

Public Document Pack



County Hall
Rhadyr
Usk
NP15 1GA

Monday, 7 November 2016

Notice of meeting:

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)

Tuesday, 15th November, 2016 at 1.30 pm,
Rooms 6 & 7, Innovation House, Wales 1 Business Park, Magor.
NP26 3DG

AGENDA

| Item No | Item | Pages |
|---------|---|----------|
| 1. | Welcome and apologies for absence. | |
| 2. | Declarations of interest. | |
| 3. | To confirm for accuracy the minutes of the previous meeting. | 1 - 6 |
| 4. | Feedback from the RE Day at Caldicot School (school evaluation forms and responses from pupils). | 7 - 16 |
| 5. | To consider arranging a training event for faith representatives and teachers - sharing faith provider workshops. | |
| 6. | Get recognition for your SACRE. | 17 - 18 |
| 7. | Welsh Baccaulaureate and implications for RE. | |
| 7.1. | WASACRE collation of survey responses from schools (presentation). | 19 - 32 |
| 7.2. | Advice from Welsh Government on non-compliance of RE. | 33 - 34 |
| 7.3. | Situation in Monmouthshire schools. | |
| 8. | New GCSE Specification for Wales. | |
| 8.1. | WJEC accredited RS Specification. | 35 - 308 |

| | | |
|--------------|---|-----------|
| 8.2. | Local Authority grant to support non-core subject teachers with new GCSE specifications - feedback on current developments. | 309 - 312 |
| 9. | Judicial Review of the Religious Studies GCSE in England. | |
| 9.1. | Response to High Court Ruling from Dr Satvinder Juss on RS GCSE and including non-religious views in RE. | 313 - 318 |
| 9.2. | Guidance documentation produced by British Humanist Association. | 319 - 324 |
| 9.3. | Response from Department for Education in England. | 325 - 326 |
| 10. | WASACRE. | |
| 10.1. | To receive and note draft minutes from WASACRE meeting 23rd June 2016. | 327 - 334 |
| 10.2. | Preparations for hosting WASACRE 3rd March, 2017. | 335 - 338 |
| 10.3. | To note dates of future WASACRE meetings. | |
| 11. | To receive the draft Annual Report 2015 / 2016 (to follow). | |
| 12. | Self Evaluation Reports: | |
| 12.1. | Monmouth Comprehensive School. | 339 - 340 |
| 12.2. | Kymin View Primary. | 341 - 344 |
| 13. | SACRE News Bulletin. | |
| 13.1. | To consider the draft Autumn 2016 News Bulletin. | 345 - 350 |
| 13.2. | Information briefings from members for inclusion in the SACRE News Bulletin. | |
| 14. | To note details of the Holocaust Memorial Day 2017. | 351 - 352 |
| 15. | To note Farmington Scholarship opportunities 2017 - 2018. | 353 - 354 |
| 16. | To note dates and venue of meetings for 2016 / 2017: Friday 10 th February 2017. Tuesday 16 th May 2017. | |

Paul Matthews

Chief Executive

MONMOUTHSHIRE COUNTY COUNCIL
CYNGOR SIR FYNWY

THE CONSTITUTION OF THE COMMITTEE IS AS FOLLOWS:

County Councillors:

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

Representing the Church in Wales (1)

Mrs V. Howells

Representing the Roman Catholic Church (1)

Mr. R. Cottrell

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)

Shé-zér Khandro

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
Mr. S. Oram

Co-opted Members (2)

Mrs K. Fitter

Mr. T. Thomas

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.

This page is intentionally left blank

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, 10th June,
2016 at 1.30 pm**

PRESENT: County Councillor: E.J. Hacket Pain (Chair)

County Councillors: A. Easson and D. Jones

OFFICERS IN ATTENDANCE:

| | |
|----------------------|------------------------------------|
| Gill Vaisey | Religious Education Adviser |
| Sharon Randall-Smith | Head of Achievement and Attainment |
| Richard Williams | Democratic Services Officer |

ALSO IN ATTENDANCE:

| | |
|------------------------|--|
| Roman Catholic Church | Mr. R. Cottrell |
| Baha'i Faith | Mrs. S. Cave |
| Sikh Faith | Mrs. N. Baicher |
| Teachers' Associations | Mr. A. Jones, Ms. S. Perry-Phillips, Mr. S. Oram |
| Co-opted Members | Ms. K. Fitter, Mr. T. Thomas |

APOLOGIES:

Councillors P. Clarke, J. George, B. Strong and J. George.
Revd. Dr. P. Baines, Mrs. F. Jilani, Mrs. R. Davies, Sister D. O'Donnell.

1. Election of Chair

We elected County Councillor E.J. Hacket Pain as Chair.

Before proceeding with the meeting, the Chair informed the Committee that a former member of the Committee had sadly passed away. The Chair informed the Committee that she would send a letter of condolence to his family, on behalf of the Committee.

The Chair informed the Committee that Sister O'Donnell had retired from serving on the SACRE Committee. On behalf of the Committee, the RE Adviser would send a letter to Sister Denise thanking her for her support and commitment to the SACRE Committee during her time as a SACRE Member.

On behalf of the Committee, the Chair welcomed Mr. Cottrell to his first meeting, as the new Roman Catholic Church representative.

2. Appointment of Vice-Chair

We appointed Sue Cave as Vice-Chair.

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House, Magor - Room 6 Innovation House Magor on Friday, 10th June, 2016 at 1.30 pm

3. Declarations of interest

There were no declarations of interest made by Members.

4. Confirmation of Minutes

The minutes of the SACRE meeting held on 11th March 2016 were confirmed and signed by the Chair subject to the inclusion of the names of the faith and teacher representatives, as these had been omitted.

5. Updates since the last meeting

We received the following updates since the last meeting:

- The RE Adviser had spoken to the Head Teacher of Castle Park Primary School informing the Head that the correct version of the RE Levels within the Incerts Programme needed to be used and asked for feedback with regard to them moving over to the correct levels. She had also written to all schools regarding this matter and asked for feedback with regard to them having moved over to the correct levels.
- The Head of Achievement and Attainment would raise the issue at the next Head Teachers meeting with a view to inviting the Education Achievement Service to the next SACRE Committee meeting in November 2016.
- Correspondence had been exchanged between the Chair, the WLGA and the WJEC regarding the new examination specifications. It was noted that though schools had been consulted regarding the changes, many SACRE's had asked for a deferment of the implementation of the changes.

It was noted that some schools would have to undergo three separate examination specification changes in three years with not enough transition time having been provided.

We resolved that the Chair writes to the WJEC requesting a meeting to discuss this matter further. The Monmouthshire SACRE representatives to include the Chair, the RE Adviser, Andrew Jones and Sharon Perry Phillips.

- A conference was being held on 4th and 5th July 2016 in Swansea. Day two of the conference would focus on extremism and radicalisation. SACRE Members are invited to attend. The Head of Achievement and Attainment would despatch the itinerary to all schools.
- The date of Monmouthshire SACRE hosting WASACRE might need to change from the 17th March to 24th March 2017. Further information to be received in due course.

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House, Magor - Room 6 Innovation House Magor on Friday, 10th June, 2016 at 1.30 pm

6. Presentation from Kath Fitter: Goytre Fawr RE Day

We received a presentation from Kath Fitter regarding the Festival of Faiths that was held at Goytre Fawr Primary School in March 2016.

The Committee was informed of the following:

- The children were given the opportunity to experience many different faiths and cultures.
- Every member of the school was involved and in addition to class teachers, several visitors had been invited to represent a wide range of faiths and share their first hand knowledge with the children.
- Over the day the children worked in mixed age groups and took part in fun and informative activities.
- The RE Day had been very successful and the school would undertake such a venture again in the future.
- Parents' attitude to the RE Day had been very positive and supportive.
- The RE Adviser stated that she would refer to the RE Day in the next RE Newsletter.

We resolved to receive the presentation and noted its content.

7. Update on RE Day at Caldicot School for Year 6 pupils

We received an update regarding the RE Day that was being held at Caldicot School for Year 6 pupils on 28th June 2016. In doing so, the following points were noted:

- All schools except Magor Primary would be attending.
- Workshops would be held in which a number of the SACRE Committee faith representatives would be leading on.
- The RE Adviser would send further details to SACRE Members in due course.

We resolved to receive the update and noted its content.

8. Draft minutes from the WASACRE meeting on 8th March 2016

We received the WASACRE minutes of the meeting held on 8th March 2016. In doing so, it was noted that the results of the Welsh Baccalaureate Survey would be available at the next WASACRE meeting on 23rd June 2016.

We resolved to receive the minutes and noted its content.

MONMOUTHSHIRE COUNTY COUNCIL

**Minutes of the meeting of SACRE held
at Innovation House, Magor - Room 6 Innovation House Magor on Friday, 10th June,
2016 at 1.30 pm**

9. Future WASACRE meetings

The next WASACRE meeting will be held in Rhyl on 23rd June 2016.

10. Nominations for the WASACRE Executive committee

Having considered the nominations to serve on the WASACRE Executive Committee, we resolved to nominate the following representatives:

Mary Parry
Huw Stephens
Mathew Maidment

11. Preparation for hosting WASACRE - 17th March, 2017

Preliminary discussions were held regarding preparation for Monmouthshire SACRE hosting WASACRE on 17th March 2017. In doing so, the following information was noted:

- Coffee and lunch will need to be arranged.
- Provide a Welsh translator.
- SACRE Members were encouraged to forward any ideas that they might have to the RE Adviser.
- The Chair of Monmouthshire County Council and the Chair of Monmouthshire SACRE Committee will jointly welcome WASACRE to Monmouthshire on 17th March 2017.
- All Monmouthshire SACRE Members will be invited to attend WASACRE on 17th March 2016.

We resolved to receive the information and noted its content.

12. Update on the Curriculum Review

We received the Welsh Government Curriculum Review update for May 2016.

In doing so, concern had been expressed that there would be legislative implications that Welsh Government might not as yet have fully appreciated if RE provision was to be incorporated into the Humanities area of Learning and Experience.

We resolved that the RE Adviser presents a report regarding this matter at the next SACRE meeting.

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House, Magor - Room 6 Innovation House Magor on Friday, 10th June, 2016 at 1.30 pm

13. SACRE News Bulletin

The following information briefings were received from SACRE members:

- Children from Monmouth School had visited Auschwitz and Krakow in Poland which had proved to be a very moving experience for teachers and students.
- SACRE Members were invited to attend an RE / Welsh Baccalaureate conference in the coming weeks which was being held at Monmouth School where there will be a number of workshops being held.
- Caldicot School would be holding a similar conference for its Year 9 students on 4th July 2016 over a four day period, as part of the module they are studying. The conference will focus on the charity aspect and social justice in which charities will be scrutinised as part of the students' Welsh Baccalaureate course.
- Mrs. Baicher provided the Committee with information outlining the universal message of Guru Arjan Dev Ji and the work that he had undertaken. We were informed that Guru Arjan Dev Ji was the first martyr of the Sikh faith. The martyrdom of Guru Arjan Dev Ji was observed on 8th June 2016.
- Guru Arjan Dev Ji compiled the Guru Granth Sahib.
- He built a house for lepers.
- He was tortured and sentenced to death by the Mughal Emperor Jahangir and was hailed as a martyr.

14. Kymin View Primary

The Kymin View Self Evaluation report was withdrawn.

15. Trellech Primary

We received the Trellech Primary School self-evaluation report.

The school achieved a 'Good' rating in respect of all of the key questions outlined in the report.

The report was considered to be one of the best self-evaluation reports that the SACRE Committee had received.

We resolved that the RE Adviser should write to the Head Teacher congratulating the school on producing such a helpful self-evaluation report and commending the positive achievements identified.

16. Llanfoist Primary

We received the Llanfoist Primary School self-evaluation report.

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of SACRE held at Innovation House, Magor - Room 6 Innovation House Magor on Friday, 10th June, 2016 at 1.30 pm

The school achieved a 'Good' rating in respect of all of the key questions outlined in the report.

This was a very good assessment undertaken by the school. In responses to a question raised regarding the delivery of RE teaching by Higher Level Teaching Assistants (HLTAs), the Head of Achievement and Attainment would monitor the use of PPA cover in Monmouthshire schools and the impact this was having on standards.

We resolved that the RE Adviser should write to the Head Teacher congratulating the school producing such a helpful self-evaluation report and commending the positive achievements identified.

17. Dates of future meetings

We noted the dates of the following SACRE Committee meetings:

15th November 2016 at 1.30pm.

10th February 2017 at 1.30pm.

16th May 2017 at 1.30pm.

The meeting ended at 3.25 pm

Feedback from Caldicot School RE Day - 28th June 2016

Pupil Feedback

"I enjoyed everything today but my favourite was Muhammad's lesson on Islam. He was awesome and everything he said was very interesting. He is the best teacher ever and I learned so many new things"

Year 6 pupil at Durand Primary School.

"My favourite part of the day was when we learned about good choices and the Bahá'í religion."

Year 6 pupil at Ysgol Y Ffin.

"I enjoyed all of the workshops today. I mostly enjoyed the Sikh, Islam and Hindu. It taught me many new things as well as having lots of fun."

Year 6 pupil at Castle Park Primary School.

"I have learnt more about Christianity than I thought there was. I really enjoyed the lesson."

Year 6 pupil at Durand Primary School

"I enjoyed Hinduism the most as it involved a memory game where we drew the important objects that we remembered from the lesson. I also learned that the Hindus give special sweets to their God."

Year 6 pupil at Durand Primary School.

"I enjoyed Buddhism because everything is so interesting about their hobbies and style of living."

Year 6 pupil at Durand Primary School

"Most people thought it was going to be boring, but I found it really fun. All the activities were equally as fun!"

Year 6 pupil at Castle Park Primary School.

“Today was fun as now I know what people from other religions feel like. So now I can relate to how they feel.”

Year 6 pupil at Durand Primary School

“It was brilliant learning about the different religions.”

Year 6 pupil at Dewstow Primary School.

“We learned about interesting religions today. I especially enjoyed the meditation session in the Buddhism workshop.”

Year 6 pupil at Dewstow Primary School.

“I learned that Hindus take different things, such as food, to offer to their God. I enjoyed trying on the Sikh clothes.”

Pupil at The Archbishop Rowan Williams C. I. W. Primary School.

“I really liked doing Buddhism because it was easy to understand and I liked listening and talking about how you have to kill to survive.”

Year 6 pupil at The Archbishop Rowan Williams C. I. W. Primary School.

“Today was fantastic. I learned about religion and I liked learning about Buddhism.”

Year 6 pupil at Castle Park Primary School.

“I have learned that Hindus offer rice, sweets, water, flowers and candles to their Gods. I have also enjoyed learning about Islam and how they don't eat from 2:40pm until 9:30pm.”

Year 6 pupil at Durand Primary School.

Teacher Feedback

“A very successful day, well organised and ran very smoothly. I was particularly happy with the variety of religions shared.”

Sue Thomas, Year 6 teacher at Dewstow Primary School.

“The day was very good. The children were engaged in most of the activities. The variety of activities kept their interest; drama, singing, look and draw.”

Sue Wilsher, Year 6 teacher at Castle Park Primary School.

RE DAY

Thank you for the wonderful day of religious education. We learned lots of facts about the different religions. It was very interesting we really liked the Muslim workshop with Dr Mohammad: he was very interesting with his cool facts.

Muslim

Dr Mohammad was a Muslim himself so he knew a quite a lot about the faith. He told us a very interesting story about a man called Mohammad. He was very cool because he made it fun in a way that we understood. A big thank you to Dr Mohammad.

Hindu

In the Hindu workshop we had to go behind a screen and memorise Hindu artefacts, then go back to your group and draw it onto your piece of paper. Then we had to name them after. Thank you also to the Hindu man.

A big thank you to everyone involved in organising and delivering the day from all Castle Park's Year 6 pupils. We hope we see you in Year 7.

This page is intentionally left blank



Evaluation Form

Caldicot School RE Day

28th June, 2016

In order to ensure any future events are as effective as possible, we would be most grateful for teacher feedback by completing this form.

Name: houise Farrant

School: Ysgol Gymraeg Y Ffin

How successful did you find the day overall?

Very successful! My children were engaged at all times

Were there any aspects you were particularly happy with?

All sessions were different and so interesting for the children.

The gentleman introducing the Hindu activity spoke very quietly - we weren't quite sure what to do although being late *

Were there any aspects that you were not entirely happy with?

It was tricky at times to hear the presentation due to the acoustics of the hall.

The children engaged particularly well with Muhammed - (Islam leader)

Do you have any suggestions for future similar events?

Please can they continue in the future! Is there another venue where the acoustics are more effective?

Please return this form to Gill Vaisey either at the end of the day or email to gill_press@hotmail.com

* didn't help us!! This is not a complaint - just an observation! Thank you!

This page is intentionally left blank

CELEBRATE
WITH US



at Caldicot School

28th June, 2016



My reflections and response to the day

Name Mali Wood School Ysgol y Ffin

* The most interesting thing about the day for me was learning
the story of the Islams. It was
interesting because of the way it
was told. A miracle.

* What surprised me most was that the world wasn't
always as peaceful as it is now.
There was lots of fighting.

* One thing I learnt was the Bible is the
most bought book in the hole
world. It's more popular than
Harry Potter.

* Something I knew already and was reminded of was the story
of the Buddah and how he came
to be the 'enlighted one'

* What I am looking forward to telling others back at school about is that
Buddhists meditate by playing a
drum and a bell.



This page is intentionally left blank

CELEBRATE WITH US



at Caldicot School

28th June, 2016



My reflections and response to the day

Name Clara School Ysgol Y Fein

The most interesting thing about the day for me was ^{Looking at} ~~Seeing~~ all of the amazing items and listening to all the music. It was very interesting, and I learned a lot of new things.

What surprised me most was That Buddhists don't actually eat a lot of meat! I thought that Buddhists ate as much as they wanted but no!

One thing I learnt was That if you rub the belly of a buddha statue clock wise, you became wise, and if you rubbed it anti-clockwise you would get rich!

Something I knew already and was reminded of was That the angel in the Islam story was called Gabriel.

What I am looking forward to telling others back at school about is about rubbing Buddha's stomach and going anti-clockwise.



This page is intentionally left blank

Agenda Item 6

Get recognition for your SACRE's work in national Award

I am writing to you as Chair of the Carmarthenshire Standing Advisory Council for Religious Education to urge that it consider applying for the [2017 Accord Inclusivity Award](#), which is seeking to reward those SACREs that work hardest in their area towards boosting the growth of inclusion, cohesion and mutual understanding between those of different religions and beliefs. If your SACRE takes these aims seriously then please don't miss out on this rare opportunity for it to be recognised for its work. Until now the Award - which has run every year since 2010 - has rewarded schools in England and Wales that excel on these grounds. For the 2017 Award however judges have decided to only invite nominations for SACREs, given the important role SACREs can play through their work in promoting respect, empathy and social cohesion.

Religious Education has always been of key importance for Inclusivity Award judges, who have consistently rewarded schools for excellence in the subject (and often thanks to recommendations from SACREs). For example, the first placed school in 2013, Little Heath School in Redbridge, won [strong praise](#) from judges for its approach to RE which was later [highlighted](#) by Ofsted as an example for other special schools to follow. Newbury Park Primary School in Ilford came first [in 2014](#) for its 'Ambassadors of Faith and Belief' scheme that was supported by its SACRE and which served to help improve pupils understanding of the nature of faith and belief as a real life experience. The winning school in the 2016 Award, the Chestnut Grove Academy in Balham, [stood out](#) for the way in which its RE deepened and extended pupils' knowledge and understanding of religion and belief while simultaneously dealing with a range of controversial issues, such as around sexual diversity, homophobia and gender. But this coming year presents a chance for SACREs themselves to shine.

The Award is free to apply for. The full line up of another respected and experienced panel of experts will soon be announced. Previous judges have included former Secretary of State for Education, Lord Baker; the Chair of the Education Select Committee, Neil Carmichael MP; the then Chair of the Religious Education Council of England, John Keast OBE; the Bishop of Buckingham, The Rt Revd Dr Alan Wilson, and journalist Polly Toynbee.

RE is subject to many demands and pressures. If your SACRE works hard at trying to ensure local schools provide inclusive and high quality RE and assemblies that take seriously the promotion of the growth of mutual understanding between those of different beliefs and backgrounds, then please make sure someone is mandated to submit a [completed nomination](#) on its behalf.

For more information on the Award please visit Accord's website at <http://accordcoalition.org.uk/inclusivity-award-2017/>. The deadline for entries is Monday December 12th and prizes will be announced in the New Year. Please contact Accord's National Coordinator, Paul Pettinger, at paul@accordcoalition.org.uk or on 020 7324 3071 with any queries.

Every winner of the Inclusivity Award has received national press coverage for their success. Don't miss this chance to draw attention to you and your colleagues' efforts.

Yours sincerely,

Rabbi Dr Jonathan Romain MBE

Chair of the Accord Coalition for Inclusive Education, <http://www.accordcoalition.org.uk>

39A Moreland Street, London, EC1V 8BB

t: 020 7324 3071

f: 020 7079 3588

NEW WELSH BACCALAUREATE AND RE



With the launch of the new Welsh Baccalaureate in September 2015, WASACRE has been 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.

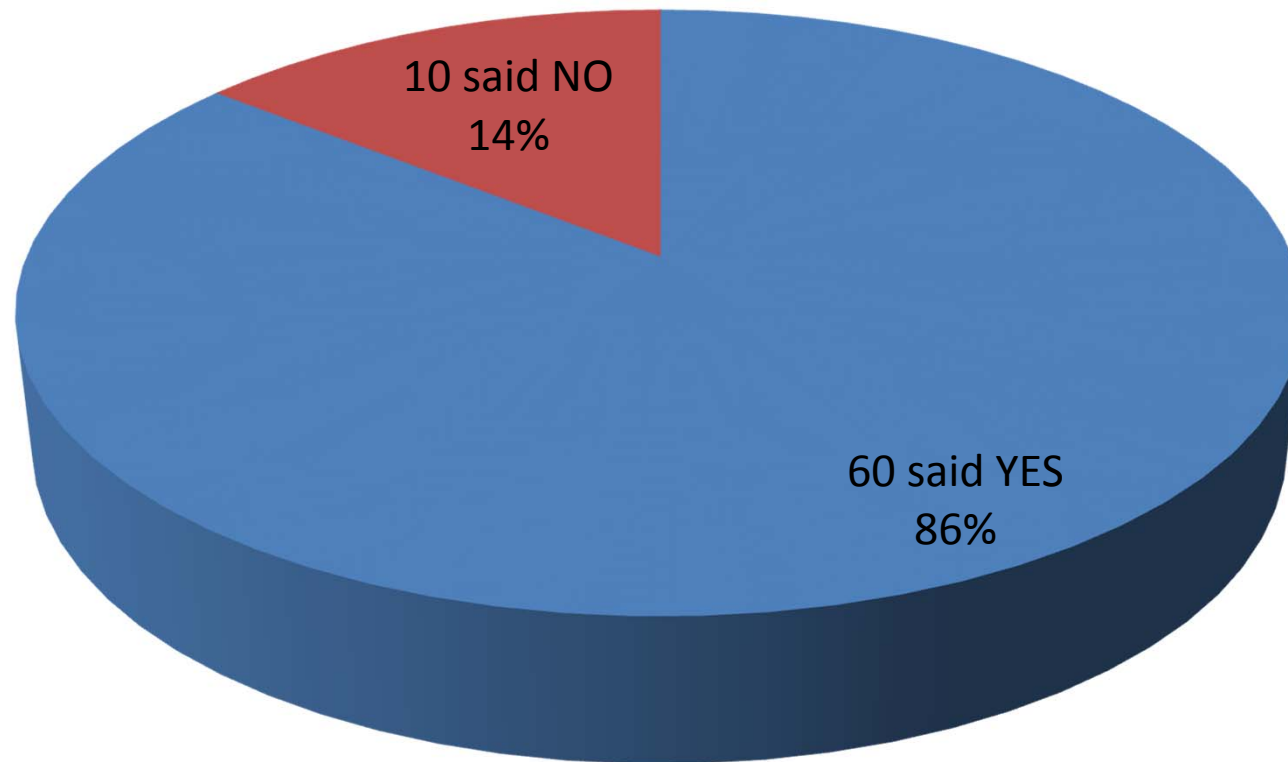
In order to monitor this situation and to gain a deeper understanding of what is actually happening in schools across the country, WASACRE produced a brief survey which was circulated by SACREs to all of the secondary schools within each local authority for them to complete and return.

16 out of 22 SACREs were able to send in returns from their schools.

70 schools in total completed the survey

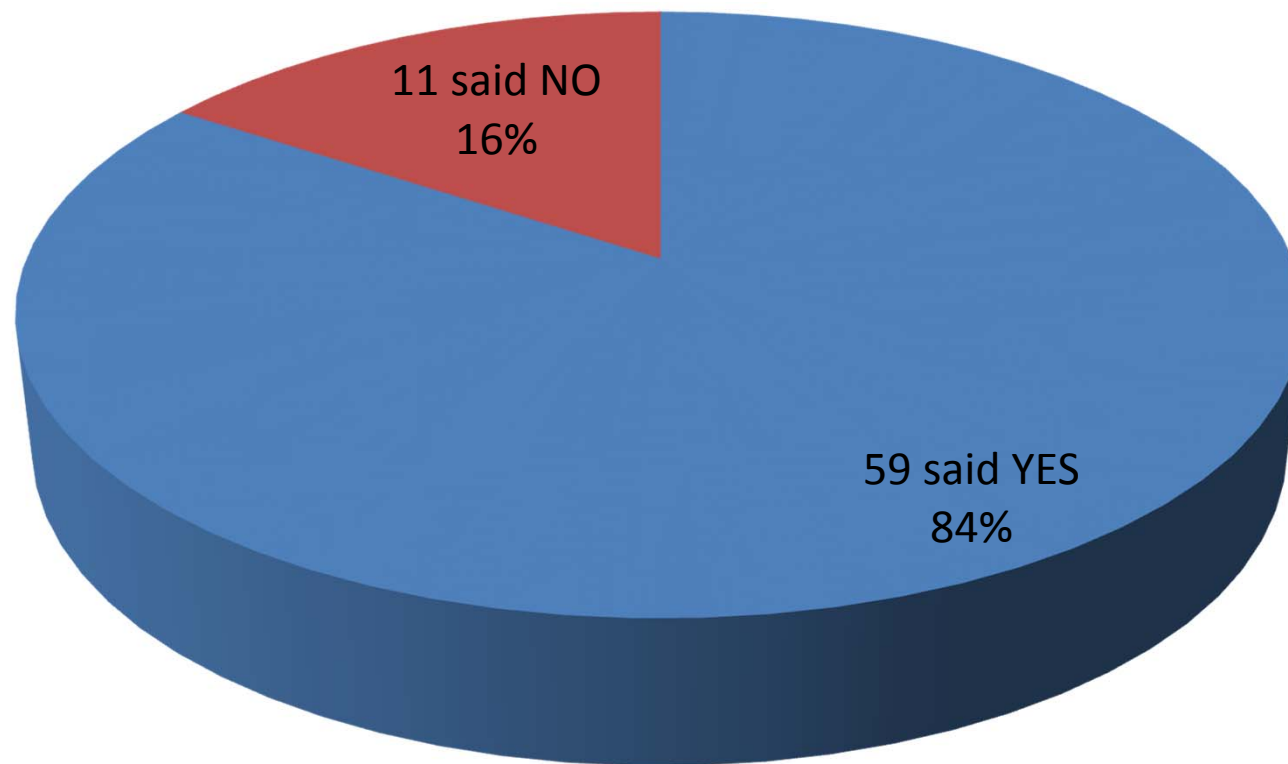
The following slides show an overview of the survey's results

Q1. 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?



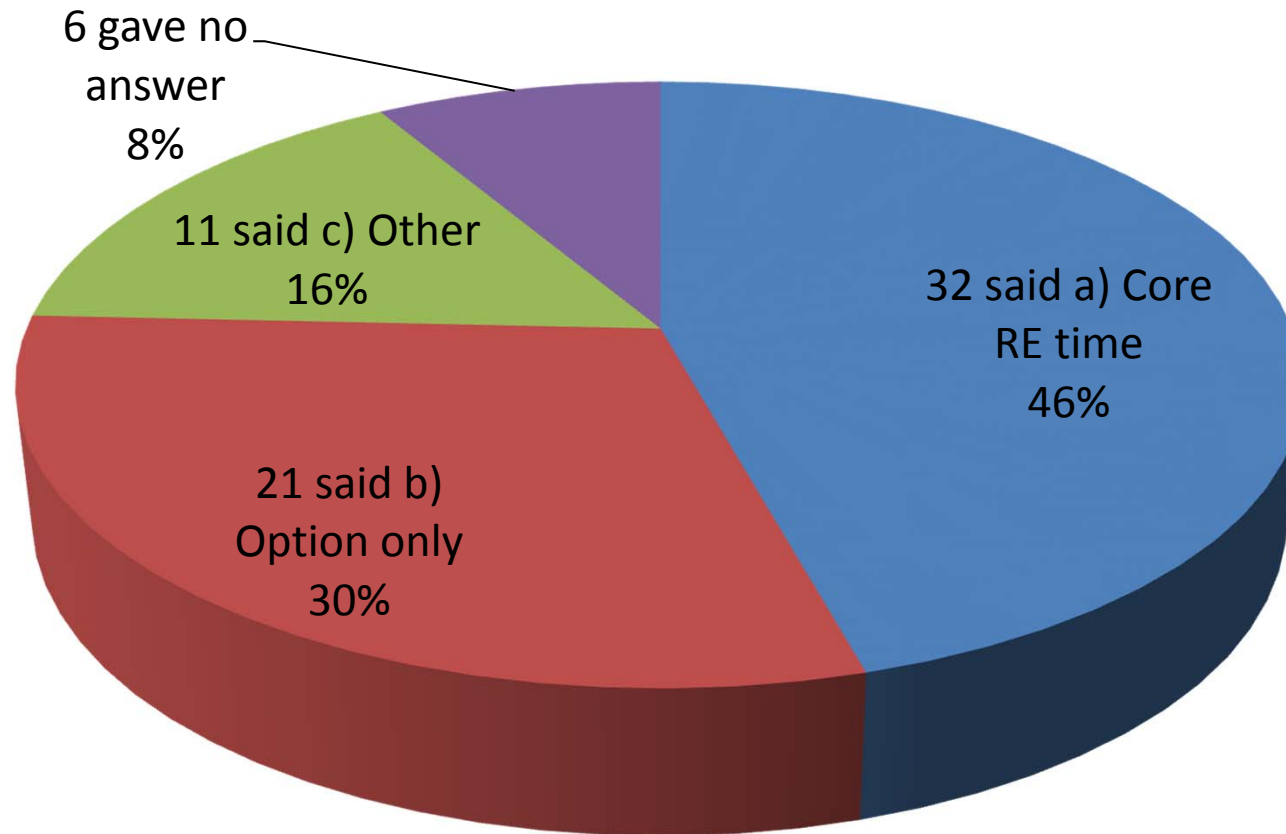
*40 schools provided details to support their answer

Q2. 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?



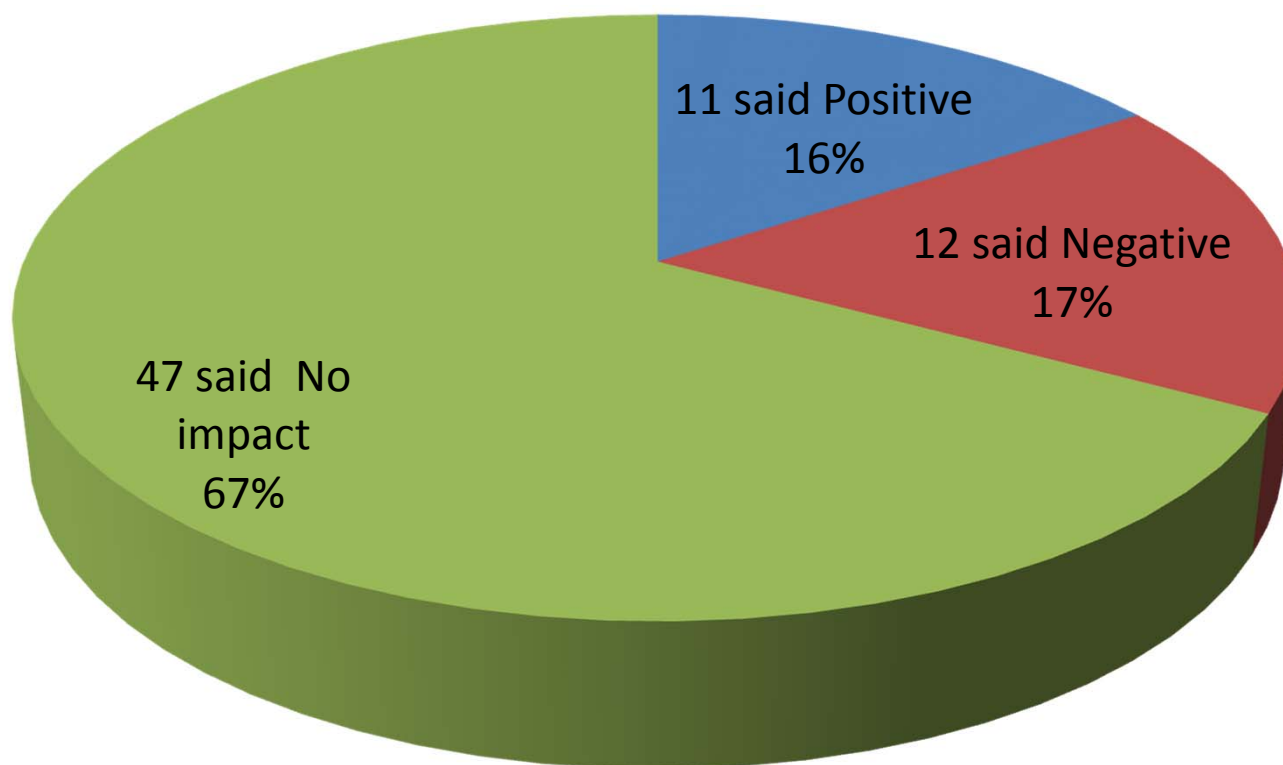
*28 schools provided details to support their answer

Q2. a) If YES, is the RS GCSE course taught within:
a) Core RE time (for all KS4 pupils), b) Option only, c) Other



*29 schools provided details to support their answer

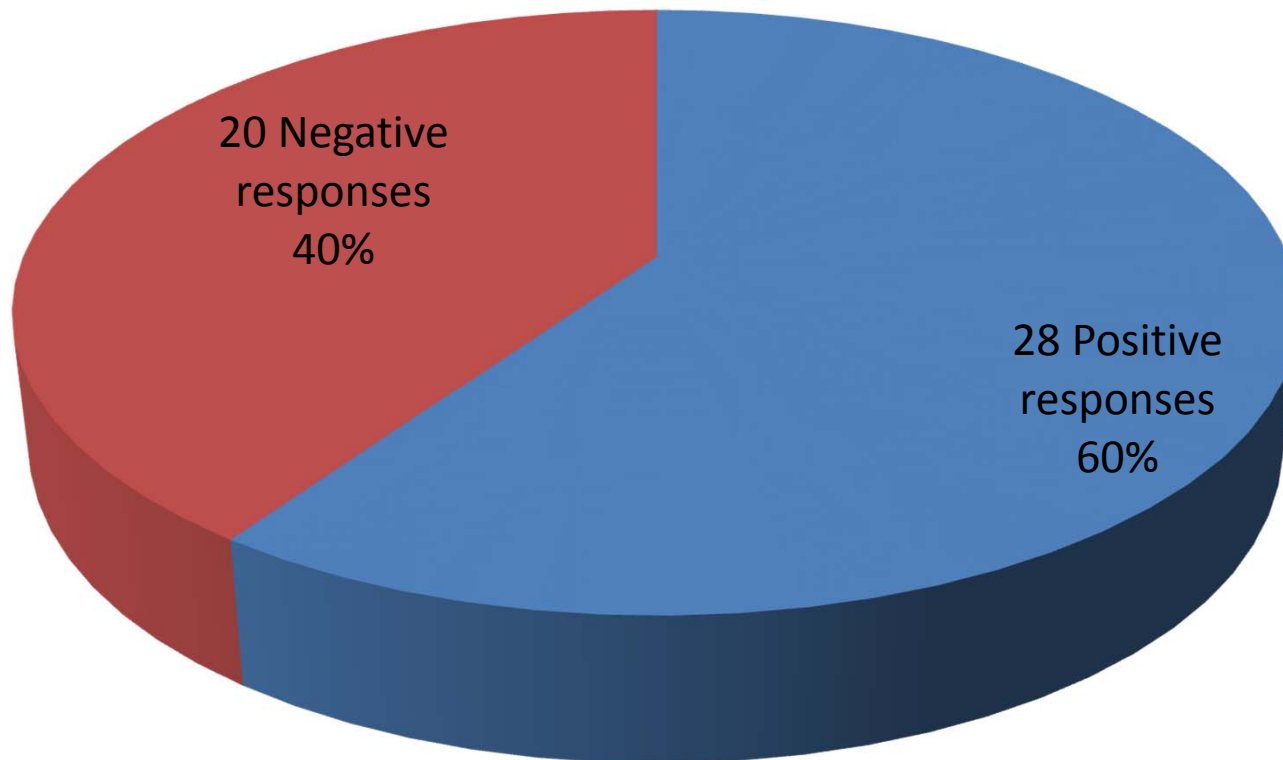
Q3. Has the New Welsh Bac had more of a positive/negative or no impact on RE?



*1 school provided details to support their answer

Q 4. How has the New Welsh Bac had a positive effect on RE in your school?

Q 5. How has the New Welsh Bac had a negative effect on RE in your school?



Negative impact on RE

I am concerned that the new, more challenging RS GCSE may require additional curriculum time to deliver. This time is unlikely to be available due to the demands the new WBQ now places on the timetable

The time available for all subjects has been reduced due to the introduction of the new WBQ. It makes coverage of RS GCSE, as all other subjects more difficult

Has led to statutory RE at KS4 being covered in Global Citizenship element of WBQ

Core RE time has been reduced by 50% to accommodate the new WBQ

Loss of compulsory GCSE and a reduction in time allocation for option based GCSE's- this has impacted all option subjects

The time taken developing and practicing the skills required for the Global Citizenship Challenge has taken time away from the development of the RS skills and the examination practice that we would normally build into our lessons

Statutory RE has to be fitted into the WBQ. 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 WBQ skills/outcomes

Positive impact on RE

We will be delivering one of the WBQ elements as part of the GCSE provision in Yr 10 (Global Citizenship), but this fits well with topics we already cover such as responses to poverty and justice/injustice

As a school where RS is the highest opted for subject then statutory RS was repetitive and many were put off as a result. WBQ allows us to look at the content so it is different from GCSE course whilst maintaining an RE theme in line with AS and link in with skill development, thus allowing separation from the GCSE keeping pupil interest in both subjects

The unit Global Citizenship has encouraged a thinking style approach to the teaching and learning element which pupils enjoy

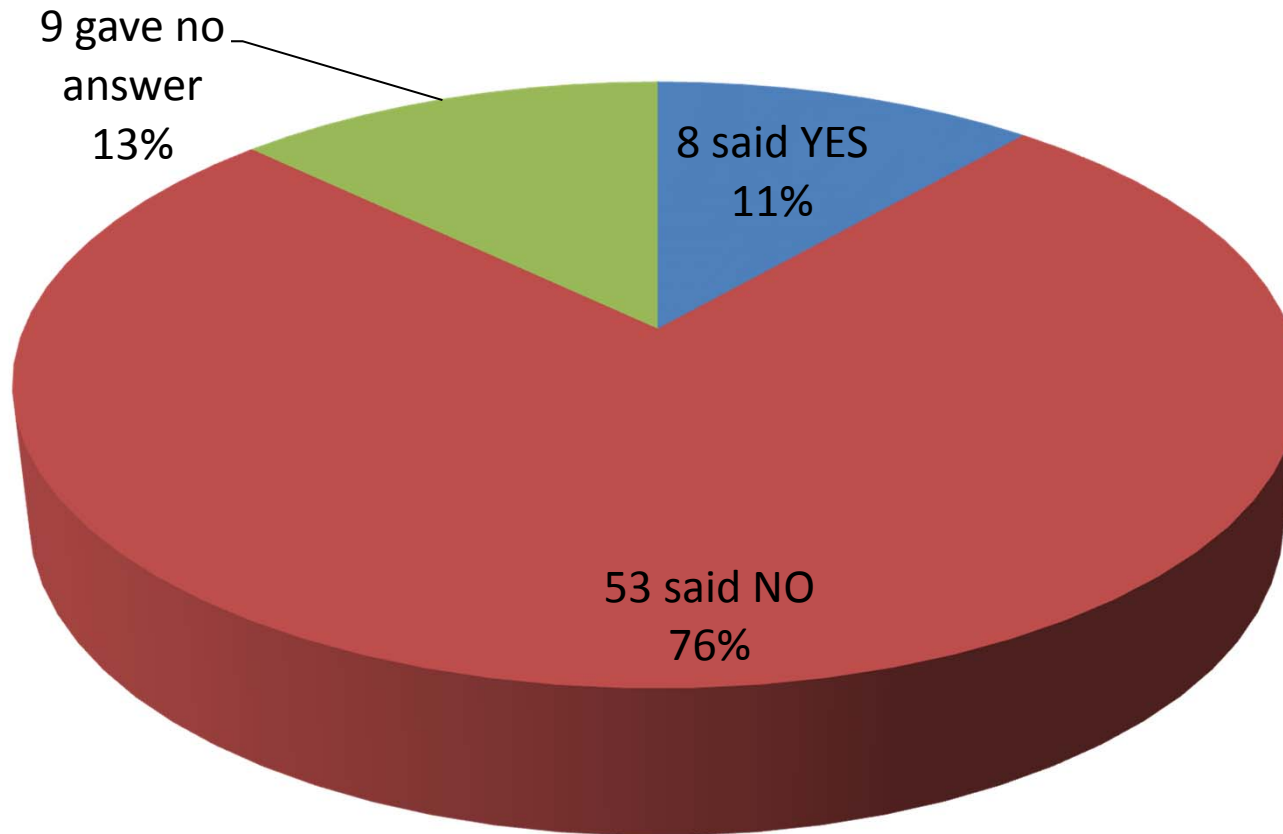
The moral discussion and thinking required for the new WBQ underpins the core values and required empathy included at GCSE RE.

No longer complaints from pupils about RE being a compulsory short course GCSE. We now have the ability to offer a full course RE GCSE

RE curriculum time has been increased by 1 hour a fortnight this academic year as a result of the new WBQ

Due to reconstructing the timetable to accommodate more lessons for WBQ this allowed the school the opportunity to allocate more time for RE. As a result the decision was made to enter all from short course to full course

Q6. Do you require any support from your local SACRE?



*23 schools provided details to support their answer

Responses to the offer of support from

SACREs

When the new GCSE specification is issued I feel we will need more support with regards to developing resources etc.

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

An analysis of how many schools are fulfilling KS4 obligations as a result of removal of compulsory RE lessons due to Welsh Bacc

The WBQ is much more demanding in terms of time and skills than we first thought it would be. Although we have redesigned our GCSE Course to integrate it into the WBQ, from what I have seen of the new subject specifications I am not sure that it will be compatible in the future which is a concern in terms of delivering good quality RE.

Support in expressing concern about the mess the new GCSE is in! Even with the delay, the new syllabus seems to be out of step with Donaldson et al, and the idea of skills/PISA style teaching. Rather, it is going back to the 'tell me 50 things about Judaism'. In particular, less able pupils will find this impossible, and all pupils will find this lacking in relevance for them.

Food for thought

How will WASACRE respond?

This page is intentionally left blank

Advice from Welsh Government to SACREs on non-compliance of RE requirements in light of the new Welsh Baccalaureate

17th October, 2016

Dear Clerk to SACRE,

Following the WASACRE Executive meeting on 29 September, members have asked me to share some advice offered to them by Welsh Government colleagues in a meeting on 13 September.

Welsh Government were asked to confirm what action could be taken by SACREs in the event of a school or schools within their LA, that as a result of the new Welsh Baccalaureate qualification are currently not meeting their statutory requirement for Religious Education in KS4.

The advice was given as follows:

- In the first instance SACREs are advised to formally inform/advise the Local Authority.
- If the situation remains the same and the school or schools involved continue to not meet the statutory requirement for RE, SACREs are advised to inform the Wales Association of SACREs.
- WASACRE is advised to write to the Local Authority involved to advise/remind them of their duty.
- WASACRE is advised to pass the information on to Welsh Government.

I hope you find this information useful. If you have any further questions regarding this issue, please let me know.

With best wishes

Libby Jones

RE Advisor

Wrexham County Borough Council

Co Director of The St Giles' Centre Wrexham

Acting Secretary to WASACRE

This page is intentionally left blank

GCSE

WJEC GCSE in
RELIGIOUS STUDIES

WJEC GCSE in
RELIGIOUS STUDIES
(SHORT COURSE)

APPROVED BY QUALIFICATIONS WALES

SPECIFICATION



Teaching from 2017
For award from 2018 (Short Course)
For award from 2019 (GCSE)



WJEC GCSE in RELIGIOUS STUDIES

For teaching from 2017
 GCSE (Short Course) for award from 2018
 GCSE for award from 2019

This specification meets the GCSE Qualification Criteria which set out the requirements for all new or revised GCSE specifications developed to be taught in Wales from September 2017.

| | Page |
|--|-------------|
| Summary of assessment | 2 |
| 1. Introduction | 4 |
| 1.1 Aims and objectives | 4 |
| 1.2 Prior learning and progression | 5 |
| 1.3 Equality and fair access | 5 |
| 1.4 Welsh Baccalaureate | 6 |
| 1.5 Welsh perspective | 6 |
| 2. Subject content | 7 |
| 2.1 Unit 1 | 7 |
| 2.2 Unit 2 | 36 |
| 2.3 Unit 3 | 55 |
| 3. Assessment | 59 |
| 3.1 Assessment objectives and weightings | 59 |
| 4. Technical information | 60 |
| 4.1 Making entries | 60 |
| 4.2 Grading, awarding and reporting | 61 |

GCSE RELIGIOUS STUDIES (Wales)

SUMMARY OF ASSESSMENT

Unit 1: Religion and Philosophical Themes

Written examination: 2 hours

50% of qualification

126 marks

Part A: All candidates must study the two specified core beliefs/teachings and the two specified practices of **Christianity OR Catholic Christianity**.

Candidates studying **Christianity** must also study the two specified core beliefs/teachings and the two specified practices of one other of the six main world religions*: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism.

Candidates studying **Catholic Christianity** must also study a further two specified beliefs/teachings and two specified practices from the Jewish perspective only.

Part B: All candidates must study the two philosophical themes (below) from the perspective of **Christianity OR Catholic Christianity**.

Life and Death Good and Evil

Candidates studying **Christianity** must also study the two philosophical themes from the perspective of one other of the six main world religions*: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism.

Candidates studying **Catholic Christianity** must also study the two philosophical themes from the Jewish perspective only.

All candidates must also consider non-religious beliefs, such as those held by Humanists and Atheists (this will be explicitly assessed in the (d) questions in the Life and Death theme).

**The world religion chosen (in addition to Christianity) must be the same for Part A and Part B. The world religion chosen may be the same for Unit 1 and Unit 2, but need not be so.*

Unit 2: Religion and Ethical Themes

Written examination: 2 hours

50% of qualification

126 marks

Part A: Candidates must study the two specified core beliefs/teachings and the two specified 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**

* *The world religion chosen (in addition to Christianity) must be the same for Part A and Part B. The world religion chosen may be the same for Unit 1 and Unit 2, but need not be so.*

Unit 3: Catholic Christianity and Ethical Themes

Written examination: 2 hours

50% of qualification

126 marks

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

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

Relationships**Human Rights****This is an untiered qualification**

The table below shows the possible routes to a GCSE Religious Studies qualification.

| Qualification | Unit 1 | Unit 2 | Unit 3 |
|--|--------|--------|--------|
| GCSE Religious Studies (Short Course) | ✓* | | |
| GCSE Religious Studies | ✓* | ✓ | |
| GCSE Religious Studies (Catholic Theology and Judaism) | ✓* | | ✓ |

* Candidates may take Unit 1:

- and cash-in for the short course qualification
- before Unit 2 or Unit 3 and cash-in for a full GCSE qualification at the end of the course
- in the same series as Unit 2 or Unit 3 and cash-in for a full GCSE qualification

Where candidates have cashed-in Unit 1 for the short course award, the outcome from Unit 1 cannot contribute to a full course award.

This unitised qualification will be available in the summer series each year. There will be an opportunity to enter for Unit 1 in summer 2018 and the short course will be awarded for the first time in summer 2018. Unit 2 and Unit 3 are available from summer 2019 and the full qualification will be awarded for the first time in summer 2019.

Qualification Approval Numbers**Short Course: C00/1167/4****Full Course: C00/1167/3**

GCSE RELIGIOUS STUDIES

1 INTRODUCTION

1.1 Aims and objectives

This WJEC GCSE specification in religious studies provides opportunities for candidates to follow a course that is coherent and that balances knowledge of core beliefs, teachings and practices of at least two religions, with an understanding of how they can be applied to philosophical and ethical themes.

The specification will:

- develop learners' knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
- develop learners' knowledge and understanding of religious beliefs, teachings, practices, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
- develop learners' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
- provide opportunities for learners to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
- challenge learners to reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and contribute to their preparation for adult life in a pluralistic society and global community
- provide learners with the opportunity to study Welsh perspectives, which arise naturally from the subject matter, enriching learners' understanding of the world around them.

Following this specification will enable learners to:

- deepen their understanding of the relationship between people
- become informed about common and divergent views within traditions in the way beliefs and teachings are understood and expressed
- demonstrate knowledge and understanding of the fact that religious traditions of Great Britain are, in the main, Christian
- understand that religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as non-religious beliefs, such as atheism and humanism.

WJEC GCSE Religious Studies takes a distinctive issues based approach to the study of religious, philosophical and ethical studies in the modern world. It provides opportunities for learners to understand more about the world, the religious challenges it faces and their place within it. Following this GCSE course will deepen understanding of religions and their effects on society. It will develop learners' competence in a wide range of skills and approaches and enable young people to become religiously informed and thoughtful, engaged citizens.

1.2 Prior learning and progression

There are no previous learning requirements for this specification. Any requirements set for entry to a course based on this specification are at the school/college's discretion.

This specification builds on subject content which is typically taught at key stage 3 and provides a suitable foundation for the study of religious studies at either AS or A level. 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.

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 Certificate of 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 must 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

2.1 Unit 1

PART A

All Candidates must study the two specified core beliefs/teachings and the two specified practices of **Christianity OR Catholic Christianity**.

Candidates studying **Christianity** must also study the two specified core beliefs/teachings and the two specified practices of one other of the six main world religions*: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism.

Candidates studying **Catholic Christianity** must also study a further two specified beliefs/teachings and two specified practices from the Jewish perspective only.

**The world religion chosen (in addition to Christianity) must be the same for Part A and Part B. The world religion chosen may be the same for Unit 1 and Unit 2, but need not be so.*

Where appropriate, candidates must consider diverse viewpoints.

Part A

Christianity - Core beliefs, teachings and practices

Beliefs

God

- Creator and sustainer, omnipotence, omnibenevolence, omniscience, omnipresence
- Beliefs and teachings on Creation from the Genesis accounts (Genesis 1-3, esp. Genesis 1:1-3)
- Nature of Humanity: image of God, soul, moral, free will, rational, creative, fallen, (Genesis 1-3, esp. Genesis 1:26-28 and 2:15-17)
- Trinity: The three aspects of one God - Father (Luke 15:11-32), Son (John 1:1-3, 14), Holy Spirit (John 14:25-26, Galatians 5:22-23)

Jesus as God Incarnate

- Son (John 1:1-3, 14), Holy Spirit (John 14:25-26, Galatians 5:22-23)
- Jesus as Messiah (Matthew 16:13-17), Saviour, Word: the Incarnation (John 1:1-3, 14), salvation and atonement (John 3:16, 14:6)
- His birth, crucifixion, resurrection (key elements of the accounts of Jesus' birth, (Matthew 1:18- 2:12 and Luke 1:26-35 and 2:21), death (Mark 15:1-39), resurrection (John 20:1-21) and ascension (Acts 1:9-11)

Practices

Morality

- Divine command/absolutist and situational/relativist approaches to ethical decision making
- Teachings of Jesus (Matthew 7:13-14 Matthew 25:31-46)
- Love / agapé (Luke 10:25-37; John 13:34-35)
- Forgiveness (Matthew 6:5-13; Matthew 18:21-22; Luke 23:34 Matthew 5:43-44)
- Treasures on earth / in Heaven (Matthew 6:19-21; Luke 16:19-31)

Church

- Diversity of Christianity: Catholic, Anglican, Church in Wales, non-conformist churches and chapels
- Role of the local church
- Diverse features of churches and chapels and diversity of worship practices.
- Importance of prayer, communal and private - Matthew 6:5-13, Matthew 18:20
- Social and community functions of churches, examples in Wales: food banks, the work of the Salvation Army, the work of Shelter Cymru
- Christian groups working for Social justice, Reconciliation, Inter-faith dialogue e.g. Interfaith Council for Wales, World Council of Churches, Christian-Muslim Forum, Council of Christians and Jews
- Persecution of Christians in the modern world (Matthew 10:22)

KEY CONCEPTS:

OMNIPOTENCE
ATONEMENT
OMNISCIENCE

OMNIBENEVOLENCE
DIVINE COMMAND
HOLY SPIRIT

TRINITY
AGAPE
RESURRECTION

INCARNATION
INTER-FAITH DIALOGUE
MESSIAH

Catholic - Core beliefs, teachings and practices

Beliefs

God

- Creator *ex nihilo* (St. Augustine's Confessions XII, 7) and sustainer. Omnipotence, omnibenevolence, omniscience, omnipresence
- Trinity: The three aspects of one God - Father (Luke 15:11-32), Son (John 1:1-3, 14), Holy Spirit (John 14:25-26, Galatians 5:22-23). St. Augustine's *De Trinitate* 8.10
- Jesus as Messiah (Matthew 16:13-17), Saviour, Word, the Incarnation (John 1:1-3, 14), salvation and atonement (John 3:16, 14:6)
- Jesus' birth, crucifixion, resurrection and ascension (key elements of the accounts of his birth, death, resurrection and ascension)

Creation

- Beliefs and teachings on Creation from the Genesis accounts (Genesis 1-3,)
- Nature of Humanity: image of God ('*imago Dei*'), soul, moral, free will, rational, creative, fallen, Original Sin (Genesis 1-3, esp. Genesis 1:26-28 and 2:15-17)
- Teachings of Thomas Aquinas on human nature as essentially good

Practices

Morality

- Teachings of Jesus (Matthew 7:13-14, Matthew 25:31-46)
- Love / *agapé* (Luke 10:25-37; John 13:34-35)
- Forgiveness (Matthew 6:5-13, Matthew 18:21-22; Luke 23:34; Matthew 5:43-44), including the Sacrament of Reconciliation
- Treasures on earth/in Heaven (Matthew 6:19-21; Luke 16:19-31)
- Divine command/absolutist and situational/relativist approaches to ethical decision-making

Catholic Church

- Role of the local, Catholic parish church
- Main features of Catholic worship: the Mass (including the Sacrament of Eucharist)
- The practice of offering Masses for the dead
- Social and community functions: 'living the Mass'
- Mission, evangelisation, church growth (Matthew 28:16-20; Galatians 3:28, Pope Francis' *Evangelii Gaudium* 15, 48-49, 197-198, 264-265)
- Catholic groups working for social justice: CARJ, CAFOD and St. Vincent de Paul Society (*Gaudium et Spes* 78 and 29)
- Catholic groups working for reconciliation through inter-faith dialogue: The Inter-faith Council for Wales, Christian-Muslim Forum, Council of Christians and Jews, Interreligious Advisers to the Catholic Bishops' Conference
- Persecution of Christians in the modern world (Matthew 10:22)

KEY CONCEPTS:

**OMNIPOTENCE
ATONEMENT
RESURRECTION**

**OMNIBENEVOLENCE
DIVINE COMMAND
SACRAMENTS**

**TRINITY
AGAPE
MASS**

**INCARNATION
INTER-FAITH DIALOGUE
*IMAGO DEI***

Judaism - Core beliefs, teachings and practices

Beliefs

The concept of God

- Jewish belief in one, creative, omnipotent, omnipresent, omnibenevolent God (Genesis 1:3-5, Exodus 20:1-17)
- Belief in the teachings of the Shema, such as the concept of one God
- God as transcendent above and beyond all earthly things (Isaiah 55:8-9)
- God as eternal, merciful and a judge (punishes, rewards and forgives)

Sacred place

- The synagogue: a place for prayer, study, celebration and assembly
- Differences in tradition: Orthodox, Reform, Liberal
- The home: a place of worship, identity, celebration and traditions

Practices

Practices that demonstrate beliefs about God

- Reciting the Shema in the morning and evening
- Reasons why God must not be depicted in art and sometimes his full name is not used (G-d)
- Reasons why kippah is worn
- Reasons why Jewish men (some Liberal Jewish women) wear tallith

Worship in the home and synagogue

- The importance of the synagogue: internal features- aron hakodesh (ark), ner tamid, bimah, Torah, Ten Commandments, seating
- Reading of the Torah during synagogue worship
- Diverse practices within Orthodox and Reform synagogues – worship and the role and gender of the Rabbi
- The importance of the home for worship in Judaism: challenges and benefits of observing Shabbat (Exodus 20:8-10)
- Observing kashrut (kosher, treifa, parev, shechitah)
- Separation of milk and meat in a kosher kitchen (Leviticus 11:1-24, Exodus 23:20)

KEY CONCEPTS:

OMNIPOTENCE
ORTHODOX
ARON HAKODESH

OMNIBENEVOLENCE
REFORM
RABBI

SHEMA
SHABBAT
KIPPAH

SYNAGOGUE
KASHRUT
NER TAMID

Islam - Core beliefs, teachings and practices

Beliefs

The Nature of God

- Allah as one God: Tawhid (Qur'an 3:18)
- The qualities of Allah in the Qur'an; e.g. immanence, transcendence, omnipotence, beneficence, merciful (Qur'an 46:33), the 99 names of Allah
- The meaning of Islam as 'submission' to Allah and how Muslims live a life in submission to the will of Allah, including the importance of Greater Jihad
- Shahadah as a statement of faith in Allah, shirk as sin against Allah
- Reasons for the prohibition of images of Allah or any human figure

The Qur'an

- Qur'an as a sacred text and guide for daily life
- Revelation of the Qur'an by Allah, through Angel Jibril to the prophet Muhammad (Qur'an 2:97-98)
- The importance of the Hadith and Sunnah for Muslims
- Examples of respect for the Qur'an as the direct word of Allah

Practices

The Five Pillars of Sunni Islam

Prayer/ Salat

- Adhan call to prayer, praying at mosque and Friday Jummah prayer (Qur'an 15:98-99, 29:45)
- Praying at home, private prayer (Du'ah)
- The preparations and intention for prayer: wudu and niyyah
- The significance and symbolism of the different prayer positions that make a rakat (sequence of prayer)

Obligatory Acts

- Shahadah: the Muslim profession of faith in Allah and the prophet Muhammad; occasions when the Shahadah is recited, e.g. aqiqah ceremony, conversion to Islam
- Zakat: paying an alms (or charity) tax to benefit others, what zakat tax may be used for, and additional charity (saddaqaah)
- Sawm: Fasting during the month of Ramadan. How and why Muslims fast during Ramadan and rules about halal and haram diet (Qur'an 2:183)

KEY CONCEPTS:

TAWHID
SALAT
HALAL

SHAHADAH
SAWM
DU'AH

SHIRK
ZAKAT
SADDAQAH

QUR'AN
ADHAN
HADITH

Hinduism - Core beliefs, teachings and practices

Beliefs

Brahman and atman

- Brahman as the Universal soul, source of all life (Chandogya Upanishad 3:14.1)
- Brahman as one and as many; Brahman in all things (Katha Upanishad 5:2)
- Atman (soul), atman as indestructible and eternal (Bhagavad Gita 2:12, 2:17, 18:61)
- Relationship between Brahman and atman – salt in water

Hindu Gods

- Nature and role of the Trimurti – Brahma, Vishnu and Shiva (Kurma Purana 1:6, 1:9, 1:26)
- Diversity within Hinduism between Vaishnavism and Shaivism
- Concept of avatar with reference to stories about Krishna and Rama (Bhagavad Gita 4:5, 7-8)
- Role and importance of gods and goddesses to Hindus, in particular the stories of Ganesh and Hanuman

Practices

Worship

- Features and importance of daily puja in the home: (Bhagavad Gita 3:19, 4:38)
- Features and importance of congregational puja in the mandir (including devotions to the murti, arti and havan)
- Diversity in Vaishnavite and Shaivite worship
- Significance of bhakti
- Role, importance and features of pilgrimage to Varanasi

Rites of Passage

- Relationship with varnashramadharma (The Mahabharata, Book 9.60)
- Birth and childhood – Nam Samskar (naming)
- Mundane (shaving)
- Initiation – upanaya (sacred thread ceremony - features of the ceremony and associated symbolism)
- Marriage - features of ceremony and associated symbolism
- Death – cremation and associated rituals and symbolism – role of the elder son, breaking of skull for atman's release, spreading of ashes

KEY CONCEPTS:

BRAHMAN
PUJA
BHAKTI

ATMAN
ARTI
VARANASI

TRIMURTI
UPANAYA
NAM SAMSKAR

AVATAR
MANDIR
MURTI

Sikhism - Core beliefs, teachings and practices

Beliefs

Nature of God

- God as one, God as immanent and all pervading, self-revealing (Guru Granth Sahib 1)
- Names of God
- God as personal, creator and Guru (Guru Granth Sahib 294)

Role and purpose of humanity

- To achieve union with God (mukti) – teaching on soul, karma and rebirth (Guru Granth Sahib 2, 78, 11, 43)
- Meditating on God's name to become a gurmukh (Guru Granth Sahib 125, 250)
- To serve others selflessly (sewa), make an honest living and reproduce
- Sikhism as a family religion, emphasis and importance of being part of a human family.

Practices

Worship

- Features of the gurdwara
- Role of Guru Granth Sahib in worship
- Features of service; role of granthi and epilogue
- Distribution of karah prashad
- Role of langar in the gurdwara – concept of equality and selfless service (Guru Granth Sahib 349).

Ceremonies

- Naming a Sikh child – meaning and significance
- The significance and use of the names Singh and Kaur
- Sikh initiation ceremony (Amrit Sanskar) – importance and significance in a Sikh's life and consideration given to the perspective of non-khalsa Sikhs
- Meaning of the main features of the initiation ceremony
- Wearing of the 5k's and their symbolism and significance – kesh, kangha, kirpan, kara, kacch.

KEY CONCEPTS:

**GURU
LANGAR
MUKTI**

**SEWA
5 K's
SINGH/KAUR**

**GURDWARA
AMRIT SANSKAR
KARMA**

**GURU GRANTH SAHIB
GURMURKH
REBIRTH**

Buddhism - Core beliefs, teachings and practices

Beliefs

The Buddha

- Early life – pre-birth, birth, prediction, life in palace
- Four Sights – old age, sickness, death, holy man
- Renunciation – leaving palace, becoming ascetic
- Enlightenment – seeing the world as it really is
- Teachings - The Deer Park Sermon (first turning of the wheel of dharma)

The Teachings of the Buddha

- Types of suffering (dukkha); causes of suffering (tanha); enlightenment as the end of suffering (nirodha);
- Following the Eightfold Path as a way to end suffering (magga) (Dhammapada 1, 5)
- The three sections of the Eightfold Path – Wisdom (panna) right understanding, right intention
- Morality (sila) right speech, right action, right livelihood
- Meditation (samadhi) right effort, right mindfulness, right concentration
- Challenges of living according to Buddhist teachings

Practices

Meditation Practices

- Significance and importance of meditation (Dhammapada 282)
- Types of meditation – breathing (samatha)
- Loving kindness (mettabhavana)
- Insight meditation (vipassana)

Festivals & Retreats

- Wesak – celebration of birth of the Buddha (for Theravada Buddhists it also celebrates the enlightenment and death of the Buddha)
- Kathina – festival that marks the end of Vassa (the traditional retreat for monks during the rainy season)
- Parinirvana Day – marks the Buddha's death and passing into final nirvana (Mahayana)

KEY CONCEPTS:

BUDDHA
SAMATHA
NOBLE TRUTHS

DUKKHA
DHAMMA
VIPASSANA

TANHA
SANGHA
METTABHAVANA

EIGHTFOLD PATH
WESAK
PARANIRVANA

PART B

All candidates must study the two philosophical themes (below) from the perspective of **Christianity OR Catholic Christianity**.

Life and Death
Good and Evil

Candidates studying **Christianity** must also study the two philosophical themes from the perspective of one other of the six main world religions*: Judaism OR Islam OR Hinduism OR Sikhism OR Buddhism.

Candidates studying **Catholic Christianity** must also study the two philosophical themes from the Jewish perspective only.

**The world religion chosen (in addition to Christianity) must be the same for Part A and Part B. The world religion chosen may be the same for Unit 1 and Unit 2, but need not be so.*

Theme 1: Issues of Life and Death

This theme requires all candidates to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Candidates are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

Where appropriate, candidates must consider diverse viewpoints.

Content from Christian and non-religious perspectives

| Areas of Study | Specific Content |
|----------------|---|
| The world | <ul style="list-style-type: none"> ➤ Diverse Christian beliefs, teachings and attitudes about the accounts of the origin of the universe: Genesis 1 and 2 ➤ The relationship between Christian views and non-religious views of creation and the extent to which they conflict ➤ Christian beliefs, teachings and attitudes about dominion, stewardship, environmental responsibility, sustainability, and global citizenship: Genesis 1:28, Psalm 8:6 ➤ The work of Christian Aid to promote global citizenship <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking) 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |

| | |
|---------------------------------------|--|
| The origin and value of human life | <ul style="list-style-type: none"> ➤ Diverse Christian beliefs, teachings and attitudes toward the origin and sanctity of human life: Genesis 1:31, Jeremiah 1:5 ➤ Diverse Christian attitudes towards abortion and euthanasia, including Catholic and Church in Wales' views on beginning and end of life issues ➤ Welsh laws regarding: organ donation and Christian responses to it <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer - 'speciesism') ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life ➤ situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Christian beliefs and teachings about life after death, including soul, judgement, heaven and hell: John 11:24-27, 1 Corinthians 15: 42-44 ➤ Diverse Christian beliefs about the after-life: Heaven, Hell, Resurrection, Purgatory ➤ How Christian funerals reflect beliefs about the after-life ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Key Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

Content from Catholic and non-religious perspectives

| Areas of Study | Specific Content |
|---------------------------------------|--|
| The world | <ul style="list-style-type: none"> ➤ The understanding of the Catholic Church on Creation and stewardship (Genesis 1-3, Matthew 6:25-34, <i>Laudato Si</i> 13) ➤ The relationship between Catholic views, other Christian views and non-religious views of creation and the extent to which they conflict (Pope John-Paul II's <i>Message to the Pontifical Academy of Sciences: On Evolution</i>, 1996, paragraphs 3 and 4) ➤ The work of CAFOD to promote global citizenship <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking) 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |
| The origin and value of human life | <ul style="list-style-type: none"> ➤ The understanding of the Catholic Church on the sanctity of human life, from fertilisation to its natural end (Matthew 19:18) and its teaching on abortion (Catechism of the Catholic Church 2270), including issues surrounding assisted dying and palliative care, <i>Evangelium Vitae</i> 65 ➤ Local 'Choose Life'/'Society for the Protection of the Unborn Child' ➤ The work of local Catholic hospices and the significance of the Sacrament of the Sick <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer) ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life ➤ situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Catholic beliefs about life after death, including the soul, judgement, heaven, hell and purgatory (Catechism of the Catholic Church 1020-1023, 1030, 1033) ➤ How Catholic funerals reflect beliefs about the after-life (Catechism of the Catholic Church 1684-1690) (Catechism of the Catholic Church 1684-1690) ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

Content from Jewish and non-religious perspectives

| Areas of Study | Specific Content |
|---------------------------------------|--|
| The world | <ul style="list-style-type: none"> ➤ Orthodox and Reform Jewish beliefs, teachings and attitudes about the accounts of the origin of the universe: Genesis 1 and 2 ➤ The relationship between Jewish views and non-religious views of creation and the extent to which they conflict ➤ Jewish beliefs, teachings and attitudes about dominion, tikkun olam and bal tashchit, gemilut hasadim, stewardship, environmental responsibility, sustainability, and global citizenship: Honi from the Talmud (Avot d'Rebbe/Rabbi Natan 31b) and teachings of Maimonides' 13 Principles (number 10) ➤ TuB'shevat: an ecological awareness day commemorated by planting trees <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking), 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |
| The origin and value of human life | <ul style="list-style-type: none"> ➤ Jewish beliefs, teachings and attitudes toward the origin and sanctity/saving of human life: pikuach nefesh, The Talmud (B. Yoma 84b number 8-9) ➤ Diverse Jewish attitudes towards abortion and euthanasia: Ethics of the Fathers 4:22, Mishnah Oholot 7.6 <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer - 'speciesism') ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Orthodox and Reform Jewish beliefs and teachings about life after death, including soul, judgement, heaven and hell, resurrection, sheol, olam ha-ba ➤ How Jewish funerals reflect beliefs about the after-life ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

Content from Islamic and non-religious perspectives

| Areas of Study | Specific Content |
|---------------------------------------|--|
| The world | <ul style="list-style-type: none"> ➤ Islamic beliefs, teachings and attitudes about the origin of the universe: Qur'an 36:81 ➤ The relationship between Islamic views and non-religious views of creation and the extent to which they conflict ➤ Islamic beliefs, teachings and attitudes about fitra, khalifah, environmental responsibility, sustainability, and global citizenship: Qur'an 7:54 <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking), 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |
| The origin and value of human life | <ul style="list-style-type: none"> ➤ Islamic beliefs, teachings and attitudes toward the origin and sanctity of human life: Qur'an 5:32, 6:151 ➤ Islamic attitudes towards abortion and euthanasia: Qur'an 30:40 <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer - 'speciesism') ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Islamic beliefs and teachings about life after death, including soul, judgement, akhirah, heaven and hell: Qur'an 46:33, 3:16 ➤ How Islamic funerals reflect beliefs about the after-life ➤ Muslim burial in Wales - direction of graves and use of coffin ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

Content from Hindu and non-religious perspectives

| Areas of Study | Specific Content |
|---------------------------------------|---|
| The world | <ul style="list-style-type: none"> ➤ Hindu beliefs, teachings and attitudes about the accounts of the origin of the universe: Hymn of Creation (Rig Veda), Bhagavata Purana 12.4.4, Bhagavad Gita 11:7 ➤ The relationship between Hindu views and non-religious views of creation and the extent to which they conflict ➤ Hindu beliefs, teachings and attitudes towards practising ahimsa to the environment, environmental responsibility, sustainability, and global citizenship: Bhagavata Purana 7.14.9. Bhagavad Gita 7.10 <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking), 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |
| The origin and value of human life | <ul style="list-style-type: none"> ➤ Hindu beliefs, teachings and attitudes toward the origin and sanctity of human life: Bhagavad Gita 2: 17 ➤ Concept of atman as universal in all living beings: Bhagavad Gita 18:61 ➤ Hindu attitudes towards abortion and euthanasia: Yajur Veda 40-43. Practising ahimsa <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer - 'speciesism') ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life ➤ situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Hindu beliefs and teachings about life after death, including atman, samsara, reincarnation/transmigration and moksha: Bhagavad Gita 2: 12-13, 22, 27 ➤ How Hindu funerals reflect beliefs about the after-life ➤ Cremation rites of Hindu funerals in Wales ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

Content from Sikh and non-religious perspectives

| Areas of Study | Specific Content |
|---------------------------------------|---|
| The world | <ul style="list-style-type: none"> ➤ Beliefs, teachings and attitudes about the origin of the universe: Sikhs have no creation story but they do believe the universe was created by God: Guru Granth Sahib 1 ➤ The relationship between Sikh views and non-religious views of creation and the extent to which they conflict ➤ Sikh beliefs, teachings and attitudes about, stewardship, environmental responsibility, sustainability, and global citizenship: Guru Granth Sahib 21, 1037 <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking), 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |
| The origin and value of human life | <ul style="list-style-type: none"> ➤ Sikh beliefs, teachings and attitudes toward the origin and sanctity of human life: concept of soul as universal in all living beings: Guru Granth Sahib 441 ➤ Sikh attitudes towards abortion and euthanasia: practising ahimsa, Gurus condemned infanticide and Sikh view of not tampering with God-given natural processes <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer - 'speciesism') ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life ➤ situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Sikh beliefs and teachings about life after death, soul, samsara, reincarnation/transmigration and mukti: Guru Granth Sahib 13 ➤ How Sikh funerals reflect beliefs about the after-life ➤ Funeral and burial rites in Wales ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority, as well as the beliefs of Humanists and Atheists.

Content from Buddhist and non-religious perspectives

| Areas of Study | Specific Content |
|---------------------------------------|---|
| The world | <ul style="list-style-type: none"> ➤ Buddhists have no creation story and no concept of a creator God ➤ The cycle of decay, death and rebirth of worlds ➤ Non-religious views of creation and the extent to which they concur with Buddhist views ➤ Buddhist beliefs, teachings and attitudes about environmental responsibility, sustainability, and global citizenship: Pratiya Samutpada, Right Action (Eightfold Path) and second Precept ➤ Buddhist retreats in Wales e.g. Lam Rim (Raglan) and their links with issues of sustainability <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ the creation of the universe: 'Big-Bang theory' (Stephen Hawking) ➤ 'Blind' Evolution versus 'Planned' Evolution (Charles Darwin and Richard Dawkins) ➤ stewardship, social and community responsibility, sustainability; 'Humanists for a Better World' |
| The origin and value of human life | <ul style="list-style-type: none"> ➤ Buddhist beliefs, teachings and attitudes toward the value of human life: Five Precepts, Noble Eightfold Path, Middle Way ➤ Diverse Buddhist attitudes towards abortion and euthanasia: karuna and working with dukkha may make euthanasia acceptable (Dalai Lama) Ahimsa and first Precept must also be considered <p>Non-religious views on:</p> <ul style="list-style-type: none"> ➤ quality of life over sanctity of life in relation to abortion and euthanasia (the views of Peter Singer - 'speciesism') ➤ 'Right to Choose', 'Dignity in Dying' (euthanasia) ➤ emphasis on life before death rather than after-life ➤ situationist/relativist approach rather than doctrinal or absolutist |
| Beliefs about death and the afterlife | <ul style="list-style-type: none"> ➤ Buddhist beliefs and teachings about life after death, including anattas, khandas, karma, samsara, nirvana, re-birth, realms of existence ➤ Diverse views of Triratna tradition which is not required to believe in life-to-life rebirth but rather, moment-to-moment rebirth ➤ How Buddhist funerals reflect beliefs about the after-life ➤ Cremation rites of Buddhist funerals in Wales ➤ Humanist funerals in Wales as reflections of beliefs about death as the end of life |

Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental responsibility
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Christian Perspective

| Areas of Study | Specific Content |
|--------------------------|---|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'? ➤ Religious and ethical responses: relative and absolute morality, conscience, virtues, sin ➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation ➤ The treatment of criminals and the work of prison reformers and prison chaplains ➤ Varied Christian responses to the Death Penalty, including interpretations of Christian teaching: Exodus 20:13, Matthew 5:38-39, 43-47 |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Just War Theory, Pacifism and Conscientious Objectors, Wales' Society of Friends (pacifism) ➤ Christian teachings about forgiveness, including interpretations of teachings: Matthew 18:21-22, Matthew 6: 14-15 ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Philosophical perspectives on the origin of evil: Original Sin (free will) and 'soul-making' (Augustine and Irenaeus/Hick) ➤ Philosophical challenges posed by belief in God and the existence of evil and suffering |

Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Catholic Perspective

| Areas of Study | Specific Content |
|--------------------------|---|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'? ➤ Religious and ethical responses: relative and absolute morality, Natural Law and conscience, virtues, sin ➤ Catholic beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation ➤ The treatment of criminals and the work of prison reformers and prison chaplains ➤ Catholic responses to the Death Penalty, including interpretations of Christian teaching: Exodus 20:13, Matthew 5:38-39, 43-47 ➤ The response of the Catholic Church to crime and punishment, including capital punishment and reformation; Pope John Paul II's <i>Evangelium Vitae</i> 56 |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Just War Theory. Pacifism and Conscientious Objectors ➤ Responses to suffering and evil, including forgiveness ➤ Christian teachings about forgiveness, including interpretations of teachings: Matthew 18:21-22, Matthew 6: 14-15, John 20:21-23, ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Catholic perspectives on the origin of evil: Original Sin (free will) and 'soul-making' (Augustine and Irenaeus/Hick): Augustine, <i>The Enchiridion</i> 3:11 ➤ Philosophical challenges posed by belief in God and the existence of evil and suffering ➤ Catholic responses to the Problem of Evil; Pope John Paul II's <i>Salvifici Doloris</i> 13 and 23 |

Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Jewish Perspective

| Areas of Study | Specific Content |
|--------------------------|---|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'? ➤ Religious responses: relative and absolute morality, conscience, free will ➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation ➤ The treatment of criminals and the work of prison reformers and prison chaplains ➤ Varied Jewish responses to the Death Penalty, including interpretations of teaching: Leviticus 24:17-20, Exodus 20:13 |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Just War Theory. Pacifism and Conscientious Objectors ➤ Jewish teachings about forgiveness, including interpretations of teachings: Micah 7:18 ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Philosophical perspectives on the origin of evil: Berakhot 9:5, Avodah Zarah, 3b, Deuteronomy 30:15-19 ➤ Philosophical challenges posed by belief in God and the existence of evil and suffering ➤ Diverse Jewish responses to The Holocaust (Shoah) Holocaust survivors who came to Wales: Eva Clarke ➤ Holocaust Memorial Day in Wales |

Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from an Islamic Perspective

| Areas of Study | Specific Content |
|--------------------------|--|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'? ➤ Religious responses: relative and absolute morality, conscience, free will, doing the will of Allah ➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation: Qur'an 16:90 ➤ The treatment of criminals and the work of prison reformers and prison chaplains ➤ Varied Islamic responses to the death penalty, including interpretations of Shariah Law ➤ Examples of Shariah Law in Wales |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Just War Theory/Lesser Jihad, Pacifism and Conscientious Objectors ➤ Islamic teachings about forgiveness: Qur'an 64:14, 42:30 ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Philosophical perspectives on the origin of evil: The Devil tests humans: Qur'an 2:34, 155 ➤ The belief in pre-destination (al Qadr) |

Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Hindu Perspective

| Areas of Study | Specific Content |
|--------------------------|--|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'? ➤ Religious responses: conscience, karma, dharma, ahimsa, moksha ➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation ➤ The treatment of criminals and the work of prison reformers and prison chaplains ➤ Varied Hindu responses to the death penalty, including interpretations of the impact of ahimsa and the role of karma. ➤ The principles of paapa and danda |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Pacifism and Conscientious Objectors ➤ Hindu teachings about forgiveness: the laws of dharma and karma ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Philosophical perspectives on the origin of evil: karma and guna: Bhagavata Purana 6:1.45, Bhagavad Gita 14,17 ➤ Hindu beliefs about the nature of maya and papa and the links between karma and suffering ➤ Hindu responses to suffering: Brahma Sutras, 2.1.34-36 |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Sikh Perspective

| Areas of Study | Specific Content |
|--------------------------|--|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'? ➤ Religious and ethical responses: God, conscience, karma, mukti, ahimsa: Guru Granth Sahib 1, 1241 ➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation ➤ The treatment of criminals and the work of prison reformers and prison chaplains ➤ Varied Sikh responses to the Death Penalty, including interpretations of the impact of ahimsa |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Pacifism and Conscientious Objectors ➤ Sikh teachings about forgiveness, including Guru Granth Sahib 866 ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Philosophical perspectives on the origin of evil and barriers to mukti: karma, maya, manmukh and the five evils of kam, lobh, moh, krodh and ahankar: Guru Granth Sahib 1342 ➤ The links between karma and suffering |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Buddhist Perspective

| Areas of Study | Specific Content |
|--------------------------|---|
| Crime and Punishment | <ul style="list-style-type: none"> ➤ What makes an act 'wrong'/'unskillful'? ➤ Religious and ethical responses: relative and absolute morality, conscience, ahimsa, karuna, karma, samsara, Eightfold Path, Five Precepts ➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation: The Story of Milarepa ➤ The treatment of criminals and the work of prison reformers and prison chaplains: Angulimala Society ➤ Varied Buddhist responses to the death penalty, including interpretations of teachings: The Middle Path, Five Precepts, karuna, ahimsa, metta |
| Forgiveness | <ul style="list-style-type: none"> ➤ Peace and conflict: Pacifism and Conscientious Objectors ➤ Buddhist teachings about forgiveness, including interpretations of teachings: Metta – story of Buddha and Angulimala ➤ Examples of forgiveness arising from personal beliefs |
| Good, Evil and Suffering | <ul style="list-style-type: none"> ➤ Philosophical perspectives on the origin of evil: dukkha, Mara, attachment, Three Poisons: Dhammapada 12:165, The 101 Zen stories 9 and 63 ➤ Links between karma, 'unskillful' acts and suffering |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- pacifism
- conscience
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

2.2 Unit 2

PART A

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

** The world religion chosen (in addition to Christianity) must be the same for Part A and Part B. The world religion chosen may be the same for Unit 1 and Unit 2, but need not be so.*

Where appropriate, candidates must consider diverse viewpoints.

Christianity - Core beliefs, teachings and practices

Beliefs

The Bible

- As Word of God, authority, sacred scripture (Deuteronomy 4:1-2) inspiration and revelation
- As a collection of writings based on context, audience, society, authors' intentions
- Uses/usefulness (2 Timothy 3:16-17); absolute law, guidance, use during worship and ceremonies (Christening, Marriage, Funerals)
- Differing ways of interpreting biblical writings: literal, conservative, symbolic, biblical myth
- Bible in relation to other sources of authority, e.g. conscience (Romans 2:14-15), family, reason, society, situations, civil law, circumstances

The Afterlife

- Belief in life after death (John 3:16, John 11: 25-26 and Gospel records of the Resurrection)
- Judgement, responsibility for actions (Matthew 25:31-46) and free will
- Resurrection (1 Corinthians 15: 20-22)
- Heaven and Hell (John 14:1-4; Luke 16:19-31)

Practices

Life's Journey: Sacraments and key acts of worship:

- Baptisms (Mark 1:9-11); Infant and Believers' Baptism; reasons and rituals
- Eucharist/Communion (1 Corinthians 11:23-26): diverse Christian interpretations and associated practices
- Confirmation - preparation and ceremony (Acts 2: 1-13)
- Significance of a religious wedding (Mark 10:7-9): matrimonial symbols and vows

Special Places

- Significance of a place of worship (Hebrews 10:24-25; Matthew 18:20)
- Purpose of pilgrimage, places, activities, experiences in Wales and elsewhere e.g. Holy Land, St. David's, Bardsey Island, St. Non's Well

KEY CONCEPTS:

**BIBLE
REASON
FREE WILL**

**REVELATION
CONFIRMATION
HEAVEN/HELL**

**JUDGEMENT
EUCHARIST
VOWS**

**BAPTISM
PILGRIMAGE
MARRIAGE SYMBOLS**

Judaism - Core beliefs, teachings and practices**Beliefs****Sacred Texts**

- Importance of The Tenakh (Torah, Nevi'im, Ketuvim) as revealed and/or inspired Word of God
- Importance of the Talmud

The Covenant

- Abrahamic Covenant: identity, monotheism, circumcision and promised land: (Genesis 12:1-3, 17:6-8, 17:11-14)
- Mosaic Covenant: Law, commandments, identity, Promised Land: (Exodus 3:11-15)
- Covenant today: how these Covenant agreements continue to be important for many Jews both in Wales, the U.K and around the world, including in Israel itself

Practices**The use of sacred texts**

- The Tenakh and its use in Jewish worship, prayer, study and celebrations
- The Talmud as an explanation of the laws found in the Torah
- The importance of the Ten Commandments/duties for religious and ethical reasons.
- Diversity of practice within Judaism regarding observance of the Ten Commandments e.g. Shabbat

Jewish identity

- Symbols: the mezuzah and Magen David
- Brit Milah ceremony and symbols (including the roles of the mohel and sandek)
- Bar/Bat Mitzvah as ceremonies marking Jewish identity; Ceremony, significance and symbols
- The use and importance of the tallit, tefillin and kippah; symbolism and significance of each
- Festivals and commemorations: Yom Hashoah, Rosh Hashanah, Yom Kippur and Pesach; significance, preparation and celebration of these festivals (Exodus 12:14)

KEY CONCEPTS:

**TENAKH
BAR/BAT MITZVAH
ABRAHAM**

**TALMUD
MEZUZAH
MOSES**

**COVENANT
PESACH
PROMISED LAND**

**BRIT MILAH
MAGEN DAVID
TEFILLIN**

Islamic - Core beliefs, teachings and practices

Beliefs

Prophethood (Risalah - Qur'an 2:136)

- Islamic teachings on Adam, the first prophet
- Islamic teachings on Ibrahim and Ishmael
- Isa: Islamic teachings on Prophet Jesus (Qur'an 2:87)
- Islamic teachings on Muhammad: the Seal of the Prophets

Afterlife (Aakhirah)

- Al-Qadr (predestination): Implications for human freedom
- Akhirah: human responsibility and accountability
- Human freedom and its relationship to the Day of Judgement
- Muslim beliefs about the nature, stages and purpose of heaven
- Muslim beliefs about the nature and purpose of hell

Practices

Muslim Identity and Ummah

- Features of mosques in Wales and elsewhere: domes, minarets, qibla wall, mihrab, minbar
- Pilgrimage to Mecca as an obligatory act: purpose and practices/rituals (Qur'an 3:18)
- Clothing: hijab, niqab, burkha - diversity of attitudes and practices within Islam as seen in different Muslim communities in Wales
- Lesser Jihad; the conditions for declaration of lesser jihad (Qur'an 2:190, 22:39)

Festivals and commemorations

- Id-ul-Adha: how Muslims celebrate this in Wales and elsewhere
- Id-ul-Fitr: how Muslims celebrate this in Wales and elsewhere
- The Night of Power: how the giving of the Qur'an is commemorated

KEY CONCEPTS:

**PROPHET
MOSQUE
AL-QADR**

**ISA
MECCA
AKIRAH**

**MUHAMMED
BURKHA
LESSER JIHAD**

**UMMAH
HIJAB
ID-UL-FITR**

Hinduism - Core beliefs, teachings and practices

Beliefs

Karma and reincarnation

- In the context of samsara (Bhagavad Gita 2:13, 15, 22)
- Karma as the law of cause and effect; causes of positive and negative karma; effects of karma on the types of reincarnation
- Attainment of liberation of the atman from the cycle of birth, death, reincarnation (moksha)

Varnashramadharm

- In the context of cosmic order
- Understanding of the concept of varna (caste) and its impact on Hindu society in Wales and in India
- Reform movements within Hinduism: ISKON and Vivikenanda Ramakrishna that seek to reform attitudes toward varnas
- The four varnas and associated jatis
- Status of Dalits (past and current)
- Importance of duty (dharma) in a Hindu's life
- The four ashramas and duties associated with them

Practices

Festivals

- Diwali – stories, significance and practices
- Holi – diversity in background: a celebration of the story of Krishna and Radha or Holika and Prahlada
- Celebrations of festivals within Hindu communities in Wales

Social concern

- The practice of ahimsa
- Respect for the environment – development of forest at Vrindavan, work of Chipko movement;
- Vegetarianism – practices of ISKCON;
- Care of the needy – work of 'Food for Life' in Wales and elsewhere

KEY CONCEPTS:

**KARMA
ASHRAMAS
REINCARNATION**

**SAMSARA
AHIMSA
DHARMA**

**MOKSHA
DIVALI
RAMAYANA**

**CASTE (VARNA)
HOLI
ISKCON**

Sikhism - Core beliefs, teachings and practices

Beliefs

Authority

- Role and importance of Guru Nanak and Guru Gobind Singh
- Origin of authority and importance of Guru Granth Sahib
- Treatment of the Guru Granth Sahib as a living Guru
- Significance and influence of the khalsa in Sikhism

Equality

- Teaching on oneness of God and humanity - no place for discrimination on any grounds
- Condemnation by the Gurus of the caste system – ‘Know that we are all born from the same clay’
- Male-female equality – importance of women in roles such as granthis (Guru Granth Sahib 349)

Practices

Rites of passage

- Marriage: background arrangements, necessary requirements – presence of Guru Granth Sahib
- Features and symbolism of wedding ceremony
- Funeral rites; features and symbolism

Festivals

- Main features of gurpurbs – how Sikhs remember the birthdays of Guru Nanak and Guru Gobind Singh and the martyrdom of Guru Arjan
- Main features and significance of the celebration of the Sikh festivals of Baisakhi and Diwali (Bhai Gurdas Var 3.11, 41)

KEY CONCEPTS:

GRANTHI
BAISAKHI
KHALSA

GURU GOBIND SINGH
DIWALI
GURU ARJAN

LAVAN
MARTYRDOM
CASTE

GURPURBS
CREMATION
CHAURI

Buddhism - Core beliefs, teachings and practices

Beliefs

The Three Marks of Existence (lakshanas)

- Impermanence (anicca)
- No fixed self/essence/soul (anatta); five aggregates ((s)kandhas) (The Story of Nagasena and the Chariot & Dhammapada 113)
- Suffering/dissatisfaction (dukkha)

The Three Jewels

- The jewels are seen as offering refuge (safety) to Buddhists
- Buddha - the example of an enlightened being
- Dhamma - the teachings of the Buddha which guides Buddhists
- Sangha - the community of Buddhists, including monks, who keep the teachings alive
-

Practices

Places of 'Worship' and Puja

- The importance of features and functions of a vihara/home shrine
- Diversity of practices in Theravada and Mahayana puja (Buddha, buddhas, bodhisattvas, mudras, mantras, mandalas)
- Dana (giving) – opportunity to make offerings of food to monks.
- Examples of the work of sanghas in Wales (Swansea, Cardiff, Raglan)

Ethical Behaviour

The Five Precepts: (Dhammapada 183)

- Not harming any living being; implications for diet, lifestyle, career
- Not taking what has not been given
- Avoiding sexual misconduct; implications for views on sexuality
- Avoiding false speech; implications for lying, gossip, slander
- Abstain from things that cloud the mind (alcohol, drugs); implications for lifestyle
- Challenges for Triratna Buddhists living according to the Five Precepts in Western culture

KEY CONCEPTS:

ANICCA
BODHISATTVA
THERAVADA

ANATTA
5 PRECEPTS
MAHAYANA

(S)KANDHAS
PUJA
MUDRAS

VIHARA
STUPA
TRIRATNA

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

** The world religion chosen (in addition to Christianity) must be the same for Part A and Part B. The world religion chosen may be the same for Unit 1 and Unit 2, but need not be so.*

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Candidates are expected to make relevant references to scripture and other sources of authority.

Where appropriate, candidates must consider diverse viewpoints.

Content from a Christian Perspective

| Areas of Study | Specific Content |
|---|--|
| Relationships | <ul style="list-style-type: none"> ➤ Diverse Christian beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation ➤ The nature and purpose of marriage as expressed through Christian marriage ceremonies and teachings: Mark 10:6-8 and the Church of England Synod ➤ Diverse Christian attitudes towards adultery, divorce and annulment and separation and re-marriage. Interpretations of Matthew 19:8-9 and Mark 10:9 |
| Sexual relationships | <ul style="list-style-type: none"> ➤ Christian teachings about the nature and purpose of sex and the use of contraception including varied interpretations of the Natural Law/Absolutist approach of Thomas Aquinas' Five Primary Precepts with reference to the second Primary Precept ➤ Diverse attitudes within and across Christian traditions towards same sex relationships, including varied interpretations of: Leviticus 20:13, and 1 Timothy 1: 8-10 |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Diverse attitudes within Christianity toward the roles of women and men in worship and authority ➤ Interpretations of teachings: 1 Timothy 2:11-12, Galatians 3:27-29 Church in Wales' decisions regarding women priests and bishops compared to Catholic views |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Jewish Perspective

| Areas of Study | Specific Content |
|---|--|
| Relationships | <ul style="list-style-type: none"> ➤ Jewish beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation ➤ The nature and purpose of marriage as expressed through Jewish marriage ceremonies including the Seven Blessings and Ketubah ➤ Diverse Jewish attitudes towards adultery, issuing of the get, divorce, separation and re-marriage. Interpretations of Deuteronomy 24:1-4 and Exodus 20:14 |
| Sexual relationships | <ul style="list-style-type: none"> ➤ Orthodox and Reform teachings about the nature and purpose of sex and the use of contraception ➤ Orthodox and Reform attitudes within and across Jewish traditions towards same sex relationships, including varied interpretations of: Leviticus 18:22, 20:13 |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Orthodox and Reform attitudes within Judaism toward the roles of women and men in worship and authority |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- co-habitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from an Islamic Perspective

| Areas of Study | Specific Content |
|---|---|
| Relationships | <ul style="list-style-type: none"> ➤ Islamic beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation: Hadith Sahih Bukhari 9:89:252 ➤ The nature and purpose of marriage as expressed through the Muslim marriage ceremonies and teachings: Qur'an 30:21 ➤ Islamic attitudes towards adultery, divorce, separation and re-marriage. Qur'an 4:35, 128-130, 2:229 ➤ Mosque marriage ceremony in Wales - registry office ceremony and Muslim ceremony ➤ Arranged/assisted marriage in Wales and elsewhere |
| Sexual relationships | <ul style="list-style-type: none"> ➤ Islamic teachings about the nature and purpose of sex and the use of contraception: Qur'an 17:32 ➤ Islamic attitudes towards same sex relationships: Qur'an 7:80-81 |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Diverse attitudes within Islam toward the roles of women and men in worship and authority ➤ Teachings: Qur'an 2:228, 40:40, 4:1 |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Hindu Perspective

| Areas of Study | Specific Content |
|---|--|
| Relationships | <ul style="list-style-type: none"> ➤ Hindu beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation ➤ The nature and purpose of marriage as expressed through the Hindu marriage ceremonies in mandirs in Wales and teachings: Rama and Sita (The Ramayana) as role models for married couples ➤ Hindu attitudes towards adultery, divorce and annulment and separation and re-marriage ➤ Arranged and assisted marriage in Wales and elsewhere |
| Sexual relationships | <ul style="list-style-type: none"> ➤ Hindu teachings about the nature and purpose of sex, its relationship with karma and the use of contraception. Bhagavata Purana 5.5.8. Diversity of views between traditional Hinduism and Hinduism in Britain ➤ Hindu attitudes towards same sex relationships: conflicting with the dharma of the householder ashrama. Diversity of views between traditional Hinduism and Hinduism in Britain |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Diverse attitudes within Hinduism toward the roles of women and men in worship and authority. Traditional and changing views in Hindu communities ➤ Interpretations of teachings: Manusmriti 2.67-2.68, 5.148-155 compared with 9.72-81, 9.192-194 |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Sikh Perspective

| Areas of Study | Specific Content |
|---|---|
| Relationships | <ul style="list-style-type: none"> ➤ Sikh beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation ➤ The nature and purpose of marriage as expressed through the Sikh marriage ceremonies and teachings: Guru Granth Sahib 788 ➤ Sikh attitudes towards adultery, divorce and annulment and separation and re-marriage: Rehat Maryada Chapter 11 Article 18. Guru Granth Sahib 274 ➤ Arranged and assisted marriage in Wales and elsewhere |
| Sexual relationships | <ul style="list-style-type: none"> ➤ Sikh teachings about the nature and purpose of sex and the use of contraception: Guru Granth Sahib 335 ➤ Sikh attitudes towards same sex relationships: The Lavan sees the married state as ideal. All but one of the ten Gurus were married |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Diverse attitudes within Sikhism toward the roles of women and men in worship and authority Traditional and changing views in Sikh communities ➤ Teachings: Guru Granth Sahib 473 |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Buddhist Perspective

| Areas of Study | Specific Content |
|---|---|
| Relationships | <ul style="list-style-type: none"> ➤ Buddhist beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation ➤ The nature and purpose of marriage as expressed through Buddhist marriage ceremonies and teachings: more a legal contract than a religious matter. Buddha – five duties of husband and wife: Buddha in Sigalovada Sutta ➤ Buddhist attitudes towards adultery, divorce, separation and re-marriage. Teachings: avoiding dukkha and bad karma |
| Sexual relationships | <ul style="list-style-type: none"> ➤ Buddhist teachings about the nature and purpose of sex and the use of contraception: complying with the Five Precepts and the Right Action section of the Eightfold Path, but no definite prohibition; Monks and nuns are often celibate in Theravada tradition, Zen tradition: Monks are allowed to marry ➤ Buddhist attitudes towards same sex relationships: no official view but some may argue it goes against the Third Precept ➤ Diversity of views within Buddhism; Triratna compared to Theravada regarding sexual relationships |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Diverse attitudes within Buddhism toward the roles of women and men in worship and authority: Theravada tradition has hierarchy: monks, nuns, laymen, laywomen and different rules for monks and nuns ➤ Teachings: The roles of monks and nuns in sanghas in Wales and elsewhere |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Christian Perspective

| Areas of Study | Specific Content |
|---------------------------------|--|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ Christian beliefs, teachings and attitudes toward the dignity of human life: Genesis 1:26-27 ➤ Christian practices to promote human rights including equality: agape in action ➤ An example of conflict between personal religious conviction and the laws of a country ➤ Censorship, freedom of religious expression and religious extremism |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Christian beliefs, teachings and attitudes towards prejudice and discrimination: Galatians 3:27-29 ➤ Christian beliefs, teachings and attitudes towards racial prejudice and discrimination, including Martin Luther King's teachings on equality |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth: Luke 16:19-31 ➤ The actions and attitudes of Christian charities in twenty first century Britain whose aim is to alleviate poverty: Christian Aid, Food Banks linked to Christian churches |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Jewish Perspective

| Areas of Study | Specific Content |
|---------------------------------|---|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ Jewish beliefs, teachings and attitudes toward the dignity of human life: Genesis 1:26-27 ➤ Jewish practices to promote human rights including equality: tzedekah in action ➤ An example of conflict between personal religious conviction and the laws of a country ➤ Censorship, freedom of religious expression and religious extremism |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Jewish beliefs, teachings and attitudes towards prejudice and discrimination: Mishnah Sanhedrin 4.5b ➤ Jewish beliefs, teachings and attitudes towards racial prejudice and discrimination, including the work of J. Core |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth: Maimonides' Eight Levels of Charity ➤ The actions and attitudes of Jewish charities in twenty first century Britain whose aim is to alleviate poverty: Tzedek |

Key Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from an Islamic Perspective

| Areas of Study | Specific Content |
|---------------------------------|---|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ Islamic beliefs, teachings and attitudes toward the dignity of human life: Qur'an 5:32 ➤ Islamic practices to promote human rights including equality: ummah in action ➤ An example of conflict between personal religious conviction and the laws of a country ➤ Censorship, freedom of religious expression and religious extremism (including Islamophobia) |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Islamic beliefs, teachings and attitudes towards prejudice and discrimination: Qur'an 49:13, 5:8 ➤ Islamic beliefs, teachings and attitudes towards racial prejudice and discrimination, including the actions of the Christian/Muslim Forum |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth: Qur'an 2:177 ➤ The actions and attitudes of Islamic charities in twenty first century Britain whose aim is to alleviate poverty: Islamic Relief |

Key Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Hindu Perspective

| Areas of Study | Specific Content |
|---------------------------------|---|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ Hindu beliefs, teachings and attitudes toward the dignity of human life: relationship between Brahman and atman ➤ Hindu practices to promote human rights including equality: dharma in action ➤ An example of conflict between personal religious conviction and the laws of a country ➤ Censorship, freedom of religious expression and religious extremism |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Hindu beliefs, teachings and attitudes towards prejudice and discrimination: Traditional and changing views towards varna and status of Dalits: Rig Veda 10:90, Manusmriti 9:149-157 differing views of Ghandi and Dr. Ambedkar ➤ Hindu beliefs, teachings and attitudes towards racial prejudice and discrimination, including Mahatma Ghandi's teachings on equality and diversity ➤ Views of reform movements such as Vivekananda Ramakrishna, Swaminarayan and ISKCON |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth- artha ➤ The actions and attitudes of Hindu charities in twenty first century Britain whose aim is to alleviate poverty: Food for Life |

Key Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Sikh Perspective

| Areas of Study | Specific Content |
|---------------------------------|--|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ Sikh beliefs, teachings and attitudes toward the dignity of human life: relationship between God and humans: Guru Granth Sahib 1 ➤ Sikh practices to promote human rights including equality: khalsa in action ➤ An example of conflict between personal religious conviction and the laws of a country ➤ Censorship, freedom of religious expression and religious extremism |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Sikh beliefs, teachings and attitudes towards prejudice and discrimination: Guru Granth Sahib 349 ➤ Sikh beliefs, teachings and attitudes towards racial prejudice and discrimination, including Guru Gobind Singh's formation of the Khalsa |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth: the concept of sewa/seva: Guru Granth Sahib: 42, 1246 ➤ The actions and attitudes of Sikh charities in twenty first century Britain whose aim is to alleviate poverty: Khalsa Aid |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Content from a Buddhist Perspective

| Areas of Study | Specific Content |
|---------------------------------|--|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ Buddhist beliefs, teachings and attitudes toward the dignity of human life: Five Precepts, Eightfold Path ➤ Buddhist practices to promote human rights including equality: dhamma in action, Right Action (Eightfold Path) ➤ An example of conflict between personal religious conviction and the laws of a country ➤ Censorship, freedom of religious expression and religious extremism |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Buddhist beliefs, teachings and attitudes towards prejudice and discrimination: Right Action, avoiding negative karma and rebirth ➤ Buddhist beliefs, teachings and attitudes towards racial prejudice and discrimination, including Dr. Ambedkar's teachings on equality and Buddhist monks in Myanmar promoting tolerance towards Muslims in light of The 969 Movement |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth: Four Noble Truths, example of Siddhartha Gautama and Triratna Buddhists – Right Action, The Middle Way, dhana ➤ The actions and attitudes of Buddhist charities in twenty first century Britain whose aim is to alleviate poverty and injustice: Karuna Trust |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

2.3 Unit 3

PART A

Candidates must study the four specified core beliefs/teachings and the four specified practices of Catholic Christianity.

Where appropriate, candidates must consider diverse viewpoints.

Catholic - Core beliefs, teachings and practices

Beliefs

The Bible

- As Word of God, authority, sacred scripture (Deut. 4:1-2) inspiration and revelation
- As a collection of writings based on context, audience, society, authors' intentions
- Uses/usefulness (2 Timothy 3:16-17); absolute law, guidance, use during worship and ceremonies (Christening, Marriage, Funerals)
- Catholic and alternative ways of interpreting biblical writings: literal, conservative, symbolic, biblical myth
- Bible in relation to other sources of authority, e.g. conscience (Romans 2:14-15), Church teaching (Magisterium), family, Natural Law (reason), society, situations, civil law, circumstances

The Afterlife

- The basis for Catholic belief in life after death (John 3:16, 11: 25-26 and Gospel records of the Resurrection)
- Judgement, responsibility for actions (Matthew 25:31-46) and free will
- Resurrection (1 Corinthians 15: 20-22)
- Heaven, Hell and Purgatory (John 14:1-4; Luke 16:19-31, 1 Corinthians 3: 11-15).

Practices

- The Church's year as the unfolding of the Mystery of Christ (Catechism of the Catholic Church. paragraph.1163-1165)
- Advent: preparation for celebrating the Incarnation
- Christmas; religious observances in Catholic communities
- Epiphany; the revelation of God incarnate
- Lent, including Holy Week: Lenten observances, Maundy Thursday, Good Friday (Stations of the Cross)
- Easter: The promise of eternal life through resurrection; Religious observances in Catholic communities
- Ascension; significance and observance

Special Places

- Significance of a place of worship (Hebrews 10:24-25; Matthew 18:20)
- Key features of a Catholic church: altar, font, lectern, Lady chapel, confessionals, statues and votive candles
- Purpose of pilgrimage in Wales and elsewhere; places, activities, experiences e.g. Holy Land, Lourdes, St. David's, Bardsey Island.

KEY CONCEPTS:

**BIBLE
ADVENT
REVELATION**

**CONSCIENCE
EPIPHANY
PURGATORY**

**JUDGEMENT
LENT
LITURGICAL YEAR**

**STATIONS OF THE CROSS
PILGRIMAGE
CONFESSIONALS**

Catholic - Core beliefs, teachings and practices

Question 2

Beliefs

The Nature of the Church

- One, holy, catholic and apostolic
- The Church as 'Body of Christ' and 'people of God' (Catechism of the Catholic Church 846-848)
- Traditional and current views on the teaching that 'outside the Church there is no salvation'
- The Pope as Bishop of Rome and St. Peter's successor (Matthew 16:18) with the authority to speak infallibly on behalf of the Church: two infallible statements
- The nature of the Catholic Magisterium (pontifical and conciliar)
- The significance of the Second Vatican Council and its four key documents

The Veneration of Mary

- Mother of God (Theokotos) and model of the Church
- Immaculate Conception – sinless – no Original Sin
- Virgin Birth stories; (Matthew 1:18-25, Luke 1:26-35)
- Intercessory prayer: Mary intercedes with Jesus on behalf of people who pray to her
- Visions of Mary: Knock, Santiago de Compostela

Practices

Living the contemplative life

- Different monastic orders: Benedictine, Franciscan, Dominican, Trappist
- Vows (including silence); the challenges and benefits of the vows
- The Sacrament of Vocation. Working as a Religious; 'in the world but not of the world'; The work of Thomas Merton
- The work of Catholic retreats and monastic communities

Catholic forms of religious expression: meanings and significance

- Icthus, Alpha and Omega, Chi-Rho, Crucifix
- Catholic beliefs depicted through art e.g. The Creation of Adam (Sistine Chapel) Statuary; the meaning and significance of sculpture and statuary to Catholic tradition and worship e.g. Michelangelo's *Pieta*
- Rosary Beads; as reflection on the Incarnation, Trinity and veneration of Mary

KEY CONCEPTS:

**POPE
INFALLIBLE
VENERATION**

**MONASTIC VOWS
A RELIGIOUS
THEOKOTOS**

**ICTHUS
CHI RHO
RETREATS**

**APOSTOLIC SUCCESSION
IMMACULATE CONCEPTION
CRUCIFIX**

PART B

Candidates must study the two ethical themes (below) from the perspective of Catholic Christianity **only**

Relationships
Human Rights

Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

Where appropriate, candidates must consider diverse viewpoints.

Content from a Catholic Perspective

| Areas of Study | Specific Content |
|---|---|
| Relationships | <ul style="list-style-type: none"> ➤ Jesus' teaching on marriage (Mark 10:1-12) ➤ The Catholic Church's teaching on marriage as a sacrament (Catechism of the Catholic Church (Catechism of the Catholic Church) 2360-2363), including the Rite of Marriage in Catholic churches ➤ The Catholic Church's understanding of divorce, annulment and remarriage, including interpretations of Matthew 5:32 and Mark 10:11-12 ➤ The work of Marriage Care in Wales |
| Sexual relationships | <ul style="list-style-type: none"> ➤ The Catholic Church's understanding of same-sex relationships, ➤ Catholic teachings about the nature and purpose of sex and the use of contraception including varied interpretations of Thomas Aquinas' Second Precept (Catechism of the Catholic Church paragraphs.2362-2633) ➤ Catholic and other Christian attitudes towards same sex relationships, including varied interpretations of: Leviticus 18:22, 20:3 and 1 Timothy 1: 8-10 |
| Issues of equality: gender prejudice and discrimination | <ul style="list-style-type: none"> ➤ Catholic attitudes toward the roles of women and men in worship and authority in comparison with other Christian views ➤ Catholic and other Christian interpretations of teachings: 1 Timothy 2:11-12, Galatians 3:27-29 |

Key Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

Theme 2: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with the beliefs and practices of religious believers. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

Where appropriate, candidates must consider diverse viewpoints.

Content from a Catholic Perspective

| Areas of Study | Specific Content |
|---------------------------------|---|
| Human Rights and Social Justice | <ul style="list-style-type: none"> ➤ The teaching of the Catholic Church on respect for the human person (Catechism of the Catholic Church 1929-1933) ➤ The Mass as communion and unity ➤ The understanding of the Catholic Church on the Common Good (Catechism of the Catholic Church 1905-1912) ➤ The tension between freedom of religious expression and respect for others, tolerance, censorship and extremism (Catechism of the Catholic Church 2493-2499) |
| Prejudice and discrimination | <ul style="list-style-type: none"> ➤ Catholic beliefs, teachings and attitudes towards prejudice and discrimination: Galatians 3:27-29 ➤ Catholic beliefs, teachings and attitudes towards racial prejudice and discrimination, including the teaching of the Catechism of the Catholic Church paragraphs. 1934-1938 ➤ Equality (Mark 12:31; Acts 10:34-35), with particular reference to race, gender, religious belief and disability |
| Issues of wealth and poverty | <ul style="list-style-type: none"> ➤ Ethical considerations about acquisition and use of wealth: Luke 16:19-30, Mark 10:21-31; Mark 12:41-44 ➤ The actions and attitudes of a Catholic charity in twenty first century Britain whose aim is to alleviate poverty: CAFOD |

Key Concepts:

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

3 ASSESSMENT

3.1 Assessment objectives and weightings

Below are the assessment objectives for this specification. Learners must:

AO1

Demonstrate knowledge and understanding of religion and belief*, including:

- beliefs, practices and sources of authority
- influence on individuals, communities and societies
- similarities and differences within and/or between religions and beliefs

AO2

Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious beliefs as appropriate to the subject content requirements

The following grids demonstrate the allocation of assessment objectives per unit.

The tables below show the weighting of each assessment objective for each unit and for the qualification as a whole

GCSE Religious Studies (Short Course)

| | AO1 | AO2 |
|--------------------------|------------|------------|
| Unit 1 | 50% | 50% |
| Overall weighting | 50% | 50% |

GCSE Religious Studies

| | AO1 | AO2 |
|--------------------------|------------|------------|
| Unit 1 | 25% | 25% |
| Unit 2 | 25% | 25% |
| Overall weighting | 50% | 50% |

GCSE Religious Studies (Catholic Theology and Judaism)

| | AO1 | AO2 |
|--------------------------|------------|------------|
| Unit 1 | 25% | 25% |
| Unit 3 | 25% | 25% |
| Overall weighting | 50% | 50% |

For each series:

Writing accurately will be assessed in specified (d) questions that require extended writing. Writing accurately takes into account the accuracy of the candidate's spelling, punctuation and grammar. The total weighting for writing accurately will be 5% of the available marks in each assessment.

4 TECHNICAL INFORMATION

4.1 Making entries

This is a unitised specification which allows for an element of staged assessment. At least 40% of the assessment must be taken at the end of the course, to satisfy the requirement for terminal assessment. Units may be re-taken once only (with the better result counting) before aggregation for the subject award.

Results for a unit have a shelf-life limited only by the shelf-life of the specification. A candidate may retake the whole qualification more than once.

The entry codes appear below.

| | Title | Option | Entry codes | |
|--|--|---|----------------|--------------|
| | | | English-medium | Welsh-medium |
| Unit 1 | Religion and Philosophical Themes | Option A: Christianity and Judaism | 3120UA | 3120NA |
| | | Option B: Christianity and Islam | 3120UB | 3120NB |
| | | Option C: Christianity and Hinduism | 3120UC | 3120NC |
| | | Option D: Christianity and Sikhism | 3120UD | 3120ND |
| | | Option E: Christianity and Buddhism | 3120UE | 3120NE |
| | | Option F: Catholic Christianity and Judaism | 3120NF | 3120NF |
| Unit 2 | Religion and Ethical Themes | Option A: Christianity and Islam | 3120U1 | 3120N1 |
| | | Option B: Christianity and Islam | 3120U2 | 3120N2 |
| | | Option C: Christianity and Hinduism | 3120U3 | 3120N3 |
| | | Option D: Christianity and Sikhism | 3120U4 | 3120N4 |
| | | Option E: Christianity and Buddhism | 3120U5 | 3120N5 |
| Unit 3 | Catholic Christianity and Ethical Themes | | 3121U3 | 3121N3 |
| GCSE Religious Studies (Short Course) cash-in | | | 3125QT | 3125CT |
| GCSE Religious Studies cash-in | | | 3120QS | 3120CS |
| GCSE Religious Studies (Catholic Theology and Judaism) cash-in | | | 3121QS | 3121CS |

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

4.2 Grading, awarding and reporting

GCSE qualifications are reported on an eight point scale from A*-G, where A* is the highest grade. Results not attaining the minimum standard for the award will be reported as U (unclassified). This qualification is untiered.

Individual unit results are reported on a uniform mark scale (UMS) with the following grade equivalences:

Short Course

| Grade | MAX. | A* | A | B | C | D | E | F | G |
|---------------|------|-----|-----|-----|----|----|----|----|----|
| Unit 1 | 150 | 135 | 120 | 105 | 90 | 75 | 60 | 45 | 30 |
| Subject Award | 150 | 135 | 120 | 105 | 90 | 75 | 60 | 45 | 30 |

GCSE

| Grade | MAX. | A* | A | B | C | D | E | F | G |
|---------------|------|-----|-----|-----|-----|-----|-----|----|----|
| Unit 1 | 150 | 135 | 120 | 105 | 90 | 75 | 60 | 45 | 30 |
| Unit 2/3 | 150 | 135 | 120 | 105 | 90 | 75 | 60 | 45 | 30 |
| Subject Award | 300 | 270 | 240 | 210 | 180 | 150 | 120 | 90 | 60 |

This page is intentionally left blank

GCSE



WJEC GCSE in
RELIGIOUS STUDIES

WJEC GCSE in
RELIGIOUS STUDIES
(SHORT COURSE)

APPROVED BY QUALIFICATIONS WALES

**SAMPLE
ASSESSMENT
MATERIALS**

Teaching from 2017





For teaching from 2017
For award from 2019

GCSE RELIGIOUS STUDIES

SAMPLE ASSESSMENT MATERIALS

Contents

| | Page |
|---|------|
| Unit 1 question papers | |
| Christianity and Judaism | 5 |
| Christianity and Islam | 19 |
| Christianity and Hinduism | 33 |
| Christianity and Sikhism | 47 |
| Christianity and Buddhism | 61 |
| Catholic Christianity and Judaism | 75 |
| Unit 1 mark schemes | |
| Section A, Question 1 (Christianity) | |
| General marking instructions | 88 |
| Level descriptors/marketing bands | 89 |
| Mark Scheme | 92 |
| Section A, Question 1 (Catholic Christianity) | |
| General marking instructions | 94 |
| Level descriptors/marketing bands | 95 |
| Mark Scheme | 98 |
| Section A, Question 2 | |
| General marking instructions | 100 |
| Level descriptors/marketing bands | 102 |
| Mark Scheme: (Judaism) | 105 |
| (Islam) | 107 |
| (Hinduism) | 109 |
| (Sikhism) | 111 |
| (Buddhism) | 113 |
| Section B, Questions 3 and 4 | |
| General marking instructions | 115 |
| Level descriptors/marketing bands | 117 |
| Mark Scheme: (Life and Death) | 121 |
| Mark Scheme: (Good and Evil) | 124 |

Unit 2 question papers

| | |
|---------------------------|-----|
| Christianity and Judaism | 127 |
| Christianity and Islam | 133 |
| Christianity and Hinduism | 139 |
| Christianity and Sikhism | 145 |
| Christianity and Buddhism | 151 |

Unit 2 mark schemes

| | |
|----------------------------------|-----|
| Section A, Question 1 | |
| General marking instructions | 156 |
| Level descriptors/markings bands | 158 |
| Mark Scheme | 161 |
| Section A, Question 2 | |
| General marking instructions | 163 |
| Level descriptors/markings bands | 165 |
| Mark Scheme: (Judaism) | 168 |
| (Islam) | 170 |
| (Hinduism) | 172 |
| (Sikhism) | 174 |
| (Buddhism) | 176 |
| Section B, Questions 3 and 4 | |
| General marking instructions | 178 |
| Level descriptors/markings bands | 180 |
| Mark Scheme: (Relationships) | 183 |
| Mark Scheme: (Human Rights) | 186 |

| | |
|------------------------------|------------|
| Unit 3 question paper | 189 |
|------------------------------|------------|

Unit 3 mark scheme

| | |
|----------------------------------|-----|
| General marking instructions | 194 |
| Level descriptors/markings bands | 196 |
| Mark Scheme | 203 |

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: JUDAISM

**PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH
GOOD AND EVIL**

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe the role of the church in its local community. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

(a) What is meant by ‘omnipotence’? [2]

.....
.....
.....
.....
.....
.....

(b) Describe how the home is a place of Jewish traditions. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART B. QUESTION 3: PHILOSOPHICAL RESPONSES TO RELIGIOUS THEMES

LIFE AND DEATH

(a) What is meant by 'environmental responsibility'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about the value of human life. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about Free Will. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(d) 'It is important to always forgive others.'
Discuss this statement showing that you have considered more than one point
of view.
(You must refer to religion and belief in your answer) [15]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: ISLAM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe the role of the church in its local community. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain Christian beliefs about the Holy Spirit.

[8]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

- (d) “God must be sorry he ever created humans.”
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question **[15+6]**

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES - ISLAM

(a) What is meant by 'hadith'? [2]

.....

.....

.....

.....

.....

.....

(b) Describe how Muslims pray at home. [5]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

(c) Explain the Muslim belief about the oneness of Allah. [8]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

- (d) 'Muslims should only pray when they want to pray.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.) [15]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART B. QUESTION 3: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

LIFE AND DEATH

(a) What is meant by 'environmental responsibility'? [2]

.....

.....

.....

.....

.....

.....

(b) Describe religious teachings about the value of human life. [5]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

(c) Explain why there may be differences in belief within a religion about creation. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

- (d) 'The belief in the afterlife is the most important one.'
Discuss this statement showing that you have considered more than one point of view.

(In your answer, you must refer to religious **and** non-religious beliefs) [15]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about Free Will. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: HINDUISM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'resurrection'? [2]

.....
.....
.....
.....
.....
.....

- (b) Describe the role of the church in its local community. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain Christian beliefs about the Holy Spirit. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

(d) “God must be sorry he ever created humans.”
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question. [15+6]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART A. QUESTION 2 – CORE BELIEFS TEACHINGS AND PRACTICES: HINDUISM

(a) What is meant by 'avatar' [2]

.....
.....
.....
.....
.....
.....

(b) Describe Hindu teaching about the relationship between Brahman and atman. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain how a Hindu might perform daily puja in the home. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART B. QUESTION 3: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

LIFE AND DEATH

(a) What is meant by 'environmental responsibility'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about the value of human life. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

- (c) Explain why there may be differences in belief within a religion about Creation. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience' [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about Free Will. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(d) 'It is important to always forgive others.'

Discuss this statement showing that you have considered more than one point of view

(You must refer to religion and belief in your answer) [15]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: SIKHISM

**PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH
GOOD AND EVIL**

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe the role of the church in its local community. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain Christian beliefs about the Holy Spirit. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART A. QUESTION 2 – CORE BELIEFS TEACHINGS AND PRACTICES: SIKHISM

(a) What is meant by 'mukti'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe Sikh teaching about karma and rebirth. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART B. QUESTION 3: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

LIFE AND DEATH

(a) What is meant by 'environmental responsibility'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about the value of human life. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain why there may be differences in belief within a religion about Creation. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about Free Will. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain how religious believers respond to suffering. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: BUDDHISM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'resurrection'? [2]

.....
.....
.....
.....
.....
.....

- (b) Describe the role of the church in its local community. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART A. QUESTION 2 – CORE BELIEFS TEACHINGS AND PRACTICES: BUDDHISM

(a) What is meant by 'samatha'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe the ways in which Buddhists celebrate Kathina. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about Free Will. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(c) Explain how religious believers respond to suffering. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CATHOLIC CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: JUDAISM

**PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:
LIFE AND DEATH
GOOD AND EVIL**

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer all questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CATHOLIC CHRISTIANITY

- (a) What is meant by 'inter-faith dialogue'? [2]

.....

.....

.....

.....

.....

.....

- (b) Describe the role of the local Catholic parish church. [5]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

(c) Explain Catholic beliefs about the Holy Spirit. [8]

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

(d) “It is impossible to love everyone.”
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question [15+6]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

(a) What is meant by 'omnipotence'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe how the home is a place of Jewish traditions. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART B. QUESTION 3: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

LIFE AND DEATH

- (a) What is meant by 'environmental responsibility'? [2]

.....
.....
.....
.....
.....
.....

- (b) Describe religious teachings about the value of human life. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

.....
.....
.....
.....
.....
.....

(b) Describe religious teachings about Free Will. [5]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

(d) 'It is important to always forgive others.'
Discuss this statement showing that you have considered more than one
point of view
(You must refer to religion and belief in your answer) [15]

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

UNIT 1

MARK SCHEME – SECTION A, QUESTION 1 (CHRISTIANITY)

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 belief, practices and sources of authority
 influence on individuals, communities and societies
 similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|------|---|------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 4-7 |
| 1 | A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

MARK SCHEME PART A. QUESTION 1.

As Christianity is common to all, the mark scheme for Section A, Question 1 below applies to the following papers:

- **Christianity and Judaism**
- **Christianity and Islam**
- **Christianity and Hinduism**
- **Christianity and Sikhism**
- **Christianity and Buddhism**

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,**
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) What do Christians mean by 'resurrection'? [2]

- Rising from the dead; eternal life in bodily/spiritual form
- Jesus' rising from the dead

(b) Describe the role of the church in its local community [5]

- For believers it is a place of worship
- Provides fellowship
- Activities for children/teaching for children through Sunday School
- Youth Club, Mothers and Toddlers, OAP luncheon club, Food Bank etc
- Hosts community youth groups, e.g. Scouts, Guides
- Moral and spiritual guidance
- Place to celebrate rites of passage/sacraments and/or festivals
- Champions causes in the community
- Priest/minister can be spokesperson for the community
- Focus for charity activities and link with schools

(c) **Explain Christian beliefs about the Holy Spirit.** [8]

- Third Person of the Trinity
- God the Holy Spirit
- Involvement in Creation, inspiration of the Bible, the messages of the prophets, the conception of Christ
- Filled Jesus at his baptism
- Jesus promised the Spirit would come in His place
- The Comforter/Paraclete
- God at work in the world/in believers' lives
- Gives fruits of the Spirit
- Gives gifts of the Spirit
- Events at Pentecost; Acts:2

(d) **“God must be sorry he ever created humans.” [15]**

Discuss this statement showing that you have considered more than one point of view

(You must refer to religion and belief in your answer)

- The Fall: Adam and Eve disobeyed God
- We have abused the gift of Free Will and continue to sin (e.g. crime, war)
- Humans crucified God's Son
- The need for God to send His own Son to save humankind
- Continual turning away from him throughout Biblical history
- Humanity's abuse of God's world: dominion rather than stewardship
- Failure to live up to being in God's image
- Not improving e.g. 20th Century wars?
- God loves humankind (John 3:16) as a Father loves his children
- He knowingly gave humans Free Will
- He is omnibenevolent and merciful
- He reaches out to humankind through prophets, miracles, Church teachings
- God initiated the plan of salvation by sending Jesus to save humankind
- God knows our frame, Psalm 103
- Satan has tempted many because humans are easily tempted
- Humankind has also shown great virtue and done great things
- The Flood and Sodom and Gomorrah show He would not abandon the few because of the many
- He still allows people to enter into relationship with Him
- God made us knowing how we would behave because he is omniscient
- If God is omnipotent, he must **allow** the Devil to tempt us, so he can't be sorry

UNIT 1

MARK SCHEME – SECTION A, QUESTION 1 (CATHOLIC CHRISTIANITY)

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 belief, practices and sources of authority
 influence on individuals, communities and societies
 similarities and differences within and/or between religions and belief

AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS

Question 1(a) AO1

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|------|--|------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|------|---|------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 4-7 |
| 1 | A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

**Unit 1
CATHOLIC CHRISTIANITY**

PART A: Core Beliefs, teachings and practices

N.B. **The suggested responses given in the mark scheme are not a checklist.**
 Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i)** **1 mark for each relevant point made,**
- (ii)** **2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) **What is meant by inter-faith dialogue?** **[2]**

- Communication between leaders of different religious traditions
- To work at common grounds so as to build relationships and tolerance

(b) **Describe the role of the local Catholic parish church.** **[5]**

- To provide a means of worship for the local community
- It serves as a means of giving and receiving teaching from the priest as well as the Papal encyclicals
- A place for receiving the sacraments of Baptism, Holy Communion, Confirmation, Holy Marriage, Reconciliation
- Parishioners may receive training here for example to be Eucharistic ministers
- The funeral rite of its parishioners may be conducted here
- It may serve as a place for social gatherings and celebrations for the faith community
- It can be a focus for charity work and meetings e.g. St. Vincent de Paul Society

(c) **Explain Catholic beliefs about the Holy Spirit.** **[8]**

- The Holy Spirit is God
- A person of the Trinity - St. Augustine's *De Trinitate* 8.10
- Indwells believers – poured out on the Day of Pentecost
- The Lord the Giver of life –instrumental in the creation of the world
- Enables believers to worship in Spirit and truth
- The Holy Spirit convicts humanity of sin and as such illuminates conscience
- The Comforter or Paraclete – promised to be sent by Jesus
- Inspires and reveals truth – Sacred Scripture is God-breathed
- Strengthens the believer and equips him/her for evangelising
- The coming of the Holy Spirit at Pentecost - Acts chapter 2

(d) 'It is impossible to love everyone.' **[15 + 6]**

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.

- God is a God of love – omnibenevolent. Humans are required to emulate this characteristic of God
- Humans are equipped by God to love - 'made in the image of God'
- Demonstrating agapeic love is a Christian requirement. We should be prepared to show this love to all people
- It may be considered part of the Church's mission to demonstrate God's love to all (work of CAFOD and SVP, for example)
- Humans are required to show love to neighbour - parable of the Good Samaritan, 'pray for those who persecute you'
- Humans are required by Jesus to 'love one another as I have loved you'
- Humans are not God therefore it is impossible to be fully like God
- If we are made by God, then he knows that we are bound to favour certain people
- We cannot possibly know everyone so to love everyone is impossible
- Not all humans are driven by the desire to love therefore they may not choose to consider the possibility of doing so
- Some people may be difficult to love – for example those who commit heinous crimes

UNIT 1

MARK SCHEME – SECTION A, QUESTION 2

General Marking Instructions for Examiners

The level descriptors for the mark scheme for Section A, Question 2 below apply to the following papers:

- Christianity and Judaism
- Christianity and Islam
- Christianity and Hinduism
- Christianity and Sikhism
- Christianity and Buddhism
- Catholic Christianity and Judaism

Whilst the level descriptors are common across all papers, specific mark schemes are provided for each religion.

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|------|--|------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Unit 1, Section A, Question 2 - Judaism

MARK SCHEME

N.B.: The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'omnipotence'? [2]

- The belief that God is all-powerful and can do anything
- One of God's qualities or attributes

(b) Describe how the home is a place of Jewish traditions. [5]

- Jews can practise their faith there
- When Jews pray they will always face Israel and use the siddur
- Orthodox homes have a Mizrah showing the direction of Israel
- It is a place where children learn about their religion
- From birth, children are immersed in Jewish culture in the home
- Shabbat is celebrated in the home
- Jews prepare for and celebrate festivals in the home e.g. Pesach preparations and meal
- Observing kashrut takes place in the home
- Many Jewish homes place mezuzot on their doorposts

(c) Explain why it is important for Jews to maintain a kosher kitchen. [8]

- It shows respect to God and Jewish traditions
- It contributes towards maintaining a Jewish identity
- It is a reminder of the Covenant between God and the Jews
- Jews are reminded of God's commandments
- The laws have been in existence for centuries; therefore they have a religious and social importance for Jews
- The Torah, the sacred text of Judaism, contains information about milk and meat laws, which should be kept
- It is an important duty of a Jewish woman to maintain a kosher kitchen

(d) **‘Maintaining Shabbat is too time consuming.’**

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer.)

[15]

- The real meaning can be lost due to its set, repetitive nature.
- It could be considered a burden
- Preparations for Shabbat are time consuming; cleaning the house, getting the food etc
- It occurs **every** week so some people may not enjoy taking part in the celebrations
- There are other festivals where Jews can devote their time to God
- It is impossible to have a complete day of rest in today’s society
- It is one of the Ten Commandments from God and therefore should not be considered time consuming: Exodus 20:11
- Shabbat should be a reminder to the Jewish people of the Covenant between themselves and God
- It is important that Jews, every week, remember their freedom from slavery
- It is an opportunity to worship God and study the Torah
- It is an opportunity for the family to get together to think about God
- Jews are able to maintain their identity, heritage and customs which should not be considered time consuming

Unit 1, Section A, Question 2 - Islam

MARK SCHEME

N.B.: The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) **What is meant by hadith?** [2]

- The hadith are the collected sayings of the Prophet Muhammad
- Followed by Muslims because Muhammed is a role model

(b) **Describe how Muslims pray at home.** [5]

- Muslims may pray at home as an individual or as a family
- Men and women do need to be segregated for salah prayer
- Men, women and children remove their shoes when performing salah prayer
- Muslims face in the direction of the Ka'ba when praying at home
- A room may be set aside as a prayer room at home
- Muslims may perform wudu (ritual washing) before prayer
- Prayer mats will be used by individuals at home
- Muslims at home follow the prescribed times for prayer
- Muslims may perform du'ah prayer at any time at home

(c) **Explain the Muslim belief about the oneness of God.** [8]

- Muslims use the name Allah for God to represent the oneness of God
- In Islam the belief in one God is the fundamental belief of the religion
- Islam is a monotheistic religion
- This belief about the oneness of God is known as Tawhid
- This is the central belief about God contained in the Shahadah which is the first Pillar of Islam and the one said at the point of conversion to Islam
- It is the teaching about God contained in the Qur'an which is considered to be the inerrant word of Allah
- Prophets are respected (but never worshipped) and never considered to be equal with Allah
- Unlike some other religions (e.g. Christianity and Hinduism) there is no concept within Islam of God becoming human or taking another form

(d) 'Muslims should only pray when they want to pray'.

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).

[15]

- One of the Five Pillars of Faith is that Muslims must pray five times each day
- Friday Jumma prayer is considered particularly important
- This duty is outlined in the Qur'an - the sacred word of Allah himself, for example, Qur'an 15:98-99, 29:45
- Muslims are able to pray du'ah prayer whenever they want to pray
- Praying at the same time as other Muslims strengthens the Ummah
- Praying at set times could make prayer simply a habit and meaningless
- Only formal prayer is compulsory at set times
- Muslims praying when they want to may lead to a less devotional life of prayer
- Praying together at the same time gives a sense of identity
- Salah prayer encourages self-discipline and the symbolism of the prayer positions reminds them of their submission to Allah
- Praying at set times can be inconvenient

Unit 1, Section A, Question 2 - Hinduism

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by avatar? (2)

- A god come to earth in human or animal form
- Usually for the benefit of humankind e.g. Krishna

(b) Describe Hindu teaching about the relationship between Brahman and atman (5)

- Some Hindus believe that the relationship between Brahman and atman is dual – the atman being simply a part of Brahman but not the same
- Others follow Monist beliefs which state that Brahman and atman are one.
- Many comparisons have been used to explain the relationship between Brahman and atman especially in the Upanishads – salt in water; the space within and outside a jar; making honey from pollen from different plants etc
- Brahman is the macrocosmic (universal) spirit and atman is the microcosmic (personal) spirit
- Atman is the spiritual part of each living thing that may go on to re-incarnate after death or may go to join with Brahman

(c) Explain how a Hindu might perform daily puja in the home. (8)

- Family members bathe
- Bells are rung to draw attention to the occasion
- Murtis/deities are washed and anointed with ghee and sometimes their clothes and/or jewellery are changed to show their importance
- Offerings are made to the deity; food, flowers etc. to express thanks for having them
- Incense sticks lit and ghee lamps lit to set the ritual apart from ordinary life
- Arti is performed: the devotees cup the flame and then pass their hands over their heads to symbolise the blessings and purification they have received from the deity/deities. The items on the arti tray represent the five senses and the four elements
- Mantras are said as a reminder of the qualities of the deity/deities
- Devotees meditate or prayers are chanted
- Offerings are shared out as prashad to show that they have now been blessed
- Bhajans (devotional chants) are sung and/or played

(d) 'Gods and goddesses are good role-models for Hindus.'

Discuss this statement with reference to Hinduism showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- Gods have special powers which humans do not have so how can they really be role models? For example, Krishna is believed to be an avatar of Brahman (Bhagavad Gita 4:5, 7-8)
- The stories and events associated with them do not really reflect real-life situations, for example, the story of why Ganesha has the head of an elephant.
- The stories are just too fantastic to be relevant, for example, the miraculous events in The Ramayana
- Some of the actions of the gods and goddesses are not really good examples of how to act in given situations or how to solve problems
- It is not the gods themselves that are important but the virtues they represent, such as the courage of Hanuman in The Ramayana
- Their relationships represent human relationships, but are symbolic rather than to emulate
- It is not the actions themselves that are important but the motivation behind them e.g. the overcoming of evil
- Rama and Sita are considered good role models for Hindu married couples

Unit 1, Section A, Question 2 – Sikhism

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) **What is meant by mukti? (2)**
- Spiritual liberation from karma and samsara
 - The moment when the soul goes back to join Waheguru
- (b) **Describe Sikh teaching about karma and rebirth. (5)**
- Belief in karma says that actions and the consequences of these actions decide whether a soul can be set loose from the cycle of reincarnation
 - Only humans know the difference between right and wrong and so it is only when the soul is in a human being that there is a chance of the cycle being broken
 - Belief in reincarnation means that a person's soul may be reborn many times as a human or an animal. The Sikh sacred text, the Guru Granth Sahib, says that the body is just clothing for the soul and is discarded at death
 - When something dies the soul is reborn
 - There is a divine spark which is part of Waheguru in each person and this spark or soul is taken back to join Waheguru when a person is finally released from the cycle of rebirth
- (c) **Explain how a Sikh might take part in the Amrit Sanskar. (8)**
- Must take place in presence of Guru Granth Sahib
 - Seven people needed to perform the ceremony
 - All present will be wearing the five Ks because they are members of the Khalsa
 - People who are to become Khalsa Sikhs are asked if they wish to be initiated. After their affirmation of intent they are told what it means to be a member of the Khalsa and the ceremony begins
 - Guru Granth opened at random and a passage read out
 - Prayer – the Ardas
 - Panj Piare pour water into a steel bowl and keep adding sugar crystals to it – the amrit
 - They stir the liquid and recite hymns
 - Amrit poured into the cupped hands of each initiate for them to drink. This is done five times
 - Then sprinkled on their eyes and hair five times
 - Each time they say 'Hail to the Khalsa, victory belongs to God.'
 - Drinking from the bowl of any amrit left and giving of Sikh names
 - Recitation of the Mool Mantra and sharing karah parshad

(d)

'The langar is the most important part of Sikh worship.'

Discuss this statement with reference to Sikhism showing that you have considered more than one point of view **(you must refer to religion and belief in your answer** [15]

- It is a way of showing humility
- Every Gurdwara has a langar which provides for everyone's needs and reflects Sikh teaching; Guru Granth Sahib 349
- Idea of langar as 'laboratory of sewa' selfless service to God'
- An aspect of becoming 'gurmukh'
- Relief of hunger – Sikh worship is both spiritual and practical
- Practical expression of equality – one of the most important Sikh concepts put into practice as an integral part of worship. Breaking down of caste barriers - all are welcome
- Reading or listening to the Guru Granth Sahib could be more important
- Singing of hymns – music of the ragis could be more important
- Receiving of karah prashad may be more important
- Private or communal prayer may be more important because langar is a faith in action, but you have to have that faith in the first place

Unit 1, Section A, Question 2 – Buddhism

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) **1 mark for each relevant point made,**
- (ii) **2 marks for either two separate points or one point which is developed/explained/elaborated**
- (a) What is meant by ‘samatha’? [2]**
- Samatha is a form of meditation
 - Breathing or calmness meditation
- (b) Describe the ways in which Buddhists celebrate Kathina. [5]**
- Kathina takes place at the end of the Vassa (monsoon) period
 - Monks who would usually be nomadic spend Vassa in one place
 - Kathina celebration marks the time for them to go back to their nomadic life
 - Lay Buddhists offer cloth to the Sangha (community of monks) who then decide which 2 monks receive the cloth (for robes)
 - Families go to the monastery and share a meal
 - At 1 pm families formally offer cloth and other gifts
 - Monks cut and sew cloth to form a robe
 - Buddha said that there was nothing as uplifting as generosity
- (c) Explain what Buddhists do when following the Eightfold Path. [8]**
- There are eight stages of the path
 - The eight parts fall into three sections – wisdom, meditation, morality
 - Wisdom is developing true insight and deep understanding of life by seeing the world as it really is e.g. that thoughts/actions have consequences and that everything changes, that dukkha, anatta and anicca are realities
 - Morality is about the right way people should behave; Buddhists try to ensure right speech (so no lying or gossiping), right action (so no killing, stealing or harming) and right livelihood (taking a job that contributes to rather than diminishes society)
 - Meditation is the practice of mindfulness and concentration that Buddhists perform in order to become enlightened (there are different forms)
 - The stages are meant to be perfected simultaneously rather than consecutively

(d) “The most important part of the Buddha’s life was his experience as an ascetic.”

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- Buddha’s time as an ascetic was important as it was a complete contrast from his experiences in the palace; his aim was to be a holy man
- It was this experience of asceticism that made Buddha realise that enlightenment/Nirvana couldn’t come from practice of austerities – he realised the importance of the ‘Middle Way’ between luxury and austerities
- Buddha learnt how to meditate while he was an ascetic – this ultimately led to his enlightenment
- The prediction by the holy man (Asita) was more important; if it wasn’t for this prediction Buddha’s father would not have kept him in the palace and from the realities of life
- His experience of The Four Sights and his understanding of them led him to give up life in the palace and become an ascetic in the first place, so this experience is more important
- Enlightenment must be more important as this is when he found answers to why people suffer (i.e. The Four Noble Truths, The Eightfold Path; Dhammapada 1, 5) and Buddhists today aspire to attain enlightenment
- What he taught after his enlightenment (dhamma/dharma) is most important for Buddhists today - without this there would, arguably, be no Buddhism

UNIT 1

MARK SCHEME – SECTION B, QUESTIONS 3 & 4 RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

The Mark Scheme for Section B, Questions 3 and 4, applies to the following papers:

- Christianity and Judaism
- Christianity and Islam
- Christianity and Hinduism
- Christianity and Sikhism
- Christianity and Buddhism
- Catholic Christianity and Judaism

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band. Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

The level descriptors for the mark schemes for Section B, Question 3 and 4 below apply to all papers. However, it is important to note that the level descriptors for Question 3 part (e) and Question 4 part (e) differ.

Questions 3 and 4 (a) AO1

See instructions provided with indicative content.

Questions 3 and 4(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 3 and 4(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 4(d) AO2

| Band | Band Descriptor | Mark Total |
|------|--|------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1 – 3 |
| 0 | No relevant point of view stated. | 0 |

**QUESTION 3 - LIFE AND DEATH
MARK SCHEME**

N.B. The suggested responses given in the mark scheme are not a checklist.
Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

- (a) **What is meant by 'environmental responsibility'?** [2]
 - Is the idea that humans should take responsibility for the care of the planet
 - This can be done through re-cycling, being more sustainable
- (b) **Describe religious teachings about the value of human life.** [5]

Christianity and Catholic Christianity

- Life is a gift from God and only he can take it away
- Life is sacred
- The concept of *imago Dei*
- The Bible does not explicitly say anything about euthanasia
- Some Christians argue that God has given freewill and the ability to think for ourselves and therefore we can choose when to die
- By using drugs to be kept alive some Christians might say this is going against God's will for the person to die
- There may be difference viewpoint between believers in the same tradition e.g. Conservative and Liberal Anglicans
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision
- Reference to specific sources of authority may be used to reinforce views on human life, e.g. Genesis 1:31, Jeremiah 1:5
- Different viewpoints on the topic of abortion, including the Catholic view; for example - Catechism of the Catholic Church 2270 and the work of SPUC

Buddhism

- Taking life is wrong – First of the Five Precepts
- Taking a life affects kamma
- Most Buddhists believe voluntary euthanasia is wrong, because it shows the person has allowed physical suffering to cause mental suffering
- Buddhism places great stress on non-harm, and on avoiding the ending of life
- Compassion is important
- Dying is an opportunity for spiritual growth
- There will be differences between believers in the same tradition
- Interpretation of scriptures and sources of authority causes considerable debate among many members of the faith
- Guidance may be sought through meditation

Hinduism

- Principle of ahimsa and not harming living creatures
- Concept of atman as universal in all living beings: Bhagavad Gita 18:61
- Most Hindus believe a doctor should not perform euthanasia since it will cause the soul and body to be separated at an unnatural time, damaging the karma of both doctor and patient
- Others believe euthanasia breaks the teaching of ahimsa
- Euthanasia interferes with the killed soul's progress towards liberation (moksha)
- Interpretation of scriptures and sources of authority causes considerable debate among many members of the faith
- Reference to specific sources of authority
- Guidance may be sought by prayer

Islam

- Muslims regard euthanasia as haram (forbidden)
- All human life is sacred
- All human life is given by Allah, and Allah chooses how long each person will live
- Euthanasia is not included among the reasons allowed for killing in Islam
- It is important to show compassion to those who are suffering
- Sanctity of Life is a precedence for all religions
- Reference to specific sources of authority
- Guidance may be sought by prayer

Judaism

- Life is the greatest blessing
- Life is a gift from God who decides when it should end
- The importance of pikuach nefesh – to preserve life
- There will be differences between believers in the same tradition
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision
- Diverse Jewish attitudes towards abortion and euthanasia
- Ethics of the Fathers 4:29, Mishnah Oholot 7.6
- Sanctity of Life is a precedence for all religions
- Reference to specific sources of authority
- Guidance may be sought by prayer

Sikhism

- Life is a gift from God, who decides when it should end
- The Gurus rejected suicide and, by extension, euthanasia
- Those who are ill should be cared for with compassion
- There will be differences between believers in the same tradition
- Sanctity of Life is a precedence for all religions
- Reference to specific sources of authority
- Guidance may be sought by prayer
- Concept of soul as universal in all living beings: Guru Granth Sahib 441

(c) Explain why there may be differences in belief within a religion about Creation. [8]

- Some religious believers adopt a literalist reading of creation stories even if aspects appear illogical; it is important to have faith
- Some take an interpretive approach of Creation and see the stories as more symbolic
- In some religious traditions there is more than one creation story
- In some religious traditions the creation stories are considered to be an allegory or example of the wonder of the Ultimate Being
- Translations from different languages have resulted in differences of interpretation of the Creation
- Reference to value of scientific theories within interpretation of creation stories e.g. the Big Bang

(d) 'The belief in the afterlife is the most important one. Discuss this statement showing that you have considered more than one point of view. (You must refer to religious **and non-religious beliefs in your answer) [15]**
Refer to the relevant band descriptors in these marking guidelines.
Candidates could include some or all of the following, but other relevant points should be credited.

- Belief in an afterlife is a fundamental religious belief, for example, 'He who believes in me, though he die, yet shall he live' (John 11:25-26)
- Belief in God is the most important belief, for example, the Islamic Shahadah or Jewish Shema
- There are a range of religious beliefs and it is not possible to state which belief is the most important
- It is more important how religious believers live in this life rather than look towards an afterlife; all religions teach of the importance of actions in this life, for example, the Five Buddhist Precepts and Eightfold Path
- Some religious traditions believe in rebirth/reincarnation which depends on karma gained in previous lives, so living this life is more important, for example, Guru Granth Sahib 2, 78, 11, 43
- Most religious founders taught how the actions of this life dictated the next, so this life is really important
- Non-religious believers would say that death is the end of life, so this life is all-important
- Non-religious believers would say we have no proof of an after-life, so this life is all we can be sure of and we need to make the very best of it for ourselves and for others
- Humanists would say we need to do things in this life that matter for others as well, not for heavenly reward but out of compassion

QUESTION 4 – GOOD AND EVIL

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) What is meant by 'conscience'? [2]
- Conscience is a person's moral sense of right and wrong
 - Conscience may act as a guide to personal behaviour and conduct
- (b) Describe religious teachings about Free Will. [5]

Christianity and Catholic Christianity

- God has given everyone freedom to live their lives
- References to different views on predestination and beliefs from different interpretations of The Fall
- References to writings of St Augustine
- Different emphasis regarding relationships between predestination and free will depending upon denominations
- Many Methodists believe that while God is all-knowing and always knows what choices each person will make; God still gives them the ability to choose (or not choose) everything
- Many Lutherans believe humanity is free to choose and act in every regard except for the choice of salvation
- Many Roman Catholics do not view free will as existing apart from or in contradiction to grace

Buddhism

- Buddhism accept the concept, including influence on individuals, communities and societies of freedom and determinism
- Reference to pratitya- samutpada (inter-dependent arising)
- View that free will is conditioned and not "free" to begin with
- Reference to karma as the cause and effect in this life
- The view that choices cause positive or negative karma which will affect the re-birth
- View that we can choose to accept the human condition or remain in ignorance
- Free will is not linked to 'God'

Hinduism

- Different views from the different schools of thought
- Interpretations of the teachings of Swami Vivekanda
- Reference to karma as the cause and effect in the next lives
- Importance of self-contained decisions. Free will cannot be exercised if actions are allowed without consideration. Importance of mind and body consciousness
- References to relationship between fate and free will

Islam

- Although many Muslims believe in predestination they believe they have free will. It is believed that Allah knows the final outcome Surah 22.70
- Free will is granted by Allah so it enables people to learn from mistakes Surah 30.41
- Every person has free will to choose whether to obey Allah
- As some will not follow Allah then suffering can ensue
- Role of the Day of Judgement in determining the impact of free will

Judaism

- Although many Jews believe in predestination they believe they have free will. It is believed that God knows the final outcome
- References to the Talmud e.g. at the moment of conception, including influence on individuals, communities and societies
- Teachings of Maimonides in Mishneh Torah
- Role of the Torah in supporting rightful decision making
- Connections between misuse of free will and consequences.
- Different views regarding predestination e.g. Masorati and Lubavitichim

Sikhism

- Sikhism supports the soft determinist viewpoint that most actions are free and the rest are determined
- References to waheguru as the originator of all cause and actions
- Teachings from the Guru Granth Sahib e.g. Guru Arjan Dev Ji, p.135.
- References to the consequences of karma as cause and effect
- Through free will true destiny as a human being is chosen. This relies upon God-consciousness reflected by service to God and others

(c) Explain how religious believers respond to suffering. [8]

- Suffering is a necessary part of being human as all animals suffer in some way
- Suffering can bring benefits, e.g. resilience, deepening of faith
- Some people suffer (e.g. fasting) to experience the suffering of others and create a shared humanity
- The acceptance of the principle of karma which relates suffering to previous actions
- References to the lessons learnt in scriptures and wisdom e.g. the story of Shivan, Job, etc.
- References to the role of suffering by sources of authority e.g. the suffering of Jesus; the suffering of the Buddha leading to the principle of the Middle Way
- Religious believers may accept suffering as part of God's plan
- Religious believers may pray for God to help them through suffering
- Religious believers may see suffering as a test
- It may weaken or strengthen faith

(d) 'It is important to always forgive others.' [15]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- Sacred texts teach forgiveness of others is important e.g. Lord's Prayer, (Matthew 6:14-15), Qur'an 64:14
- Jesus forgave the people who crucified him and expected others to forgive
- Other religious figures such as Buddha and Muhammad also taught the importance of forgiveness
- Forgiveness is better for you; it allows you to have 'closure' on a situation
- It depends on what the person has done; some parts of scripture encourage justice instead ('an eye for an eye')
- The principle of karma and dharma suggests that we must accept the consequences of our actions and that forgiveness is not always appropriate
- If God made us, and is omniscient, then he knows we would not be able to forgive sometimes
- Some religions think forgiveness is not always appropriate e.g. Jews believe that you must not forgive on behalf of another
- Even some holy books teach about the idea of hell, so forgiveness can't always be appropriate or there would be no such 'place'
- Catholic Christians have the Sacrament of Reconciliation to show that forgiveness is always possible

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: JUDAISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

- (a) What is meant by 'Tenakh'? [2]
6 dotted lines
- (b) Describe how the Nevi'im is used. [5]
15 dotted lines
- (c) Explain the commemorations associated with Yom Hashoah. [8]
24 dotted lines
- (d) "The Magen David is the best way to show Jewish identity"
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles? [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]

6 dotted lines

- (b) Describe religious teaching about respect for others. [5]

15 dotted lines

- (c) Explain religious attitudes towards obeying the law. [8]

24 dotted lines

- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]

45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: ISLAM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – ISLAM

- (a) What is meant by 'Isa'? [2]
6 dotted lines
- (b) Describe how Muslims prepare for pilgrimage. [5]
15 dotted lines
- (c) Explain why prophets are important in Islam [8]
24 dotted lines
- (d) 'Muslim dress customs are out of date'.
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles? [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: HINDUISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

PART A. QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – HINDUISM

- (a) What is meant by samsara? [2]

6 dotted lines

- (b) Describe Hindu teaching about vegetarianism [5]

15 dotted lines

- (c) Explain how a belief in dharma can affect a Hindu's lifestyle. [8]

24 dotted lines

- (d) 'Following ahimsa is not easy in today's world.'
Discuss this statement with reference to Hinduism showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]

45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles. [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: SIKHISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

PART A. QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – SIKHISM

- (a) What is meant by gurpurbs? [2]
6 dotted lines
- (b) Describe Sikh teaching about sewa. [5]
15 dotted lines
- (c) Explain how a Sikh might observe funeral rites. [8]
24 dotted lines
- (d) 'Baisakhi is not relevant today.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles. [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: BUDDHISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CHRISTIANITY

- (a) What do Christians mean by ‘free will’? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) “Where a person worships simply isn’t important.”
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

PART A. QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – BUDDHISM

- (a) What is meant by (s)kandhas? [2]
6 dotted lines
- (b) Describe how Buddhists use stupas [5]
15 dotted lines
- (c) Explain the importance of the Three Jewels to Buddhists. [8]
24 dotted lines
- (d) “For Buddhists, it is more important to visit a temple than to worship at home.”
Discuss this statement showing that you have considered more than one
point of view. [15]
(You must refer to religion and belief in your answer).
45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles? [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one
point of view
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

UNIT 2

MARK SCHEME – SECTION A, QUESTION 1 (CHRISTIANITY)

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|------|--|------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority generally accurately. | 4-7 |
| 1 | A weak analysis and evaluation, based on a limited and/or inaccurate knowledge of religion, religious teaching and moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

SECTION A, QUESTION 1 (CHRISTIANITY)

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What do Christians mean by 'free will'? [2]

- God-given freedom to choose.
- Moral choices, good and bad.

(b) Describe what might happen on a Christian pilgrimage. [5]

- Pilgrims visit places associated with their faith.
- Might visit, for e.g. Bethlehem where Jesus was born, Jerusalem where Jesus died, the empty tomb etc
- Might seek healing in places such as Lourdes
- Walk in Jesus' footsteps
- Might seek to make penance
- They will join with fellow believers from around the world and gain more of a sense of Christian community and '*ekklesia*'
- They are encouraged in their faith
- Their faith becomes more real
- They see the reality behind Bible stories they have read

(c) Explain Christian beliefs about Judgement Day. [8]

- It is considered by most Christians to be the end of history
- Most consider it a time for Christ's return (The Parousia/Second Coming)
- Considered to be the coming of God's kingdom in its fullness
- Many Christians believe there will be a resurrection of the dead
- Most Christians believe there will be a judgement of how people have lived / of whether people have put their faith in Christ
- Most Christians believe Biblical stories about a Judgement Day; e.g. Matthew 25:31-46
- Many Christians believe that people who have faith and lived a 'good' life will be welcomed into Heaven, whereas others who have not will be removed from God's presence in Hell
- There is accountability for one's life, but also dependent upon repentance in that those who are truly sorry will be forgiven
- Some believe punishment will be temporary and don't believe in eternal 'Hell', whilst Catholics believe that most people will have been cleansed of their sins in Purgatory
- Some believe God will redeem all (universalism) and everyone will go to Heaven

(d) “Where a person worships simply isn’t important.”

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer).

[15]

- Jesus said, “Where two or three are gathered in my name, I am with them.” That suggests you can worship anywhere
- God is omnipresent, God can be worshipped anywhere
- God is not tied to one place or time
- The Church is not a building, it’s the people
- The early Christians worshipped in homes and even catacombs
- Christians today can worship at church and/or home
- Jesus prayed in a garden (Gethsemane)
- Jesus taught how to pray, not special places
- Modern media has removed the necessity of meeting in one place because of 'virtual worship'
- The church or chapel is God’s House, so worship should take place there
- Worship is aided by a place designed for it i.e. to focus on God sometimes through images, statues, furniture, stained glass
- A church gives access to communal worship, teaching/preaching, communion, rites of passage
- Tradition of a community worshipping together in a certain place is important
- Worshipping in a place of pilgrimage is a powerful experience.
- It is a visible witness to non-believers
- Bible says to not neglect to meet together – most likely to happen with a recognised venue
- When a congregation assembles, it shows identity and unity
- Jesus advocated one place – privacy, with God (Matthew 6:6)

UNIT 2**MARK SCHEME – SECTION A, QUESTION 2****General Marking Instructions for Examiners**

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme**Stage 1 – Deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 2(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 2(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy. | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 2(d) AO2

| Band | Band Descriptor | Mark Total |
|----------|--|--------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

UNIT 2 – JUDAISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'Tenakh'? [2]

The Tenakh is the Jewish holy book.
It is made up of 3 parts – the Torah, Nevi'im and Ketuvim

(b) Describe how the Nevi'im is used. [5]

- The Nevi'im is used to teach about religion
- The Nevi'im shows the Covenant relationship
- The Nevi'im is used to teach faith, justice and compassion
- It describes the history of the Israelites from the death of Moses
- The Nevi'im is read in synagogue services to accompany the Torah – particularly at the end of Torah readings

(c) Explain the commemorations associated with Yom Hashoah. [8]

- Special services are held in synagogues.
- Candles are lit - six candles are often lit to represent the six million Jews who died during the Holocaust
- Holocaust survivors speak about their experiences as eye-witnesses
- Poems are read
- Prayers such as Kaddish and a memorial prayer are said.
- Yahrzeit candles are often lit in memory of the victims
- The Book of Names is read
- Credit references to commemorations in Israel - memorial events, siren is sounded for 2 minutes, no public entertainment
- Credit references to commemorations in Wales; school assemblies, civic ceremonies, pupils' personal testimonies from having visited Auschwitz with Holocaust Education Trust

(d) 'The Magen David is the best way to show Jewish identity'

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer). **[15]**

- The Magen David is intertwining making the triangles inseparable, like the Jewish people, so it shows their identity very well
- The Magen David is the most familiar symbol of Judaism.
- Since 1948, the Magen David has been the symbol on the Israeli flag and so identifies the nation of Israel (the place that many Jewish people consider their 'homeland')
- Some people wear the Magen David as jewellery to show their identity as Jews, so it is a clear and obvious symbol of identity
- However, the mezuzah on the doorposts is a constant reminder of God and also clearly shows Jewish identity
- Also, Jewish men wear the kippah to show God is above them, to show respect to God and show their identity
- Furthermore, Jewish men will also wear a tallit (prayer shawl) when worshipping to show identity
- Jews can also show their identity by attending the synagogue.
- By observing kashrut, Jews also show their identity.
- By observing Jewish festivals and celebrating rites of passage, Jews can show their identity (Exodus 12:14 '...a day of festival forever')
- Surely, these actions more clearly show Jewish identity than a symbol.
- Brit Milah is a more permanent sign of identity than a Magen David and reminds Jews of their Covenant with God (Genesis 7: 11-14)

UNIT 2 - ISLAM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,**
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) What is meant by 'Isa'? [2]

- Isa is the Muslim name for Jesus
- He is recognised as a prophet by Muslims

(b) Describe how Muslims prepare for pilgrimage. [5]

- Muslims prepare for pilgrimage by purchasing ihram robes
- Muslims must ensure there is no debt incurred as part of going on pilgrimage
- Muslims prepare by acting in a more devout way
- Muslims may need to book time off work

(c) Explain why prophets are important. [8]

- Muslims believe prophets are sent by God
- Muslims have an important role in the revelation of God; they show people what God expects of them
- Muslims believe they should follow the example of the prophets in terms of their faith in God and their teachings and actions
- Most Muslims believe Muhammad was the Seal of the Prophets because Muhammad was the last in a long line of prophets and that there will never be another prophet after him
- Most Muslims honour and respect Muhammed especially because without him there would be no Qur'an or Hadith
- Muslims believe Adam was the first human and first prophet
- Muslims believe the Ka'aba (Islam's holiest site) was built by Adam, the sacred stone was placed there by Ibrahim and Muhammad re-dedicated it to the worship of one God
- Ibrahim and Isa are important because they gave the world Judaism and Christianity and Jews and Christians are considered 'people of the book' Most Muslims will use the words 'Peace Be Upon Him' after they have said or written the name of a prophet because they are considered so important

- (d) **'Muslim dress customs are out of date'.
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).
[15]**

- Dress customs are more cultural than religious
- Even the 1500 year old Qur'an itself does not demand the wearing of the burkha or niqab (just the requirement for **both** women **and** men to dress modestly, for example Qur'an 7:26, 33:59)
- Dress customs help to create a religious identity which is important for many people today
- Dress customs help to create a cultural identity which is important for some people who belong to particular communities
- Freedom of religious expression is important in society today, so people should be allowed to wear whatever they want
- Dress customs identify Muslims and this may attract unwanted attention
- Dress customs to create a sense of modesty are important even now
- Dress customs have changed over time in society; society considers modesty far less than it once did
- Dress customs have a focus on women's dress, in particular, and may be regarded as oppressive now that many women have achieved equal rights to men
- Some countries, such as France, have banned the wearing of the burkha in public and some may agree with this ban because they might say that the burkha oppresses women and belongs in the past

UNIT 2 – HINDUISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by samsara? [2]

- The everlasting cycle of birth, death and rebirth
- The aim of a Hindu's life is to break this cycle and attain moksha

(b) Describe Hindu teaching about vegetarianism [5]

- Brahman lives in all creation
- Ahimsa means no harm to God's creation
- Expresses the idea of sanctity of all living things
- Hindu diet could well be the result of caste - Brahmins tend to be vegans, while warriors tend to eat meat

(c) Explain how a belief in dharma can affect a Hindu's lifestyle. [8]

- Usually translated as duty (but more complicated); it is what a Hindu believes they should do
- Everything has a duty within the universe; it is accepted as a Hindu's place in the universe
- If everything follows its duty cosmic balance is sustained and the universe works properly, so a Hindu would accept his/her dharma
- Duties associated with each varna and each ashrama; fulfilling duty leads to good karma which can eventually lead to moksha
- Dharma will affect what job you do and your status in society
- Dharma may affect who you marry
- Hindus accept dharma as the result of karma from past lives

- (d) **'Following ahimsa is not easy in today's world.'**
Discuss this statement with reference to Hinduism showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- Ahimsa does not inspire action; some things require urgent and decisive action
- It does not prevent violence by others and can make you seem weak
- Some might argue that violent conflict is a necessary last resort when protecting people or a set of shared values
- It does not help those suffering pain etc
- It is not effective in restricting suffering inflicted on animals, the planet etc
- Ghandi's example showed what could be achieved through practising it; he gained publicity, public sympathy, world-wide respect and, eventually, independence for India
- Peaceful protests are common today because you can get your point across without losing the moral high ground
- People are becoming more aware of not harming the environment and practising ahimsa towards it
- The scriptures teach the importance of ahimsa, for example Bhagavata Purana 7, 14, 9, Bhagavad Gita 7, 10, so it may not be easy, but it shows devotion to the faith
- Vegetarianism, veganism, a refusal to wear fur or support animal testing or blood sports are increasingly common now (the idea of practising ahimsa to animals) and is, therefore, quite easy to follow

UNIT 2 – SIKHISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by gurburbs? [2]

- Anniversary of a Guru's birth or death
- Anniversary of the first installation of the Adi Granth

(b) Describe Sikh teaching about sewa. [5]

- Means service which may be to God or humanity
- Examples of different kinds of sewa in the Gurdwara and in the community
- All kinds of sewa are of equal value
- Ways of showing humility
- Every Gurdwara having a langar which provides for everyone's needs;
- All welcome
- Idea of langar as 'laboratory of sewa'

(c) Explain how a Sikh might follow funeral rites. [8]

- Should not be an occasion for hopeless grief and loud wailing because funeral services should proclaim the hope and promise of eternal life
- Sikhs tend to prepare the body themselves and dress it in the five Ks
- Custom in India is to cremate the body on the day of death. In Britain the funeral should take place as soon as possible after death. It takes place in the crematorium
- 'Vahiguru Sat Nam' will be repeated and hymns sung by the congregation
- Coffin will remain open so last respects may be paid
- Prayers will be offered for the dead
- After the funeral Sikhs may return to the gurdwara
- The Sikh Code of Conduct lays down the order of service which is the same in general terms throughout the world

(d) **'Baisakhi is not relevant today.'**
Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer) [15]

- It is simply commemorating events in the long distant past
- It has become more social than religious
- It has lost some of its spiritual meaning
- It could be seen as making an 'elite' group (Khalsa) within Sikhism and thus encouraging division
- Some Sikhs are not Khalsa and do cut their hair, so it may not be as relevant to them
- It shows community solidarity and so is still relevant for Sikh communities
- It is an affirmation of identity; The Five Ks are obvious symbols of identity and are, therefore, still relevant
- It shows commitment to your faith which Sikhs would see as highly relevant
- Guru Gobind Singh is considered a role model for equality, bravery, commitment and defending what is right, so Baisakhi is relevant today because these qualities are still deemed important (Bhai Gurdas Var, 3, 11, 41)

UNIT 2 – BUDDHISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by '(s)khandhas'? [2]

- The five aggregates/bundles/heaps that Buddhists think make up each human
- Made up of form, feeling, perception, mental formations, consciousness

(b) Describe how Buddhists use stupas. [5]

- Stupas are thought to house the cremated remains of the Buddha
- Stupas are still built today over the remains of important Buddhist leaders
- Stupas are objects of veneration
- They are used all over the Buddhist world
- Buddhists walk around the outside of the stupa
- While they circle the stupa Buddhists become more mindful; accruing positive karma and more fortunate rebirths
- While they circle the stupas some Buddhists might use prayer wheels or prayer beads
- For some Buddhists stupas represent the elements or symbolise the Buddha in a sitting position

(c) Explain the importance of the Three Jewels to Buddhists. [8]

- Three Jewels can also be called the Triratna
- Three Jewels are Buddha, Dhamma, Sangha
- Buddha is important as the founder and as example of one who attained enlightenment
- Dhamma is important as the teachings of the Buddha; without his teachings Buddhism would not have survived
- Sangha is the community of Buddhists – either referring to the community of monks/nuns or all Buddhists; it is the community of monks who have kept the dhamma alive and have taught it to lay people
- All three aspects are seen as having equal importance
- Buddhists chant the triratna formula daily which emphasises its importance

(d) “For Buddhists it is more important to visit a temple than to worship at home.” [15]

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer)

- The temple/vihara is often a base for monks/nuns to meditate so going to a temple would enable lay Buddhists to follow the example of monks/nuns
- At the temple monks and nuns teach the dhamma/dharma to lay Buddhists
- Temple is place where people can meet both socially and for religious purposes
- The idea of a sangha (community) is one of the Three Jewels
- The Dharma of the Buddha points to the importance of sangha; Buddha set up the sangha before he died to carry on his dharma
- Temple worship can witness to a wider community and raise people's awareness of Buddhism and its practices, especially in countries where it is not widely practised
- Worshipping with other Buddhists at the temple can be helpful to show a sense of community and share beliefs
- Worshipping at home might be easier for many Buddhists who have busy lifestyles or live very far from a temple
- At home Buddhists might have a shrine where they can read, study and meditate in peace and quiet
- Making offerings/meditating at home means that Buddhism can be part of a follower's everyday life
- Home shrines often have fresh flowers and pictures or statues of the Buddha/bodhisattva, so they are really no different to temples
- The Buddhist scriptures say that Buddha reached enlightenment whilst meditating alone, not at a temple

UNIT 2

MARK SCHEME – SECTION B, QUESTIONS 3 & 4

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

The level descriptors for the mark schemes for Section B, Question 3 and 4 below apply to all papers.

Questions 3 and 4 (a) AO1

See instructions provided with indicative content.

Questions 3 and 4(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 3 and 4(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 3 and 4(d) AO2

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

RELATIONSHIPS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) What is meant by roles? [2]
- Roles are the ways in which a person lives out their responsibilities
 - Role examples are husband and wife, parents, children
- (b) Describe religious teachings about inter-faith marriage. [5]

Christianity and Catholic Christianity

- Differing views from denominations and individuals which often results from interpretations of scriptures and sources of authority
- Jesus made no comment on this issue
- Some denominations will only marry Christian partners
- In the Catholic Church there is an agreement to raise children within the faith
- Some Christians believe infants should be baptised while others believe in believers' (adult) baptism
- Catholics see marriage as a sacrament, whilst other Christians do not
- Christians may choose to marry in a designated place and receive a church blessing rather than a church or chapel wedding in order to avoid the problem of choosing which church to marry in

Buddhism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- Interpretations of sacred texts and sources of authority -there is no objection of the Buddha found in the Tipitaka to interfaith marriages
- Four Noble Truths (loving kindness, compassion, joy in the attainment of others, and equanimity) application to those who wish to confirm their love in a legal marriage
- Marriage is a cultural tradition in Buddhism so there is little objection to Buddhists marrying partners of other faiths

Hinduism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- No direct teaching on this topic
- Assisted marriages may take place between two Hindu partners
- Men and women are believed to have a religious duty to be married

Islam

- Marriages between Muslims and the 'People of the Book' are preferred
- Marriages between partners who share a monotheistic religion are preferred
- Marriages may take place in a designated place rather than a mosque
- There may be a tradition of arranged marriages for two Muslim partners

Judaism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- In the Orthodox tradition there is an expectation that Jews would marry Jews
- It is an important expectation that a Jewish mother passes on the Jewish faith
- In the liberal tradition inter-faith marriages are more acceptable

Sikhism

- Marriage in Sikhism is seen as a union of souls
- There is a tradition of assisted marriages where two Sikh partners marry each other
- No specific teachings from Guru Granth Sahib although there is an encouragement of married life and procreation
- Some Inter-faith marriages might not be conducted in a gurdwara
- Some Inter-faith marriages might be conducted in a gurdwara
- Inter-faith marriages may take place in a designated place

(c) Explain why there are differences in attitude to divorce within a religion. [8]

- Some religious believers believe divorce is acceptable in certain circumstances, for example, Liberal Anglicans and Jews
- Some religious believers hold the promises made in a marriage ceremony to be for life; 'til death do us part', 'what God has joined...'
- Some Christians believe that marriage should always be saved; the work of 'Marriage Care'
- Consideration has to be given to the reasons for divorce; some might say that divorce is necessary in circumstances of domestic abuse etc.
- Some may take a more situational/relativist approach than others within their tradition
- Laws in the country may impact on religious attitudes to divorce
- Culture may impact on people's beliefs even though they belong to the same tradition
- Reference to the interpretation of sources of authority; some believe Jesus opposed divorce in **all** circumstances, whereas some believe that Jesus allowed divorce on the grounds of adultery
- Jews believe that though 'the altar of God sheds a tear' when people divorce, it is still acceptable as long as a Get is issued
- Orthodox Jews strictly require the Get to be issued before a divorce can be finalised, whereas Reform Jews take a less strict view

- (d) **'Co-habitation is always wrong.'**
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).
[15]

- According to most religious traditions, sex should only be part of a committed marital relationship
- Non-marital sex is prohibited by a number of religious traditions, including Islam, Hinduism and Sikhism because their sacred texts suggest that marriage is the ideal
- Non-marital sex undermines the status of marriage; it lacks commitment
- Catholics would see marriage as the ideal because the Bible says so; 'a man...must be joined to his wife and the two become one'
- Catholics believe that sex should always be open to the possibility of procreation; many co-habiting couples would not want children
- St. Paul includes 'fornicators/sexually immoral' (considered to be referring to those who have sex outside of marriage) in his list of 'wrong-doers': 1 Corinthians 6:9-11
- Marriage is the ideal environment in which to have children because it is stable and totally committed
- Teachings from Catechism of the Catholic Church 2360-2363 say marriage is the ideal
- Some people are divorced and may not be allowed to remarry so cohabitation is unavoidable if the couple want to be together
- Gay people may not be allowed to marry in a place of worship, so co-habitation is unavoidable if the couple wants to be together
- Society has changed; sex outside of marriage is socially acceptable; cohabitation is commonplace
- Buddhism does not have a strict teaching on this issue; the Buddha did not comment on it and Buddhists see things more in terms of 'unskillful' or 'unhelpful' rather than 'wrong'
- Some religious traditions, such as Liberal Anglicans within the Church of England and Reform Jews allow sex outside marriage if the relationship is stable and the couple intend to marry
- Some people cannot marry because it is too expensive
- A ring and a certificate does not necessarily mean a loving and committed relationship
- In Judaism, traditional teaching does not accept co-habitation ('...a man must be joined to **his wife...**')

HUMAN RIGHTS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'social justice'? [2]

- Social justice is when everyone in a society is treated fairly and equally
- When people have their basic needs met; everything they are entitled to as human beings

(b) Describe religious teaching about respect for others. [5]

Christianity and Catholic Christianity

- Christian duty is to give respect to others
- Duty to your neighbour - 'love your neighbour'
- Respect for others - reference from sources of authority; Catechism of the Catholic Church 1929-1938
- All are equal in the sight of God; made in God's image'
- Reference to Jesus' teaching in the New Testament; 'do to others' 'do not judge'
- To use God given talents in the right way by helping others
- Interfaith dialogue

Buddhism

- Practice of the dharma
- To follow the Eightfold Path in relationship to others
- To achieve personal enlightenment
- Duty to keep body and mind healthy for oneself and others
- Belief that all are able to achieve enlightenment
- Interfaith dialogue

Hinduism

- Central duty is dharma or duty
- Life is a life of sacrifice for others
- Discipline of body, mind and soul in oneself and others
- Ahimsa (non-harm) is practised to all living things
- Interfaith dialogue

Islam

- To look after the world as khalifahs (stewards) which includes responsibility for other people
- Duty to use God given talents in the right way to help others
- Duty to keep body and mind healthy for oneself and others
- Respect for all Muslims as members of the worldwide ummah
- Interfaith dialogue

Judaism

- Respect for others - reference from sources of authority
- Upholding the religious laws of Judaism within a family
- Treating others as they wish to be treated
- Duty to use talents which are God given to help others
- Interfaith dialogue

Sikhism

- Main duties are prayer, work and service to others; sewa
- God should be at the forefront of everything they do
- Sikhs should live honestly in relationship to others
- Sikhs should care for others
- Interfaith dialogue

(c) Explain religious attitudes towards obeying the law. [8]

- Some religious people would follow the teachings of a religious leader, e.g. Jesus and the Sabbath and believe there are times when civil laws should not be obeyed
- Some may use the same basis for obeying civil law because St. Paul suggests this is the right thing to do (Romans 13: 1-7)
- Where the law of the land may not allow free worship and you are obliged to worship, many religious people would put religious duty first
- Reference to any example when religious conviction has conflicted with civil law: examples may include legal conflict over wearing items, such as cross, kara, kirpan, burkha, niqab etc. refusing to fight in a war, euthanasia where the law does and does not allow euthanasia to be practised
- Where a candidate has interpreted 'law' as 'religious law', credit responses such as; the importance of the laws in sacred texts, the importance of Church /Canon Law, as well as the reluctance of some believers to obey laws that are imposed, preferring instead to follow general principles and conscience

- (d) **'It is important for all people to work for social justice.'** [15]
Discuss the statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

- Social justice will only be achieved if all people work to achieve this
- Social justice is required in the teachings of many sacred texts, for example, 'Treat others as you would want to be treated' (Matthew 7:12), 'Be just for this is closest to righteousness...be bearers of witness with justice (Qur'an 5:8)
- Social justice may only be achieved by **people with power** working to achieve this, not necessarily 'ordinary' people
- Many people believe working for social justice is a practical expression of religious faith; faith in action based on the dignity of the human person as 'made in the image of God (Genesis 1:26-27)
- Many people do not feel empowered to help create social justice
- Some might think that people should just take care of themselves and their immediate families ('charity begins at home')
- Religious founders stressed the importance of social justice to create a more just society
- Some sacred texts suggest a link between working for social justice and reward in the afterlife, for example Parable of the Rich Man and Lazarus (Luke 16:19-31)
- Contemporary religious leaders promote the need for social justice, for example the Dalai Lama's teachings on justice and equality 'Love and kindness are the very basis of society...'
- Some people are not interested in social justice and only want to focus on their own lives
- The importance of charities; CARJ/ Christian Aid/SVP/Salvation Army

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 3

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CATHOLIC CHRISTIANITY

**PART B – CATHOLIC RESPONSES TO ETHICAL THEMES:
RELATIONSHIPS
HUMAN RIGHTS**

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CATHOLIC CHRISTIANITY

- (a) What is meant by the term 'conscience'? [2]

6 dotted lines

- (b) Describe different ways of interpreting biblical writings. [5]

15 dotted lines

- (c) Explain how the Catholic Church expresses beliefs about Christ through the liturgical year. [8]

24 dotted lines

- (d) 'The best way to worship God is by attending Church.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)

[15+6]

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

45 dotted lines

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – CATHOLIC CHRISTIANITY

- (a) What is meant by the term 'infallible'? [2]
6 dotted lines
- (b) Describe how a Catholic might use rosary beads. [5]
15 dotted lines
- (c) Explain why a Catholic might see Mary as Mother of the Church [8]
24 dotted lines
- (d) 'It is impossible to see visions of Mary.' [15]
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)
45 dotted lines

PART B. QUESTION 3: CATHOLIC RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles. [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.' [15]
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).
45 dotted lines

PART B. QUESTION 4: CATHOLIC RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view (you must refer to religion and belief in your answer). [15]
45 dotted lines

UNIT 3

MARK SCHEME – SECTION A, QUESTION 1 (CATHOLIC CHRISTIANITY)

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1 and 2(a) AO1**

See instructions provided with indicative content.

Question 1,2,3 and 4(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1,2, 3 and 4(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1,2,3 and 4(d) AO2

| Band | Band Descriptor | Mark Total |
|-------------|---|-------------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 4-7 |
| 1 | A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

Unit 3

Part A. BELIEFS, TEACHINGS AND PRACTICES – Catholic Christianity

Question 1

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by the term 'conscience'? [2]

- Conscience is the God-given ability to decide between right and wrong
- It guides moral/ethical decisions

(b) Describe different ways of interpreting biblical writings. [5]

- Literal fundamentalist ways; the belief that the Bible is the direct Word of God
- Conservative interpretation of Scripture; that though inspired by God, the Bible was written by people
- Liberal interpretation; the notion of symbolism, context, authors' intentions, audience etc. in biblical writings e.g. in Gospel miracle stories
- Accepting the use of myth, allegory etc. e.g. in Genesis chapters 1-3

(c) Explain how the Catholic Church expresses beliefs about Christ through the liturgical year. [8]

- Liturgical festivals are a means of expressing beliefs about Christ
- Advent – preparation for Christ's coming at the incarnation and Parousia
- Christmas – a celebration of the belief that Christ is God incarnate
- Epiphany – the revelation of God through Christ, symbolised by the visit of the 'wise men' to the baby Jesus
- Lent (including Holy Week) – Christ as the promised Saviour/Messiah – the sacrificial nature of Christ as the new Passover lamb
- Easter – Christ's resurrection as the future hope for humanity in terms of defeating death and gaining eternal life
- Ascension – the divine nature of Christ as returning to the Father and assuming his rightful place as the Second Person of the Trinity

(d) 'The best way to worship God is by attending Church.' [15]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question

- Gathering together as a Church serves to strengthen the community 'Where two or more are gathered in my name...'
- By attending Church worshippers are taught more about God and their worship becomes more meaningful
- Attending church also gives opportunities for sharing in the sacraments. It is where Holy Communion is shared and Jesus asked that believers 'Do this in memory of me'.
- The Bible is read in Church and therefore the Word of God can inspire worshippers
- Attending Church helps to dutifully obey Sunday observance
- Key features in a Catholic Church help to consolidate beliefs
- Pilgrimage is also an important way to worship God
- Observing festivals is also a means of worshipping God
- Personal reflection on the Word of God is a means of worship - Jesus advised 'Go to your room and pray'
- 'Church' means community and that can be anywhere
- Jesus taught that good deeds is also a way of worshipping God - 'Whatever you do to the least of my brothers...'
- The Bible says to love God and your neighbour as yourself, so you can worship God in this way too

Question 2.

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) **1 mark for each relevant point made,**
- (ii) **2 marks for either two separate points or one point which is developed/explained/elaborated**
- (a) **What is meant by the term 'infallible'?** [2]
- To be without error or mistake
 - Usually used to describe Popes who are considered to be able to speak on issues of faith and morality without error
- (b) **Describe how a Catholic might use rosary beads.** [5]
- The rosary beads are divided up into five sets of ten beads. Each set of beads is called a 'decade'
 - The person who is praying can concentrate on different aspects of their faith and some of the central events in the lives of Jesus and Mary, for example, incarnation, Jesus' suffering on the cross and Resurrection (the Sorrowful Mysteries)
 - The person will feed each bead through their fingers while they are contemplating. At each bead, the person will recite the Ave Maria (Hail Mary), at the first bead of each decade they will recite the Pater Noster (Our Father) and at the last bead of the decade, the Gloria Patri (Glory Be) will be said
 - Many Catholics find this way of praying helps them to focus and concentrate
- (c) **Explain why a Catholic might see Mary as Mother of the Church.** [8]
- Mary can be seen as Mother of the Church because she is seen by Catholics as the Mother of God: Mary gave birth to the Son of God, so although she was human and could not create God, she gave birth to Jesus, who is God, which makes her the Mother of God
 - Christians are children of God and brothers and sisters in Christ by adoption. So by extension, Christians inherit Christ's mother Mary
 - Mary is called the Mother of the Church, because she's the Mother of Christ, and the Church is the Body of Christ. So the Mother of Christ can also be called the Mother of his Body. This mystical title means that the Church is more than an external organization, structure, and institution, but also it's a union of all the members forming one body and having one Mother

(d) **'It is impossible to see visions of Mary.'**

[15]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

- Apparitions and visions can't be real
- There's no scientific proof for them
- People see what they want to see, so deeply religious people may believe they have seen visions of religious figures.
- Even if they do happen, what is the point of them?
- If visions are real, why don't we all see them all of the time?
- In crowds, people are very easily influenced by others (Toronto Experience)
- People who say they have seen visions may be suffering from delusions or mental illness.
- Some people could just simply be lying
- Surely not everyone who has seen a vision can be considered delusional or easily influenced?
- These visions sometimes totally change people's lives, so they must be real for them (St. Bernadette)
- We can't be arrogant enough to think that we can explain everything away; maybe supernatural things do sometimes happen
- There are lots of examples of visions in the Bible (Angel Gabriel etc.), so if they are true, then all visions could also be true
- Sometimes, the most obvious explanation is the correct one: if I think I've seen a vision of Mary, it is probably because I have seen a vision of Mary
- There have been so many visions all over the world, they can't all be false
- Many Christians believe miracles are possible, so miraculous events like visions are also possible
- The Catholic Church accepts that Mary can reveal herself
- Millions of believers pilgrimage to places such as Lourdes, so they must all believe that visions are possible

RELATIONSHIPS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by roles? [2]

- Roles are the ways in which a person lives out their responsibilities
- Role examples are husband and wife, parents, children

(b) Describe religious teachings about inter-faith marriage. [5]

Christianity and Catholic Christianity

- Differing views from denominations and individuals which often results from interpretations of scriptures and sources of authority
- Jesus made no comment on this issue
- Some denominations will only marry Christian partners
- In the Catholic Church there is an agreement to raise children within the faith
- Some Christians believe infants should be baptised while others believe in believers' (adult) baptism
- Catholics see marriage as a sacrament, whilst other Christians do not
- Christians may choose to marry in a designated place and receive a church blessing rather than a church or chapel wedding in order to avoid the problem of choosing which church to marry in

Judaism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- In the Orthodox tradition there is an expectation that Jews would marry Jews
- It is an important expectation that a Jewish mother passes on the Jewish faith
- In the liberal tradition inter-faith marriages are more acceptable

(c) Explain why there are differences in attitude to divorce within a religion.

[8]

- Some religious believers believe divorce is acceptable in certain circumstances, for example, Liberal Anglicans and Jews
- Some religious believers hold the promises made in a marriage ceremony to be for life; 'til death do us part', 'what God has joined...'
- Some Christians believe that marriage should always be saved; the work of 'Marriage Care'
- Consideration has to be given to the reasons for divorce; some might say that divorce is necessary in circumstances of domestic abuse etc.
- Some may take a more situational/relativist approach
- Laws in the country may impact on religious attitudes to divorce
- Reference to sources of authority; some believe Jesus opposed divorce in all circumstances
- Reference to different interpretations of sources of authority; some believe that Jesus allowed divorce on the grounds of adultery
- Jews believe that though 'the altar of God sheds a tear' when people divorce, it is still acceptable as long as a Get is issued
- Orthodox Jews strictly require the Get to be issued before a divorce can be finalised, whereas Reform Jews take a less strict view

(d) 'Co-habitation is always wrong.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).

[15]

- According to most religious traditions, sex should be part of a committed marital relationship
- Non-marital sex is prohibited by a number of religious traditions because their sacred texts suggest that marriage is the ideal e.g. Judaism; 'a man must be joined to his **wife**.'
- Non-marital sex undermines the status of marriage; it lacks commitment
- Catholics would see marriage as the ideal because the Bible says so; 'a man...must be joined to his wife and the two become one'
- Catholics believe that sex should always be open to the possibility of procreation; many co-habiting couples would not want children
- St. Paul includes 'fornicators/sexually immoral' (considered to be referring to those who have non-marital sex) in his list of 'wrong-doers': 1 Corinthians 6:9-11
- Marriage is the ideal environment in which to have children because it is stable and totally committed
- Teachings from Catechism of the Catholic Church 2360-2363 say marriage is the ideal
- Some people are divorced and may not be allowed to remarry so cohabitation is unavoidable if the couple want to be together
- Gay people may not be allowed to marry in a place of worship, so co-habitation is unavoidable if the couple want to be together
- Society has changed; sex outside of marriage is socially acceptable; cohabitation is commonplace
- Some religious traditions, such as Liberal Anglicans within the Church of England and Reform Jews, allow sex outside marriage if the relationship is stable and the couple intend to marry
- Some people cannot marry because it is too expensive
- A ring and a certificate does not necessarily mean a loving and committed relationship

HUMAN RIGHTS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'social justice'? [2]

- Social justice is when everyone in a society is treated fairly and equally
- When people have their basic needs met; everything they are entitled to as human beings

(b) Describe religious teaching about respect for others. [5]

Christianity and Catholic Christianity

- Christian duty is to give respect to others
- Duty to your neighbour - 'love your neighbour'
- Respect for others - reference from sources of authority; Catechism of the Catholic Church 1929-1938
- All are equal in the sight of God; made in God's image'
- Reference to Jesus' teaching in the New Testament; 'do to others' 'do not judge'
- To use God given talents in the right way by helping others
- Interfaith dialogue

Judaism

- Respect for others - reference from sources of authority
- Upholding the religious laws of Judaism within a family
- Treating others as they wish to be treated
- Duty to use talents which are God given to help others
- Interfaith dialogue

(c) Explain religious attitudes towards obeying the law. [8]

- Some religious people would follow the teachings of a religious leader, e.g. Jesus and the Sabbath and believe there are times when civil laws should not be obeyed
- Some may use the same basis for obeying civil law because St. Paul suggests that this is the right thing to do (Romans 13: 1-7)
- Where the law of the land may not allow free worship and you are obliged to worship, many religious people would put their religious duty first
- Reference to any example when religious conviction has conflicted with civil law; examples may include legal conflict over wearing items, such as cross, kara, kirpan, burkha, niqab etc., refusing to fight in a war, euthanasia where the law does and does not allow euthanasia to be practised
- Where a candidate has interpreted 'law' as 'religious law', credit responses such as; the importance of laws in sacred texts, the importance of Church/Canon Law, as well as the reluctance of some believers to obey laws that are imposed, preferring instead to follow general principles and conscience

(d) 'It is important for all people to work for social justice.' [15]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- Social justice will only be achieved if all people work to achieve this
- Social justice is required in the teachings of many sacred texts, for example, 'Treat others as you would want to be treated' (Matthew 7:12),
- Social justice may only be achieved by **people with power** working to achieve this, not necessarily 'ordinary' people
- Many people believe working for social justice is a practical expression of religious faith; faith in action which stems from the belief that human persons have innate dignity and worth because they are 'made in God's image' (Genesis 1:26-27)
- Many people do not feel empowered to help create social justice
- Some might think that people should just take care of themselves and their immediate families ('charity begins at home')
- Religious founders stressed the importance of social justice to create a more just society
- Some sacred texts suggest a link between working for social justice and reward in the afterlife, for example, Parable of the Rich Man and Lazarus (Luke 16:19-31)
- Contemporary religious leaders promote the need for social justice
- Some people are not interested in social justice and only want to focus on their own lives
- The importance of charities; Tzedek/CARJ/Christian Aid/SVP/Salvation Army

Mapping of assessment objectives to questions (all units)

Note – marks are for assessment objectives and exclude marks for writing accurately in specific (d) questions

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 1 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 2 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 3 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 4 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

This page is intentionally left blank

15/7/16

Hi Alun

Our NAPfRE group has been advised that WG have made available to each Consortia **funding to support non-core subject teachers in working together to prepare for the new GCSE specifications.** Apparently each consortium is required to develop a plan/programme to suit the needs of their schools. However the consortia are expected to co-ordinate their efforts in order to avoid duplication of resources. With this funding the GwE consortia, for example, have appointed three 'Lead Practitioners' for Religious Studies who will support other schools in the Consortium in preparing to implement the new RS GCSE specification for 2017.

Could you let me know what plans the EAS / Blaenau Gwent have for using this WG funding to support RS teachers?

From: James Kent [mailto:James.Kent@sewaleseas.org.uk]
Sent: 18 July 2016 20:48
To: Kevin Palmer; Alun Williams - Education; gill_press@hotmail.com
Cc: Ed Pryce
Subject: Re: WG Funding to support implementation of the new GCSE specifications

Gill/all, we will indeed be utilising part of the GCSE grant to support non-core subjects. The support network developed to date has prioritised subjects that are for first teaching in 2016 (e.g. MFL subjects, Geography, Music etc.). We have also provided support to the three schools across the region that have been affected by the change to the WJEC legacy specification for RS (from other exam boards) to support them to prepare their curriculum for the 2016 Year 10 cohort.

All regions are taking differing approaches to this work, in terms of coverage and approach, but we will be meeting with other regional leads early in the new academic year.

We will be reviewing our approach to the new suite of GCSEs from 2017 in Oct/Nov 2016
Hope that provides a useful summary.

Best wishes
James

James Kent
Area Lead, Wider Curriculum and Pioneer Schools
email: james.kent@sewaleseas.org.uk

Gwasanaeth Cyflawni Addysg I Dde Ddwyrain Cymru
Education Achievement Service for South East Wales

M. 07972160098

www.sewaleseas.org.uk/

www.twitter.com/sewalesEAS
www.facebook.com/sewalesEAS

From: Kevin Palmer
Sent: 18 July 2016 11:31:18

To: alun.williams@blaenau-gwent.gov.uk; gill_press@hotmail.com
Cc: Ed Pryce; James Kent
Subject: RE: WG Funding to support implementation of the new GCSE specifications

Morning all

James Kent is the lead on this area, so copied to him to provide a reply

Regards

kp

From: alun.williams@blaenau-gwent.gov.uk [mailto:alun.williams@blaenau-gwent.gov.uk]
Sent: 18 July 2016 11:27
To: gill_press@hotmail.com
Cc: Ed Pryce <Ed.Pryce@sewaleseas.org.uk>; Kevin Palmer <kevin.palmer@sewaleseas.org.uk>
Subject: RE: WG Funding to support implementation of the new GCSE specifications

Hi Gill,

Only hearing about this from you now so as yet no plans from an LA perspective. However, since this is a consortium focus, I am also copying Ed Pryce and Kevin Palmer in to see if they can shed light on it. Hi both, any info/thoughts?

Cheers

Alun

RE: WG Funding to support implementation of the new GCSE specifications

Ed Pryce

Reply

Mon 18/07/2016 19:49

To:

James Kent (James.Kent@sewaleseas.org.uk);
Kevin Palmer (kevin.palmer@sewaleseas.org.uk);
alun.williams@blaenau-gwent.gov.uk;
gill_press@hotmail.com

Photos

James

Many thanks for clarification.

Best regards

Ed

Edward Pryce

Principal Challenge Adviser / Prif Ymgynhorydd Her
Education Achievement Service for South East Wales
Gwasanaeth Cyflawni Addysg I Dre Ddwyrain Cymru

T. 07904644686

M. 07904644686

ed.pryce@sewaleseas.org.uk

www.sewaleseas.org.uk/

This page is intentionally left blank

High Court ruling on Religious Education

Legal guidance on what it means for local authorities, academies, schools, teachers, Agreed Syllabus Conferences, and SACREs

Dr Satvinder Juss
Professor of Law
King's College London

Summary and background

1. A ruling by the High Court in November 2015 in a case brought by three families against the Department for Education has extensive implications for the way religious education is taught in schools without a religious character. This legal note is intended to help local authorities, academies, schools, teachers, Agreed Syllabus Conferences, and SACREs understand the law as set out in the judgement and their duties in relation to it. It has been prepared with input from the lawyers who won the case.
2. The High Court ruled¹ that the Department for Education had made ‘an error of law’ in its specification of content for the new GCSE Religious Studies (RS) for English schools.² The error was in asserting that teaching the new RS GCSE would meet the legal requirements for the provision of Religious Education (RE) in general, and the consequent implication that it could therefore be used by schools as the entirety of their RE teaching at Key Stage 4.
3. The High Court said this assertion was unlawful because statutory RE in schools without a religious character must be ‘objective, critical and pluralistic’ and a syllabus that covered religions in detail but did not give pupils the opportunity to learn similarly about a non-religious worldview such as Humanism would not meet this requirement. As the judgement states:

‘the state has a duty to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner... the state must accord equal respect to different religious convictions, and to non-religious beliefs; it is not entitled to discriminate between religions and beliefs on a qualitative basis; its duties must be performed from a standpoint of neutrality and impartiality as regards the quality and validity of parents’ convictions.’

(Paragraph 39)

4. In what follows we explain what the implications of this clarification of the law are for those who set RE syllabuses and/or teach RE.

What does this mean for RE at Key Stage 4?

5. The Court said the Government’s claim that the RS GCSE could form the entirety of a Key Stage 4 RE course was ‘false and misleading’ and would encourage others to act unlawfully³. This was because such a syllabus might not include non-religious worldviews

1. R (Fox) v Secretary of State for Education [2015]: <https://www.judiciary.gov.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf>

2. The Religious Studies GCSE Subject Content, February 2015: https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/403357/GCSE_RS_final_120215.pdf

3. Paragraph 81.

to the extent required under the law for RE as a whole to be neutral, impartial, and pluralistic. It would not even be adequate to balance the GCSE with teaching about non-religious beliefs in earlier key stages. The judge said:

'...it is obvious that GCSE is a vitally important stage in the development of a young person's character and understanding of the world. I do not consider it could be said that a complete or almost total failure to provide information about non-religious beliefs at this stage could be made up for by instruction given at earlier stages.' (Paragraph 78)

6. The Government was required by the judge to clarify that using the RS GCSE as the entirety of the key stage 4 RE course might not be enough to fulfil the statutory requirements for RE. It has now done this. Technically this would mean that schools would have to provide additional teaching on non-religious worldviews alongside the GCSE course in order to meet those statutory requirements (see paragraph 8.d. below).'

What does it mean for RE syllabuses and teaching more generally?

7. As a statement of the current law, the judgement has significant implications for RE syllabuses in schools without a religious character:
 - a. RE syllabuses remain bound by the statutory requirement set out in the Education Act 1996 that they 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practice of the other principal religions represented in Great Britain'. However, the phrase 'principal religions' now has to be read as including non-religious worldviews and includes Humanism.⁴
 - b. The legal requirement for RE to be 'objective, critical and pluralistic'⁵ in line with the state's 'duty of impartiality and neutrality' means that non-religious worldviews cannot be excluded but it does not mean that strict 'equal air-time' must be given to all religions and non-religious worldviews. As outlined in 7.a. above, it is still acceptable in law for syllabuses to give more attention to Christianity than to other worldviews, religious or otherwise. Similarly, a syllabus may give more attention to a religion or non-religious worldview that has a particularly high local following or relevance. As the judgement states, 'an RE syllabus can quite properly reflect the relative importance of different viewpoints within the relevant society... region or locality'.⁶
 - c. What the law does require, however, is that 'equal respect' be given to different religions and non-religious worldviews. For example, an RE course which provides for the study of religions of a small size or little relevance without giving comparable attention to non-religious worldviews of the same or a greater size or relevance will be unlawful. The judgement states that a syllabus that 'give[s] priority to the study of religions (including some with a relatively very small following and no significant role in the tradition of the country) over all non-religious world views (which have a significant following and role in the tradition of the country)'⁷ would be unlawful. Such a syllabus would not afford 'equal respect', would not be pluralistic, and would therefore be unlawful.

4. Paragraph 22, citing section 3 of the Human Rights Act 1998.

5. Paragraph 31(5) and *passim*.

6. Paragraph 74.

7. Paragraph 77.

What does this mean in practice?

8. The need to accord equal respect means:
 - a. other than in the case of 7.b., above, if at any key stage it is compulsory to systematically study a module on one or more of the principal religions other than Christianity, then it should also be compulsory to systematically study a module or modules on one or more principal non-religious worldviews (which in practice means Humanism);
 - b. similarly, if there is an option to study a module or modules on one or more principal religions, the choice should include a module or modules on one or more principal non-religious worldviews;
 - c. if there are thematic modules, those modules should include or allow for the study of principal non-religious worldviews to the same extent as any of the non-Christian principal religions;
 - d. at Key Stage 4, given (as explained in 6. above) that the examination boards' new GCSE courses will almost certainly not (owing to the new Department for Education specification) provide for the study of non-religious worldviews in the way specified in 8.a, b, and c, the GCSE course cannot be used as the entirety of the RE syllabus. Technically, additional teaching on non-religious worldviews would have to be provided alongside the GCSE, and agreed syllabuses cannot simply direct schools to follow the GCSE or a similar accredited qualification as the specified content for Key Stage 4. This is obviously not an ideal situation, but it is, regrettably, the unavoidable consequence of the relegation of non-religious worldviews in the GCSE specification by the Department for Education.
9. Schools that are legally obliged to follow their locally agreed RE syllabus must go on teaching that syllabus. However, schools should provide additional content on non-religious worldviews if their local syllabus does not include non-religious worldviews to the extent outlined above.
10. Schools without a religious character that are not bound to follow their locally agreed syllabus have responsibility for ensuring that the RE they provide properly reflects the

law as set out in the judgement. If such a school's syllabus does not include non-religious worldviews to the extent outlined above, the school should take steps to revise it.

11. Agreed Syllabus Conferences must take steps to ensure that their syllabuses include non-religious worldviews to the extent outlined above. Local authorities advised by their Agreed Syllabus Conference to adopt a syllabus that does not meet these standards should refer the draft syllabus back to their Conference. SACREs should take note of the legal requirements for RE in their deliberations and the advice they provide.

Humanism

12. About half the population regularly say they have no religion.⁸ Humanism is the non-religious worldview most relevant to the legal requirement, as it has a significance in the history, culture and present-day life of Great Britain as great as or greater than that of any of the non-Christian principal religions. In terms of followers, 6% of people identify as being not just non-religious but humanist (YouGov, 2014),⁹ more than those who identify as Muslim, Jewish, Buddhist, Sikh, or Hindu. Around 36% hold the humanist worldview (IpsosMori, 2007).¹⁰ There are more humanist funerals in Britain than there are of many minority religions, and more humanist weddings than there are of any non-Christian religion (in Scotland, there are more humanist marriages than Roman Catholic or Church of Scotland marriages). There is a strong humanist movement in Britain and Humanism is well articulated, with numerous books both popular and learned. Humanists from George Eliot to Bertrand Russell, David Hume to David Attenborough have been enormously influential in the formation of British culture. Therefore, to the extent that Humanism is the most prominent non-religious worldview in Britain, a syllabus that excluded detailed study of Humanism but included such study of minority religions would almost certainly be unlawful.

Dr Satvinder Juss

Professor of Law
King's College London
28 April 2016

8. British Social Attitudes: see <https://humanism.org.uk/campaigns/religion-and-belief-some-surveys-and-statistics/the-british-social-attitudes-survey/>

9. YouGov/British Humanist Association, November 2014.

10. Ipsos MORI/British Humanist Association, November 2006 - see <https://humanism.org.uk/campaigns/religion-and-belief-some-surveys-and-statistics/>

This page is intentionally left blank



UNDERSTANDING HUMANISM
Resources for Education

SUPPORTING SCHOOLS IN TEACHING HUMANISM

A guide to resources for teachers

SUPPORTING SCHOOLS IN TEACHING HUMANISM

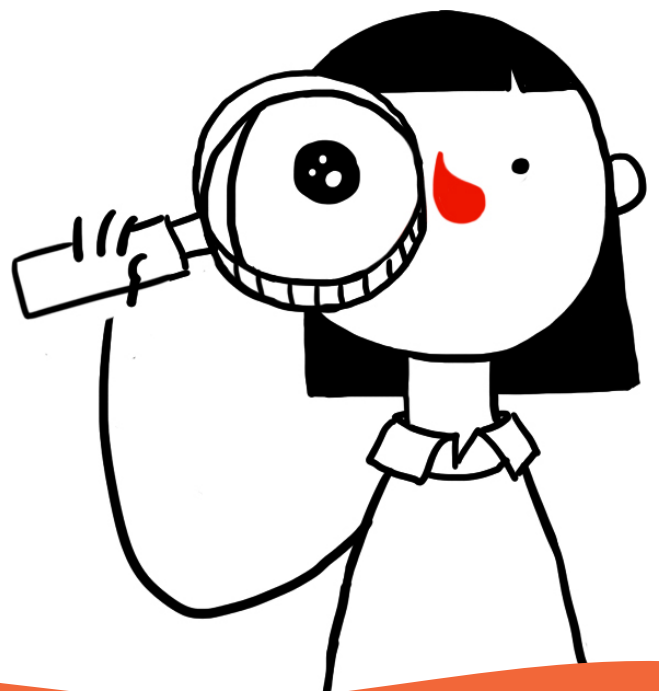
The recent High Court judgement has confirmed that only RE curriculums including the study of non-religious worldviews will be lawful. Further details about the High Court ruling and its implications for local authorities, academies, schools, teachers, Agreed Syllabus Conferences, and SACREs can be found on the BHA website at humanism.org.uk/RS-legal-guidance. Humanism, as the most significant non-religious worldview in Britain, is particularly relevant to the newly clarified legal requirement.

1. HOW WE SUPPORT TEACHERS

The BHA has been producing resources to support schools with the teaching of Humanism in RE and other subjects for over fifty years. Although most local syllabuses for RE already include some reference to Humanism, we recognise the High Court's ruling will mean that all schools and teachers will need extra support in including Humanism in their curriculum from September 2016 and, as an educational charity, we are working to provide such support for free.

- At understandinghumanism.org.uk you can find comprehensive and flexible resources to help you teach about Humanism, including lesson plans, classroom activities, videos, and humanist perspectives.
- You can book a free, trained school speaker to visit your school to talk about Humanism and assist with resources and planning.
- We provide CPD for teachers and can offer guidance on further resources to help with subject knowledge.

Our Head of Education, Luke Donnellan, and his team are experienced teachers who can also provide individual advice. For more information please contact Luke on luke@humanism.org.uk





UNDERSTANDING HUMANISM

Resources for Education

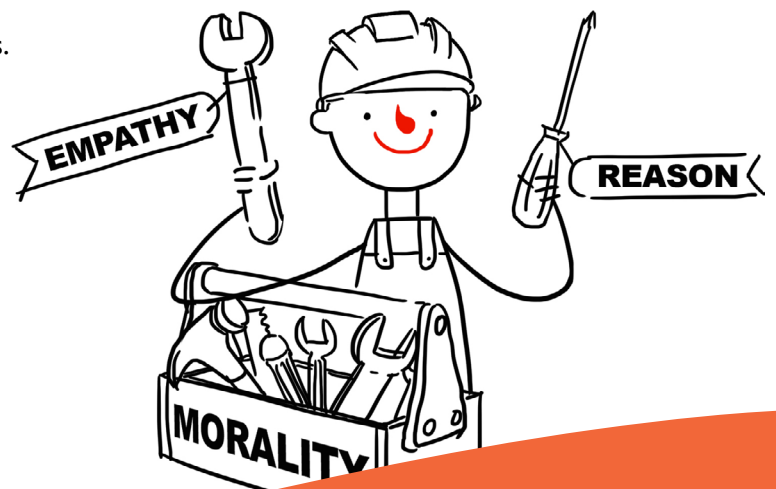
2. WHAT IS HUMANISM?

You can read in more detail about Humanism at understandinghumanism.org.uk/what-is-humanism but, in brief, humanists:

- Think for themselves about what is right and wrong, based on reason and respect for others.
- Find meaning, beauty, and joy in the one life we have, without the need for an afterlife.
- Look to science instead of religion as the best way to discover and understand the world.
- Believe people can use empathy and compassion to make the world a better place for everyone.

Humanism is an approach to life that is of great significance in British society today:

- The British Social Attitudes survey (2013) recorded **51%** of the population as having no religion. That figure rises to **69%** of young people (aged 18-24).
- A YouGov poll in 2014 found that **6%** of British adults primarily identified with the label 'humanist' (larger than any non-Christian religion in the UK).
- Ipsos Mori in 2007 found that **36%** of the population share humanist beliefs and values.
- There are more humanist funerals in Britain than there are those of many minority religions, and more humanist weddings and marriages than there are marriages of any non-Christian religions (in Scotland, there are more humanist marriages than Roman Catholic or Church of Scotland marriages).



3. HOW INCLUDING HUMANISM WILL HELP YOU

As well as compliance with the new legal ruling, there are many ways in which including Humanism in the curriculum can help schools and teachers achieve their aims.

INTRINSIC VALUE

Humanism is a fascinating subject in its own right and contributes to an **academically rigorous curriculum**. Studying it allows young people the opportunity to explore and learn from over 2500 years of human endeavour to understand our world and ourselves from a non-religious perspective. Humanism has had a significant influence on the beliefs, behaviour, and values that exist around the world today.

HISTORY AND CULTURE

Humanist thinkers and ideas have played a key role in our cultural heritage and national identity. Teaching about Humanism helps enable young people to become **culturally literate**. From the scientific revolution, through the enlightenment thinking of David Hume, the feminist advocacy of Mary Wollstonecraft, the science of Charles Darwin, the ethics of John Stuart Mill, the novels of George Eliot, and the philosophy of Bertrand Russell, the UK has become one of the most non-religious countries in the world today. Humanist thought has helped to shape the nation in which we now live, from the foundation of the welfare state to the way we approach death, from our social values to our literature and art.

INCLUSIVITY AND RELEVANCE

Teaching a diverse range of beliefs and values helps schools develop the **whole person**. All young people, with or without religion, deserve guidance on ways to discover truth, meaning, and happiness in their lives, and how to judge what is right and wrong. Where schools teach about non-religious worldviews alongside religious beliefs, young people who are not religious can become **more engaged** with RE as a whole. If young people are to be able to fulfil the **SMSC goals of appreciating and celebrating diversity**, as well as developing the ability to understand and empathise with others, then just like they should be made aware of the beliefs and values of the different principal religions, it is also vital that they learn what it means to be a humanist.

OPPORTUNITY AND ENTITLEMENT

Teaching about Humanism helps schools deliver a fair and balanced education that ensures the **spiritual, moral, social, and cultural development (SMSC)** of all young people. In many schools, RE represents the main opportunity for young people to explore questions of meaning and ethics; it would be neglectful not to include non-religious perspectives on these in a manner comparable to religious perspectives.





UNDERSTANDING HUMANISM

Resources for Education

4. HOW CAN I FIT IT IN?

Teachers are under enormous pressure with the workload required to deliver the full curriculum in schools and prepare students for examinations. In Key Stages 1-3, room can be made by adjusting the current syllabus to ensure a fairer balance. Indeed many locally agreed syllabuses are already doing this. In Key Stage 4, the requirement to teach about non-religious worldviews in addition to the RS GCSE is a consequence of the relegation of non-religious worldviews within the GCSE subject content. The RE classroom is obviously the ideal place for this teaching to take place. However, other areas of the curriculum and off-timetable days could also make a contribution. A visit from a trained humanist school speaker will help, and we are seeking to produce resources on Humanism that will fit alongside the GCSE specifications now available.

British Humanist Association
28 April 2016



This page is intentionally left blank



Guidance for schools and awarding organisations about the Religious Studies GCSE

The Department for Education's view has always been that schools should be free to determine their own approach to the teaching of RE, in line with the statutory requirements.

Following a recent Judicial Review of the Religious Studies GCSE, the Administrative Court found against the Department for Education on a narrow, technical point.

This does not affect how schools are teaching religious education.

The Government considers the judgment to have no broader impact on any aspect of its policy in relation to the RE curriculum or the RS GCSE subject content for schools with or without a religious character, nor on the current inspection arrangements.

Specifically, the Government's policy remains that:

- Schools and Agreed Syllabus Conferences (ASCs) should be free to determine their own approach to the teaching of RE and the selection of the appropriate RS GCSE.
- There is no requirement for an individual school's curriculum to mirror the make-up of the national or local population, curriculums should continue to be locally determined.
- Schools and ASCs are at liberty to use a range of relevant factors to determine their RE curriculum, including the intellectual rigour it presents and its role in supporting pupils' development as world citizens.
- There is no obligation for any school or ASC to give equal air time to the teaching of religious and non-religious views.
- Curriculum balance (and, therefore, compliance with statutory requirements) can be achieved across the key stages. There is no obligation on any school to cover the teaching of non-religious world views (or any other particular aspect of the RE curriculum) in key stage 4 specifically. Rather it is for schools and ASCs to determine how they meet their wider obligations across the key stages.
- Schools are, therefore, not obliged to choose a GCSE specification that meets the entirety of their wider obligations, as long as they are satisfied that they will meet them through their RE curriculum across the key stages.
- For schools without a religious character, the RE curriculum needs to reflect the fact that the religious traditions in Great Britain are, in the main, Christian whilst taking account¹ of the teaching and practices of the other principal religions represented in Great Britain¹

¹ S375 Education Act 1996

The judgement identifies a technical, legal concern with paragraph 2 of the introduction to the Religious Studies (RS) GCSE subject content:

“By setting out the range of subject content and areas of study for GCSE specifications in religious studies, the subject content is consistent with the requirements for the statutory provision of religious education in current legislation as it applies to different types of school.”

The Court concluded that this amounted to an assurance to all schools without a religious character that they could always wholly rely on any and all possible routes through the RS GCSE to ensure compliance with their statutory responsibilities.²

This was not how the paragraph was ever intended to be read. We intended it simply to reflect that the subject content is not incompatible with those statutory responsibilities and may act as a possible element in complying with those responsibilities³.

Paragraph 2 is now to be understood and applied in the sense set out in the previous two paragraphs.

The Government’s clear view is that schools following this approach will be fully in line with their statutory requirements.

© Crown copyright 2015

² Including Article 2, Protocol No. 1 of the European Convention on Human Rights

³ The subject content serves as guidance for Awarding Organisations (AOs) intending to develop GCSE specifications in RS. In complying with the guidance, AOs must make decisions as to the precise make up of those specifications, including the mandatory elements of the RS GCSE subject content; and having regard to the non-mandatory matters set out in it. It is for schools to make decisions about their religious education (RE curriculum) and the role the GCSE plays in that curriculum.



**Cyfarfod Cymdeithas CYSAGau Cymru, Y Rhyl, 23 Mehefin 2016
(10.30am – 3pm)**

Wales Association of SACREs meeting, Rhyl, 23 June 2015 (10.30am – 3pm)

Attendance

| | | |
|--|--|---|
| <p>Ynys Môn / Anglesey Bethan James</p> <p>Blaenau Gwent Gill Vaisey</p> <p>Pen-y-bont ar Ogwr / Bridgend Edward Evans</p> <p>Caerffili/ Caerphilly</p> <p>Caerdydd / Cardiff Gill Vaisey</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry</p> <p>Ceredigion Lyndon Lloyd</p> <p>Conwy Phil Lord Nicholas Richter</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</p> <p>Sir Fynwy / Monmouthshire Gill Vaisey</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot</p> <p>Casnewydd / Newport Huw Stephens</p> <p>Sir Benfro / Pembrokeshire Mary Parry</p> | <p>Powys John Mitson Margaret Evitts</p> <p>Rhondda Cynon Taf Gill Vaisey Mathew Maidment</p> <p>Abertawe / Swansea</p> <p>Torfaen /Torfaen</p> <p>Bro Morgannwg / Vale of Glamorgan Gill Vaisey</p> <p>Wrecsam / Wrexham Libby Jones Samantha Jesson Ruth Holden</p> <p>Sylwedyddion / Observers Tudor Thomas (REMW) Abi Williams (Welsh Government) Paula Webber</p> |
|--|--|---|

Minutes

1. Cyflwyniad a chroeso / *Introduction and welcome*

Chair of WASACRE, Phil Lord welcomed members to Rhyl and introduced Head of Education and Children's Services for Denbighshire, Karen Evans.

Karen Evans welcomed WASACRE members to the Council Chamber in Rhyl and spoke about the importance of collaboration and partnership working in Education. Karen Evans acknowledged the work of WASACRE and the 22 SACREs in Wales in contributing to this collaboration, which has helped to improve the quality of teaching and learning in schools. Karen Evans shared her belief that RE remained a pivotal part of the curriculum because of the important skills it develops in young people and the life lessons they learn from it, which are often not taught elsewhere. Karen also said that RE gives young people the space to make sense of their own place in the world, with empathy, compassion, tolerance, and respect. Karen concluded her welcome by wishing WASACRE well in its meeting and AGM.

2. Adfyfyrion tawel / *Quiet reflection*

Phil Lord lead a reflection and asked members to consider the important work they were about to embark on during the meeting.

3. Ymddiheuriadau / *Apologies*

Tania ap Sion, Christine Abbas, Alwen Roberts, Vicky Thomas, Cllr Ernie Galsworthy, Sue Cave, Helen Gibbon and Meinir loader, Jen Malcolm, Cllr Arwel Roberts, Sharon Perry Phillips

4. Cofnodion y cyfarfod a gynhaliwyd yn Hwlfordd, 8 Mawrth 2015 / *Minutes of meeting held in Haverfordwest, 8 March 2016*

Phil thanked Edward Evans for chairing the meeting in his absence.

The minutes were accepted as a true record of the meeting. Proposed by Huw Stephens and seconded by Gill Vaisey.

5. Materion yn codi / *Matters arising*

P3. Item 5. Matters arising. Libby Jones explained that the link from the WASACRE website to the REMW archive material on the Peniarth website is currently being set up and will be available soon.

P4. Item 5. Matters arising. Libby Jones read out the email WASACRE had received from Lynda Maddock (WJEC), informing members that due to issues raised by Qualifications Wales regarding the new specification it is now unlikely that the spec would be accredited before September. Lynda gave indications of which topics would be safe for teachers to begin with their Year 9 pupils from September

2016, in preparation for its official implementation in September 2017. Aspects of the new Eduquas specification were suggested by Lynda as helpful for this purpose. Edward Evans proposed that the email be sent to SACREs for circulation to schools. Tudor Thomas urged caution as the spec has not yet been accredited. A discussion ensued in which the following points were raised:

Even though the content of the Eduquas RS specification is similar to the new RS specification for Wales, the question types might be quite different; therefore teachers need to be aware of that when teaching to Year 9 students pre September 2017.

The new content is considered to be a step backwards by many teachers.

RE's place within the curriculum needs to be looked at if the exam is getting so much harder that many schools are starting the GCSE RS course in KS3 because they are not giving KS4 RE appropriate time on the timetable to cover the specification.

Disappointment was expressed in the extended delay, which will result in further confusion for schools and teachers.

Short Course is part of the capped point score so it is not in as much danger as it is in England where it is not counted at all and so will disappear.

The RE world has worked hard to attain and maintain the RS Short Course which revolutionised statutory RE and it will be a shame for Wales to lose it.

Mary Parry explained that from her meeting with representatives from WJEC including Chief Executive, Gareth Pierce, she can now confirm that retaining a separate short course as well as the new specification is not an option. Mary communicated to Gareth Pierce that the new specification is unlikely to appeal to the majority of RE students and this could mean that results will go down. If this happens it will put RE in a dangerous position in terms of time and status and what the pupils receive.

Action: LJ will reply to Lynda Maddock to thank her for the information and to ask when schools will be officially informed by WJEC of the current situation. LJ will send the information in the email from Lynda to SACREs for their information and for circulation to schools. LJ will write to Qualifications Wales to express disappointment in the delays and to outline the concerns members have about the content of the new specification.

P4. Item 5. Matters arising. Bursaries for PGCE students. LJ read out the email from Rachel Bendall, RS PGCE Course leader at USWTSD, which described the current bursary offer in Wales for RS PGCE students compared to England. It became clear to members that Wales cannot compete with England's offer which has resulted in students going across the border to study. Members agreed that WASACRE should take this issue to Welsh Government once it has completed some research on the current and projected staffing of all RE departments across Wales. Mary Parry proposed that WASACRE asks Rachel to make an enquiry to Vaughan Salisbury about the research he completed some time ago, which gave hard data to prove that there would be a shortage of RE teachers in the future. This data was shared with Welsh Government at the time to successfully prove that there was a need to introduce a bursary for the training of RE teachers, to avoid this shortage. The Welsh Government subsequently introduced this bursary (which has by now been removed). Members agreed that something similar

should be done in order to obtain further information and data regarding this situation to inform future action.

Action: LJ will email Rachel to make enquiries.

P5. Item 5. Matters arising. Humanist representation on SACRE. Humanists requesting representation on SACRE could be invited to make a presentation to current members outlining how their co-option will positively impact SACRE. The decision to co-opt lies entirely with each individual SACRE.

P10. Item 10. A.O.B. Incerts. WASACRE wrote to Welsh Government to request a statement which could be sent to Incerts to confirm that the RE levels in the National Exemplar Framework are statutory. Welsh Government refused to supply WASACRE with a statement due to Incerts being a commercial enterprise.

Mary Parry reminded members of the situation and that the headings for the RE levels within the Incerts assessment package used by many schools in Wales are misleading. The Foundation Phase outcomes are not on there and Incerts have refused to put them on. All SACREs have notified schools of the confusion and have explained which levels are the correct ones to use.

Action: LJ will ask Welsh Government for a statement which explains the status of the Agreed Syllabus levels in RE.

6. Addysg Grefyddol a'i le o fewn y cwricwlwm newydd / *Religious Education and its place within the new curriculum*

Gill Vaisey spoke about the meeting between WASACRE Executive representatives and Welsh Government representatives Manon Jones and Abi Williams. Gill said that it was a positive meeting in which they were able to share concerns over the implications of the new curriculum for Wales, including the current nursery provision for RE and withdrawal rights, and to share what good RE might look like. Gill assured members that WASACRE will continue to meet with Welsh Government in the future to maintain and develop this mutually beneficial relationship.

A member asked which schools had been chosen as pioneer schools. Phil Lord confirmed that the information was available on the Welsh Government website.

7. Diweddariadau/*Up-dates*:

- FEAAG/*EFTRE*

The EFTRE Conference will take place in August 2016, the dates and details for which are on the EFTRE website www.EFTRE.net. Phil Lord will be going to the conference, which will focus on RE in a multi-cultural world and will aim to help address the anti-terrorism agenda. Lots of different workshops will be offered and Phil urged members to circulate the information about the conference to teachers in their Local Authorities.

- Canlyniadau'r Bagloriaeth Cymru ac Arolwg Addysg Grefyddol/ *Results of the Welsh Baccalaureate and RE Survey*

Libby Jones shared a PowerPoint presentation with members showing the initial results of the Welsh Baccalaureate survey. The PowerPoint is available on the WASACRE website www.wasacre.org

A discussion ensued in which the following points and questions were raised:

What percentage of schools from each authority responded to the questionnaire?

Where the Welsh Baccalaureate Qualification has negatively impacted schools support should be given as soon as possible.

WASACRE should highlight the examples of positive impact and share them as good practice to all schools in Wales.

The current agreed syllabi in Wales (National Exemplar Framework) currently states that KS4 RE can be offered through 'other appropriate qualifications (e.g. Key Skills/Welsh Baccalaureate)'. Should we be looking at this guidance with a view to re-wording it?

What are the consequences for not doing statutory RE at KS4?

The information within the responses from each school should be sent to the appropriate SACRE for them to deal with any issues which have been raised and feedback given to WASACRE on progress.

Schools should be formally thanked for responding to the survey.

Action: LJ to send letter of thanks to the individual schools via their local SACRE. Send PowerPoint presentation to SACREs for their information. Feedback the responses to the SACREs about their schools for their information. Send information to the RE Advisors/SACREs regarding the schools who may not be meeting current statutory requirements for RE and request feedback on the Local Authorities' actions and progress.

- Canllawiau ar Reoli Hawl Tynnu'n ôl o Addysg Grefyddol/ *Guidance on Managing the Right of Withdrawal from Religious Education*

Gill gave members the context to the guidance document explaining that it was done on request of Headteachers for guidance on withdrawal from RE. NAPfRE have supported Gill on writing this Guidance. Headteachers have been involved, as have different Local Authorities in Wales and Dilwyn Hunt (chair of AREIAC). The emphasis of the document is on helping Headteachers manage the withdrawal from RE. The Exec committee considered making it available as a glossy document and on PDF to publish it and have asked the Treasurer if WASACRE would support it in terms of funding. It would be a WASACRE sponsored document and WASACRE would pay for the design, printing and translation costs.

The majority of members present at the meeting agreed for WASACRE to give financial support to this guidance document.

It was proposed that the WASACRE website should be improved and up-dated, including the WASACRE logo and design style for future WASACRE documents. The majority of members voted in agreement of this proposal.

8. Cyflwyniad NAPfRE / *NAPfRE presentation:*

Addoli ar y Cyd a cadw arferion crefyddol mewn Ysgolion / *Collective Worship and Religious Observance in Schools- Alison Mawhinney and Ann Sherlock*

Alison and Ann gave a presentation on their recent research into Collective Worship across the UK, including looking at current legislation. The presentation is available on the WASACRE website. www.wasacre.org. Phil thanked Alison and Ann for their presentation and members were invited to ask questions. An example of some of the questions asked are as follows:

Q1. Is there a specific age suggested by the United Nations Convention on the Rights of the Child that a child is capable of making the decision to withdraw themselves from collective worship?

A. No there is not. However, competence is referred to in convention and schools would have to make that decision.

Q2. When a child is withdrawn from collective worship what activities are deemed to be educational that the children can do instead and where is that in the legislation?

A. It states in International Guidance that the activity should be in line with parental wishes and in line with the rights of the child.

9. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 10 May 2016 / *Report from the Executive Committee held on 10 May 2016*

Phil talked about WASACREs relationship with the Religious Education Council for England and Wales and plans for further dialogue and collaboration.

Phil suggested that WASACRE should keep a watching brief on what is happening with the WJEC new RE specification which will be implemented in September 2017.

10. Gohebiaeth / *Correspondence*

Libby Jones received an email from Kathy Riddick, development officer of the Wales Humanists on April 5 2016 to enquire about how Humanist representation on SACREs can be arranged. Libby Jones replied to Kathy to explain the process, a copy of her response was read out at the meeting, and Kathy asked to attend one of the future WASACRE meetings. In consultation with Phil, Libby has invited Kathy to attend the meeting in Carmarthenshire in November as an observer.

Libby received an email from a parent from RCT local Authority regarding a possible equality issue within his child's school. Libby read out the email to members who agreed that it was not a WASACRE issue and that it would be more helpful to pass it on to RCT SACRE for them to investigate further with the school in question.

Action: LJ will contact the parent to explain that his enquiry is now being dealt with by RCT SACRE and RCT SACRE has been advised of the enquiry.

11. U.F.A. / *A.O.B.* None.

12. Dyddiad y cyfarfod nesaf / *Date for next meeting*: 18 Tachwedd 2016, Carmarthenshire/ 18 November 2016, Carmarthenshire.

The meeting will be held in the Carmarthenshire Council Chamber.

Dyddiadau cyfarfodydd yn y dyfodol / *Future meeting dates*: Spring 2017 Monmouthshire; Summer 2017 Wrexham; Autumn 2017 Bridgend; Spring 2018 Swansea.

Phil Lord brought the meeting to a close and thanked those involved for their contributions.

DRAFT

This page is intentionally left blank

Hosting WASACRE Preparation Check List for Local Authorities

| Action Required | By Whom | Action / Progress | Complete |
|---|---------|---|----------|
| Decide upon and advise WASACRE Secretary of date of meeting (NB NAPfRE meets the day before so therefore do not book WASACRE for a Monday) | GV | Friday 3 rd March 2017 County Hall, Usk | √ |
| Book venue for meeting Average of approximately 40 delegates attend 10a.m. for 10.30a.m. – 3p.m. | RW | Booked Council Chamber from 9am to 5pm | √ |
| Arrange IT equipment as required: usually dataprojector, sound facility. WiFi access if possible | | The Council Chamber has built in IT facilities catering for presentations etc. WiFi access for laptops via secured guest - password COuntyHall . For phones and tablets – MCC public website. The WASACRE Meeting could be livestreamed, if required. | |
| Book and fund live translation facility | RW | RW has liaised with Alan Burkitt, MCC Welsh Language Officer. He will arrange the live translation facility. To be funded via Sarah McGuinness' Departmental Budget. | |
| Provide to WASACRE Secretary map of venue / directions / car parking facilities / public transport options. | RW | Details are available on the MCC Website. RW to send a link to the WASACRE Secretary. | |
| Arrange and fund refreshments and lunch: Tea / coffee / biscuits or pastries on arrival at 10am Buffet lunch with drinks approx 12.30p.m. (NB provide vegetarian options clearly labelled and some Gluten Free choices) Water in meeting room | RW | lunch, tea / coffee to be provided for the WASACRE Conference on the 3 rd March and we should cater for 35 people with a good selection of vegetarian options. Councillor Hacket Pain informed me that Sarah McGuinness will pay for the | |

| | | | |
|---|---|--|---|
| | | lunch etc. via her departmental budget. The Cost Code is E110. | |
| Optional form of welcome / reflection of RE in the locality – during tea / coffee time or in meeting room at start of meeting e.g. <ul style="list-style-type: none"> display of pupils' work musical item from school pupils pupils meeting and greeting delegates / offering refreshments local SACRE members meeting and greeting | Sharon Randall Smith Liz Hacket Pain | discuss with Headteachers to establish which schools would like to 'perform' a musical item on arrival. Contact Gwent Music for lunchtime background entertainment. Contact Flying Start and Schools for displays of work. Create display board of Monmouthshire SACRE members. Liaise with Dewi for photos. | |
| Formal welcome speech to commence meeting from e.g. <ul style="list-style-type: none"> Mayor Chair of SACRE Director of Education Head of School Improvement Local SACRE Members (what does it mean to them to be part of SACRE?) | LHP | Invite: Chairman LHP – Chair of SACRE | |
| Invite guests | GV SRS LHP | Monmouthshire Inclusion Group Diocesan Directors – CinW, RC Syrian Refugee Leader Council Members' Chaplain | √ |
| Book meeting room and refreshments for NAPFRE meeting day prior to WASACRE 10a.m. – 5.00p.m. approx 10 delegates. | RW | Booked Conference Room on Thursday 2nd March 2017 from 9am to 5pm. Gill also asked if tea / coffee for 10 people could also be provided for the NAPFRE meeting on the 2 nd March. I understand that the college canteen is able to provide lunches which are usually placed on the landing. | √ |

This page is intentionally left blank

Name of School: Monmouth Comprehensive

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.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.

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

Outcomes at KS3 and KS4 are excellent. Achievement at end of KS3 is above Humanities' outcomes at Family, LA and National levels. Achievement at KS4 is above Family, LA and National levels and significantly above average WJEC outcomes, per question and per paper and SPaG (supported by Item Level Data).

Areas for Development

Maintain standards of achievement with onset of new GCSE and A Level specifications.

| | | | | | | | |
|------------------|---|-------------|--|-----------------|--|-----------------------|--|
| Excellent | X | Good | | Adequate | | 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.
- In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

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

Specialist standards of teaching and learning are excellent, supported through lesson observations, (Dept, Fac and Estyn), book scrutinies (Fac and Wholeschool) and learner voice. Wholeschool standards and provision are good.

Subject knowledge and expertise at KS4 and KS5 are excellent and at KS3, good (some non-specialism). SoW written by specialists and uptake at examination is excellent. SoW meet requirements of the Locally Agreed Syllabus and assessment marked against level descriptors. Assessments are moderated and standardised to ensure accuracy.

Statutory RE forms part of KS4 Welsh Baccalaureate with provision for in SoW. SoW prepared and resources by specialists.

Monitored through book scrutinies and SERs.

Statutory RE at KS5 forms part of the Welsh Baccalaureate. RE topics launch WB skills and are at the core of personal investigations and the Global Challenge. RE Conference supports the Global Challenge with contributions from 10 faith reps, across range of faiths and traditions.

Areas for Development

Specialist teaching across the key stages.

Increased time provision.

| | | | | | | | |
|------------------|--|-------------|---|-----------------|--|-----------------------|--|
| Excellent | | Good | X | Adequate | | Unsatisfactory | |
|------------------|--|-------------|---|-----------------|--|-----------------------|--|

Signed: _____ (Headteacher)

Date:

Name of School:

Collective Worship

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

| | | |
|---|------------|-----------|
| Does Collective Worship meet the statutory requirements? | Yes | 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) WASACRE Guidance on Collective Worship 2012

Good features in relation to the quality of Collective Worship
 Daily acts of worship are met – weekly act of collective worship via assembly, guest speakers and faith reps. Daily opportunities of collective worship via form time 'Pause for Thought'.

Areas for Development in relation to the quality of Collective Worship
 Space to accommodate whole school.

| | | | | | | | |
|------------------|---|-------------|--|-----------------|--|-----------------------|--|
| Excellent | X | Good | | Adequate | | Unsatisfactory | |
|------------------|---|-------------|--|-----------------|--|-----------------------|--|

Signed: (Headteacher)

Date:

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.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.

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

Standards in Religious Education – progress in learning: Foundation Phase & KS2

Pupil Behaviour and Attitudes

- A strength of the school is the good behaviour, positive attitude and respect for staff shown by all pupils. This was commented upon in the LA Review and through the Link Officer and other LA support personnel through School Improvement Officers. However, a minority of Parents' questionnaire responses did not reflect this as 27% of parents were unsure if behaviour is good and 8% felt that it is not.
- The school has a sound Positive Behaviour Policy that is endorsed by the pupils, staff, and Governors. The policy was developed within our cluster of schools.
- Recently appointed Ffrindiau worked together to create new school rules and the Positive Discipline Plan. They hold worthwhile regular meetings and have a strong pupil voice.
- Pupils devise their own appropriate class rules on an annual basis in addition to revisiting our school rules.
- The school has had no permanent or short term exclusions in the last four years.
- High levels of pupil involvement in their learning, both in and out of school, impact on positive learning behaviours.
- Since the introduction of Foundation Phase and Curriculum 2008, most pupils have been involved in the planning of their class themes. The outcome of this has been that children are more effectively engaged in their learning. All pupils discuss 'what they know' and 'what they want to find out' about each theme, they also review this at its end. This has led to highly positive interest levels and pupils regularly contributing ideas from outside of school.
- The majority of pupils complete homework.

Community Involvement & Decision Making

- The School Council (SC) are elected annually by class members and feedback relevant information to the class council regularly. They are involved in a variety of ways, making positive contributions to school life, i.e. deciding on fund raising events and charities to support, raising awareness of healthy choices, promoting an environment where their voice counts throughout the school.
- SC hold worthwhile meetings as required and are responsible for organising the meetings.
- SC have been actively involved in interviews for teaching staff and the Headteacher.
- The school operates a valuable Ffrindiau system which has resulted in pupils helping one another to engage better with one another.
- The School's Eco Committee were fully involved in the attainment of the Eco-Schools' Green Flag Award in 2011. The Eco Committee, along with all other pupils, effectively promote healthy lifestyles through activities such as fruit tuck shop (see 2.3.1), recycling, and rainwater harvesting, composting/recycling.
- The school offers many skilful extra-curricular activities. These vary throughout the year.
- In the local and wider community, pupils participate in numerous activities such as singing with Male Voice Choirs to support local charities, such as 'Bridges', Raising funds for national charities such as MacMillan Cancer and Genes for Jeans.
- The school has a suitable allotment area where each class is responsible for a section.
- The school is host to a worthwhile carer/toddler group which liaises closely with the Nursery class and staff. This provides continuity for pupils and provides an opportunity for parents to share with one another and build good relationships.

Social & Life Skills

- Pupils are prepared for life by quality initiatives such as: Healthy Schools, Eco activities, working with businesses in the community and the allotment project.
- Pupils readily present the results of their learning to other pupils, parents/carers and Governors, through leading assemblies, concerts and other learning opportunities.
- Pupils' emotional development is thoroughly enhanced and promoted through PSE, Circle Time and SEAL sessions as well as whole school assemblies.
- The school nurse runs informative sessions for Year 5 and 6 pupils, where issues of puberty are addressed. She is also available to discuss individual issues with parents and has run information sessions on issues such as head lice. The outcome is pupils and parents are kept well informed.
- The development of skills through the National Curriculum and the progression of pupils' skills are carefully monitored through the thematic plans, schemes, lesson planning and assessment. Through this pupils have good opportunities to work with others, work independently and in teams/pairs to solve problems and develop their thinking skills.

Areas for Development

- Continue to provide quality opportunities for pupils to have more involvement in shaping their learning experiences.

Excellent

Good

Good

Adequate

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.
- In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

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

Health and Wellbeing

- The school has effective policies and arrangements for promoting healthy living and pupils' emotional and physical wellbeing.
- Through the comprehensive SEAL initiative, other PSE sessions and assemblies pupils are encouraged to consider their own feelings and those of others in school and the wider/world communities.
- The school is the first in Monmouthshire to adopt a Values-based Education (April 2016) to enhance our current provision for PSE and impact positively on home life.
- The school has a well embedded open door policy where parents/carers are encouraged to come into school and share issues that may affect their child/ren. The school also offers three parents/carers consultations a year where parents/carers are involved in target setting as well as discussions about their child's wellbeing.
- In addition to PSE/SEAL initiatives, the school also offers pupil high quality support in: substance misuse; internet safety; road safety; stranger awareness; healthy lifestyles; sex and relationships through partnership with external agencies such as the Police, School Nurse, Road Safety Officers and LA Healthy Schools Liaison Workers.
- Thorough site checks are undertaken termly by the Headteacher and Governor with responsibility for Health and Safety. Information obtained is shared with Governing Body.
- As mentioned in 1.2, the school has Positive Behaviour and Anti-bullying Policies. The effectiveness of these policies is shown through very few reported incidents.
- A robust reporting strategy is in place for any incidents of oppressive behaviour. Racial incidents are monitored monthly by MCC.
- The attendance data and pupil discussions show that the majority of pupils enjoy school life.
- As mentioned previously, the school promotes good behaviour and attendance and this can be seen from attendance data and lack of exclusions.
- All Foundation Phase pupils are provided with a healthy snack daily and a healthy tuck shop is available for KS2 pupils promoting a healthy lifestyle.
- All pupils are encouraged to eat a healthy packed lunch if not receiving school meals. A Packed Lunch Policy has been introduced and is available on our school website.
- Healthy school meals are freshly prepared on site and meet statutory requirements regarding healthy eating.
- All pupils are provided with, and encouraged to use, a water bottle in line with school policy.
- Ffrindiau encourage and promote active learning and healthy relationships on the playground.
- 100% attendance is celebrated and rewarded on a termly and yearly basis.
- SEAL is used to explore feelings and positively respond to difficult situations.
- School provide a wide range of extra-curricular activities – sport, dance, computer, choir, iPad, gardening etc.
- Opportunities for pupils and parents to share their views and opinions through questionnaires are provided annually. The responses are analysed and suggestions are acted upon.

Spiritual, Moral, Social and Cultural Development

- All pupils are given very good opportunities to develop a sense of curiosity, empathy and reflection through the curriculum, Religious Education (RE), PSE, ESDGC, Values-based Education + SEAL.
- The school follows the Monmouthshire Agreed Syllabus for RE which considers practices of religion throughout the world.
- Pupils are actively encouraged to share their own experiences of diverse cultures.
- Through the SEAL/Thoughtful Thursday initiative and 'Circle Time' sessions, pupils are encouraged to take responsibility, show initiative, and demonstrate an understanding of 'right from wrong' and community awareness. This is a strong feature of the school ethos and values, and is enhanced by the introduction of Values-based Education.
- In conjunction with their teachers, pupils have developed their own effective classroom rules.
- Positive school rules are embedded throughout the school and are reviewed/amended regularly through assemblies, school

- Council meetings, and Ffrindiau meetings.
- As a Community School the facilities are used by members of the local area. Many local community activities and groups are supported by the school. These include: weekly Food Co-op, visits to (and from) local churches, visits to Monmouth town museums and library.
- The school choir has performed in numerous concerts, including the charitable event '1000 Voices' in the Motorsport Arena. They are part of the Cluster Choir and regularly perform in the local area. All pupils are also given the opportunity to perform in local projects i.e. Junior Monmouth's Got Talent.

Evidence – Book Looks and Planning scrutiny have revealed that RE is taught weekly for a minimum of 1 hour throughout all phases within the school. Pupils are given good opportunities to develop their spiritual, moral, social and cultural development. No lesson observations have been monitored this academic year with a RE focus.

Areas for Development

- Lesson observations with a RE focus.

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

Signed: *S. A. Wright* (Headteacher)

Date: 23/05/16

Name of School: Kymin View primary & Nursery School

Collective Worship

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

| | | |
|--|-----|----|
| Does Collective Worship meet the statutory requirements? | Yes | 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' \(Welsh Office Circular 10/94\)](#)
[WASACRE Guidance on Collective Worship 2012](#)

Good features in relation to the quality of Collective Worship
Collective Worship

- The school meets the statutory need for daily collective worship encompassing a range of beliefs through visiting local clergy.
- Rev Gill (Foundation Phase) & Rev Kev (Key Stage 2) take regular (usually weekly) assemblies throughout the year. In addition Toni Bugeja (Christian Schools Worker) and Ian Roberts (Wyesham Christian Fellowship) take an assembly each half term.
- Two informative half-termly SEAL assemblies are held to reinforce their social and moral development learning which is carried out in class.
- Each year, all pupils are involved in devising and leading their own class assembly for parents/carers and other community members. These are consistently good and appreciated by parents.
- All pupils are included in all assemblies. No pupils have been excluded despite having different beliefs.
- Nursery and Year 2 pupils perform a Christmas play which includes the Nativity each year to their parents and all other pupils in the school.
- Year 3/4 perform an Easter play each year to their parents and all other pupils in the school.
- Children regularly learn new songs and sing praise, worship and biblical story based songs in assembly.

Areas for Development in relation to the quality of Collective Worship

- All our visitors have been from a Christian faith. Collective Worship is dominated by Christian beliefs and values and we now need to be more inclusive by inviting people from alternate faiths to share their thoughts with us.

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

Signed: S. A. Wright (Headteacher)

Date: 23/05/16

This page is intentionally left blank

HOLOCAUST MEMORIAL DAY



Holocaust Memorial Day is an annual event that takes place on January 27th.

HMD was established in the UK in 2000 and the first HMD was held in January 2001. January 27th marks the anniversary of the liberation of Auschwitz- Birkenhau concentration camp by soviet troops in 1945. Holocaust Memorial Day seeks to change the future by learning from and remembering the past. Schools are encouraged to participate in Holocaust Memorial Day in order to remember the victims of the Holocaust and more recent genocides. It provides a framework to explore issues of morality, human reactions, individual experiences, responsibilities and larger questions of the role of governments and democracies. The government, including the Welsh Government, encourages schools and LAs to commemorate this event in some way.

Further information and **free educational materials** for primary to post 16 students specific to the theme of Holocaust Memorial Day can be accessed online at <http://education.hmd.org.uk>

The theme for 2017 is 'How can life go on?'

The aftermath of the Holocaust and of subsequent genocides continue to raise challenging questions for individuals, communities and nations. How do people react in the immediate aftermath of unimaginable suffering? How can life be rebuilt after such trauma? Is justice after genocide possible? What role do we in the UK have towards individuals, communities and nations who have survived genocide?

Holocaust Memorial Day is not only about commemorating past genocides and honouring those who died, but about standing with those who survive.

By phrasing the theme as a question, HMD 2017 asks audiences to think about what happens after genocide and of our own responsibilities in the wake of such a crime.

This year's theme is broad and open ended, and there are few known answers.

We hope that you will find the materials useful if you wish to commemorate Holocaust Memorial Day on January 27th 2017.

Please do let us know of your involvement and we look forward to hearing about your pupil experiences and learning outcomes.

NEW GCSE SPECIFICATION

SACRE ANNUAL REPORT 2015 – 2016

The SACRE Annual Report was finalised in the autumn term and contains useful information and a summary of all the advice provided to schools over the course of the academic year.

Copies will be distributed to all schools as soon as possible.

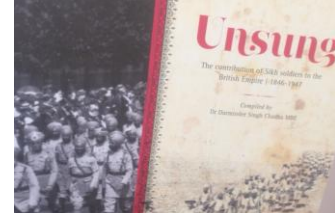
VISITS TO PLACES OF WORSHIP AND VISITORS TO SCHOOLS

SACRE has updated the contact list for school visits to places of worship and visitors to schools. Copies of the revised list will soon be distributed to schools.

If you have a recent experience of visiting a place of worship or receiving a visitor to school and can provide some details for us to share with other schools please do let us know. Details should be sent to Gill Vaisey at gill_press@hotmail.com

UNSUNG

– BOOK BY DR DARMINDER SINGH CHADA



The book *Unsung* has been compiled by Dr Darminder Singh Chadha in order to raise awareness of the contribution of the Sikh soldiers to the British Empire.

The aim of the book, published in the centenary year of the Great War is to remember and pay homage to all Sikh soldiers who served in the British army between 1846-1947 which is the significant part of the Anglo-Sikh history.

The author begins the book with a brief history of the Sikh religion followed by the Sikh holocaust where over 30,000 civilian Sikhs were massacred.

It shows how Maharaja Ranjit Singh's Kingdom was incorporated into the British Empire.

Many young Sikhs fought in the trenches of Western Europe, the deserts of North Africa and the mountains of Italy often in indescribable conditions still holding on to their faith.

The book is for free distribution however, a small contribution of £5.00 is suggested to the Parkinson's Society as the author has suffered from this illness for nearly 14 years now.

Copies can be obtained from SACRE member Neeta Baicher

Neetabaicher@hotmail.com

DIWALI FOR THREE FAITH TRADITIONS

Diwali or Dīpāvali is a significant religious festival in Hinduism, Sikhism and Jainism. It is also popularly known as the "*Festival of Lights*" and is a lunar-calendar based event that occurs between mid-October and mid-November. The word "Diwali" is a contraction of "Deepavali" which translates into "row of lamps".



Diwali is an official holiday in India, Nepal, Sri Lanka, Myanmar, Mauritius, Guyana, Trinidad & Tobago, Suriname, Malaysia, Singapore, and Fiji.

The festival of Diwali symbolizes the victory of light over dark, good over evil and knowledge over darkness.

Hindu tradition: Diwali is one of the biggest festivals in the Hindu calendar and there are multiple reasons why Hindus celebrate this festival. The most popular narrative, based in the ancient Sanskrit epic Ramayana, is of Lord Rama, his wife Sita and brother Lakshmana returning to their kingdom Ayodhya after defeating demon king Ravana.

Jain tradition, Diwali marks the attainment of enlightenment by Lord Mahavira, the 24th Tirthankara of Jainism who laid down the central tenets of the Jain religion as it is practiced today.

Sikh tradition: Diwali commemorates the release of Guru Hargobind, the sixth Sikh Guru, who was imprisoned by the Mughal emperor Jahangir. When Guru Hargobind arrived in Amritsar, his devotees lit thousands of oil lamps to celebrate his return. For Sikhs, this day is known as *Bandi Chhor Divas* (day of release from prison).

Diwali is also associated with the martyrdom of the elderly Sikh scholar and strategist Bhai Mani Singh in 1737. Bhai Mani Singh was the Granthi (keeper/reader of Sikh scripture) of Harmandir Sahib (popularly known as the Golden Temple). He transcribed the final version of Guru Granth Sahib dictated to him by Guru Gobind Singh in 1704. In 1737, he received permission from Zakariya Khan, the then Mughal governor of Punjab, to hold a religious gathering of the Khalsa for celebrating *Bandi Chhorh Divas* on the auspicious day of Diwali for a tax of 5000 Rupees. He expected to put together the required sum from contributions made by the Sikhs who would assemble that day. But when he discovered the governor's plot to kill the Sikhs during the gathering, he sent out messages warning them not to turn up for the meeting. As a result the tax could not be paid and the governor ordered Bhai Mani Singh's execution at Lahore. Sikhs celebrate Diwali by lighting lamps, distributing sweets, fasting and practising acts of charity.

This page is intentionally left blank

HOLOCAUST MEMORIAL DAY 2017

Holocaust Memorial Day is an annual event that takes place on January 27th. HMD was established in the UK in 2000 and the first HMD was held in January 2001. January 27th marks the anniversary of the liberation of Auschwitz- Birkenhau concentration camp by soviet troops in 1945. Holocaust Memorial Day seeks to change the future by learning from and remembering the past. Schools are encouraged to participate in Holocaust Memorial Day in order to remember the victims of the Holocaust and more recent genocides. It provides a framework to explore issues of morality, human reactions, individual experiences, responsibilities and larger questions of the role of governments and democracies. The government, including the Welsh Government, encourages schools and LAs to commemorate this event in some way.

Each year, the Holocaust Memorial Day Trust chooses a different theme to enable audiences on Holocaust Memorial Day (HMD) to learn something new about the past, and to make it easier for HMD activity organisers to create fresh and engaging activities. Every theme is relevant to the Holocaust, Nazi Persecution and to each subsequent genocide, and has the life stories of those who were murdered and those who survived at its heart – as well as the experiences of resisters, rescuers and witnesses.

The Holocaust Memorial Day Trust produces materials specific to the theme of Holocaust Memorial Day. The theme for 2017 is ‘How can life go on?’

Introduction: How can life go on after a genocide? The aftermath of the Holocaust and of subsequent genocides continue to raise challenging questions for individuals, communities and nations. How do people react in the immediate aftermath of unimaginable suffering? How can life be rebuilt after such trauma? Is justice after genocide possible? What role do we in the UK have towards individuals, communities and nations who have survived genocide?

Holocaust Memorial Day is not only about commemorating past genocides and honouring those who died, but about standing with those who survive. By phrasing the theme as a question, HMD 2017 asks audiences to think about what happens after genocide and of our own responsibilities in the wake of such a crime.

This year’s theme is broad and open ended, and there are few known answers.

Further information about the theme and free educational resources containing material suitable for primary to post 16 students is available online at <http://education.hmd.org.uk>

This page is intentionally left blank

During the period of the Scholarship, there will be regular tutorials and at least one visit to the Farmington Institute.

Scholars are required to attend the Scholars' Conference *before* their Scholarship and the Conference *after* their Scholarship. Scholars who are still actively involved with RE will be invited to all subsequent conferences. The 2017 Conference will take place from **7.00pm on Friday, 23 June to 2.30 pm on Sunday, 25 June 2017**. The **2018 Conference will take place from 22 – 24 June, 2018**.

Applications

Application forms can be downloaded from the Farmington website, **www.farmington.ac.uk**, available under 'Farmington Scholarships'.

Alternatively, application forms are available from the address below. **The closing date for applications for the academic year 2017-2018 is 23 January 2017.**

Applicants may be asked to come for interview by the Selection Board. Interviews for Scholarships will take place in February-April 2017.

Enquiries

Further information about the Farmington Institute, its Scholarships and the work of previous Scholars is to be found on the Farmington website, www.farmington.ac.uk

Other enquiries should be addressed to:

The Revd Dr Ralph Waller, The Director
The Farmington Institute
Harris Manchester College
Mansfield Road
Oxford OX1 3TD

Telephone: 01865 271965

Fax: 01865 271969

E-mail: farmington@hmc.ox.ac.uk



The Farmington Institute
Harris Manchester College, Mansfield Road
Oxford OX1 3TD

Telephone: Oxford (01865) 271965

Fax: Oxford (01865) 271969

E-mail: farmington@hmc.ox.ac.uk

Website: <http://www.farmington.ac.uk/>

Now open to Secondary and Primary School
teachers, teachers of RE to children with
Special Educational Needs,
and Headteachers

Farmington
Scholarships
for Teachers
of Religious Education
and Headteachers

Academic Year 2017–2018



The Farmington Institute



The Farmington Institute

The aim of the Farmington Institute is to support and encourage teachers of Religious Education in schools, and Headteachers working on values and standards.

The Institute awards Scholarships to UK teachers of Religious Education in schools and Headteachers, publishes discussion papers and arranges conferences.

Page 354

What types of Scholarships are available?

Scholarships are divided into two types: university-based and school/home-based. Teachers who live within a reasonable distance of one of the selected universities or colleges, may be awarded a university-based Scholarship.

Our selected universities/colleges are:

Bath, Bath Spa University (Study of Religions Department); **Belfast**, Queen's University Belfast, St Mary's University College and Stranmillis University College; **Cambridge**, University of Cambridge, Faculty of Education/ Homerton College; **Durham**, St Chad's College, University of Durham; **Exeter**, University of Exeter (School of Education); **Glasgow**, University of

Strathclyde (Faculty of Education); **Lampeter/Carmarthen**, University of Wales Trinity Saint David; **Lincoln**, Bishop Grosseteste University; **Liverpool**, Liverpool Hope University; **Norwich**, University of East Anglia; **Oxford**, Harris Manchester College, University of Oxford; **Warwick**, University of Warwick (Religions and Education Research Unit); **York**, York St John University.

University-based Scholarships awarded may be taken as a block of up to eight weeks or in the form of day release up to 30 days. The Scholarships to be taken within university terms. The academic facilities of the universities/colleges are available for Scholars.

Teachers awarded school/home-based Scholarships will be appointed a Farmington Tutor. The Scholarship may be taken in the form of day release, for instance for one day a week over a term or over the year or for continuous periods up to a maximum of 30 days.

Who is eligible?

The Scholarships are for teachers of Religious Education in UK secondary schools, primary school RE Co-ordinators or other primary school teachers involved in teaching RE, and teachers of children with Special Educational Needs who are involved with RE. Headteachers who wish to undertake research into either Religious Education or Values Education are also eligible to apply. Applicants should have held their present post for at least two years.

What subjects may be studied?

Scholars are free to study any aspect of Religious Education they wish but preference will be given to applicants whose work can be seen to be of direct value to the teaching of RE in schools. Occasionally, the Institute, in conjunction with one of its partner universities or colleges, may advertise for an RE teacher to undertake research on a specific topic which is relevant to RE.

How much will it cost?

The Scholarship will cover the cost of tuition, board and lodging where appropriate, essential local travel and, by negotiation with the school, the salary of a replacement teacher up to point 6 of the main pay scale.

What is required of Scholars?

All Scholars are expected to produce an outline study plan of their project, which must be sent to the Director of the Farmington Institute before the start of the Scholarship. Towards the end of the Scholarship, the Scholar will give a presentation on their work at the university/ school and again at our 2018 conference. All Scholars are expected to produce a written report on the work they have undertaken, which must be sent to the Farmington Institute on completion of the Scholarship.