

Religious Studies Scholarship Application - Executive Summary

- Students of Religious Studies (RS) in Aotearoa New Zealand are currently disadvantaged by not being able to have Scholarship RS as part of their academic programme.
- RS is not focussed on faith development or personal religious practice but on description, explanation and, at level 3, detailed analysis of data, texts, traditions and behaviours.
- RS would be 10th out of 35, in terms of level 3 student numbers/entries, if ranked against the current list of approved Scholarship Subjects.

a.1 Derived from New Zealand Curriculum up to and including Level 8 and the subject Teaching and Learning guides

Yes

Religious Studies is well aligned with the NZC, both generally and specifically.

a.2 Recognising two of New Zealand's official languages (Te Reo Maori and English) with sign language being the third

Yes

Religious Studies is readily translatable into Māori.

a.3 Meeting government goals about the future direction of the country

Yes

Religious Studies involves knowledge about people and religion. It directly relates to issues in Aotearoa around cultural identity & diversity and helps young people to better understand their place in the world alongside those with different understandings and beliefs.

b.1 Candidates have shown the ability to perform with excellence at level 3

Yes

In 2017 5139 individual students entered Level 3 RS Achievement Standards. (2016 had 4882 entries - 1445 achieving Excellence; 2015 had 4983 entries - 1355 students achieving Excellence.) More specific data available in [Appendix 1](#).

b.2 Writers and markers available of sufficient calibre and experience

Yes

Many teachers of RS hold PhDs, Masters and/or Bachelor's degrees in Theology, Religious Studies or equivalent. RSTANZ knows many of these are prepared to participate in Scholarship assessment.

b.3 Appropriate tertiary path for Scholarship students in this subject

Yes

Religious Studies is relevant to a vast range of tertiary and vocational pathways. Ten letters of support from educational organisations are included in this application.

b.4 Credibility - Capacity to permit students to exhibit high level cognitive abilities

Yes

As already indicated Religious Studies students exhibit high percentages of achievement at level 3. This is a rigorous academic subject requiring in depth analysis of information and understandings.

c.1 Sufficient candidates to make the most efficient and effective use of resources

Yes

Religious Studies would have the 10th highest number of candidates if included in the current list of approved scholarship subjects.

c.2 The proposed mode of assessment is logistically manageable

Yes

That of 'written response' in line with current majority assessment mode in Classics, History, etc.

c.3 Running the external assessment is possible within the agreed cost parameters

Yes

Religious Studies would have no extra demands than, for example, Classics or History.

Application for Inclusion of Religious Studies for NZ Scholarship

a.1 Scholarship subjects are derived from New Zealand Curriculum up to and including Level 8 and the subject Teaching and Learning guides

Yes

Religious Studies (RS) is well aligned with the NZC, both generally and specifically.

In general, the NZ Curriculum (NZC) vision addresses all cultures being valued for the contributions they bring and the importance of understanding that we are connected as whānau, members of wider communities and as national and international citizens. The NZC principles touch on the need to reflect NZ's cultural diversity and be inclusive and engaging with community: Cultural diversity, inclusion, community engagement and coherence. RS engages with each of these and with regard to coherence has particular links to a wide range of subjects.

The NZC values, especially those of equity, diversity, ecological sustainability and respect are consistently encouraged, modelled and explored in Religious Studies. The NZC key competencies of thinking, relating to others and participating and contributing, for instance, are central to RS. The NZC effective pedagogies are so important to effective and meaningful learning in RS - encouraging reflective thought and action, making connections to prior learning and enhancing the relevance of new learning.

The [preamble](#) on TKI makes it clear how important is the introduction of Religious Studies standards into the NCEA subject offerings.

“The Nature of Religious Studies standards:

The Religious Studies standards have been developed for a diverse Aotearoa New Zealand and need to be able to be used by all schools and all students – by those with a specific religious affiliation as well as by those who have none but wish to acquire knowledge and understanding of religions. This is viewed as important in the context of globalisation and of the migration of people of different faiths and cultures to Aotearoa New Zealand. Understanding religions contributes to understanding how belief systems function in societies and to the fostering of an inclusive society in Aotearoa New Zealand that reflects the histories and traditions of all its people.”

It is important to remember that RS is **not** focussed on faith development or personal religious practice but, particularly in the senior school, on **description, explanation** and **analysis** of data and religious texts, traditions and behaviours. (These are key terms for the RS Achievement Standards.)

Specifically, therefore, there is close synergy with the NZC Social Science objectives, for instance: explore and analyse people's values and perspectives; consider the ways in which people make decisions and participate in social action.

While retaining a specific focus on religions the Religious Studies Achievement Standards fit well alongside those of Social Studies:

- RS 90818, the Level 1 ethics standard - with the SSt Level Six Social Justice and Human Rights AO.
- RS 90822, the Level 2 ethics standard – with the SSt Level Seven Rights and Responsibilities AO.
- RS 90826, the Level 3 ethics standard – with the SSt Level Eight Ideology AO - understand how ideologies shape society and that individuals and groups respond differently to these beliefs.

Similarly, while not specifically referenced in this application, RS connects equally well with the History strands: particularly through 'causes and consequences' at History Levels Six, Seven and Eight. RS ASs are also able to be used as a complement in an integrated learning approach in subjects like English, Maori, Philosophy, Visual Arts and Humanities.

a.2 Scholarship subjects recognise two of New Zealand's official languages (Te Reo Maori and English) with sign language being the third

Yes

There is significant capacity within the subject association, and through broader connections, to meet this requirement. Level 3 Achievement Standards tasks tend to be in 'written response' format and this is likely to be retained for Scholarship Assessment. Therefore, Te Reo Māori could be readily made available however NZ Sign Language may be less relevant. (We would be happy to investigate this further.)

While not familiar with NZQA procedure regarding translation of papers or marking in Te Reo, RSTAA NZ is confident in this area and knows of qualified and capable teachers who would be able to translate a paper into Te Reo and mark students' work as required.

At the time of this application our understanding is that no students are completing RS Achievement Standards, at any level, using Te Reo or sign language. (However, this does not mitigate the importance of meeting this need should it arise.)

a.3 Scholarship subjects meet government goals about the future direction of the country

Yes

Vision

Scholarship Religious Studies would accentuate key aspects of the Ministry of Education's vision. To foster a strong national and cultural identity. To contribute to a strong civil society. To facilitate students to be the best they can be. It would further extend the work already being done in RS throughout Aotearoa NZ to equip young people with better understandings of, and attitudes towards, those who practice a religion or no religion at all. This is particularly relevant in terms of a nation which is arguably becoming more secular while also welcoming, or travelling to live among, people of diverse cultural and religious backgrounds from all over the world.

The knowledge and skills at the base of scholarship Religious Studies mirror this vision. Key end-point learnings in Religious Studies are: critically and appreciatively understanding cultural and religious history, coming to an understanding of essential ethical ideals that make for a caring society and wrestling with ultimate questions that challenge and inspire all individuals.

Operating Environment

Scholarship Religious Studies would positively respond to these key drivers of change: increasing diversity, a broader role for education and technological developments.

Students taking scholarship Religious Studies will be more knowledgeable and empathetic to New Zealand's increased diversity and be more ready to appreciate global perspectives whether they remain in this land or represent New Zealand overseas in their career paths. Students taking scholarship Religious Studies will also come from a broad range of subject backgrounds.

Strategic Intentions

Religious Studies in NCEA has definitely lifted overall achievement in the schools that use the Standards, and assessments have been able to be adapted to a wide range of students in terms of background and ethnicity. It is a subject that has encouraged quality thinking and regular engagement with families and communities as the topics are so relevant to day to day life in Aotearoa NZ. Scholarship Religious Studies is a logical next step in this development.

b.1 Significant numbers of candidates have shown the ability to perform with excellence at level 3

Yes.

Religious Studies is a mature, well established curriculum area within Aotearoa NZ state-integrated secondary schools and has a growing number of state schools now choosing to offer RS standards. Internal and external moderation is robust with Achievement Standards in RS entering their 9th year as an NCEA subject.

The standards have also proven themselves to be effective within, and considering, a wide range of religious beliefs and cultural practices. They are in no way bound to a particular tradition or set of understandings and can be utilised in a range of contexts within schools.

A large number of students across the country are completing level 3 standards and many of them are doing so at a very high level.

Year	Total Level 3 individual students entered	% Excellences	Number of students achieving Excellence at Level 3
2015	4983	27.2	1355
2016	4882	29.6	1445

This table data retrieved through Sacred Heart College, Lower Hutt, Kamar - access to national statistics.

John Chote, HOD RS at Sacred Heart Girls' College in Wellington has undertaken extensive research, as part of his Masters Degree at Victoria University, into uptake of Achievement standards by state-integrated and state secondary schools within Aotearoa NZ. And, while not yet published because his study has not been completed, we are able to share the following relevant information gleaned from NZQA data:

General:

- In 2016 17,000 students of state-integrated/private secondary schools were assessed by at least 1 Level 1-3 RS standard.
- There is growth in state schools offering RS standards. In the past 6 years there has been an increase of 91 providers offering AS in RS. (**88** in 2009 to **167** in 2016)
 - This includes 65 state schools – most often offering an RS standard as part of another, established course.
 - In 2015 over 1000 students entered an RS standard from state schools.

Level 3 – in 2016:

- **3465** students entered AS91725 – *Analyse the meaning in a sacred text within a religious tradition.* (99 entries were from state schools.)
- **195** students entered AS 90825 – *Analyse a religious tradition(s) in Aotearoa New Zealand.* (140 entries were from state schools.)
- **3294** students entered AS90826 – *Analyse the response of a religious tradition to a contemporary ethical issue.* (56 entries were from state schools.)
- **2931** students entered AS90827 – *Analyse the key beliefs of a religious tradition and a secular world view in relation to ultimate questions.* (73 entries were from state schools.)

See [Appendix 1](#) for more statistical evidence of achievement, highlighting gender and ethnicity spread, and also including some relevant participation data.

NB – Comment on the current lack of External Assessment

The lack of external examination in Religious Studies seems to be a remnant of the original set-up of Achievement Standards in RS with NZQA. Many RS teachers, and schools, would welcome external assessments and RSTANZ is prepared to seek the inclusion of external assessments at each of levels 1-3. However, general agreement within the association is that Scholarship would give top academic students the necessary next step they seek without needing more externals at other levels.

b.2 There are writers and markers available of sufficient calibre and experience in this subject to produce quality assessment for students at the appropriate level

Yes.

There is significant breadth of experience, knowledge and expertise in teaching towards, setting and marking RS assessments throughout New Zealand. Without calling for indications from the subject association the RSTAANZ exec. were able to come up with 10 names of people, from a range of schools and/or personal religious traditions, with 9+ years of experience in teaching RS at Level 3 and holding between them, 3 PhDs, 2 Masters, 2 Bachelors in Theology or RE, and 3 Post-Grad diplomas relevant to RS. (There are many more who could be added to such a list.)

There are also a range of people who teach RS and have experience with scholarship in other subjects, including some of those indicated above. From another perspective there are members of the association who are familiar with the academic requirements of Cambridge and Baccalaureate exams who are able to bring something to the table in terms of extending beyond Level 3. (Anecdotally, some of these schools are very interested in moving towards more NCEA assessment for RS should Scholarship become part of the NZ equation.)

While not a formal part of this application RSTAANZ has gathered a group on two occasions to discuss and draft a possible Religious Studies Scholarship Standard and assessment tasks. We have completed two possible frame-works which are ready to be shared should NZQA require that level of detail.

b.3 There is an appropriate tertiary path for Scholarship students in this subject

Yes.

Members of the RSTAANZ exec have spoken with and received letters of support from a number of tertiary providers in Aotearoa NZ. There is overwhelming support of our application for Scholarship in RS particularly with a view towards students taking the subject further at the tertiary level.

From their experience many of the support letters indicate that the RS pathway is very diverse and includes any field associated with:

- Teacher Training – wishing to teach in a ‘special character’ school or simply wanting to have a better understanding of the diversity and cultural context of their potential students.
- Ethical decision-making – health-science, law, commerce etc.
- Social justice - NGOs, social support services, peace and conflict studies, etc.
- Interpretation of texts – History, English, Languages, etc.
- Social Sciences – Psychology, Sociology, Ministry, Religious Studies, etc.

The multidisciplinary nature of Level 3 RS cannot be understated. Because of the inclusion of the word ‘religious’ in the standards there can be a tendency to undervalue the level of analysis required to gain Excellence in analysing the meanings of a text within in tradition (AS91725), analysing a tradition in Aotearoa NZ (AS90825), analysing the response of a tradition to a contemporary ethical issue (AS90826) and/or analysing the key beliefs of a tradition and a secular world view in relation to ultimate questions (AS90827). However, there can be no doubt about the relevance of every one of these Standards to living and studying in Aotearoa NZ today.

(Letters of support from universities and tertiary providers showing pathways and/or papers taught by their institutions are provided in [Appendix 2](#))

b.4 The subject has the capacity to permit students to exhibit the high level cognitive abilities for the credibility of the Scholarship examination

Yes.

The nature of the RS Achievement Standards is to move from 'description' at level 1, to 'explanation' at level 2, before grappling with 'analysis' at level 3. Already the level required to gain Excellence at level 3 is very high. It requires the learner to breakdown significant areas of knowledge and consider them from a range of perspectives. As already mentioned, it is NOT focussed on *personal* belief or practice, but rather structured analysis of knowledge, events and shared understandings.

This is an academic subject requiring high levels of engagement, learning and discipline on the part of the student. There are myriad examples in Aotearoa NZ schools of RS work which exhibits the cognitive abilities to support the credibility of the Scholarship standard. RSTANZ has formally gathered over 20 examples to confirm this capacity.

See [Appendix 3](#) for two examples of student work. Only two are included in the interests of brevity of this application but more can be supplied if required.

Also, see [Appendix 4](#) for sector voice in this regard.

c.1 There are sufficient candidates to make the most efficient and effective use of resources

Yes.

Using evidence sourced from [NZQA Annual Report](#)¹, (and supported by [Education Counts](#)²) there are many more candidates engaged in Religious Studies than most other subjects where scholarship is offered. In 2016 for example, out of 35 currently assessed scholarship subjects, the number of Religious Studies students is just under 5000. This ranks it 10th highest in terms of the Level 3 cohort and incidence/uptake.

The numbers engaged in RS are not insignificant. They are comparable with, and indeed exceed, many subjects where Scholarship assessment has been offered historically. There is substantial NZQA evidence illustrating the significant candidate numbers. This serves, therefore, to make the most efficient and effective use of resources

The following data helps reinforce this position:

(Data provided by John Chote, MA candidate at Victoria University, extracted from Excel sheets provided by NZQA on all RS ASs entries 2015 – 17.)

Increase in the numbers of students being assessed by Religious Studies Standards at All Levels.

Result Set 4	2009	2010	2011	2012	2013	2014	2015	2016	2017	Increase in 8 yrs
TOTAL	12011	14544	15406	15985	16408	17052	18034	18055	18343	+6332

¹ <http://www.nzqa.govt.nz/assets/About-us/Publications/stats-reports/ncea-annualreport-2016.pdf>

² <https://www.educationcounts.govt.nz/statistics/schooling/student-numbers/subject-enrolment>

Students entered by Level

NB. There have been over 4000 individual students sitting NCEA Level 3 Religious Studies every year since 2011, with that number rising above 5000 in 2017.

Year	L 1	L 2	L 3	TOTAL
2009	4976	4108	2979	12011
2010	5924	5076	3621	14544
2011	6279	5220	4176	15675
2012	6460	5281	4341	15985
2013	6579	5392	4539	16408
2014	6846	5587	4771	17052
2015	7391	5764	4983	18034
2016	7278	6063	4882	18055
2017			5139	18343

c.2 The proposed mode of assessment is logistically manageable

Yes.

The RSTAANZ Exec. and a gathering of interested teachers have spent some time considering this aspect. The proposed mode of assessment is that of 'written response' in line with current majority assessment mode in Classics, History and similar subjects.

All involved in the RSTAANZ Scholarship working party are confident in the collective ability of the association to manage, as required:

- Developing and critiquing materials suitable for Religious Studies Scholarship Assessment
- Accessing appropriate Te Reo translation as required
- Ensuring the Assessment is accessible to students of all religious backgrounds, or none.
- Development of Religious Studies specifications (as modelled by, and current practice, in other subjects.)
- Sourcing markers with appropriate skill and experience

c.3 Running the external assessment is possible within the agreed cost parameters

Yes.

Our understanding is that there will be no 'extra' costs incurred for Religious Studies Scholarship than for any other Scholarship assessment.

Appendix 1.

2017 Standard Achievement Statistics – National (From [NZQA](#))

(Combined version numbers into a single total)

Standard Number	Level	Credits	NA	Achieved	Merit	Excellence	NA count	A count	M count	E count	Total count
90816	1	6	12%	36%	26%	25%	579	1783	1290	1237	4889
90817	1	6	15%	34%	25%	27%	733	1660	1217	1314	4924
90818	1	6	11%	33%	27%	29%	524	1537	1278	1366	4705
90819	1	6	13%	41%	25%	22%	498	1610	972	878	3958
90821	2	6	16%	28%	26%	30%	422	754	690	813	2679
90822	2	6	15%	29%	24%	33%	674	1341	1102	1530	4647
90823	2	6	15%	29%	24%	32%	759	1425	1206	1588	4978
91724	2	6	14%	28%	23%	34%	593	1161	959	1407	4120
90825	3	6	16%	28%	22%	33%	527	914	703	1066	3210
90826	3	6	12%	29%	22%	36%	586	1399	1036	1730	4751
90827	3	6	13%	27%	24%	36%	491	987	864	1315	3657
91725	3	6	18%	31%	20%	31%	466	797	508	813	2584

2017 Standard Achievement Statistics – Ethnicity (From [NZQA](#))

(Latest standard version)

Year	Standard	Level	Ethnicity	NA	Achieved	Merit	Excellence
2017	90825	3	NZ Maori	29%	28%	19%	23%
2017	90825	3	NZ European	13%	27%	22%	38%
2017	90825	3	Asian	11%	23%	23%	43%
2017	90825	3	Pasifika	27%	38%	21%	14%
2017	90826	3	NZ Maori	19%	37%	19%	25%
2017	90826	3	NZ European	10%	27%	22%	41%
2017	90826	3	Asian	7%	19%	23%	51%
2017	90826	3	Pasifika	19%	38%	22%	21%
2017	90827	3	NZ Maori	23%	31%	23%	23%
2017	90827	3	NZ European	11%	25%	24%	40%
2017	90827	3	Asian	8%	20%	23%	49%
2017	90827	3	Pasifika	19%	39%	22%	20%
2017	91725	3	NZ Maori	26%	36%	17%	21%
2017	91725	3	NZ European	16%	28%	20%	36%
2017	91725	3	Asian	12%	24%	21%	43%
2017	91725	3	Pasifika	21%	39%	20%	20%

2017 Standard Achievement Statistics – Gender (From [NZQA](#))
(Latest standard version)

Academic Year	Standard Number	Level	Gender	Not Achieved	Achieved	Merit	Excellence
2017	90825	3	Female	12%	25%	22%	42%
2017	90825	3	Male	22%	32%	22%	24%
2017	90826	3	Female	10%	24%	21%	45%
2017	90826	3	Male	16%	35%	22%	27%
2017	90827	3	Female	10%	23%	23%	44%
2017	90827	3	Male	19%	33%	24%	24%
2017	91725	3	Female	13%	28%	20%	39%
2017	91725	3	Male	23%	34%	20%	23%

Historical - STANDARDS USED: RS Standards being used by numbers of students
(with total number of providers for each Standard in brackets)

(Table below gathered by John Chote, HOD RE Sacred Heart Girls' College Wellington, as part of his Master's thesis.)

Table 6	2009	2010	2011	2012	2013	2014	2015	2016
1.1	3302 (42)	3774 (54)	4347 (54)	4499 (55)	4739 (66)	4756 (74)	4903 (75)	4914 (70)
1.2	3422 (44)	4410 (53)	4474 (54)	4466 (60)	4399 (57)	4750 (73)	4881 (68)	4828 (62)
1.3	2936 (38)	3878 (54)	4468 (59)	4623 (63)	4615 (67)	4642 (67)	4996 (62)	4767 (73)
1.4	2054 (31)	2624 (39)	2652 (45)	3113 (55)	3508 (64)	3723 (71)	4221 (76)	7357 (80)
2.1	2472 (33)	3089 (42)	3467 (41)	3457 (52)	3610 (49)	3658 (54)	3720 (64)	3922 (58)
2.2	1643 (24)	2247 (29)	2220 (33)	2761 (38)	2902 (42)	3138 (49)	3115 (58)	3102 (46)
2.3	2298 (28)	2633 (38)	3420 (49)	4029 (59)	3990 (62)	4125 (60)	4147 (68)	4429 (69)
2.4	3021 (41)	3961 (57)	4490 (60)	4396 (61)	4550 (64)	1585 (79)	4856 (88)	5414 (88)
3.1	1795 (31)	1885 (32)	2391 (44)	2981 (49)	3172 (54)	3288 (71)	3144 (77)	3465 (74)
3.2	1610 (26)	1766 (31)	1892 (35)	2283 (40)	2291 (46)	2878 (55)	3010 (54)	195 (52)
3.3	1765 (35)	2865 (49)	3212 (59)	3692 (61)	4096 (69)	4221 (75)	4481 (86)	3294 (56)
3.4	1143 (22)	1261 (28)	1835 (38)	2224 (44)	2454 (50)	2625 (58)	2931 (73)	2931 (73)

Scholarships Awarded in 2016 by Subject

(From [NZQA Annual Report](#) on NCEA and NZ Scholarship Data and Statistics (2016) p. 70)

Subjects in **Yellow** have a cohort with less numbers at level three than Religious Studies.

Subject	Level 3 Cohort	Scholarship	Outstanding	Total	%
1. English	17,422	470	52	522	3.0%
2. Statistics	11,438	291	42	333	2.9%
3. Biology	10,434	282	31	313	3.0%
4. Calculus	9,425	258	32	290	3.1%
5. Chemistry	9,043	222	27	249	2.8%
6. Physics	8,570	226	27	253	3.0%
7. History	6,711	181	20	201	3.0%
8. Geography	6,505	175	21	196	3.0%
9. Physical Education	5,322	124	14	138	2.6%
10. Classical Studies	4,387	119	13	132	3.0%
11. Technology	3,898	54	10	64	1.6%
12. Economics	3,493	94	11	105	3.0%
13. Photography	3,004	80	9	89	3.0%
14. Painting	2,939	84	9	93	3.2%
15. Media Studies	2,820	81	9	90	3.2%
16. Design	2,665	71	9	80	3.0%
17. Accounting	2,633	69	9	78	3.0%
18. Drama	2,319	65	7	72	3.1%
19. Music	1,526	40	5	45	2.9%
20. Design & Visual Communication	1,459	43	1	44	3.0%
21. Art History	1,284	32	4	36	2.8%
22. Earth & Space Science	988	26	2	28	2.8%
23. Te Reo Maori	936	23	4	27	2.9%
24. Dance	877	23	3	26	3.0%
25. Chinese	679	19	2	21	3.1%
26. French	636	18	2	20	3.1%
27. Agricultural & Horticultural Science	532	11	2	13	2.4%
28. Japanese	485	14	1	15	3.1%
29. Spanish	320	9	1	10	3.1%
30. Printmaking	307	9	1	10	3.3%
31. Samoan	265	7	1	8	3.0%
32. German	232	6	1	7	3.0%
33. Sculpture	216	6	1	7	3.2%
34. Te Reo Rangatira	178	6	1	7	3.9%
35. Latin	25	3	1	4	16.0%

2016 Secondary Subject Count (Level 3) (From [Education Counts](#))

While not a record of NCEA entries the table below gives an indication of the level of engagement in RS with respect to the broad education sector in Aotearoa NZ.

		Instructional Year Level 13		
		Male	Female	Total
1.	English	11,577	15,445	27,022
2.	Mathematics with Statistics	6,798	8,375	15,173
3.	Biology/ Biological Science	4,052	8,637	12,689
4.	Chemistry	4,711	5,734	10,445
5.	Physics	6,401	3,449	9,850
6.	Mathematics with Calculus	5,314	3,560	8,874
7.	Physical Education	4,956	3,523	8,479
8.	Geography	3,835	4,557	8,392
9.	History	3,195	4,953	8,148
10.	Mathematics	4,035	3,682	7,717
11.	Study skills	3,048	3,468	6,516
12.	Life skills/Personal development	2,908	3,461	6,369
13.	Religious education/studies	2,667	3,321	5,988
14.	Travel, Hospitality, Tourism	2,105	3,657	5,762
15.	Classics/Classical Studies	2,054	3,150	5,204
16.	Transition/pre-employment	2,469	2,482	4,951
17.	Economics	2,585	1,936	4,521
18.	Media Studies	1,768	2,251	4,019
19.	Commerce related	2,194	1,761	3,955
20.	Accounting	1,842	1,492	3,334
21.	Health	782	2,502	3,284
22.	Photography	1,074	2,190	3,264
23.	Drama	1,183	1,879	3,062
24.	Food Technology	1,111	1,832	2,943
25.	Science	1,330	1,299	2,629
26.	Art Design	1,248	1,363	2,611
27.	Computer studies	1,636	788	2,424
28.	Painting	763	1,614	2,377
29.	Sports Studies	1,550	749	2,299
30.	Music/Music Studies	1,167	932	2,099
31.	Health and Physical Education	865	1,176	2,041
32.	Materials Technology	1,583	359	1,942
33.	Other Social Sciences	632	1,286	1,918
34.	English as a second language	906	969	1,875
35.	Outdoor Education	1,240	602	1,842
36.	Technology	1,334	451	1,785
37.	Social Studies	525	1,233	1,758
38.	Art History	376	1,248	1,624
39.	Te Reo Maori	598	983	1,581
40.	Design, Drawing and Graphics	950	528	1,478
41.	Info. & Communication Tech	979	477	1,456
42.	Graphics	898	498	1,396
43.	Agriculture/ Horticulture	838	528	1,366
44.	Visual Arts	473	772	1,245
45.	Home Economics	219	858	1,077
46.	Dance	161	760	921

47.	French	206	670	876
48.	Computer science/programming	619	169	788
49.	Textiles/Clothing	52	736	788
50.	Japanese	324	387	711
51.	Music Practical/Performance	326	336	662
52.	Chinese	300	357	657
53.	Performing Arts	238	368	606
54.	Legal/Law related studies	200	397	597
55.	Industrial Trades	524	67	591
56.	Spanish	205	354	559
57.	Earth Science/Astronomy	259	248	507
58.	The Arts	156	274	430
59.	Service Trades	165	234	399
60.	Special Needs Programme	243	155	398
61.	Electronics and Control	317	19	336
62.	Samoan	93	189	282
63.	German	121	157	278
64.	Maori Studies	123	133	256
65.	Printmaking	64	185	249
66.	Defence	102	134	236
67.	Te Reo Rangatira	92	135	227
68.	Text & Information Management	111	110	221
69.	English (Remedial)	82	125	207
70.	Sculpture	75	131	206
71.	Structures and Mechanisms	151	5	156
72.	Other languages	38	85	123
73.	Communication skills	34	87	121
74.	Farming	56	36	92
75.	Remedial Studies	60	23	83
76.	Environmental Sustainability	34	47	81
77.	Tongan	11	66	77
78.	Secondary Tertiary Programme		56	56
79.	Human Biology	2	49	51
80.	Latin	20	28	48
81.	Language and cultural studies	18	24	42
82.	Forestry	34		34
83.	Mathematics (Remedial)		30	30
84.	Community Studies	9	18	27
85.	Korean	18	6	24
86.	Integrated Studies		23	23
87.	Cook Island Maori	5	15	20
88.	Pacific Language studies	3	9	12
89.	Russian	6	5	11
90.	Fishing	7	2	9
91.	Niuean	3	5	8
92.	Equestrian	2		2
93.	Biotechnology			0

Appendix 2.



5 October 2017
Philomena Clare
Chair of RSTAANZ

Dear Philomena

Many thanks for your letter about the application being made by RSTAANZ for Religious Studies to be included as a Scholarship Subject. We are strongly supportive of this.

There are multiple study pathways available at the University of Otago for those who have studied Religious Studies as a Scholarship Subject.

I note firstly that the standards have wide ranging scope. One area of study involves consideration of the ethical principles that are part of a religious tradition and their link to social action. Ethics is an important dimension of many areas of University study. Most Professional Programmes include study of ethics. For example, Bioethics is a very important part of most Professional Programmes in Health Sciences, and Programmes like Surveying, Pharmacy and Physiotherapy all include ethics in their curricula. In addition, one of the suggested attributes for a University of Otago graduate is 'knowledge of ethics and ethical standards and an ability to apply these with a sense of responsibility within the workplace and community.' Clearly then, there are very strong links between the study of ethics in a religious tradition and a whole range of University subjects.

I also note that the Religious Studies matrix gives a prominent place to discussions of sacred texts and their meaning. The analysis of texts is fundamental for a whole range of Humanities subjects – from Law, to History to English. Further, describing and analysing beliefs of a religious tradition develops cultural sensitivity in students. This is an important component of cultural studies, and is involved in subjects like Anthropology, Languages and Cultures and Area Studies like Asian Studies or Pacific Studies.

Finally, I note that there is a range of study pathways available here relating to the disciplines of Religious Studies and Theology:

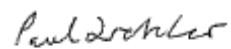
- 1) We offer a Bachelor of Arts, majoring in Religious Studies.
- 2) We offer a Bachelor of Theology, endorsed in Biblical Studies, Christian Thought and History and Pastoral Theology.
- 3) We offer a Bachelor of Arts, majoring in Biblical Studies and Christian Thought and History.
- 4) From the Bachelors degree, there are a range of postgraduate options, including
 - BA(Hons) in Religious Studies, Biblical Studies, Christian Thought and History;
 - BTheol(Hons) in Biblical Studies, Christian Thought and History and Pastoral Theology;

Theology & Religion - Te Tari Mātauranga Wakapono
PO Box 56, Dunedin 9054, New Zealand
Tel +64 3 479 8901 • Email theology@otago.ac.nz • Email religion@otago.ac.nz
otago.ac.nz/theology • otago.ac.nz/religion

- The equivalent Post-graduate Diplomas;
- An MA in Religious Studies;
- A Master of Theology in Biblical Studies, Christian Thought and History and Pastoral Theology;
- A Postgraduate Diploma in Ministry and a Master of Ministry;
- A Postgraduate Certificate and Diploma in Chaplaincy and a Master of Chaplaincy;
- A PhD.

I hope this is of assistance. Please do not hesitate to contact me if I can be of further help.

Nga mihi



Professor Paul Trebilco
Department of Theology and Religion
University of Otago



1 February 2018

Dear Clare,

I write in support of the application by Religious Teachers' Association of Aotearoa New Zealand (RSTAANZ) to include Religious Studies as a Scholarship subject. Presently we have an increasing cohort of BA students majoring in Religious Studies at university who have successfully completed NCEA Level 3 Religious Studies Achievements Standards. A number of these students are first class and would benefit from the opportunity of taking Religious Studies as a Scholarship subject.

First, the numbers for NCEA Religious Studies are comparable with other that already do have the Scholarship option.

Secondly, there are evident pathways at Victoria University of Wellington for high calibre students to further develop the work undertaken at the NCEA level.

To take the example of the Sacred Texts strand, religious texts are studied at the first year 100 level, in RELI 113 What is Religion?, and, RELI 108, The World's Religions and are a required part of all our 300 tradition papers. There is also a 200 level paper, Reading Sacred Texts; and, a Texts paper at the 400 Honours level.

The Religious Traditions strand can be pursued in RELI 108 (The World's Religions); and is reflected in all the 200 level thematic papers and in any of the 300 religious traditions papers

RELI 210	Special Topic: Religion, Aid and Development
RELI 221	Politics and Religion
RELI 226	Psychology of Religion
RELI 228	Evil and Salvation
RELI 229	Confronting Death
RELI 230	Ecology and Spirituality
RELI 231	Identity, Communities and Traditions
RELI 232	Violence and Conflict
RELI 233	Reading Religious Texts
RELI 336	Islam
RELI 337	Indian Religions
RELI 338	Buddhism
RELI 339	Judaism
RELI 340	Religion in New Zealand and the Pacific
RELI 341	Christianity

Ethics, the third strand, can be developed in RELI 113, in RELI 228 (Evil and Salvation); RELI 210, Special Topic: Religion, Aid and Development, and of course in the ethics courses in the University's Philosophy Programme, and in Law courses.

Finally, Theology is explored directly in RELI 113, in the Christianity components of course, and in particular in RELI 341 Christianity.

We have discussed the issue at our Programme staff meeting and support for Religious Studies to be included as a Scholarship subject is unanimous.

Thank you

Paul Morris

Paul Morris

Professor of Religious Studies
UNESCO Chair in Interreligious Understanding and Relations
Religious Studies
Victoria University of Wellington
PO Box 600 Wellington 6104

7th February 2018

Dear Philomena,

As Senior Teacher of Classical Studies /Religious Studies at Te Kura, The Correspondence School I write in support of the application by Religious Teachers' Association of Aotearoa New Zealand (RSTAANZ) to include Religious Studies as a Scholarship subject.

We have students from the whole of New Zealand and also a cohort of overseas students that are enrolled with us.

The factor that unites our students is the need to explore the spiritual and ethical base for their lives. Or as Socrates said in the 5th century BCE, the issue is "How should a man live?" He was referring also to the belief systems that surround us.

We have found that the students taking Religious Studies are performing extremely well. The markers of the subjects have an in-depth knowledge of the subject and we find it makes a difference to support our teachers by ensuring that every standard that is marked is also verified by another teacher.

The cohort of students that comes into NCEA level 3 Religious Studies programme also has access to the Classics material and there is no question that the Classics students display high level cognitive abilities.

Also all NCEA level 3 material that has been submitted for external moderation has had 100% agreement with the NZQA moderation system.

The Religious Studies teaching group meet at the university to discuss any issues and also plan future pathways in our subject – so we are aware of the University's teaching programme and we can recommend specific papers to our students.

In conclusion we feel that not having the Scholarship examination option for our Religious studies students disadvantages them in their academic programme.

Kindest regards,
Jan Gould

ST Classics/Latin/Religious Studies
Te Aho o Te Kura Pounamu
The Correspondence School
Private Bag 39992
Wellington.
Ph 0800 65 99 88 x 8499
Direct Dial (04) 4745167

ARTS

Theological and Religious Studies

13 July 2017
NZQA
Level 13
125 The Terrace
Wellington 6011

Dr Nicholas Thompson
Senior Lecturer
Theological and Religious Studies
School of Humanities
T+64 9 923 1980
E n.j.thompson@auckland.ac.nz
W <http://www.arts.auckland.ac.nz/people/profile/nj-thompson>
The University of Auckland
Private Bag 92019
Auckland 1142
New Zealand

Inclusion of Religious Studies as a Subject for New Zealand Scholarship

I am writing to confirm that the University of Auckland offers an appropriate tertiary path for scholarship students in Religious Studies.

In 2013 the national CUAP (Committee on University Academic Programmes) process approved the University of Auckland's proposal to offer Theological and Religious Studies as a major in the BA programme. The major is a disciplinary one made up of both specialist courses coded for Theological and Religious Studies, and other relevant papers chosen from within the Faculty of Arts. The current range of papers can be seen here:

<http://www.arts.auckland.ac.nz/en/about/subjects-and-courses/theological-and-religious-studies.html>

This multi-disciplinary major has a single compulsory stage 2 course on Religions in New Zealand. This deals with a range of contemporary issues such as religion and migration, secularization, secularity, religious pluralism and tolerance, which seem to fit government goals relating to the future direction of the country. Auckland has New Zealand's highest rates of religious affiliation, and, because these are particularly strong in our diverse migrant communities, an understanding of religion seems an essential component in any attempt to chart our future as a culturally plural society.

The major also includes the following courses corresponding with NZQA standards:

- SACRED TEXT: THEOREL 101 *The Bible and Popular Culture*; THEOREL 203/303: 204/304 *Reading Sacred Texts 1 and 2*; THEOREL 206/306 *Religion, Film and Television*.
- RELIGIOUS TRADITION/HISTORY: CLASSICS 110 *Classical Mythology through Tragedy*; CLASSICS 140 *Classical Mythology in Epic*; MAORI 130 *Te Ao Māori*; THEOREL 106 *Islam in the Contemporary World*; ANCHIST 252/352 *Egyptian Religion*; ANCHIST 255/355 *The Later Roman Empire*; ARTHIST 224 *Power and Piety: The Baroque*; THEOREL 100 *The Origins of Christianity*; THEOREL 207/307 *Christianity and Modernity, 1600-2000*;

ARTS

Theological and Religious Studies

- HISTORY 243 *Body and Blood: Religious Cultures and Conflicts, c50-1650*; THEOREL 202/302 *A History of the Apocalypse*
 ETHICS: PHIL 152 *Introduction to Ethics*; PHIL 152 *Philosophy and Theories of Human Nature*; ANTHRO 250 *World-view and Religion*; PHIL 205 *Community, Society and Rights*;
 THEOREL 211 *Religion, Gender and Sexuality*; THEOREL 205/305 *Religion and Violence*
 THEOLOGY: THEOREL 200/300 *A Major Religious Thinker*

The University of Auckland has recently appointed Professor Joseph Bulbulia from Victoria as Macdurn Chair in Theological and Religious Studies. The aim of this strategic hire is to diversify and grow the programme in Theological and Religious Studies. Professor Bulbulia works with the New Zealand Attitudes and Values Survey in the School of Psychology. There are also two other permanent staff and one professional teaching fellow in the disciplinary area.

Although we do not currently offer taught postgraduate degrees in Theological and Religious Studies, we plan to introduce an interdisciplinary BAHons or taught MA (drawing on THEOREL and other relevant papers) once the Faculty of Arts has finalized its plans for the restructuring of taught postgraduate degrees.

However, we do offer a research Master's and a PhD in Theological and Religious Studies. The latter has six PhD students. The University also offers an annual postgraduate scholarship of NZ\$20,000 for postgraduate students in Theology or Religious Studies.

If you have any further questions about our major, or our future plans, I will be very happy to answer them.

Yours sincerely,

Nick Thompson



New Zealand, Fiji & Tonga Territory

Te Ope Whakaora The Salvation Army

Caring for people. Transforming lives. Reforming society.

The Salvation Army

Booth College of Mission

P.O Box 40542

UPPER HUTT 5140

19 July 2017

Dear Philomena,

Thank you for your letter dated 13 July 2017.

This is the study path for Salvation Army Officer Cadets and other students enrolling at Booth College of Mission.

Year 1	New Zealand Diploma of Christian Studies Level 5 120 Credits NZQA accredited
Year 2	New Zealand Diploma of Christian Studies Leadership Level 6 120 Credits NZQA accredited

Booth College of Mission has a partnership agreement with Laidlaw College. This means that students who have gained both the Level 5 and Level 6 Diplomas receive 240 credits towards a Bachelor of Theology (Pastoral, Missional and Contextual Studies) through Laidlaw College.

I hope this is the information you were asking for and I wish you all the best in your application.

Kindest regards,

David Wardle

Education Officer (SFOT) Academic Dean (SBM)

M.EdAdmin, B.Ed, GradDipTh, DipTeach.



GOOD SHEPHERD COLLEGE - *TE HEPARA PAI*

Postal Address:

P.O. Box 3440 ♦ Auckland 1140 ♦ New Zealand

Location:

20 Ponsonby Rd ♦ Auckland ♦ New Zealand

Philomena Clare
Chair of RSTAANZ
Pompallier Diocesan Centre
Private Bag 47904
Ponsonby
AUCKLAND 1144

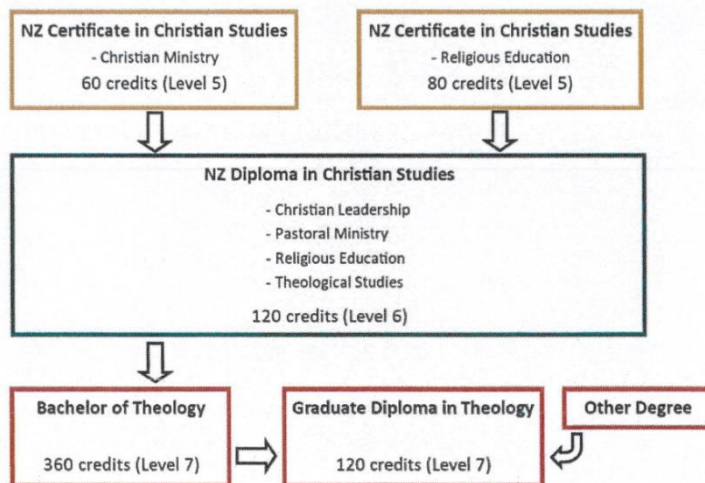
17 July 2017

Dear Philomena

Re: The application for Religious Studies to be a Scholarship Subject

I understand you are seeking information with respect to “appropriate tertiary pathways for scholarship students in this subject”

I have diagrammed below what is available through two tertiary organisations – the Catholic Institute of Aotearoa New Zealand (TCI) and Good Shepherd College (GSC).



The level 5 and 6 awards are available through TCI, the level 7 awards through GSC. We strongly support the Religious Studies Teacher Association of Aotearoa New Zealand in your application to have Religious Studies accepted as a scholarship subject.

Dr MJ Duffy
Acting Principal

Dr Stephen Garner
Head of School – School of Theology
Laidlaw College
Auckland, New Zealand
+64 9 836 7800
sgarner@laidlaw.ac.nz

11 March 2018

Subject: NCEA Religious Studies at Scholarship Level

To Whom It May Concern,

I am writing on behalf of Laidlaw College to express our support for the addition of NCEA Religious Studies to Scholarship level study. It is our view this would be a welcome addition to Religious Studies education at secondary level and provide deeper level of preparation for students entering into tertiary and vocational study in related disciplines.

Laidlaw College is a Category 1 Private Training Establishment that offers NZQA accredited undergraduate programmes in Teacher Education, Counselling, and Christian Theology at undergraduate and postgraduate levels, as well as delivering doctoral supervision for AUT Faculty of Culture and Society PhD candidates. It is also the current highest-ranked non-university research institution from the 2012 PBRF rankings. For students with NCEA Level 3 Religious Studies who meet the entry requirements there are clear pathways into our undergraduate programmes in Teacher Education and Theology, as well as Counselling for those 20 years or older.

Laidlaw graduates can be found in a diverse range of vocations including, but not limited to, primary school teaching, church leadership, chaplaincy, youth work, counselling, religious studies and theology teaching, university teaching and research, translation work, humanitarian aid and development, coaching and professional development, social work and community development.

Students entering our programmes are expected to think critically about the place of religion and faith within religious communities as well as their own personal context, and that of wider society. In Aotearoa New Zealand's increasingly diverse and pluralistic society, students who able to understand the various dimensions of religious belief and practice, and to work constructively in those diverse communities both vocationally and personally, will be essential for economic and social development and well-being. NCEA Level 3 Religious Studies emphasises the analysis of sacred texts and religious traditions, and being able to use that

analysis in the context of contemporary Aotearoa New Zealand. This provides students with opportunities to investigate the implications of religious belief in areas such as ethics and in dialogue with other secular and religious worldviews. These are key skills and understandings needed in our world.

Extending NCEA Level 3 Religious Studies with a Scholarship option provides an outstanding opportunity to develop deeper critical reflection on matters of religious faith in the contemporary world in our young people, and provides an excellent pathway for students entering into tertiary education, moving into new vocations like those Laidlaw graduates enter, and engaging more fully as citizens in our diverse world. We at Laidlaw would welcome this addition, as well as looking forward to teaching students with a deeper level for critical engagement in Religious Studies in our programmes.

Yours sincerely,



Dr. Stephen Garner

Head of School, Theology



12 October 2017.

Re: Religious Studies Teacher Association of Aotearoa New Zealand

To whom it may concern

I write in support of the application from the Religious Studies Teacher Association of Aotearoa New Zealand (RSTAANZ) to have the curriculum area of Religious Studies included in the list of scholarship subjects.

The Catholic Institute (TCI) was established in 2011 by the Catholic Bishops of Aotearoa New Zealand as the National provider of tertiary qualifications and formation in Scripture, Theology, Religious Education, and Ministry. Our mandate from the bishops was to provide accessible tertiary qualifications for teachers, trainee teachers and lay ministers for their essential roles in the Church and Catholic Education sector.

Following a national survey of teachers in Catholic Schools (NCRS: 2015), and as part of our involvement in NZQA's recent TRoQ process, TCI has developed 2 national qualifications to support the teaching of the Religious Studies curriculum in the New Zealand Schools sector. These qualifications are: Level 5 New Zealand Certificate in Christian Studies (NZCCS) – with strands in Religious Education and Christian Ministry; and the level 6 New Zealand Diploma in Christian Studies (NZCDS) – with strands in Theological Studies; Religious Education; Christian Leadership and Pastoral Ministry.

The GPO's of both qualifications are broadly focused on the examination and analysis of religious traditions, their sacred texts, and their ethical application to particular/contemporary communities. This builds on the key NCEA standards for Religious Studies level 1, 2, & 3 offering a natural pathway for students to continue their study at the tertiary level. Religious histories and traditions are covered at level 5 with courses such as *TH501 What Catholics Believe*; *TH502; What is Theology*; *TH504 Catholic Social Teaching*. Sacred texts and biblical genre's are analysed in *SC501 Understanding the Old Testament*; and *SC501 Interpreting the New Testament*. And the practical or ethical application of this knowledge to particular/contemporary communities occurs within *TH505 Issues in Christian Ethics*; *PM506 Youth Ministry Practice*; and *RE501 Religious Education Today*.

The Diploma programme gives students the opportunity to research and develop specializations. In religious histories and traditions this occurs in courses such as *TH602 The Person and Work of Christ*; *TH606 Church History: The Middle Ages*; and *TH608 Understanding World Religions*. More specialized biblical knowledge is developed through *SC608 Apocalyptic Literature*; *SC608 Women in the New Testament*; and *SC612 The Letters of St Paul*. The critical reflection on ethical practice occurs in courses dealing with leadership (*PM633 Values and Ethics in Pastoral Leadership*); education (*RE601 What makes a School Catholic*); Ministry (*PM606 Traditions of Prayer*) and Theology (*TH611 Catholic Social Teaching II*).

TCI's qualifications are robust, portable and nationally accredited. This year we enrolled 828 students, evidence of the high demand for our qualifications and the value they are given by the sector. They are also well integrated into the education and ministry sector. In being closely linked to NCEA's National Standards in Religious Studies they offer clear pathways for both secondary students wishing to pursue credible tertiary study in Theology and Religious Studies; and for teachers who require credible tertiary qualifications to teach the Religious Studies curriculum in our Catholic Integrated schools.

Yours sincerely



Professor Anne Tuohy
Academic Dean; Head of Teaching and Learning
The Catholic Institute Aotearoa New Zealand
15 Guildford Tce
Wellington 6011

Qualification Pathways for Teachers in Catholic Schools

The Catholic Institute (TCI) has two qualifications specifically designed for teachers in New Zealand Catholic Schools. TCI is also in partnership with ACU to deliver a post graduate programme in Leadership and Catholic Culture.

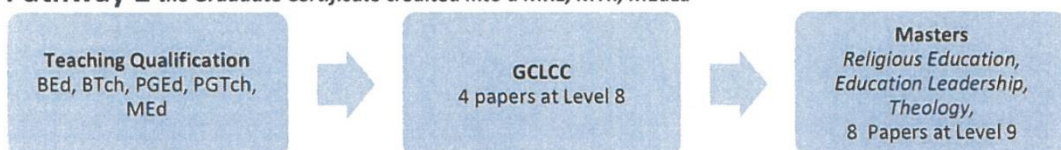


Career Track	Pre-Service	Experienced	Leadership
Qualification	NZCCS New Zealand Certificate of Christian Studies (Religious Education) OR/ New Zealand Certificate of Christian Studies (Ministry)	NZDCS New Zealand Diploma of Christian Studies – with streams in Religious Education, Leadership, Theology, Scripture, Ministry	GCLCC Graduate Certificate in Leadership & Catholic Culture
Papers	7 papers at Level 5 (RE) Recognised 6 papers at Level 5 (Ministry)	8 papers at Level 6 Recognised both nationally and internationally	4 papers at Level 8 Recognised both Nationally and Internationally
Pathway to	Entry into NZDCS	Can be credited into the BTheol	Credited into MRE, MTh, MEdLd

Pathway 1 the Certificate and Diploma in Christian Studies credited into a BTheol



Pathway 2 the Graduate Certificate credited into a MRE, MTh, MEdLd



Sample Enrolments

NZCCS – Completed in 4 years, this certificate prepares students to teach the National Religious Education Curriculum in Catholic Schools. Available in face-to-face; on-line; or blended learning modes.

SC501: Understanding Old Testament	SC502: Interpreting New Testament	TH501: What Catholics Believe	TH502: What is Theology	RE501 Religious Education Today	RE502 Spirituality for Teachers	RE503/RE504 Teaching Practice/ Teaching in a Catholic School
January 2018	July 2018	January 2019	July 2019	January 2020	July 2020	January 2021

NZDCS – Completed in 4 years the Diploma equips teachers to cover the NCEA Religious Studies curriculum. Available in face-to-face; on-line; or blended learning modes. This qualification is able to be credited into a BTheol.

RE601: What makes a School Catholic	TH602: Person and Work of Jesus	TH633: Values & Ethics in Leadership	PM602: Celebrating Liturgy	SC6XX A 600 level Scripture paper	3 Electives A choice of 3 elective papers at 600 level
January 2018	July 2018	January 2019	July 2019	January 2020	July 2020
					January 2021
					July 2021

GCLCC – Completed in 2 years the Graduate Certificate prepares students for leadership in Catholic Organisations. Delivered face-to-face. This qualification is able to be credited into a Masters in Religious Education, EdLd, or Theol.

THCT504: Catholic Ethos and Care of the Person	PHIL506: Ethics in a Faith-Based Context	THCP518: Catholic Social Thought in Practice	THCT505: Leading the Mission in Catholic Organisations
January 2018	July 2018	January 2019	July 2019

Philomena Clare
Secondary Religious Education Advisor
Pompallier Diocesan Centre
Private Bag 47904
Ponsonby
Auckland 1144

Dear Ms Clare

Further to your letter and on behalf of Carey Baptist College ("Carey"), I would like to highlight the potential study path available for students completing Religious Studies at New Zealand Scholarship Level. Carey offers a Bachelor of Applied Theology (three full-time years), a highly relevant and appropriate option for those who have engaged in Religious Studies, and have an interest in a career in the Church, social services, NGOs or community organisations. Alternatively, students can elect to complete a one-year full-time Level 5 Diploma in Christian Studies (Theological Studies) or a one-year full-time Level 4 Certificate.

The standards listed at Level 1, 2 and 3 all lead directly to our Applied Theology qualifications. We offer specific courses within the qualifications in Biblical Studies (linking to standards 1.1, 2.1, 3.1), Theology (linking to standards 1.2, 1.3, 1.4) Christian History (linking to standards 2.2, 2.3, 3.2) Missiology (linking to standards 2.3, 2.4, 3.3, 3.4).

Please do contact us if you require further information.

Yours sincerely

Chris Berry
Executive Director
Carey Baptist College



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PŪKENGĀ TANGATA

Philomena Clare
Chair of Religious Studies Teacher Association of Aotearoa New Zealand
Pompallier diocesan Centre
Private Bag 47904
Auckland 1144

24th August 2017

Dear Philomena

Apologies for my slowness in replying to your letter on 13 July.

Regrettably Massey University has dropped its major and now its minor in Religious Studies. Some of the existing papers have been redistributed to various subjects, among them Classical Studies, Philosophy and History. There are other papers in Social Anthropology which are highly relevant.

I voted against this change which I believe to be retrogressive in the present environment, and this may not help your cause.

We continue to offer papers in Religious History at a range of levels (medieval, early Christianity and New Zealand Religious History), in our History programme, and these receive good student enrolments. But there is no single programme which students can enrol in to create a unified course. This is very sad as Massey was one of the first universities to introduce the programme.

I nevertheless am very supportive on a personal basis of Religious Studies as a Scholarship subject.

Yours sincerely,

P J Lineham

Regional Director of Humanities and Social Sciences.

Appendix 3.

(Student Example 1)

RELIGIOUS STUDIES 3.3 – AS90826

Analyse the response of a religious tradition to a contemporary ethical issue

- Contemporary Ethical Issue: Euthanasia
- Religious Tradition: Catholic Church

The definition of ethics according to the Oxford dictionary is “moral principles that govern a person’s behaviour or the conducting of an activity.” Origins of ethical thought is often thought to have begun with the early philosophers such as Plato, Socrates and Aristotle. The basic theology of ethical thought at this time was that happiness was the purpose of human life and that a moral life can be achieved through “moderation and right action guided by human reason.”³ Since then, society has continuously changed and become influenced by a number of different factors, a major example being Nazi Germany and the Holocaust. As a result, there have been various ethical approaches which have developed such as deontology, which is defined as a “domain of moral theories that guide and assess our choices of what we ought to do, in contrast to those that guide and assess what kind of person we are and should be.”⁴ Another secular approach to ethics is consequentialism, which states that the action is self cannot be judged as ethically immoral as long as the final result of the action is positive for the community e.g. “torture is considered acceptable if the information gained saves people from dying.”⁵ Humans are strongly influenced by their morals, their upbringing and their society, which is often reflected in the way they choose to make decisions. Human beings have a great responsibility to ensure that all decisions made will benefit the potential they are given as social beings and will help them contribute positively within society.

Christian Ethics is a branch of theoretical ethics by which many people worldwide use to set principles of right or good conduct. Christians use the Holy Trinity as the foundation to lead a moral life, which is modelled in a simple framework where all decision branch out from the simple value of love. Christians believe that love is the main way of expressing ethical values as it is through love that Christians can follow religious teachings and strive towards being in a right relationship with all creation. As stated in the bible, “love is patient and kind; love does not envy or boast; it is not arrogant...”⁶ (1 Corinthians 13:4). Catholics use several different sources as a way to comprehend ethical issues, this includes the Revelation (Sacred Scripture and Sacred Tradition) and also the Natural Law. It is through such sources that Christians are able to lead a life based on authority and inspiration to live and be like God. Lastly, Catholics believe that in order to make ethical decisions, an informed conscience must be developed. This can be achieved in two ways; educating oneself through gathering facts and information and following Church readings and Scripture teachings. Secondly, humans believe that God grants every human the ability to sense what is right or wrong and make decisions based on such instincts. Therefore, they must use this ability to determine what is right and wrong and act accordingly.

³ Understanding Faith: On the Threshold (NCRS)

⁴ <https://plato.stanford.edu/entries/ethics-deontological/>

⁵ Understanding Faith: On the Threshold (NCRS)

⁶ <http://www.patheos.com/blogs/christiancrier/2015/04/28/top-7-bible-verses-about-doing-the-right-thing/>

This report will discuss the contemporary ethical issue of euthanasia, which “occurs when a doctor, not an illness, kills a patient.”⁷ Euthanasia can be carried out in 3 main forms:

1. Voluntary euthanasia: when the person killed requested to be killed.
2. Non-voluntary euthanasia: when the person who is killed make no explicit request to be killed and therefore did not consent to their own death.
3. Assisted suicide: when a person assists an individual to take their own line through providing information, guidance and/or means for doing so.

There are many misconceptions about what euthanasia actually is, many often believe that euthanasia is turning off life support machines, refusing treatment or administering drugs to ease suffering that may have a secondary effect of shortening life. All of these are misconceptions and in fact describe medical practices which allow a person to die naturally. Euthanasia depends instead on the intention to kill; if death was not intended by what was done or what was not done, then it is not euthanasia. Therefore, euthanasia is simply defined as “the **intentional** killing by act or omission of a dependent human being for his or her alleged benefit.”⁸ The issue of euthanasia is heavily debated in New Zealand and is an area where many opinions conflict, the reason being that it is an ethical issue that does not have a solid answer. Recently, the End of Life Choice private member’s bill tackling the issue of euthanasia was drawn from Parliament’s ballot (8th June). The General Policy statement of this bill is to give “people with terminal illness or a grievous and irremediable medical condition the option of requesting assisted dying.” As a result, the Parliament will be debating the ongoing issue of legalizing voluntary euthanasia in New Zealand, which David Seymour (Act Party Leader) believes is “morally, democratically and legally the right thing for Parliament to do.”⁹ Current New Zealand Prime Minister Bill English is a practicing Catholic and has firm views against the issue of euthanasia whereas the Leader of the Opposition, Andrew Little, stated he would support this legalization if there were appropriate safeguards linked to it. As can be observed, this issue is heavily contested and will be more so as it is now standing in the political limelight.

Those who support the concept of euthanasia usually do so on the basis of 3 main arguments; the autonomy argument, the compassion argument and the public policy argument. The autonomy argument argues that euthanasia is something we want; an issue that should be debated as a topic of free choice. The compassion argument proposes that the legalization of euthanasia is needed to end the suffering of those with intolerable medical complications. Lastly, the public policy argument, which suggests that the legalization of euthanasia would not be detrimental if it was controlled, however this argument has its flaws as the Chairman of the UK House of Lords’ Select Committee, neurologist Lord Walton of Detchant, concluded that “it was virtually impossible to ensure that all acts of euthanasia were truly voluntary and that any liberalization of the law in the United Kingdom could not be abused.” However, a common secular approach to the issue of euthanasia is that each person should have the right to have full control over his or her own body; when and how to die is inclusive of such control. Many secularists also believe that those who oppose euthanasia simply do so due to the root issue that they assume that death is bad and that “assisting someone in dying is taking something good away and giving them something worse in return.”¹⁰ This approach asks opponents of euthanasia why they believe they have the right to deny another person of their wish

⁷ New Zealand Catholic Bishops Statement 1995

⁸ Understanding Faith: On the Threshold (NCRS)

⁹ http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11872253

¹⁰ <http://peopleof.oureverydaylife.com/secularists-beliefs-euthanasia-2146.html>

to die, especially since their views on concepts such as life and death may be completely different from their own. This is related to the ethical secular approach of subjectivism, which states that “the individual has the right to make whatever decision he or she chooses without interference from others.”¹¹ Lastly, secularist and religious ethical approaches often conflict when discussing the issue of the Hippocratic Oath, which is defined as “an oath stating the obligations and proper conduct of doctors.”¹² Hippocrates, an early medical practitioner living between 460BC and 375BC, greatly contributed to society today by separating the cure and kill functions of a physician. The Hippocrates Oath states explicitly that “I will neither give a deadly drug to anybody who asked for it, nor will I make suggestion to this effect.”¹³ Opponents of euthanasia argue that this Oath is sacrosanct and therefore followed overtly while advocates for euthanasia argue that the Hippocratic Oath has been changed before to adjust to the ever-evolving society. To further this argument, euthanasia advocates argue that there was a time when the Oath forbade physician’s from breaking a patient’s skin and prohibited women from practicing medicine, therefore the opposition to euthanasia in this Oath is seen by many as an outdated point, which needs to be revised.

The Catholic Church holds strong views opposing the contemporary issue of euthanasia, which is strongly influenced by its teachings. A core belief of the Catholic Church is that God has designed a special plan and purpose for each person and therefore, for someone to choose when to end their own life, they are directly going against the will of God. “Before I formed you in the womb I knew you, and before you were born I consecrated you.” (Jeremiah 1:5). Christianity as a whole opposes anything that can violate the dignity of the human person as they believe that every human life is a gift from God and therefore must be treated with the utmost respect. The Catechism of the Catholic Church strongly opposes the concept of euthanasia by stating that “those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible” (CCC2276). This is to say that by allowing euthanasia, the notion that some lives are not worth living will be promoted. Instead, legalizing euthanasia will encourage the idea that those who are suffering are better off to end their life as their suffering can quickly become “too much of a burden on the resources of society.”¹⁴ As a result, “whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.” (CCC2277). The Papal Encyclicals also argue that the use of euthanasia will destruct the “incomparable worth of the human person”¹⁵ and disrespect the dignity of the human life given by Jesus’ sacrifice for humans; “I came that they may have life, and have it abundantly.” (John 10:10). In the Papal Encyclical ‘*Evangelium Vitae*’ an opposition to euthanasia from the Second Vatican Council is directly stated; “whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction... is poison human society and does more harm to those who practice them than to those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator.”¹⁶ Professor Margaret Somerville, a journalist for The Nathaniel Center (which is the New Zealand Catholic Bioethics Center) argued that “legalizing euthanasia would

¹¹ 1.9 Approaches to Ethics: Natural Law (pg8)

¹² https://en.oxforddictionaries.com/definition/hippocratic_oath

¹³ <http://www.medicinenet.com/script/main/art.asp?articlekey=20909>

¹⁴ <http://www.priestsforlife.org/euthanasia/euthrefl.html>

¹⁵ http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html

¹⁶ Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 27.

damage the foundational societal value of respect for human life.”¹⁷ Furthermore, the New Zealand Catholic Bishops also released a statement in October 2011 highlighting the dangers of euthanasia. They claimed that “in a society in which euthanasia becomes legal, the disabled, sick and elderly may more easily come to see themselves as an excessive financial and emotional burden. The ‘right to die’ could very quickly become a ‘duty to die.’”¹⁸ What this means is that devout Catholics fear that by legalizing euthanasia, people can claim a right on their own death, when in reality, death should have a claim over them – one should not be able to decide when their life can end any more than they were able to decide when their life began. Catholics believe that their duty as Stewards of Creation is to respect the common good and have absolute respect for human life, which is heavily rooted within Catholic scripture. This is done by giving all members of society an equal respect, despite their age, disability or illness. As stated in the bible, all humans are made “in the image and likeness” of the Creator (CCC1701) and therefore we must protect every individual, especially those most vulnerable.

As a result of the Catholic Church’s strong opposition towards the issue of euthanasia, there are several actions taken in response. For example, the Catholic Church has formed several anti-euthanasia organizations to spread awareness of the dangers of euthanasia. Organizations include the Catholic Organization for Life and Family (COLF), which is a Canadian organization campaigning against the legalization of euthanasia in Canada. On their website, they state that “the act of legalization does not render physician assisted suicide and euthanasia morally right. They remain grave sins against the love of God, and stand as an affront to human life and dignity. Consequently, opposition and resistance to them must continue.”¹⁹ Another Catholic organization opposing euthanasia is The Catholic Church in Aotearoa New Zealand that argues that “a law change would pose real dangers for our society [as there are] no adequate legal safeguards that can be put in place to protect vulnerable groups such as children, the elderly, or those with disabilities should euthanasia or assisted suicide be legalized.”²⁰ Organizations such as these promote their message through appealing to their community and advocating for those most vulnerable in society. Opponents of euthanasia also promote their message through several methods of direct action such as protests. In 2011, 700 anti-euthanasia protestors in France organized “a theatrical demonstration to attract media attention to the realities of so called ‘mercy-killing’”.²¹ This was planned by the anti-euthanasia organization “Alliance pour les Droits de la Vie” (Alliance for the Rights of Life) while the French senate was debating the legalization of euthanasia. Protestors gathered outside the building of the French upper chamber and choreographed a protest in which 700 demonstrators were “killed” and placed in white body bags on the ground. A similar protest took place in 2016 in Canada when hundreds of protestors gathered on Parliament Hill wearing white garbage bags to imitate body bags “the day after Parliament passed Bill C-14 to legalize the practice and sent it on to the Senate for royal assent.”²² This was organized by several organizations including the Euthanasia Prevention Coalition, Living with Dignity and the Physicians’ Alliance Against Euthanasia. The issue of euthanasia has been heavily contested for years as it is an issue with strong ethical implications – it has often caused divisions within society between those who oppose it and those who advocate for the right to have it. The Catholic Church is arguably the main opponent of euthanasia as they recognize the dangers it poses to the sanctity of life and the vulnerability of those most affected by it.

From the evidence collected of the Church’s response to the issue of euthanasia, one can conclude that the Church has a very strong impact in many different ways. There is certainly a strong

¹⁷ <http://www.nathaniel.org.nz/component/content/article/16-bioethical-issues/bioethics-at-the-end-of-life/214-euthanasia-would-hurt-doctors-and-society>

¹⁸ Understanding Faith: On the Threshold (NCRS)

¹⁹ <https://www.colf.ca/en/in-action/item/276-colf-reaction-to-legalization-of-euthanasia-and-assisted-suicide>

²⁰ <http://www.catholic.org.nz/social-action/dsp-default.cfm?loadref=259>

²¹ <https://www.lifesitenews.com/news/700-anti-euthanasia-protestors-die-in-front-of-french-senate>

²² <https://www.catholicregister.org/item/22427-hundreds-take-protest-against-euthanasia-to-parliament-hill>

geographical impact; an article published in 2013 by The Telegraph UK stated that “euthanasia has been legal in the Netherlands since 2002” and what was once considered a controversial issue for the public “has become socially and medically acceptable”²³ causing the number of cases to more than double over the past decade. Further research showed that, according to the CIA World Factbook²⁴, Netherlands was widely a secular culture with only 28% of the population practicing Roman Catholicism while 42% of the population claimed to not have a religion. One can consider that in countries where Catholicism is not widely practiced or common, a geographical implication is that euthanasia becomes relatively more acceptable as the religious ethical implications are not taken into consideration. The Catholic response to the contemporary issue of euthanasia has also led to a conflicting global reaction in which many people strongly support the Church and its values and are therefore against the use of euthanasia whereas some people get angered at what they perceive as outdated traditionalism of the Church. This has led to many debates and disputes throughout society towards an issue that is very subjective and often difficult to come to a conclusion about. There have been positive outcomes to the Church’s response in the sense that organizations such as the Dove Hospice have been established as a way to provide support for those with life threatening diseases. Hospices provide a great deal of palliative care and thus show patients that euthanasia is not the only option and in fact, one can die in a natural way and still have a fulfilling end to their life. This is considered a huge success of the Church response as it is through aspects such as hospices and intensive care for the vulnerable that compassion can be strongly felt and a sense of love can embody the community, just as God demanded; “and now these three remain: faith, hope and love. But the greatest of these is love.” (1 Corinthians 13:13).

The Church’s response has continuously impacted the community and will continue to have wider implications that affect society regarding the ethical issue of euthanasia. It is through the Church’s response that individuals can question just how ethical their perspective on certain issues is as they are able to consider an alternative opinion. It is extremely important to consider a wide range of opinions when making an ethical decision as one cannot make a fully informed decision without considering other aspects and remaining open-minded. When considering the Church’s response, it is clear to see that they have been very effective as they have continued to advocate their message and allow members of society to consider their own views. Through the Church continuing to spread this important message, they are able to place a huge emphasis on the sacredness of human life. The fifth of the Ten Commandments stated in the bible is “thou shalt not kill,” this is a law rooted heavily in the basic foundation of society and many fear that through legalizing euthanasia, society would gradually become desensitized to the concept of killing another human. This would not only demean the dignity of humanity but could also have serious wider implications as it could cause a sense of fear and mistrust in the relationship between physicians and their patients. Euthanasia could have the ability to blur the line between society’s basic institutions of law and medicine and the importance of a human life. As stated on the Nathaniel Center by Professor Margaret Somerville; “legalizing euthanasia [could] damage the trust or make physicians or nurses less sensitive to primary obligations to protect and respect life.”²⁵ It is important to note that it is not only Catholics who oppose euthanasia as there are many individuals, secularists and atheists alike, who oppose the legalization of euthanasia as it is very much a subjective issue where different core values intercept despite religious backgrounds. A way that the Church’s response could be improved is perhaps by emphasizing the ethical implications of euthanasia by sharing more personal stories of those impacted by the issue, i.e. family members of patients who chose to be euthanized. One of the ways people form opinions is by relating and listening to others, this is how humans are wired to feel and

²³ <http://www.telegraph.co.uk/news/worldnews/europe/netherlands/10330823/Number-of-Dutch-killed-by-euthanasia-rises-by-13-per-cent.html>

²⁴ https://www.cia.gov/library/publications/resources/the-world-factbook/geos/print_nl.html

²⁵ <http://www.nathaniel.org.nz/component/content/article/16-bioethical-issues/bioethics-at-the-end-of-life/214-euthanasia-would-hurt-doctors-and-society>

think. Therefore, through sharing more personal stories and experiences of the dangers of euthanasia, the Church would most likely be able to gain more advocates who oppose euthanasia as they would quickly empathize with these stories and feel the need to make a change.

If society as a whole transformed itself to live by the religious fundamental laws and trust in God's greater plan then perhaps the need for euthanasia would be eradicated as people would find peace, even in their suffering; "let each of you lead a life that God has assigned, to which God has called you... let each of you remain in the conditions in which you were called." (1 Corinthians 7:17). Euthanasia is an extremely complex contemporary issue which is heavily influenced by society and its core values. The Church's response to the issue provides an alternative opinion and allows people to consider the implications of such an issue if it were to be legalized. It is a question of great ethical morale and often allows people to ask themselves how important a human life is, the answer to this question is often driven by strong religious beliefs. As Karl Rahner, a German priest and theologian, once said; "the human person is an open-ended mystery that can only find completion in God."

Sourced from a student undertaking RS with the Correspondence School

– Te Aho o Te Kura Pounamu

Religious Studies GL3020Y3

Achievement Standard AS 91725

Analyse the meanings in a sacred text within a religious tradition

6 credits

Sacred Text: The Bible

Book of Judges 4

Judges 4

1 And the children of Israel began again to do wickedly in the sight of the Lord

When Ehud was dead.

2 And the Lord sold them into the hand of Jabin King of Canaan that reigned in

Hazor, whose chief Captain was called Sisera, which dwelt in Harosheth of the

Gentiles.

*3 Then the children of Israel cried unto the Lord: (for he had nine hundred
Chariots of iron, and twenty years he had vexed the children of Israel very sore)*

4 And at that time Deborah a Prophetess the wife of Lapidoth judged Israel.

5 And this Deborah dwelt under a palm tree, between Ramah and Beth-el in

Mount Ephraim, and the children of Israel came up to her for judgment.

6 Then she sent and called Barak the son of Abinoam out of Kadesh of Naphtali,

And said unto him, Hath not the Lord God of Israel commanded, saying, Go, and

Draw toward mount Tabor, and take with thee ten thousand men of the children

Of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army

With his chariots, and his multitude, and will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, I will go: but if thou wilt not go
With me, I will not go.

9 Then she answered, I will surely go with thee, but this journey that thou takest,
Shall not be for thine honour: for the Lord shall sell Sisera into the hand of a
Woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went up on his feet
With ten thousand men, and Deborah went up with him.

11 (Now Heber the Kenite, which was of the children of Hobab the father in law of
Moses, was departed from the Kenites, and pitched his tent until the plain of
Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the son of Abinoam was gone up to
Mount Tabor.

13 And Sisera called for all his chariots, even nine hundred chariots of iron, and
All the people that were with him from Harosheth of the Gentiles, unto the river
Kishon.

14 Then Deborah said unto Barak, Up: for this is the day that the Lord hath
Delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak
Went down from mount Tabor, and ten thousand men after him. (1)

Methods of Interpretation:

- Feminist Analysis
- Historical Critical Analysis

Task Two: Analysis

Feminist Interpretation Definition:

Feminist literary criticism is literary criticism informed by feminist theory, or, more broadly, by the politics of feminism. It uses feminist principles and ideology to critique the language of literature. (2) Feminist criticism gives credit to Virginia Woolf's "A Room of One's Own" analyzation of circumstances unique to women writers as the beginning of feminist criticism. One of the first examples of a major feminist literary analysis is the focus of

Petruchio's treatment of Katharina in William Shakespeare's "The Taming of the Shrew" in the late 1960s. (3)

Additional questions and issues for Feminist critics:

1. Does a given literary work promote or undermine women's issues and social justice? Much Feminist criticism is intent upon examination of texts with the purpose of improving real lives—no "knowledge for knowledge's sake."
2. Many Feminist critics might not ask what a work means, but what it does to make the world a better place for real people.
3. What issues exist in a given literary work of specific importance to women and women's perspectives, values, categories, epistemologies, and experiences?
4. The Feminist critic does not assume herself to be objective and ideology-free or neutral. The life, social location, biases etc. of the critic are openly admitted and even considered a part of the critical work being done. Traditional criticism and research assumes objectivity and an A-political stance while in fact being profoundly shaped by male ideology and tradition. It is not gender-neutral. Feminist work makes explicit its political bent.
5. How are female perspectives and experience represented in literary works by writers of either gender? How is the "feminine" component of traditional binary systems regarded in any given work?
6. How does a given work critique the dominant culture and its institutions? (6)

Historical Criticism Interpretation Definition:

General philosophical developments of the 17th and 18th centuries prompted an approach to the Bible that is often characterized as "critical." It was critical in the sense that it was free of presuppositions, especially those derived from either theology or tradition. To fully understand the Bible, scholars increasingly adopted an inductive approach, interpreting the Bible as they interpreted secular literature, setting aside received views of its authority and authorship. (14)

When biblical scholars write about the historical-critical method, they are using shorthand for a whole collection of methodologies and strategies for understanding the ancient texts in the Bible. It only makes sense that we should interpret ancient texts against the background of what we can know of their historical settings. The crux of historical interpretation is that our conviction that the ancient authors reflected their own historical situation and wrote to address people of their own time and place. (4) Historical criticism is complex. There is considerable value of studying the Biblical texts in their historical contexts and learning to recognize the various literary genres and how those genres were understood in their own time. While exploring the lives of the various authors and the needs and interests of their communities. This helps historians discover in as much detail as possible the historical circumstances in which the text was composed and the consequent preoccupations of the human author; paying close attention to older texts which may have been incorporated into the Biblical account; comparing manuscripts and seeking to correct textual errors that have crept in over the centuries, and understanding all the original

languages. 'Historical criticism began in the 17th century and gained popularity in the 19th and 20th centuries. The perspectives of the early historical critic were rooted in protestant reformation ideology, as their approach to biblical studies was free from the influence of traditional interpretation. Where historical investigation was unavailable, historical criticism rested on philosophical and theological interpretation'. (5)

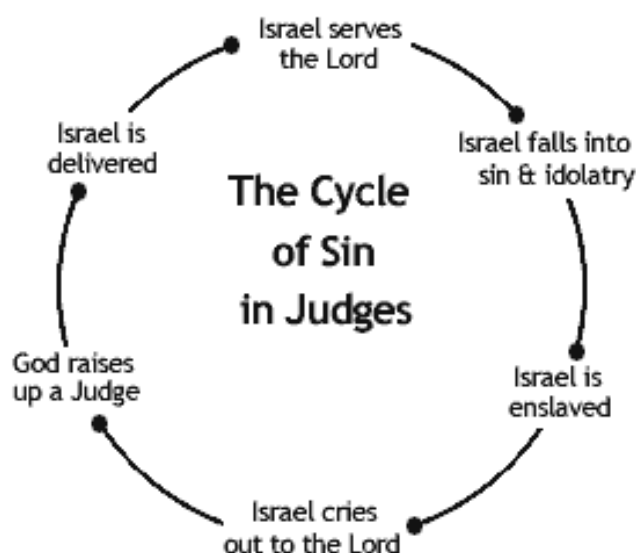
Summary and Historical Context

The book of Judges includes several interesting genres; Poetry, Riddles, and mainly Narrative History. Its author is anonymous but it is usually assumed that Samuel, the prophet wrote it. It was written about 1086-1004 B.C. Key personalities include Othniel, Ehud, Deborah, Gideon, Abimelech, Jephthah, Samson, and Delilah.

Its purpose was to teach Israel that God is faithful and certain to punish sin therefore each person must remain loyal and devoted to Him. This book shows the immediate generations after the conquest of the promise land and unfortunately, the results of unfaithfulness are like what we have seen in the past.

In chapters 1:1-3:6, we find that the Israelites have failed to keep their part of the covenant (among many other things), and did not entirely conquer and take control of all the land that they were promised. This problem unfortunately grows wildly out of control as time goes on.

From 3:7-16, God raises up judges to rescue Israel several times. A cycle of sin-rescue-worship-sin continues constantly. These rescues were temporary because we find that the nation's obedience only lasted as long the life of that judge. Out of the 14 judges



mentioned, the major judges that stand out are famous stories of Deborah, Gideon, and Samson.

(11) Cycle of Sin

In chapters 17-31, we see Israel slumping into a horrid state of moral demise and ruin. Predominantly in the tribes of Dan and Benjamin, we see how far man has turned from the God of Abraham. The Dan tribe had almost completely given in to the worship of idols made

by a man named Micah, even to the point that they practically defend it. Later, the entire tribe of Benjamin is wiped out down to 600 men in a violent and vicious civil war. It is here we read the sad passage of truth, "In those days Israel had no king; everyone did as he saw fit" (Judges 21:25).

The Book of Judges is a tragic account of how Yahweh (God) was taken for granted by His children year after year, century after century. Judges is a sad contrast to the book of Joshua which chronicles the blessings God bestowed on the Israelites for their obedience in conquering the land. In Judges, they were disobedient and idolatrous, leading to their many defeats. Yet God has never failed to open His arms in love to His people whenever they repent from their wicked ways and call upon His name. (Judges 2:18) Through the 15 judges of Israel, God honoured His promise to Abraham to protect and bless his offspring (Genesis 12:2-3). (8)

Oral Tradition

In the New Testament, there is often references to Mishnah, Talmud, Halakah, and other unfamiliar terms describing documents relating to Jewish interpretation of the Old Testament. There is an old tradition among the rabbis that first began the process of disseminating the Law by explaining its meaning. Jewish scribes were also believed to pass along this body of knowledge through oral teaching. These teachings are called Halakah. Over time, the Halakah was organised per subject and was gathered into a body of knowledge that was known as the Mishnah meaning to "repeat" or "study. Later, another group of Rabbis created a commentary on the Mishnah called the Gemara or "completion."

There are two versions, the Babylonian and Jerusalem Talmuds. The Babylonian Talmud is about four times longer than Jerusalem Talmud and is generally referred to when one speaks of "the Talmud."

Even though these writings were originally passed down orally for generations, these oral traditions should not be considered inferior to the written word. The preaching of Christ and the Apostles were oral before they were written down. From Adam to Moses there appears to be little known written Word of God, yet God's Word was passed down orally for generations.

Jesus taught His disciples by His Words and His actions. His teachings were later written down. The written tradition then took precedence over the oral. There is a school of thought that believes Matthew may have actually written down some of Christ teachings as He spoke. Matthew was a tax collector and as such would know shorthand. The fact that shorthand was used during that time was confirmed by the fact that in 63 B.C. Marcus Tullius Tiro, a friend of Cicero, had invented a system of shorthand that was widely taught in the schools of the empire. It was used by the notarii (notaries) in the Roman Senate to take down the speeches of the orators. The Greeks also used short-hand for commerce and government.

Ancient Writing Materials

Stone was used as a writing medium in Mesopotamia, Egypt, and Palestine, as is evidenced by the Code of Hammurabi,¹ the Rosetta Stone,² and the Moabite Stone.³ God gave Moses

the Ten Commandments written on tables of stone (Exodus 31:18, also Exodus 34:1, 28). During the time of the Book of Job, (2,100 – 1,600 B.C.) writing was done on both stone and scrolls (Job 19:23–24).

Clay was the primary writing surface in the Sumerian, Assyrian and Babylonian empires and is mentioned in the Old Testament (Ezekiel 4:1). The wet clay was formed into small tablets and wedge-shaped symbols called cuneiform were pressed into the clay, and then dried in an oven or in the sun. Cuneiform became the universal writing style on clay because the medium was only suitable for the straight-line form of writing. The rounded, Aramaic form of Hebrew writing did not lend itself well to that media. Thousands of these tablets have been uncovered by the archaeologists. Wooden tablets were used quite extensively by the ancients for writing purposes. The tablets were covered with stucco or wax, which was used as the writing surface.

Leather (cowhide) – The Jewish Talmud specifically required that the Scriptures used in public worship should be copied on the skins of animals that were “clean”; in other words, on leather. The scrolls were made by sewing the skins together in lengths ranging from a few feet to one hundred feet or more. The width of the scroll was eighteen to twenty-seven inches high and was rolled onto one or two sticks. (8)

Interpretation

Historical Criticism Interpretation

The Israelite villages built by the settlers of Canaan were on hilltops. They were quite small, possibly 400 people in the largest of these like Shiloh or Gibeon, for instance. These towns were part of larger political units or regional chiefdoms that provided security. The Israelite villages within a given region were subjects of the major town of the area, some of which, like Shechem, were very large and controlled considerable territory.

Israelites lived in nuclear households during the time of the Biblical Judges, often with their relatives in clusters of houses around a common courtyard. Houses were made of mudbrick with a stone foundation and perhaps a second story of wood. The living space of the houses consisted of three or four rooms, often with sleeping space on the roof or in a covered roof loft. One of the first-floor rooms was most likely a courtyard for domestic animals, mostly sheep and goat.

At that time of the Biblical Judges, the hills were densely overgrown, covered with a thick scrub of pine, oak and terebinth trees. And it was often too rocky for the sheep, so raising animals never stood at the forefront of the economy. Instead, the early Israelite settlers of Canaan would burn off some of the brush, terrace the hillsides within an hour’s walk of the village, and plant grain, primarily wheat. Other lesser crops included lentils, garbanzo beans, barley and millet. They had orchards on these terraces as well.

“Gideon thanks God for the miracle of the dew” (12)

It is important to understand the way in which life was historically during the book of Judges and what that fallen city of Israel contributed to the interpretation of the text. Due to the

lack of technology and invention life was gruelling for people and very few managed to survive. From this we can further understand the need for help from a god above and the judge's desperation to seek god in many sinful ways. It is proven in Judges that desperation makes people do things they necessarily wouldn't do and push them to insanity. This is apparent by the amount of bloody murder and death that occurs in this section of the bible.

The Book of Judges is an Old Testament book that, along with Deuteronomy, Joshua, I and II Samuel, and I and II Kings, belongs to a specific historical tradition that was first committed to writing about 550 bc, during the Babylonian Exile. The judges to whom the title refers were leaders who delivered Israel from a succession of foreign dominations after their conquest of Canaan, the Promised Land.

Because the author was an exile in Babylonia, foreign domination was a matter of deep concern. The retelling of Israel's experiences during the period of the judges is thus coloured by the experiences of the present. The historian emphasized that Israel's subjugation to foreign powers and its loss of freedom and prosperity were caused by the people's worship of Canaanite gods. Recurring throughout the book is the stereotyped formula: "The people of Israel did what was evil in the sight of the Lord . . . and he sold them into the hand of..." After each period of subjection, the historian introduces another formula: "But when the people of Israel cried to the Lord, the Lord raised up a deliverer for the people..." Clearly, the historian schematised the accounts of the judges per an apostasy. This arrangement of historical materials was designed to influence a course of action for the deliverance of the Israelites held captive in Babylonia. In addition to the apostasy deliverance scheme, the historian takes the history of individual tribes and gives an "all Israel" scope. This technique reflects the author's perspective, for the deliverance of all Israel, he believes, is possible if the people return to their worship of Yahweh. (12)

Feminist Interpretation

Often we go to the Bible and look for theological propositions, or do a character study on some individual—like Elijah, Joseph or Gideon, and ignore the narrative sections or stories. But there is a lot to learn from the narrative parts of the Bible. One thing that is very helpful is to look at the Bible as a piece of literature and not just a book full of theological statements. It certainly makes it more enjoyable, but more importantly, it helps discover what points the author may be trying to make.

One of the literary things to look for is repetition of phrases. We see that in Judges. Another thing to look for is what the author does with character roles. I think an evaluation of the various characters in Judges Points to something significant. I think the book of Judges demonstrates (in a negative manner) the importance of competent leadership to the people of God. Although God raised up several judges or leaders to accomplish military victories, many failed miserably in other respects. Despite their military successes, the spiritual climate in Israel grew bitterly cold as violence and anarchy swept through society. The book's final chapters include a sordid account of idolatry, gang rape, civil war and kidnapping. The book concludes with the sombre words, "In those days Israel had no king; everyone did as he saw fit" (21:25; 17:6; 18:1; 19:1). This set the stage for the rise of Samuel

and David, through whom God restored some semblance of covenantal loyalty and societal order.

You cannot read through the book of Judges without noticing that women appear at several strategic points in the narrative. They assume a variety of roles, including heroine, seductress and innocent victim, among others. Their changing roles throughout the book contribute powerfully to the book's portrayal of the disintegration of Israelite society. The portrait culminates in 1 Samuel 1 with the oppressed figure of Hannah, through whom the Lord reverses the downward spiral detailed in Judges and brings to realization the leadership ideal presented at the beginning of the book one.

(Judges 4-5)

4 And at that time Deborah a Prophetess the wife of Lapidoth judged Israel.

Deborah was a woman who gained prestige from her own merit, not because of her relationship with a man. Deborah was the only female judge in the Book of Judges. Deborah is also a highly skilled warrior and general during Israel's combat with King Yabin of Hazor. After receiving strict instructions from God, Deborah summoned an Israelite Warrior named Barak. Deborah then asked Barak to take 10,000 troops up Mount Tabor to face off with Yabin's force of 9,000 chariots. Barak answered the 'summon' and carried out Deborah's orders, which, to some scholars, shows how highly esteemed the word of Deborah was.

The first thing we see is that a woman is leading Israel at this time. This would raise a question among the readers. What is a woman doing leading? Things must have been bad as there were no men brave enough to lead. Look at Barak's response to Deborah's order in vs. 8. "If you will go with me, I will go, but if you will not go, I will not go." This sounds like some little child talking to his mother. Deborah's response in verse 9 shows that Barak's attitude was less than appropriate. Barak would not receive the honour for the victory, but a woman would.

We see that Barak does defeat the enemy, but Sisera, the king, escapes and seeks shelter in the tent of an ally. Here we are introduced to Jael. Despite her husband's loyalty to Sisera, she is loyal to Israel. She invites Sisera into her tent, gives him some milk, tucks him into bed because he is exhausted from fighting all day, and then, while he is sleeping, she drives a tent peg through his head.

In chapter 5 we have a song commemorating the event. In the song, special praise is given to Jael for defeating Sisera. This could have been sung in Barak's honour. We are also introduced to Sisera's mother in 5:28. She is seen looking out the window waiting for her son to return. She assumes his delay is because he has defeated the enemy and is raping a woman or two. The irony is that he is being killed by a courageous woman. (5)

Israel's moral decline is complete. Women in the beginning of the book inspired men to great deeds, then they played the role of national deliverers; first from external oppressors and then from internal oppressors. Now they are being raped, kidnapped and slaughtered by their own countrymen. Compare the end of the story with the story of Sisera. In the beginning the threat to the women was from outside the land. It was Sisera's men who

would have raped the women if they had won the battle, but now we see that the decline in male leadership is so bad that Israelite men are oppressing their own women.

9 Shall not be for thine honour: for the Lord, shall sell Sisera into the hand of a Woman. And Deborah arose and went with Barak to Kedesh.

This extract from Judges means lest Barak's hopes should soar too high, the prophetess foretells that the crowning glory shall not be his but Jael's. It is doubtful whether any blame of Barak is implied: the words mean simply 'thou wilt not gain the honours of the expedition.' Though his faith was accepted, yet the weakness of it somewhat eclipsed his glory. The Lord shall sell Sisera into the hand of a woman. It is greatly to the honour of a conqueror to take the general of the enemy's army, or to kill him with his own hand; which, she tells him, should be denied him, as a small punishment for his diffidence and reluctance to comply with her directions; and as he would not go without a woman, so a woman should take away his honour from him. (12)

Similarities and differences

Pin point similarities and differences that arise because of the methods of interpretation.

Similarities

- Historically women have been portrayed in the bible as weak, vulnerable and prostitutes rather to the dismay of the feminist movement. However, there is some strong female characters within the bible who assume positions of power and challenge the conformity of gender roles. E.g. Deborah and Esther.
- Drawing parallels between Historical criticism and Feminist interpretation comes down to understanding the society and environment which the stories were based around in the time. For example, the representation of women and female characters within the sacred text reflect the historical time and society. It would obviously be shocking in our 21st century to see woman being treated badly as so many in the book of judges are. Women were expected to obey.

Differences

- There are steps which both methods entail to derive meaning from a text. For example, historical criticism approach seeks to understand a literary work by investigating the social, cultural, and intellectual context that produced it. A key goal for historical critics is to understand the effect of a literary work upon its original readers.
- In contrast to this the gender criticism of feminist interpretation has its own method. The approach examines how sexual identity influences the creation of literary works. The bulk of gender criticism is feminist and takes as a central principle that the patriarchal attitudes that have dominated society thought have resulted in literature 'male-produced' assumptions. Feminist criticism attempts to correct this imbalance by analysing and combatting such attitudes. Other goals of feminist critics include analysing how sexual identity influences the reader of a text and how the images of men and women in literature reflect the social forces that have historically kept the sexes from achieving total equality.

- Because of the difference in focus between the two different methods, a different conclusion is drawn from the text. For example, we focus on the role of women in a patriarchal society within the feminist interpretation. Whereas in regards to the historical method of interpretation, a focus on social and cultural context delivers an outcome of the wider society and what the influence of the historical setting has within the text.

Evaluation of Methods of Interpretation

Both methods of interpretation are significant in understanding the greater meaning when analysing the historical text of the bible and the book of Judges. The interpretation helps to understand the greater meaning of the text and how- symbolic the book of judges is within the context of the bible. How god taught people of Canaan and Israel the fallen city to not worship false idols and gods and direct their focus back to the word.

As a contextual approach as a method of interpretation, the feminist approach aims to ask questions from within the text. Does the text evidence gender bias? Was later interpretation also biased? How is the meaning of the text affected if read from a feminist perspective? What other texts can be recovered and used to balance out biased texts?

The historical-critical method is much broader and is comprised of a composition of history based questions. Such as, who is the author of the work? What do we know about him/her/them? When, where, and under what circumstances was the work written? Who were the original recipients? Where did they live? What resources and materials did they use? (5)

Although both methods are different in what they aim to derive from the text, they achieve the same conclusion of a deeper understanding of what the authors purpose is and what message is weaved inside the text.

The primary message of Judges is that God will not allow sin to go unpunished. As Exodus established, Israel was God's people and He was their King. They had forsaken the covenant established at Mount Sinai. In Judges, He disciplined them for following other gods, disobeying His sacrificial laws, engaging in immorality, and descending into anarchy at times. Yet because they were His people, He listened to their cries for mercy and raised up leaders to deliver them. Unfortunately, even these godly individuals did not hold sufficient influence to change the nation's direction. The people of Israel's inability to resist sinful Canaanite influences eventually revealed their desire for a centralized monarchy, led by a righteous king whom God would choose as His intermediary.

Memory is a gift. Remembering the past teaches us countless lessons about how to live today. The Israelites forgot. They did not remember the miraculous events that brought them to their land or the covenant that united them to their God. But God did not forget and because of His great love for His people, He disciplined His sinful children so that they might return to Him. (13)

Conclusion

The time of the judges brought about great apostasy in Israel. The nation underwent political and religious turmoil as the people tried to possess those parts of the land that had not yet been fully conquered. The tribes fought among themselves, as well, nearly wiping out the tribes of Manasseh (Judges 12). The pattern of behaviour in the book of Judges is clear: the people rebelled through idolatry and disbelief, God brought judgment through foreign oppression, God raised up a deliverer or judge, and the people repented and turned back to God. When the people fell back into sin, the cycle started over again.

Ironically, in this book we meet many heroes of faith: Gideon, Samson, Deborah, — flawed individuals who answered God's call to deliver the Israelites in sometimes dramatic form. The book includes many of the most graphic, violent, and disturbing scenes in all Scripture some in the name of righteousness, others in the name of evil.

The best of the judges is Deborah. The people recognise her wisdom and come to her for counsel and conflict resolution (Judges 4:5). The military hierarchy recognizes her as supreme commander and in fact will only go to war on her personal command (Judges. 4:9). Her governance is so good that "the land had rest for forty years" (Judges. 5:31), a rare occurrence at any point in Israel's history. (6)

Some today may find it surprising that a woman, not the widow or daughter of a male ruler, could arise as the national chief of a pre-modern nation. But, the book of Judges regards her as equal in her own right—to the greatest leaders of Israel. Alone among the judges, she is called a prophet or prophetess (Judges. 4:4), indicating how closely she resembles Moses and Joshua, to whom God also spoke directly. Neither women, including the undercover agent Jael, nor men, including the commanding general Barak, exhibit any concern about having a female leader. Deborah's service as a prophetess-judge of Israel suggests that God does not regard women's political, judicial, or military leadership as problematic. It is also evident that her husband and her immediate family had no trouble structuring the work of the household so that she had time to "sit under the palm of Deborah" to fulfil her duties when "the Israelites came up to her for judgment" (Judges. 4:5).

Today, in some sectors of society women's leadership has become as un-controversial as Deborah's was. But in many other contemporary cultures, and organisations, women are not accepted as leaders or are subject to constraints not imposed on men. Could reflecting on Deborah's leadership of ancient Israel help Christians today clarify our understanding of God's intent in these situations? Would we personally benefit from seeking women as bosses, mentors, and role models in our work?

The fundamental issue that the book of judges addresses is the non-fulfilment of patriarchs in Israel who were waiting on God's promise of Israel. The themes related to this fundamental issue—especially Israel's persistent apostasy, and the freedom of God's action over against Israel's presumption that it can use him—are developed in the body of the book and the final chapters resonate with these themes by picking elements from the introduction. Deeper coherence is useful in seeing the implications for a proper understanding of the book of judges. For example, the way in which the repentance of Israel and God in relation to Deuteronomy. The implication of this kind of coherence is that the theme of the book cannot be read from the framework material alone. (14) An integrated

reading with different methods is needed for a deeper understanding to be achieved. Integrated reading reveals the dimension of the focus within the text between God and Israel, and shows how the book in its finished form derives from a simplistic theory of history. The motif of calling upon God because of the abandonment of belief in Israel is handled in such a way as to prohibit any connection between repentance and deliverance. The major judges from Barak to Samson are set within contrasting perspectives which do not allow any interpretation of simple moral judgments. There is a constant playing-off the 'knowable' aspects of the divine providence against the expectation, freedom and lack of knowledge of God's actions.

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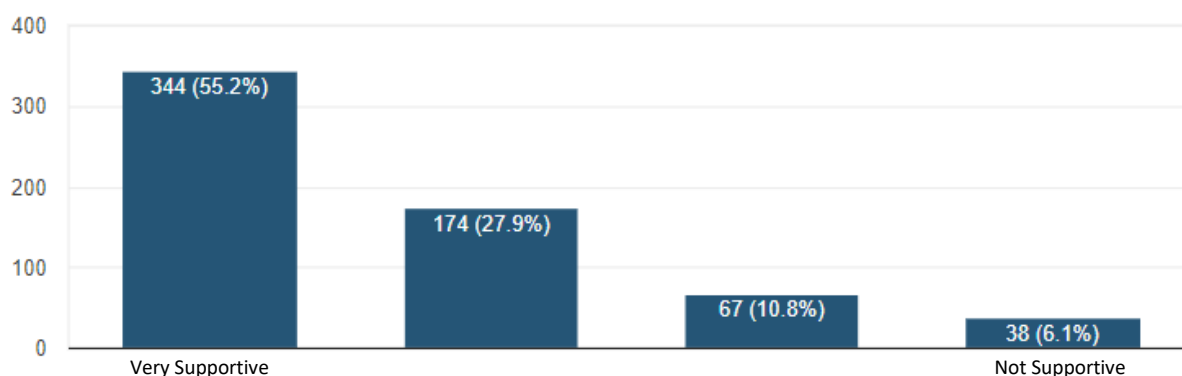
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Appendix 4.

Student, Principal & Teacher Voice

At the beginning of 2018, over a two week period, RSTAA NZ sent all subject association members a link to a survey designed to provide some sector 'voice' to this application. Respondents were asked to indicate their location, and who they were in relation to RS (eg. Student, Year-Level, Teacher, Principal, Whānau etc.) On a four point scale they were asked to indicate whether they were very supportive or not supportive of Scholarship RS and they were also asked to give some comment.

- There were 623 responses. This included:
 - **236** Year 13 Students
 - **285** Year 12 Students
 - **17** Principals
 - **28** Teachers
 - **16** Heads of Faculty
 - **82.9% were supportive**
 - 16.9% were not supportive (Only 6.1% felt strongly about this.)



The following are *samples* of comments from a range of schools and locations throughout NZ:

Students (Year 13)

- Religious Studies would undoubtedly be a valuable subject to add as an NZQA scholarship as the subject enables every student, whether they are religious or non-religious, to gain a wider understanding of the world and it encourages everyone to form critical opinions on contentious issues in society. Having this in mind, it would be rather foolish to continue excluding this subject from NZQA's scholarship subjects. By including this subject, NZQA will be sending forth a strong statement to show that they are committed to ensuring that New Zealand students are among the brightest and most competitive students across the globe. (Auckland)
- It offers a great opportunity for those who love to go above and beyond the requirements of schoolwork so why not? (Christchurch)
- I love RE it is my favourite subject!! I would love to have the opportunity to extend myself and be able to do a scholarship paper for RE! (Hamilton)
- I feel that all subjects should have a scholarship level course, but I wouldn't take it myself, but know of many people who might be interested. (Auckland)
- Religious Studies is a multidisciplinary nature, involving textual study, philosophical thinking, ethics, social understanding and the skills of analysis and reasoning developing core skills of literacy.

- Religious Studies Scholarship is important because of the varied cultures all around the globe brought out through religious practice. It is important to not only acknowledge the significance of the origin of many traditions in different countries but also to develop enough knowledge to offer an amount of respect to such a thing. In a world dominated by media and authorities giving religion a bad name, it is vital to bring light to the history of religions and develop critical thinking to further delve into the subject - precisely what the Religious Studies Scholarship is likely to do. (Auckland)
- Religious Studies Scholarship is important because students should have the opportunity to excel in any subject they wish and it is a very academic subject. (New Plymouth)
- Religious Studies Scholarship is important because it is an NZQA approved subject. I do not see why such a subject should not be used for Scholarships alongside every other subject, especially for students who have been studying it through their NCEA education. It is not a matter of furthering a religious agenda through the national assessments, but more a matter of students who are passionate about the subject receiving the same opportunities as everyone else. (Auckland)

Faculty Heads

- Religious Studies is an academic subject, and therefore should be treated the same as other academic subjects. If similar subjects (in terms of academic rigour, critical thinking and complexity of content) are scholarship subjects then so too should be Religious Studies. (Christchurch)
- Religious Studies should become a Scholarship for one very important reason: it is perfect for the higher critical thinking that Scholarship entails. At present, the RS standards are more or less divided into four areas: History, Ethics, Scripture and Theology/Worldviews. Scholarship would be asking students to write on themes wherein these four areas interact, where the students must synthesise their knowledge of the four areas, where they must think critically and argue comprehensively over all areas of their study. Such a task takes students well beyond Levels 1, 2 and 3 and into the true realm of Scholarship. (Auckland)
- It provides students with the opportunity to excel at something they are passionate about. (New Plymouth)
- It is already a highly academic subject and deserves the opportunity to extend talented students to scholarship level. (Napier)
- Religious Studies Scholarship is important because it provides an even more academic standard of scholarship to those students who are already comfortably working at the Excellence level. It is an elite distinction that separates the good students from the great, and that level of achievement is something that should always be encouraged. (Christchurch)
- There are students who show that they operate at a scholarship level but they are not recognised for their abilities. (Auckland)
- It will challenge students to take RS in University. (Auckland)
- Religious Studies Scholarship is important because it addresses a lot of issues in society. It is only fair to offer scholarship for this subject as there are a lot of students who show a love and aptitude for the subject. (Wellington)

Principals

- It leads into many dimensions of life and high level thinking/discernment. It is also a pathway to higher level philosophies, ethics, morality and Theology at tertiary level as well as expanding human consciousness, the search for truth and understanding. (Dunedin)
- Thousands of NZ students take Religious studies as a subject and yet cannot be extended by taking it at Scholarship level. There are subjects offered at scholarship level that have far fewer students taking it, so it is an equity issue. We would like our RE students to be challenged and encouraged to develop as well informed, open and independent minded. Scholarship will enable this and promote depth and rigour to their understanding of the subject. It will also encourage our students to become better problem solvers and develop skills such as collaboration, independent learning, critical thinking and creativity. (Auckland)
- There is an equity issue here as this is a legitimate academic subject and should hold the same status and provide the same opportunities for students to excel. (Auckland)
- New Zealand Scholarship assessments enable students to be assessed against challenging standards, and are demanding for the most able candidates in each subject. While Religious Education is recognised as an academic subject with significant rigour through NCEA Achievement Standards, currently there is no avenue for students to be recognition for the top students as there is in other subject areas and this needs to be addressed. Students that wish to pursue a pathway in Theology, or just wish to test themselves against the students of the nation should have that opportunity. (Tauranga)
- Religious Studies is a subject which exemplifies the aims of Scholarship level in requiring critical thinking, analysis and synthesis of ideas. (Christchurch)
- It gives students the opportunity to demonstrate depth in their analysis of both contemporary and historical issues. It allows students to see that there is a relevant pathway to continue their theology and philosophy studies. (Auckland)
- It give a balanced view of a ever changing world. (Hastings)
- "It is a well established academic subject in its own right and should have equity of treatment with other subjects that have scholarship status. If NCEA is about promoting academic excellence then give students another subject to excel in. (Rotorua)
- It is a key subject in our College and its status is reduced because there is no opportunity for Scholarship. (Wellington)
- The nature of the scholarship type examination is that it demands integration of high level concepts and critical thinking. This cannot be achieved using the Level 3 AS as they stand. (Oamaru)
- It is an area of scholarly depth that students in our school who go on to study in the same area in Tertiary - would benefit from. (Rangiora)
- It acknowledges and reflects the values of many people in our culture and underpins our understanding of both the past and future. The real question is: why not? (Auckland)
- This would require higher order/ critical thinking, judgements, evaluation and effective communication like any other scholarship subject. (Christchurch)
- It provides an opportunity for students to engage in a subject of a philosophical nature. There is an increasing demand for students to think and justify not just follow instructions and do. I expect that the wider RE curriculum provides for that and that being able to examine issues and topics at the highest level would have considerable appeal. (Masterton)
- Religious Studies is a challenging and rigorous subject and we would like to offer it to challenge our more able students. (Auckland)