

# HSACRE



## HILLINGDON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

**Date:** Tuesday 20 March 2018

**Time:** 6.00 pm

**Venue:** Committee Room 6 - Civic Centre,  
High Street, Uxbridge UB8 1UW

**Meeting:** This meeting is not open to  
Members of the Public or Press

### Members

Carole Jones (Chairman)  
Father Desmond Banister (Vice-Chairman)  
Yasmin Afnan  
Gail Butler  
Robert Harwood  
Ruth Freedman  
Angela Lount  
Amir Ahmed (Syed Amir Ahmed)  
Jasvir Singh Rayat  
Mary Coulthurst  
Melanie Dring  
Angela Flux  
Alison Rollin  
Simon Wallace  
Councillor Shehryar Ahmad-Wallana  
Councillor John Hensley  
Councillor June Nelson  
Councillor Susan O'Brien  
Councillor Jagjit Singh

### Clerk to HSACRE

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Civic Centre

High Street, Uxbridge, UB8 1UW

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# Agenda

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## Chairman's Announcements

- |   |                                                                          |               |
|---|--------------------------------------------------------------------------|---------------|
| 1 | Minutes of Previous Meeting                                              | 1 - 4         |
| 2 | CPD Update                                                               | Verbal Update |
| 3 | Revised Agreed Syllabus Update                                           | Verbal Update |
| 4 | RE School Results 2017                                                   | 5 - 12        |
| 5 | Monitoring Role for HSACRE                                               | 13 - 16       |
| 6 | Date of Next Meeting                                                     |               |
|   | <i>– The next meeting will take place at 6pm on Tuesday 5 June 2018.</i> |               |



## Minutes

### HILLINGDON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

30 November 2017

Meeting held at Committee Room 4a - Civic  
Centre, High Street, Uxbridge UB8 1UW

	<p><b>Committee Members Present:</b> Carole Jones (Chairman), Robert Harwood, Angela Lount, Naseem Bint Amir, Jasvir Singh Rayat, Father Desmond Banister, Joan Bevington, Melanie Dring MA BA(Hons) PGCE, Alison Rollin, Councillor Shehryar Ahmad-Wallana, Councillor John Hensley, Councillor June Nelson, Councillor Susan O'Brien, and Councillor Jagjit Singh</p> <p><b>Also Present:</b> Duncan Struthers (Advisor to HSACRE) &amp; Elenor Paul</p> <p><b>LBH Officers Present:</b> Venetia Rogers and Luke Taylor (Democratic Services Officer)</p>
3.	<p><b>MINUTES OF PREVIOUS MEETING</b> (<i>Agenda Item 1</i>)</p> <p>It was noted that Cllr Jagjit Singh was in attendance for the meeting on 21 February 2017, but not stated as present on the minutes. Further to this change to the minutes, and a typographical error, it was;</p> <p><b>RESOLVED: That the minutes of the meetings on 21 February and 19 July 2017 were agreed as a correct record.</b></p>
4.	<p><b>ELECTION OF CHAIRMAN &amp; VICE-CHAIRMAN</b> (<i>Agenda Item 2</i>)</p> <p><b>RESOLVED:</b></p> <ol style="list-style-type: none"> <li>1. That Carole Jones be elected as Chairman of Hillingdon SACRE for the 2017/18 municipal year.</li> <li>2. That Father Desmond Banister be elected as Vice-Chairman of Hillingdon SACRE for the 2017/18 municipal year.</li> </ol>
5.	<p><b>MEMBERSHIP UPDATE</b> (<i>Agenda Item 3</i>)</p> <p>HSACRE discussed concerns surrounding membership of the Committee, and recent issues the Committee have faced being inquorate.</p> <p>Members agreed that the Clerk to HSACRE would contact each religious group with a representative on the Committee to confirm the name of their representative, along with information on voting and substitutes. It was noted that voting members of the Committee were able to send a named substitute to the meeting in their place.</p> <p>The breakdown of religious groups represented in Group A were discussed, as there were worries that some religions may not feel represented by a HSACRE member, and</p>

it was agreed that this would be a future issue for the Committee, with Members happy to defer the issue for a future meeting.

**RESOLVED: That the clerk to HSACRE contacts membership groups regarding their HSACRE representative, asking that the name of each representative be confirmed.**

6. **CPD UPDATE** (*Agenda Item 4*)

Ms Elenor Paul, who was delivering the contents of the Hillingdon Agreed Syllabus within the Borough, was in attendance at the meeting to discuss its current progress.

Ms Paul confirmed that three of the scheduled six sessions had now taken place, with invites to all primary schools. In that time, the numbers of attendees fell slightly, with 19 attendees at the session in September, and 18 attendees in November.

The focus of the previous meetings, and future meetings were outlined as:

- 12 June 2017 - Leading RE in your school;
- 26 September 2017 - Creative teaching strategies;
- 12 November 2017 - Interfaith and how to utilise the links in Hillingdon;
- 29 January 2018 - Teaching and learning ideas and strategies;
- 12 March 2018 - Cross curricular teaching;
- 11 June 2018 - Agreed Syllabus launch, planning and creation of working party.

Feedback from the session included concerns from teachers that parent helpers were reluctant to attend school visits to places of worship, and the Committee commented that HSACRE members may be available and willing to help in instances where helpers were still required. The offer of help was noted, and it was confirmed that any helpers would have to be verified before they could engage in these activities.

Members noted that not all schools expected lesson plans for RE, and it depended on the school in question. The Committee commented that it should not be up to HSACRE to provide lesson plans for schools, and this should be the responsibility of those who deliver the RE lessons.

Ms Paul commented that those who attended the training were enthused with the session, and that the CPD sessions continue to benefit staff. Any further feedback from future sessions would be fed back to the Committee too.

The Committee were asked to continue to support the CPD sessions by giving them publicity, and any further ideas to improve attendance were welcome.

The Policy Manager for Education confirmed that details could be included in the fortnightly "Headteacher's Briefing" while was sent to all Headteachers in the Borough. The Church of England representatives confirmed that the London Diocesan Board for Schools sends out a newsletter, and it was happy to include details of the CPD sessions in this if requested.

HSACRE confirmed that they were very grateful for the work of Ms Paul, noting that the attendance levels were also high in comparison with other training sessions. The Committee thanked Ms Paul for her continued work, and noted that they would continue to support the CPD Training wherever they could.

**RESOLVED: That the CPD Update report was noted.**

7.	<p><b>BUDGET UPDATE</b> (<i>Agenda Item 5</i>)</p> <p>The Chairman for HSACRE provided a budget update, confirming that HSACRE had £4,839.79 remaining in the current budget. It was confirmed that as there had not been a further budget given to HSACRE for 2017/18, the Chairman has put in a budget request of £7,800 to the Council.</p> <p>HSACRE confirmed that the budget request had their support, and noted that it was important that HSACRE continued to receive budget support from the Council. The Chairman confirmed there would be a further HSACRE update on the budget when necessary.</p> <p><b>RESOLVED: That the Budget Update be noted.</b></p>
8.	<p><b>CORE INTERIM REPORT CONSULTATION</b> (<i>Agenda Item 6</i>)</p> <p>The Advisor to HSACRE introduced the item, confirming that the Commission on Religious Education (CORE) had launched a consultation on its interim report, "Religious Education For All", and that groups and individuals can respond to the consultation.</p> <p>Member discussed a number of topics with regards to the consultation, and points of discussion included, but were not limited to:</p> <ul style="list-style-type: none"> <li>• HSACRE should not abolish the Agreed Syllabus Conference, as HSACRE can recognise the area's demographic to ensure the Syllabus meets the needs of the local community.</li> <li>• If the Syllabus was confirmed by a centralised body it may lead to better national recognition, but the centralism would not suit all demographics and communities.</li> <li>• A syllabus should be produced locally and backed by the national government.</li> <li>• Some teachers and parents do not believe that RE is important, and it needs to be part of the national curriculum to be taken seriously.</li> <li>• If RE was a forced subject, would it lead to parents withdrawing children from lessons? Could RE being an elective subject lead to better participation?</li> <li>• It was essential that children are religiously literate, and parents should not be able to withdraw them from classes.</li> <li>• There should be no commitment to changing or abolishing the current Committee structure until a clear picture of the alternative is known and can be outlined.</li> <li>• If the Government introduced a centralised syllabus, then the funding for this should be expected to come from the education stream for development.</li> <li>• Releasing staff from school to attend training for RE can prove problematic and this could harm the impact of the training, such as the CPD sessions.</li> </ul>

	<ul style="list-style-type: none"> <li>• If a curriculum was based on local situations, it may not prepare children from non-multicultural areas suitably.</li> <li>• The most important aspect of RE was ensuring that children are religiously literate, and it was important for schools to ensure this. It was commented that for this to happen, RE must be part of the national curriculum and would be helped by central government funding.</li> <li>• Children must understand different religions, and be able to differentiate from the teachings of religions, and actions that have taken place in the name of religion. If this is left to individuals, it may not be taught correctly as parents may have a lack of understanding of this topic.</li> <li>• Schools should teach similarities between religions, and teaching RE aids community cohesion.</li> <li>• Members would like to circulate a GCSE paper at a HSACRE meeting annually.</li> </ul> <p>It was agreed that the Clerk to HSACRE would use the comments made in the discussion of the consultation, and that these comments would then be used in a response to CORE under the banner of HSACRE.</p> <p>Members were reminded that they could also respond to the consultation as individuals, if they wanted to make further representations on the consultation.</p> <p><b>RESOLVED: That the Clerk to HSACRE submits a HSACRE response to the consultation, formulated from comments that were made during the discussion of the item.</b></p>
9.	<p><b>DATE OF NEXT MEETING</b> (<i>Agenda Item 7</i>)</p> <p>Members noted that the next meeting of HSACRE was scheduled to take place on Maundy Thursday, and agreed that the date should be changed.</p> <p>The Clerk to HSACRE would contact the Chairman to find suitable Committee dates, and then these options would be sent to the Committee.</p> <p><b>RESOLVED: It was agreed that the date of the next HSACRE meeting would be changed, following consultation with HSACRE.</b></p>
	<p>The meeting, which commenced at 6.04 pm, closed at 7.47 pm.</p>

These are the minutes of the above meeting. For more information on any of the resolutions please contact Luke Taylor on 01895 250693. Circulation of these minutes is to Councillors, Officers, the Press and Members of the Public.

## GCSE BITESIZE Examinations

### General Certificate of Secondary Education

#### RELIGIOUS STUDIES

#### Marking Scheme

#### Total: 80 marks

For each question, you should mark your answer according to levels of response.

Below is a table showing how many marks are available for each type of answer at each of four levels.

You need to use this along with the content marking scheme for each answer.

(a) Your answers will be:

Level 1 (1- 2 marks) An attempt to answer the question with a small amount of relevant material.

Level 2 (3- 4 marks) A valid attempt to answer the question with some more relevant material.

Level 3 (5- 6 marks) A competent attempt to answer the question.

Level 4 (7- 8 marks) A good answer to the question. A good selection of relevant material.

(b) Your answer will be:

Level 1 (1-2 marks) An attempt to answer the question with very little understanding.

Level 2 (3- 4 marks) A valid attempt to answer the question with some understanding.

Level 3 (5-6 marks) A competent attempt to address the question with a wider level of understanding.

Level 4 (7 marks) A good answer to the question with good understanding.

(c) Your answer will be:

Level 1 (1-2 marks) An attempt to answer the question with little argument.

Level 2 (3 marks) A valid attempt to answer the question with an opinion.

Level 3 (4 marks) A competent attempt to address the question with two opinions.

Level 4 (5 marks) A good answer to the question with different opinions supported.

## Part A

Answer one question only.

### Philosophy: Death and the Afterlife

#### 1. Buddhism

**(a) Describe Buddhist beliefs about what happens to evil people after death. (8 marks)**

In your answer you might describe what Buddhists believe about karma and rebirth, and the ways in which the effects of evil deeds are passed on to the next life. You may describe the idea of samsara (cycle of rebirth) and how evil deeds can be worked out in future lives.

**(b) Explain how a Buddhist funeral service might comfort someone whose close friend has died. (7 marks)**

You may say that ceremonies for funerals vary from country to country depending on where Buddhists live. Many Buddhists follow the Indian custom of burning the body at death. While the body is being prepared for the funeral fire, monks help release the soul from the body. The monks come with the family to the funeral.

**(c) 'It cannot be true that there is life after death, because there is no evidence for it.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. (5 marks)**

In your answer you might say that although there is little evidence for life after death there is very little evidence suggesting that there is no life after death. On the other hand you could say that life after death is just wishful thinking. You need to refer to Buddhist beliefs about rebirth.

#### 2. Christianity

**(a) Describe Christian beliefs about what happens to evil people after death. (8 marks)**

You might give different Christian views about life after death for evil people – you could say that some people think of hell as a place of suffering and punishment from the devil. You might also say that good people are united with God but evil ones are not. You might include Roman Catholic views about purgatory.

**(b) Explain how a Christian funeral service might comfort someone whose close friend has died. (7 marks)**

You should show that you understand the main elements of a Christian funeral service including the promise of eternal life and the idea that the dead person is resting with God. You might say that death is not the end and the separation from friends and loved ones is only temporary.

**(c) 'It cannot be true that there is life after death, because there is no evidence for it.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. (5 marks)**

You might say that Christians believe there is life after death because Jesus came back from the dead. You could also say that although there is little evidence for life after death there is very little evidence suggesting that there is no life after death. On the other hand you could say that life after death is just wishful thinking.

### **3. Hinduism**

**(a) Describe Hindu beliefs about what happens to evil people after death.(8 marks)**

In your answer you might describe what Hindus believe about karma and rebirth, and the ways in which the effects of evil deeds are passed on to the next life. You may describe the idea of samsara (cycle of rebirth) and how evil deeds can be worked out in future lives.

**(b) Explain how a Hindu funeral service might comfort someone whose close friend has died. (7 marks)**

Here you should explain the main elements of a Hindu funeral, including the pyre on which the body is burnt and the eldest son whose responsibility is to set it alight. Death is seen as the next stage to the next life and people may be comforted to believe that the atman of the person they knew is now being released to be reborn.

**(c) 'It cannot be true that there is life after death, because there is no evidence for it.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. (5 marks)**

In your answer you might say that there is some evidence for past lives through hypnosis etc. You could also say that although there is little evidence for life after death there is very little evidence suggesting that there is no life after death. On the other hand you could say that life after death is just wishful thinking. You need to refer to Hindu beliefs about rebirth.

### **4. Islam**

**(a) Describe Muslim beliefs about what happens to evil people after death.(8 marks)**

In your answer you should mention Muslim belief in a Day of Judgement and that, according to the will of Allah, evil people will go to hell to be punished while good people will live in paradise with Allah.

**(b) Explain how a Muslim funeral service might comfort someone whose close friend has died. (7 marks)**

Here you should explain the main elements of a Muslim funeral. You may show how the service makes clear the way in which Allah has control over life and death. The good will be rewarded and this may comfort those left behind.

**(c) 'It cannot be true that there is life after death, because there is no evidence for it.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. (5 marks)**

You may say that, for Muslims, the revelation of the Qur'an and the teachings in it are themselves evidence for life after death. You could also say that although there is little evidence for life after death there is very little evidence suggesting that there is no life after death. On the other hand you could say that life after death is just wishful thinking.

### **5. Judaism**

**(a) Describe Jewish beliefs about what happens to evil people after death. (8 marks)**

Jewish teaching about life after death is not clear and you should consider this in your answer. Not all Jews agree on what may happen to them when they die. There is teaching about Sheol as a place of waiting and a belief that G-d will judge people according to their behaviour on earth.

**(b) Explain how a Jewish funeral service might comfort someone whose close friend has died. (7 marks)**

You need to explain the main elements of a Jewish funeral service, and possibly the mourning rituals of sitting shiva which follow. A Jewish funeral shows that G-d is in control of life and death, and also that death is part of G-d's plan for the world.

**(c) 'It cannot be true that there is life after death, because there is no evidence for it.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. (5 marks)**

In your answer you may say that there is evidence for life after death in some of the teachings of the Torah. You could also say that although there is little evidence for life after death there is very little evidence suggesting that there is no life after death. On the other hand you could say that life after death is just wishful thinking.



## 6. Sikhism

**(a) Describe Sikh beliefs about what happens to evil people after death. (8 marks)**

In your answer you might describe what Sikhs believe about karma and reincarnation, and the ways in which the effects of evil deeds are passed on to the next life. You may describe the idea of samsara (cycle of rebirth) and how evil deeds can be worked out in future lives.

**(b) Explain how a Sikh funeral service might comfort someone whose close friend has died. (7 marks)**

Here you should explain the main elements of a Sikh funeral, including the pyre on which the body is burnt and the close relative whose responsibility is to set it alight. Death is seen as the next stage to the next life and people may be comforted to believe that the atman of the person they knew is now being released to be reborn.

**(c) 'It cannot be true that there is life after death, because there is no evidence for it.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. (5 marks)**

In your answer you might say that although there is little evidence for life after death there is very little evidence suggesting that there is no life after death. On the other hand you could say that life after death is just wishful thinking. You need to refer to Sikh beliefs about reincarnation.

## Part B

Answer one question only.

### Philosophy: Belief and worship

## 7. Buddhism

**(a) Describe how Buddhists worship in a temple. (8 marks)**

In your answer you need to show that Buddhists do not worship God but are seeking enlightenment. They are honouring the Buddha and praying to the Buddha within themselves. Some Buddhists go to temples to make offerings. For some Buddhists they pray and chant mantras whilst for others meditation is the main way in which they worship.

**(b) Explain how Buddhists use symbols in a place of worship. (7 marks)**

You need to select some of the common Buddhist symbols for your answer. You may write about statues of the Buddha and the use of candles, flowers and incense to help people to focus their prayer and meditation. You might also write about other objects such as mandalas, yantras and prayer wheels.

**(c) 'Prayer is the most important part of worship.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. (5 marks)**

Here you are free to argue either way. You might say that, for Buddhists, it is a whole way of life which is important rather than just prayer. You could say that although prayer may help people reach enlightenment, for some Buddhists, meditation is equally or more important.

## 8. Christianity

**(a) Describe how Christians worship in a church. (8 marks)**

In your answers you may have written about formal or informal church services. You might have given information from a particular denomination (group of Christians). You may also have mentioned various types of services such as the eucharist and the different forms of worship such as prayer, hymns, readings, sermons that may happen.

**(b) Explain how Christians use symbols in a place of worship. (7 marks)**

Here you should have mentioned some of the common symbols found in a church such as cross, crucifix, fish, chi-ro etc. The importance is that you have explained what these are and how they are used. You may also have mentioned objects such as a rosary and explained how this is used for prayer and meditation. It is possible that you have written about Christian groups such as the Religious Society of Friends (Quakers) who do not have any symbols in their meeting houses.

**(c) 'Prayer is the most important part of worship.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. (5 marks)**

You are free to agree or disagree with this statement. You may argue that that most important aspect of worship is Christian witness or the performance of good deeds. On the other hand you may agree with the statement and believe that the power of prayer is a very important aspect of Christianity.

## 9. Hinduism

### **(a) Describe how Hindus worship in a mandir. (8 marks)**

Remember that the question asks about worship in a mandir rather than at home. However, you might point out that much Hindu worship does take place in the home and that Hindus do not necessarily go to a mandir regularly. You may comment on listening to the scriptures being read whilst and on offerings being made and worship taking place in front of murtis (statues), and ringing a bell on arrival to wake the gods in public.

### **(b) Explain how Hindus use symbols in a place of worship. (7 marks)**

There are many symbols which are used in a mandir. You might write about things such as, murti, bells, conch shells, arti trays, om etc. The importance is that you explain what they are and how they are used. You might also write about the role of particular objects in puja and on the use of the syllable Om in worship and meditation.

### **(c) 'Prayer is the most important part of worship.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. (5 marks)**

Here you are free to argue either way. You might say that, for Hindus, it is a whole way of life which is important rather than just prayer. You could say that although prayer may help strengthen faith and invoke the help of the gods, the whole of Hindu life lived according to dharma is worship in itself.

## 10. Islam

### **(a) Describe how Muslims worship in a mosque. (8 marks)**

In your answer you might concentrate particularly on specific prayer in the mosque such as on Fridays and might write about listening to the sermon from the Imam. You can also comment on prayer in the mosque in general and include such things as preparation for prayer, prayer positions and rakahs.

### **(b) Explain the design of a mosque shows Muslim beliefs. (7 marks)**

In your answer you should focus on some of the following: minarets pointing to heaven and being the place for the call to prayer, the dome over the prayer hall representing the heavens above, the plainness of the prayer hall so as not to distract from worship and the absence of any representations of living beings, use of calligraphy, arabesque patterns, position of the qiblah wall. The importance is that you explain what they are and how they represent beliefs.

### **(c) 'Prayer is the most important part of worship.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. (5 marks)**

Here you are free to argue either way. You might say that Islam is a whole way of life and that it is this which is important rather than just prayer on its own. However, you should also comment on the fact that although prayer may help strengthen faith, invoke the help of Allah and is one of the Five Pillars, the whole of Muslim is worship in itself.

## 11. Judaism

### **(a) Describe how Jews worship in a synagogue. (8 marks)**

In your answers you will probably may focus on regular prayer and worship in the synagogue or, in particular, on worship on the Sabbath or festivals. You should consider the importance of set prayers and ways of praying as well as the centrality of the Torah service. You might write about singing in the synagogue but also add that this is unaccompanied on the Sabbath because the use of musical instruments would represent work.

### **(b) Explain how Jews use symbols in a place of worship. (7 marks)**

Here you are free to choose any symbols such as, the Ten Commandments, the menorah, the decoration on the ark or the mantles of the Sefer Torah etc. The importance is that you explain what they are and how they are used. You could also say that there are no representations of living things because of the restrictions of the Ten Commandments.

### **(c) 'Prayer is the most important part of worship.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. (5 marks)**

Here you are free to answer either way. You might say that Judaism is a whole way of life and that it is this which is important rather than just prayer on its own. However, you should also comment on the fact that although prayer may help strengthen faith and invoke the help of G-d, it is living an halakhic life and good deeds which are the most important aspect of worship in Jewish life.

## 12. Sikhism

### **(a) Describe how Sikhs worship in a gurdwara. (8 marks)**

In your answer you need to describe a typical service in a gurdwara. The main points which you should include are that although Sunday is the most popular day for worship, there is no fixed day in Sikhism. Prayers are said every

morning and evening in the gurdwara. At the beginning of the Diwan (worship) Sikhs kneel in front of the Guru Granth Sahib Ji and then make an offering for the use of the community. The service has readings and hymns from the Guru Granth Sahib Ji. After the service everyone eats together in the langar.

**(b) Explain how Sikhs use symbols in a place of worship. (7 marks)**

There are many symbols which you might include in your answer but it is very important to explain their use. You might write about the Guru Granth Sahib Ji, the chauri (fan), the romalla (cloth on which the Guru Granth Sahib Ji is placed), and the Nishan Sahib (flag). You might also write about the importance of the karah parshad and its preparation.

**(c) 'Prayer is the most important part of worship.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. (5 marks)**

Here you are free to argue either way. You might say that, for Sikhs, it is a whole way of life which is important rather than just prayer. You could say that although prayer may help strengthen faith and invoke the help of God, the whole of Sikh life lived according to the teachings of the Guru Granth Sahib Ji. is worship in itself.

## Part C

Answer one question only.

### Ethics: Religion and Medical Ethics

#### 13. Buddhism

**(a) Describe Buddhist attitudes towards abortion. (8 marks)**

In your answer you might consider that Buddhists believe life to be sacred. Buddhist scriptures are against abortion although it may be permitted if the mother would die if she continued with the pregnancy. Some Buddhists may believe that the baby will have a better chance in life if it is reborn somewhere else.

**(b) Explain how a Buddhist might respond to someone who was thinking about committing suicide. (7 marks)**

Here you might say that most people who think about suicide are not evil but desperately unhappy. You might write about sanctity of life and compassion. You might explain that although suicide can be seen as a way of relieving suffering it is not successful in doing this as bad kamma will influence the next life after reincarnation.

**(c) 'Only God has the right to take away life.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Buddhism in your answer. (5 marks)**

In your answer you might write about sanctity of life. You could also say that each individual is created for a particular purpose. As an alternative viewpoint you might look at particular occasions, perhaps during a war, when taking life might be acceptable. You also need to comment that, as, for most Buddhists, there is no god, the argument is rather different.

#### 14. Christianity

**(a) Describe Christian attitudes towards abortion. (8 marks)**

In your answer you might give Protestant and Roman Catholic views and show that there is a difference of opinion amongst Christians. Some people believe that abortion should never be allowed whilst others think that sometimes it might be the kindest solution. You might use quotes from the Bible to support your answer.

**(b) Explain how a Christian might respond to someone who was thinking about committing suicide. (7 marks)**

Here you might say that most people who think about suicide are not evil but desperately unhappy. You might write about sanctity of life and compassion. You might also talk about organisations such as the Samaritans.

**(c) 'Only God has the right to take away life.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. (5 marks)**

In your answer you might write about sanctity of life, and life as a gift from God. You could also say that each individual is created for a particular purpose. As an alternative viewpoint you might look at particular occasions, perhaps during a war, when taking life might be acceptable.

#### 15. Hinduism

**(a) Describe Hindu attitudes towards abortion. (8 marks)**

In your answer you might consider that Hindus believe life to be sacred. However, abortion is allowed, though discouraged, and happens often as a method of birth control as Hindus may believe that the baby will have a better chance in life if it is reborn somewhere else.

**(b) Explain how a Hindu might respond to someone who was thinking about committing suicide. (7 marks)**

Here you might say that most people who think about suicide are not evil but desperately unhappy. You might write about sanctity of life and compassion. You might also write about the banned practice of suttee (a woman

killing herself on her dead husband's funeral pyre), people who may kill themselves for their gods and those who unfortunately commit suicide to escape from unhappy marriages.

**(c) 'Only God has the right to take away life.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. (5 marks)**

In your answer you might write about sanctity of life, and life as a gift from God. You could also say that each individual is created for a particular purpose. As an alternative viewpoint you might look at particular occasions, perhaps during a war, when taking life might be acceptable.

## **16. Islam**

**(a) Describe Muslim attitudes towards abortion. (8 marks)**

In your answer you should consider that, in Islam, abortion is permitted only in extreme circumstances, for example when the life of the mother would be at risk if she carried on with the pregnancy. You should say that Allah created the foetus for a purpose and that the mother would be judged by Allah if she had an abortion for any reason other than to save her own life.

**(b) Explain how a Muslim might respond to someone who was thinking about committing suicide. (7 marks)**

Here you might say that most people who think about suicide are not evil but desperately unhappy. You should explain that Muslims believe that everyone is given a time to live by Allah and so suicide is going against his wishes. Life is a period of testing and getting ready for paradise.

**(c) 'Only Allah has the right to take away life.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. (5 marks)**

In your answer you might write about sanctity of life, and life as a gift from God. You could also say that each individual is created for a particular purpose. As an alternative viewpoint you might look at particular occasions, perhaps during a war, when taking life might be acceptable. However this would not include so-called suicide members.

## **17. Judaism**

**(a) Describe Jewish attitudes towards abortion. (8 marks)**

In your answer you may say that abortion is not allowed under Jewish law because it destroys a future life and is therefore seen as murder. You may also say that it is allowed by some Jews to save the life of the mother, or if the baby would be severely handicapped.

**(b) Explain how a Jew might respond to someone who was thinking about committing suicide. (7 marks)**

Here you might say that most people who think about suicide are not evil but desperately unhappy. You might refer to teachings against suicide in the Torah. Jews who commit suicide are often not allowed to be buried with other Jews.

**(c) 'Only G-d has the right to take away life.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. (5 marks)**

In your answer you might write about sanctity of life, and life as a gift from God. You could also say that each individual is created for a particular purpose. As an alternative viewpoint you might look at particular occasions, perhaps during a war, when taking life might be acceptable. However this would not include so-called suicide members.

## **18. Sikhism**

**(a) Describe Sikh attitudes towards abortion. (8 marks)**

In your answer you should say that abortion is forbidden in Sikhism because it interferes with God's work as God created everything and is in everything. Most Sikhs believe that life begins at conception.

**(b) Explain how a Sikh might respond to someone who was thinking about committing suicide. (7 marks)**

Here you might say that most people who think about suicide are not evil but desperately unhappy. You need to explain that Sikhs have great respect for life which is a gift from God. Suicide interferes in God's plan as suffering is part of karma which people should accept without complaining.

**(c) 'Only God has the right to take away life.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Sikhism in your answer. (5 marks)**

In your answer you might write about sanctity of life, and life as a gift from God. You could also say that each individual is created for a particular purpose. As an alternative viewpoint you might look at particular occasions, perhaps during a war, when taking life might be acceptable.

## Part D

Answer one question only.

### Ethics: War and peace

#### 19. Buddhism

**(a) Describe Buddhist attitudes towards war. (8 marks)**

In your answer you should explain that Buddhists are opposed to war. They believe that when someone commits a violent act the kamma of all the people involved will be affected and will influence their future lives. The effect is not limited to just the people involved but may eventually affect their friends or even their children. The same thing can happen if a nation goes to war. You might mention that the Buddha taught that people must 'neither strike nor kill'.

**(b) Explain why Buddhists might work for peace. (7 marks)**

For Buddhists pacifism is essential. In your answer you might refer to the example of Tibet where despite the occupation of their country the Tibetan people maintain a policy of non-violence. Buddhists are pacifists and hope to resolve conflict and maintain peace through compassion.

**(c) 'All Buddhists must be pacifists.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. (5 marks)**

Here you are free to argue either way. You may build on your answer to (b) and consider Buddhist approaches to this question within the context of pacific teaching. You might also look at non-Buddhist attitudes and compare and contrast these as part of your argument.

#### 20. Christianity

**(a) Describe Christian attitudes towards war. (8 marks)**

In your answers, you might include a description of the main points of Just War theory, eg:

1) it must be fought by a legal authority, eg a government; 2) the cause must be just; 3) there must be the intention to establish good or correct evil; 4) there must be a reasonable chance of success; 5) it must be the last resort; 6) only sufficient force must be used and civilians should not be involved. You might also say that, even if all these conditions are met, for some Christians fighting is never acceptable.

**(b) Explain why Christians might work for peace. (7 marks)**

In your answer you might consider whether Christianity is actually a pacific religion as appears to be generally accepted or whether it is that there are teachings within Christianity which are pacifist e.g. Blessed are the peacemakers, for they will be called sons of God. It is possible to discuss whether Jesus himself was a pacifist and also to look at teachings in the Old Testament which show God ordering battles to take place in order to protect the Israelites. You might also consider prayer as a means of working for peace and also the work of education, preaching and setting an example to others.

**(c) 'All Christians must be pacifists.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. (5 marks)**

Here you can argue either way. You might use some of the material in part (b) as to whether Christians are or should be pacifists. You might also consider that there are different types of pacifism and ways of practising it.

#### 21. Hinduism

**(a) Describe Hindu attitudes towards war. (8 marks)**

In your answer you might say that many Hindus believe that violence in any form is always wrong but that war is not forbidden in Hinduism. War can be necessary, and fighting in battle is part of the religious duty of Kshatriya Hindus. Although violence as such is condemned it is possible therefore for a war to be Just if it is necessary to protect the faith or ordered by the Gods. You might give examples of wars being fought in the Hindu scriptures in order to support this.

**(b) Explain why Hindus might work for peace. (7 marks)**

In your answer you should explain that Ahimsa is one of the most important principles in Hinduism. It means trying to overcome injustice and fight against evil, although not by the use of any physical force. Essentially Hinduism can be seen as a pacifist religion because the protection and preservation of all life is a central tenet of its teachings. However, acceptance of injustice is not required and you might write about the teachings and practice of M K Gandhi in relation to non-violent protest.

**(c) 'All Hindus must be pacifists.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. (5 marks)**

Here you are free to argue either way. You may build on your answer to (b) and consider different Hindu approaches to this question within the context of pacific teaching. You might also look at non-Hindu attitudes and compare and contrast these as part of your argument.

## **22. Islam**

### ***(a) Describe Muslim attitudes towards war. (8 marks)***

In your answer you should write about Lesser Jihad as Holy War and give examples of how this may occur in attempts to protect the faith and life of Muslims from oppression. You must be careful not to confuse this with Greater Jihad and should be clear that that Jihad is not simply or, indeed, in the main, physical fighting. You should also show that Muslims can only consider physical warfare under certain conditions.

### ***(b) Explain why Muslims might work for peace. (7 marks)***

You should say that Islam is a peace-loving religion although it can be argued that there are circumstances in which Muslims should choose to fight. You might say that Islam is all too frequently presented as not being pacifist. You could say that the teachings and practice of Islam on this issue are at very different from the perceptions of many non-Muslims. You might also consider prayer in your answer, as well as the work of education, preaching and setting an example to others.

### ***(c) 'All Muslims must be pacifists.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. (5 marks)***

Here you are free to argue either way. You may build on your answer to (b) and consider different Muslim approaches to this question within the context of pacific teaching. You might also look at non-Muslim attitudes and compare and contrast these as part of your argument.

## **23. Judaism**

### ***(a) Describe Jewish attitudes towards war. (8 marks)***

In your answer you may write about the ideas of Just War and Holy War and indicate that Jews can only consider physical warfare under certain conditions. You may also say that Holy War has to be instituted by G-d and that there has been no Holy War since the time of the Torah. You may say that although other types of war have been fought by the Jews, these have not been what Judaism teaches are Holy Wars.

### ***(b) Explain why Jews might work for peace. (7 marks)***

You should explain that Judaism is committed to peace for all people but is not essentially a pacific religion, believing that there are times when force must be used. You might discuss whether Judaism is actually a pacific religion even though it is all too frequently presented as not being pacifist. You could say that the teachings and practice of Judaism on this issue are at very different from the perceptions of many non-Jews. You might also consider prayer in your answer, as well as the work of education, preaching and setting an example to others.

### ***(c) 'All Jews must be pacifists.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. (5 marks)***

Here you are free to argue either way. You may build on your answer to (b) and consider different Jewish approaches to this question within the context of pacific teaching. You might also look at non-Jewish attitudes and compare and contrast these as part of your argument.

## **24. Sikhism**

### ***(a) Describe Sikh attitudes towards war. (8 marks)***

In your answer you might say that part of the responsibility of being a Sikh is the willingness to fight a just war. This must always be a last resort and must be fought in the defence of what is right. The brotherhood of Sikhs called the Khalsa was established to protect Sikhs and Sikhism from enemies. The laws for the fighting of a just war still exist, and they include the requirement that conflict is absolutely essential, that looting and the ill-treatment of civilians and prisoners is forbidden, and that there should be no wish for revenge.

### ***(b) Explain why Sikhs might work for peace. (7 marks)***

You should say that there are many laws in Sikhism about war. Members of the khalsa must not take intoxicants and show good moral conduct. You may say that these rules might appear to suggest that Sikhs are not pacifists but that most Sikhs would disagree with this because their aim is to achieve a way of life where they can peacefully practise their religion.

### ***(c) 'All Sikhs must be pacifists.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. (5 marks)***

Here you are free to argue either way. You may build on your answer to (b) and consider different Sikh approaches to this question within the context of pacific teaching. You might also look at non-Sikh attitudes and compare and contrast these as part of your argument.

**Hillingdon SACRE  
School website information on Religious Education, Collective Worship and  
Spiritual, Moral, Social and Cultural Development**

**School contact details**

<b>School</b>	<b>Name of Head / Principal</b>	<b>Postal address</b>	<b>Telephone number</b>	<b>Member of staff who deals with queries from parents and members of the public</b>

**1. Religious Education**

<b>Content of curriculum in each academic year in Religious Education. Are there any curriculum maps or schemes of work published for each KS? Ref to Agreed Syllabus? Is this current and correct? Is there a named Subject Leader?</b>	<b>If KS4, does it show RE as a course at GCSE? Which Board?</b>	<b>Secondary - Is there a non-GCSE KS4 RE curriculum shown?</b>

**2. Collective Worship**

<b>Is there a statement about collective worship in the school, such as a map of themes or topics to be covered?</b>

**3. Is there a statement about the right to withdraw children from RE & collective worship?**

**RE statement:**

**Collective Worship statement:**

**4. Values and ethos: is there any reference to spiritual, moral, social and cultural development including British Values?**

**Statement**

**5. SECONDARY ONLY. Exam and assessment results: KS4 and where relevant 6th Form results. Are RE results shown?**

**KS4**

**6th Form**

**6. Request for copies - How can parents or other members of the public find out more about the school's curriculum?**

**How can hard copies be obtained?**



**Links to other relevant and up-to-date policies?****For example:**

- Safeguarding and Child Protection policies on the website.
- Links to Prevent and how diverse and controversial issues can be heard, understood and challenged in ways that value freedom of speech and freedom from harm.
- References to where school enables students to deal with philosophical and ethical issues.
- SMSC and British Values.
- Collective Worship/assemblies?
- Links to relevant curriculum areas/PSHE/Citizenship or subjects that appropriately link or contribute to RE curriculum.
- Showcasing Gallery of events – any RE events shown?
- Are there references to organisations, speakers and visits to places of worship that the school uses?
- Reference to Religious Education publications, for example RE Today or REC Code of Conduct for RE teachers:  
[http://religiouseducationcouncil.org.uk/media/file/Practice\\_Code\\_for\\_Teachers\\_of\\_RE.pdf](http://religiouseducationcouncil.org.uk/media/file/Practice_Code_for_Teachers_of_RE.pdf)

Links to other relevant and up-to-date policies

**Overall impression of RE on school website:****Recommended actions:**

- **Contact school?**
- **Support to be offered:**

**Name of HSACRE reviewer:**

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