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Introduction

Well, the expression “May you always live in interesting times” doesn’t really convey what the last six months have brought. Virtually overnight, ‘interesting’ became ‘surreal’ and then completely ‘awful’. We hope this finds you all safe and well and ready for the challenges of this first term in the new version of ‘normal’.

Welcome to the (delayed) fifth edition of ‘REconnect’. Previous editions have proved very popular with centres and we hope this will be just as useful. Our magazine aims to provide suggestions for teaching the Religious Studies specifications, key information relating to our WJEC/Eduqas qualifications and interesting articles for teachers.

During Lockdown, we worked hard to create new resources that could be used independently by learners, so if you haven’t already done so, visit our resources site to see them: www.eduqas.co.uk/Resources As always, they are completely free and downloadable and many are interactive in order to engage learners when they don’t always have the benefit of the creative classroom experience.

We hope you find the information contained in the articles useful and that they serve to motivate your learners and support your teaching of these courses. Many thanks to those who contributed their ideas to this edition. If you would like to contribute to the magazine with an article (perhaps about your on-line teaching experiences or some other aspect of ‘virtual education’!) or you would like to let us know of any outstanding learner achievement (see page 5), please get in touch via e-mail.

Just a reminder for Eduqas centres, following the consultation undertaken by Ofqual and the responses to that consultation, Ofqual decided to make no amendments to the 2021 assessment for the GCSE, GCE AS or A level Religious Studies qualification. This decision applies across all examination boards.

Please see the outcomes document on the [Ofqual website](#) for more information.

We look forward to working with you in the months ahead as we navigate these uncertain times together.

Best wishes

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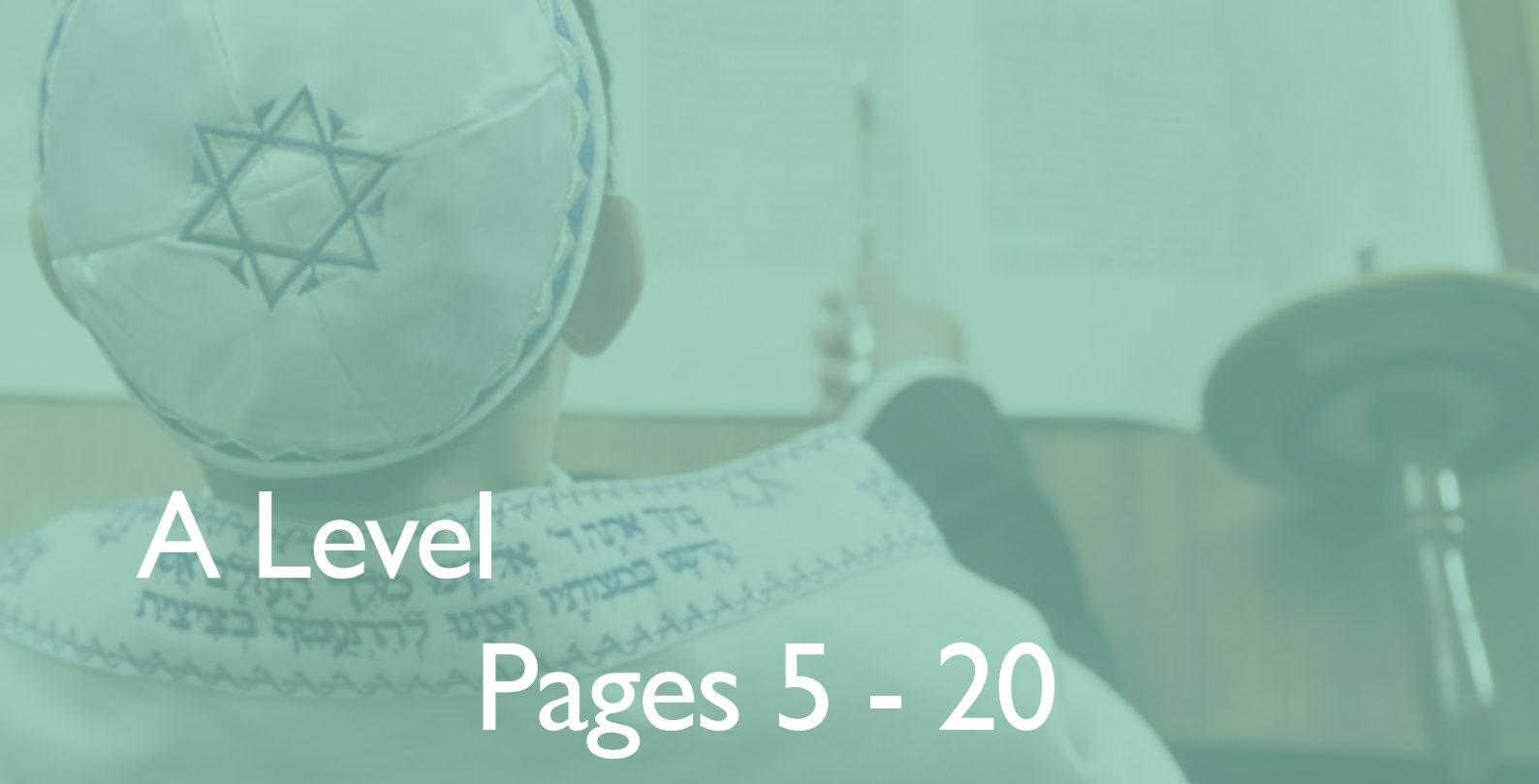
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A Level

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Yr 9 Religious Studies pupil Alysa Needs wins a prestigious Global Diana Award!!

On July 1st, Alysa Needs from Mountain Ash Comprehensive School became the proud recipient of a Diana Award 2020.

The Diana Award is 'the most prestigious accolade that a young person aged 9-25 can receive for their social action or humanitarian work'. It is the only award founded in the memory of Princess Diana and has the full support of her sons, the Duke of Cambridge and the Duke of Sussex; firmly believing that young people 'have the power to change the world.'

This global award was won, by just one-hundred and eighty-four recipients, across thirty-five countries worldwide! There were just eight winners in Wales and Alysa was the youngest winner in Wales.

Alysa won the Diana Award for completing the social action @FirstGiveUK programme, to an exceptional standard during her year 9 Religious Studies lessons. She led a team of three peers in putting on twelve charitable events in the local community, undertaking ninety-seven hours of social action, raising an amazing £2,058 in just eight weeks! Her team also went on to win the £1000 First Give grant in the school competition final! Her chosen charity - @LeeGardensPool received a phenomenal total of £3,058!

During the virtual graduation ceremony, the recipients were commended by Prince Harry who commented: "You have found the power and inspiration inside of you, to make a positive mark on the world."

After the ceremony concluded, Mr. Church (nominator) and Mr. Badman from Mountain Ash Comprehensive School had a special surprise for Alysa. With the fantastic help of MACS staff and some very special contacts, video messages of congratulations were relayed to her by celebrities ranging from Wynne Evans (BBC Radio Wales & 'Mr. Go. Compare') and Carol Vorderman.





In her video message to Alys, MACS Headteacher Mrs. S. Evans commented: “I am absolutely delighted on behalf of all of the staff and governors at MACS, to send you our fondest congratulations.”

Alys also received a letter of congratulations from the Minister For Education, Kirsty Williams, who commented: “This is such a wonderful achievement and I would like to congratulate you on your success. Well done Alys.”

The story of her teams’ efforts, was featured as a model of UK good practice, in the recently published ‘Big Education: Schools in their Communities’ academic journal. Alys and her team were also invited to give a presentation, about their remarkable engagement with the local community, to European academics at the York University: ‘International Conference For Education and Citizenship.’

Alys now becomes part of the ‘Diana Award Family’ and will undertake their mentoring programme. Earl Spencer has extended her family an invite to visit Althorpe house, the childhood home of Princess Diana. Alys has also been nominated for a ‘Diana Legacy Award’ for 2021. The recipients of this award are invited to a formal ceremony at Kensington Palace, where they are honoured by Prince William, Prince Harry and Earl Spencer.



AO2 skills

Critical thinking: analysing and evaluating

Useful AO2 terminology for candidates

- ***What is an assertion ?***

A statement or declaration, often without support or reason.

- ***What is a predicate?***

The foundation or assumption that underlines an argument.

- ***What is a proposition?***

A statement presented to an audience as an argument, that presents a judgement or opinion but may turn out to be false.

- ***What is a premise?***

A proposition believed to be true and used as the basis for the argument.

- ***What is a false premise?***

A proposition that turns out not to be true.

- ***What is an argument?***

It is a position or point of view, usually linked to an attempt to persuade others to accept that view supported by reasoning and/or evidence.

- ***What is a conclusion?***

An end point reached by a line of reasoning.



- **Does the conclusion have to be at the end?**

No – a conclusion may be given at the start of a response and a line of reasoning developed to support the conclusion being made. There might also be intermediate conclusions made throughout a response or a more 'traditional' conclusion which is given at the end of a response.

Trying to form an argument

A simplistic example of an argument. (Adapted from Critical Thinking Skills by Stella Cottrell (ISBN:9780230285293))

I believe that red light cameras help to reduce accidents at accident hot spots (conclusion)



Many traffic accidents take place at the junction of Western Avenue and Cardiff Road (proposition 1).

Drivers often jump the lights at this crossroads in an effort to get to their destination more quickly (proposition 2).

New red light cameras are now in place at this junction to prevent such accidents (proposition 3).

Red light cameras will reduce the number of accidents at this junction (overall argument).

Insurance records over the next few years will be able to prove this is the case (reasoning or evidence used to support the argument).

Red light cameras stop people jumping the lights (the predicate).

How to analyse and evaluate an argument?

Some useful prompts:

- *Is the information given an argument at all, or simply an assertion? Why?*
- *What is the main premise or what are the main premises of the argument?*
- *Are the reasons / evidence presented to support the argument persuasive?*
- *Yes? Why?*
- *No? Why not?*
- *What are the reasons for the person making the argument?*

Consider the wider context...



Trying to find 'chinks in the armour' – some common flaws found in arguments

Common flaws	Examples
<p>Assuming a causal link (assuming that one thing caused another).</p>	<p>e.g. All my family ate chicken yesterday. All my family were ill. The chicken made my family ill.</p>
<p>It is not really an argument at all but merely an assertion - missing supporting evidence or reasoning.</p> <p>It might use phrases like "obviously, clearly or naturally" to fool you into thinking the point doesn't need evaluating or analysing.</p>	<p>e.g. Natural Law clearly does not work in today's society because it is deontological.</p>
<p>There is some supporting evidence or reasoning, but there is not enough to make a convincing case or the evidence doesn't support the argument presented.</p>	<p>e.g. Ten people witness a bank robbery, only one person with poor eyesight picks the suspect out of an ID parade.</p>
<p>The argument is just a tautology (a phrase in which the same thing is said twice only using different words).</p>	<p>e.g. More people should be informed of the value of having a healthy diet. A healthy diet can be very advantageous. Guidance given to people should emphasise the benefits of a healthy diet.</p>

Examples of 'logical conclusion' phrases

Having considered the main arguments...
 Having analysed and evaluated the evidence...
 In essence...
 On balance...

You may also wish to conclude with a quotation from or reference to a primary or secondary source, one that amplifies your main point or puts it in a different perspective.



Good 'linking' phrases for arguments or counterarguments

The key issue here is ...

A key strength or weakness of this argument is ...

This argument is ineffective because ...

... states that ...

In support of this argument/view ...

Moreover ...

Furthermore ...

In connection with ...

...effectively states that ...

However ...

Another argument is ...

Nevertheless ...

Alternatively ...

Countering this ...

Common features of 'Good' and 'Poor' AO2 responses.

<i>Good evaluation and analysis</i>	<i>Poor evaluation and analysis</i>
<p>Arguments presented are salient (relevant to the question).</p>	<p>Some or all of the arguments presented are irrelevant and do not address the question set.</p>
<p>Reasoning/evidence presented is clear, logical and precise.</p> <p>This could involve joint reasoning where several reasons reinforce each other or independent reasoning where each reason on its own supports the conclusion being drawn.</p>	<p>Assertions are made without supporting evidence or reasoning. The assertions could be true but the lack of evidence means they have not been developed sufficiently to turn an assertion into an argument.</p> <p>The lack of reasons and/or evidence means that an argument is implied rather than explicitly developed. Imprecise/vague wording is also often used.</p>



<p>Different and/or opposing arguments are considered and clearly signposted within the response.</p> <p>Counter arguments are presented to show why the alternative view is less convincing.</p>	<p>Responses like this are often characterised by a list of 'for' and 'against' assertions.</p>
<p>The line of reasoning presented is logically consistent.</p> <p>All parts of the line of reasoning lead logically to the conclusion being drawn.</p>	<p>Arguments are not consistently/logically made, e.g. "Apples are good for your teeth but apples consists of acid and this corrodes teeth enamel."</p> <p>Arguments that hop around from one point to another in a random way or without direction.</p> <p>There may also be a number of tautologies within the response – unnecessary repetition of the same point or argument.</p>
<p>Intermediate conclusions may be drawn.</p> <p>In a detailed response intermediate conclusions might help focus the reader to the lines of reasoning being developed. They might be structured so that :</p> <ol style="list-style-type: none"> i. Similar lines of reasoning are grouped together to form an intermediate conclusion. ii. Each of the intermediate conclusions supports the main line of reasoning. iii. The final conclusion is drawn from the reasons or evidence presented. <p>A logical conclusion is provided – one that is reached based on the line of reasoning presented throughout the response. It will include a judgement drawn from an analysis of the reasons given.</p>	<p>Often no conclusion is made and if one is made there is no clear link to the assertions made or evidence given to support the conclusion.</p> <p>If a conclusion is made it is usually a summative conclusion – a conclusion which merely draws together previous information without providing a judgement.</p>

Other useful resources:

“Adding the ‘critical’ to your critical analysis: Developing AO2” from the I Think Therefore I Teach website.

“Evaluating from conclusions” taken from the [EDUQAS Digital Resources website](#)



An example of an AO2 Feedback Sheet

AO2 Essay Title:

AO2 Feedback

Important features of a good AO2 response	Fully met	Partially met	Not met	Further comments
1. Arguments (including supporting evidence and/or reasoning) were clearly signposted within the response.				
2. Different and/or opposing arguments were considered.				
3. Any counter-arguments presented demonstrated why the view is not convincing.				
4. The line of reasoning presented is logically consistent.				
5. At A level, the candidate refers to schools of thought or scholarly opinion in context.				
6. At A level (where appropriate) the candidate made connections to other areas of study.				
7. The main or intermediary conclusions logically follow on from the arguments presented.				
What did the candidate do well?	<ul style="list-style-type: none"> • • • 			
How you can the candidate improve their next response?	<ul style="list-style-type: none"> • • • 			



AO2 Skills

‘Building a case’ through analysis and evaluation

by Jochen Scherer, Teacher of Religious Studies at The Queen's School, Chester.

One of the key challenges is to help students to ‘unpack’ the level descriptors on the mark scheme – what do they actually need to do to show ‘analysis’ and ‘evaluation’?

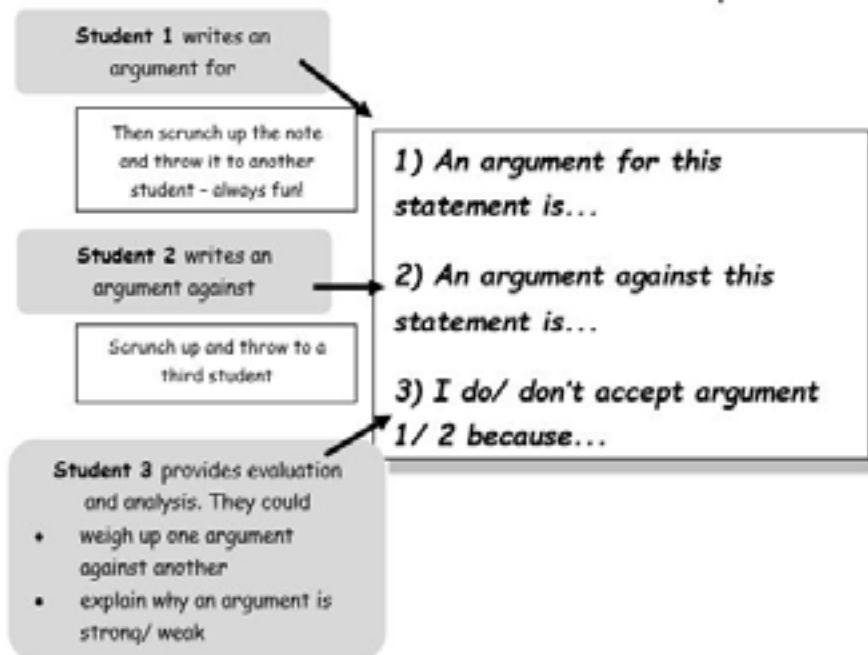
Equally, though, it is clear that skills of analysis and evaluation are often practised during class discussions and debates – how can the students be helped to translate these onto paper?

This activity using post-it notes puts analysis and evaluation centre stage – and involves some fun interaction between students. Using post-its forces concision, but you could use bigger sheets of paper to give students more room for developed analysis and evaluation. The activity puts the onus on the students to use the knowledge and understanding they have acquired.



Version 1: Getting started – the beginner’s version

This version gets them to look at different points of view and – crucially – to take a view based on analysis and evaluation.



For example...

"Religious responses have overcome the challenges from New Atheism." Evaluate this statement (30 marks)
(Component 2 - Philosophy of Religion, 2019)

1) An argument for this statement is the concept of NOMAs: J Polkinghorne, for example, argues that religion and science each have a legitimate area of competence, religion dealing with the 'why' questions of value and meaning and science answering factual 'how' questions.

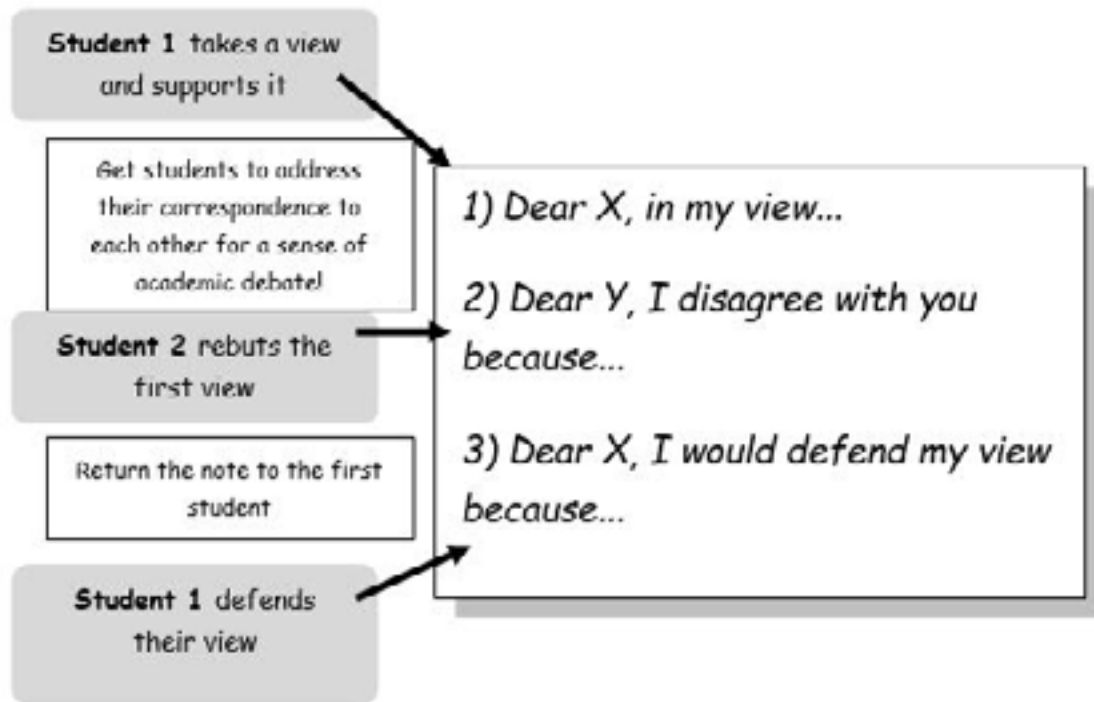
2) An argument against this statement is Dawkins' view that religion is an irredeemably infantile way of thinking based on 'blind belief' - belief in God is, and always will be, akin to children's belief in Santa Claus or the Tooth Fairy.

3) I accept argument 1 because I think it makes sense to see science and religion as complementary in order to achieve a comprehensive understanding of reality. As McGrath says: science explains how the universe came into existence, religion teaches why there is anything at all rather than nothing.



Version 2: Developed analytical and evaluative reasoning

This version puts developed analysis and evaluation centre stage by developing an extended correspondence between students.



For example...

"Religious responses have overcome the challenges from New Atheism." Evaluate this statement (30 marks)
(Component 2 - Philosophy of Religion, 2019)

1) Dear X, in my view this statement is mostly invalid - religious people have been struggling to respond convincingly to the challenges from New Atheism as they cut to the very core of religion. For example, Dawkins criticises religion for telling people to be content with non-thinking; he uses the Design Argument as a case study as, he says, it begs the crucial question: Who designed the Designer?

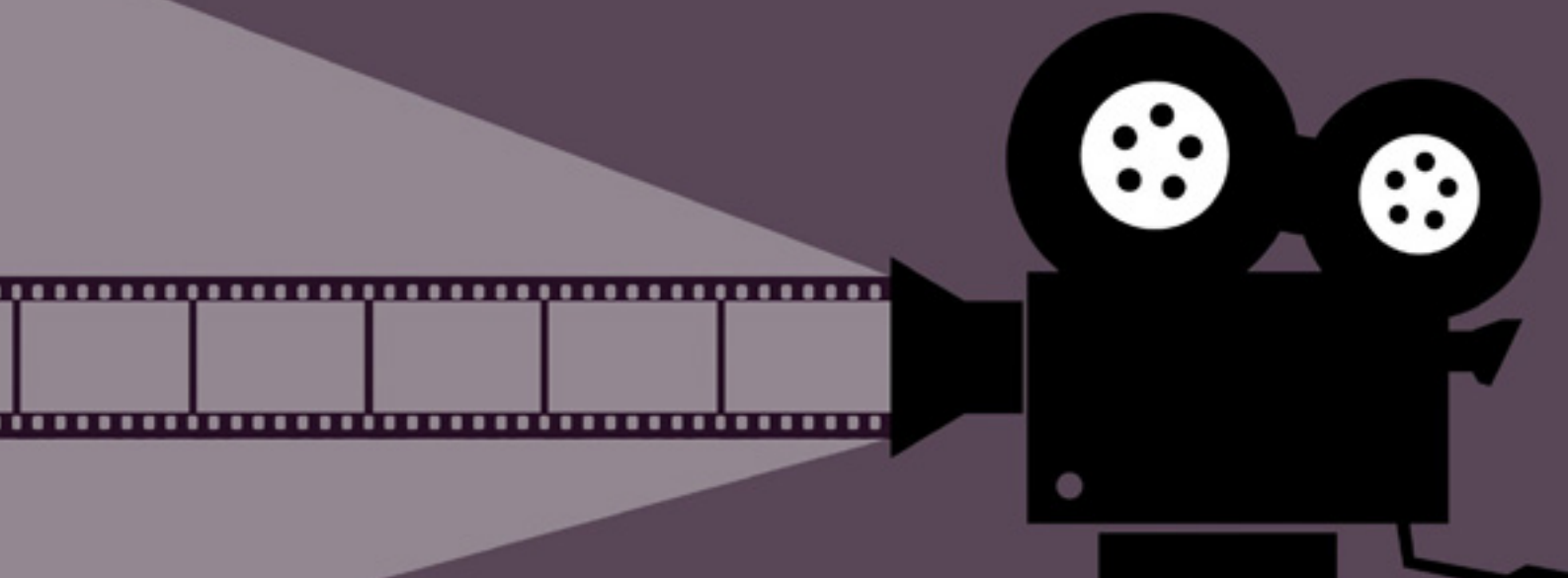
2) Dear Y, I disagree with you because McGrath has given a good response to Dawkins by arguing that far from embracing 'blind belief', theologians through the ages have always striven to offer rationally 'warranted' judgements "on the God-question" in the face of evidence that "is open to multiple readings"¹. Polkinghorne suggests that religion and science are actually on a par in this regard: "neither science nor religion can entertain the hope of establishing logically coercive proof of the kind that only a fool could deny."

3) Dear X, I would defend my view because, as Dawkins has shown again and again, infantile non-thinking is absolutely pervasive in all of religion. To take another example, in his 2002 Thought for the Day on Radio 4² he dubbed the religious mindset humanity's 'crybaby' phase: rather than trying to understand how the beauty and complexity of the natural world have evolved through evolution, religious people fall back on an explanation that doesn't actually explain anything by saying: "it's so wonderful that only God could have made it". Dawkins rightly suggests that this is a mindset that discourages and impedes scientific progress.

At the end of the activity, students can stick the post-its they used onto a sheet of paper or take a photograph of them on their phone – et voila, an essay plan!

1 McGrath, Alister; Dawkins' God: From the Selfish Gene to the God Delusion, Chichester: Wiley, 2015, p. 73f.

2. www.bbc.co.uk/radio4/today/reports/archive/features/thought_for_day_dawkins.shtml



Religious Studies Video Competition

Congratulations go to the following students, who recently took part in a video competition over the Summer in which they talked about GCE Religious Studies – what they have enjoyed from studying their course, the skills they have gained and how this will help their future career.

Name	Competition Position	Won an Amazon voucher worth
Bhavan from Bablake School, Coventry	Winner	£50
Toby Murray from Lewes Old Grammar School, Lewes	Runner Up	£25
La'Shaunna Williamson from King Edwards VI College in Stourbridge	Runner Up	£25
Annabel Jacobsen from Prestatyn High School in Denbighshire	Runner Up	£25
Grace Jones from The Maelor School (Sixth Form) in Wrexham	Runner Up	£25

All the students spoke with maturity and passion about a subject they clearly enjoy – well done to all the teachers who inspired them. Thank you to all who took part in the competition.

The winning videos are also available on the main [GCE webpage](#).

Exam Dates – GCE - Autumn 2020

Paper	Date of Exam	Date of Examiners' Conference
AS Component 1 – An Introduction to the Study of Religion (Options A to F)	Tuesday 6th October (AM)	TBC
AS Component 2 – An Introduction to Philosophy of Religion	Monday 12th October (AM)	TBC
AS Component 3 – An Introduction to Religion and Ethics	Tuesday 20th October (AM)	TBC






A Level Component 1 – A Study of Religion (Options A to F)	Tuesday 6th October (AM)	TBC
A Level Component 2 – Philosophy of Religion	Monday 12th October (AM)	TBC
A Level Component 3 – Religion and Ethics	Tuesday 20th October (AM)	TBC

CPD Dates – GCE - 2021

Title	Date and Time	Venue
Eduqas GCE Religious Studies: Philosophy of Religion	Monday 11th January 16:00-18:00	Online
Eduqas GCE Religious Studies: Religion and Ethics	Tuesday 12th January 16:00-18:00	Online

For more information please visit the Eduqas website - <https://www.eduqas.co.uk/qualifications/religious-studies-as-a-level>

Recently added digital resources for GCE RS

	Exam walk through - Religious Studies https://bit.ly/3jciPNj
	AS level RS - Ethics Knowledge Organisers https://bit.ly/3jciHBz
	AS level RS - Philosophy Knowledge Organisers https://bit.ly/3aU2WYY
	Revision Questionnaire - A level https://bit.ly/3gwXwEy
	Revision Questionnaire - AS level https://bit.ly/3gugLPc

We are always adding to the Eduqas Digital Resources site. Please visit the [GCE Religious Studies page](#) of the resources site to see what's new.

Other useful links - GCE

Please check the A level RS website for important recent minor updates to the Specification:

<https://www.wjec.co.uk/qualifications/religious-studies/r-religious-studies-gce-asa-from-2016/>

Relaunched Eduqas GCE RS Google map



Due to the new GDPR regulations our previous very successful map had to be removed.

Please complete the questionnaire here if you would be interested in setting up a new map which will allow you to contact other centres to share teaching and learning ideas and resources.

<https://forms.gle/QeyJmMh2S5E3NYsc8>



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The Place of Religious Education in the Curriculum

A decades old question: 'What is the Purpose of Religious Education?'

In this article, Robert Kirkwood offers two models of RE for consideration.

THE PERSONAL SEARCH MODEL

RE attempts to deal with the fact that people in all societies have tried to search for the meaning to life by grappling with questions of ultimate concern e.g. **WHO AM I? WHAT IS LIFE FOR? WHAT OUGHT I TO BE DOING? WHERE AM I GOING?**

The Personal Search Model has no confessional agenda. It starts with the existential concerns of students and simply demonstrates a possible relationship between these concerns and the religious dimension. This does of course require the student to be guided from their concerns towards 'religious responses'. However, the teacher is not a pastor encouraging the acceptance of exclusive truth claims. Personal Search is open-ended and the role of the teacher is simply to encourage an exploration of existential questions and to reflect on the insights of different spiritual traditions.

The emphasis therefore is on teaching students 'how to think' and not 'what to think'. This model can therefore be described as '**educating from religion**' because it gives pupils the opportunity to consider different 'spiritual' answers to their own personal existential concerns so that they may develop their own views in a reflective way. This approach puts the experience of the pupils at the centre of the teaching.

THE DESCRIPTIVE MODEL

The Descriptive Model for teaching Religious Education also accepts that Ultimate Questions are areas to be investigated. However, this is not the dominant idea. Instead, its emphasis is on teaching 'about' the



beliefs, values and practices of different religions and understanding the way in which these may influence the behaviour of individuals within these religions. This approach has sometimes been called 'phenomenological'. Its key concern is therefore 'information' about different religious and cultural traditions (festivals, foods, holy days) which in practice often crowds out any personal reflection of existential questions. This model can therefore be described as '**educating about religion**' because it puts the communication of 'facts' at the centre of the teaching.

The Personal Search Model accepts that 'learning about religion' is important. However, its key principle is that Religious Education is not Multi-Cultural Studies and that its primary focus is not the communication of '**facts about religion**' but the existential concerns and questions of pupils. This is the selecting principle for the facts which should be introduced to students of R.E. and if adopted would no doubt lead to much of the traditional material (artifacts, food, ceremonies etc) being abandoned. An analogy may help:-

Imagine for example a music teacher spending all of her curriculum time simply describing to children the different sorts of instruments played by people throughout the world. This teacher focuses on the material each instrument is made from, demonstrates with mime how each instrument should be held and the sort of hand or mouth movements that would need to be made if a sound were to be produced. Now most people would no doubt recognise this as one possible educational aim of a music curriculum. However, if this were its chief aim you could no doubt feel that this teacher was not wired up properly and had failed to introduce children to the most important and exciting dimension of the subject i.e. the experience of music itself.

In the same sort of way teachers of Religious Education who spend all of their time simply describing to children the different sorts of religious traditions practiced by different ethnic groups throughout the world will also be failing to introduce children to the most important, exciting and relevant dimension of this subject i.e. that at the centre of all the major world religions there are philosophies which claim to have something relevant to say about the personal concerns of our lives. *The Personal Search Model* is based on the idea that this is where the 'music' of this subject takes place.

The Descriptive Model of Religious Education encourages an exploration of spirituality within the limited theological canon of the Major World Religions and this limited enquiry appears to be based on a Cartesian view that Religious thinking is distinct from Secular approaches to 'beliefs and values' and that the primary focus of R.E. should therefore concern itself with the former and not the latter. However, this Cartesian distinction no longer receives wide support in Philosophies of Education.

The Personal Search Model is not limited by this discredited approach to knowledge and recognises that our spiritual inheritance extends beyond the sacred texts, traditions and practices of The Major World Religions and that the great works of Literature, Music, Art, and Philosophy are important sources of spiritual insight and wisdom. For example, Macbeth, the music of Beethoven, the paintings of Bacon and the life and death of Socrates all make important spiritual responses to the ultimate questions concerning the nature and destiny of our existence. *The Personal Search Approach* accepts this and integrates World Religions with the insights of these different disciplines. This integration furthermore reflects the broader approach to spirituality that is now occurring throughout the world.

Robert Kirkwood is the author of classroom texts such as 'Looking for God' and 'Jesus in the Dock'. Recent publications include 'The Only Way is Ethics' and 'The Mind Body Problem'. For further information see www.sparksintheclassroom.org.uk



‘Give Learners the Chance to Punch Above Their Weight.’

Reflecting on some big questions about the Religious Education Curriculum - Mary Myatt

In January 2020, Mary Myatt gave a keynote presentation at the very first Association of Teachers of Catholic Religious Education conference at St. Mary’s University, Twickenham.

Here she reflected on some of the challenges of, and misconceptions about, the RE curriculum. Whilst her focus was primarily RE in schools in England, the questions she posed (some of them quite radical) and the suggestions she offered were relevant to RE classrooms across the UK.

Following the conference, we asked Mary to make her power point available to us, accompanied by a voice-over. We are very grateful indeed that she took the time to prepare this for us in order that her ideas could reach a wider audience.

Follow this link to listen to Mary’s presentation where she challenges RE teachers to ‘be brave’ and offer their learners opportunities to ‘punch above their weight.’

https://us02web.zoom.us/rec/share/4vx6DqOp-T5IXM_LIW_zAId7BILPX6a823If_fclmU2iA9-LaanXJ7bPCZORQRmm



Using Sources of Wisdom and Authority Effectively.

Often, one passage can be used to support many different parts of the specification content. An example is given below.

Route A Component 1 – Issues of Life & Death (beliefs about death & the afterlife)

Route B Component 1 – Good, Evil and Suffering (moral evil, free will, the belief in God’s goodness, Jesus’ teaching as moral authority, conscience)

Route B Component 2 – Life and Death (beliefs about life after death, heaven and hell, judgement)

Route A Component 1 – Issues of Good and Evil (morality, conscience, sin, free will, forgiveness)



The Rich Man and Lazarus
Luke 16:19-31

Route B Component 2 – Sin & Forgiveness (morality, sin, forgiveness, Hell and the belief in God’s love and mercy)

Route A Component 1 – Issues of Human Rights (dignity of human life, equal rights, the acquisition and use of wealth, prejudice and discrimination)

Route A Component 2 – The nature of God (omnibenevolent)

Route A Component 2 - The afterlife (Judgement and traditional and contemporary beliefs about heaven and hell)

AN EXAMPLE OF A RESPONSE TO AN EVALUATION QUESTION ON THE SANCTITY OF HUMAN LIFE USING THE 'PEEL' APPROACH (point, examples, evaluation, link to statement)

Sanctity of life	Abortion/Euthanasia	Quality of life	Scripture	A final Judgement
<p>P Christianity teaches that human life is sacred.</p> <p>E The creation story in Genesis implies that humans are created 'imago dei' and so humans have 'God-like' characteristics.</p> <p>E Furthermore, Catholic Christians, through St. Thomas Aquinas' Natural Law, are taught that a Primary Precept is to 'protect and preserve human life'.</p> <p>L Therefore, Catholics and other Christians, follow this rule and believe that it is vital to always strive to protect the life that God has created. They would hold to the idea that all human life is sacred.</p>	<p>P To support my previous point is the concept of ensoulment of human life.</p> <p>E The Catholic Church teaches that ensoulment occurs right at the moment of conception. Humans are therefore worth of safeguarding because they are eternal beings with an immortal soul.</p> <p>E The Catholic Catechism would support the idea that life should be protected right from conception. It also rejects the idea of euthanasia.</p> <p>L So life begins at fertilisation and needs protecting, from beginning to end.</p>	<p>P However, some Christians may refute these claims and, for example, in the case of abortion, argue that the mother's life is more deserving of being saved from harm, than the life of a growing embryo.</p> <p>E Indeed, some Christians take a relativistic approach when considering which human life deserves the greatest protection. The life of the mother is usually considered more worthy of saving.</p> <p>E People who don't believe in God or the 'sacredness' of human life, would dispute that humans were made by God at all or that Natural Law should be used to guide people's moral actions</p> <p>L Furthermore, not everyone believes in ensoulment and there is no proof either way. So not everyone would say that human life is sacred.</p>	<p>P A different line of argument might be that Sacred Scripture forbids the murder of human life. This would be considered a moral evil.</p> <p>E For example, Exodus states 'thou shalt not murder'. Another biblical teaching says that saving one person is the same as saving the whole world. It also teaches that only 'God gives life and only God should take life away'.</p> <p>E Whilst it might be true to say that high value is placed on human life, many people do not believe that the Bible should be used to provide moral teaching because lots of things in the Bible are actually quite immoral e.g. it condones keeping slaves!</p> <p>L So, Scripture can't really be used to support the idea of sanctity because not everyone thinks it's important</p>	<p>P Finally, it is important to consider the idea that humans have free will and a conscience and should make their own decisions about whether human life should be considered sacred.</p> <p>E Indeed, some individuals, such as Peter Singer, suggest that placing human life above that of animals is 'speciesism' and it is immoral.</p> <p>E On balance, whether the statement is completely true or not does depend on whether someone is religious. However, even religious people might say there are circumstances when other things such as quality of life, free will or conscience might be more important.</p> <p>L To close, it can be said that human life is usually sacred, but that doesn't mean it should be protected at any cost or in every situation.</p>

Exam Dates – GCSE 2020 - Autumn 2020

Paper	Date of Exam	Date of Examiners' Conference
Component 1 – Religious, Philosophical and Ethical Issues in the Modern World (Route A)	Tuesday 3rd November (PM)	TBC
Component 1 – Foundational Catholic Theology (Route B)	Tuesday 3rd November (PM)	TBC
Component 2 – Study of Christianity (Route A)	Tuesday 10th November (PM)	TBC
Component 2 – Applied Catholic Theology (Route B)	Tuesday 10th November (PM)	TBC
Component 3 – Study of a World Faith (Options 1 to 5)	Friday 13th November (PM)	TBC







CPD Dates – GCSE - 2021

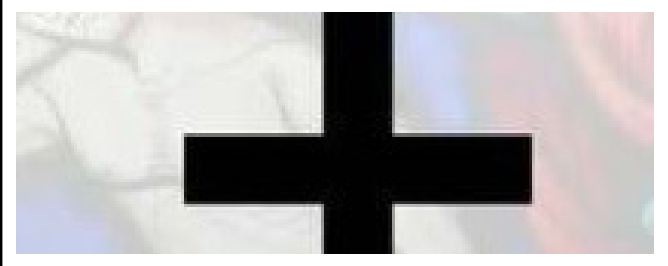


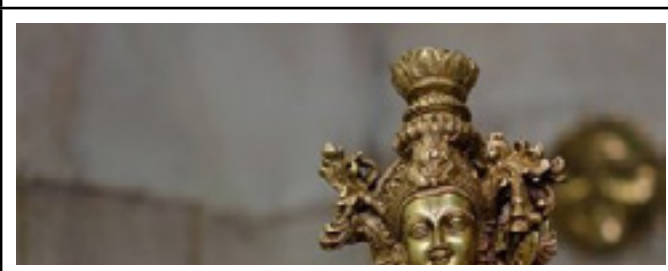


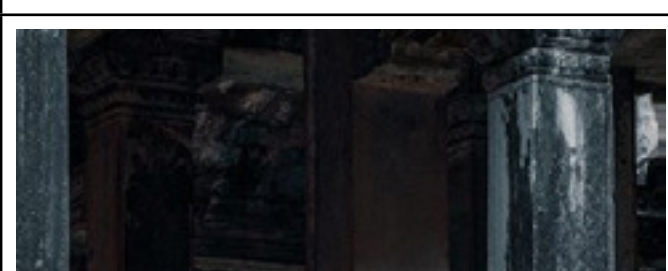
Title	Date and Time	Venue
Eduqas Route A GCSE Religious Studies: Retrieval, Application & Connection: Using Knowledge Wisely	Tuesday 19th January 16:00-18:00	Online
Eduqas Route B (Catholic Centres) GCSE Religious Studies: Retrieval, Application & Connection: Using Knowledge Wisely	Wednesday 20th January 16:00-18:00	Online

For more information please visit the Eduqas website - <https://www.eduqas.co.uk/qualifications/religious-studies-gcse>

Latest Digital Resources for GCSE RS

We are always adding to the Eduqas Digital Resources site. Please visit the [GCSE Religious Studies page](#) of the resources site to see what's new.

	<p>Exam walk through - Religious Studies</p> <p>https://bit.ly/3aZoOm4</p>
	<p>Skills builder</p> <p>https://bit.ly/3hwEAaa</p>
	<p>GCSE Religious Studies Buddhism knowledge organisers</p> <p>https://bit.ly/3gyzVDo</p>
	<p>GCSE Religious Studies Route B Component 1 - knowledge organisers</p> <p>https://bit.ly/32tDRAM</p>
	<p>GCSE Religious Studies Christianity - knowledge organisers</p> <p>https://bit.ly/34yuVwd</p>
	<p>Judaism - revision activities</p> <p>https://bit.ly/34BIPwi</p>

	<p>Christianity - revision activities</p> <p>https://bit.ly/2YAqNIm</p>
	<p>GCSE Religious Studies - BBC Bitesize</p> <p>https://bit.ly/34vRVMt</p>
	<p>A Study Of World Faith - Sikhism Revision Checklist</p> <p>https://bit.ly/3IsIN9h</p>
	<p>A Study Of World Faith - Hinduism Revision Checklist</p> <p>https://bit.ly/3hwF28D</p>
	<p>Eduqas Route B Component 2 Applied Catholic Theology</p> <p>https://bit.ly/2YBI sy9</p>
	<p>A Study Of Foundational Catholic Theology Revision Checklist</p> <p>https://bit.ly/34yzEOt</p>
	<p>A Study Of World Faith - Buddhism Revision Checklist</p> <p>https://bit.ly/3jkGDIP</p>





GCSE RS Philosophy and ethics -
knowledge organisers

<https://bit.ly/2YB3lp7>



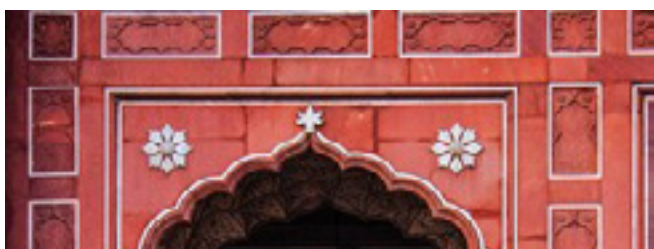
GCSE Religious Studies Judaism -
knowledge organisers

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Route A Component I content (from a
Christian perspective)

<https://bit.ly/34AxNso>



A Study Of World Faith - Islam Revision
Checklist

<https://bit.ly/3hwMWP8>



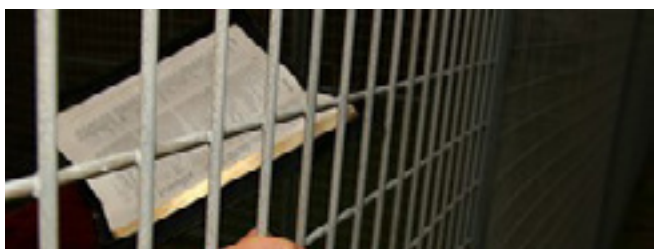
A Study Of World Faith - Judaism
Revision Checklist

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A Study Of Christianity Revision
Checklist

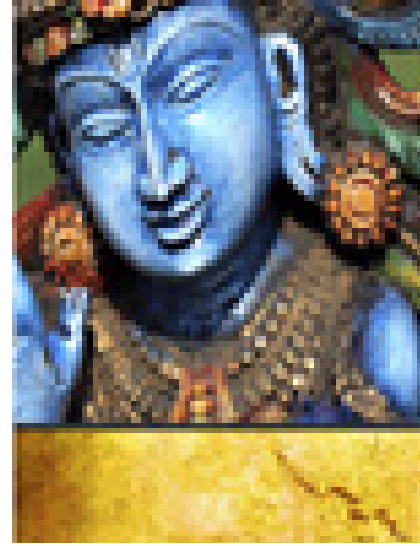
<https://bit.ly/34w5bAN>



The Persecution of Christians

<https://bit.ly/3jkjwPV>





FILE SHARING FOR GCSE RELIGIOUS STUDIES

Welcome to the WJEC Eduqas GCSE Religious Studies ShareSpace. This space is for teachers who wish to share and exchange resources. All of the resources in this area are free to download; none of the content in this area of the website is monitored, reviewed or endorsed by WJEC.

Recently added are the [Making Connections](#) resources outlining suggestions of how the Eduqas GCSE Religious Studies content could be delivered in a more thematic way by connecting areas of the specification.

For these and the other resources that have been uploaded by teachers to the sharespace, take a look at the [document](#) on the GCSE Religious Studies page.

Other useful links - GCSE

Free 'Teacher Guides' resources from Bible Society



These new resources have all that you'll need to know about key Bible passages in under 15 minutes' reading. They have clear explanation about Christian beliefs and concepts and insights into related Bible passages, including different interpretations.

Each booklet also includes accompanying photocopyable resources to use with your students.

The first three, on the Creation Narratives in Genesis 1-2, The Good Samaritan and the Big Picture of the Bible, are available now.

They can be downloaded for free from www.sourcesofwisdom.org.uk

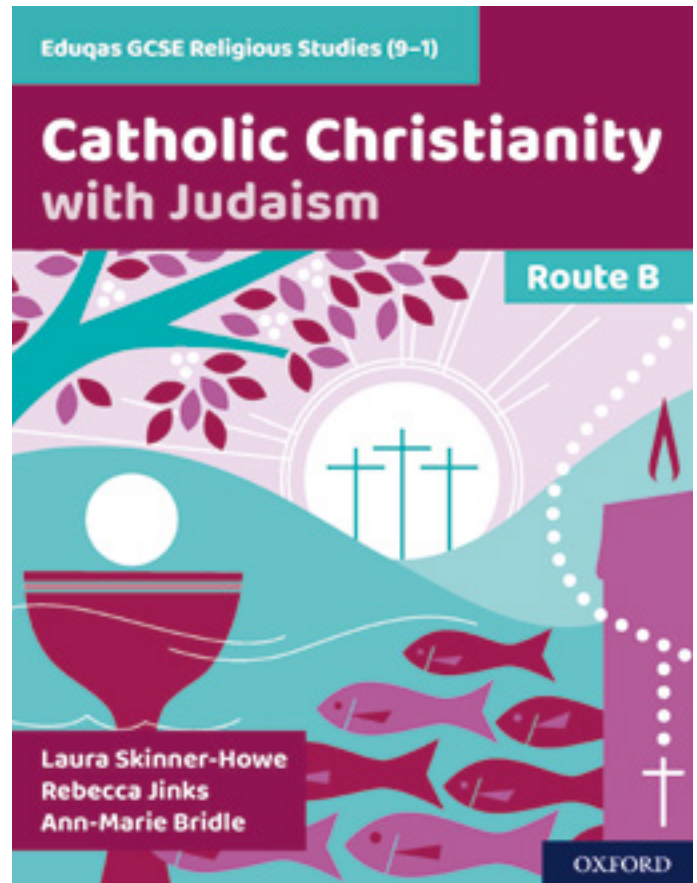
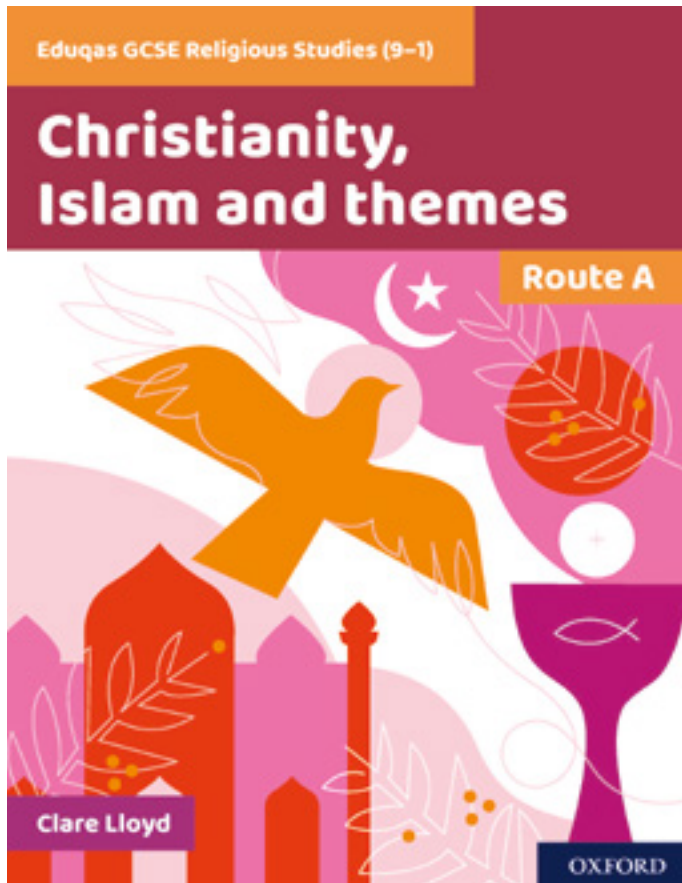
Relaunched Eduqas GCSE RS Google map



Due to the new GDPR regulations our previous very successful map had to be removed.

Please complete the questionnaire here if you would be interested in setting up a new map which will allow you to contact other centres to share teaching and learning ideas and resources.

<https://bit.ly/34pjgOO>



New Eduqas course with essential exam skills practice coming for Routes A and B in Spring 2021 from Oxford University Press - £19.99 each

This new course combines clear and comprehensive coverage of the Eduqas specification with features designed to help students develop essential exam skills. Authored by a team of experienced teachers and examiners, the student books provide focused coverage of Routes A and B.

Essential content is covered in an easy-to-follow format, with commentaries to help explain and give context to sources of wisdom. 'Knowledge recall' and 'Evaluation practice' activities offer regular opportunities for students to retrieve and apply their knowledge.

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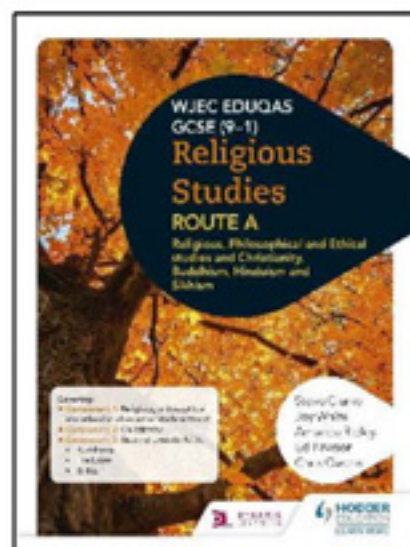
For more information, please visit: www.oxfordsecondary.com/eduqasgcscsers

WJEC Eduqas GCSE (9–1) Religious Studies Route A: Religious, Philosophical and Ethical Studies and Christianity, Buddhism, Hinduism and Sikhism

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