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CYNGOR SIR
YNYS MÔN
ISLE OF ANGLESEY
COUNTY COUNCIL

Mr Dylan Williams
Prif Weithredwr – Chief Executive
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ISLE OF ANGLESEY COUNTY COUNCIL
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RHYBUDD O GYFARFOD	NOTICE OF MEETING
CYNGOR YMGYNGHOROL SEFYDLOG (CYS)	STANDING ADVISORY COUNCIL (SAC)
DYDD IAU, 17 HYDREF 2024 AM 2:00 O'R GLOCH	THURSDAY, 17 OCTOBER 2024 AT 2:00 PM
YSTAFELL BWYLLGOR, SWYDDFEYDD Y CYNGOR AC YN RHITHIOL DRWY ZOOM	COMMITTEE ROOM, COUNCIL OFFICES AND VIRTUALLY VIA ZOOM
Swyddog Pwyllgor	Shirley Cooke 01248 752518
	Committee Officer

AELODAU/MEMBERS

Cynghorwyr / Councillors:

Non Dafydd, Gwilym O Jones, Dylan Rees, Arfon Wyn
(Sedd Wag/Vacant Seat x 2)

Yr Enwadau Crefyddol / Religious Denominations

Parch/Rev Neil Ridings (Yr Eglwys yng Nghymru/The Church in Wales), Colette Owens (Yr Eglwys Babyddol/The Catholic Church), Huw Owen (Yr Eglwys Fethodistaidd/ The Methodist Church), Parch/Rev Deborah Stammers (Undeb y Bedyddwyr/The Baptist Union of Wales), Edward Morus Jones (Undeb yr Annibynnwyr Cymraeg/ Union of Welsh Independents), Elaine Green (Yr Eglwys Bresbyteriaid/ Presbyterian Church of Wales)

Athrawon/Teachers

Mefys Jones-Edwards (Ysgol Syr Thomas Jones), Heledd Hearn (Ysgol Uwchradd Bodedern), Owain Roberts (Ysgol Cybi), Manon Morris Williams (Ysgol Santes Dwynwen)

Aelod Cyfetholedig/Co-Opted Member

Rheinallt Thomas

Aelodau Eraill/Other Members

Sarah Kingman (Dyneiddwyr/Humanists)

Please note that meetings of the Committee are streamed for live and subsequent broadcast on the Council's website. The Authority is a Data Controller under the Data Protection Act and data collected during this live stream will be retained in accordance with the Authority's published policy.

A G E N D A

1 DECLARATION OF INTEREST

To receive any declaration of interest from a Member or Officer in respect of any item of business.

2 MINUTES (Pages 1 - 6)

To submit for confirmation, the draft minutes of the previous SAC meeting held on 17 July 2024.

3 WALES ASSOCIATION OF SACRES (WASACRE) (Pages 7 - 16)

To present the following for information: -

- Activities of the Association 2023/24
- Treasurer's Report

4 STANDING ADVISORY COUNCIL'S ANNUAL REPORT FOR 2023/24 (Pages 17 - 30)

To present the Anglesey SAC's Annual Report for 2023/24.

5 WELSH NATIONAL CENTRE FOR RELIGIOUS EDUCATION

To receive a presentation by Dr Gareth Evans-Jones on the work of the Welsh National Centre for Religious Education.

6 ANGLESEY SAC MEMBER'S VISIT TO A SECONDARY SCHOOL

7 SECONDARY SCHOOLS UPDATE AND GCSE RELIGIOUS STUDIES DRAFT SPECIFICATION (Pages 31 - 126)

- To receive an update on Secondary Schools on Anglesey.
- To receive an update on the new Religious Studies GCSE qualification from September 2025.

8 ANY OTHER ISSUES SPECIFIC TO THE SAC

Matters for the next meeting.

9 NEXT MEETING

The SAC's next meeting is scheduled for Thursday, 13 February 2025 at 2:00 pm.

**STANDING ADVISORY COUNCIL ON RELIGION
VALUES AND ETHICS (SAC)**

Minutes of the meeting held on 17 July 2024

PRESENT: Councillor Dylan Rees (Chair - for this meeting only)
Councillor Gwilym Jones (Vice-Chair - for this meeting only)

The Religious Denominations

Mrs Elaine Green (Presbyterian Church in Wales)
Mr Edward Morus Jones (Union of Welsh Independents)
Mrs Collette Owens (The Catholic Church)
Rev Deborah Stammers (The Baptist Union of Wales)

Teacher Representatives

Mrs Mefys Jones-Edwards (Ysgol Syr Thomas Jones,
Amlwch)
Mr Owain Roberts (Ysgol Cybi)

Co-opted Member

Mr Rheinallt Thomas

Other Members

Sarah Kingman (Humanists Society)

IN ATTENDANCE: Mr Owen T Davies (Primary Senior Manager, Education) (Clerk
to the SACRE)
Mr Phil Lord (Independent RE Advisor)
Mrs Shirley Cooke (Committee Officer)

APOLOGIES: Councillor Non Dafydd (Chair)
Councillor Arfon Wyn (Vice-Chair)
Director of Education, Skills and Young People

ALSO PRESENT: Mr Christopher Owens (WJEC) (for Item 8)
Dr Gareth Evans-Jones (Welsh National Centre for
Religious Education) (for Item 5)
Nia Elain Roberts (Engagement Officer for Schools -
Diocese of Bangor) (for Item 6)

In the absence of the Chair and Vice-Chair, Councillor Dylan Rees was elected
Chair for today's meeting and Councillor Gwilym Jones was elected Vice-Chair.

1. DECLARATION OF INTEREST

None received.

2. MINUTES

The draft minutes of the previous SAC meeting held on 21 February 2024 were presented and confirmed as correct.

Matters arising from the minutes: -

- A correction was noted in Item 5 of the minutes, which should have read 'Friend of Friendless Churches'.
- It was confirmed that the SAC's next learning walk to Ysgol Gyfun, Llangefni, will take place in the New Year.
- With reference to the SAC's project on religious and spiritual settings on Anglesey, it was confirmed that the Archives Team have commenced work on collating resources for schools.
- It was confirmed that the SAC's draft Annual Report will be presented to the SAC's next meeting.

3. WALES ASSOCIATION OF SACRES (WASACRE)

The draft minutes of the WASACRE meeting held virtually on 5 March 2024 were submitted for information and noted.

The SAC's co-opted member reported that he attended the WASACRE's Annual General Meeting (AGM) on 13 June 2024, and gave an update on agenda items discussed at the meeting.

It was noted that the WASACRE's annual subscription fee is due for payment, which remains at £495.00.

The Independent RE Advisor reported that as the Anglesey SAC subscribes to WASACRE, Anglesey schools are entitled to access resources on the WASACRE website via specific passwords, which will be rolled out to schools.

RESOLVED that the Senior Primary Manager agrees to pay WASACRE's annual subscription fee of £495.00 for this year's membership.

4. RELIGIOUS AND SPIRITUAL SETTINGS ON ANGLESEY

The Senior Primary Manager reported that resources prepared by the Archives Team on religious and spiritual settings will be available in digital format for schools. Schools will be able to select information according to their subject areas within their curriculum.

Next term, the Archives Team will be presenting information and artefacts relating to St Seiriol, with links to specific historical locations and churches within the Southeast area of Anglesey, which will also be shared with the SAC.

RESOLVED to note the information presented.

5. WELSH NATIONAL CENTRE FOR RELIGIOUS EDUCATION

Due to technical issues encountered during the meeting, this item will be re-scheduled.

RESOLVED that Dr Gareth Evans-Jones be invited to attend the SAC's next meeting to provide an overview of the RE Centre's work.

6. DIOCESE OF BANGOR

A presentation was given by Nia Edwards from the Diocese of Bangor on the Llan Project, which is part of the Church in Wales's Pererin Pilgrimage Project. She reported that pilgrimages, Welsh language resources and community initiatives are being developed, e.g. walking spiritual routes and exploring churches. She stated that the Church will be launching two new websites soon, i.e. www.pererin.com, and a new website for schools, www.pererinysgolion.cymru.

It was noted that the Cadfan pilgrimage path in Gwynedd is nearing completion and will be launched in September. The Diocese will commence work on the St Cybi and St Seiriol walks on Anglesey from Spring 2025. The scheme will benefit all schools on Anglesey through school visits, workshops and information packs to promote the Church's work and the importance of Christianity in the context of local history. A film is also being produced, which will be launched in schools.

Planning support will be provided to teachers and schools to look at themes and the big questions to ensure that tasks fit in with the new Curriculum for Wales. It was noted that progress steps include developing local pilgrimages for schools and further visits to secondary schools.

RESOLVED: -

- **To note the information presented.**
- **That the Primary Senior Manager distributes copies of the Pilgrimage Project presentation to the SAC.**

7. ANALYSIS OF ANGLESEY ESTYN REPORTS

The Independent RVE Advisor provided a synopsis of Anglesey Estyn reports published between April 2023 and May 2024, and analysed spiritual, moral, social and cultural principles in his report.

It was noted that comments on collective worship, spiritual development and even RVE are limited in Estyn reports. However, Estyn is obliged to report on schools who do not meet the requirements, and in such cases will comment on spiritual development, often in terms of collective worship provision.

The Independent RVE Advisor reported that Estyn will use a new Inspection Framework from September 2024. Under the new system, schools will be chosen at random, and may be inspected more than once a year, or not at all.

The 5 current headings for inspections with change to the following 3 headings under the new Framework: -

- Wellbeing and attitudes to learning;
- Teaching and learning experiences;
- Care, support and guidance.

It was noted that one school has been inspected as a pilot under the new Inspection Framework, and a summary of comments has been included in the report.

No concerns were raised in respect of the schools inspected.

RESOLVED to note the information presented.

8. UPDATE BY WJEC ON THE NEW RELIGIOUS STUDIES QUALIFICATION

Mr Christopher Owen, WJEC reported that the criteria for the new Religious Studies qualification has been received from Qualification Wales, and is currently in its development stage.

The new qualification will consist of two examination papers and two non-exam assessments (NEAs). The NEAs are being rolled out across all Humanities subjects, and it is expected that the final specifications for History, Geography and Religious Studies will be published in late September. Specimen Assessment Materials (SAMs) will follow, which will include support materials for the two new NEAs.

In January/February 2025, a detailed guidance for teachers will be produced alongside the specification, which will be released in September 2024, a year before the first teaching in September 2025.

A rollout of resources will be available on the WJEC website to support the teaching of the new qualification. There will be some aspects of the GCSE course that teachers will be familiar with, as well as new material.

From February to March 2025, 12 events will be held across Wales, where specialist teachers will attend in person to support RS teachers and provide guidance on the new specification, early in the preparation stages.

RESOLVED to note the information presented.

9. UPDATE BY THE DIRECTOR

This item was not discussed.

10. ANY OTHER MATTERS

- The Primary Senior Manager reported that he is currently working on the SAC's draft Annual Report, which will be presented to the next SAC meeting.

RESOLVED to present the SAC's draft Annual Report to the next meeting on 17 October 2024.

- The Chair highlighted that currently there are 2 vacant seats on the SAC for members of the County Council.

RESOLVED that the Primary Senior Manager contacts the Head of Democracy to request that 2 new members be appointed to fill the vacant seats on the SAC.

11. NEXT MEETING

It was noted that the SAC's next meeting will be held on Thursday, 17 October 2024 at 2:00 pm.

The meeting concluded at 3:15 pm

**COUNCILLOR DYLAN REES
CHAIR**

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Report of the activities of the Association 2023-2024

It has been another busy year for the Association, especially with the WASACRE RVE Conference in the Summer term, which provided a major free professional learning package for SACs and practitioners in their local authorities.

1. This year the Association met on three occasions.

Our Autumn meeting on 25 October 2023 was hosted by Rhondda Cynon Taf SACRE/SAC through Zoom. Our spring meeting on 5 March 2024 was hosted by Carmarthenshire SACRE /SAC through Zoom. Our Summer meeting was replaced by the WASACRE RVE Conference Day (in partnership with NAPfRE) and held in Wrexham. We are grateful for the continued support of SACREs / SACs with their hosting of these meetings.

2. The Executive Committee met on three occasions.

The meetings took place on 4 October 2023, 7 February 2024 and 15 May 2024, all of which were held on-line through Zoom. The Executive Committee had a full agenda throughout the year that included the following items and activities.

- a. The continued consideration and response to developments relating directly to RVE and RE within the Curriculum for Wales.
- b. Advice and support given to advisors and SACREs / SACs in Wales in response to their enquires. This included the creation of a FAQs infographic and a 'How do we support our member SACs' infographic.
- c. Representatives from the WASACRE Executive Committee (with a NAPfRE representative) met with Welsh Government colleagues as part of WASACRE's established regular cycle of meetings. These meetings gave opportunity to raise issues of importance to local SACREs / SACs. In addition, agenda items included the recruitment crisis in RS GCSE and A-level and ITE, professional learning resources, aspects of the summary of legislation on Hwb, and the presentation of SAC annual reports among other topical issues. The recruitment crisis issue is being taken forward with Kevin Palmer from Welsh Government in conversation with WASACRE.
- d. The completion by WASACRE of the second phase of the major national professional learning partnership between the Welsh Government and WASACRE. The second batch of national professional learning resources is currently awaiting publication on the Welsh Government Hwb. All resources are rigorously quality assured before publication on the Welsh Government Hwb.

- e. Representatives from the WASACRE Executive Committee (often with a NAPfRE representative) met with various organisations both within and outside Wales on a number of occasions throughout the year. Within Wales this included a number of meetings with Qualifications Wales in relation to the 14-16 qualifications.
- f. Considerable work has been put into the preparations for the WASACRE RVE Conference 2024 in partnership with NAPfRE. The Conference has included a free series of pre- and post-Conference Day online seminars in the summer term as well as the in-person Conference Day in Wrexham on 13 June 2024.
- g. WASACRE funded a teacher to attend the EFTRE Conference in August 2023. The Conference was also attended by two WASACRE Officers who had alternative sources of funding.

3. Accounts.

The Treasurer's report for 2022-2023 was shared at the summer AGM of 2023. A statement of accounts and a report explaining the information was presented. It was noted that income exceeded expenditure for the year by £8969.44. All SACREs / SACs paid their subscriptions for the year. It was noted that the financial position remained in a healthy condition and that the level of funds available to WASACRE to fund its planned activities was encouraging, especially with the planned WASACRE Conference. It was recommended and agreed that the yearly subscription for 2023-2024 would remain the same in light of the current difficult financial circumstances.

4. New members of the Executive Committee

At the Summer AGM 2023 two members were elected to the Executive Committee for the period of 2023-2026: Jenny Downes (Denbighshire SACRE) and the joint nomination of Marged Williams and Tyler Saunders representing the Vale of Glamorgan.

5. NAPfRE and WASACRE presentations:

As there were no 'physical meetings' NAPfRE presentations have been kept to a minimum and focused on the most immediate priority.

- The Rhondda Cynon Taf meeting on 25 October 2023 included a presentation by Alice Parry, Secretary to WASACRE: Through the eyes of a teacher: Report from the Conference of the European Forum for Teachers of Religious Education (EFTRE).
- The Carmarthenshire meeting on 5 March 2024 included presentations by Liz Thomas, Provincial Director of Education for the Church in Wales, on Objective, critical and pluralistic RVE in the primary classroom and Tania ap Sion, Chair of WASACRE, on What Covid-19 reveals to religious education specialists in Europe?
- The Conference Day on 13 June 2024 in Wrexham included a wide range of keynote presentations and workshops from around Wales. Pre- and post-conference online seminars extended the scope of presentations available to support RVE in the Curriculum for Wales.

As outgoing Chair of WASACRE, I would like to thank all our member SACREs / SACs for their commitment to the Association and their support. Also, my thanks go to all the hard work of our Executive Committee members without whom our activities would not be possible.

WALES ASSOCIATION OF SACREs
ANNUAL GENERAL MEETING – 13th JUNE, 2024

REPORT BY: Treasurer
SUBJECT: Report for 2023/2024 Financial Year
REPORT FOR: Information and Decision

STATEMENT OF ACCOUNTS 2023/2024

Attached, as an appendix to this report, is the independently examined statement of accounts for the 2023/2024 financial year. Members will note that, during the year, expenditure exceeded income by £3,718.66. This is compared with an £8,969.44 excess of income over expenditure in 2022/2023. Further information on the reasons for this change is provided below. The accounts include payments received from six SACREs, regarding 2022/2023 which were received after the end of the last financial year. At the end of the current financial year, subscriptions have been received from 16 SACREs and payments from a further 4 SACREs were received after the end of the financial year. Sadly, I have to report that membership of WASACRE now consists of 20 SACREs/SACs rather than 22 as Pembrokeshire and Swansea SACREs/SACs have withdrawn their membership. Hopefully they will reconsider their positions and rejoin WASACRE in the future as it is important for WASACRE to be able to speak for and represent the interests of all SACREs/SACs in Wales. The financial year commenced with a balance of £54,472.23 and ended with a balance of £50,753.57. The finances of WASACRE, therefore, remain in a healthy condition and the level of funds available to WASACRE, to fund its planned activities, is encouraging. This is important because significant expenditure will take place, during the 2024/2025 financial year, as a result of the forthcoming WASACRE Conference.

a) Receipts

As in previous years, the main source of income for WASACRE during 2023/2024 has been the annual subscriptions paid by member SACREs/SACs. Members will be aware that, at the 2023 Annual General Meeting of WASACRE, it was decided that the annual subscription for 2023/2024 should remain at £495.00 the same amount as for 2022/2023 because of the current difficult financial circumstances experienced by Local Authorities. This has resulted in income of £7,920.00, which represents the 16 subscriptions received during the financial year. It is pleasing to report that the remaining 4 SACRE subscriptions have now been paid. Therefore, I can report that all 20 subscriptions for 2023/2024 have now been received. The receipts also included the late payment of £2,970.00 which represents the 6 subscriptions of £495.00 relating to the 2022/2023 financial year.

The other regular annual source of income for WASACRE has been Bank Interest and this amounted to £94.96 in 2023/2024, an increase of £74.30 on £20.66, the amount received in 2022/2023. It is encouraging to note the increase in interest paid on the WASACRE Business Money Manager Account but, it is clear, as has been previously noted, that it will be some time before significant income is received through bank interest.

b) Expenditure

The areas of expenditure in the 2023/2024 accounts are as follows:-

The cost of convening meetings amounted to £3,359.02 And this is broken down into £1,415.43 for the translation of documents and simultaneous translation in meetings, £143.88 for the purchase of a Zoom Licence for meetings, £1,299.45 for minute taking, and £500.26 to provide supply cover for a WASACRE Executive Committee member to enable him to attend meetings. This cost compares with an expenditure of £2,350.43 in 2022/2023 and is greater because of the need for supply cover to be provided this year, the purchase of the zoom licence for meetings, and the inclusion of simultaneous translation costs within the costs of translation. Last year, the cost of translation only included the translation of documents but, with the use of zoom, it is now possible to provide simultaneous translation in on-line meetings.

Members will be aware that the WASACRE secretarial arrangements have continued unchanged. The post of Co-ordinating Secretary has continued with the role of overseeing the secretarial function but without the full range of secretarial activities. This post attracts an honorarium of £1,500.00 and this is usually paid as termly instalments. The Coordinating Secretary is supported by an Assistant Secretary and this post also attracts an honorarium of £1,500.00. The secretarial costs have been minimised through the use of electronic communications and no claims for secretarial expenses were made during the year. The post of Minute Secretary also attracts an honorarium of £1,500.00 but the post has remained unfilled since the departure of the previous post holder. With the departure of the Minute Secretary the services were bought in of an individual who was willing to minute the meetings, remotely, from recordings of the meetings. The costs of this service for the last financial year, amounted to £1299.45 and are well within the honorarium that would have been paid to a Minute Secretary. The payment relates to the actual amount of work involved, rather than an honorarium. WASACRE is fortunate in being able to secure the services of an individual who is able to provide high quality minutes of the meetings and, so far, this arrangement has worked well.

The Treasurer's Expenses amounted to £43.90, which is very similar to £44.24, the level of expense in 2022/2023. These expenses relate, in the main, to postage charges and stationery.

During the year, a total of £4,321.30 was paid to officers and individuals who were undertaking an informal review of agreed syllabi, on behalf of WASACRE. This work was commissioned by the Welsh government and carried out by WASACRE on their behalf. Officers of the Welsh government actually approached WASACRE with the request that this work be carried out which is an indication of their high regard for the competence and professionalism of WASACRE. Members will recall that WASACRE received a payment of £4,250.00 from the Welsh government on 31st March 2023 for this work and this is one of the reasons for the significant underspend in last year's accounts. Although these payments contributed to this year's overspend, the finance to re-imburse WASACRE was received during the last financial year.

During the year, £1,856 40 was spent on Conference Attendance. Two WASACRE officers attended the NASACRE Conference in London, in order to maintain links with the similar organisation in England. Feedback is always provided when officers represent WASACRE at conferences. In addition, a fully funded place was advertised via SACs at the EFTRE (The European Forum for Teachers of Religious Education) Conference in Rome. WASACRE agreed to fund the accommodation and travel costs of the teacher who successfully applied for a place and these costs are included in the above figure.

Within the year, £1,000.00 was spent on Professional Learning Resource Modules for RVE (Religion, Values and Ethics), commissioned from WASACRE by the Welsh Government and £1,250.00 has been received from the Welsh Government to fund this work. This sum was received after the close of the 2023/2024 financial year and so will be included as income in the 2024/2025 accounts.

The sum of £860.00 has been paid for website support. This covers the three years from 1/1/24 to 31/12/26. Members will be aware that WASACRE now has an excellent new website which raises the profile of WASACRE and is a valuable source of information on Religion, Values and Ethics, as well as Collective Worship for SACREs/SACs, teachers and other professionals.

Members will be aware from last year's Treasurer's report that Bank Charges are now levied on the WASACRE Charitable Account. This

account carries a monthly fee of £5.00 and cheques paid into and out of the account over the counter are charged at £0.40 per cheque. The charges for 2023/2024 amounted to £74.00 compared with £70.00 in 2022/2023.

During the year, a total of £189.00 was spent on Membership Subscriptions which relate to the following:-

- RE Council (September 2023 – August 2024) - £99.00
- EFTRE(2023) - £90.00.

This was £100.00 less than in 2022/2023 when 3 subscriptions were paid.

Members are invited to receive and adopt the attached statement of accounts.

ANNUAL SUBSCRIPTIONS 2024/2025

In considering an appropriate annual subscription per SACRE/SAC for membership of WASACRE during the 2024/2025 financial year, members will be aware that the decision was taken at the 2001 Annual General Meeting of WASACRE that, in future, the subscription to WASACRE would be increased, annually, in line with inflation. This practice was followed annually until last year's Annual General Meeting when the decision was taken to not increase the subscription but maintain it at £495.00 the same level as for 2022/2023. This decision was taken because of the difficult financial circumstances, experienced by Local Authorities.

Although the WASACRE finances are currently in a healthy state, it is important that a substantial balance is maintained if WASACRE is to be able to, with confidence, arrange further national events and undertake more projects. However, at the recent meeting of the WASACRE Executive Committee, it was agreed that, in the light of the ongoing difficult financial circumstances, experienced by Local Authorities, there should be no uplift to the subscription to WASACRE for 2024-2025. It is, therefore,

RECOMMENDED that the annual subscription per SACRE/SAC for membership of WASACRE, during the 2024/2025 financial year, remain at £495.00, the same level as the 2023/2024 and 2022/2023 subscriptions.

PAYMENT OF EXPENSES

Members will recall that the following arrangements for the payment of expenses were either agreed at the 2020 Annual General Meeting of WASACRE or agreed subsequently: -

- payments of 45 pence per mile to officers undertaking business on behalf of WASACRE where they are unable to claim from their local SACREs/SACs and reimbursement at the same level for speakers contributing to WASACRE meetings;
- reimbursement to officers of actual parking costs, where incurred, in relation to the conduct of WASACRE business;

- where public transport is used rather than private car, reimbursement of actual rail/coach fares up to the level of standard fare on the understanding that advantage of saver arrangements would be taken wherever possible;
- reimbursement of reasonable subsistence costs in respect of officers of WASACRE and speakers at WASACRE meetings;
- reimbursement of actual costs of overnight accommodation on the understanding that reasonable costs are incurred;
- in relation to teachers being released from school to make presentations at meetings of WASACRE, WASACRE will fund up to one full day's supply cover. In the event of this proving inadequate, early contact must be made with the Treasurer, who will be given discretion to agree a higher level of supply cover in consultation with either the Chair or Vice Chair;
- members of SACREs/SACs and others attending main meetings of WASACRE are not eligible to claim expenses from WASACRE but should claim from their own SACRE/SAC or the body that they represent;
- the Coordinating Secretary will receive an annual honorarium of £1,500.00. If the position is taken by a serving teacher, then supply cover would be paid in addition to the existing honorarium and expenses (necessary travel, accommodation, and subsistence). Supply cover would be paid to the school and the honorarium would be paid to the individual officer;
- the Assistant Secretary will receive an annual honorarium of £1,500.00. If the position is taken by a serving teacher, then supply cover would be paid in addition to the existing honorarium and expenses (necessary travel, accommodation, and subsistence). Supply cover would be paid to the school and the honorarium would be paid to the individual officer;
- if appointed, a Minute Secretary will receive an annual honorarium of £1,500.00 plus expenses, plus overnight accommodation if necessary. If the current arrangement continues, WASACRE will pay invoices submitted by the individual preparing minutes from recordings of meetings in accordance with the level of work involved;
- members of the WASACRE Executive Committee are able to claim expenses from WASACRE for attendance at executive committee meetings where they are unable to claim expenses from elsewhere;
- members of the WASACRE Executive Committee, who are serving teachers, are eligible to claim supply cover costs to enable them to be released to attend meetings. The claim should be submitted to the Treasurer by the employing school and should represent actual costs;
- although there is some common membership, NAPfRE is a separate entity and WASACRE is unable to fund their meetings or expenses;
- where NAPfRE members are undertaking work on behalf of WASACRE, WASACRE will contribute to their expenses. Requests must be submitted, in advance, to the Treasurer who will be given discretion to consider them in consultation with the Chair or Vice Chair;

- WASACRE will, on occasion, pay fees for people to attend meetings or carry out work on professional working days if this has been agreed in advance. Requests must be submitted, in advance, to the Treasurer, who will be given discretion to consider them in consultation with the Chair or Vice Chair. It is expected that there will be evidence of the work undertaken and this could be a paper or report following the meeting attended.

It is

RECOMMENDED that the above arrangements be approved for 2024/2025.

WALES ASSOCIATION OF SACRES

STATEMENT OF ACCOUNTS 2023/2024

RECEIPTS

Annual Subscriptions 2022/2023 (6 SACREs at 495.00 per SACRE)	2970.00	
Annual Subscriptions 2023/2024 (16 SACREs at 495.00 per SACRE)	7920.00	
Bank Interest	<u>94.96</u>	
Total Receipts		10984.96

EXPENDITURE

Meeting Expenses:		
Translation of documents and simultaneous translation	1415.43	
Purchase of Zoom Licence for meetings	143.88	
Minute taking	1299.45	
Supply cover for WASACRE Executive Committee member	500.26	
Informal Agreed Syllabus Review	4321.30	
Bank Charges	74.00	
Conference attendance	1856.40	
Preparation of Professional Learning Resources	1000.00	
Co-ordinating Secretary's Honorarium	1500.00	
Assistant Secretary's Honorarium	1500.00	
Membership Subscriptions:		
RE Council (September 2023 – August 2024)	99.00	
EFTRE (2023)	90.00	
		189.00
Treasurer's Expenses	43.90	
Website support	<u>860.00</u>	
Total Expenditure		14703.62
LESS Excess of Expenditure over Receipts		3718.66
		10984.96

BALANCE SHEET AT 31/3/24

Balance at 31/3/23	54472.23	
LESS		
Excess of Expenditure over Receipts	<u>3718.66</u>	
Balance at 31/3/24		<u>50753.57</u>

Represented by:

Bank Balances at 31/3/24:

Business Money Manager Account	5606.33	
Charitable Bank Account	<u>45628.44</u>	
		51234.77

LESS

4 cheques drawn and not presented on 31/3/24

90.00	
257.30	
43.90	
<u>90.00</u>	
	<u>481.20</u>

50753.57

Inspected and found correct:

Signed: Carol A. Jones Date: 28th MAY 2024
IPFA

Standing Advisory Council for Religious Education

ANGLESEY ANNUAL REPORT September 2023 - August 2024



**CYNGOR SIR
YNYS MÔN
ISLE OF ANGLESEY
COUNTY COUNCIL**

**Director of Learning, Skills and Young People
Marc Berw Hughes**

CONTENTS

SECTION 1: INTRODUCTION

- 1.1 Introduction by SAC(RE) Chairman: Councillor Non Dafydd

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SECTION 1: Introduction

SAC(RE)'s function in relation to Religious Education

A clear outline of SAC(RE)'s function is provided in the Welsh Office Circular 10/94.

SAC(RE) advises the Education Authority on matters relating to the provision of Religious Education and collective worship, and is responsible for the establishment of an ad hoc body, the Agreed Syllabus Conference, to produce or consider amendments to the Agreed Syllabus for Religious Education.

1.1 SAC(RE) Chair's Summary

SECTION 2: ADVICE TO ANGLESEY'S EDUCATION AUTHORITY

2.1 SAC(RE)'s Function in relation to Religious Education

SAC(RE)'s function is outlined in the Welsh Office Circular 10/94.

SAC(RE) advises the Education Authority on matters relating to the provision of Religious Education and collective worship, and is responsible for the establishment of an ad hoc assembly, the Agreed Syllabus Conference, to produce or consider amendments to the Agreed Syllabus for Religious Education.

2.2 The Agreed Syllabus

Gwynedd and Anglesey SAC(RE)s have adopted the 'National Exemplar Framework for Religious Education for 3 to 19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008).

A SAC(RE)'s main function is '*...to advise the authority upon such matters connected with religious worship in county schools and the Religious Education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit.*' (Education Reform Act 1988 s.11 (1) (a)).

Anglesey County Council held their Agreed Syllabus Conference 15th February 2022 to review the syllabus and to recommend an appropriate syllabus to the Local Authority to adopt.

The Agreed Syllabus on Religion, Values and Ethics was adopted to reflect guidance written by practitioners and Religious Education experts. The purpose of the syllabus is to provide additional support on how Religion, Values and Ethics can be taught within the field of Humanities. Anglesey Agreed Syllabus for Religion Values and Ethics is based on Welsh Governments Guidance for Religion, Values and Ethics. The guidance emphasises that Religion, Values and Ethics are an integral part of the Humanities area or learning and experience. It also outlines the subject's unique and specific contribution to the Curriculum for Wales.

The Guidance can be accessed below:

- <https://hwb.gov.wales/cwricwlwm-i-gymru/y-dyniaethau/cynllunio-eich-cwricwlwm/#canllawiau-ar-grefydd,-gwerthoedd-a-moeseg>
- <https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum/#religion,-values-and-ethics-guidance>

During the academic year 2023-24, in accordance with the changes to the Curriculum for Wales 2022, Religion, Values and Ethics was taught to all primary school children and learners in year 7 and 8. In the academic year 2023-24, secondary schools continued to teach the pre 2022 curriculum (called Curriculum for Wales 2008), including the Agreed Syllabus for Religious Education, to pupils from years 9 to 11.

The Agreed Syllabus, conforming to the requirements of the new Curriculum for Wales 2022, relates the subject titled 'Religion, Values and Ethics'. The previous Agreed Syllabus, still applicable for secondary schools for the reasons described above, relates to the subject titled 'Religious Education'. This is an important distinction.

Anglesey adopted the 'National Exemplar Framework for Religious Education for 3-19 year olds' as the Locally Agreed Syllabus for 'Religious Education' in 2008. To download a copy of the Agreed Syllabus for Religious Education please go to:

- [National exemplar framework for religious education for 3 to 19-year-olds - Hwb \(gov.wales\)](#)
- [Fframwaith enghreifftiol cenedlaethol ar gyfer cyflwyno addysg grefyddol i ddysgwyr 3 i 19 oed yng Nghymru - Hwb \(gov.wales\)](#)

2.3 How good are standards?

Anglesey SAC(RE) monitors Religious Education and collective worship by:

- receiving a summary of a school's self-evaluation report in response to the key questions of ESTYN's Inspection Framework;
- reviewing ESTYN inspection reports to identify good practice and to further support any references to 'Religious Education' or 'collective worship' that need to be strengthened;
- inviting teachers and headteachers to share their good practice with members in the termly meetings;
- visiting schools, through invitation, to attend a collective worship session;
- encouraging collaboration between schools to identify and support good practice.

During the academic year, 2 primary schools' good practice was presented to SAC(RE) members. Ysgol Santes Dwynwen and Ysgol Bodffordd. Ysgol Santes Dwynwen explained how cross curricular skills could be effectively supported by planning appropriate activities in Collective Worship and Religion Values and Ethics. A SAC(RE) member had undertaken a learning walk in Ysgol Bodffordd, observing an act of 'Collective Worship'.

2.3.1 Schools' self-evaluation reports

No school self-evaluations were reviewed this year within the Religious Education area due to the acknowledgement of so many upcoming changes and that schools require time to prepare for those changes. Estyn re-started school inspections in the summer term 2022.

SAC(RE) Recommendations to Anglesey's Education Authority

Ensure that the resources and good practice presented to SAC(RE) members is distributed to schools across Anglesey

The LA will consider how it monitors Religion, Values and Ethics within Humanities.

2.3.2 School's Examination reports

Due to continued guidance from Welsh Government on the way data is presented and to avoid arbitrary comparison of schools, members were not presented with and were unable to discuss the comparative examination data for examinations awarded in 2023/24.

The table below gives an overview of trends in pupil numbers pursuing Religious Education in GCSE.

School	Number of GCSE Pupils Summer 2019	Number of GCSE Pupils Summer 2020	Number of GCSE Pupils Summer 2021	Number of GCSE Pupils Summer 2022	Number of GCSE Pupils Summer 2023	Number of GCSE Pupils Summer 2024
YSTJ	25	14	17	21	31	40
YUC	0	1	16	0	0	0
YGLI	14	20	4	9	3	30
YDH	33	31	51	24	52	33
YUB	22	17	15	10	6	14
Total	94	83	103	64	92	117

The table below provides an overview of the trends in pupil numbers pursuing RE at A Level.

School	Number of A Level Pupils 2019	Number of A Level Pupils 2020	Number of A Level Pupils 2021	Number of A Level Pupils 2022	Number of A Level Pupils 2023	Number of A Level Pupils 2024
YSTJ	13	8	8	7	2	8
YUC	0	0	1	0		0
YGLI	6	0	3	2	2	0
YDH	8	10	2	12	11	5
YUB	2	7	6	3	4	3
Total	29	25	20	24	19	16

SAC(RE)'s recommendations to Anglesey Education Authority

Supporting Anglesey schools to design an exciting and relevant curriculum within Religion, Values and Ethics which in turn will encourage more pupils to study the subject further as an academic subject.

In collaboration with GwE, preparing Humanities coordinators who will have the most up to date knowledge for the new Curriculum for Wales requirements within the Religion, Values and Ethics area.

Ensuring that schools have access to guidelines and good practice that would improve Religion, Values and Ethics education outcomes.

2.3.3 ESTYN Inspection Reports

The reports of seven schools inspected by Estyn between April '23 and May '24 were analysed and presented to SAC(RE) members.

- Ysgol Gynradd Pencarnisiog
- Ysgol Gynradd Llandegfan
- Ysgol Gynradd Rhosneigr
- Ysgol Gymuned Y Ffridd

- Ysgol Gymuned Bodffordd
- Ysgol Gymuned Llanerch-y-medd
- Ysgol Gymraeg Morswyn

There are no subject judgments in the current Estyn inspection framework. Instead, members receive information from the reports relating to Estyn’s comments of a schools’ provision of SMSC.

There is no expectation for inspectors to report on whether a school meets the statutory duty to provide a daily act of collective worship, there would be an expectation of a comment in the report if a school were to be found in breach of its statutory duty.

As part of the process of monitoring, Estyn Inspection Reports are analysed for comments on collective worship and spiritual, moral, social and cultural development (SMSC). These are compiled and noted by SAC(RE).

Positive Comments in Inspection Areas:	No. of schools
Wellbeing and attitudes to learning	4
Teaching and Learning Experiences	2
Care, Support and Guidance	6

2.4 Response of the Local Authority

- The ‘Curriculum and Assessment (Wales) Act 2021’ makes it explicit that any agreed syllabus for RVE must reflect both religious beliefs and also non-religious beliefs which are philosophical convictions. The inclusion of ‘Non-Religious Philosophical Convictions’ had already been included in the Anglesey Agreed Syllabus. Anglesey SAC(RE) constitution has been amended to include membership of the British humanists as part of Committee A.
- Phil Lord has been commissioned by the LA as a professional consultant to support the work of Anglesey SAC(RE).
- Members of SAC(RE) discussed creating resources to support schools as they explore Religious and Spiritual Settings on Anglesey. This will help schools as they explore their own Cynefyn. As a result, members received a presentation about the Pererin Pilgrimage Project organised by the Church in Wales.
- Members received a presentation on the work of the Welsh National Centre for Religious Education. The centre provides revision courses for the current Religious Studies GCSE and A’ Levels. The centre also provides a summer schools to upskill teachers on a range of worldviews.
- Members received a presentation from Christopher Owens, Religious Studies Subject Officer, WJEC. Key messages were discussed with the LA education officer and Secondary RE Teacher representative.
- Resources made available during the WASACRE Curriculum for Wales will be publicised across Anglesey’s schools.

2.5 Religious Education and the Welsh Government

- SAC(RE) members were informed of Professional Learning resources supporting the role out of the new curriculum, created by a Welsh Government and WASACRE collaboration. These resources were published Summer 2023: Playlist - Repository - Hwb (gov.wales)

SAC(RE)’s Recommendations to Anglesey’s Education Authority

Continue to ensure that all teachers are aware of the new Agreed Syllabus September 2022.

Holding a review of the SAC(RE) Committee’s constitution to respond to the requirements in the

new Agreed Syllabus.

Ensuring that teachers are aware of 'what is important' in the Humanities Area of Learning and Experience and make full use of HWB resources.

Continuing to facilitate Anglesey's Religious Education teachers and members of the Anglesey SAC(RE) to fully contribute to any review of the curriculum and assessment arrangements.

2.6 SAC(RE)'s Function in relation to Collective Worship

Welsh Office Circular 10/94 notes that the LEA should work with SAC(RE) to keep an eye on the daily collective worship provision, and should consider with it any steps which may be taken to improve such provision.

The collective worship must be "of a broadly Christian character". The "determination" procedure permits the suspension of these requirements in relation to some or all of the pupils in a school where they are deemed inappropriate.

- SAC(RE) members and Anglesey schools have previously received collective worship guidance documents:
- Guidance on Collective Worship (WASACRE, June 2013)
- Supplementary guidance: collective worship in non-denominational schools' (ESTYN, October 2017);
- An 'Update for Inspectors (ESTYN, April 2018)'. The following extract was highlighted in the guidance:-
'A failure to meet the statutory duty might not affect the judgement for IA4. This is something for the team to consider. The team will need to weigh up a number of factors in each specific case, such as the number of pupils that it affects, and the team will have to decide whether this is significant or not and whether it should affect the overall judgement for IA4. Irrespective of whether or not inspectors decide to report on collective worship, they must always report on the spiritual, moral social and cultural development of pupils.'
- Anglesey SAC(RE) monitors the standard of collective worship in schools by reviewing schools' self- evaluation reports during the meetings.
- Prior to Covid-19, the SAC(RE) made use of pro-forma to record their observations during their visits.

SAC(RE)'s Recommendations to Anglesey's Education Authority

Continue visits by invitation to ensure that schools comply with the statutory requirements in regards to collective worship

SECTION 3: APPENDICES

3.1 Anglesey SAC(RE) Membership September 2023

Committee A

The Methodist Church	Rev. Sue Atree
Union of Welsh Baptists	Rev. Debra Stammers
Presbyterian Church of Wales	Elaine Green
Church in Wales	Rev. Neil Ridings
Union of Independents	Edward Morus Jones
The Catholic Church	Collette Owens
British Humanist Association	Sarah Kingman

Committee B (Teacher Associations)

Ysgol Santes Dwywnen	Manon Morris Williams
Ysgol Cybi	Owain Roberts
Ysgol Uwchradd Bodedern	Heledd Heam
Ysgol Syr Thomas Jones	Mefys Jones-Edwards

Committee C (Councillors)

Councillor	Non Dafydd (Chair)
Councillor	Gwilym O Jones
Councillor	Dylan Rees
Councillor	Arfon Wyn
Councillor	Douglas M Fowlie (Autumn only)

Co-opted Members (non voting)

Rheinallt Thomas	Free Church Council of Wales
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Officers

Mr Owen T Davies	Primary Senior Manager, Education
Mr Phil Lord	RVE Consultant
Shirley Cooke	Committee Officer

3.2 SAC(RE) meetings 2023-2024

A summary of SAC(RE) meeting discussions is provided in the Annual Report. During 2023 – 24 Anglesey SAC(RE) met virtually and in person on three occasions:

16 November 2023

<https://democratiaeth.ynysmon.gov.uk/ieListDocuments.aspx?Cid=144&Mid=4246&Ver=4&LLL=1>

<https://democracy.anglesey.gov.uk/ieListDocuments.aspx?Cid=144&Mid=4246&Ver=4&LLL=0>

21 February 2024

<https://democratiaeth.ynysmon.gov.uk/ieListDocuments.aspx?Cid=144&Mid=4221&Ver=4&LLL=1>

<https://democracy.anglesey.gov.uk/ieListDocuments.aspx?Cid=144&Mid=4221&Ver=4&LLL=0>

17 July 2024

<https://democratiaeth.ynysmon.gov.uk/ieListDocuments.aspx?Cid=144&Mid=4352&Ver=4&LLL=1>

<https://democracy.anglesey.gov.uk/ieListDocuments.aspx?Cid=144&Mid=4352&Ver=4&LLL=0>

Members were informed about the sad and untimely death of Bethan Jones, GwE School Improvement and longstanding professional support for Anglesey and Gwynedd SAC(RE)s.

3.3 SAC(RE) template for schools' self-evaluation of RE and RVE standards

To what extent does the school's provision promote pupils' personal development? (Inspection area 4.2)

Evaluating the standards and provision of Religious Education will help schools evaluate inspection area 4.2, 'Personal development (including spiritual, moral, social and cultural development)'.

ESTYN's inspection guidance (September 2017) for social and moral development notes:

"Inspectors should consider the extent to which the school provides effective opportunities for pupils to develop secure values and to establish their spiritual and ethical beliefs. They should consider how well the school develops pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values. They should consider how well the school promotes principles that help pupils to distinguish between right and wrong. They should consider how far the school fosters shared values, such as honesty, fairness, justice and sustainability, and helps pupils to understand the needs and rights of others, both locally and as members of a diverse global world."

Within the school's self-evaluation cycle or calendar, school leaders will need to consider what evidence is available to them in order to make judgment on inspection area 4.2. Religious Education and collective worship can make important contributions to pupils' personal development.

The following exemplar questions are based on ESTYN's Common Inspection Framework (September 2017) and the questions used by ESTYN during the thematic review of Religious Education during autumn term 2017. Using these prompt questions with staff, governors, pupils and their supporting improvement adviser, will enable schools to identify strengths and weaknesses to help them plan improvements. There is no need to answer every question.

Inspection Area 1: Standards

Remember to use quantitative and evaluative language and include 'real' examples of pupils' work!

- What is our view on standards of Religious Education at our school? (FP, KS2, KS3, KS4, KS5 pupils)
- How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions?
- How well do groups of pupils make progress in Religious Education? What have we identified in their work that shows their progress?
- How well do our pupils use their speaking and listening, reading and writing skills, their numeracy and ICT skills appropriately in Religious Education?
- Give examples of how our pupils have developed their thinking skills, their creativity and physical skill in Religious Education activities in the classroom and outside the classroom.
- What areas for improvement require attention in the next year?

Inspection Area 2: Wellbeing and attitudes to learning

Remember to use quantitative and evaluative language and include 'real' examples of pupils' work!

- Do our pupils show an interest in Religious Education?
- What do you think our pupils gain from Religious Education lessons?
- What areas for improvement require attention in the next year?

Inspection Area 3: Teaching and learning experiences

Remember to use quantitative and evaluative language and include 'real' examples of the provision. Time allocated to Religious Education? % of pupils that choose Religious Studies as an option? % of pupils who attain an accreditation for their statutory Religious Education.

- How do we know that our school meets the statutory requirements for Religious Education?
- How does our school teach Religious Education?
- Does Religious Education succeed to engage our pupils' interest? Are they stimulated and challenged in their Religious Education lessons?
- How well do the lessons/activities develop pupils' knowledge and understanding of religious beliefs, teachings and practices as well as their subject skills and cross-curricular skills?
- What is the quality of planning for Religious Education? (Building on previous knowledge, understanding and skills? Clear objectives? Teaching methods? Resources?)
- To what extent does the feedback in Religious Education help our pupils to know what they have achieved and what they need to do to improve?

- How do we assess and track the progress of pupils in Religious Education?
- How does our planning for Religious Education help pupils to become ambitious, confident, aspirational and knowledgeable individuals? How are we responding to the recommendations of ‘Successful Futures’?
- To what extent does our school provide a wide and appropriate range of experiences, within the classroom and outside, in order to develop pupils’ interest and skills in Religious Education?
- Have we organised any trips or visits linked to Religious Education? Which year groups, how often, and how do these trips enhance the curriculum?
- Does the Religious Education reflect the nature of our school’s context? Does it reflect the cultural, linguistic and ethnic diversity of Wales and the local area?
- To what extent do the Religious Education activities provide purposeful increasing opportunities for pupils to practice and develop their RE skills and their literacy, numeracy and ICT skills?
- What areas for improvement require attention in the next year?

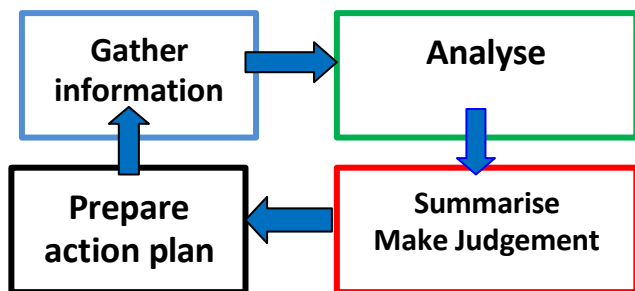
Inspection Area 4: Care, support and guidance

- To what extent do our Religious Education lessons/activities help our pupils to be active citizens?
- How do our pupils influence what and how they learn in Religious Education?
- Do we participate in any community activities or have links with any faith leaders or organisations?
- How does Religious Education contribute to our pupils’ understanding of the culture of Wales, the local community and the wider world?
- Give examples of how Religious Education has helped our pupils to understand matters pertaining to equality and diversity, stereotypes, religious extremism, human rights?
- To what extent does the school help pupils to develop certain values and establish their spiritual and ethical beliefs?
- How well does our school develop the pupils’ ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values?
- Does our school meet the statutory requirements regarding collective worship?
- How good is the collective worship? How well do we plan the collective worship over time?
- How do we keep our pupils safe from the dangers of radicalisation, *e.g. extremist material, either through guest speakers or through speakers on site visits?*
- How do we ensure that any concerns that arise about comments made by pupils during Religious Education lessons are considered appropriately?
- What areas for improvement require attention in the next year?

Inspection Area 5: Leadership and management

- Has the RE subject leader the necessary skills and understanding to lead the Religious Education effectively?
- Are teachers able to access professional development in Religious Education?
- How do we allocate resources to support the teaching of Religious Education?
- How are parents informed of their right to withdraw pupils from Religious Education lessons? How many pupils are withdrawn from RE by their parents and does the school have good arrangements for their provision during RE lessons? Has this number increased/decreased/remained the same over the last 5 years? From what groups are these pupils? Do you have a conversation with parents about their decision?
- In what ways does our school’s provision for RE help promote better community cohesion?
- How often do we monitor Religious Education? How do we share this information with other relevant staff?
- Do we consider the views of pupils in the self-evaluation report and action plans?
- Do we work with RE teachers from other schools? What has been the impact of this?
- What is the ‘best example of Religious Education’ that we can share with our local SAC(RE) or with other teachers?
- What areas for improvement require attention in the next year?

How can SAC(RE)s monitor standards?



How can SACRE gather information?

- By asking schools to submit information and self-evaluation.
- By commissioning an 'expert' to visit a sample of schools and provide a termly report.
- Arranging for members to visit schools.
- By asking pupils, staff, governors in a sample of schools to complete an online questionnaire.
- By studying external examination results and KS3 teacher assessments (secondary schools only).

What sources are available in your area?

- An evaluation of schools' self-evaluation reports;
- An evaluation of schools' policies, schemes of work, development or improvement plans;
- Performance data: KS3 teacher assessments, GCSE, AS and A level results;
- Reports submitted by SAC(RE) members following school visits;
- An evaluation of questionnaires submitted by learners, staff, governors, SAC(RE)/WASACRE members or governors;
- Presentations by learners, teachers, co-ordinators, headteachers;
- Success in competitions or external accreditation schemes.

Numbers - quantities and proportions

nearly all	= with very few exceptions
most	= 90% or more
many	= 70% or more
a majority	= over 60%
half	= 50%
around half	= close to 50%
a minority	= below 40%
few	= below 20%
very few	= less than 10%

Who contributes to the monitoring?

- Teachers and members of schools' SM Teams
- SACRE members
- Local Authority / Consortia officers
- Teachers identified as lead practitioners
- Pupils
- Governors
- Parents

Excellent Very strong, sustained performance and practice outstanding, very good, very strong, exceptional, superior, exemplary, superb, very high standard, very high quality, extensive, highly effective, highly creative, well above expectations, expertly done,	Good Strong features, although minor aspects may require improvement successful, strong, skilful, worthwhile, beneficial, valuable, positive, thorough, useful, powerful, comprehensive, purposeful, used well, consistently good, effective
Adequate and needs improvement Strengths outweigh weaknesses, but important aspects require improvement satisfactory, appropriate, suitable, efficient, competent, relevant, sufficient, enough, valid, solid, sound, average mediocre, limited, inconsistent	Unsatisfactory and needs urgent improvement Important weaknesses outweigh strengths insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, not fit for purpose, restricted

Useful words and phrases

Xxx has led to...

As a result of xxx standards of xxx have increased xx% since xxx

Following the introduction of xxx, xxx has improved, as shown by...

xxx shows that standards of xxx have ...

The effect of xxx can be seen in xxx which shows that...

An improvement in xxxx can be seen in...

The influence of XXX can be seen in the improvement/progress.....

XXXXX shows that x% of the pupils can/have...

XXX shows that x% of the parents/staff/governors are/hav

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What should be included?

- **The effect of an intervention** on (standards, welfare, attitudes, provision).
- **Trends** over time
- **Comparison** with other schools (?)
- **Judgement** - using evaluative terms.
- **Quantify** whenever possible

Name of the school:

Religious Education

Inspection area 1: Standards in Religious Education

How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions? What have we identified in their work that shows their progress over time?

- Use pupils' work, teacher assessments, learning walks, lesson observations to make a judgement.
- For further guidance, refer to: the Locally Agreed Syllabus (National Exemplar Framework), Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SAC(RE) Guidance, WJEC examiners' reports.

Notes:

The standard attained by our pupils in Religious Education is: **JUDGEMENT**

Inspection Area 2: Wellbeing and attitudes towards learning about Religious Education

What do you think our pupils gain from Religious Education lessons?

- Use: pupils' work, analysis of a Religious Education questionnaire, minutes of meetings held by focus groups/School Council.
- For further guidance refer to: the Supplementary Guidance: listening to learners (ESTYN, September 2017)

Notes:

Our pupils have a **JUDGEMENT** attitude towards Religious Education in our school.

Inspection Area 3: Teaching and learning experiences in Religious Education

How good is the planning and teaching of Religious Education at our school? Give examples of rich learning experiences in Religious Education.

- Use: learning walks, lesson observation, pupils' work, interviews with pupils.
- For further guidance refer to: the Locally Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SAC(RE) Guidance, Religious Education in secondary schools (ESTYN, Summer 2013), Religious and moral education in KS2 and KS3 (ESTYN, Summer 2018).

Notes:

The standard of teaching Religious Education at our school is **JUDGEMENT**

Inspection Area 4: Care, support and guidance in Religious Education

To what extent do Religious Education lessons and activities help our pupils to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs and values? How does Religious Education help pupils to be active citizens? To what extent does the school provide effective opportunities for pupils to develop certain values and to establish their spiritual and moral beliefs?

- Use: learning walks, interviews with pupils, the school's collective worship programme, school newsletter, records of any hate crime/bullying.
- For further guidance refer to: SAC(RE) Guidance, Guidance on collective worship (WASACRE), Supplementary guidance: collective worship in non-denominational schools (ESTYN, September 2017), Supplementary guidance: listening to learners (ESTYN, September 2017).

Notes:

Does the school meet the statutory requirements for collective worship?

Yes

No

The contribution of Religious Education towards our pupils' personal development and community cohesion is **JUDGEMENT**.

Inspection area 5: Leadership and management in Religious Education

Does the subject leader for Religious Education have the necessary skills and understanding to lead the subject area effectively? How do you know?

- Use: schemes of work, monitoring and self-evaluation reports, data analysis, interviews with the co-ordinator/link governor/SAC(RE) representative, minutes of staff meetings, improvement plans, an evaluation of progress, case study following a school-to-school project.
- For further guidance, refer to: SAC(RE) guidance

Notes:

Leadership and management of Religious Education in our school is **JUDGEMENT**

Improvement matters	Actions to be taken	Whom?	By when?
		These details need not be shared with SAC(RE) but the school needs to ensure that accountability is clear to staff and governors.	

A concise evaluation that will contribute towards the school's evaluation of 'Personal Development (4.2)'

Concise! Approximately 50 words.

Headteacher's Name:

Headteacher's Signature:

Date:

3.4: A record sheet for Anglesey SAC(RE) members who attend a school's collective worship session



Standing Advisory Council for Religious Education.

I attended a collective worship session in a:	special school primary school secondary school	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
I observed a collective worship session attended by:	the whole school a class a key stage	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
Contributing to the collective worship were the:	headteacher pupils teacher(s) a local religious leader parent(s) governors	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
The collective worship session lasted for:	less than 5 minutes between 5-10 minutes between 10-15 minutes over 15 minutes.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

The theme of the collective worship session was: _____

I heard a:

Biblical story	<input type="checkbox"/>	A presentation by an adult	<input type="checkbox"/>
Story from another religion	<input type="checkbox"/>	A presentation by pupils	<input type="checkbox"/>
Suitable moral/contemporary/historical story	<input type="checkbox"/>	Pupils reflecting quietly in response to a stimulus	<input type="checkbox"/>
Pupils praying (individually/together)	<input type="checkbox"/>		<input type="checkbox"/>
Christian hymn/carol	<input type="checkbox"/>		<input type="checkbox"/>
A suitable song	<input type="checkbox"/>		<input type="checkbox"/>

Underline the three statements that best describe the collective worship session.

Today, the collective worship session:

- developed learners' ability to reflect on their own feelings, values and attitudes;
- developed learners' awareness of inner life and the spiritual dimension of each person;
- discussed and encouraged responses to fundamental questions about the meaning of life, change and death;
- developed beliefs and values, both personal and communal;
- encouraged an understanding of the beliefs and values of others, either locally or globally;
- increased self-esteem and a sense of purpose in life;
- nurtured the human ability to make moral choices for good or evil,
- encouraged shared values, meaning and purpose;
- provided opportunities to share and reflect on the 'happy' and 'sad' events and experiences which impact the school community and the local community;
- supported shared understanding of how individual learners and a school may contribute positively to the wider community;
- developed an understanding of global diversity and inequality;

Any other comment:

GCSE Religious Studies

Draft Specification

For teaching from September 2025

First Award 2027

This DRAFT specification has yet to be approved by Qualifications Wales. Centres should therefore expect changes in the final approved version.



This specification meets the requirements of the following regulatory documents published by Qualifications Wales:

- [Made for Wales GCSE Qualification Approval Criteria](#) which set out requirements for any new GCSE qualification Approved for first teaching from September 2025 and beyond.
- [Standard Conditions of Recognition](#) which contains the rules that all awarding bodies and their qualifications must meet when offering qualifications to learners in Wales.
- Approval Criteria for [GCSE Religious Studies](#) which sets out the subject specific requirements for GCSE Religious Studies qualifications from September 2025 and beyond.

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GCSE RELIGIOUS STUDIES

SUMMARY OF ASSESSMENT

<p>Unit 1: Religious and non-religious beliefs, teachings and practices Written examination: 1 hour 30 minutes (to be confirmed) 30% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Questions requiring objective responses, questions that require short and extended answers.</p>
<p>Unit 2: Religion and relationships Non-examination assessment: Duration to be confirmed 20% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Set by WJEC, marked by the Centre and moderated by WJEC. The assessment will be based on one of two themes set by WJEC annually.</p>
<p>Unit 3: Roles, rights and responsibilities Written examination: Duration 1 hour 30 minutes (to be confirmed) 30% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Questions requiring objective responses, questions that require short and extended answers.</p>
<p>Unit 4: Religion and human rights Non-examination assessment: Duration TBC 20% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Set and marked by WJEC. The assessment will feature tasks based on stimulus materials, which will change annually. Available via the WJEC Portal.</p>

This is a unitised, untiered qualification.

Aside from Unit 1, which is an introductory unit, there is no hierarchy implied by the order in which the other units are presented.

The examinations for Units 1 and 3, and the submission of Unit 2 will be available for the first time in summer 2026. The submission of Unit 4 will be available for the first time in summer 2027. Each assessment will then be available every summer series.

The first award of the qualification will be 2027.

Qualification Approval Number: TBC

GCSE RELIGIOUS STUDIES

1 INTRODUCTION

1.1 Aims

GCSE Religious Studies supports learners to:

- develop knowledge and understanding of religious and non-religious beliefs, values, teachings, practices, and philosophical convictions
- engage with contrasting lived religious and non-religious experiences
- develop curiosity about the purpose of life
- explore ways in which religious and non-religious ethical and philosophical convictions have influenced human experience and society
- explore evidence from a range of religious and non-religious sources that engage with philosophical, ethical, and moral issues
- appreciate the complex, pluralistic and diverse nature of society by understanding the need for tolerance, resilience, and empathy
- reflect on their own values, beliefs, and perspectives and those of others
- align with aspects of the Religion, values and ethics statutory guidance to enable learners to:
 - develop an awareness of self in relation to others
 - make connections to the wider and natural world
 - develop creativity and curiosity
 - explore ultimate questions and contemplate meaning and purpose
- make sense of and interpret human experience, the natural world, and their own place within it, from a pluralistic perspective, understanding different religions and non-religious philosophical convictions in their own locality and in Wales, developing their sense of cynefin, as well as in the wider world

These aims are set out in Qualifications Wales' Approval Criteria.

1.2 Curriculum for Wales

This GCSE Religious Studies qualification is underpinned by the Curriculum for Wales framework and has been designed to ensure that learners can continue to make progress towards the four purposes whilst studying for this qualification. Central to this design are the [principles of progression](#), along with the [statements of what matters](#) and those [subject specific skills and concepts](#) outlined in the '[Designing your Curriculum](#)' section of the Humanities Area of Learning and Experiences

In developing this qualification, we have considered where there are opportunities to embed the cross-curricular themes and where there are opportunities for integral skills and cross-curricular skills to be developed. Appendix A provides a simple mapping, and information to support teachers will be provided in the Guidance for Teaching.

We have also considered where the qualification can generate opportunities for integrating the learning experiences noted in page 82 the Guidance for Teaching will include further information on integrating these learning experiences into delivery.

The GCSE Religious Studies qualification supports the Curriculum for Wales by:

- supporting the statements of what matters¹, giving learners the opportunity to:
 - gain a deeper understanding of the concepts underpinning humanities, and their application in local, national and global contexts
 - understand human experiences better
 - learn how various worldviews and factors can influence their own and others' perceptions and interpretations
 - develop an appreciation of how contexts influence the constructions of narratives and representations
 - develop an understanding of the complex, pluralistic and diverse nature of societies
 - appreciate the interplay between a range of factors, including religious and non-religious beliefs and worldviews
 - develop a common understanding of the ethnic diversity, identities, experiences and perspectives of their local area, Wales and the wider world
 - explore and develop a tolerant and empathetic understanding of the varied beliefs, values, traditions and ethics that underpin and shape human society.

- supporting the principles of progression² by encouraging learners to:
 - ask increasingly sophisticated enquiry questions
 - engage with an increasing breadth and depth of knowledge and underlying concepts
 - make supported judgements in more complex contexts
 - build an increasingly clear and coherent understanding of the world around them
 - move on to more focused awareness of the lives of others, in their own social context and elsewhere in the world
 - use evidence to construct and support an answer and relating that to representation and interpretation of enquiry results.

The construct of GCSE Religious Studies qualification is based on the Welsh Government subject specific considerations for Religious Studies³. The qualification provides:

- opportunities to understand religious and non-religious beliefs, teachings, practices, philosophical convictions, values and experiences from a local, national and international perspective
- opportunities to seek answers to ultimate philosophical questions, such as the purpose and meaning of life
- opportunities to explore the foundations of religious and non-religious viewpoints and the influence of religious and non-religious philosophical convictions on our pluralistic and diverse society over time
- learners with the skills to explore philosophical and moral issues, reflect on their own beliefs and values, and the beliefs and values of others
- opportunities to develop empathy, creativity, curiosity, resilience, tolerance, a sense of cynefin and human experiences within the natural world.

¹ <https://hwb.gov.wales/curriculum-for-wales/humanities/statements-of-what-matters/>

² <https://hwb.gov.wales/curriculum-for-wales/humanities/principles-of-progression/>

³ <https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum/#specific-considerations-for-this-area>

Please note – as explained in Qualifications Wales' report on their outcomes on the Approval Criteria consultation [<https://qualifications.wales/media/knaphlc0/consultation-outcomes-by-subject.pdf>], GCSE Religious Studies is not designed to cover all aspects of RVE guidance.

1.3 Prior learning and progression

Although there is no specific requirement for prior learning, the qualification is designed primarily for learners between the ages of 14 and 16 and builds on the conceptual understanding learners have developed through their learning from ages 3 – 14.

The qualification allows learners to develop a strong foundation of knowledge, skills and understanding which supports progression to post-16 study and prepares learners for life, learning and work. The qualification 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.

1.4 Guided learning hours

GCSE Religious Studies has been designed to be delivered within 120 – 140 guided learning hours. The qualification has been primarily designed as a 2-year programme for learners in years 10 and 11.

1.5 Use of language

As our understanding of diversity, equity, and inclusion evolves, so must our language. Updated terminology better reflects individual identities and fosters respect and accuracy. Language used should be specific as possible. Staying informed and adaptable is crucial, as inclusive language promotes dignity and equity. Recognising that language will continue to evolve, we will remain open to further amendments to ensure it accurately represents and supports all individuals. WJEC will inform centres of any amendments and the most up to date version of the specification will always be on the website.

1.6 Equality and fair access

The 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 access and 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.

Access arrangements and reasonable adjustments are made for eligible learners to enable them to access the assessments and demonstrate their knowledge and skills without changing the demands of the assessment.

Information on access arrangements and reasonable adjustments is found in the following document from the Joint Council for Qualifications (JCQ): Access Arrangements, Reasonable Adjustments and Special Consideration: General and

Vocational Qualifications. This document is available on the JCQ website (www.jcq.org.uk).

We will be following the principles set out in this document and, as a consequence of provision for reasonable adjustments, very few learners will encounter a complete barrier to any part of the assessment.

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2 SUBJECT CONTENT

How to read the amplification

The amplification provided in the right-hand column uses the following three stems:

- 'Learners should understand' is used when learners are required to demonstrate and apply knowledge to familiar or unfamiliar contexts and can synthesise and evaluate information for a given purpose.
- 'Learners should have a basic understanding' is used when learners do not need to understand all aspects of the specified content in detail. Teachers should refer to Guidance for Teaching documents for further guidance on the depth and breadth to which this content should be taught.
- 'Learners should be able to' is used when learners need to apply their knowledge and understanding to source material or demonstrate application of practical skills and techniques.

Centres must teach:

- **either** Christianity **or** Catholic Christianity

and

- **one** world religion from the following list:
 - Buddhism
 - Hinduism
 - Islam
 - Judaism
 - Sikhism (Sikhi)

and

- non-religious beliefs.

Please note that these choices **must** remain consistent across **all** Units.

Unit 1

Religious and non-religious beliefs, teachings and practices

Assessment Type: Written examination (1 hour 30 minutes – to be confirmed)

30% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- explore key diverse religious and non-religious beliefs, practices and worldviews
- develop understanding of key elements of religious studies to enable conceptual understanding of the nature of belief
- explore sources of authority and ethical systems that shape religious and non-religious perspectives towards morality
- understand how beliefs and teachings shape religious and non-religious views on identity, belonging, meaning, purpose, and belief in life after death.

The unit is divided into four parts:

- Nature of belief – all candidates must study the nature of belief
- Christianity or Catholic Christianity - candidates must study **one** of the following options:
 - a - Christianity
 - b - Catholic Christianity
- World religions – candidates must study **one** of the following options:
 - a – Buddhism
 - b – Hinduism
 - c – Islam
 - d– Judaism
 - e – Sikhism (Sikhi)
- Non-religious beliefs – all candidates must study non-religious beliefs

Non-religious beliefs can be assessed in isolation and/or in relation to the religions studied.

Nature of Belief**1.1 Nature of Belief**

In this topic learners will gain knowledge and understanding in the following areas:

1.1.1 Nature of belief

Section	Amplification
1.1.1 Nature of belief	<p>Learners should understand:</p> <ul style="list-style-type: none"> • What theists, monotheists, polytheists, religious pluralists and agnostics believe • Why some believe in a god or gods and identify as religious • What atheists and humanists believe • Why some people do not believe in a god or gods and identify as non-religious.

Christianity or Catholic Christianity

a - Christianity

1.2a Beliefs – Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.2.1a Key beliefs and teachings in Christianity

1.2.2a Christian belief in action

Section	Amplification
1.2.1a Key beliefs and teachings in Christianity	<p>Learners should understand:</p> <p>Christian beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● Creator ex nihilo; Genesis 1:1-2 ● omnipotent ● omniscient ● omnibenevolent ● omnipresent. <p>Christian beliefs and teachings about the Trinity: three aspects of one God:</p> <ul style="list-style-type: none"> ● Father: Luke 15:11-32 ● Son: John 1:1-3, 14 ● Holy Spirit: John 14:25-26 and Galatians 5:22-23. <p>Christian beliefs and teachings about Jesus:</p> <ul style="list-style-type: none"> ● birth: Matthew 1:18- 2:12, Luke 1:26-35 and 2:1-21 ● incarnation as the Word: John 1:1-3, 10: 30-38, 14:1-9 ● ministry; Luke 5: 17-24, John 11: 21-27 ● death: Mark 15:1-3 ● Resurrection: John 20:1-21 ● Ascension: Acts 1:9-11 ● Jesus as the Messiah: Matthew 16:13-17 ● as the way to salvation and atonement: John 3:16, 14:6. <p>Christian beliefs and teachings about the soul:</p> <ul style="list-style-type: none"> ● created in the image of God; Genesis 1:27 ● a divine spark originating from God; Genesis 2:7 ● eternal and transcendent ● humans possess rationality and free will but have fallen; Genesis 1:26-28; Genesis 2:15-17 and Genesis 3. <p>Key beliefs and teachings of Christianity found within:</p> <ul style="list-style-type: none"> ● the Apostle's Creed ● the Lord's Prayer. <p>The importance of the Bible:</p> <ul style="list-style-type: none"> ● using the Bible as a source of wisdom and guidance - literal, conservative and liberal interpretations.

1.2.2a Christian belief in action	<p>Learners should understand:</p> <p>Key Christian beliefs and teachings:</p> <ul style="list-style-type: none">• supporting the poor; Acts 20:35• giving generously; 2 Corinthians 9:7• duty to put faith into action; James 2:17. <p>Contemporary local or national examples of Christian faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work of Christian Aid reflect Christian beliefs in action.</p>
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1.3a Beliefs about life and death – Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.3.1a Meaning of life in Christianity

1.3.2a Christian beliefs about life after death

1.3.3a Christian practices

Section	Amplification
1.3.1a Meaning of life in Christianity	<p>Learners should understand:</p> <p>Christian beliefs about the meaning of life:</p> <ul style="list-style-type: none"> to worship God; Romans 12:1 teachings on loving God and others; Matthew 22:37-39 spiritual growth and transformation as essential for understanding life's purpose; Luke 8:1-15 - Parable of the Sower.
1.3.2a Christian beliefs about life after death	<p>Learners should understand:</p> <p>The basis for Christian belief in life after death:</p> <ul style="list-style-type: none"> John 3:16 John 11: 25-26. <p>Christian beliefs and teachings about life after death:</p> <ul style="list-style-type: none"> heaven; John 14:1-4 hell; Luke 12:4-5; 2 Thessalonians 1:5-9 resurrection; Luke 16:19-31; John 11:24-27; 1 Corinthians 15: 20-22; 1 Corinthians 15:42-44.
1.3.3a Christian mourning and funeral practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> committing a person's body to God giving thanks to God for that person's life celebrating and remembering the life of the deceased using signs and symbols to express a deeper meaning showing the link between this life and Christian beliefs about life after death. <p>Christian mourning practices:</p> <ul style="list-style-type: none"> use of symbols, such as wearing black prayers recited for the deceased. <p>Christian funeral practices:</p> <ul style="list-style-type: none"> vigil service funeral service - prayers, hymns and eulogy burial or cremation and the rite of committal.

1.4a Religious beliefs in contemporary society – Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.4.1a Christian identity, belonging and practices

1.4.2a Christianity and morality

Section	Amplification
1.4.1a Christian identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of religious identity and belonging for Christians, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● a shared sense of purpose, direction and morality in life. <p>Christian identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to God as an act of religious devotion ● learning more about Christian figures by visiting sites associated with their lives ● following in the footsteps of key figures in Christianity ● experiencing a sense of community ● pilgrimage sites may be associated with miracles. <p>The role, significance and features of the following sites of Christian pilgrimage:</p> <ul style="list-style-type: none"> ● St David's Cathedral, Pembrokeshire ● Taizé. <p>Christian identity and belonging expressed through symbolic actions - rites of passage.</p> <p>The role, significance and features of:</p> <ul style="list-style-type: none"> ● baptism: Mark 1:9-11, infant; implied in Acts 16:33 and believers' baptism; Acts 2:37-41 ● eucharist/communion: 1 Corinthians 11:23-26 ● confirmation: Acts 2:1-13.

1.4.2a Christianity and morality

Learners should understand:

Christian beliefs and teachings about how to make moral decisions:

- obeying divine commands: the Ten Commandments; Exodus 20:1-17
- the Bible as a source of morality:
 - Christian love (agape): Luke 10:25-37; Luke 13:34-35
 - forgiveness: Matthew 6:12; Matthew 18:21-22; Luke 23:34 and Matthew 5:43-44
- the use of conscience to make moral decisions; 2 Corinthians 1:12.

Morality and Divine judgement in the afterlife:

- treasures on earth and in Heaven; Matthew 6:19-21 and Luke 16:19-31
- future judgement based on earthly actions; Matthew 25:31-46 - Parable of the Sheep and the Goats.

Learners should have a basic understanding of:

- what is meant by the problem of evil - what is meant by moral evil (caused by humans) and natural evil (caused by nature)
- the philosophical challenges posed by belief in God and the existence of evil and suffering - the inconsistent triad
- what a theodicy is, and how the Irenaean (soul-making) and Augustinian (soul-deciding) theodicies attempt to address the problem of evil.

Christianity or Catholic Christianity

b - Catholic Christianity

1.2b Beliefs – Catholic Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.2.1b Key beliefs and teachings in Catholic Christianity

1.2.2b Catholic belief in action

Section	Amplification
<p>1.2.1b Key beliefs and teachings in Catholic Christianity</p>	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● Creator ex nihilo; Genesis 1:1-12 ● omnipotent ● omniscient ● omnibenevolent ● omnipresent. <p>Catholic beliefs and teachings about the Trinity: three aspects of one God:</p> <ul style="list-style-type: none"> ● St. Augustine's De Trinitate 8.10 ● Father: Luke 15:11-32 ● Son: John 1:1-3, 14 ● Holy Spirit: John 14:25-26 and Galatians 5:22-23. <p>Catholic beliefs and teachings about Jesus:</p> <ul style="list-style-type: none"> ● birth: Matthew 1:18- 2:12, Luke 1:26-35 and 2:1-21 ● Incarnation as the Word: John 1:1-3, 10: 30-38, 14:1-9 ● ministry; Luke 5: 17-24, John 11: 21-27 ● death: Mark 15:1-3 ● resurrection: John 20:1-21 ● ascension: Acts 1:9-11 ● Jesus as Messiah: Matthew 16:13-17 ● as the way to salvation and atonement: John 3:16, 14:6. <p>Catholic beliefs and teachings about the nature of the soul:</p> <ul style="list-style-type: none"> ● the soul is created in the image of God; Genesis 1:27 ● a divine spark originating from God; Genesis 2:7 ● eternal and transcendent ● humans possess rationality and free will but have fallen; Genesis 1:26-28; Genesis 2:15-17 and Genesis 3. <p>Key Catholic beliefs and teachings:</p> <ul style="list-style-type: none"> ● the Nicene Creed ● the Lord's prayer. <p>The importance of the Bible:</p> <ul style="list-style-type: none"> ● using the Bible as a source of wisdom and guidance - literal, conservative and liberal interpretations. <p>The use and importance of other important texts in daily life:</p> <ul style="list-style-type: none"> ● Papal encyclicals ● Catechism of the Catholic Church.

1.2.2b Catholic belief in action	<p>Learners should understand:</p> <p>Key Catholic beliefs and teachings:</p> <ul style="list-style-type: none">• supporting the poor; Acts 20:35• giving generously; 2 Corinthians 9:7• duty to put faith into action; James 2:17.• Preferential Option for the Poor. <p>Contemporary local or national examples of Catholic faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work of Catholic Agency for Overseas Development (CAFOD) reflect Catholic belief in action.</p>
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1.3b Beliefs about life and death – Catholic Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.3.1b Meaning of life in Catholic Christianity

1.3.2b Catholic beliefs about life after death

1.3.3b Catholic mourning and funeral practices

Section	Amplification
1.3.1b Meaning of life in Catholic Christianity	<p>Learners should understand:</p> <p>Catholic beliefs about the meaning of life:</p> <ul style="list-style-type: none"> to worship God; Romans 12:1 teachings on loving God and others; Matthew 22:37-39 St. Thomas Aquinas' Natural Law - the 5 primary precepts spiritual growth and transformation as essential for understanding life's purpose; Luke 8:1-15 - Parable of the Sower.
1.3.2b Catholic beliefs about life after death	<p>Learners should understand:</p> <p>The basis for Catholic belief in life after death:</p> <ul style="list-style-type: none"> John 3:16 John 11: 25-26. <p>Catholic beliefs and teachings about life after death:</p> <ul style="list-style-type: none"> heaven; John 14:1-4; Catechism of the Catholic Church 1022 hell; Luke 12:4-5; 2 Thessalonians 1:5-9; Catechism of the Catholic Church 1023 resurrection; Luke 16:19-3; John 11:24-27; 1 Corinthians 15: 20-22 and 1 Corinthians 15: 42-44 beliefs about Purgatory; Catechism of the Catholic Church 1022; 1030.
1.3.3b Catholic mourning and funeral practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> committing a person's body to God giving thanks to God for that person's life celebrating and remembering the life of the deceased using signs and symbols to express a deeper meaning showing the link between this life and Catholic beliefs about the life after death. <p>Catholic mourning practices:</p> <ul style="list-style-type: none"> mass for the deceased prayers recited for the deceased. <p>Catholic funeral practices:</p> <ul style="list-style-type: none"> vigil service requiem mass funeral service, hymns, prayers and eulogy burial and the rite of committal

1.4b Religious beliefs in contemporary society – Catholic Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.4.1b Catholic identity, belonging and practices

1.4.2b Catholicism and morality

Section	Amplification
1.4.1b Catholic identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of religious identity and belonging for Catholics, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● shared sense of purpose and direction in life. <p>Catholic identity and belonging expressed through practices and symbolism - pilgrimage:</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to God as an act of religious devotion ● learning more about Catholic figures by visiting sites associated with their lives ● following in the footsteps of key figures in Catholicism ● experiencing a sense of community ● pilgrimage sites may be associated with miracles. <p>The role, significance and features of the following sites of Catholic pilgrimage:</p> <ul style="list-style-type: none"> ● Lourdes ● the Vatican. <p>Catholic identity and belonging expressed through symbolic actions - rites of passage.</p> <p>The role, significance and features of:</p> <ul style="list-style-type: none"> ● baptism; Mark 1:9-11 ● eucharist/communion; 1 Corinthians 11:23-26 ● first holy communion ● confirmation; Acts 2:1-13.

<p>1.4.2 Catholicism and morality</p>	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● obeying divine commands such as the Ten Commandments; Exodus 20:1-17 ● St. Thomas Aquinas' Natural Law - the 5 primary precepts ● the Bible as a source of morality: Christian love (agape): Luke 10:25-37; Luke 13:34-35; forgiveness: Matthew 6:12; Matthew 18:21-22; Luke 23:34 and Matthew 5:43-44 ● the use of conscience to make moral decisions; 2 Corinthians 1:12. <p>Morality and Divine judgement in the afterlife:</p> <ul style="list-style-type: none"> ● treasures on earth and in Heaven; Matthew 6:19-21 and Luke 16:19-31 ● future judgement based on earthly actions; Matthew 25:31-46 - Parable of the Sheep and the Goats ● Catechism of the Catholic Church 1022. <p>Learners should have a basic understanding of:</p> <ul style="list-style-type: none"> ● what is meant by the problem of evil - what is meant by moral evil (caused by humans) and natural evil (caused by nature) ● the philosophical challenges posed by belief in God and the existence of evil and suffering - the inconsistent triad ● what a theodicy is, and how the Irenaean (soul-making) and Augustinian (soul-deciding) theodicies attempt to address the problem of evil.
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World religions

a – Buddhism

1.5a Beliefs – Buddhism

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1a Key beliefs and teachings in Buddhism

1.5.2a Buddhist belief in action

Section	Amplification
1.5.1a Key beliefs and teachings in Buddhism	<p>Learners should understand:</p> <p>Beliefs and teachings of Buddhism:</p> <ul style="list-style-type: none"> ● no belief in a central deity or creator ● the nature of existence: The Four Noble Truths: types of suffering (dukkha); the cause of suffering (tanha); enlightenment as the end of suffering (nirodha) ● the path to liberation from suffering (magga) ● the Noble Eightfold Path as a way to end suffering; Dhammapada 20. <p>The three sections of the Eightfold Path:</p> <ul style="list-style-type: none"> ● wisdom (panna) right understanding, right intention ● morality (sila) right speech, right action, right livelihood ● meditation (samadhi) right effort, right mindfulness, right concentration. <p>The Three Marks of Existence (Lakshanas):</p> <ul style="list-style-type: none"> ● anicca – the concept of impermanence (Dhammapada 20). ● anatta – the concept of no permanent self, using the Story of Nagasena and the Chariot as an example of the idea of the Five Skandhas (Dhammapada 113 and 279) ● dukkha – dissatisfaction arising from an inability to accept anicca and anatta (Dhammacakkapayattana Sutta) <p>Buddhist beliefs and teachings about the Buddha (Siddhartha Gautama):</p> <ul style="list-style-type: none"> ● 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 ● revelation of the Dharma (Samyutta Nikaya)

1.5.2a Buddhist belief in action

Learners should understand:

Key Buddhist beliefs and teachings:

- dana: generous giving (Ittivuttaka 26)
- karuna - compassion due to all living things being interdependent
- metta: loving-kindness. "My religion is very simple, My religion is kindness." (Dalai Lama).

Contemporary local or national examples of Buddhist faith and belief in action - community work and faith-based activism.

How the aims and work of the Karuna Trust reflect Buddhist beliefs in action.

1.6a Beliefs about life and death – Buddhism

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1a Meaning of life in Buddhism

1.6.2a Buddhist beliefs about life, death and rebirth

1.6.3a Buddhist practices

Section	Amplification
1.6.1a Meaning of life in Buddhism	<p>Learners should understand:</p> <p>Buddhist beliefs about the meaning of life:</p> <ul style="list-style-type: none"> ● achieving enlightenment (Nirvana) through the Eightfold Path and other teachings ● cultivating wisdom, ethical conduct, and mental discipline ● understanding the nature of suffering and its causes.
1.6.2a Buddhist beliefs about life, death and rebirth	<p>Learners should understand:</p> <p>Buddhist beliefs about life, death and rebirth:</p> <ul style="list-style-type: none"> ● the concept of karma (Dhammapada 1:1 and 1:2) ● the cycle of samsara (Dhammapada 1:16) ● the concept of rebirth (Dhammapada 1:17) ● achieving Nirvana ● different realms of existence ● the views of the Triratna tradition on 'moment-to-moment rebirth'.
1.6.3a Buddhist practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> ● transferring 'merit' to the deceased person ● using symbols to express meaning ● showing the link between this life and a future life ● remembering that death is not the end of life, but a stage of life between existence and rebirth ● celebrating and remembering the life of the deceased. <p>Buddhist mourning and funeral practices:</p> <ul style="list-style-type: none"> ● Mahayana mourning and funeral practices – Japanese and Tibetan ● Japanese practices - chanting, giving the deceased a new name, cremating the body and burying the ashes ● Tibetan practices - use of the Tibetan Book of the Dead, cremation, sky burial, giving offerings and offering food to the deceased ● Theravada mourning and funeral practices – monks chanting, sprinkling water, tying the deceased's hands and feet, placing monks' robes on the coffin and cremation.

1.7a Religious beliefs in contemporary society – Buddhism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1a Buddhist identity, belonging and practices

1.7.2a Buddhism and morality

Section	Amplification
1.7.1a Buddhist identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging in Buddhism, such as:</p> <ul style="list-style-type: none"> ● belonging to a Buddhist community – the sangha ● having a shared sense of purpose, morality and direction in life. <p>Buddhist identity and belonging expressed through devotional practices:</p> <ul style="list-style-type: none"> ● The practices and significance of three different types of meditation: samatha, vipassana and metta bhavana; Dhammapada 282 ● The practices and significance of chanting; Dhammapada 190 ● The uses and significance of using malas, mantras and mandalas. <p>Buddhist identity and belonging expressed through symbolic actions - pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing respect to the Buddha for his dharma and example ● learning more about Buddhas and Bodhisattvas by visiting sites associated with their lives. <p>The role, significance and features of the following sites of Buddhist pilgrimage:</p> <ul style="list-style-type: none"> ● Bodh Gaya ● Lumbini.
1.7.2a Buddhism and morality	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● the Five Precepts as basic rules for everyday life ● avoidance of the Three Poisons - greed, ignorance and hatred ● the Six Paramitas (perfections) - generosity, morality, patience, energy, meditation and wisdom. <p>The connection between karma, rebirth and morality in Buddhism.</p>

World religions
b - Hinduism

1.5b Beliefs – Hinduism

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1b Key beliefs and teachings in Hinduism

1.5.2b Hindu belief in action

Section	Amplification
1.5.1b Key religious beliefs and teachings in Hinduism	<p>Learners should understand:</p> <p>Beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● Brahman as one God with many forms; Brihadaranyaka Upanishad (391) ● Brahman as the universal soul or spirit, source of all life and in all things (Antaryami); Katha Upanishad 5:2; Chandogya Upanishad 3:14.1 ● Brahman as Bhagavan ● Nirguna Brahman and Saguna Brahman ● nature and role of the Trimurti; Brahma, Vishnu and Shiva; Kurma Purana 1:6, 1:9, 1:26 ● the concept of avatar; Bhagavad Gita 4:5, 7-8, with reference to Vishnu - Rama (The Perfect Man) and Krishna (the Divine Statesman) ● the role and importance of other gods and goddesses to Hindus - Durga, Ganesh and Saraswati. <p>Hindu beliefs and teachings about relationship between Brahman and atman (soul):</p> <ul style="list-style-type: none"> ● the atman as unchanging, indestructible and eternal; identical to the souls of all things (Advaita Vedanta); Bhagavad Gita 2:12, 2:17, 18:61 - similar to salt in water ● the atman is Brahman's creation, Brahman is all-knowing, all powerful but the soul is distinct from Brahman (Dvaita Vedanta) - like a tear and salt water (separate entities). <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> ● the Upanishads and the Vedas.
1.5.2b Hindu belief in action	<p>Learners should understand:</p> <p>Key Hindu beliefs and teachings:</p> <ul style="list-style-type: none"> ● dana: generous giving ● karma yoga: selfless action ● seva: selfless service. <p>Contemporary local or national examples of Hindu faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work Sewa International reflect Hindu beliefs in action.</p>

1.6b Beliefs about life and death – Hinduism

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1b Meaning of life in Hinduism

1.6.2b Hindu beliefs about life, death and reincarnation

1.6.3b Hindu practices

Section	Amplification
1.6.1b Meaning of life in Hinduism	<p>Learners should understand:</p> <p>Hindu beliefs about the meaning of life:</p> <ul style="list-style-type: none"> • The four aims of human life: <ul style="list-style-type: none"> • dharma – moral duty • kama – worldly pleasure • artha – wealth and power • moksha – spiritual liberation and release from the cycle of samsara
1.6.2b Hindu beliefs about life, death and reincarnation	<p>Learners should understand:</p> <p>Hindu beliefs about life, death and reincarnation:</p> <ul style="list-style-type: none"> • the atman as distinct from the physical body and mind; Bhagavad Gita 2:222 • reincarnation; Bhagavad Gita 2:12-13 • the concept of samsara; Bhagavad Gita 2:27 • moksha; Bhagavad Gita 2:15; Brihadaranyaka Upanishad 4.4.3–6.
1.6.3b Hindu practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> • using signs and symbols to express a deeper meaning • showing the link between this life and a future life • remembering that death is not the end of life, but a stage of life between existence and rebirth • celebrating and remembering the life of the deceased. <p>Hindu mourning practices:</p> <ul style="list-style-type: none"> • Tarpana • the Shraddha period. <p>Hindu funeral practices:</p> <ul style="list-style-type: none"> • Antyesti • Pinda Daan.

1.7b Religious beliefs in contemporary society – Hinduism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1b Hindu identity, belonging and practices

1.7.2b Hinduism and morality

Section	Amplification
1.7.1b Hindu identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging in Hinduism, such as:</p> <ul style="list-style-type: none"> ● belonging to a Hindu community ● having a shared sense of purpose and direction in life. <p>Hindu identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to Brahman as an act of religious devotion ● learning more about Hindu figures by visiting sites associated with their lives ● following in the footsteps of key figures in Hinduism ● experiencing a sense of community. <p>The role, significance and features of the following sites of Hindu pilgrimage:</p> <ul style="list-style-type: none"> ● Ayodhy ● Varanasi (Kashi). <p>Hindu identity and belonging expressed through symbolic actions: the Bhakti Movement:</p> <ul style="list-style-type: none"> ● Vaishnav bhakti – devotion to Vishnu ● Shaiva bhakti – devotion to Shiva and Rudra.
1.7.2b Hinduism and morality	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about morality:</p> <ul style="list-style-type: none"> ● dharma – moral duty guiding everyday actions; Bhagavata Purana 1.2.6 ● kama – worldly pleasure - physical, mental and emotional pleasure ● artha – wealth and power, enough of each to feel secure ● Hindu believe in free-will and its link to karma ● due to ignorance Hindus fall into maya - a love of money, possessions and even family keep us bound to this world ● Hinduism encourages the cultivation of divine qualities (Daivi Sampad) and warns against the dangers of demonic qualities (Asuri Sampad); Bhagavad Gita chapter 16. <p>The connection between karma, rebirth and morality in Hinduism.</p>

World religions
c - Islam

1.5c Beliefs – Islam

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1c Key beliefs and teachings in Islam

1.5.2c Islamic belief in action

Section	Amplification
1.5.1c Key beliefs and teachings in Islam	<p>Learners should understand:</p> <p>Beliefs and teachings about the nature of Allah:</p> <ul style="list-style-type: none"> ● one God – Allah: tawhid; Qur'an 3:18 ● the qualities of Allah in the Qur'an ● the 99 names of Allah ● immanent ● transcendent ● beneficent ● merciful ● omnipotent ● omniscient ● omnibenevolent ● omnipresent <p>Reasons for the prohibition of images of Allah; Qur'an 42:11 and the significance of shirk.</p> <p>Prophethood in Islam:</p> <ul style="list-style-type: none"> ● the role and importance of prophethood within Islam - Adam, Ibrahim and Isa ● Muhammad as the Seal of the Prophets - the revelation of the Qur'an by Allah, through Angel Jibril Qur'an 2:97-98. <p>Islamic beliefs about the soul:</p> <ul style="list-style-type: none"> ● originates from Allah and is His divine creation; Qur'an 32:7-9 ● created by Allah and breathed into the human being at conception; the first man, Adam, was given a soul in this way; Qur'an 32:8-9. <p>Key beliefs and teachings of Islam:</p> <ul style="list-style-type: none"> ● submission to Allah - being Muslim, and the Shahadah as an expression of faith ● the importance of the Five Pillars of Faith ● the importance of greater jihad. <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> ● Qur'an and the Hadith.

1.5.2c Islamic belief in action	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about belief in action:</p> <ul style="list-style-type: none">• the importance of the Ummah, Islam encourages a sense of unity; Qur'an 3:110; Qur'an 23:52• the Quran and Hadiths (sayings of the Prophet Muhammad) repeatedly encourage Muslims to help others; Quran 2:195• mercy is a quality of Allah and those who show mercy in this life will be shown mercy by Allah in the next life; Sunan al-Tirmidhī 1924• Muslims have a duty to put faith into action; Qur'an 5:2; Qur'an 9:60. <p>Contemporary local or national examples of Islamic faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work of Islamic Relief UK reflect Islamic beliefs in action.</p>
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1.6c Beliefs about life and death – Islam

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1c Meaning of life in Islam

1.6.2c Islamic beliefs about life and death

1.6.3c Islamic practices

Section	Amplification
1.6.1c Meaning of life in Islam	<p>Learners should understand:</p> <p>Islamic beliefs about the meaning of life:</p> <ul style="list-style-type: none"> ● submitting to the will of Allah. Qur'an 33:35 ● performing acts of worship; Qur'an 40:65 and righteousness; Qur'an 18:30 ● preparing for the Day of Judgment (Qur'an 84:25) and serving humanity; Qur'an 3:185.
1.6.2c Islamic beliefs about life and death	<p>Learners should understand:</p> <p>Islamic beliefs about the afterlife (Akhirah):</p> <ul style="list-style-type: none"> ● the soul awaits judgement after death in Barzakh; Qur'an 23:100 ● the Day of Judgement; Qur'an 3:30 ● Hellfire (Jahannam); Qur'an 2:24 ● Paradise (Jannah); Qur'an 31:8 ● predestination (Al-Qadr); Qur'an 87:2 ● resurrection; Qur'an 46:33.
1.6.3c Islamic practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> ● committing a person's body to Allah ● giving thanks to Allah for that person's life ● celebrating and remembering the life of the deceased ● using signs and symbols to express a deeper meaning ● showing the link between this life and Islamic beliefs about the afterlife. <p>Islamic mourning practices:</p> <ul style="list-style-type: none"> ● increased devotion ● receiving visitors and condolences ● avoiding decorative clothing and jewellery ● wearing white ● maximum period of mourning. <p>Islamic funeral practices:</p> <ul style="list-style-type: none"> ● Ghosl Mayyit ● Kafan ● Salat al-Janazah ● funeral attire ● burial facing Makkah within 24 hours ● relative performing dua at the graveside ● giving to charity (sadaqah) on behalf of the deceased.

1.7c Religious beliefs in contemporary society – Islam

In this topic learners will gain knowledge, understanding and skills in the following areas:

1.7.1c Islamic identity, belonging and practices

1.7.2c Islam and morality

Section	Amplification
1.7.1c Islamic identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging for Muslims, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● a shared sense of purpose and direction in life. <p>Islamic identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to Allah as an act of religious devotion ● learning more about Islamic figures by visiting sites associated with their lives ● following in the footsteps of key figures in Islam ● experiencing a sense of community. <p>The role, significance and features of the following sites of Islamic pilgrimage during Hajj:</p> <ul style="list-style-type: none"> ● Mount Arafat ● the pillars at Mina. <p>Islamic identity and belonging expressed through symbolic actions – observing dress and diet customs:</p> <ul style="list-style-type: none"> ● the burkha ● the hijab ● the niqab ● halal food.
1.7.2c Islam and morality	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● obeying divine commands; Qur'an 7:28; Qur'an 54:49-55 ● following Prophet Muhammad's ethical teachings; Qur'an 4:59 ● sharia law as the ideal set of rules; Qur'an 45:18- using the Quran; Qur'an 38:29 or Hadith as sources of morality ● the use of conscience; Qur'an 75:1-2. <p>Morality and Divine judgement in the afterlife:</p> <ul style="list-style-type: none"> ● The judging of souls on the Day of Judgement; Qur'an 6:160-164; Qur'an 16:90; Qur'an 16:97; Qur'an 21:47.

World religions

d - Judaism

1.5d Beliefs – Judaism

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1d Key beliefs and teachings in Judaism

1.5.2d Jewish belief in action

Section	Amplification
1.5.1d Key beliefs and teachings in Judaism	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> • Creator ex nihilo; Genesis 1:1-12 • God as one • transcendent; Isaiah 55:8-9 • merciful • eternal • judge • law-giver • omnipotence • omniscience • omnibenevolence • omnipresent. <p>Jewish beliefs and teachings about the Messiah (Mashiach) and the Messianic Age (often associated with Olam ha-ba):</p> <ul style="list-style-type: none"> • being a descendent of King David; Jeremiah 23:5 • Anointed One and Judge; Isaiah 2:1-4 • the Messianic Age; Isaiah 11:9 • differing Orthodox and Reform views on the Messiah the Messianic Age (Olam Ha-Ba). <p>Jewish beliefs and teachings about the soul:</p> <ul style="list-style-type: none"> • the soul (nefesh) created in the image of God; Genesis 1:27 • a divine spark originating from God; Genesis 2:7 • eternal and transcendent, humans possess rationality and free will. <p>Key beliefs and teachings in Judaism:</p> <ul style="list-style-type: none"> • the Shema prayer; Deuteronomy 6:4-5 • covenants: <ul style="list-style-type: none"> • the Abrahamic Covenant; identity, monotheism, circumcision and Promised Land, Genesis 12:1-3, 17:6-8, 17:11-14 • the Mosaic Covenant; law, commandments, identity, Promised Land, Exodus 3:11- 15 • the importance of the Covenants for Jews today. <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> • the differing perspectives of Orthodox and Reform Judaism on the Torah, the Tenakh and the Talmud.

1.5.2d Jewish belief in action	<p>Learners should understand:</p> <p>Jewish beliefs and teachings:</p> <ul style="list-style-type: none">• Gemilut Hasadim; acts of loving kindness - doing good deeds to reflect God's compassion; Pirkei Avot 1:2 from the Mishnah• Jews are instructed by God to help the poor and needy; Deuteronomy 15:11• Tikkun Olam; repair of the world includes the idea of social justice. <p>Contemporary local or national examples of Judaism faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work of Mitzvah Day reflect Jewish beliefs in action.</p>
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1.6d Beliefs about life and death – Judaism

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1d Meaning of life in Judaism

1.6.2d Jewish beliefs about life and death

1.6.3d Jewish practices

Section	Amplification
1.6.1d Meaning of life in Judaism	<p>Learners should understand:</p> <p>Jewish beliefs about the meaning of life:</p> <ul style="list-style-type: none"> ● living in accordance with the covenant with God ● observing the mitzvot of the Torah ● pursuing justice, compassion, and lifelong learning ● fostering strong family and community ties.
1.6.2d Jewish beliefs about life and death	<p>Jewish beliefs about the afterlife:</p> <ul style="list-style-type: none"> ● Gan Eden (paradise) ● Gehenna (hell) ● Resurrection; bodily (Orthodox) and spiritual (Reform) ● Olam Ha-Ba (the world to come - the afterlife also often linked to the Messianic Age) ● Sheol (where souls are cleansed and purified).
1.6.3d Jewish practices	<p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> ● committing a person's body to God ● giving thanks to God for that person's life ● celebrating and remembering the life of the deceased ● using signs and symbols to express a deeper meaning ● showing the link between this life and Jewish beliefs about the afterlife. <p>Jewish mourning practices:</p> <ul style="list-style-type: none"> ● aninut ● shiva ● shloshim ● yartzheit. <p>Jewish funeral practices:</p> <ul style="list-style-type: none"> ● taharah ● the funeral service.

1.7d Religious beliefs in contemporary society – Judaism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1d Jewish identity, belonging and practices

1.7.2d Judaism and morality

Section	Amplification
1.7.1d Jewish identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging for Jewish people, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● shared sense of purpose and direction in life. <p>Jewish identity and belonging expressed through symbolic actions - going to significant places.</p> <p>Possible reasons for going to significant places:</p> <ul style="list-style-type: none"> ● showing commitment to God as an act of religious devotion ● learning more about Jewish figures by visiting sites associated with their lives ● following in the footsteps of key figures in Judaism ● experiencing a sense of community. <p>The role, significance and features of the following significant places for Jews:</p> <ul style="list-style-type: none"> ● the Western Wall ● Yad Vashem. <p>Jewish identity and belonging expressed through symbolic actions - observing dress and diet customs:</p> <ul style="list-style-type: none"> ● kippah ● tefillin ● tallit ● kosher food.

1.7.2d Judaism and morality	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none">• obeying divine commands - the Ten Commandments that form part of the covenant; Exodus 20:1-17• the 613 Mitzvot (Orthodox and Reform perspectives)• use of conscience (matzpun) in conjunction with the Torah• good inclinations (yetzer ha tov) versus evil inclinations (yetzer hara) and the free will to make these judgements• ethical teachings of the Torah, the Tenakh, and the Talmud (Orthodox and Reform perspectives). <p>Morality and Divine judgement in the afterlife:</p> <ul style="list-style-type: none">• God judging your every deed; Ecclesiastes 12:14• a time of distress but also divine judgment; Daniel 12:1-2.
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World religions
e - Sikhism (Sikhi)

1.5e Beliefs – Sikhism (Sikhi)

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1e Key beliefs and teachings in Sikhism

1.5.1e Sikh belief in action

Section	Amplification
<p>1.5.1e Key beliefs and teachings in Sikhism</p>	<p>Learners should understand:</p> <p>Beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● the many names for God; Guru Granth Sahib 877; ● as found in the Mool Mantra - Ik Onkar (one God); Sat Nam (whose name is truth), Nirankar (formless); immortal, without fear; without hate, Nirgun; Guru Granth Sahib 290, Sargun; Guru Granth Sahib 294, self-illuminated; the true Guru ● omnipotent ● omniscient ● omnibenevolent ● omnipresent ● self-revealing; Guru Granth Sahib 1 ● genderless ● Waheguru (Wonderful Guru). <p>Sikh beliefs and teaching about Waheguru as Creator:</p> <ul style="list-style-type: none"> ● the world created through divine will (hukam); Guru Granth Sahib 1399 ● created the universe and all life within it; sustains everything in existence; Guru Granth Sahib 294 ● Waheguru exists beyond and separate from the universe (Nirgun and Sargun). <p>Sikh beliefs about the atma (human soul):</p> <ul style="list-style-type: none"> ● the soul as a divine essence; a spark of Waheguru; resides within every living being - animals and humans ● humans are the highest form of living creature; pure; transcendent, eternal ● the atma comes from the Waheguru and returns to it. <p>Key beliefs and teachings of:</p> <ul style="list-style-type: none"> ● Guru Nanak ● Guru Gobind Singh. <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> ● the Guru Granth Sahib.

1.5.2e Sikh belief in action

Learners should understand:

Key Sikh beliefs and teachings:

- all humans are equal; Guru Granth Sahib 272:12-13
- seva: selfless service
- taan; physical service
- maan; mental service
- dhan; material service.

Contemporary local or national examples of Sikh faith and belief in action - community work and faith-based activism.

How the aims and work of Khalsa Aid reflect Sikh beliefs in action.

1.6e Beliefs about life and death – Sikhism (Sikhi)

In this topic learners will gain knowledge and understanding in the following areas:

- 1.6.1e Meaning of life in Sikhism
- 1.6.2e Sikh beliefs about life and death
- 1.6.3e Sikh practices

Section	Amplification
1.6.1e Meaning of life in Sikhism	<p>Learners should understand:</p> <p>Sikh beliefs about the meaning of life:</p> <ul style="list-style-type: none"> • gurmurkh - living in a Waheguru centred way as laid down in the Guru Grath Sahib • practicing seva and accepting the divine will (hukam) • achieving union with Waheguru through righteous living and devotion • achieving mukti.
1.6.2e Sikh beliefs about life and death	<p>Learners should understand:</p> <p>Sikh beliefs about life, death and reincarnation:</p> <ul style="list-style-type: none"> • karma • reincarnation • samsara; Guru Granth Sahib 13:11-12 • mukti.
1.6.3e Sikh practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> • giving thanks to the Waheguru for that person's life • celebrating and remembering the life of the person and their soul reuniting with God • using signs and symbols to express a deeper meaning • showing the link between this life and Sikh beliefs about life, death and reincarnation • remembering that death is not the end of life, but a stage of life between existence and rebirth. <p>Sikh mourning practices:</p> <ul style="list-style-type: none"> • no formal mourning custom, but there are expressions of grief • providing a supportive environment for those who are grieving • charitable acts in memory of the deceased, such as organising a langar or making donations to the community, reflecting the Sikh value of seva (selfless service). <p>Sikh funeral practices:</p> <ul style="list-style-type: none"> • Antam Sanskaar • Cremation • Antim Ardas • The Bhog ceremony.

1.7e Religious beliefs in contemporary society – Sikhism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1e Sikh identity, belonging and practices

1.7.2e Sikhism and morality

Section	Amplification
1.7.1e Sikh identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging for Sikhs, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● shared sense of purpose and direction in life. <p>Sikh identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to Waheguru as an act of religious devotion ● learning more about Sikh figures by visiting sites associated with their lives ● following in the footsteps of key figures in Sikhism ● experiencing sense of community. <p>The role, significance and features of the following sites of Sikh pilgrimage:</p> <ul style="list-style-type: none"> ● Amritsar ● Anandpur Sahib. <p>Sikh identity and belonging expressed through symbolic actions - the 5Ks:</p> <p>The significance of the 5Ks:</p> <ul style="list-style-type: none"> ● Kesh ● Kara ● Kanga ● Kaccha ● Kirpan.
1.7.2e Sikhism and morality	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● using seva as a guide to ethical service - social justice out of a love for Waheguru and humanity ● Kirat Karo (working honestly) as one of the 3 pillars of Sikhism ● avoiding the 5 vices and develop the 5 virtues in order to progress on the spiritual path towards unity (mukti) with Waheguru. <p>The connection between karma, rebirth and morality in Sikhism.</p>

Non-religious beliefs

1.8 Beliefs about life and death – Non-religious beliefs	
1.8.1 Non-religious perspectives on the meaning of life 1.8.2 Non-religious perspectives on life and death 1.8.3 Non-religious practices	
Section	Amplification
1.8.1 Non-religious perspectives on the meaning of life	Learners should understand: Non-religious perspectives on the meaning of life: <ul style="list-style-type: none"> no agreed meaning of life individuals determine their own life's meaning people should be free to live their lives as long as they do not harm others some people gain a sense of meaning in their lives through, for example, engagement with the natural world and spending time in nature.
1.8.2 Non-religious perspectives on life and death	Learners should understand: Non-religious perspectives on life and death: <ul style="list-style-type: none"> death as an end of existence no future reward or punishment the significance and value of having no belief in the soul or life after death.
1.8.3 Non-religious practices	Learners should understand: Non-religious mourning practices: <ul style="list-style-type: none"> no specific, agreed mourning customs mourning as an expression of grief celebration and remembrance of the life of the deceased mourning as providing a supportive environment for those who are grieving. Non-religious funeral practices: <ul style="list-style-type: none"> no specific, agreed burial or cremation structure celebrant may lead a service eulogy may be given as a celebration of life music is usually used during the service.

1.9 Non-religious beliefs in contemporary society

- 1.9.1 Non-religious perspectives on identity, belonging and practices
 1.9.2 Non-religious perspectives towards morality

Section	Amplification
1.9.1 Non-religious perspectives on identity, belonging and practices	<p>Learners should understand:</p> <p>Non-religious perspectives on identity, belonging and practices:</p> <ul style="list-style-type: none"> the significance and value of identity and belonging without religion ways that non-religious people may express a sense of identity and belonging such as being part of charities and organisations that promote good causes.
1.9.2 Non-religious perspectives towards morality	<p>Learners should understand:</p> <p>Ways in which non-religious believers make moral decisions:</p> <ul style="list-style-type: none"> the use of conscience the use of reason and free will the act itself (absolutism) the situation (relativism) in which the act is performed and the consequences (consequentialism) of it.

Unit 2

Religion and relationships

Assessment Type: Non-examination assessment (Duration to be confirmed)

20% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- develop and apply knowledge and understanding of religious beliefs, teachings and practices relating to relationships
- research information relating to religion and relationships, and analyse findings
- explore how the changing landscape of religious beliefs and societal attitudes relating to relationships, and changes in relevant UK law where appropriate, interconnect
- gain an insight into religious and non-religious perspectives and experiences relating to relationships
- analyse findings, and evaluate the societal and ethical implications of findings
- reflect on personal values and beliefs relating to relationships.

This unit builds on the foundation of Unit 1's themes of belief and practice in action. Learners must select **one or two** of the religions chosen for Units 1 and 3.

2.1 Religion and the changing landscape of relationships

In this unit learners will gain knowledge understanding and skills in the following areas:

2.1.1 Religious beliefs, teachings and practices relating to relationships

2.1.2 The changing landscape of relationships

Section	Amplification
2.1.1 Religious beliefs, teachings and practices relating to relationships	<p>Learners should understand:</p> <ul style="list-style-type: none"> • religious beliefs, teachings and practices relating to relationships. <p>Learners will focus on one of two themes set annually by WJEC from the following list (themes to be confirmed):</p> <ol style="list-style-type: none"> Marriage, adultery, divorce and remarriage Artificial contraception and natural family planning Cohabitation and sex before and outside marriage Same-sex relationships, civil partnerships and same-sex marriage Interfaith relationships and marriage outside the religious tradition Roles within family, including gender roles within relationships Religious upbringing, childhood ceremonies and faith-based schooling.

<p>2.1.2 The changing landscape of relationships</p>	<p>Learners should understand:</p> <ul style="list-style-type: none">• the changing landscape of religious belief in the context of relationships• societal attitudes relating to relationships• where appropriate, relevant changes to UK law linked to relationships• how the changing landscape of religious belief and societal attitudes, and changes in relevant UK law where appropriate, interconnect• societal and ethical implications of the changing landscape of religious belief and societal attitudes, and changes in relevant UK law where appropriate.
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2.2 Skills - TBC

Unit 3

Roles, rights and responsibilities

Assessment Type: Written examination (1 hour 30 minutes – to be confirmed)

30% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- explore key diverse religious and non-religious beliefs, practices and worldviews
- develop an understanding of the different perspectives and interpretations about what makes us human, caring for the world, animal rights, freedom of religious expression and medical ethics
- explore sources of authority and ethical systems that shape religious and non-religious perspectives towards what makes us human, caring for the world, animal rights, freedom of religious expression and medical ethics.

The unit is divided into three parts:

- Christian perspectives or Catholic Christian perspectives
Choose **one** of the following options:
 - a - Christian perspectives
 - b - Catholic Christian perspectives
- World religion perspectives
Choose **one** of the following options:
 - a – Buddhist perspectives
 - b – Hindu perspectives
 - c – Islamic perspectives
 - d – Jewish perspectives
 - e – Sikh (Sikhi) perspectives
- Non-religious perspectives

Non-religious beliefs can be assessed in isolation and/or in relation to the religions studied.

Areas of content**Christian perspectives or Catholic Christian perspectives****a – Christian perspectives**

3.1a Roles, rights and responsibilities: Stewardship of the earth – Christian perspectives	
<p>In this topic learners will gain knowledge and understanding in the following areas:</p> <p>3.1.1a Humanity's relationship with the natural world from Christian perspectives</p> <p>3.1.2a Animal rights - Christian perspectives</p>	
Section	Amplification
3.1.1a Humanity's relationship with the natural world - Christian perspectives	<p>Learners should understand:</p> <p>Christian beliefs, teachings and practices about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● based on the belief that God created the world ex nihilo; Genesis 1:2, and humans are created in the image of God; Genesis 1:1 ● humans have been given control as part of God's plan - dominion; Genesis 1:26–28; Psalm 8:6 ● humans have been given a unique, God-given duty to protect creation - stewardship; Genesis 2:15 ● stewardship also implies using natural resources wisely and sustainably; Leviticus 25 8-25. <p>How the aims and work of A Rocha UK reflect Christian beliefs about stewardship.</p>
3.1.2a Animal rights - Christian perspectives	<p>Christian beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● animals were created by God and He declared all creation 'very good'; Genesis 1:31 ● God gives humans dominion over animals; Genesis 1:26-28 ● stewardship - humans are expected to care for and manage animal life wisely and compassionately, Proverbs 12:10; Exodus 20:10. <p>Christian perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● Genesis 1:26-28 – different interpretations of the concepts of 'dominion' and 'stewardship' ● balancing using animals for human benefit and avoiding unnecessary harm; Matthew 10:31; Proverbs 12:10 ● the use of animals for food; Genesis 9:3 ● vegetarianism or veganism based on teachings such as Genesis 1:26-28. <p>Christian perspectives on the use of animals in scientific and medical research:</p> <ul style="list-style-type: none"> ● essential for advancing human health and well-being ● must try to minimise suffering ● call for strict regulations to ensure humane treatment ● supporting the development of alternatives to animal testing (such as computer modelling). <p>How the aims and work of Christian Vegetarians & Vegans UK reflect Christian beliefs about animal rights.</p>

3.2a Roles, rights and responsibilities: human nature and the right to life - Christianity

In this topic learners will gain knowledge and understanding in the following areas:

3.2.1a What makes us human - Christian perspectives

3.2.2a Medical ethics: abortion and euthanasia - Christian perspectives

Section	Amplification
3.2.1a What makes us human - Christian perspectives	<p>Learners should understand:</p> <p>Christian beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> created in God's image; Genesis 1:26-27 possess a soul, a spiritual dimension; Matthew 10:28; Ecclesiastes 12:7 possess autonomy - free will, and moral responsibility; Genesis 3; Romans 2:14-15 fell into sin, but given an opportunity for redemption through Jesus - John 3;16.
3.2.2a Medical ethics: abortion and euthanasia - Christian perspectives	<p>Learners should understand:</p> <p>Christian perspectives of when life begins:</p> <ul style="list-style-type: none"> for many, that human life begins at conception that at the point of conception, the embryo is fully human with inherent dignity and worth; Psalm 139:13-16 a minority of Christians believe that personhood or full human life begins at birth. <p>Christian beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> the principle of the sanctity of life - created by God in his image; Genesis 1:26 many oppose abortion, seeing it as the taking of an innocent life; Exodus 20:13 <p>God has a plan for each human life and abortion prevents this; Jeremiah 1:5</p> <ul style="list-style-type: none"> some may accept abortion in certain extraordinary circumstances some Christians advocate for alternatives to abortion, such as adoption. <p>Christian beliefs and teachings about euthanasia:</p> <ul style="list-style-type: none"> the principle of the sanctity of life - created by God in his image; Genesis 1:26 only God should decide when a life should end many strongly oppose active euthanasia viewing this as ending a life given by God; Exodus 20:13 palliative care is an opportunity to show love and compassion; Galatians 6:2 some support passive euthanasia on compassionate grounds some are concerned about the 'slippery slope' argument

3.3a Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth – Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.3.1a Freedom of religious expression - Christian perspectives

3.3.2a Personal wealth - Christian perspectives

Section	Amplification
3.3.1a Freedom of religious expression - Christian perspectives	<p>Learners should understand:</p> <p>Christian beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> the Great Commission; Matthew 28:19-20 part of humanity's God-given free will the importance of people of other faiths having the same right to religious expression; Matthew 7:12 supporting the right to religious expression due to historical and contemporary persecution of Christians religious expression in all forms should be allowed in public spaces; Matthew 5:14-16.
3.3.2a The use of personal wealth - Christian perspectives	<p>Learners should understand:</p> <p>Christian beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> linked to the concept of stewardship the use of wealth should reflect God's purposes and values tithing as a traditional practice contributions during church services wealth as a blessing that comes with great responsibility; Matthew 25:14-30 wealth for its own sake as incompatible with a life of faith; Matthew 19:24 Matthew 6:24 – cannot worship God and money focus on storing up “treasures in heaven” rather than on earth; Matthew 6:19-21 “Love of money is the root of all evil”; 1 Timothy 6:10 loving money will never bring real satisfaction; Ecclesiastes 5:10 monks and nuns take a vow of poverty - more focus on spiritual values the Prosperity Gospel.

Christian perspectives or Catholic Christian perspectives
b – Catholic Christian perspectives

3.1b Roles, rights and responsibilities: Stewardship of the earth - Catholic Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.1.1b Humanity's relationship with the natural world - Catholic perspectives

3.1.2b Animal rights - Catholic perspectives

Section	Amplification
<p>3.1.1b Humanity's relationship with the natural world - Catholic Christian perspectives</p>	<p>Learners should understand:</p> <p>Catholic beliefs, teachings and practices about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● based on the belief the God created the world ex nihilo; Genesis 1:2 ● humans are created in the image of God; Genesis 1:1 ● Pope Francis' teaching in '<i>Laudato Si</i>' ● humans have been given control as part of God's plan - dominion; Genesis 1:26–28; Psalm 8:6 ● humans have been given a unique, God-given duty to protect creation - stewardship; Genesis 2:15 ● stewardship implies using natural resources wisely and sustainably; Leviticus 25 8-25. <p>How the aims and work of The Laudato Si Movement reflect Catholic beliefs about stewardship.</p>
<p>3.1.2b Animal rights - Catholic Christian perspectives</p>	<p>Learners should understand:</p> <p>Catholic beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● animals were created by God in Genesis 1:31, God declares all of creation, including animals, "very good" ● God gives humans dominion over animals; Genesis 1:26-28 ● stewardship - humans are expected to care for and manage animal life wisely and compassionately, Proverbs 12:10; Exodus 20:10 ● St. Francis of Assisi taught about the interconnectedness of all life as part of God's creation (Canticle of the Creatures). <p>Catholic perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● there is justification for using animals; Genesis 1:26-28 ● others see animal rights as a form of stewardship, balancing using animals for human benefit and avoiding unnecessary harm; Matthew 10:31; Proverbs 12:10 ● many accept the use of animals for food; Genesis 9:3 ● some Catholics choose vegetarianism or veganism based on teachings such as Genesis 1:26-28.

	<p>Catholic perspectives on the use of animals in scientific and medical research:</p> <ul style="list-style-type: none">• many argue that it is essential for advancing human health and well-being• most believe it should be done ethically, with efforts to minimize suffering• many support the development of alternatives to animal testing• many call for strict regulations to ensure humane treatment. <p>How the aims and work of Catholic Concern for Animals reflect Catholic beliefs about animal rights.</p>
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3.2b Roles, rights and responsibilities: human nature and the right to life - Catholic Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.2.1b What makes us human - Catholic perspectives

3.2.3b Medical ethics: abortion and euthanasia - Catholic perspectives

Section	Amplification
3.2.1b What makes us human - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> created in God's image; Genesis 1:26-27, The Dialogue of St. Catherine of Siena (of Discretion) possess a soul, a spiritual dimension; Matthew 10:28; Ecclesiastes 12:7 possess autonomy - free will, which comes with moral responsibility; Genesis 3; Romans 2:14-15 the concept of Original Sin – St Augustine (The Enchiridion 3:11) Thomas Aquinas – humankind does not choose sinful acts, (Summa Theologica) fell into sin, but have the opportunity to gain redemption and be restored to a right relationship with God, through belief in Jesus; John 3;16.
3.2.3b Medical ethics: abortion and euthanasia - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic perspectives of when life begins:</p> <ul style="list-style-type: none"> Catholics believe that human life begins at conception the embryo is considered a human person at the point of conception the embryo has inherent dignity and worth; Psalm 139:13-16. <p>Catholic beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> that abortion is a grave moral wrong (Pope John Paul II Evangelium Vitae) the principle of the sanctity of life – made in God's image; Genesis 1:26 the Catechism of the Catholic Church - that life is a fundamental human right from conception to natural death all human rights are grounded in the right to life (The Common Good, 1996) abortion is the taking of an innocent life, forbidden in the Ten Commandments; Exodus 20:13 the Bible states that God has a plan for each human life and abortion prevents this from taking place; Jeremiah 1:5 some Catholics may accept abortion in certain circumstances, such as when the mother's life is at risk, in cases of rape or incest, or when severe foetal abnormalities are present, but this is not official Catholic teaching Catholics advocate for alternatives to abortion, such as adoption

- The Doctrine of Double Effect allows procedures that may also lead to abortion, but only under very specific circumstances.

Catholic beliefs and teachings about euthanasia:

- euthanasia is a grave violation of the law of God – Pope John Paul III (Evangelium Vitae, 1995)
- Catholics do not accept 'right to die' arguments, as only God has control over life and death
- the principle of the sanctity of life - created by God in his image; Genesis 1:26
- strong opposition to active euthanasia viewing this as ending a life given by God; Exodus 20:13
- the belief that suffering and pain do not make a life less valuable or sacred
- the importance of 'dying well' and to show compassion for those who are suffering; Galatians 6:2
- strong support for palliative care and hospices
- concerns about the 'slippery slope' argument
- The Doctrine of Double Effect allows for treatment to be given that may cause death, but only in very specific situations

3.3b Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth - Catholic Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.3.1b Freedom of religious expression - Catholic perspectives

3.3.2b Personal wealth - Catholic perspectives

Section	Amplification
3.3.1b Freedom of religious expression - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> the Great Commission (Matthew 28:19-20) Jesus' instruction to share the faith with others. this is part of humanity's God-given free will Catholics are instructed to evangelise - Pope Francis (Evangelii Gaudium 15. 48-49, 197-198, 264-265) the importance of people of other faiths having the same right to religious expression; Matthew 7:12 the role of the Catholic Church in inter-faith dialogue it is the duty to speak about their faith, even in the face of opposition; Acts 4:19-20 many Catholics are sensitive to the right to religious expression based on their own history of persecution religious expression should be allowed in public spaces, includes the freedom to pray, wear religious symbols, and participate in religious activities; Matthew 5:14-16.
3.3.2b The use of personal wealth - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> this is linked to stewardship and should reflect God's purposes and values at Mass, Catholics are called upon to contribute to the collection, if they can afford it wealth is often viewed as a blessing that comes with great responsibility; Matthew 25:14-30 warnings about the dangers of greed and the love of money; 1 Timothy 6:10 wealth for its own sake is often viewed as incompatible with a life of faith; Matthew 19:24 Christians cannot serve both God and money; Matthew 6:24 Pope Francis stated "Money must serve, not rule" (2024) a reminder to focus on storing up "treasures in heaven" rather than on earth; Matthew 6:19-21 loving money will never bring real satisfaction; Ecclesiastes 5:10 Catholic monks and nuns such as the Franciscans, advocate a life that is less focused on money and more on spiritual values. some Catholic monks and nuns swear a vow of poverty

World religion perspectives

a – Buddhist perspectives

3.4a Roles, rights and responsibilities: Stewardship of the earth – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1a Humanity's relationship with the natural world - Buddhist perspectives

3.4.2a Animal rights – Buddhist perspectives

Section	Amplification
<p>3.4.1a Humanity's relationship with the natural world - Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs, teachings and attitudes about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● Dependent Origination (Pratityasamutpada) – inter-dependency ● all living things should be respected ● humanity affects the environment and the environment affects humanity ● the concept of karma teaches that all actions have positive or negative consequences ● the concept of Right Action teaches Buddhists to avoid harming the environment ● the second of the Five Precepts warns against taking what is not freely given, including from the environment. <p>How the aims and work of Eco Dharma Network reflects Buddhist beliefs about caring for the natural world.</p>
<p>3.4.2a Animal rights – Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● the status of human beings is no higher than that of other living beings ● human compassion, wisdom and loving kindness must be extended to all living beings (Dhammapada 129) ● the First Precept teaches the concept of ahimsa ● the principle of Right Action - harming animals would accrue negative karma ● animals are also part of the cycle of samsara. ● being re-born as an animal is due to bad karma in past lives and considered a serious spiritual setback ● animals cannot improve their karmic status. They must continue to be re-born as an animal until their bad karma has been used up. <p>Buddhist perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● the Buddha (Siddhartha Gautama) was not a vegetarian and did not teach his followers to be vegetarian ● some say the First Precept refers more to direct killing than the indirect killing of animals for food ● eating meat is another example of the reality of dukkha ● vegetarianism avoids causing suffering (ahimsa)

- vegetarianism avoids industrial farming which can lead to climate change/environmental damage
- the concept of 'Right Livelihood' teaches that Buddhists should avoid work that involves killing or harming animals.

Buddhist perspectives on the use of animals in scientific and medical research:

- many Buddhists agree with the UK Animal Welfare Sentience Act of 2022
- experimenting on animals is morally wrong if the animal concerned might come to any harm
- many acknowledge the value that animal experiments may have for human health
- some would point to drugs tested on animals damaging human health
- the experimenter must accept the negative karma of carrying out the experiment
- experiment only for a morally good purpose
- experiment only on animals where there is no alternative
- design the experiment to do as little harm as possible
- avoid killing the animal unless it is absolutely necessary
- treat the animals kindly and respectfully.

How the aims and work Dharma Voices for Animals reflect Buddhist beliefs about animal rights.

3.5a What makes us human and related medical ethics – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1a What makes us human – Buddhist perspectives

3.5.2a Medical ethics: abortion and euthanasia - Buddhist perspectives

Section	Amplification
3.5.1a What makes us human – Buddhist perspectives	<p>Learners should understand:</p> <p>Buddhist attitudes, beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> ● Buddha-nature: that all have the potential to achieve Nirvana (enlightenment) ● Mahayana - The concept of Buddhahood ● Theravada – The concept of Arhathood ● recognising and avoiding the Three Poisons ● recognising the Three Marks of Existence ● seeking Nirvana through Buddha, Dharma and Sangha.
3.5.2a Medical ethics: abortion and euthanasia - Buddhist perspectives	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> ● the cycle of samsara means there is no point at which a foetus or embryo is not living ● human life is precious as only humans can reveal the buddha-nature or attain arhathood ● the first of the Five Precepts teaches against taking a life ● the principle of ahimsa guides against causing harm to living beings ● Precepts and principles are only guidelines, not rules or moral laws ● abortion is usually a complex issue and the complexity of each situation must be considered ● the concept of a skilful act means that abortion could be considered a negative act or a ‘necessary evil’. <p>Buddhist beliefs and teachings about euthanasia:</p> <ul style="list-style-type: none"> ● death is the point of transition between this rebirth and the next rebirth ● as human life is precious, it should carry on for as long as possible ● a person’s state of mind (karmic state) at the time of death can determine the kind of rebirth that will follow ● the First Precept guides against the killing of a living being, so euthanasia is considered unskilful ● the principles of ahimsa and metta encourage no harm and loving kindness ● even if the intention is merciful, the act of killing is still wrong; Vinaya III. 86 ● the principles of karuna and Right Intention, and individual circumstances, allow for euthanasia to be acceptable, as long as the intention to kill is avoided.

3.6a Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1a Freedom of religious expression - Buddhist perspectives

3.6.2a Personal wealth – Buddhist perspectives

Section	Amplification
<p>3.6.1a Freedom of religious expression - Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> • Buddhism is often considered to be a tolerant religion and evangelisation is not one of its main aims • the principles of Right Speech and Right Action guard against using freedom of expression unskillfully and giving offense • the principles of karuna and metta also guard against using freedom of expression unskillfully • positive karma is gained by living by these principles and ensuring that freedom of expression is used sensitively, causing no harm.
<p>3.6.2a The use of personal wealth – Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> • the example of the Buddha (Siddhartha Gautama) who abandoned extreme wealth to find enlightenment • stories about the Buddha's previous lives demonstrate his great acts of generosity • the Four Noble Truths teach that tanha (craving) leads to dukkha • the Buddha taught The Middle Way between wealth and poverty • the principle of Right Livelihood guides against making money from unskillful means or using money in a way that harms oneself or others • the principle of Right Action guides against taking money (or resources) that are not given freely • the principle of dhana (generous giving) is important and leads to positive karma • the principle of karuna encourages the use of money to help others, for example, the work of The Karuna Trust • Buddhist monks have no possessions of their own; they rely on dhana • wealth itself is not unskillful, but it must be used for the right purposes; Anguttara Nikaya 1.80.

World religion perspectives
b – Hindu perspectives

3.4b Roles, rights and responsibilities: Stewardship of the earth - Hindu perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1b Humanity's relationship with the natural world - Hindu perspectives

3.4.2b Animal rights - Hindu perspectives

Section	Amplification
<p>3.4.1b Humanity's relationship with the natural world - Hindu perspectives</p>	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● the ultimate reality is Brahman ● every atman is a part of this divine essence and are manifestations of Brahman and interconnected; Bhagavad Gita 11:7; Chandogya Upanishad 4.10.4–5 ● harmful actions towards nature can lead to negative karma ● living in harmony with nature is essential to fulfilling one's dharma ● the principle of ahimsa (non-violence) extends to all living beings several aspects of nature are often revered as gods or goddesses; this reverence leads to practices that protect and preserve natural resources ● Hindu practices of yoga and meditation often emphasize connection with nature, such as Surya Namaskar (Sun Salutation). <p>How the aims and work of Hindu Climate Action reflect Hindu beliefs about caring for the natural world.</p>
<p>3.4.2b Animal rights - Hindu perspectives</p>	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about animal rights:</p> <ul style="list-style-type: none"> ● all living beings possess an atman and are part of Brahman; Isha Upanishad v6, and the cycle of samsara t; Yajurveda 12.32 ● some animals are regarded as sacred, and their well-being is important for maintaining the balance of nature; Baghavata Purana 7:14.9 ● ahimsa teaches that causing harm to living beings should be avoided caring for animals is part of one's dharma ● harming animals can lead to negative karmic outcomes in this life or future lives ● harming an animal could be harming a being that may have been a human in a previous life ● depending on karma, their own atman may return in animal form in their next life ● various animals are associated with deities and are considered sacred such as monkeys (Hanuman), elephants (Ganesha)

- the cow is particularly revered and protected (Gau Mata).

Hindu beliefs and teachings about the use of animals for human benefit:

- many practise vegetarianism, such as ISKCON, thereby adhering to ahimsa, and out of respect for animal life; Manu Smriti 5:48
- the Mahabharata reflects the Hindu view that the cow should be protected and honoured, the practice of factory farming directly contradicts the principle of ahimsa

Hindu beliefs and teachings about the use of animals in scientific and medical research:

- diverse views exist within Hinduism
- some Hindus may accept the use of animals in research if it is for the greater good and conducted with minimal harm
- others may oppose it outright on the grounds of ahimsa and the impact of negative karma
- many advocate for alternative methods to animal testing that align with ahimsa.

3.5b Roles, rights and responsibilities: human nature and the right to life - Hindu perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1b What makes us human - Hindu perspectives

3.5.2b Medical ethics: abortion and euthanasia - Hindu perspectives

Section	Amplification
3.5.1b What makes us human - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> • due to the cycle of samsara, there is no point at which a foetus or embryo is not living • the core of human identity is the atman, the soul or self, which is part of Brahman • the atman's ultimate goal is unity with Brahman (moksha) and end the cycle of samsara • humans possess free will and have the ability to create good or bad karma which affects samsara • the prakriti (nature) of everything possess 3 qualities (the Three Gunas) • only humans can alter the balance of gunas • the senses, which cause instability and desire, have to be controlled; Bhagavad Gita 5:20-21.
3.5.2b Medical ethics: abortion and euthanasia - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about medical ethics - abortion:</p> <ul style="list-style-type: none"> • Hindus hold different beliefs • Hindus generally believe all living beings possess an atman and are part of Brahman • dharma emphasizes the protection of life; Manu Smriti • dharma is also context-dependent – therefore abortion might be considered permissible in some situations • the principle of ahimsa and the belief that the atman exists from the moment of conception is stated in Hindu scripture; the Garbhpanishad • abortion can be seen as generating negative karma for those involved. <p>Hindu beliefs and teachings about medical ethics - euthanasia:</p> <ul style="list-style-type: none"> • Hinduism hold different beliefs • Hindus believe all living beings possess an atman and are part of Brahman • dharma - there is a conflict between the duty to preserve life and the duty to alleviate suffering • some argue that it is a person's dharma to endure suffering with courage and dignity, as it may lead to spiritual development • ending a life prematurely might be seen as disrupting the cycle of samsara; Manu Smriti • ahimsa - ending a life can be viewed as an act of violence • Hinduism also values karuna (compassion), so passive euthanasia may be acceptable in some situations.

3.6b Roles, rights and responsibilities : freedom of religious expression and the use of personal wealth - Hindu perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1b Freedom of religious expression - Hindu perspectives

3.6.2b Personal wealth – Hindu perspectives

Section	Amplification
3.6.1b Freedom of religious expression - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> • The Hindu view is that there are many paths to the same truth; Sarva Dharma and Sama Bhava • Hindu tradition encourages dialogue and debate – there are multiple schools of thought, such as Advaita (non-dualism), Dvaita (dualism) • ahimsa advocates for peaceful coexistence, harm that could be caused by religious intolerance or coercion • various reform movements within Hinduism emphasise freedom to pursue spiritual truths.
3.6.2b The use of personal wealth - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> • one of the four main goals of human life is artha - the Bhagavad Gita teaches the importance of vairagya (detachment) from material possessions and wealth. • the true goal of life is spiritual progress - wealth should only be used to support this journey, not hinder it • wealth should not be obtained through unethical practices • dana is a highly valued virtue that earns positive karma.

World religion perspectives
c – Islamic perspectives

3.4c Roles, rights and responsibilities: Stewardship of the earth - Islam

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1c Humanity's relationship with the natural world - Islamic perspectives

3.4.2c Animal rights - Islamic perspectives

Section	Amplification
<p>3.4.1c Humanity's relationship with the natural world - Islamic perspectives</p>	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● the world was created by and belongs to God; Qur'an 7:54 ● humans are seen as khalifahs (stewards); Quran 35:39 of the earth (fil ardh); Qur'an 6:165 ● stewardship reflects a deep interconnectedness with the rest of creation ● humans are responsible for maintaining the balance (mizan) in the world; Qur'an 55. 7-9 ● tawhid, extends to the oneness of creation ● fitrah leads people to seek God and to live in harmony with the environment ● on the Day of Judgment (Aakhirah), humans will be made accountable for their actions towards the natural world. <p>How the aims and work of Islamic Foundation for Ecology and Environmental Sciences (IFEES) reflect Islamic beliefs.</p>
<p>3.4.2c Animal rights - Islamic perspectives</p>	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about animal rights:</p> <ul style="list-style-type: none"> ● the Prophet Muhammad showed kindness to animals ● Muhammed taught stating that those who are kind to animals are rewarded by Allah; Bukhari ● on the Day of Judgment (Akihras), humans will be accountable for their actions towards animals. <p>Islamic beliefs and teachings about using animals for human benefit:</p> <ul style="list-style-type: none"> ● God provided livestock for humans to use, including for food; Qur'an 40:79-80 ● some Muslims avoid factory farming and killing animals for sport ● Muslims are encouraged not to over-work animals ● Halal slaughter practices include thanking Allah for the animal's life. <p>Islamic beliefs and teachings about use of animals in scientific and medical research:</p> <ul style="list-style-type: none"> ● some Muslims believe that animal experimentation is permissible when it serves as beneficial to human life and health

- it must be conducted with the intention of achieving a greater good
- it must inflict as little harm as possible
- if alternatives are available, they should be used.

How the aims and work of Salam for Animals reflect Islamic beliefs about animal rights.

DRAFT

3.5c Roles, rights and responsibilities: human nature and the right to life – Islamic perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1c What makes us human - Islamic perspectives

3.5.2c Medical ethics: abortion and euthanasia - Islamic perspectives

Section	Amplification
3.5.1c What makes us human - Islamic perspectives	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> human beings were uniquely created by Allah with the best physical, intellectual, and spiritual capabilities; Qur'an 95:4 the soul (ruh) is considered the essence of human existence, given by Allah; Qur'an 17:85 humans possess autonomy - free will humans have moral responsibility; Qur'an 76:3 humans are born with a natural disposition towards good humans can recognise the existence of Allah, which is part of the fitrah; Qur'an 30:30 humans have intellectual ability (aql) and can recognise Allah in creation.
3.5.2c Medical ethics: abortion and euthanasia - Islamic perspectives	<p>Learners should understand:</p> <p>Islamic perspectives about when life begins:</p> <ul style="list-style-type: none"> some believe that life begins at ensoulment some believe that when the foetus is physically formed, it then becomes a person some believe that that it is a person from conception. <p>Islamic beliefs and teachings about medical ethics: abortion:</p> <ul style="list-style-type: none"> Muslims hold different views, depending on their interpretation of the Qur'an and Hadith sanctity of life is emphasised and taking a life unjustly is considered a grave sin; Qur'an 5:32 the intention (niyyah) behind actions are crucial in Islamic ethics the principle of darar (minimizing harm) is important many Muslims would argue that here are valid grounds for abortion. <p>Islamic beliefs and teachings about medical ethics: euthanasia:</p> <ul style="list-style-type: none"> sanctity of life is emphasised and taking a life unjustly is considered a grave sin; Qur'an 5:32 most Muslims agree that euthanasia, whether voluntary or involuntary, is not permissible in Islam the intention (niyyah) behind actions are crucial in Islamic ethics euthanasia is wrong as it involves intentionally ending a life prematurely; Qur'an 16:61 suffering is often viewed as a test from Allah, which Muslims are encouraged to endure with patience (sabr) and

	<p>trust in Allah's wisdom; Qur'an 67.2, Surah Al Baqarah 2.155</p> <ul style="list-style-type: none">• palliative care can relieve suffering without hastening death• some Muslims argue that withholding medical treatment may be acceptable if the treatment is prolonging suffering without a reasonable hope of survival.
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DRAFT

3.6c Roles, rights and responsibilities : freedom of religious expression and the use of personal wealth – Islamic perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1c Freedom of religious expression - Islamic perspectives

3.6.2c Personal wealth - Islamic perspectives

Section	Amplification
3.6.1c Freedom of religious expression - Islamic perspectives	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> ● Islam teaches that religious belief should not be compelled; Qur'an 2:256 ● the Qur'an acknowledges followers of Judaism and Christianity as "People of the Book" ● Muslims are instructed to respect Jews and Christians and their scriptures; Qur'an 29:46 ● sharia provides guidance on how to treat non-Muslims within an Islamic state, emphasizing justice and protection ● the degree of religious freedom in Muslim-majority countries varies widely: <ul style="list-style-type: none"> ● some have enshrined religious freedom in their constitutions and legal systems ● others impose strict limitations on religious expression, especially when it conflicts with Islamic law ● publicly reciting the Shahadah is an important practice to demonstrate commitment to Islam.
3.6.2c The use of personal wealth – Islamic perspectives	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> ● wealth is viewed as something God has trusted humans to use wisely (Amanah) ● Muslims are expected to use it in ways that reflect God's will ● Muslims must avoid israf - extravagance and waste ● zakah - is a mandatory act of charity for those who can afford to give it; Qur'an 73:20 ● sadaqah - can take many forms, including money, food, or time; Qur'an 3:92 ● khums - is one of the Ten Obligatory Acts of Shi'a Islam; Qur'an 8:41 ● Muslims are encouraged to invest their wealth in halal ventures ● Islam strictly prohibits the practice of charging interest on loans (riba).

World religion perspectives
d – Jewish perspectives

3.4d Roles, rights and responsibilities: Stewardship of the Earth - Jewish perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1d Humanity's relationship with the natural world - Jewish perspectives

3.4.2d Animal rights - Jewish perspectives

Section	Amplification
<p>3.4.1d Humanity's relationship with the natural world - Jewish perspectives</p>	<p>Learners should understand:</p> <p>Jewish beliefs, teachings and practices about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● humanity was given dominion over the earth; Genesis 1:28 ● humans are Shomrei Adamah (guardians/stewards of the earth); Genesis 2:15 ● the concept of Tikkun Olam includes the idea of social action including environmental responsibility ● bal tashchit (do not destroy or waste) promotes sustainability and respect for the natural world Deuteronomy 20:19-20 ● Tu B'Shevat (New Year of the Trees) is a Jewish holiday that celebrates the renewal of nature ● some modern interpretations of kashrut include eco-kashrut - environmental and ethical concerns about dietary practices. <p>How the aims and work of EcoJudaism reflect Jewish beliefs about stewardship.</p>
<p>3.4.2d Animal rights - Jewish perspectives</p>	<p>Learners should understand:</p> <p>Jewish beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● the principle of Tza'ar Ba'alei Chayim (the prevention of animal suffering) Exodus 23:12; Deuteronomy 25:4 <p>Jewish beliefs, teachings and practices about using animals for human benefit:</p> <ul style="list-style-type: none"> ● humane use of certain animals for food and work is permitted; Leviticus 12; Deuteronomy 14 ● animals used for kosher food must be slaughtered using the shechita method to minimise suffering the Torah prohibits certain practices; Exodus 23:19, Deuteronomy 22:6-7 some Jews (Rabbi Moshe Feinstein) object to practices such as overfeeding animals to produce delicacies ● only animals such as an ox or a donkey can be used for ploughing or carrying heavy loads ● animals cannot be beaten or forced to work excessively or unnaturally; Proverbs 12:10 ● the laws of Shabbat also provide a day of rest for working animals; Exodus. 20:10.

Jewish beliefs, teachings and practices about the use of animals in scientific and medical research:

- Jewish teaching allows animal experiments when there is a clear benefit to human life and health
- the concept of Tza'ar Ba'alei Chayim must be considered
- the concept of Bal Tashchit (do not destroy or waste items) must be considered
- each case may be subject to individual interpretation of Jewish religious law
- some Jews encourage alternative research methods that do not involve animals.

How the aims and work of the Jewish Initiative for Animals reflect Jewish beliefs about animal rights.

DRAFT

3.5d Roles, rights and responsibilities: human nature and the right to life - Jewish perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1d What makes us human - Jewish perspectives

3.5.2d Medical ethics: abortion and euthanasia - Jewish perspectives

Section	Amplification
3.5.1d What makes us human - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> created in God's image; Genesis 1:26-27 possess a soul or a divine spark, a spiritual dimension; Ecclesiastes 12:7 born with both a good, altruistic impulse (yetzer ha tov) and an evil or selfish impulse (yetzer hara) possess autonomy - free will which comes with moral responsibility; Genesis 3.
3.5.2d Medical ethics: abortion and euthanasia - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish perspectives on when life begins:</p> <ul style="list-style-type: none"> Jewish thought recognizes the foetus as having potential life a foetus is not considered a full person (nefesh) until birth according to the Talmud, it is considered part of the mother's body until then. <p>Jewish beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> In Orthodox Judaism, abortion is generally permitted if the pregnancy endangers the life or health of the mother; Talmud - Ohalot 7:6-8; pikuach nefesh (saving a life) must be considered abortion may be permitted in certain situations but is subject to rabbinic guidance and is evaluated on a case-by-case basis abortion is both a medical and spiritual moral decision Reform Judaism places a strong emphasis on the woman's right to choose. <p>Jewish beliefs and teachings about euthanasia:</p> <ul style="list-style-type: none"> life is considered sacred; and is of utmost value; Genesis 1:26-27 the principle of pikuach nefesh applies Jewish Law prohibits active euthanasia because only God has the authority to end a human life; Ecclesiastes 3:2 some Jews might support passive euthanasia if a person is suffering and death is imminent many Jews encourage the use of pain relief and palliative care, even if such treatments might hasten death Reform Judaism places importance on the dignity and free will of the individual to decide.

3.6d Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth – Jewish perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1d Freedom of religious expression - Jewish perspectives

3.6.2d Personal wealth – Jewish perspectives

Section	Amplification
3.6.1d Freedom of religious expression - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> • humans are created in the image of God, with inherent dignity and worth • humans are free to express their religious beliefs and personal identity • there is an emphasis on justice, and all have the right to live according to their beliefs without fear of persecution or discrimination; Deuteronomy 16:20 • Jews have often been persecuted for their religious beliefs, leading to support for religious liberty, both for themselves and for others • Jews are obliged to live according to Jewish Law • the Talmud teaches acceptance of diversity of religious expression • the Talmud teaches the belief that morality and righteousness are not confined to the Jewish people alone • the principle of dina de-malkhuta dina ("the law of the land is the law") must be applied • if the laws of a country violate Jewish Law, they may not apply to Jews.
3.6.2d The use of personal wealth - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> • the Torah teaches that God gives the power to acquire wealth; Deuteronomy 8:18 • Jews have a responsibility to use their wealth not just for personal gain but also for the greater good - Tikkun Olam • Judaism warns against the dangers of greed and excessive attachment to wealth • The pursuit of wealth can lead to unethical behaviour and neglect of spiritual and communal responsibilities; Proverbs 28:20-22 • Tzedakah is often translated as charity but more accurately translated as "justice" of "fairness" • charity giving is an act of justice not simply one of generosity • Jews are required to give a portion of their income, usually 10% as a ma'aser (tithe) to those in need • traditional Jewish homes often have a pushke box to collect money for charity.

World religion perspectives
e – Sikh (Sikhi) perspectives

3.4e Roles, rights and responsibilities: Stewardship of the earth – Sikh perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1e Humanity's relationship with the natural world - Sikh perspectives

3.4.2e Animal rights - Sikh perspectives

Section	Amplification
3.4.1e Humanity's relationship with the natural world - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about Humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● all forms of life are interconnected ● the entire universe is a manifestation of Waheguru and deserves respect; Guru Granth Sahib 8; 723 ● the Guru Granth Sahib contains numerous hymns that celebrate nature as expressions of Waheguru's greatness ● the concept of Sarbat da Bhala (the well-being of all) includes the well-being of the planet and all its inhabitants ● harming nature is seen as harming a part of God's creation ● the concept of santok (contentment) in Sikhism applies to how one interacts with the natural world ● Sikhs are encouraged to live simply, avoiding excessive consumption and wastefulness. <p>How the aims and work of Eco Sikh UK reflect Sikh beliefs about caring for the natural world.</p>
3.4.2e Animal rights - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about animal rights:</p> <ul style="list-style-type: none"> ● Waheguru (God) resides in all forms of life, not just humans; Guru Granth Sahib 663 ● Sikh Gurus set examples of compassion towards animals. Guru Har Rai, the seventh Sikh Guru, was known for his kindness to animals ● the practice the virtue of daya (compassion) applies to animals as well as humans ● harming animals disrupts the balance of nature and is inconsistent with the principle of Sarbat da Bhala ● the concept of reincarnation means people live many lives on earth, some of these in the form of animals ● harming or killing animals could result in bad karma and lead humans further away from mukti. <p>Sikh beliefs and teachings about the use of animals:</p> <ul style="list-style-type: none"> ● Sikhism allows for personal choice in dietary practices ● using animals for food is not forbidden

- the jhatka method of slaughter means that the animal must be killed as quickly as possible and experiences as little suffering as possible
- many Sikhs, especially those who follow the Khalsa code of conduct, are vegetarian; Guru Granth Sahib 467
- some consider that the concept of ahimsa applies just as much to animals
- langar kitchens in gurdwaras offer vegetarian food only.

Sikh beliefs, teachings and practices about the use of animals in scientific and medical research:

- there is no explicit prohibition against using animals in scientific and medical research
- many Sikhs see human life as ultimately of more value than animal life
- any research using animals would need to be balanced against the Sikh value of ahimsa
- any suffering must be justified by significant benefits to human life and health
- Sikhs might support the use of alternative research methods.

3.5e Roles, rights and responsibilities: human nature and the right to life - Sikh (Sikhi) perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1e What makes us human - Sikh perspectives

3.5.2e Medical ethics: abortion and euthanasia - Sikh perspectives

Section	Amplification
3.5.1e What makes us human - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> ● every human contains a divine spark known as atma (soul) ● the atma is part of the universal soul or Waheguru; Guru Granth Sahib 96 ● humans were all created by Waheguru and are worthy of respect; Guru Granth Sahib 272; 349 ● humans are the highest form of living creatures and are unique because they can make moral judgements ● humans have a spiritual essence ● human actions have consequences – positive or negative karma ● humans are encouraged to align their will with hukam (the divine will) ● karma affects the attainment of mukti ● Sikhs should aim for their lives to be gurmukh rather than manmukh ● Sikhs should aim to transcend haumai (the ego - self-centredness).

<p>3.5.2e Medical ethics: abortion and euthanasia - Sikh perspectives</p>	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about medical ethics - abortion:</p> <ul style="list-style-type: none"> ● due to the cycle of samsara, there is no point at which a foetus or embryo is not living ● life is sacred and is a gift from Waheguru; Guru Granth Sahib 921 ● the atma (soul) enters the body at the moment of conception; Guru Granth Sahib 74 ● the concept of daya (compassion), ● the importance of intention behind actions ● the concept of miri-piri - the balance between religious teachings and practical situations ● in certain situations, Sikh ethics might support abortion as a compassionate choice ● there is a recognition of the complex moral decisions that are often involved. <p>Sikh beliefs and teachings about medical ethics - euthanasia:</p> <ul style="list-style-type: none"> ● a high value on the sanctity of life ● an emphasis on compassion, moral responsibility, and acceptance of hukam (Waheguru's will) ● all life is a gift from Waheguru; Guru Granth Sahib 921 ● most Sikhs believe that the timing of birth and death should be left in the Waheguru's hands; Guru Granth Sahib 376 ● suffering can be part of one's karmic cycle and lead to spiritual growth ● euthanasia could be seen as disrupting the karmic journey towards mukti ● daya (compassion) is a Sikh virtue ● Sikh teachings would encourage providing palliative care and pain relief rather than hastening death ● sewa (selfless service), involves caring for those in need.
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3.6e Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth - Sikh (Sikhi) perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1e Freedom of religious expression - Sikh perspectives

3.6.2e Personal wealth - Sikh perspectives

Section	Amplification
3.6.1e Freedom of religious expression - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> the concept of Sarbat da Bhala (well-being of all) respects the rights of individuals to follow their own religious beliefs there are many paths to the Waheguru; Guru Granth Sahib 139 and 483 Guru Tegh Bahadur sacrificed his life to protect the religious freedom of Hindus Sikh leaders have allowed all religions to practice their faith freely (Maharajah Ranjit Singh's reign 1801 to 1839) Sikh Gurus consistently preached against coercion in matters of religion; Guru Granth Sahib 7 the Adi Granth also includes writings from Hindu and Muslim writers who believed in the oneness of God encourages Sikhs are encouraged to read the books of other religions for self-education; Rehat Maryada Chapter 10 the kirpan symbolises the importance of defending the Sikh faith.
3.6.2e The use of personal wealth - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> Sikhs are encouraged to set aside a portion of their income - daswandh (traditionally 10%) for charitable purposes and to support community welfare 1 of the 3 pillars of Sikhism is Vand Chhako (giving) Guru Granth Sahib 1245 the avoidance of a desire for excessive wealth the encouragement of contentment through peace and spiritual fulfilment ; Guru Granth Sahib 286 the pursuit of wealth should not lead to materialism or distract from spiritual goals; Guru Granth Sahib 5; Guru Granth Sahib 1331 Sikhs should aim for their lives, to be gurmukh rather than manmukh Sikhs need to transcend haumai (the ego - self-centredness).

Non-religious perspectives

3.7 Roles, rights and responsibilities: stewardship of the earth – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.7.1 Humanity's relationship with the natural world - non-religious perspectives

3.7.2 Animal rights - non-religious perspectives

Section	Amplification
<p>3.7.1 Humanity's relationship with the natural world - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● the interconnectedness of all living things ● humans have the capacity to reason and foresee the consequences of their actions ● environmental justice - to protect vulnerable populations from environmental harm. <p>How the aims and work Humanist Climate Action reflect humanist beliefs about caring for the world.</p> <p>The similarities and differences between religious and non-religious believers' perspectives about humanity's relationship with the natural world.</p>
<p>3.7.2 Animal rights - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives on animal rights:</p> <ul style="list-style-type: none"> ● Animal Welfare Act 2022 recognises that animals are sentient beings ● the concept of speciesism ● the concept of Deep Ecology ● commitment to preserving biodiversity and maintaining healthy ecosystems. <p>Non-religious perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● concerns about the humane treatment of animals in food production ● for some, the promotion of veganism or vegetarianism ● concerns about the impact of animal agriculture and industrial farming practices on the environment and on humans <p>Non-religious perspectives on the use of animals in scientific and medical research:</p> <ul style="list-style-type: none"> ● justified where it could lead to significant human medical advancements ● minimising harm and trying to find alternatives (such as computer modelling) ● a concern that the prohibition of animal research could hinder scientific and medical progress

- a concern that some research on animals has resulted in harm to humans (e.g. thalidomide) for some, that animals and should not be used as a means to an end.

How the aims and work of the People for the Ethical Treatment reflect non-religious perspectives about animal rights.

The similarities and differences between religious and non-religious believers' perspectives about animal rights.

DRAFT

3.8 Roles, rights and responsibilities: human nature and the right to life -Non-religious perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.8.1 What makes us human - Non-religious perspectives

3.8.2 Medical ethics: abortion and euthanasia - non-religious perspectives

Section	Amplification
3.8.1 What makes us human - Non-religious perspectives	<p>Learners should understand:</p> <p>Non-religious perspectives on what makes us human:</p> <ul style="list-style-type: none"> • humans are a defined species • physical traits such as large brains and the ability to use complex language and symbols possess self-consciousness • possess autonomy - free will and are moral agents capable of distinguishing right from wrong • can explore the quest for life's meaning and purpose <p>The similarities and differences between religious and non-religious believers' perspectives about what makes us human.</p>
3.8.2 Medical ethics: abortion and euthanasia - non-religious perspectives	<p>Learners should understand:</p> <p>Non-religious perspectives on abortion:</p> <ul style="list-style-type: none"> • take different sides of the Pro-Choice vs. Pro-Life debate • some argue it should be based on personal autonomy • some stress the need for a legal framework to access abortion • some want full access to abortion services as necessary to protect women's health • some believe that personhood develops later in the pregnancy and allow early abortions • a consideration of the individual situation and the consequences • concerns about the 'slippery slope' <p>The similarities and differences between religious and non-religious believers' perspectives about abortion.</p> <p>Non-religious perspectives on euthanasia:</p> <ul style="list-style-type: none"> • different views on when a person ceases to exist • personal autonomy and quality of life - the right to die • rational, informed, legal decision-making based on medical advice and personal values • the need for a clear legal framework to protect patients and healthcare providers <p>The similarities and differences between religious and non-religious believers' perspectives about euthanasia.</p>

3.9 Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth - non-religious perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.9.1 Freedom of religious expression - non-religious perspectives

3.9.2 Personal wealth - non-religious perspectives

Section	Amplification
<p>3.9.1 Freedom of religious expression - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives on freedom of religious expression:</p> <ul style="list-style-type: none"> • a fundamental human right that promotes individual autonomy and dignity • is not absolute, it should be limited when it conflicts with other rights or public order • freedom of religious expression is enshrined in law in the UK - Human Rights Act 1998 • support for a pluralistic society • support for the need for a clear separation between religion and government • some would oppose faith schools • laws and policies should not favour religious expression or symbols over secular ones • restrictions on the use of religious symbols or proselytizing in public schools, government offices, or other state-controlled spaces. <p>The similarities and differences between religious and non-religious believers' perspectives about freedom of religious expression.</p>
<p>3.9.2 Use of personal wealth - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives on the use of personal wealth:</p> <ul style="list-style-type: none"> • personal wealth as a tool to improve the quality of life for oneself and others • personal wealth can contribute to comfort and security, but it is not the sole determinant of happiness • spending money on goods and services is a driver of economic growth for all and brings personal satisfaction • wealth is useful but should not lead to greed. <p>The similarities and differences between religious and non-religious believers' perspectives about the use of personal wealth.</p>

Unit 4

Religion and human Rights

Assessment Type: Non-examination assessment (Duration to be confirmed)

20% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- consider an ethical and/or moral human rights issue from religious and non-religious viewpoints
- develop an awareness of their own rights, the rights of others and develop a commitment to justice.

Learners will apply their knowledge and understanding in the context of one of the following key themes:

- Freedom of religion and belief
- Commitment to justice
- Crime and punishment.

Learners must select **one** or **two** of the two religions chosen for Units 1 and 3.

Areas of content

4.1 Human rights

In this topic learners will gain knowledge, understanding and skills in the following areas:
4.1.1 Introduction to human rights through the subject lens of Religious Studies

Section	Amplification
4.1.1 Introduction to human rights through the subject lens of Religious Studies	<p>Learners should understand:</p> <ul style="list-style-type: none"> • the importance of human rights • the impact on society of recognising and/or removing human rights • attitudes, beliefs, teachings and sources of authority relating to human rights from a religious perspective • attitudes, beliefs and sources of authority relating to human rights from a non-religious perspective • contemporary human rights issues, such as: <ul style="list-style-type: none"> • gender inequality and LGBTQ+ rights • racial inequality of Black, Asian and minority ethnic people and communities • refugee and asylum seeker rights • rights of people with disabilities. <p>Learners should be able to:</p> <ul style="list-style-type: none"> • form their own beliefs and attitudes in relation to human rights issues • reflect on contemporary human rights issues and their importance to religious and non-religious believers.

4.2 Skills - TBC

4.3 Key themes

Learners will focus on either 4.3a, 4.3b or 4.3c in line with the pre-released information (TBC) from WJEC.

4.3a Freedom of religion and belief

Learners should understand the human rights issues associated with the freedom of religion and belief:

- the right to belong to a religion
- the right to change religion
- the right to hold non-religious beliefs
- the right to freedom of expression
- the right to freedom of speech and opinion.

4.3b Commitment to justice

Learners should understand the human rights issues associated with justice, such as:

- the importance of justice
- ways in which religious and non-religious believers work for justice
- ways in which organisations work for justice
- key religious attitudes, beliefs and teachings towards justice
- key non-religious attitudes and beliefs towards justice
- the role of justice to address discrimination towards Black, Asian and minority ethnic people and communities.

4.3c Crime and punishment issues

Learners should understand the human rights issues associated with crime and punishment, such as.

- how actions are considered right or wrong
- types of punishment
- the death penalty
- the aims of punishment
- the treatment of prisoners.

Opportunities for integration of learning experiences

Learners should be encouraged to consider the following learning experiences to further develop their understanding, appreciation and awareness of the subject content:

- develop independent thinking and confidence in articulating their own beliefs, values, and convictions with increasing sophistication
- explore their own beliefs, values, and convictions, understanding that beliefs can change over time
- develop empathy, tolerance compassion and curiosity through engagement with different religious and non-religious viewpoints and convictions
- engage in collaborative working.

The Guidance for Teaching will include further information on the opportunities provided by the qualification for teachers/centres to integrate these learning experiences into delivery.

For opportunities to develop cross-cutting themes, cross-curricular skills and integral skills please see Appendix A.

3 ASSESSMENT

The Assessment Pack will include all detailed information relating to assessment.

3.1 Assessment Objectives and Weightings

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

AO1

Demonstrate knowledge and understanding of religious and non-religious beliefs, practices, and teachings

AO2

Apply knowledge and understanding of religious and non-religious beliefs, teachings, practices, values, and philosophical convictions

AO3

Analyse, evaluate, or make judgements on a variety of ethical and moral issues, religious and non-religious beliefs, teachings, practices, values, and philosophical convictions

AO4

Select, use and apply skills and techniques in practice relevant to the study of Religious Studies

The table below shows the weighting of each assessment objective for each unit and for the qualification as a whole (to be confirmed).

	AO1	AO2	AO3	AO4	Total
Unit 1	15%	8%	7%	0%	30%
Unit 2	0%	5%	10%	5%	20%
Unit 3	5%	11%	14%	0%	30%
Unit 4	0%	10%	5%	5%	20%
Overall weighting	20%	34%	36%	10%	100%

3.2 Overview of arrangements for non-examination assessment

Unit 2

For this assessment learners are required to explore religion and relationship. The assessment must be based on one or two of the two religions studied for Units 1 and 3.

This assessment contributes to 20% of the overall qualification grade.

This unit will be assessed through an externally set assignment and will be marked by the centre and moderated by WJEC. Assessments must be submitted digitally (they may be hand written and scanned, or completed digitally).

Further detail to be confirmed.

Unit 4

This non-examination assessment is based on stimulus materials, which will be set by WJEC annually and available via the WJEC Portal in September of the second year of study and every year thereafter.

Learners are required to complete tasks based on stimulus materials. The stimulus materials will change annually. Stimulus materials will relate to religious and/or non-religious perspectives of human rights issues associated with one of the following:

- freedom of religion and belief
- commitment to justice
- crime and punishment issues.

This assessment contributes to 20% of the overall qualification grade

This unit will be assessed through an externally set assignment and will be set and marked by WJEC. Assessments must be submitted digitally (they may be handwritten and scanned, or completed digitally).

Further detail to be confirmed.

4 MALPRACTICE

Before the course starts, the teacher is responsible for informing candidates of WJEC's regulations concerning malpractice. Candidates must not take part in any unfair practice in the preparation of work for GCSE Religious Studies. Unit 1, Unit 2 and Unit 3 will be available in 2026 (and each year thereafter). Unit 4 will be available in 2027 (and each year thereafter) and the qualification will be awarded for the first time in summer 2027.

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5 TECHNICAL INFORMATION

5.1 Making entries

This is a unitised qualification. Learners are entered for each unit separately.

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

Unit 1, Unit 2 and Unit 3 will be available in 2026 (and each year thereafter). Unit 4 will be available in 2027 (and each year thereafter) and the qualification will be awarded for the first time in summer 2027.

The terminal rule is set at 40% of the overall qualification for GCSE Religious Studies. If the assessment being re-taken contributes to the 40% terminal rule requirement, the mark for the new assessment will count.

Pre-16 Candidates

Candidates may resit an individual unit once only. The better uniform mark score from the two attempts will be used in calculating the final overall grade subject to the terminal rule being satisfied first i.e. that candidates must complete a minimum amount of the assessment for a qualification in the series in which they are cashing in.

If any unit has been attempted twice and a candidate wishes to enter the unit for the third time, the candidate will have to re-enter all units and the appropriate cash-in(s). This is referred to as a 'fresh start'. When retaking a qualification (fresh start), a candidate may have up to two attempts at each unit. However, no results from units taken prior to the fresh start can be used in aggregating the new grade(s).

Marks for non-examination assessment may be carried forward for the life of the specification. If a candidate has been entered for but is absent for a unit, the absence does not count as an attempt. The candidate would, however, qualify as a resit candidate.

Post-16 Candidates

There is no limit on the number of times a candidate can resit an individual unit; however, the better uniform mark score from the most two recent attempts will be used in calculating the final overall grade subject to the terminal rule being satisfied first i.e. that candidates must complete a minimum amount of the assessment for a qualification in the series in which they are cashing in.

The 'fresh start' rule does not apply to post-16 candidates.

Marks for non-examination assessment may be carried forward for the life of the specification. If a candidate has been entered for but is absent for a unit, the absence does not count as an attempt. The candidate would, however, qualify as a resit candidate.

The entry codes appear below:

To be confirmed.

5.2 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).

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Appendix A: Opportunities for embedding elements of the Curriculum for Wales

Curriculum for Wales Strands	Unit 1	Unit 2	Unit 3	Unit 4
Cross-cutting Themes				
Local, National & International Contexts		✓	✓	✓
Sustainability		✓	✓	
Relationships and Sexuality Education	✓			✓
Human Rights Education				✓
Careers and Work-Related Experiences		✓		✓
Cross-curricular Skills - Literacy				
Listening	✓	✓	✓	✓
Reading	✓	✓	✓	✓
Speaking	✓	✓	✓	✓
Writing	✓	✓	✓	✓

Curriculum for Wales Strands	Unit 1	Unit 2	Unit 3	Unit 4
Cross-curricular Skills - Numeracy				
Developing Mathematical Proficiency				
Understanding the number system helps us to represent and compare relationships between numbers and quantities				
Learning about geometry helps us understand shape, space and position and learning about measurement helps us quantify in the real world				
Learning that statistics represent data and that probability models chance help us make informed inferences and decisions	✓	✓		✓
Digital Competence				
Citizenship				
Interacting and Collaborating				
Producing		✓		✓
Data and Computational Thinking		✓		✓

Curriculum for Wales Strands	Unit 1	Unit 2	Unit 3	Unit 4
Integral Skills				
Creativity and Innovation		✓		✓
Critical Thinking and Problem Solving		✓		✓
Planning and Organisation		✓		✓
Personal Effectiveness	✓	✓	✓	✓

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