays up to £5,100 per year of Welsh students' university fees direct rather than adding them to their student loan. Student finance in Wales is currently being reviewed by Sir Ian Diamond, who published a [summary of the evidence received](#) (to which Cytûn contributed) on December 18th. His recommendations will be published in September.

The Draft Budget will be subject to scrutiny in the Senedd in the New Year, although on an accelerated timetable due to having to wait for the UK Spending Review in November.

In addition to the block grant, Welsh Government controls the nearly £1 billion annual receipts from business rates, which are used to part fund local government. The provisional [Local Government settlement](#) for 2016-17 was announced by Public Services Minister Leighton Andrews on 9th December. This involved further reductions in funding, ranging from 0.1% in Cardiff to much higher figures in some rural counties, such as Ceredigion (3.4%) and Powys (4.1%).

The Chancellor of the Exchequer's announcements in November included further measures relating to Wales. These were:

- A 'funding floor' so the Welsh Government will receive funding of at least 115% of comparable spending per head in England for this Parliament. We await the publication of further details on how this will operate in practice. The Welsh Government is asking for a permanent arrangement to be made through an Intergovernmental Agreement.
- The UK Government will legislate to remove the need for a referendum to introduce Welsh Rates of Income Tax, probably as part of the Wales Bill (see p. 3);
- The UK Government has agreed in principle to support a new infrastructure fund for the Cardiff Capital Region (the Cardiff City Deal), subject to receiving firm proposals from Cardiff Council and the Welsh Government;
- The electrification of the Great Western Mainline will go ahead, however a [Network Rail report](#) notes that electrification from Cardiff to Swansea may be delayed;
- The new prison in Wrexham will receive investment of £212 million;
- Although not mentioned in the House of Commons, [S4C](#)'s funding from the UK Government will be reduced from £6.7 million in 2015-16 to £5 million in 2019-20.

A number of the Chancellor's announcements on non-devolved areas will impact upon Wales including changes to Housing Benefit and Pension Credit. Overall police funding in England and Wales will be protected in real terms until 2019-20, however the overall funding that goes to individual police forces will remain the same in cash terms.

Unlike Scotland, whose Government announced its [Budget](#) on 16th December, the Welsh Government does not yet have direct tax-raising powers. However, it is currently legislating for the establishment of a **Welsh Revenue Authority** to be in charge of raising taxes from April 2018, when [Landfill Disposals Tax](#) and [Land Transaction Tax](#) (Stamp Duty Land Tax) will be devolved. The churches are represented at the consultations regarding a Welsh Landfill Community Fund which will disperse part of the revenue of this tax to community groups. These will be the first taxes (in the modern sense) to be levied by a Welsh Government, and an [informative video](#) explains more.

An explanatory note by the Assembly Research Service can be found [here](#) regarding the method to be used to secure the partial devolution of income tax to Wales, when implemented.

DRAFT WALES BILL

Since this Bulletin published an initial analysis of the [draft Wales Bill](#) in our November edition, the concerns expressed there regarding an apparent erosion of the Assembly's legislative competence should the Bill be passed in its present form have been echoed by many of the witnesses at the hearings arranged by the National Assembly's Constitutional and Legislative Affairs Committee and Westminster's Welsh Affairs Select Committee.

The Assembly Committee, which received evidence from Cytûn and the Bishops of the Church in Wales, has published its [report](#), which concludes that one way forward would be to pause proceedings and use the evidence gathered in scrutinising the draft Bill to prepare a consolidating Bill in close collaboration with key players: the Assembly, Welsh Government, legal practitioners, civic society and the UK Parliament. (para. 180). Alternatively, if the Bill is to proceed through Parliament during 2016 as currently proposed, then it requires substantial amendment to deal with the difficulties identified (para. 181). In either case, the Committee adds, in view of the Secretary of State's clearly stated wish for collaboration and partnership working, we believe he should set up a Constitutional Working Group involving the key players we refer to above to produce the lasting, durable constitutional settlement for Wales that its citizens deserve. (para 182).

The intention to include in the Bill income tax powers for Wales without a referendum (see above) has aroused considerable criticism in the Westminster Committee, as it will not be able to engage in pre-legislative scrutiny on those clauses. Its report will be published early in the New Year.

A useful summary of the debate so far can be found [here](#).

Cross Party Group on Faith

God in the classroom – the future of RE in Wales

Speaker to be confirmed. Chair: Darren Millar AM

Wednesday 10 February 2016, 12:00 – 13:15

Media Briefing Room, Senedd Building

To reserve a seat, email Jim Stewart on j.stewart@eauk.org

SUCCESSFUL FUTURES FOR RELIGIOUS EDUCATION?

In July, Huw Lewis, the Minister for Education and Skills, while answering a question in the Assembly, announced that 'Religion, Philosophy and Ethics' would replace Religious Education in schools in Wales as part of the implementation of the new curriculum recommended by Professor Graham Donaldson in his report [*Successful Futures*](#).

In subsequent correspondence with Cytûn and a number of its members, Mr Lewis has expressed clear support for Religious Education and for the Standing Advisory Councils on RE (SACREs) in each county, which are responsible for setting the subject syllabus in their area. He has also expressed support for the church schools of the Church in Wales and Roman Catholic Church which use denominational syllabuses.

In the meeting of the Faith Communities Forum in November, chaired by First Minister Carwyn Jones, it became clear that fears remained amongst the faith groups of Wales about what was happening. This Forum is now represented on the Strategic Stakeholders' Group for the new curriculum, and representatives from Cytûn and the Buddhist Council Wales attended the first meeting in December. The faith schools are represented on the Change Board which is managing the whole process, and the Wales Association of SACREs sits with us on the Stakeholders' Group.

This is a new way of drawing up a curriculum. Only the framework will be statutory. Schools and teachers will be expected to draw up their own detailed syllabus. The government is therefore restructuring initial teacher training and in-service training so that they are ready for the challenge. Religious Education is not the only subject where there is uncertainty about the future. Indeed, 'subjects' as such will disappear, being replaced by six 'Areas of Learning and Experience', viz. expressive arts; health and wellbeing; humanities; languages, literacy and communication; maths and numeracy; and science and technology.

Over the next three years, 60 'Pioneer Schools' will be experimenting with this new style of curriculum to see how it works, and feeding their experiences back. Teachers and children should, therefore, be central to the curriculum formation process, rather than civil servants, educational consultants – or even the members of the Boards.

There will be space for religion in a number of the Areas of Learning and Experience. Religion, Philosophy and Ethics will be taught within Humanities, but there will be room to develop spirituality within Health and Well-being, for it to inspire work in Expressive Arts and in Languages, Literacy and Communication. SACREs will have an important role in offering guidance to teachers as they give religion an appropriate space in these areas.

Teachers, pupils, parents and governors will also have a crucial role, in the Pioneer Schools initially and then in all schools, in thinking of new ways of inspiring, motivating and educating our children. In the same way as county Religious Education syllabuses currently encourage building links between schools and local places of worship, so the new curriculum encourages making such local connections across the curriculum.

By September 2018, the hope is that Pioneer Schools and others involved will have sufficient experience to begin three years of introducing the new curriculum to all schools. And then in September 2021 the new curriculum will be ready to be introduced officially in all schools throughout Wales.

Cytûn and individual denominations will continue to follow what is happening, and to offer support to local churches and Christians who are in any way part of these developments.

Shortened and translated from an article in Cristion January/February 2016

IS WALES FAIRER?

The Equality and Human Rights Commission has published a report entitled [Is Wales Fairer?](#) on how equal or unequal Wales is, following a series of evidence gathering sessions in which Cytûn and a number of our member churches participated. The Assembly Research Service's summary of the report can be found [here](#).

'Religion and belief' is a legally protected characteristic, and the report notes a rise in Islamophobic and anti-Semitic incidents, in attacks on Muslim boys in prisons, and the relatively high unemployment levels amongst Muslims.

Amongst the most disturbing findings are those related to young people in Wales:

- 42% of children aged 0-4 are living in poverty
- Boys and children in receipt of free school meals are still far more likely to be excluded from school than other children.
- Gipsy/Roma children are the least likely to achieve five good GCSEs (13%), followed by children in care or with additional educational needs (both 17%) and children in receipt of free school meals (26%). Educational achievement generally is lower amongst children in receipt of free school meals, those from ethnic minorities and amongst boys.
- Those aged 16-24 are four times more likely to be unemployed than those aged 35-54.

Fewer than one in four people felt that they could influence important decisions made about their local area.

COUNTER-EXTREMISM STRATEGY

In the November Bulletin, we drew attention to the UK Government's new [counter-extremism strategy](#). Counter-extremism is a matter reserved to Westminster, but implementation of much of the strategy in Wales will fall to Welsh Government. Cytûn has been represented at consultation events relating to the strategy, and especially its implications for religious institutions. Legislation is likely to be published early in the New Year.

The Department for Education in England is currently consulting on the part of the strategy which specifically focuses on [out-of-school education](#). Registration would be required for all education for under-19s that spanned six hours per week. While the regular children and youth meetings offered by most churches may not reach this threshold, one-off day trips, summer camps and holiday clubs might be affected. Although this consultation relates only to England, its results are likely to affect implementation of the strategy in Wales also.

Correction: In the November Bulletin, we commented that the Strategy document saw the English language as important for social cohesion. We should have noted that footnote 53 on page 38 also acknowledges the role of the Welsh language in this regard.

THE FUTURE OF THE BBC

Cytûn has contributed to a number of the parallel enquiries currently being conducted relating to the review of the BBC prior to renewal of its Royal Charter. The BBC Trust has now launched its own [consultation regarding news and current affairs](#) coverage in the devolved nations of the UK, including Wales. It is a brief consultation, closing on 17th January, and details can be found [here](#). Cytûn will be submitting a response and would welcome any further comments or suggestions to assist us in that by 10th January.

HISTORIC PLACES OF WORSHIP

Lively debate has continued in the Assembly about the [Historical Environment \(Wales\) Bill](#). A number of backbench amendments about historic places of worship were tabled at Stage 2, but all were either defeated or withdrawn. We expect some to return at Stage 3 in January, and denominational Property Officers will be meeting with Cadw in January.

Meanwhile, Cadw has published its [Strategic Action Plan for Historic Places of Worship in Wales](#), and the first meeting of the new Forum established under the Plan will take place in January which will provide a regular meeting place for denominational Property Officers, conservation officers and other interested parties to discuss strategy around the three thousand places of worship which are listed, and others of historic significance.

Lesley Griffiths, the Minister for Communities and Tackling Poverty, has announced her response to the consultation about [Assets of Community Value](#), which might well include places of worship which the community values. The summary of responses notes some of the concerns raised by churches, such as the possible difficulties under charity law if a church building cannot be used for its intended purpose nor sold due to a community asset bid being made. Ms Griffiths indicates that it will be for the next Welsh Government to bring forward detailed proposals for legislation or other progress in this area.

THE HEALTH OF THE NATION

While much media coverage has revolved around spending levels in the NHS in Wales the National Assembly has been discussing a series of public health measures which have been attracting interest more widely.

On 1st December, the [Human Transplantation \(Wales\) Act](#) 2013 came into effect, changing from an 'opt-in' to an 'opt-out' system for organ donation in Wales. On the same day, Labour MSP Anne McTaggart put forward her party's bill for a similar system in Scotland. Scottish Ministers [decided they will wait to see](#) if the soft opt-out system is successful in Wales before making a decision. The Human Transplantation (Northern Ireland) Bill, introduced by Jo-Anne Dobson MLA, passed the Second Stage in the Northern Ireland Assembly on 16 November 2015. It has now moved into the Committee Stage for scrutiny. The Welsh Government gave evidence to the Committee as part of this scrutiny.

On 8th December, the National Assembly for Wales conducted a passionate debate around the provisions relating to e-cigarettes in the [Public Health \(Wales\) Bill](#). The Assembly agreed the principles of the Bill by 24-21 votes. It was clear, however, that there was considerable unease amongst AMs about the provisions for preventing the use of e-cigarettes in enclosed public spaces, and these clauses are likely to be ameliorated as the Bill progresses. Cytûn has submitted evidence about the proposal to restrict smoking tobacco and e-cigarettes in homes used as workplaces, which will particularly affect clergy. The Bill also restricts various non-medical invasive procedures, such as tattooing and body piercing, and requires local authorities to have a strategy for public toilets.

On 9th December, the Assembly debated again the idea of a [tax on sugary drinks](#), and voted 38-10 in favour of the principle, although this vote does not bind the Welsh Government. The previous day, a similar discussion in the Northern Ireland Assembly led the Health Minister there to agree to consider the idea further. However, a statement on 30th November said the UK Government [remains opposed](#) to the such a tax in England.

The Welsh Government has launched a formal consultation on the [Public Health Outcomes Framework for Wales](#). Consultation events will be held in Cardiff, Llandudno and Aberystwyth. Details are available at: www.publichealthwales.org/PHOF

LIVING WAGE RISES TO £8.25 PER HOUR

Cytûn, churches and other faith groups were well represented at the Living Wage Foundation's launch in Ikea, Cardiff, of the Living Wage rate for 2016-17, which is £8.25 per hour – £1.05 per hour higher than the UK Government's 'National Living Wage'.



Despite the good faith representation at the event, however, not a single faith employer based in Wales has been accredited as a Living Wage employer. The list of accredited employers can be found at <http://www.livingwage.org.uk/employers/region> (scroll to the bottom for Wales).

Picture: Vivian Paul Thomas.

EUROPE REFERENDUM DRAWS CLOSER

Although politicians and civil society in Wales are focused on the National Assembly and Police & Crime Commissioner elections in 2016 (see back page), it seems ever more likely that they will be closely followed by the Leave/Remain referendum on the UK's membership of the European Union. The Wales Stronger in Europe version of the UK-wide [Britain Stronger in Europe](#) campaign will launch in the New Year. [LeaveEU.Wales](#) launched in December.

The Assembly Research Service has produced a useful [update on the re-negotiation](#) of the terms of UK membership currently being conducted by the UK Government. The House of Commons' European Scrutiny Committee has produced a rather critical [report](#) on the lack of Parliamentary engagement in the renegotiation, and also says:

A negotiated settlement could well relate to powers which have been devolved, and so might require a Legislative Consent Motion from the Scottish Parliament and the other devolved assemblies. It is disappointing that none of the Devolved Administrations were consulted about the terms of the Prime Minister's letter of 10 November. We are not convinced that the Government has yet taken the need for genuine engagement with the Devolved Administrations seriously. (para 24)

The UK Government is very supportive of the European Union's current negotiation of major trade treaties with Canada and the USA (TTIP). However, some churches, trades unions and other civil society movements are concerned that these treaties might contain clauses which give substantial rights to private corporations over elected governments. The Methodist, Baptist and URC Joint Public Issues Team has produced a [briefing paper](#).

POSSIBLE REFORM OF MARRIAGE LAW

The Law Commission for England & Wales has published [***Getting Married: A Scoping Paper***](#), outlining the questions that could be addressed in a major review of Marriage Law. It will be for the UK Government to decide whether to ask the Commission to proceed with such a reform process and, if so, on what basis. It might include matters such as who can solemnize a marriage, and the relationship between marriages and civil partnerships.

ELECTIONS 2016

The National Assembly Elections and elections for the four Welsh Police & Crime Commissioners will be held on Thursday 5th May. The [regulated period](#), covering the rules for organisations planning to carry out activities which might reasonably be seen as encouraging the general public to vote for or against particular candidates or parties, begins on **5th January 2016**. Cytûn will be launching a dedicated election page on its website (www.cytun.org.uk) early in the New Year, where we will be publishing a handy guide to the elections, briefing papers on key policy areas, and two videos of real life stories from Wales and responses by leading politicians.

We encourage local Cytûn groups, in partnership with other churches or faith groups where appropriate, to run hustings for their local candidates. We would encourage one or two well organised hustings in each constituency, rather than multiplying events. There will be training events for those who wishing to organise or chair hustings as follows:

- Monday 8th February – Swansea (in partnership with Citizens Cymru)
- Thursday 11th February – Bangor (in partnership with TCC)
- Friday 11th February – Wrexham (in partnership with TCC)
- Monday 22nd February – Cardiff (in partnership with Citizens Cymru)
- Tuesday 23rd February – Newport (in partnership with Citizens Cymru)

Those who would be willing to undertake such tasks in future, and experienced chairs and organisers who have now stood down but are willing to share experience with us, would be most welcome at these events.

The Campaign to End Loneliness, in partnership with Ageing Well in Wales, is holding the 2nd Annual Learning Network Conference on Wednesday 20th January 2016 at City Hall Cardiff. Join 150+ other people across the UK who are working to address loneliness in older age to discuss brand new research and good practice, and learn how to better identify and measure loneliness. Participants will have the opportunity to hear expert keynotes and to participate in interactive workshops. (The conference sessions do not start until 11am to allow delegates plenty of travel time to Cardiff).

For more information, please visit <http://www.campaigntoendloneliness.org/>

TCC (Together Creating Communities) is holding Active Citizenship Residential Training from 25th-27th February in Penmaenmawr. This training aims to build skills and confidence in taking community action, building community partnerships and leading campaigns. Further details can be obtained from <http://www.tcc-wales.org.uk/#!training/cmni>



CONTACTING THE CYTÛN POLICY OFFICER

Parch./Revd Gethin Rhys - Swyddog Polisi/Policy Officer

Cytûn - Eglwysi Ynghyd yng Nghymru/Churches Together in Wales

58 Richmond Road, Caerdydd/Cardiff, CF24 3AT

Tel: 029 2046 4378 Mudol/mobile: 07889 858062

E-bost/E-mail: gethin@cytun.org.uk  @CytunNew



Hapus i gyfathrebu yn Gymraeg ac yn Saesneg. Happy to communicate in Welsh and English

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Cytûn is a registered charity | Number: 1117071

Publication date: 21st December 2015.

The next bulletin will be published in early February 2016.

The information below has been provided by Welsh Government colleagues in the curriculum review team via WASACRE's Welsh Government contact, David Sargent.

On 22nd October the Minister launched A Curriculum for Wales, a curriculum for life. This is the plan for taking forward Professor Graham Donaldson's recommendations set out in Successful Futures.

The plan sets out the steps and timetable for moving from the current national curriculum to the new Welsh curriculum over a six year period. The new curriculum will be developed with education professionals across Wales, with the aim of it being available to settings and schools by September 2018.

Welsh Government will be engaging with a range of stakeholders including parents/carers, children and young people in the development of a new curriculum which is inclusive, broad and balanced.

WG are establishing a Pioneer Schools network to lead on the design and development of the new curriculum and assessment arrangements. The Minister announced the names of the first tranche of our network of Pioneer Schools, on 5 November. Pioneer schools will be able to use their knowledge and expertise in developing and delivering high quality professional learning provision by working together as a national network to ensure that all practitioners across Wales have the skills in pedagogy and leadership to successfully deliver the new curriculum. The Pioneer Schools network will consist of some of our best schools and practitioners. Initially they will focus on the design and development of the digital competence framework, the new curriculum and the New Deal for the Education Workforce. Over time they will work together, and share practice and learning with the wider sector. The Pioneer schools focusing on the curriculum will be at the forefront of the design and the development of the new curriculum in consultation with partner schools, experts and other stakeholders.

WG are clear that all stakeholders should be able to be involved as appropriate in the development of the new curriculum and assessment arrangements. The approach will be highly collaborative and inclusive, as was the review itself. There will be a number of different ways that this can happen, some of which are still being firmed up. For instance, there will be several stakeholder groups dealing with specific aspects of implementation of Donaldson. Until each work stream has developed its own proposals and we have been able to carry out a stakeholder mapping exercise, we do not have a full picture of where there might still be any gaps. Therefore at present we are just inviting core members of the Strategic Stakeholder Group. WASACRE are represented on the Strategic Stakeholder Group which will meet for the first time on 3rd December.

David Sargent

Uwch Rheolwr Cwricwlwm a Chyllid / Senior Curriculum and Finance Manager
Cangen Cefnogi Pynciau 7-19/ Subject Support 7-19 Branch
Yr Is-adran Cwricwlwm/ Curriculum Division

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Cyfarfod Cymdeithas CYSAGau Cymru, Ebbw Vale, 25 Tachwedd 2015 (10.30am – 3pm)

Wales Association of SACREs meeting, Ebbw Vale, 25 November 2015 (10.30am – 3pm)

| | | |
|---|---|--|
| <p>Ynys Môn / Anglesey Bethan James Rheinallt Thomas</p> <p>Blaenau Gwent Gill Vaisey Bev Womersley Chris Abbas R Wayne Evans Soam Sharma Denise O'Donnell Diane Rowberry John Morgan Diana Wrobel Ilona Dziedzic Angela Lloyd Fran Bellinghan Karen Fairburn Liz Arthur (Roy Watson??)</p> <p>Pen-y-bont ar Ogwr / Bridgend Vicky Thomas Edward Evans</p> <p>Caerffili/ Caerphilly Vicky Thomas Janet Jones</p> <p>Caerdydd / Cardiff Gill Vaisey</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry Meinir Wynne Loader Aled D. Jones</p> <p>Ceredigion Alwen Roberts</p> <p>Conwy Phil Lord</p> | <p>Sir Ddinbych / Denbighshire Phil Lord</p> <p>Sir y Fflint / Flintshire Phil Lord</p> <p>Gwynedd Bethan James</p> <p>Merthyr Tudful / Merthyr Tydfil Vicky Thomas Mark Prevett Ernie Galsworthy Kate Moran</p> <p>Sir Fynwy / Monmouthshire Gill Vaisey Sharon Perry-Phillips Neeta Singh Baicher Sue Cave</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot Jen Malcolm</p> <p>Casnewydd / Newport Huw Stephens Vicky Thomas Sally Northcott Joanne Crawley</p> <p>Sir Benfro / Pembrokeshire Huw George</p> | <p>Powys John Mitson</p> <p>Rhondda Cynon Taf Gill Vaisey Mathew Maidment</p> <p>Abertawe / Swansea Vicky Thomas Rev'd Nick Perry Rachel Bendall</p> <p>Torfaen /Torfaen Vicky Thomas Ian Thomas Kenneth Jacob</p> <p>Bro Morgannwg / Vale of Glamorgan Gill Vaisey Dafydd Treharne</p> <p>Wrecsam / Wrexham Libby Jones</p> <p>Sylwedyddion / Observers Tudor Thomas (REMW) David Sargent (Welsh Government)</p> |
|---|---|--|

Minutes

Musical ensemble and children's choir from Blaenau Gwent schools:

- Blaenau Gwent Music Centre Guitar Ensemble
- St Iltydd's primary school choir

1. Cyflwyniad a chroeso / *Introduction and welcome*

New Chair, Phil Lord began the meeting by welcoming members to the General Offices in Blaenau Gwent and thanking the children for their musical welcome. Phil also thanked Gavin Craigen for the extensive work he had done for WASACRE during his many years' service to the Association and explained to members that Gavin resigned as Chair of WASACRE this summer.

Lynnette Jones, Director of Education for Blaenau Gwent and Keren Bender, Chair of Blaenau Gwent SACRE made the official welcome to members and wished them well for an engaging and productive meeting.

Year 9 Pupils from *Ebbw Fawr Learning Community Secondary Phase* gave a presentation on why religious education lessons are important to them, and children from St Iltydd's Primary School choir sang a thought provoking song called "Think before we speak".

Following these introductions two moving tributes were paid to our colleagues and friends who had very sadly passed away this year. The first was to Ben Wigley, by Rheinallt Thomas and the second to Denize Morris, by Gill Vaisey. Following the two tributes members joined together in a minute silence.

2. Adfyfyrion tawel / *Quiet reflection*

Phil asked members to think of Ben and Denize's contributions to WASACRE, the RE world in Wales, and beyond. He also asked members to consider their own contribution.

3. Ymddiheuriadau / *Apologies*

Tania ap Sion, Professor Leslie Francis, Helen Gibbon, David Kitchen, Lyndon Lloyd, Margaret Evitts, Stuart Wheatman,

4. Cofnodion y cyfarfod a gynhaliwyd yn Yr Wyddgrug, 25 Mehefin 2015 / *Minutes of meeting held in Mold, 25 June 2015*

Minutes were accepted as a true record of the meeting.

5. Materion yn codi / *Matters arising*

Item 3. LJ confirmed that the thank you letter was sent to Tudor Thomas on his retirement from WJEC and that WASACRE has received a reply from Tudor.

Item 5. Welsh Baccalaureate. Concerns were raised again over the security of religious education in KS4 with the implementation of the statutory Welsh Baccalaureate qualification as a timetabled subject. Members were concerned that some schools are using RE time on the timetable to teach Welsh Bacc. A teacher representative at the meeting said that it is hard to

make provision for core RE within the Welsh Bacc that meets statutory requirement and that it will be a challenge for any school or RE department who has to do this. Members at the meeting agreed that the situation needs to be carefully monitored.

Action: LJ will draft a letter before Christmas to SACRE Clerks to request information regarding what is happening in their local schools. A simple open ended survey will be attached which can be sent to each school to complete and return, making reference that SACRE's were concerned about the timetabling issue and want to support schools.

Item 6. NAPfRE presentation by Mary Parry in March meeting. Gill Vaisey thanked Mary for sharing her work and for producing this useful resource and so generously making the CD Rom available to all secondary schools in Wales. Teachers are using it and it is working very well within RE schemes of work.

Item 9. EFTRE Conference. Phil Lord asked members present to feed information back to their own SACREs about the EFTRE conference which will take place on 31st Aug to 3rd September 2016. For more information regarding the conference, members were directed to the EFTRE Website.

Item 10. Religious Education guidance document. Gill is making good progress on this guidance and reminded members that the focus for it is on managing the right of withdrawal from religious education. Gill requests case studies from school/SACREs

Item 10. AOB. Rheinallt Thomas confirmed that *RE ideas* is now in colour and is being sent to all SACRE Clerks. An open invitation was given to teachers for them to help with *RE ideas*. A teacher from Wrexham has helped this year. Rheinallt was able to confirm also that teachers are paid for their time and work.

6. Cyflwyniad NAPfRE/ *NAPfRE presentation:*

Archwilio Ffydd yn yr Ysgol Gynradd gan Liz Arthur gydag athrawes Ysgol gynradd o Flaenau Gwent/ *Exploring Faith in the Primary School by Liz Arthur and Karen Fairburn from Ebbw Fawr Learning Community Primary Phase, in Blaenau Gwent*

Ebbw Fawr Learning Community, Primary Phase, held a very successful RE and Art Week as part of the yearly programme of 'subject weeks'. Throughout the week a number of guests from a range of faiths were invited in to school to meet and work with the children. The main objective of the week was for pupils to meet and interact with people of different faiths. A range of faith representatives and Christian denominations were represented. The children participated in a variety of activities throughout the week which were planned and delivered by the faith representatives with help from the teacher leading the week and also from Gill Vaisey, who provided some of the resources.

The responses from pupils at the end of the week included comments like, "That was really interesting Miss, it's more exciting learning from a real person" and, "I really enjoyed meeting Mr Sharma, he was the best bit. He knew lots about the artefacts and how they are used". The responses from staff at the end of the week included comments like, "Children loved it and

asked sensible questions because they really did want to know more about the religion” and, “Interaction with the children was outstanding and I learnt an amazing amount about religions I didn’t know”.

Phil Lord thanked Liz Arthur and Karen Fairburn for sharing the presentation, which received lots of positive comments from the floor. Suggestions from members about how the week could be developed were: to include representatives from different denominations from the non-Christian faiths also; to ask parents to send their child in with a religious artefact for a display during the week and for the children to explain to each other what the artefact means to them and how it is used in their family, as part of an interfaith dialogue activity; to include references to the current RE Framework and levels of attainment for RE in the planning of the event.

7. Diweddariadau/*Up-dates*:

Cysylltiadau a chyfarfodydd Llywodraeth Cymru/ *Welsh Government contacts and meetings* – Libby Jones

Libby introduced David Sargent, the new Welsh Government contact who was present at the meeting. Members were up-dated on the discussions which took place during the meeting on 30 September with Welsh Government colleagues, Steve Price, John Pugsley (Curriculum Division) and Karen Cornish (Head of review implementation team). The main focus of the meeting was on The Curriculum Review, Successful Futures and SACREs, other items discussed included the Review of Annual SACRE Reports, which, it was confirmed, would remain at 3 year cycle, and Welsh Government requests for guidance information on collective worship and for information regarding the number of Humanists who are members on SACRE.

Mary Parry made members aware of NAPfRE’s plans to produce a description of what good religious education is and to offer this guidance document to Pioneer schools who are responsible for writing/developing the curriculum for RE or Humanities as part of the next stage of the review process.

CCB Cyngor Addysg Grefyddol a chyfathrebu cyffredinol/ *Religious Education Council AGM and general communication*– Gill Vaisey and Phil Lord

The AGM took place at Gurdwara Sri Guru Singh Sabha, in London which included a report from the new Chair, Trevor Cooling and an address from Rudi Lockhart the new Chief Executive. Members were informed that all information shared at the AGM was specific to religious education in England only and in order to improve this situation Gill Vaisey, who represents WASACRE at REC meetings, has offered to send the appropriate information from Wales before each meeting if the CEO’s address is sent to her in advance as requested.

Items on the Agenda included:

Young Ambassadors, which involved a video and presentation. 12 schools are currently involved in this initiative, including Ysgol Aberconwy from Wales. Gill Vaisey hoped that Phil Lord may be able to support the school as it was local to his area of work. An open invitation was offered

to Faith groups to reach-out to the school ambassadors for RE, in order to support them and to receive support.

Reviewing the legal and wider policy framework for RE, which involved table discussions.

Teacher Recruitment Campaign, for which a professional video was shown.

Gill urged that it is worthwhile and important to continue to develop this relationship with the REC. Wales can support England as much as England can support Wales. Phil confirmed that Rudi Lockhart has already been in regular contact with him and is aware of what is happening in Wales.

Cyfarfod y Fforwm Ffydd/ *Faith Forum meeting* – Phil Lord

Phil Lord met with a number of faith group representatives from across Wales on Monday 23 November. Their main concern was what the Minister for Education and Skills had said in his recent speech regarding changing the name of RE etc. Phil has agreed to triangulate information with the representatives so that knowledge can be shared both ways.

Following this members raised some questions regarding the design of the new curriculum for RE and whether Ministers are fully aware of what RE is like today in Wales. Phil said that he would keep members up-dated'

Cynhadledd Addoli ar y Cyd / *Collective Worship Conference* - Gill Vaisey look at the PP.

Gill shared a PowerPoint presentation which summarised the main points covered at the conference and which is attached to the minutes as an appendix. Gill made members aware of a Report that was given out at the conference. A copy of the Report is available at:

https://www.dropbox.com/sh/3ijyaknnt5cl9jx/AAC8PyypvTS9t-zxPxs_E2Vta?dl=0

Gill assured members that the report merely sets out the facts as they stand today and the aim of the Report is to stimulate fresh thinking on the subject of collective worship in schools.

Action: LJ will arrange the meeting between Welsh Government colleagues, the academics leading this initiative and representatives from WASACRE.

8. Cyflwyniad NAPfRE / *NAPfRE presentation*:

Manylebau TGAU diwygiedig ar gyfer Astudiaethau Crefyddol/ *Revised GCSE Specifications for Religious Studies- Lynda Maddock, WJEC*

Lynda Maddock is the newly appointed Subject Officer for Religious Studies at WJEC. Her colleague Andrew Pearce is responsible for Religious Studies AS and A2 and Lynda directed those who have questions about AS or A2 to Andrew.

AS and A2: Lynda assured members that information on the current AS and A2 is available on the WJEC website and that in Wales the AS qualification can be standalone but also counts towards A Level if it is sat. Where as in England, the AS qualification is standalone only and **does not** count towards A level. The A level qualification in England is standalone.

Members were informed that Hodder are publishing books for the RS specification in England, but that nothing has been decided yet for Wales. WJEC have had to include non-religious beliefs in at least one part of the Religious Studies specification due to Humanist lobbying.

GCSE: WJEC have requested a year's postponement for the new RE specification, but Qualifications Wales has rejected their request.

Lynda described the new specification for England explaining that it has relevance for Wales in as much as, there needs to be parity in the quality and standards of both qualifications to ensure fairness and equality for students in both countries.

In Wales there will be one specification only and it will retain a unitised approach so that Year 10 pupils can still be entered for a Short Course after one year of study. It was confirmed that pupils can also sit just one Short Course exam (Either Unit 1 or Unit 2) at the end of the two years, or sit both Short Course exams (Unit 1 and Unit 2) to receive a Full Course qualification. It is hoped that Unit 1 will be similar to the current Spec B, and Unit 2 will be similar to the current Spec A.

Unit 1 is likely to include religious responses to philosophical issues, where students will be asked to choose two religions through which to study themes like, life & Death and Good & Evil. In addition to this students will study the core beliefs teachings and practices of two religions.

Unit 2 is likely to include religious responses to Ethical issues, where students will be asked to choose two religions through which to study themes like, Relationships, and Human Rights. In addition to this students will study the core beliefs teachings and practices of two religions.

It is most likely that Christianity will be made the compulsory religion for this specification and students will be required to choose one other religion to study. Both Units will make a full course and only one Unit will make a short course

Other information included the following: Catholic Schools will do 75% Catholicism and 25% Judaism and the title of the course will reflect this; There will be no course work for the RS GCSE; The revised specifications and sample assessment material are due to go to Qualifications Wales on 18 December and it is hoped that the final draft will be ready in time for the WJEC Inset for teachers in the spring.

SACREs are invited to write to the Chief Exec of WJEC to voice any concerns that they have.

Action: LJ will write to WJEC to voice WASACRE's concerns including a request to delay the specification for one year and to request information about Unit one to go on the website in January, to help teachers with their planning. LJ will send a copy of the letter to SACRE Clerks before Christmas.

Phil Thanked Lynda for her presentation and assured those present that WASACRE will continue to support and work with WJEC.

A written up-date on this item is attached to the minutes as an appendix.

Bethan James, Chair of NAPfRE thanked Phil for representing WASACRE (and NAPfRE) and requested a brief written up-date for SACREs from that meeting in December in order to help colleagues answer any questions they receive from teachers. Phil Agreed to do this.

Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 30 Medi 2015 / Report from the Executive Committee held on 30 September 2015

The report was accepted and agreed as accurate.

10. *Gohebiaeth /Correspondence*

Libby shared a number of letters and emails as correspondence, most of which had already been dealt with in the meeting.

11. *U.F.A. / A.O.B.*

12. *Dyddiad y cyfarfod nesaf / Date for next meeting: 8 Mawrth 2016, Sir Benfro / 8 March 2016, Pembrokeshire*

Dyddiadau cyfarfodydd yn y dyfodol / Future meeting dates: Haf / Summer 23/6/ 2016 Sir Ddinbych / Denbighshire; Hydref / Autumn 18/11/2016 Sir Gaerfyrddin / Carmarthenshire; Gwanwyn / Spring 2017 Sir Fynwy / Monmouthshire.

Thanks to Clerk Emma Bailey and Manager of the General Offices, Lisa Osborne, Alan Williams, the School Improvement officer who arranged the music, and Stephan the Translator.

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WASACRE meeting 25.11.15

Ebbw Fawr Learning Community Secondary Phase

Pupil speeches

1. In this society the media plays an important part in influencing many people's views and opinions on religions. The recent events that occurred in Paris are an example of this. The media sometimes portrays religion in a negative way and as a result people often form negative opinions about different religions. The subject of Religious Education enables us to acquire knowledge of true beliefs and morals and the true meaning of the cultures and religions. This is why RE is vital in this day and age for people to understand religions and form opinions that are not biased or untrue.

2. I think that religious Education is a very important topic and should be more widespread throughout society and communities. Educating the community about religion could help to make people more aware and knowledgeable, helping towards eradicating racism and misconceptions from society.

3. Society today is influenced by what it sees in the media and this is evident from the recent events in Paris. However, learning about religion in schools allows us as students to build up our knowledge and understanding of the truth and reality of belonging to a religion. We are taught to appreciate the beliefs of others and take part in inter-faith dialogue where you express your views and respect the views of others.

4. Many people follow a particular religion, it is their way of life; but for others religion is just a word. Religious Studies enables individuals to gain knowledge and understanding of the different cultures and religions in the world. Learning about religion is important as it forms ideas based on truth and not assumptions. We need to remember that the media can often paint negative opinions of religion but our Religious Study lessons help us to understand the real meaning of religion because we are taught to appreciate the views of others, sharing opinions and viewpoints. Religion teaches tolerance and not ignorance.

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THE NEW WELSH BACCALAUREATE AND RE



SACRE: Monmouthshire Teacher: Rhian Davies

School: King Henry VIII School, Abergavenny.

With the launch of the new Welsh Baccalaureate in September 2015, WASACRE is interested to know how schools have managed the implementation of the new qualification in their individual setting, and whether the Welsh Baccalaureate has had a positive or negative impact on religious education in schools across Wales.

By completing the short survey below, schools will enable WASACRE to assess the impact of the New Welsh Baccalaureate on religious education and further enable SACREs to provide the required support to their schools.

| | | |
|---|--|---|
| 1) Since the implementation of the New Welsh Bac, does your school provide statutory Religious Education according to the Locally Agreed Syllabus for RE at KS4? | <p>YES</p> <p>NO</p> | Details (optional) All students follow either GCSE Full course (majority) Short Course or Entry Level pathways |
| 2) Since the implementation of the New Welsh Bac, does your school offer a Religious Studies GCSE qualification as one of the supporting qualifications for Welsh Bac at KS4? | <p>YES</p> <p>NO</p> | Details (optional) Not sure if it's a supporting qualification – see above |
| 2a) If YES, is the RS GCSE course taught within: a) Core RE time (for all KS4 pupils) b) Option only c) Other | <p>a)</p> <p>b)</p> <p>c)</p> | Details One lesson per week in year 10 rising to 3 lessons per fortnight in year 11 |
| 3) Has the New Welsh Bac had more of a positive/negative or no impact on RE | Please circle: <div style="display: flex; justify-content: space-around; width: 100%;"> Positive Negative None </div> | |
| 4) How has the New Welsh Bac had a positive effect on RE in your school? | Details | |
| 5) How has the New Welsh Bac had a negative effect on RE in your school? | Details | |
| 6) Do you require any support from your local SACRE? | <p>YES</p> <p>NO</p> | Details Implementation of the new specifications. Not sure if my curriculum time will be enough as it is extremely difficult to complete the course at the moment. |

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THE NEW WELSH BACCALAUREATE AND RE



SACRE: ...**Monmouthshire**..... Teacher:.....**Sharon Perry Phillips**.....

School: ...**Monmouth Comp**.....

With the launch of the new Welsh Bacallaureate in September 2015, WASACRE is interested to know how schools have managed the implementation of the new qualification in their individual setting, and whether the Welsh Bacallaureate has had a positive or negative impact on religious education in schools across Wales.

By completing the short survey below, schools will enable WASACRE to assess the impact of the New Welsh Bacallaureate on religious education and further enable SACREs to provide the required support to their schools.

| | | |
|---|---|---|
| 1) Since the implementation of the New Welsh Bac, does your school provide statutory Religious Education according to the Locally Agreed Syllabus for RE at KS4? | YES NO | Details (optional) No and hasn't done for a number of years. We have had the WB in our school for 8 years. RE is 'taught' within the WB and full course RS is an option at GCSE |
| 2) Since the implementation of the New Welsh Bac, does your school offer a Religious Studies GCSE qualification as one of the supporting qualifications for Welsh Bac at KS4? | YES NO | Details (optional) Yes, GCSE RS full course has always been an option with uptake of between 50 and 85 each year in Year 10. It is a very successful option with excellent outcomes. |
| 2a) If YES, is the RS GCSE course taught within: a) Core RE time (for all KS4 pupils) b) Option only c) Other | a) b) c) | Details B - Option Time |
| 3) Has the New Welsh Bac had more of a positive/negative or no impact on RE | Please circle: Positive NegativeX None | |
| 4) How has the New Welsh Bac had a positive effect on RE in your school? | Details | |
| 5) How has the New Welsh Bac had a negative effect on RE in your school? | Details Stat RE has to be fitted into the WB. It is taught by form tutors who aren't RE specialists. Despite SoW and lesson resources from the SL, few teachers find the time to fit in the RE in an otherwise very full WB course. When it is included, RE skills aren't specifically developed but rather the WB skills/outcomes. | |

| | | |
|--|-----|--|
| 6) Do you require any support from your local SACRE? | YES | Details |
| | NO | Not really since this has always been the case at the school. Not a recent change. Prior to the WB, RE was taught in a stat but non-examination course alongside RS options. |

Name of School: **Pembroke Primary School**

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- Self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.

References: [ESTYN Inspection Framework Section 1](#) and the [Locally Agreed Syllabus for Religious Education](#)

Standards in Religious Education – progress in learning: Foundation Phase / KS2 / KS3/ KS4

- Planning is in the form of schemes of work and covers the Monmouthshire Agreed Syllabus for Religious Education. The scheme of work for Foundation Phase and Key Stage 2 ensures continuity and progression throughout the school and coverage of the Agreed Syllabus for Religious Education.
- Pupils in the Foundation Phase and Key Stage 2 have visited local places of worship that has helped them to understand and appreciate why they are important to believers. Pupils have a good understanding of teachings, practices and faiths through their studies in school and the local area.
- We have excellent links with the Methodist Church in Chepstow and receive regular visits from Reverend Andrew. By studying faith in the local area good progress has been made in pupils' understanding of beliefs, teachings and practices.
- Most pupils are adept at using their communication skills to express personal opinion and beliefs and to listen intently to, appreciate and tolerate the views and opinions of others. As pupils progress through the year groups they grow increasingly more competent in asking and answering ever more complex moral questions.
- Pembroke has a wide range of resources/artefacts which ensures pupils receive an experiential approach to RE. The resources ensure children have a enriched experience of celebrations, beliefs and festivals in their own and other faiths.
- Development of pupils' thinking and independent skills is a school priority. RE helps to develop this area through evidence gathering activities, questioning of visitors, examination and handling of artefacts and internet research. Pupils are encouraged to reflect on and to carefully consider their conclusions. Independent skills are encouraged from the youngest age.
- Pupils exhibit great social conscience and are always keen to help those less fortunate by raising funds for local, national and world charities. This academic year they have raised funds for Children in Need, Save the Children, Diabetes Type 1 and Roatry Christmas Box appeal.

Areas for Development

- To monitor the transfer of planned activities are taking place progressively and consistently across the school.
-

| | | | | | | | |
|-----------|--|------|--|----------|---|----------------|--|
| Excellent | | Good | | Adequate | x | Unsatisfactory | |
|-----------|--|------|--|----------|---|----------------|--|

Key Question 2: How good is provision in Religious Education?

- A self evaluation should consider the following indicators: the time allocated to the subject, the subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.
- An evaluation of lesson observations and pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly.
- In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners as well as Religious Education at KS2.

References: [ESTYN Inspection Framework 2.1 and 2.2](#) and the [Locally Agreed Syllabus for Religious Education](#)

The teaching: planning and range of strategies - Foundation Phase / KS2 / KS3/ KS4

- The curriculum is planned with the emphasis on child centred learning, which largely promotes developing pupils' independent skills. These enquiry led activities have been enhanced through implementing activities that promote thinking skills (skills across the curriculum, including RE.)
- A range of thinking strategies have been introduced this academic year, improving pupils' ability to contribute effectively in group discussions.
- Individual class led assemblies and performances, from Reception to Year 6, take place allowing pupils to share collective worship with parents, carers, relatives and friends. Pupils have been able to share their learning experiences with a great deal of competence and confidence.
- Our consistent approach to Assessment for Learning procedures help to identify the next step of learning for pupils, this is implemented across the whole curriculum, including RE.

Areas for Development

- Re assign RE to a member of staff for co-ordination

| | | | | | | | |
|-----------|--|------|--|----------|---|----------------|--|
| Excellent | | Good | | Adequate | x | Unsatisfactory | |
|-----------|--|------|--|----------|---|----------------|--|

Signed: Jo Child (Acting Headteacher)

Date: 15.12.15

Name of School: Pembroke Primary School

Collective Worship

Key Question 2: How good is provision in Collective Worship?

Does Collective Worship meet the statutory requirements?

Yes X

No

References: ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' (September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features in relation to the quality of Collective Worship

- The school holds a daily act of Collective Worship and fully meets its statutory requirements.
- SEAL (Social and Emotional Aspects of Learning) themes help to support and enhance pupils' Christian Values, morals, attitudes and understanding.
- Rev. Andrews is a regular visitor at school and leads Collective Worship and Christian Festivals in the school.
- Classes are encouraged to deliver an assembly or performance to enhance the daily acts of Collective Worship.

Areas for Development in relation to the quality of Collective Worship

- To develop a more cohesive, progressive timetable of themes to be addressed.
- Consider introducing Rights Respecting Schools award to improve understanding of the UN convention on the Rights of the Child.
- Ensure opportunities are provided periodically during Collective Worship to raise awareness of beliefs and worship of other cultures and religions.

Excellent

Good

Adequate

X

Unsatisfactory

Signed: Jo Child (Acting Headteacher)

Date: 15/12/15

**Religious Studies Department/Year Full Self Evaluation Report
(Summer 2015)**

Department/Year Full Self Evaluation Reports will use the same format as the Estyn School Self Evaluation document. Please note the following:

1. Underline the judgement for each quality indicator within each of the three Key Questions;
2. Outline achievements in relation to each relevant quality indicator. The use of bullet points is encouraged and statements should be concise and evaluative;
3. Ensure all Departmental Improvement Priorities are represented;
4. Only complete sections that are relevant to your department. For example 3.1.2; How good is the work of the governors and other supervisory boards? This will not be relevant to most departments.
5. Summarise:
 - a. What is outstanding in the department;
 - b. What the department will address during the next year.
6. Making an overall judgement for each of the three Key Questions.
7. All Curriculum Leaders, Subjects Leaders and Leaders of Learning should consult line managers for further guidance and advice;
8. Completed DSE are to be emailed to T Worthing by the set deadline.
9. The deadline for completion of **Key Question 1** Standards is **Friday March 27th 2015.**
10. The deadline for the completion of **Key Question 2** Provision and **Key Question 3** Leadership is **Friday 10th July 2015.**

Estyn Judgement descriptions:

- Excellent** - Many strengths, including significant examples of sector leading practice
- Good** - Many strengths and no important areas requiring significant improvement
- Adequate** - Strengths outweigh areas for improvement
- Unsatisfactory** - Important areas for improvement outweigh strengths

Estyn Proportions:

- Nearly all** - with very few exceptions
- Most** - 90% or more
- Many** - 70% or more
- A majority** - over 60%
- Half** - 50%
- Around half** - close to 50%
- A minority** - below 40%
- Few** - below 20%
- Very few** - less than 10%

Evidence:

When making a judgement indicate in the evidence column where this can be found. An evidence file should be kept within your department/year group

| | | |
|--|----------------|-----------------|
| | SIP/DIP | Evidence |
|--|----------------|-----------------|

| <p style="text-align: center;">KQ1: Outcomes <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> | <p style="text-align: center;">Priorities</p> | |
|--|--|--|
| <p>1.1.1 How are results and trends compared with national averages, similar providers and prior attainment? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ At KS4 GCSE short course has consistently out performed Welsh and National averages for the past three years. KHS A* - C = 76% compared to Nationally 56.7% and Wales ✓ At KS4 GCSE Full course has outperformed welsh and National averages for 2 out of the past three years. Results have dipped in 2014 to 58% A* - C this is below Wales and national averages. The cohort did however outperform their FFTD target. ✓ WJEC item level data shows that 100% of candidates from KHS attempted all questions on the paper, demonstrating a good level of resilience. ✓ At KS5 pupils have outperformed Welsh and national averages for the past three years in 2014 A* - C was 83.33% compared to Wales 78.1% and Nationally 79.5% ✓ KS3 there is a sustained improvement at L5+ 2014 92% reached level 5+ There is no comparative data for KS3 RE at the moment, when compared to other local authorities who do report on RE KHS is significantly higher (for example Merthyr SACRE reports 52.6% A*-C with the consortium at 70%). | <p>2.1 2.2 2.3</p> | <p>Departmental Examination Analysis JCQ data base WJEC Item level data</p> |
| <p>1.1.2 How are standards of different groups of pupils? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <p>In KS3 nearly all EFSM students reach or exceed their target level at L5+ there is positive residual of 0.70%.</p> <ul style="list-style-type: none"> ✓ EFSM did not perform as well at GCSE SC this year and is an ongoing area for development ✓ Nearly all ALN students achieve their potential. Lower ability students have been catered for though an Entry Pathways Humanities Qualification. MAT students achieve well at GCSE short course with 11.54% of students achieving A* ✓ Girls currently outperform boys in KS3 and 4 (-17.3%), the percentage difference at KS3 L5+ is negligible at -2.93% though greater at GCSE. At KS5 boys outperform the girls (AS + 30%) ✓ Boys perform better in religious studies at KHS than they do in Wales as a whole or Nationally. KHS 65.57% of boys achieved grade C and above, compared to 49.1% nationally and 52.9% in Wales | <p>2.1 2.2 2.3</p> | <p>JCQ data base Departmental Examination Analysis Sacre reports http://democracy.merthyr.gov.uk/documents/s25587/Appendix.pdf</p> |
| <p>1.1.3 How are achievement and progress in learning? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Lesson observation consistently shows that standards of achievement in lessons are excellent or good across the department. (100% Good / excellent) | <p>2.1 2.2 2.3</p> | <p>Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners survey Monkey</p> |

| | | |
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| <ul style="list-style-type: none"> ✓ <i>There is evidence of good AFL in student's books. Pupils reflect on their learning before receiving clear feedback and close the gap marking from staff. This enables dialogue and the pupil is able to see how they can develop over time. Most pupils understand the level expectations and what the next steps are to achieve. Average uplift of 1 level in assessments where students have used reflection time effectively.</i> ✓ <i>Pupils state that feedback in RE helps them to improve (88% of respondents)</i> ✓ <i>Year 9 Listening to learners (Survey Monkey / Lesson observations) shows that pupils are aware of their progress and the next steps needed to improve. Listening to learners student stated 'In RE we are given ideas to expand our answers and improve them.' 'RE tells us what to do to get a higher level.'</i> | | <p>Teacher mark books</p> <p>PM lesson observations</p> |
| <p>1.1.4 How are pupils' Skills? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <p>The development of skills is good, students make good progress with their subject skills. Key stage three curriculum offers a wide variety of opportunities to develop literacy skills and a number of opportunities to develop numeracy skills</p> <p>Students extended writing is well developed Samples of extended writing have been verified as being of the correct standard by NSP Students read a range of texts fluently</p> <ul style="list-style-type: none"> ✓ Oracy skills are well developed through a wide range of activities. | <p>2.1</p> <p>2.2</p> <p>2.3</p> <p>2.5</p> | <p>(Where appropriate)Departmental examination analysis.</p> <p>Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners. Exemplar portfolio (U drive) Departmental Schemes of work</p> |
| <p>1.1.5 How are pupils' Welsh language skills? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Nearly all Pupils respond to the register in welsh ✓ Nearly all pupils complete class work, date and lesson objective in Welsh at the beginning of lessons ✓ RD is more confident with Welsh than others in the department. | <p>2.3</p> | <p>Lesson observations Book scrutiny Listening to learners</p> <p>Departmental Schemes of work</p> |
| <p>1.2.1. How are attitudes to keeping healthy and safe? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Lesson observations demonstrate that students arrive in lessons in a calm orderly manner. Students line up and wait patiently in lessons. ✓ Pupils feel safe in their lessons and as a consequence actively participate in lessons. ✓ Lesson observations also show that were more active lessons are taking place students are aware of acceptable and unacceptable behaviour when moving around the class room, with a small minority needing to be reminded. | <p>2.4</p> | <p>Listening to learners</p> <p>Extra-curricular/revision/catch up activity log plus pupil attendance registers.</p> |

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| <ul style="list-style-type: none"> ✓ Lessons have only a very small number of behaviour issues, pupils consequently feel confident to develop their learning. ✓ Nearly all students react appropriately to fire alarms and know where to go and how to leave the building in a safe manner | | |
| <p>1.2.2. How are participation and enjoyment in learning? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Nearly all learners participate well in lessons. Lessons are well differentiated with good pace, which enables access for all learners. ✓ Survey Monkey survey indicates a high level of enjoyment and satisfaction with resources and methods within the RE department. ✓ Students regularly attend catch up sessions at lunch breaks and are comfortable when asking for further help with tasks. ✓ Lesson observations show that pupils enjoy their RE lessons and fully take part in paired and group work, they are comfortable answering class questions and taking part in discussions. | <p>2.4 2.6 3.5</p> | <p>Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners Survey Monkey</p> <p>Extra-curricular/revision/catch up activity log plus pupil attendance registers.</p> |
| <p>1.2.3. What is the extent of pupils' community involvement and decision-making? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <p>Underdeveloped at the moment, students are beginning to be involved in the designing of areas of the RE curriculum as a result of listening to learners survey. This initiative is only just beginning</p> | <p>2.4 3.5</p> | <p>Departmental action points documenting discussion of pupil involvement in their learning.</p> |
| <p>1.2.4. How are pupils' social and life skills? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Behaviour is very good in the department. High expectations are set for students who interact with each other and staff well. ✓ Pupils listen attentively and respectfully to the views of others. ✓ The majority of pupils work well in group tasks | <p>2.4 3.5</p> | <p>Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners</p> <p>Extra-curricular/revision/catch up activity log plus pupil attendance registers.</p> |
| <p>What is outstanding in the department?</p> | <p>What the dep't will address during the remainder of the year? (Please ensure these align with the SIP and DIP/YIP)</p> | |
| <ul style="list-style-type: none"> ✓ Marking and feedback, there is a clear dialogue between the pupil and teacher. ✓ Sharing of good practice across the faculty using the resources wall in the humanities office ✓ Use of reflection time for students to correct work, read comments and act on advice given. ✓ Innovative resources | <ul style="list-style-type: none"> ✓ KS3 L6+ ✓ Develop e-learning resources for use with iPad ✓ Develop a comment bank for reporting progress in literacy (WL2) ✓ Involving learners in the shaping and adapting of units of work as a result of Listening to learners ✓ Develop the use of the welsh language in lessons, in particular students to use more complicated sentences when asking for items | |

such as pens, rulers or if they need to leave the room.

| <p style="text-align: center;">KQ2: Provision <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> | <p style="text-align: center;">SIP/DIP Priorities</p> | <p style="text-align: center;">Evidence</p> |
|--|--|--|
| <p>2.1.1. How well do we meet the needs of learners, employers and the community? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Departmental planning of learning experiences stimulate, challenge and engage all groups of learners in lessons ✓ Departmental schemes of work build systematically on existing knowledge, understanding and skills from KS3 into KS4 and KS5. ✓ The department offers a wide range of courses at GCSE and A level that contribute to the school's curriculum offer at KS4 and KS5 allowing all pupils equal access to an individualised learning pathway that meets their needs. To cater for boys the department has specifically chosen a GCSE short course that includes topics to engage male learners, such as religious attitudes to Genetic engineering and the sanctity of life. | <p>3.6</p> | <p>Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental)</p> <p>Religious Education department Schemes of work</p> <p>Departmental / Faculty action points</p> |

| | | |
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| <p>Page 295</p> <ul style="list-style-type: none"> ✓ Wide range of tailor made resources have been created to facilitate courses at all levels, these include: differentiated booklets, ICT resources, and text based resources and video. ✓ £650 has been spent this year on colour copying of resources to engage pupils, these have been placed in sturdy folders for longevity. Learners commented during lesson observations that they enjoyed having the colour booklets, as they were professional and interesting. ✓ To facilitate all students in years 10 and 11 following the full course GCSE, year 9 begin their GCSE study after Whitsun half term. ✓ Intervention and revision programmes offered by the department take account of barriers for learners allowing them to make substantial progress. ✓ Members of the department are available each lunch time to ensure that students who need access to equipment (lap top / iPad / texts) are able to do so. ✓ Students are encouraged to reflect on their own learning and set targets for improvement through repair and reflect time in lessons.. ✓ Students are able to track their own progress from year to year, this begins with a sheet 'entitled 'How did I do last year?' Students record their level / grade for the previous year and set a target for the current year. Students then track their progress during the current year with a half termly tracker. | | <p>documenting discussion of planning of learning experiences in and out of the classroom. Good practice examples on the T&L board in the Humanities office</p> |
| <p>2.1.1 How well do we provide for skills? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Department has been identified as a lead department for the development of literacy. ✓ Department provision for literacy development is coherent and fully embedded ✓ A range of 'rich' tasks have been created for the delivery of the literacy curriculum. ✓ Schemes of work allow for the development of pupils' skills, especially their literacy and numeracy skills, in a progressive manner with greater challenge and context added as pupils become more proficient. ✓ Department has contributed moderated resources to the literacy PLC e-portfolio to exemplify year 9 skill levels. ✓ Lesson observations highlight that skills are well developed in lessons. Lesson plans are adapted as necessary to assist those that need more specific help. ✓ Listening to learners demonstrates a wide variety of skills that are developed in Religious education. ✓ Schemes of work highlight the use of ICT, and a wide variety of ICT packages are used to prepare, deliver and facilitate lessons. ✓ The department has purchased 20 iPads for use in the delivery of lessons. Resources are | <p>2.1 2.4 2.5 3.3</p> | <p>Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental)</p> <p>Departmental Schemes of work (LNF codes)</p> <p>Literacy e-portfolio</p> |

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| <p>being created for use with the hardware that makes use of innovative Apps. Pupils are becoming confident when using these in lessons and demonstrate a responsible attitude towards them during lessons.</p> <ul style="list-style-type: none"> ✓ (Where appropriate) Intervention programmes are in place to support identified pupils in improving their literacy and numeracy skills. SIMs sheet at Y11. Revision programmes. KS3 classroom based intervention – differentiation of resources/tasks/roles. ✓ Lesson observation highlight skills are embedded and where needed programmes of study are adapted to support those pupils working below expected levels and challenge MAT pupils. ✓ Pupils can identify their use of skills in Religious Education. Listening to Learnings survey gave the following results when asked in which lesson they had opportunity to develop skills. 74% identified working with others, 71% identified thinking Skill and 60% identified Improving own learning performance. ✓ Differentiation is identified as a strength of the department. | | |
| <p>2.1.3. How well do we provide for the Welsh language and Welsh dimension? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <p>Page 96 The department promotes the use of incidental Welsh and promotes Y Cwricwlwm Cymreig allowing pupils to develop a good knowledge and understanding of the cultural, economic, environmental, historical and linguistic characteristics of Wales. These are embedded in the SoW at all key stages.</p> <ul style="list-style-type: none"> ✓ Department, together with the Humanities faculty is leading on a whole school initiative to increase the use of Welsh in class GTM and RD have devised a Welsh language placemat for use in lessons, which has been incorporated into the school planner for 2015 – 16. ✓ Pupils are greeted in Welsh and key actions are facilitated through Welsh (stand / sit/ listen / watch and so on) ✓ Curriculum Cymreig is highlighted in Schemes of work where relevant. ✓ Video resources and examples are used in a Welsh context wherever possible. ✓ The multicultural nature of Wales is explored through the variety of themes that are studied. ✓ 92% of pupils state that they answer the register in Welsh and 77% that they routinely write classwork and date in Welsh however, listening to learners demonstrates that there is still work to do in this area to further develop pupil confidence in using Welsh during lessons. | 1.1 | <p>Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental)</p> <p>Welsh language Mat</p> |

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| <p>2.1.4. How well do we provide for Education for Sustainable Development and Global Citizenship? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Opportunities are taken wherever possible to explore the meaning of the world and the role of human beings within the world at all key stages. ✓ 53% of students who took part in the listening to learners stated that they recognised ESDGC and so it is concluded that more work needs to be done to highlight this in lessons. | 1.1 | Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental) Departmental Schemes of work |
| <p>2.2.1. How well do we evaluate the range and quality of teaching approaches? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ All teachers ensure that pupils are motivated and engaged, and secure pupils' good progress and learning. Lesson observation data demonstrates that 100% of lessons demonstrated motivated, engaged pupils that made good or excellent progress. ✓ All members of the department are subject specialists with an excellent understanding of the subject. ✓ Teachers make very good and imaginative use of resources, including technology to enhance learning. All members of the Religious Studies departments are members of PLC's. HD has jointly lead the pair and group work PLC and RD has as Acting Assistant Head Teacher has oversight of the implementation of LNF across the school. Pupil teacher relationships within the department are very good, listening to learners and lesson observations demonstrate a high level of engagement and enjoyment in lessons. ✓ Learning support staff are mostly used effectively; and are mostly successful in providing demanding work to meet the needs of all pupils, for example those with SEN. | 3.1 3.2 3.3 | Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental) Departmental Schemes of work see examples of differentiation for ALN |
| <p>2.2.2. How well do we raise pupils' achievement through assessment of and for learning? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Detailed, diagnostic feedback is given to pupils using the WWW / EBI codes, leading to good and in many cases excellent outcomes. ✓ Pupils are routinely provided with reflection time to work on improving work, these sessions are identified in the department scheme of work ✓ All books demonstrate excellent quality formative assessment. ✓ 95% of pupils felt that their books were marked regularly or quite regularly. ✓ 91% of pupils stated that marking help them to know what they are doing well. ✓ 89% of pupils felt that marking helped them understand how they could improve. One pupil wrote 'RE tells us what to do to get a higher grade.' Another wrote 'In RE we are given ideas to expand our answers and improve them' (T&L survey KS3 June 2015) ✓ Parents/carers are kept well informed about their children's achievements, wellbeing and | 2.3 2.4 3.2 3.3 | Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental) |

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| <p>development through high quality subject reports</p> <ul style="list-style-type: none"> ✓ Pupils' progress and wellbeing are tracked across the department at individual, group and subject levels. As a result, teachers and other adults plan lessons well to meet pupils' learning needs. ✓ Diagnostic information is used to plan lessons to meet the needs of pupils of all levels. ✓ Pupils identified RE marking and feedback as providing good guidance on how to improve their standard of work. ✓ Teacher planners and school tracker demonstrate improved results in both KS3 assessments and KS4 / 5 assessment tests | | |
| <p>2.3.1. How well do we meet the provision for health and wellbeing including spiritual, moral, social and cultural development?</p> <p><i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Effective arrangements within the department exist to support pupils' health and wellbeing through challenging inappropriate behaviour or attitudes including bullying. Learning experiences promote pupils' personal development well, including their spiritual, moral, social and cultural development. <p>The department uses rewards such as merit stickers, and praise postcards effectively to promote positive behaviour and attitudes. The department participates in the school awards evenings, providing detailed reasons to support their choices of recipients for awards.</p> <ul style="list-style-type: none"> ✓ The department places great emphasis on excellent attendance and punctuality. ✓ Spiritual, moral, social and cultural aspects of life are firmly embedded in the schemes of work. ✓ Pupils are challenged to consider their own and others responses to spiritual, moral, social and cultural issues ✓ Gender, ethnic and religious stereotypes are routinely challenged when necessary. The nature of the subject content means that sensitive topics are often tackled. Students set their own criteria for engaging in group and class discussions. They are clear about how to act and what is considered appropriate behaviour. Where inappropriate behaviour is witnessed it is dealt with immediately and the AHT responsible for inclusion contacted, ✓ Inappropriate comments, views or actions are dealt with swiftly. ✓ A policy exists for those pupils who wish to be withdrawn from Religious Education | 3.5 | <p>Religious Education Departmental Self Evaluation:</p> <p>Lesson observations Book scrutiny Listening to learners (whole school and departmental)</p> <p>Pupil planners stickers Praise post cards Awards evenings</p> |
| <p>2.3.2. How well are pupils supported with specialist services, information and guidance?</p> <p><i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Department creates detailed leaflets and guidance notes for students moving from KS4 – 5 so that they can make informed choices. | 1.6 2.5 3.6 | <p>Transition and choices booklets Department / faculty minutes SACRE minutes</p> |

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| <ul style="list-style-type: none"> ✓ Information notes are provided for year 6 parents via the year 6 open evening. ✓ Department works with the AHT responsible for transition and takes a full role in the transition days. ✓ Every two years the department organises a transition event entitled 'celebrating RE' which is supported by the Monmouthshire SACRE. ✓ RD's membership of the monmouthshire SACRE enables the department to respond through an official body on new developments in education, e.g the department recently contributed to the WG questionnaire on the 'Donaldson Report.' ✓ Department has good links to specialist support within the school (LNF / ALN) to develop resources that best support all students. | | |
| <p>2.3.3 How good are our safeguarding arrangements? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ The department/year group follow whole school safeguarding procedures and all offices and classrooms have a safeguarding poster in place. ✓ All members of the department routinely wear their school staff identification badge, which has a copy of the safeguarding arrangements on the back. ✓ Health and safety in the classroom is taken into account in the classroom. For example when moving around with laptops, or during active lesson activities. | | <p>Departmental Self Evaluation: Lesson observations Ssow</p> |
| <p>2.3.4. How well do we meet the needs of pupils with Additional Learning Needs? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ The department links with the school ALNCO and uses the ALN register to access up to date information on pupils with ALN ensuring all groups of learners needs are met within the classroom setting. ✓ Pupils with ALN access all areas of the departmental curriculum unless a pupil is dis-applied. Department plans for pupils with ALN through detailed use of IEPs ✓ Differentiation takes place at all levels to ensure that all pupils (MAT / ALN / EFSM etc) have full access to all lessons and provide outcomes commensurate with their ability. ✓ Teachers mostly liaise with the teaching assistant to ensure pupils with ALN are integrated and supported in lessons allowing pupils to make at least good progress (this is an area for further development) ✓ Parents have a right to withdraw students from Religious Education. This is discussed with the AHT for inclusion and an individual plan is put in place. (currently now students are withdrawn from Religious Education) | <p>1.3 2.3 3.3</p> | <p>Departmental meeting action points document:</p> <ul style="list-style-type: none"> ✓ School tracker ✓ Ssow ✓ Department / Faculty minutes |

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| <p>2.4.1. How well do we evaluate the ethos, quality and diversity of our department? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ The department promotes an inclusive ethos where all pupils receive equal access to all areas of the departmental provision. ✓ Department devise daily act of collective worship for the school, this comprises of a multimedia resource such as video and discussion points to accompany the themes for the week. ✓ The department makes the most of every opportunity to promote and celebrate the diversity of the school and local community. ✓ The department offers equal access to the curriculum and out-of-school learning, including educational trips and visits; (Rome / New York / Washington / St Davids) ✓ The department routinely challenges stereotypes in pupils' attitudes ✓ Gender gap in attainment is analysed where appropriate and strategies put in place to tackle underachievement of boys / girls / EFSM | <p>3.1</p> | <p>Religious Education Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners (whole school and departmental)</p> <p>Collective worship folder U drive</p> <p>Curriculum enrichment activities.</p> <p>Departmental Examination Analysis</p> |
| <p>2.4.2. How well do we ensure that the physical environment is appropriate for pupils' needs? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <p>Bids are made to PTCA improve the physical environment. Most recently a successful bid was made to secure some new notice boards for the humanities corridor.</p> <p>The department has a supply of good quality resources well matched to pupils' learning needs. Where resources do not exist for courses followed by the department, good quality resources are created.</p> <ul style="list-style-type: none"> ✓ Classroom displays are of a good quality, and contribute to a safe learning environment. ✓ Departmental learning environment audit is carried out to identify needs that can be actioned. | <p>1.2</p> | <p>Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners</p> <p>Capitation records</p> <p>Departmental learning environment audit.</p> |
| <p>What is outstanding in the department?</p> | <p>What the dep't will address during the remainder of the year? (Please ensure these align with the SIP and DIP/YIP)</p> | |
| <ul style="list-style-type: none"> ✓ Assessment for and of learning. ✓ Excellent links with the literacy and numeracy champion, whereby joint planning has taken place and resources for 2015-16 trailed by maths department to identify differentiation needs. ✓ Ethos and working environment ✓ Co-working and planning between faculty subjects | <ul style="list-style-type: none"> ✓ Continue to develop resources for literacy and numeracy. Next step is to develop reading tasks in line with the national reading tests. ✓ Continue to develop new Ssow for KS3 taking into account the mapped LNF activities that have been identified ✓ Implement new school marking policy to improve the dialogue with learners. There is room and opportunity for further development of similar strategies within this framework. ✓ Make use of the DIRT (Direct Improvement and Reflection Time) to ensure pupils are trained to use the feedback they are given to improve and/or extend their learning. | |

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| | <ul style="list-style-type: none"> ✓ Continue to work with the school PLCs to develop T&L strategies ✓ Develop a bank of resources for use with iPad including interactive text books. ✓ Bid for PDG monies to develop resources for EFSM pupils to remove barriers for learning impact outcomes. |
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| <p style="text-align: center;">KQ3. Leadership <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> | <p style="text-align: center;">SIP/DIP Priorities</p> | <p style="text-align: center;">Evidence</p> |
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| <p>3.1.1. How good are our strategic direction and the impact of leadership? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ SL ensures all staff share and understand the school's common vision, values and purpose. ✓ Meeting Agendas across the faculty contain common elements derived from Line management meetings with CL. ✓ All leaders within the faculty communicate high expectations for securing improvement and challenge staff positively to good effect. ✓ CL currently engaged with iNet Aspiring Leaders programme. ✓ CL and SL work collectively to ensure a common approach to T&L across the faculty. ✓ Regular meetings (once per fortnight) take place between CL and SLs ✓ Standardisation and moderation of students work takes place (For future development – moderation / standardisation to be a regular half termly activity within departmental development time.) | <p>1.1 1.3 1.5</p> | <p>Departmental meeting action points document:</p> <ul style="list-style-type: none"> ✓ Discussion of teaching and learning ✓ Analysis and evaluation of pupil progress at each data collection point ✓ Standardisation and moderation of pupil work. <p>Line management meeting minutes. (humanities and Social sciences)</p> |

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| <p>3.2.1. How well do we carry out self-evaluation including listening to learners and others? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ CL / SL has an accurate picture of the department / Faculty's strengths and weaknesses. ✓ 100% of RE department teachers have been graded excellent this year during lesson observations. RE department staff performed well during ESTYN inspection. (Humanities faculty has 100% staff graded good / excellent). ✓ There is a rigorous annual self-evaluation cycle in place that uses feedback from lesson observations, book scrutiny and listening to learners to monitor the quality of outcomes and provision. ✓ Department uses performance data to continually review progress and provision. ✓ Learners are consulted on some elements on the curriculum. Pupil's feedback is valued and acted upon. | <p>1.3 3.1</p> | <p>Departmental Self Evaluation: Lesson observations Book scrutiny Listening to learners Outcomes of DSE</p> <p>Departmental meeting action points</p> <p>Departmental Examination Analysis</p> |
| <p>3.2.2. How good is our planning and securing of improvement? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Annual DDP are produced that align to the SDP. Planning is based on previous DSE and whole school self-evaluation and takes account of local and national priorities. ✓ The department has a good track record of maintaining or improving standards and provision. | <p>1.1</p> | <p>Department development plan Departmental Examination Analysis</p> <p>Departmental meeting action points</p> |
| <p>3.3.1. How good are strategic partnerships? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ RD is a teacher representative on the Monmouthshire SACRE ✓ All members of the department are involved PLCs and are provided with time at departmental meetings to feedback on best practice. HD leads PLC on group and paired work; JAD works with the literacy PLC. RD has established the school PLCs and had a strategic overview of the whole school implementation of the LNF. ✓ RD and HD have worked with numeracy champion NC to develop numeracy tasks for years 7 – 9. ✓ All members of the department are involved with peer learning triads to share best practice ✓ RD has worked as AAHT for a term and will continue as CL link to SLT for 2015 – 16 ✓ RD has participated in NSP Speak it, read it, write it programme ✓ Best practice is routinely shared across the faculty through observations, regular meetings and T&L best practice board in the Humanities office. ✓ RD has made links with EAS CA and has had input into Estyn monitoring visits for Recommendation 2, on which she has led for a term. | <p>2.6 3.4 3.6</p> | <p>SACRE minutes</p> <p>PLC minutes / folder U drive</p> <p>Faculty minutes</p> <p>T&L board</p> <p>Estyn monitoring impact assessments.</p> <p>R2 impact log</p> |

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| <p>3.3.2. How good are joint planning, resourcing and quality assurance? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ Department has created 'planning and development' links with NC and JRJ to effectively develop resources for LNF and trial them before implementation. ✓ Literacy Champion has quality assured examples of year 9 work. Work has been shared with the literacy PLC. ✓ Department routinely meets to discuss the curriculum and jointly plan new resources, units and lessons. ✓ Capitation and bids are used effectively to resource the department. ✓ Faculty works together ensure a common approach to marking, feedback, group work etc. ✓ Faculty shares key resources (e.g., printing) | <p>1.6 2.1 2.2 3.6</p> | <p>LNF minutes Literacy PLC folder Religious Education Schemes of work. Lesson observations Book scrutiny</p> |
| <p>3.4.1. How good is management of staff and resources? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <p>Page 103</p> <p>The department as part of the humanities faculty operates as part of a well-established professional learning community that enables staff to develop and share their professional knowledge, and supports teaching of good quality across the school.</p> <p>Within departments staffing and financial resources are managed and deployed effectively to support learning improvement of all groups of learners.</p> <ul style="list-style-type: none"> ✓ All members of the department are subject specialists that deployment takes into account their personal strengths and expertise. ✓ HD recently completed an external course on counselling. ✓ Professional development is an important feature of the Religious Education department. Department staff are developed and trained to enable them to take on further roles or move to more senior roles (JAD recently appointed Head of Welsh Bacc and Skills / HD ALoL Year 11 and AEP ALoL year 9, RD AAHT Teaching and Learning.) ✓ Where supply staff has been required (MAT leave / long term illness) every effort is made to secure good quality specialist RE teachers. ✓ PDG and EIG funds are used effectively to obtain resources to improve attainment of vulnerable groups. For example iPads have been purchased for use in Religious education this initiative is aimed at removing the barriers for learning for vulnerable groups and improve their attainment in lessons. This strategy is currently quite new and we would be looking to evaluate its effectiveness in the near future ✓ Wherever possible resources are shared across the faculty to reduce overall cost. | <p>1.2</p> | <p>Deployment sheets Capitation records</p> <p>EIG / PDG evaluation</p> <p>Departmental timetable staffing records and evaluation</p> |

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| <ul style="list-style-type: none"> ✓ New projects and courses are carefully costed before being implemented. | | |
| <p>3.4.2. Do we provide value for money? <i>Excellent/ Good/ Adequate/ Unsatisfactory</i></p> <ul style="list-style-type: none"> ✓ The department's spending of capitation relate well to priorities for improvement and the benefit of all groups of learners. ✓ Departmental bids are closely aligned to PDG / EIG priorities. | 1.2 | <p>Capitation records</p> <p>Departmental timetable staffing records and evaluation</p> |
| <p>What is outstanding in the department?</p> | <p>What the dep't will address during the remainder of the year?</p> | |
| <ul style="list-style-type: none"> ✓ Departments in Humanities work together for consistency and to support the development of reflective practice. ✓ The creation of a Humanities PLC that supports staff, planning and the development of T&L. ✓ All staff given opportunities to share good practice. ✓ Professional development | <ul style="list-style-type: none"> ✓ Evaluate the impact of the use of iPads as a learning tool on the attainment of pupils, particularly those who are EFSM or LAC ✓ Pupil voice – develop listening to learners opportunities specifically in RE. ✓ Develop links with other schools, particularly with reference to the development of literacy and numeracy in RE. ✓ | |