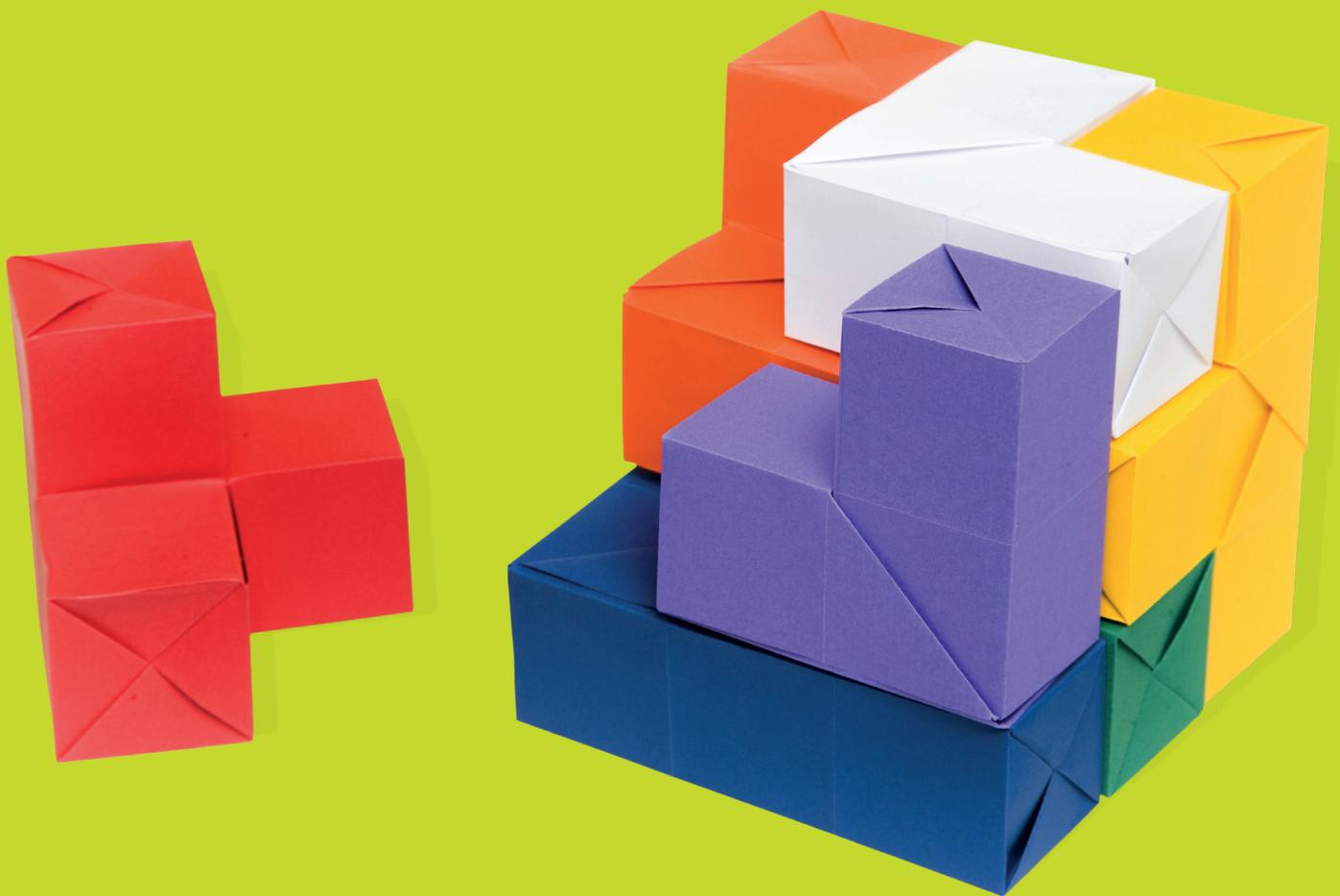


# GCSE (9-1) Religious Studies B

Beliefs in Action



## Specification

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Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (1RB0)

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*First teaching from September 2016*

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*First certification from 2018*

Issue 1



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# 1 Introduction

## Why choose Edexcel GCSE Religious Studies B?

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We have listened to feedback from all parts of the religious studies community, including higher education. We have used this opportunity of curriculum change to redesign qualifications to reflect the demands of a truly modern and evolving religious studies environment. These new qualifications will allow students to apply a wide range of concepts allowing them to confidently interpret, contextualise and analyse the expressions of religions and world views they encounter. This is one of two GCSE Religious Studies qualifications offered.

**A specification to suit everyone** – With our suite of two full course and two short course GCSE Religious Studies specifications you can pick the one that meets the needs of all your students.

**Familiar topics** – Our areas of study focus on the key questions such as Ethics, Philosophy, Peace and Conflict, which include topics such as marriage and the family, crime and punishment, and matters of life and death.

**Flexible structure** – The specification content is split into three Areas of Study, allowing you to pick the two that are best suited to you and your students' needs and interests.

**Choice of religion** – Each area of study is available in all seven religions, allowing you to choose the right combination to keep students engaged and motivated through the course.

**Develops understanding and appreciation** – Students will develop an appreciation of religious thought and its contribution to individuals, communities and societies.

**Helps develop a holistic understanding of religion** – Students will develop knowledge and understanding of two religions, enabling them to understand and articulate their own and others' beliefs, values and commitments.

**Develops transferable skills for progression** – Students will develop analytical and critical thinking skills to enable them to present a wide range of well-informed and reasonable arguments, aiding in progression to AS and A level study.

**Accessible assessment** – Our exam papers have been designed with a straightforward structure and consistent use of command words in questions.

# Supporting you in planning and implementing this qualification

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## Planning

- Our **Getting Started** guide gives you an overview of the new GCSE level qualification to help you to get to grips with the changes to content and assessment and to help you understand what these changes mean for you and your students.
- We will give you an editable **course planner** and **scheme of work** that you can adapt to suit your department.
- Our **mapping documents** highlight key differences between the new and current GCSE Religious Studies qualifications.

## Teaching and learning

There will be lots of free teaching and learning support to help you deliver the new qualifications, including:

- guidance documents
- exemplars
- a student guide
- materials for your options evenings.

## Preparing for exams

We will also provide a range of resources to help you prepare your students for the assessments, including marked exemplars of student work with examiner commentaries.

## ResultsPlus

ResultsPlus provides the most detailed analysis available of your students' exam performance. It can help you identify the topics and skills where further learning would benefit your students.

## Get help and support

Our support line, ask the expert and online community will ensure you receive help and guidance from us and that you can share ideas and information with other teachers. You can sign up to receive e-newsletters from the subject advisor service to keep up to date with qualification updates and product and service news.

The Religious Studies Team can be contacted by email: [TeachingReligiousStudies@pearson.com](mailto:TeachingReligiousStudies@pearson.com) and by telephone: 0844 463 2817.

Learn more at [qualifications.pearson.com](http://qualifications.pearson.com)

## Qualification at a glance

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### Content and assessment overview

The Pearson Edexcel Level 1/Level 2 GCSE (9–1) in Religious Studies B consists of three Areas of Study from which students study **two**, which are then assessed through two externally set examination papers.

Students must select a different religion for each Area of Study that they follow. Students who select Catholic Christianity for an Area of Study are not permitted to select Christianity for their second Area of Study and vice versa.

Students must complete all assessment in May/June in any single year.

<b>Paper 1: Area of Study 1 – Religion and Ethics (*Paper code: 1RB0/1A – 1G)</b>
<b>Written examination: 1 hour and 45 minutes</b> <b>50% of the qualification</b> <b>102 marks</b>
<b>Content overview</b> Students must study all four content sections based upon their chosen religion. <ul style="list-style-type: none"><li>• Beliefs</li><li>• Marriage and the Family</li><li>• Living the Religious Life</li><li>• Matters of Life and Death</li></ul>
<b>Assessment overview</b> Students must select <b>one</b> religion from a choice of seven (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism). The studied religion must be different for each Area of Study chosen. <ul style="list-style-type: none"><li>• Students must answer all questions.</li><li>• The assessment consists of four questions.</li><li>• The paper may include short open, open response and extended writing questions.</li><li>• The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and these will contribute a minimum of 5% of marks towards the overall weighting for this paper.</li></ul>

\*See *Appendix 4: Codes* for a description of this code and all other codes relevant to this qualification.

**Paper 2: Area of Study 2 – Religion, Peace and Conflict (\*Paper code: 1RB0/2A–2G)**

**Written examination: 1 hour and 45 minutes**

**50% of the qualification**

**102 marks**

**Content overview**

Students must study all four content sections based upon their chosen religion.

- Beliefs
- Crime and Punishment
- Living the Religious Life
- Peace and Conflict

**Assessment Overview**

Students must select **one** religion from a choice of seven (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism). The studied religion must be different for each Area of Study chosen.

- Students must answer all questions.
- The assessment consists of four questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and these will contribute a minimum of 5% of marks towards the overall weighting for this paper.

**Paper 3: Area of Study 3 – Religion, Philosophy and Social Justice (\*Paper code: 1RB0/3A–3G)**

**Written examination: 1 hour and 45 minutes**

**50% of the qualification**

**102 marks**

**Content overview**

Students must study all four content sections based upon their chosen religion.

- Beliefs
- Philosophy of Religion
- Living the Religious Life
- Equality

**Assessment Overview**

Students must select **one** religion from a choice of seven (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism). The studied religion must be different for each Area of Study chosen.

- Students must answer all questions.
- The assessment consists of four questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and these will contribute a minimum of 5% of marks towards the overall weighting for this paper.

## 2 Subject content

### Qualification aims and objectives

The aims and objectives of this qualification are to enable students to:

- develop their knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
- develop their knowledge and understanding of religious beliefs, teachings, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
- develop their ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
- engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
- reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and will contribute to their preparation for adult life in a pluralistic society and global community
- demonstrate knowledge and understanding of two religions
- demonstrate knowledge and understanding of key sources of wisdom and authority including scripture and/or sacred texts, where appropriate, which support contemporary religious faith
- understand the influence of religion on individuals, communities and societies
- understand significant common and divergent views between and/or within religions and beliefs
- apply knowledge and understanding in order to analyse questions related to religious beliefs and values
- construct well-informed and balanced arguments on matters concerned with religious beliefs and values.

## Area of Study 1: Religion and Ethics

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The focus of this area of study is on Religion and Ethics; this is one of three areas of study, of which students must complete two.

For this area of study, students must study all four content sections in relation to one religion:

- 1 Beliefs
- 2 Marriage and the Family
- 3 Living the Religious Life
- 4 Matters of Life and Death

Students must study a different religion in their second area of study. Students who study one area of study from the perspective of Catholic Christianity are prohibited from studying Christianity in their second area of study.

### Area of Study 1 – Catholic Christianity

#### Overview

This area of study comprises a study in depth of Catholic Christianity as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Catholic Beliefs, Marriage and the Family, Living the Catholic Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Catholics today should be explored throughout the sections. This should include reference to how the Bible informs a Catholic's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Catholic Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Catholic Christianity with wider Christian perspectives as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.2)\*

Students should recognise that Catholic Christianity is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism, and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Christianity with wider Christian perspectives and non-religious views as outlined in the content below.

Students should also recognise that within Catholic Christianity there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within the wider Christian tradition in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Orthodox, Protestant and other Christian traditions.

## Section 1: Catholic Beliefs

Students should have an understanding of:	
<b>1.1</b>	The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually: God as the Father, Son and Holy Spirit; how this is reflected in worship and belief in the life of a Catholic today.
<b>1.2</b>	Biblical understandings of God as a Trinity of Persons: the nature and significance of God as a Trinity of Persons, including reference to the baptism of Jesus (Matthew 3:13–17) and historical development of the doctrine of the Trinity, including reference to the First Council of Nicaea and the First Council of Constantinople.
<b>1.3</b>	Creation: the nature and significance of the biblical account of Creation, including Genesis 1–3; and how it may be understood in divergent ways in Christianity, including reference to literal and metaphorical interpretations; the significance of the Creation account for Catholics in understanding the nature and characteristics of God, especially as Creator, benevolent, omnipotent and eternal.
<b>1.4</b>	The significance of the Creation account in understanding the nature of humanity: the nature and significance of the nature of humanity being created in the image of God, including reference to Genesis 1–3 and divergent understandings of humanity's relationship with Creation (dominion and stewardship); the implications of these beliefs for Catholics today.
<b>1.5</b>	The Incarnation: Jesus as incarnate Son, the divine Word, including John 1, both fully God and fully human; the scriptural origins of this belief, including John 1:1–18 and its importance for Catholics today.
<b>1.6</b>	The events in the Paschal Mystery: Catholic teachings about the life, death, resurrection and ascension of Jesus, including reference to Luke 24; the redemptive efficacy of these events and their significance for Catholics today.
<b>1.7</b>	The significance of the life, death, resurrection and ascension of Jesus for Catholic beliefs about salvation and grace, including John 3:10–21 and Acts 4:8–12; the implications and significance of these events for Catholic practice today.
<b>1.8*</b>	Catholic beliefs about eschatology: life after death; the nature of resurrection, judgement, heaven, hell and purgatory, including reference to John 11:17–27 and 2 Corinthians 5:1–10; divergent Christian beliefs about life after death, with reference to purgatory and the nature of resurrection; why belief in life after death is important for Catholics today.

## Section 2: Marriage and the Family

Students should have an understanding of:	
<b>2.1</b>	The importance and purpose of marriage for Catholics: the significance of marriage in Catholic life; Catholic teachings about marriage, including <i>Not Just Good, But Beautiful</i> by Pope Francis; divergent Christian, non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, including the sanctity of marriage, a lack of importance, cohabitation and the Catholic responses to these attitudes.
<b>2.2</b>	Catholic teaching about the importance of sexual relationships: Catholic teaching about sexual relationships as marital, unitive and procreative, including Catechism of the Catholic Church 2360–2365; Catholic teaching on sexual relationships outside of marriage and homosexuality; divergent Christian, non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Catholic responses to them.
<b>2.3</b>	Catholic teaching about the purpose and importance of the family including: procreation; security and education of children; Catholic responses to the different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families), including <i>Familiaris Consortio</i> , 36–85.
<b>2.4</b>	Support for the family in the local Catholic parish: how and why the local parish tries to support families, including through family worship, the sacraments, classes for parents, groups for children and counselling, with reference to the Family Group Movement and Catechism of the Catholic Church 2226; the importance of the support of the local parish for Catholic families today.
<b>2.5</b>	Catholic teaching on family planning and the regulation of births: Catholic teaching about artificial contraception and natural family planning, including reference to <i>Humanae Vitae</i> ; divergent Christian, non-religious (including atheist and Humanist) attitudes to family planning, including acceptance of artificial methods of contraception by some Protestant Churches and the application of ethical theories, such as situation ethics, and Catholic responses to them.
<b>2.6</b>	Catholic teaching about divorce, annulment and remarriage: Catholic teaching on divorce, annulment and remarriage, including Catechism of the Catholic Church 2382–2386; divergent Christian, non-religious (including atheist and Humanist) attitudes to divorce, annulment and remarriage, including the application of ethical theories such as situation ethics and Catholic responses to them.
<b>2.7</b>	Catholic teaching about the equality of men and women in the family with reference to Catechism of the Catholic Church 2207, including the dignity of work within the home; divergent Christian teachings and attitudes about the equality and roles of men and women in the family and Catholic responses to them.
<b>2.8</b>	Catholic teachings about gender prejudice and discrimination: Catholic opposition to gender prejudice and discrimination, including theology of the body; examples of Catholic opposition to gender prejudice and discrimination, including Catechism of the Catholic Church 1938; divergent Christian attitudes to gender differences, including the role of women in the Church, prejudice and discrimination and Catholic responses to them.

## Section 3: Living the Catholic Life

### Students should have an understanding of:

<b>3.1</b>	The sacramental nature of reality: Catholic teachings about how the whole of creation manifests the presence of God; the meaning and effects of each of the seven sacraments, including Catechism of the Catholic Church 1210–1211; the practice and symbolism of each sacrament; how sacraments communicate the grace of God; divergent Christian attitudes to sacraments, including reference to Orthodox and Protestant Christianity.
<b>3.2*</b>	Liturgical worship within Catholic Christianity: the nature and significance of the Mass for Catholics, including its structure and the Eucharist as the 'source and summit of Christian life', with reference to Lumen Gentium paragraph 7; divergent Christian attitudes towards the practice and meaning of liturgical worship, including its significance for Catholics and the less structured worship in evangelical Christian denominations.
<b>3.3</b>	The funeral rite as a liturgical celebration of the Church: practices associated with the funeral rite in the home, the church and the cemetery, including reference to 'Preparing my funeral' by Vincent Nichols, Archbishop of Westminster; the aims of the funeral rite, including communion with the deceased; the communion of the community and the proclamation of eternal life to the community and its significance for Catholics.
<b>3.4</b>	Prayer as the 'raising of hearts and minds to God': the nature and significance of different types of prayer; the Lord's Prayer, including Matthew 6:5–14, set (formulaic) prayers and informal (extempore) prayer; when each type might be used and why; the importance of prayer and the importance for Catholics of having different types of worship.
<b>3.5</b>	The role and importance of forms of popular piety: the nature and significance of the Rosary, Eucharistic adoration and Stations of the Cross; how each of these might be used and why; the importance of having different types of worship for Catholics, including reference to Catechism of the Catholic Church 1674–1676; divergent Christian attitudes to these forms of piety.
<b>3.6</b>	Pilgrimage: the nature, history and purpose of Catholic pilgrimage; the significance of the places people go on pilgrimage; divergent Christian understandings about whether pilgrimage is important for Christians today, with specific reference to Jerusalem, Lourdes, Rome, Walsingham and the Catechism of the Catholic Church 2691–2696.
<b>3.7</b>	Catholic Social Teaching: how Catholic Social Teaching reflects the teaching to show love of neighbour; Catholic teaching on justice, peace and reconciliation, Evangelii Gaudium paragraphs 182–237 – The inclusion of the poor in society; How these teachings might be reflected in the lives of individual Catholics including reference to Matt 25: 31–46 (sheep and goats); the work of CAFOD, what it does and why.
<b>3.8</b>	Catholic mission and evangelism: the history and significance of mission and evangelism for Catholics; divergent ways this is put into practice by the Church and individual Catholics locally, nationally and globally, and how this fulfils the commission of Jesus and teachings of the Church, including Evangelii Gaudium Chapter 5.

## Section 4: Matters of Life and Death

Students should have an understanding of:

<b>4.1</b>	Catholic teachings about the origins and value of the universe: scientific explanations for the origins of the universe and Catholic responses to them, including the work of Georges Lemaître; the value of the universe in Catholic teaching; divergent Christian responses to the possible view that the universe can be used as a commodity, including interpretations of Genesis 1–2.
<b>4.2</b>	Catholic teachings about the sanctity of life: why Catholics regard human life as holy; how the Bible can be interpreted to show life as special, including reference to being created in the image of God as shown in Genesis 1–3; the importance of the sanctity of life for Catholics today.
<b>4.3</b>	Catholic responses to scientific and non-religious explanations about the origins and value of human life, such as evolution and survival of the fittest; Catholic responses with reference to October 27, 2014, Pope Francis’ statement at the Pontifical Academy of Sciences about evolution; the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Catholics today.
<b>4.4</b>	Implications of Catholic teachings about value and sanctity of life for the issue of abortion: the nature of abortion; Church teachings about abortion, including reference to <i>Humanae Vitae</i> ; divergent pro-life and pro-choice Christian, non-religious (including atheist and Humanist) arguments, including the application of ethical theories, such as situation ethics, and Catholic responses to them.
<b>4.5</b>	Catholic teachings and beliefs about life after death: Catholic teachings that support the existence of a life after death, including Ephesians 2:1–10, divergent Christian and non-religious arguments for life after death (including remembered lives, paranormal, logic, reward, comfort and meeting loved ones); the significance of belief in life after death for Catholics.
<b>4.6</b>	Catholic responses to non-religious arguments against life after death: why Catholics reject arguments against belief in life after death (including as a source of comfort, lack of evidence, fraudulent accounts and social control) including 1 Peter 3:18–22.
<b>4.7</b>	Implications of Catholic teachings about the value and sanctity of life for the issue of euthanasia: the nature of euthanasia; Church teachings about euthanasia, including Catechism of the Catholic Church 2276–2279 and support for hospice care; divergent Christian, non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Catholic responses to them.
<b>4.8</b>	Catholic responses to issues in the natural world: Catholic responses to threats to the world including pollution, global warming and the use of natural resources; stewardship and humanity’s role as stewards; differing Catholic responses to animal rights, including animal experimentation and the use of animals for food, with reference to Catechism of the Catholic Church 2415–2418, including the application of ethical theories such as utilitarianism.

## Area of Study 1 – Christianity

### Overview

This area of study comprises a study in depth of Christianity as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Christian Beliefs, Marriage and the Family, Living the Christian Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Christians today should be explored throughout the sections. This should include reference to how the Bible informs a Christian's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should recognise that Christianity is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast two areas of belief and practice within Christianity with one of either Buddhism, Hinduism, Islam, Judaism, or Sikhism:

- Beliefs about the afterlife and their significance (1.6)\*
- The practice and significance of worship (3.1)\*

Students should compare and contrast the areas of ethics and/or philosophy within Christianity with non-religious views as outlined in the content below.

Students should also recognise that within Christianity there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Christianity in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Catholic, Orthodox, Protestant and other Christian traditions.

## Section 1: Christian Beliefs

Students should have an understanding of:	
<b>1.1</b>	The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually: including reference to Matthew 3:13–17; how this is reflected in Christian worship and belief today.
<b>1.2</b>	The creation of the universe and of humanity: the biblical account of creation and divergent ways in which it may be understood by Christians, including as literal and metaphorical; the role of the Word and Spirit in creation, including John 1:1–18 and Genesis 1–3; the importance of creation for Christians today.
<b>1.3</b>	The Incarnation: the nature and importance of the person of Jesus Christ as the incarnate Son of God; the biblical basis of this teaching, including John 1:1–18 and 1 Timothy 3:16 and its significance for Christians today.
<b>1.4</b>	The last days of Jesus' life: the Last Supper, betrayal, arrest, trial, crucifixion, resurrection and ascension of Jesus; the accounts of these within the Bible, including Luke 22–24 and the significance of these events to understanding the person of Jesus Christ.
<b>1.5</b>	The nature and significance of salvation and the role of Christ within salvation: law, sin, grace and Spirit, the role of Christ in salvation including John 3:10–21 and Acts 4:8–12; the nature and significance of atonement within Christianity and its link to salvation.
<b>1.6*</b>	Christian eschatology: divergent Christian teachings about life after death, including the nature and significance of resurrection, judgement, heaven, and hell and purgatory, with reference to the 39 Articles of Religion and Catholic teachings; how beliefs about life after death are shown in the Bible, including reference to 2 Corinthians 5:1–10 and divergent understandings as to why they are important for Christians today.
<b>1.7</b>	The problem of evil/suffering and a loving and righteous God: the problems it raises for Christians about the nature of God, including reference to omnipotence and benevolence, including Psalm 103; how the problem may cause believers to question their faith or the existence of God; the nature and examples of natural suffering, moral suffering.
<b>1.8</b>	Divergent solutions offered to the problem of evil/suffering and a loving and righteous God: biblical, theoretical and practical, including reference to Psalm 119, Job, free will, vale of soul-making, prayer, and charity; the success of solutions to the problem.

## Section 2: Marriage and the Family

Students should have an understanding of:	
<b>2.1</b>	The importance and purpose of marriage for Christians: Christian teachings about the significance of marriage in Christian life; the purpose of marriage for Christians including Mark 10:6–9; divergent Christian and non-religious (including atheist and Humanist) attitudes to the importance of marriage in society; including the sanctity of marriage, a lack of importance, cohabitation and Christian responses to these attitudes.
<b>2.2</b>	Christian teachings about the nature and importance of sexual relationships: divergent Christian teachings about sexual relationships; Christian attitudes towards sexual relationships outside of marriage and homosexuality, including interpretations of 1 Corinthians 6:7–20; divergent Christian and non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Christian responses to them.
<b>2.3</b>	Christian teachings about the purpose and importance of the family including: procreation, security and education of children, with reference to Ephesians 6:1–4; divergent Christian responses to different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families).
<b>2.4</b>	Support for the family in the local parish: how and why the local church community tries to support families, including through family worship, including interpretations of Matthew 19:13–14, rites of passage, classes for parents, groups for children, including Sunday schools and counselling; the importance of the support of the local parish for Christians today.
<b>2.5</b>	Christian teaching about family planning and regulation of births: divergent Christian attitudes about contraception and family planning, including teachings about the artificial methods of contraception by some Protestant Churches and the Catholic Church, with reference to <i>Humanae Vitae</i> ; different non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories such as situation ethics and Christian responses to them.
<b>2.6</b>	Christian teachings and attitudes towards divorce and remarriage: Christian teachings about divorce and remarriage, including Matthew 19:1–12; divergent Christian, non-religious (including atheist and Humanist) attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Christian responses to them.
<b>2.7</b>	Christian teaching about the equality of men and women in the family: Christian teachings and attitudes about the role of men and women in the family, including reference to Genesis 1–3 and Ephesians 5:21–30; divergent Christian attitudes about the equality and role of men and women in the family and Christian responses to them.
<b>2.8</b>	Christian teachings about gender prejudice and discrimination: Christian opposition to gender prejudice and discrimination including Galatians 3:23–29; examples of Christian opposition to gender prejudice and discrimination; divergent Christian attitudes to gender differences, including the role of women in the Church, prejudice and discrimination and Christian responses to them.

## Section 3: Living the Christian Life

### Students should have an understanding of:

<b>3.1*</b>	Christian worship: liturgical and non-liturgical forms of worship, including activities which are informal and individual, including reference to the <i>Book of Common Prayer</i> ; when each form might be used and why; divergent Christian attitudes towards the practices, meaning and significance of liturgical and non-liturgical forms of worship in Christian life today, with reference to denominations which worship with less structure such as some Pentecostal churches.
<b>3.2</b>	The role of the sacraments in Christian life and their practice in two denominations: the role of the sacraments/ordinance as a whole; the nature and importance of the meaning and celebration of baptism and the Eucharist in at least two denominations, including reference to the 39 Articles XXV-XXXVI; divergent Christian attitudes towards the use and number of sacraments in Orthodox, Catholic and Protestant traditions.
<b>3.3</b>	The nature and purpose of prayer: the nature of and examples of the different types of prayer; set prayers; informal prayer and the Lord's Prayer, including Matthew 6:5-14; when each type might be used and why; divergent Christian attitudes towards the importance of each type of prayer for Christians today.
<b>3.4</b>	Pilgrimage: the nature, history and purpose of pilgrimage, including interpretations Luke 2:41-43; the significance of the places people go on pilgrimage; divergent Christian teachings about whether pilgrimage is important for Christians today, with specific reference to Catholic and Protestant understandings; the activities associated with, and significance of, Jerusalem, Iona, Taize and Walsingham.
<b>3.5</b>	Christian religious celebrations: the nature and history of Christian festivals in the church year, including Christmas and Easter; the significance of celebrating Advent and Christmas; the significance of celebrating Holy Week and Easter, with reference to interpretations of 1 Corinthians 15:12-34.
<b>3.6</b>	The future of the Christian Church: Church growth, the history and purpose of missionary and evangelical work including reference to Mark 16:9-20 and John 20: 21-22; divergent ways this is put into practice by Church locally, nationally and globally; Christian attitudes of why evangelical work is important for the Church and for individual Christians
<b>3.7</b>	The role and importance of the local church in the local community: how and why it helps the individual believer and the local area; local parish activities, including interpretations of 1 Peter 5:1-4, ecumenism, outreach work, the centre of Christian identity and worship through living practices.
<b>3.8</b>	The role and importance of the Church in the worldwide community: how and why it works for reconciliation and the problems faced by the persecuted Church; divergent Christian responses to teachings about charity, including 1 Corinthians 13 and Matthew 25:31-46; the work of Christian Aid, what it does and why.

## Section 4: Matters of Life and Death

Students should have an understanding of:	
<b>4.1</b>	Christian teachings about the origins and value of the universe: scientific explanations for the origins of the universe and Christian responses to them, including the work of Georges Lemaître; the value of the universe in Christian teaching; Christian responses to the possible view that the universe can be used as a commodity, including interpretations of Genesis 1–2.
<b>4.2</b>	Christian teachings about the sanctity of life: why human life is holy; how the Bible can be interpreted to show life as special, including reference to being created in the image of God as shown in Genesis 1–3; the importance of sanctity of life for Christians today.
<b>4.3</b>	Christian responses to scientific and non-religious explanations about the origins and value of human life, such as evolution and survival of the fittest, including Special Agenda IV Diocesan Synod motions compatibility of science and Christian belief (Diocese of Manchester); the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Christians today.
<b>4.4</b>	Implications of the value and sanctity of life for the issue of abortion: the nature of abortion; divergent Christian pro-life and pro-choice teachings about abortion, including reference to <i>Humanae Vitae</i> ; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Christian responses to them.
<b>4.5</b>	Christian teachings and beliefs about life after death: Christian teachings and beliefs that support the existence of a life after death, including the resurrection of Jesus and Ephesians 2:1–10; divergent Christian arguments for life after death (including remembered lives, paranormal, logic, reward, comfort and meeting loved ones who have passed on); the significance of belief in life after death for Christians.
<b>4.6</b>	Christian responses to non-religious arguments against life after death: why Christians reject arguments against belief in life after death (including as a source of comfort, lack of evidence, fraudulent accounts and social control), including 1 Peter 3:18–22.
<b>4.7</b>	Implications of Christian teachings about the value and sanctity of life for the issue of euthanasia: the nature of euthanasia; Christian teachings and divergent responses to euthanasia, including support for hospice care and interpretations of Job 2:1–10; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Christian responses to them.
<b>4.8</b>	Christian responses to issues in the natural world: Christian responses to threats to the world, including pollution, global warming and the use of natural resources; stewardship and humanity’s role as stewards, including The Christian Declaration on Nature, Assisi 1986; differing Christian responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism.

## Area of Study 1 – Islam

### Overview

This area of study comprises a study in depth of Islam as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Islamic Beliefs, Marriage and the Family, Living the Muslim Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Muslims today should be explored throughout the sections. This should include reference to how the Qur'an informs a Muslim's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Islam within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Islam with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.3)\*

Students should recognise that Islam is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Islam and non-religious views as outlined in the content below.

Students should also recognise that within Islam there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Islam in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Sunni and Shi'a traditions.

## Section 1: Muslim Beliefs

Students should have an understanding of:	
<b>1.1</b>	The six Beliefs of Islam: their nature, history and purpose including Kitab al-iman 1: 4; how they are understood and expressed in Sunni and Shi'a Muslim communities today; the importance of these principles for Muslims.
<b>1.2</b>	The five roots of 'Usul ad-Din in Shi'a Islam (Tawhid (oneness of Allah); 'Adl (Divine Justice); Nubuwwah (Prophethood); Imamah (Successors to Muhammad) and Mi'ad (The Day of Judgment and the Resurrection): the nature, history and purpose of the five roots with reference to their Qur'anic basis, including Surah 112 (the oneness of Allah); the importance of these principles for different Shi'a communities today, including Sevener and Twelver.
<b>1.3</b>	The nature of Allah: how the characteristics of Allah are shown in the Qur'an and why they are important: Tawhid (oneness), including Surah 16: 35–36, immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice, Adalat in Shi'a Islam.
<b>1.4</b>	RiSalah: the nature and importance of prophethood for Muslims, including Surah 2: 136; what the roles of prophets teach Muslims, exemplified in the lives Adam, Ibrahim, Isma'il, Musa, Dawud, Isa, Muhammad.
<b>1.5</b>	Muslim holy books (kutub): the nature, history, significance and purpose of Muslim holy books with reference to the Qur'an including Surah 53:4-18, Tawrat (Torah) including Surah 5: 43–48; Surah, Zabur (Psalms), including Surah 4: 163–171; Injil (Gospel), including Surah 53: 36, Sahifah (Scrolls); divergent Muslim views about the importance of the holy books in their lives today.
<b>1.6</b>	Malaikah: the nature and importance of angels for Muslims; how angels Jibril, Izra'il and Mika'il are shown in the Quran, including Surah 19, 32: 11 and 2: 97–98, and their significance for Muslims today.
<b>1.7</b>	al-Qadr: the nature and importance of Predestination for Muslims; how al-Qadr and human freedom relates to the Day of Judgement, including reference to Sahih Al-Bukhari 78: 685; divergent understandings of predestination in Sunni and Shi'a Islam; the implications of belief in al-Qadr for Muslims today.
<b>1.8*</b>	Akhirah: Muslim teachings about life after death; the nature of judgement, paradise and hell; how they are shown in the Qur'an, including Surah 17: 49–72; divergent ways in which Muslims teachings about life after death affect the life of a Muslim today.

## Section 2: Marriage and the Family

Students should have an understanding of:	
<b>2.1</b>	The importance and purpose of marriage in Islam: the significance of marriage in Muslim life; Muslim teachings about marriage including Surah 4: 1-24, Surah 24: 30-34 and Surah 53: 4-18; non-religious (including atheist and Humanist) attitudes to the importance of marriage in society; including a lack of importance, cohabitation and Muslim responses to these attitudes.
<b>2.2</b>	Muslim teaching about the importance of sexual relationships: divergent Muslim teaching about sexual relationships as fulfilling physical, emotional and spiritual needs; Muslim teachings on sexual relationships outside of marriage, including Surah 23: 5–11 and homosexuality; non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Muslim responses to them.
<b>2.3</b>	Muslim teaching about the purpose and importance of the family: Muslim teaching about the purpose of families, including Surah 46: 15–18: procreation and the strengthening of the ummah; divergent Muslim responses to the different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families).
<b>2.4</b>	Support for the family in the ummah: how and why the community tries to support families, including through worship, rites of passage, classes for parents, groups for children and counselling; divergent understandings of the importance of this support for Muslims today and how it might strengthen the ummah, with reference to Surah Surah 3: 102–105.
<b>2.5</b>	Muslim teaching on contraception: divergent Muslim teachings and attitudes about contraception and family planning, including reference to Sahih Al-Bukhari 34: 432, and 62: 136; different non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories, such as situation ethics, and Muslim responses to them.
<b>2.6</b>	Muslim teaching about divorce: divergent Muslim beliefs, teachings and attitudes towards divorce and remarriage, including Surah 2: 226–241 and the different rules for performing a divorce in Shi'a and Sunni Islam; different non-religious (including atheist and Humanist) attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Muslim responses to them.
<b>2.7</b>	Muslim teaching about the equality of men and women in the family: divergent Muslim beliefs, teachings and attitudes about the role of men and women in the family with reference to the Qur'an, including Surah 4 and the time of Muhammad.
<b>2.8</b>	Muslim teachings about gender prejudice and discrimination: Muslim attitudes to gender prejudice and discrimination, including Surah 33: 35; examples of gender equality in action in Islam.

## Section 3: Living the Muslim Life

### Students should have an understanding of:

<b>3.1</b>	Ten Obligatory Acts of Shi'a Islam: their nature, history and purpose of the Ten Obligatory Acts; the diversity of practice and importance of Ten Obligatory Acts for Shi'a Muslims today; their basis in the Qur'an, including reference to Surah 9: 71-73; divergent understandings of these principles within Sunni Islam, including links with the Five Pillars.
<b>3.2</b>	Shahadah as one of the Five Pillars: the nature, role and significance of Shahadah for Sunni and Shi'a Muslims, including reference to Surah 3: 17-21; why reciting Shahadah is important for Muslims, and its place in Muslim practice today.
<b>3.3*</b>	Salah as one of the Five Pillars, including reference to Surah 15: 98-99 and 29: 45: the nature, history, significance and purpose of Salah for Sunni and Shi'a Muslims, including different ways of understanding them; how Salah is performed including ablution, times, directions, movements and recitations, in the home and mosque and Jummah prayer.
<b>3.4</b>	Sawm as one of the Five Pillars: the nature, role, significance and purpose of fasting during Ramadan, including Surah 2: 183-185; those who are excused from fasting and why; the significance of the Night of Power: the nature, history and purpose of the Night of Power; why Laylat al-Qadr is important for Muslims today.
<b>3.5</b>	Zakah as one of the Five Pillars and Khums: the nature, role, significance and purpose of Zakah and Khums, including Surah 9: 58-60 and 8: 36-42; why Zakah is important for Sunni Muslims; why Khums is important for Shi'a Muslims; the benefits of receiving Zakah or Khums.
<b>3.6</b>	Hajj as one of the Five Pillars: the nature, role, origins and significance of Hajj, including Surah 2: 124-130; 22: 25-30; how Hajj is performed and why Hajj is important for Muslims; benefits and challenges from attending Hajj for Muslims.
<b>3.7</b>	Jihad: the origins, meaning and significance of jihad in Islam; divergent understandings of jihad within Islam, including the difference between lesser and greater jihad; the conditions for declaration of lesser jihad, including reference to Surah 2: 190-194 and 22: 39; the importance of jihad in the life of Muslims.
<b>3.8</b>	The nature, origins, activities, meaning and significance of the celebration/commemoration of Id-ul-Adha, with reference to Surah 37: 77-111, and Id-ul-Fitr in Sunni Islam, with reference to their place within Shi'a Islam; and Id-ul-Ghadeer, with reference to Hadith and the interpretation of Surah 5: 3, and Ashura in Shi'a Islam, with reference to their place within Sunni Islam.

## Section 4: Matters of Life and Death

Students should have an understanding of:	
<b>4.1</b>	Muslim teachings about origins and value of the universe: scientific explanations for the origins of the universe and Muslim responses to them, including Surah 67: 1–5, including the compatibility of the Qur’an and science; divergent Muslim teachings about the value of the universe in Islam and the possible view that the universe is to be used as a commodity.
<b>4.2</b>	Muslim teachings about the sanctity of life: Muslim teachings about why human life is holy; how life is shown as special in the Qur’an, including Surah 5: 32 and 4: 29; Muslim teachings on the sanctity of life; divergent understandings of the importance of sanctity of life for Muslims today.
<b>4.3</b>	Muslim response to scientific and non-religious explanations about the origins and value of human life, including evolution and survival of the fittest, including interpretations of Surah 32: 4–10 and 21: 30–33; the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Muslims today.
<b>4.4</b>	Implications of the Muslim teachings about the value and sanctity of life for the issue of abortion: divergent Muslim teachings about the nature and use of abortion, including reference to ensoulment and Sahih al-Bukhari 55: 549; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Muslim responses to them.
<b>4.5</b>	Muslim responses to the existence of death and the afterlife: Muslim teachings and beliefs that support the existence of a life after death with reference to the Qur’an, including Surah 28: 60–80; divergent Muslim responses to arguments for life after death (including remembered lives, paranormal, logic, reward, comfort and meeting loved ones); the significance of arguments for belief in life after death for Muslims.
<b>4.6</b>	Muslim responses to non-religious arguments against life after death, including Surah 45:22–37: why Muslims reject arguments against belief in life after death (including as a source of comfort, lack of evidence, fraudulent accounts, social control).
<b>4.7</b>	Implications of Muslim teachings about the value and sanctity of life for the issue of euthanasia: Muslim teachings about the nature and use of euthanasia; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Muslim responses to them, including Surah 2: 153–156 and including support for hospice care.
<b>4.8</b>	Muslim responses to issues in the natural world: Muslim teachings and responses to threats to the world, including pollution, global warming and the use of natural resources, including Sahih al-Bukhari 38: 513–518; stewardship and humanity’s role as khalifah; divergent Muslim responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism.

## Area of Study 1 – Buddhism

### Overview

This area of study comprises a study in depth of Buddhism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Buddhist Beliefs, Marriage and the Family, Living the Buddhist Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Buddhists today should be explored throughout the sections. This should include reference to how scripture informs a Buddhist's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Buddhism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Buddhism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.5)\*
- The practice and significance of worship (3.6)\*

Students should recognise that Buddhism is one of the many religions and world views in Great Britain, which include Hinduism, Judaism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Buddhism and non-religious views as outlined in the content below.

Students should also recognise that within Buddhism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Buddhism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Theravada and Mahayana traditions.

## Section 1: Buddhist Beliefs

### Students should have an understanding of:

<b>1.1</b>	The life of the Buddha: the nature and history of the events in the life of the Buddha and why they are important to Buddhists today; including ancestry, birth, princely life, marriage, the Four Sights, including Buddhavamsa XXVI, the enlightenment of the Buddha and founding of the Sangha.
<b>1.2</b>	Dhamma: The nature and different meaning of dhamma – dependent origination/conditionality; the nature and importance of paticca-samuppada and the Three Marks of Existence, including reference to the Story of Nagasena and the Chariot in the Milinda Panha: suffering – dukkha, anicca – no fixed self and anatta – soul or essence; the implications of belief in dhamma for Buddhists today.
<b>1.3</b>	First Noble Truth, including reference to the Dhammacakkappavattana Sutta: the nature of dukkha; Buddhist teachings about suffering; the different types of suffering as pain, fabrication and change; the importance of suffering for Buddhists today.
<b>1.4</b>	Second Noble Truth: the nature of samudaya – the causes of suffering, including reference to Dhammacakkappavattana Sutta, the Three Poisons; Buddhist teachings about the causes of suffering – Sermon at Benares, and how they are represented in the Wheel of Life; divergent understandings of the Wheel of Life, with reference to Theravada and Mahayana Buddhism.
<b>1.5*</b>	Third Noble Truth including reference to the Dhammacakkappavattana Sutta: the nature of nirodha and the cessation of tanha; Buddhist teachings about the ending of desire; the nature of the cycle of samsara; different understandings of nibbana and enlightenment and their importance for Buddhists today.
<b>1.6</b>	Fourth Noble Truth including reference to the Dhammacakkappavattana Sutta: the nature of The Middle Way – magga; Buddhist teachings about the Eightfold Path leading to nibbana; the Threefold Way: the nature, purpose and importance of sila (ethics), samadhi (meditation) and panna (wisdom); divergent understandings of the importance Eightfold Path and the Threefold Way for Buddhist life today.
<b>1.7</b>	Human life: divergent Buddhist understandings of the nature and importance of The Five Khandas (aggregates), including the Khandha Sutta; divergent Buddhist understandings of the nature and importance of sunnata, tathagatagarbha, Buddha-nature; divergent Buddhist understandings of the nature and importance of Arahant and Bodhisattva Ideals; divergent Buddhist understandings of the nature and history of Buddhahood and the Pure Land.
<b>1.8</b>	Buddhist ethical teachings: divergent Buddhist understandings of the nature, purpose and importance of kamma, including Dhammapada 181–187 and the Khuddakapatha, merit and rebirth, karuna (compassion), metta (loving kindness), pancha sila (the five precepts) and the paramitas (six perfections); the divergent applications of each of these ethical teachings in Buddhist life today.

## Section 2: Marriage and the Family

Students should have an understanding of:	
<b>2.1</b>	The importance and purpose of marriage in Buddhism: divergent understandings of the significance of marriage in Buddhist life; divergent Buddhist teachings about marriage, including its importance, the Sigalovada Sutta, and the possible ideal of celibacy; divergent non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, including a lack of importance, cohabitation and the Buddhist responses to these attitudes.
<b>2.2</b>	Sexual relationships: Buddhist teachings about the nature and importance of sexual relationships, including reference to the Third Precept, Cunda Kammaraputta Sutta; different attitudes to celibacy, for example Jodo Shinshu monks; divergent Buddhist teachings and attitudes towards sexual relationships outside of marriage and homosexuality; non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Buddhist responses to them.
<b>2.3</b>	Buddhist teaching about the purpose and importance of the family: Buddhist teaching about the purpose of families, including the Sigalovada Sutta; Buddhist responses to the different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families).
<b>2.4</b>	Support for the family in the sangha, including the role of the sangha as a refuge as taught in The Khuddakapatha 1: how and why the community tries to support families, including through worship, rites of passage, festivals and counselling; divergent understandings of the importance of this support for Buddhists today.
<b>2.5</b>	Buddhist teaching on contraception: divergent Buddhist teachings and attitudes about contraception and family planning, including reference to The Natural World by XIV Dalai Lama; non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories such as situation ethics and Buddhist responses to them.
<b>2.6</b>	Buddhist teachings about divorce: divergent Buddhist beliefs, teachings and attitudes towards divorce and remarriage, including A Happy Married Life: A Buddhist Perspective by Ven. K. Sri Dhammananda; non-religious (including atheist and Humanist) attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Buddhist responses to them.
<b>2.7</b>	Buddhist teachings and attitudes about the equality of men and women in the family: divergent Buddhist beliefs, teachings and attitudes about the role of men and women in the family, including reference to the life of the Buddha and Sigalovada Sutta.
<b>2.8</b>	Buddhist teachings and attitudes about gender prejudice and discrimination including the Soma Sutta: Buddhist opposition to gender prejudice and discrimination; examples of gender equality in action in Buddhism.

## Section 3: Living the Buddhist Life

Students should have an understanding of:	
<b>3.1</b>	Meditation: the nature, purpose and significance of meditation in Buddhism; the different types of meditation: samatha (concentration), metta bhavana (loving kindness) and vipassana (insight); meditative practices, including mindfulness breathing and zazen, divergent understanding of the nature and importance of visualisation of the Buddha and Bodhisattvas, including Amitāyus Meditation Sutra; how the different practices are used by Mahayana and Theravada Buddhists and the benefits from their use.
<b>3.2</b>	Chanting: the nature, purpose and role of chanting in Buddhism as a devotional practice and to gain mental concentration, including Dhammapada 1–2, confidence and joy; the divergent understandings of the importance of chanting in Buddhist life today with reference to Theravada Buddhism, including Tiratana: Dhammapada 190, and Mahayana Buddhism, including Nam Myoho Renge Kyo.
<b>3.3</b>	Mantra recitation: divergent understandings of the nature, purpose, role and importance of mantra recitation with reference to Theravada Buddhism, including Namo Buddhaya ('Homage to the Buddha'), and Mahayana Buddhism; the nature and purpose of using sacred syllables, devotional articles, offerings and mala beads and why they are used in different schools of Buddhism.
<b>3.4</b>	Features of Buddhist places of worship: the divergent nature, history and design of Buddhist places of worship including temples, gompas, viharas, shrines in Theravada, Mahayana and Triratna Buddhism; how and why the places of worship are used, including reference to the shrine room, shrine facing east, and the library, showing the importance learning, including reference to the Kimsila Sutta.
<b>3.5</b>	How and why objects of devotion are used within different Buddhist places of worship, buddharupas, including reference to Vakkali Sutta, shrine, Bodhi tree; divergent understandings of why devotional objects are important in Buddhism today.
<b>3.6*</b>	Puja: The nature and purpose of puja in the vihara and the home, including reference to Mangala Sutta; examples of the different types; when each type might be used and why; the importance of having different types of worship and their use in different Buddhist contexts.
<b>3.7</b>	Death and mourning rituals and ceremonies: the divergent celebration and significance of the ceremonies in Buddhist communities and to Buddhists; the distinct significance of the rituals associated with death and mourning in Theravada communities and in Japan and Tibet, with reference to the <i>Tibetan Book of the Dead</i> .
<b>3.8</b>	Festivals and retreats: the divergent nature, history, purpose and importance of festivals and retreats in Buddhism; divergent understandings the origins, meaning and features of celebration of specific festivals and retreats, including Wesak, Vassa/Rain Retreat and Kathina, with reference to the Anapanasati Sutta, and Uposatha days in Theravada Buddhism; Hanamatsuri and Obon (Japanese), Parinibbana Day in Mahayana Buddhism, and Lama Tsong Khapa Day in Tibet.

## Section 4: Matters of Life and Death

### Students should have an understanding of:

4.1	Buddhist teachings about the origins and value of the universe: Buddhist responses to scientific explanations for the origins of the universe, including the origins having no significance and reference to <i>The Universe in a Single Atom</i> Chapter 4 by the XIV Dalai Lama; the value of the universe and the natural world in Buddhism; divergent Buddhist responses and teachings to the possible view that the universe is to be used as a commodity.
4.2	Buddhist teachings about the sanctity of life, including reference to the First Precept in The Khuddakapatha: Buddhist teachings about why human life is special; how life is shown as special in the Buddhism; divergent understandings of the regarding life as special life for Buddhists today.
4.3	Buddhist responses to scientific and non-religious explanations about the origins and value of human life, including evolution and survival of the fittest, including interpretations of Cula-Malunkyo Sutta; divergent understandings of the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Buddhists today.
4.4	Implications of the Buddhist teachings about the value and sanctity of life for the issue of abortion: divergent Buddhist teachings about the nature and use of abortion, including the First Precept and New York Times Interview with the Dalai Lama Sunday, December 5, 1993; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Buddhist responses to them.
4.5	Buddhist responses to the existence of death and the afterlife: Buddhist teachings and beliefs that support the existence of a life after death, including the Wheel of Life and the impermanence of the self, including reference to Sahasodgata Avadana, Divyavadana 21; divergent Buddhist responses to arguments for life after death (including remembered lives, paranormal, logic, reward, comfort and meeting loved ones); the significance of arguments for belief in life after death for Buddhists.
4.6	Buddhist responses to non-religious arguments against life after death: why Buddhists reject arguments against belief in life after death (including as a source of comfort, lack of evidence, fraudulent accounts, social control), including Brahmajala Sutta 4.
4.7	Implications of Buddhist teachings about the value and sanctity of life for the issue of euthanasia: Buddhist teachings about the nature and use of euthanasia including Vakkali Sutta; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Buddhist responses to them including support for hospice care, including the Buddhist Hospice Trust.
4.8	Buddhist responses to issues in the natural world: Buddhist teachings and responses to threats to the world, including pollution, global warming and the use of natural resources, including Dhammapada 270 and The Buddhist Declaration on Nature (Assisi 1986); divergent Buddhist responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism.

## Area of Study 1 – Hinduism

### Overview

This area of study comprises a study in depth of Hinduism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Hindu Beliefs, Marriage and the Family, Living the Hindu Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Hindus today should be explored throughout the sections. This should include reference to how scripture informs a Hindu's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Hinduism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Hinduism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.5)\*
- The practice and significance of worship (3.4)\*

Students should recognise that Hinduism is one of the many religions and world views in Great Britain, which include Buddhism, Judaism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Hinduism and non-religious views as outlined in the content below.

Students should also recognise that within Hinduism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Hinduism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Shaivism and Vaisnavism.

## Section 1: Hindu Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of Brahman: The nature of Brahman as spirit, ultimate reality or absolute truth; how the characteristics of Brahman are shown in Hindu scriptures including Katha Upanishad 2.2.6–8.
<b>1.2</b>	The nature and importance of understanding Brahman as Nirguna Brahman and Saguna Brahman: how Nirguna Brahman and Saguna Brahman are shown in Hindu scripture, for example Nirguna – Taittiriya Upanishad 2.7.1–2 and Saguna – Rig Veda 1.154.1–2; the nature and importance of Vaikuntha (spiritual worlds); divergent ways in which belief in each may be expressed in the life of Hindus today.
<b>1.3</b>	Three aspects of the divine – Brahman, Antaryami and Bhagavan; the nature and significance of the divine as Brahman (everywhere and non-personal), Antaryami (within the heart) and Bhagavan (beyond, as a personal loving God); how the three aspects are shown in Hindu scriptures, including Mundaka Upanishad 2.1; why belief in the three aspects of the divine are important in Hindu life and for religious pluralism today.
<b>1.4</b>	Manifestations of the Divine: the nature and importance of how the deities are shown in Hindu scriptures; avatars and murti; the nature and role of male deities: divergent understandings of the importance of Vishnu (including Rig Veda 1.22) and Shiva; the nature and role of the female force, Shakti, including Parvati and Lakshmi.
<b>1.5*</b>	The nature of the individual and life within Hinduism: the nature and importance of the atman (eternal self), karma, the cycle of samsara, moksha; divergent Hindu understandings of the nature of the individual and life, including interpretations of Brihadaranyaka Upanishad 4.4; why beliefs about the atman, karma, samsara and moksha are important for Hindus today.
<b>1.6</b>	The purpose of human life for Hindus: the nature and significance of the four aims of life (Purusharthas) dharma, artha, kama and moksha; the nature and significance of sanatana dharma (eternal law), including Bhagavad Gita 3.35; the nature and significance of varnashrama dharma (duties according to materialistic situation in life).
<b>1.7</b>	Hindu responses to suffering, knowledge and ignorance: Hindu teachings about suffering, knowledge and ignorance such as ahimsa, respect, empathy, mind/sense control, humility, and love, including Mahabharata 5:39; divergent Hindu understandings as to why there is suffering, knowledge and ignorance for Hindus today.
<b>1.8</b>	Hindu cosmology: the nature of the Hindu cosmology as shown in Hindu scriptures, including Rig Veda 10:129; the nature and importance of the cycle of four ages (yugas), including descriptions of the Kali Yuga in the Mahabharata, many worlds and their diverse inhabitants; the nature and divergent understandings of the importance of the concepts of prakriti (matter/nature), tri-guna (three qualities) and maya (illusion).

## Section 2: Marriage and the Family

### Students should have an understanding of:

<b>2.1</b>	The importance and purpose of marriage for Hindus: Hindu teachings about the importance and purpose of marriage in Hindu life, including Rig Veda 10. 85:36–47; divergent Hindu, non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, including a lack of importance, cohabitation and Hindu responses to them.
<b>2.2</b>	Hindu teachings about the nature and importance of sexual relationships; Hindu teachings and attitudes towards sexual relationships, including interpretations of Bhagavad Gita 5.2123; divergent Hindu teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Hindu responses to them.
<b>2.3</b>	Hindu teachings about the purpose and importance of the family– procreation, security and education of children, with reference to Bhagavad Gita 1.37–43; divergent Hindu responses to different types of family within 21st century (nuclear, single parent, same-sex parents, extended and blended families).
<b>2.4</b>	Support for the family in the local Hindu community: how and why the community tries to support families, including through worship, rites of passage, including interpretations of Bhagavad Gita 1:37–43, festivals and counselling; the importance of the support of the local Hindu community for Hindu families today.
<b>2.5</b>	Hindu teaching about family planning and regulation of births: divergent Hindu attitudes about contraception and family planning, including reference to the householder stage, including interpretations of Bhagavad Gita 3.37–43; different non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories, such as situation ethics, and Hindu responses to them.
<b>2.6</b>	Hindu teachings and attitudes towards divorce and remarriage: Hindu teachings about divorce and remarriage, including reference to the Hindu Marriage Act 1955 (India) and arguments used to support or reject divorce; non-religious (including atheist and Humanist) attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Hindu responses to them.
<b>2.7</b>	Hindu teachings about the equality of men and women in the family: Hindu teachings and attitudes about the role of men and women in the family, including reference to Manusmriti 3:55–60; divergent Hindu attitudes about the equality of men and women in the family.
<b>2.8</b>	Hindu teachings about gender prejudice and discrimination: Hindu opposition to gender prejudice and discrimination, including interpretations of Bhagavad Gita 6.29–32; examples of gender equality in action in Hinduism.

## Section 3: Living the Hindu Life

Students should have an understanding of:	
<b>3.1</b>	The nature and purpose of Hindu yoga: the nature and purpose of different forms of yoga, karma yoga (action), jnana yoga (knowledge), astanga/raja yoga (meditation) and bhakti yoga (devotion); examples of when each form of yoga might be used, how and why; the importance of having different types of yoga; reference to Bhagavad Gita 6.44–47.
<b>3.2</b>	Focuses of worship and representations of the divine: the nature, purpose and importance of different ways of worshipping, including worshipping one god (personal or non-personal) or many deities, gurus and holy places (land, hills, rivers and sacred plants and animals); the scriptural basis for the different focuses of worship and representations of the divine in worship, including interpretations of Bhagavad Gita 6.20–31
<b>3.3</b>	The importance of Hindu places of worship: the nature, features of use and purpose of worship in different places, including in the temple, in the home, outside, including shrines and festival celebration and in the space of the heart, with reference to interpretations of Bhagavad Gita 9.13–27; the benefits for Hindus of having different places to worship in.
<b>3.4*</b>	The nature and purpose of prayer in the temple and the home: the nature, features of use and purpose of the different forms of worship, including meditation, puja, havan, darshan, arti, bhajan, kirtan and japa with reference to interpretations of Bhagavad Gita 6.44–47; divergent understandings of the benefits for Hindus of having different forms of worship.
<b>3.5</b>	Hindu sacred festivals: the nature, history, purpose and significance of Hindu sacred festivals; the origins and meaning of specific festivals, including Diwali, Holi, Navratri Dussehra, Ram Navami, Ratha-yatra, Janmashtami, and Raksha Bandhan, including interpretations of Brhadaranyaka Upanishad 1.3.28.
<b>3.6</b>	Hindu pilgrimage: the nature, history and purpose of Hindu pilgrimages; the significance of the places Hindus go on pilgrimage; divergent understandings of why pilgrimage may, or may not be, important for Hindus today; the nature, features, history and importance of pilgrimage to the Ganges, including interpretations of Rig Veda 10.75, Vrindavana and Varanasi.
<b>3.7</b>	Hindu environmental projects: divergent understandings of the nature, purpose and significance of environmental care for Hindus; the importance of care for rivers and sacred places for Hindus; how Hindus care for the environment, examples of what they do and why, including reference to cow protection, including interpretations of Rig Veda 10.87.16–19.
<b>3.8</b>	Hindu charity work: the nature and purpose of charity for Hindus; Hindu teachings about charity; the work of one named Hindu charity working to promote wellbeing, social inclusion and women’s rights, what it does and why, including interpretations of Bhagavad Gita 3:10–12.

## Section 4: Matters of Life and Death

Students should have an understanding of:	
<b>4.1</b>	Hindu teachings about the origins and value of the universe: scientific explanations for the origins of the universe and Hindu responses to them, including Rig Veda 10.129; the compatibility of Hindu beliefs and science; the value of the universe in Hinduism; divergent Hindu responses to the possible view that the universe may be used as a commodity.
<b>4.2</b>	Hindu teachings about the sanctity of life: why human life might be regarded as holy; how life is shown as special in the scriptures, including interpretations of Katha Upanishad 1.3.3; the importance of sanctity of life for Hindus today.
<b>4.3</b>	Hindu responses to scientific and non-religious explanations about the origins and value of human life, such as evolution and survival of the fittest; the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Hindus today, including interpretations of Rig Veda 10.129.
<b>4.4</b>	Implications of the Hindu teachings about the value and sanctity of life for the issue of abortion: the nature of abortion; divergent Hindu teachings about abortion, including interpretations of Atharva Veda 6.113; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Hindu responses to them.
<b>4.5</b>	Hindu teachings about life after death: Hindu teachings and beliefs that support the existence of a life after death, including Bhagavad Gita 4.23–30; divergent Hindu responses to arguments for life after death (remembered lives, paranormal, logic, reward, comfort and meeting loved ones who have passed on); the significance of belief in life after death for Hindus.
<b>4.6</b>	Hindu responses to non-religious arguments against life after death: why Hindus reject arguments against belief in life after death (including as a source comfort, lack of evidence, fraudulent accounts, social control), including Bhagavad Gita 15:6–12.
<b>4.7</b>	Implications of the Hindu teachings about the value and sanctity of life for the issue of euthanasia: the nature of euthanasia; Hindu teachings about euthanasia, including interpretations of Bhagavad Gita 7.25–30; divergent Hindu, non-religious (including atheist and Humanist) arguments surrounding its use; the application of ethical theories, such as situation ethics, and Hindu responses to them, including support for hospice care.
<b>4.8</b>	Hindu responses to issues in the natural world: Hindu responses to threats to the world, including pollution, global warming and the use of natural resources; Hindu teachings about environmental care, including The Hindu Declaration on Nature – Assisi 1986 and interpretations of Bhagavad Gita 13.27–34; divergent Hindu responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism.

## Area of Study 1 – Judaism

### Overview

This area of study comprises a study in depth of Judaism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Jewish Beliefs, Marriage and the Family, Living the Jewish Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Jews today should be explored throughout the sections. This should include reference to how scripture informs a Jew's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Judaism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Judaism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.4)\*

Students should recognise that Judaism is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Judaism and non-religious views as outlined in the content below.

Students should also recognise that within Judaism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Judaism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Orthodox, Reform and Liberal traditions.

## Section 1: Jewish Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of the Almighty: how the characteristics of the Almighty are shown in the Torah, and why they are important in Jewish life today, including One, Creator, Law-Giver and Judge, including reference to Genesis 2.
<b>1.2</b>	The nature and importance of Shekhinah: how the divine presence is shown in the Torah and why it is important including interpretations of 2 Chronicles 7:1-3; the divergent understandings of Shekhinah found in different forms of Orthodox Judaism and the importance of them for Jews today.
<b>1.3</b>	The nature and purpose of the Messiah: how messiahship is shown in the scriptures, including Jeremiah 23:5-8; the nature and significance of the Messianic Age and the Jewish responsibility to bring it about; divergent understandings of the Messiah in different forms of Orthodox and Reform Judaism and the importance of them for Jewish people today.
<b>1.4</b>	The Covenant at Sinai: the nature and history of the Covenant at Sinai (the Ten Commandments), including Exodus 20; the role and significance of Moses in the Covenant at Sinai; divergent understandings of how and why the Decalogue is important in Jewish life today.
<b>1.5</b>	The covenant with Abraham and his descendants: the nature and history of the Abrahamic covenant; the role of Abraham in the covenant, including Genesis 17; why the Promised Land covenanted to Abraham and his descendants is important for Jews today.
<b>1.6</b>	Sanctity of life: the nature and importance of Pikuach Nefesh (primacy of life); why human life is holy by Jewish people; how life is shown as special and taking precedence over everything, including Talmud Yoma 83-84; divergent understandings of how and why the principle of Pikuach Nefesh is applied by Jews today.
<b>1.7</b>	Moral principles and the Mitzvot: the nature and importance of the Mitzvot, including reference to the Mishneh Torah of Maimonides: Sefer Madda; the importance of the relationship between keeping the Mitzvot and free will; the Mitzvot between humans and the Almighty, and between humans; divergent understandings of the importance of the Mitzvot between the Almighty and humans, and between humans, for Jewish life today.
<b>1.8*</b>	Jewish beliefs about life after death: divergent Jewish understandings of the nature and significance of life after death including reference to different forms of Orthodox and Reform Judaism; Jewish teachings about life after death including interpretations of Ecclesiastes 12; the nature of resurrection and judgement; why belief in life after death may be important for Jews today.

## Section 2: Marriage and the Family

Students should have an understanding of:	
<b>2.1</b>	The importance and purpose of marriage for Jews: Jewish teachings about the importance and purpose of marriage in Jewish life, including Proverbs 18.22; non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, including a lack of importance, cohabitation and the Jewish responses to them.
<b>2.2</b>	Jewish teachings about the nature and importance of sexual relationships: Jewish teachings about sexual relationships, including Genesis 1:26–31 and Song of Songs; divergent Jewish teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Jewish responses to them.
<b>2.3</b>	Jewish teachings about the purpose and importance of the family: Jewish teachings about the purpose of family – procreation; security and education of children with reference to Psalm 127:3–5; divergent Jewish and non-religious (including atheist and Humanist) responses to the purpose of the family; different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families).
<b>2.4</b>	Support for the family in the Jewish community: how and why the local community tries to support families, including through family worship, rites of passage, classes for parents, groups for children and counselling, including reference to Talmud Bava Batra 21a-b; the importance of the support of the local Jewish community for Jews today.
<b>2.5</b>	Jewish teaching about family planning and regulation of births: divergent Jewish teachings and attitudes about contraception and family planning, including reference to the Talmud, Yevamot 61b; different non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories, such as situation ethics, and Jewish responses to them.
<b>2.6</b>	Jewish teachings and attitudes towards divorce and remarriage: divergent Jewish teachings about divorce and remarriage, including reference to Maimonides, Mishneh Torah, Ishut 24 and arguments used to support or reject divorce; Jewish, non-religious (including atheist and Humanist) attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Jewish responses to them.
<b>2.7</b>	Jewish teachings and attitudes about the equality of men and women in the family: Jewish teachings and attitudes about the equality and roles of men and women in the family, including reference to Genesis 1:26–31; divergent Jewish attitudes about the roles of men and women in the family and Jewish responses to them.
<b>2.8</b>	Jewish teachings about gender prejudice and discrimination: Jewish opposition to gender prejudice and discrimination, including The Basic Law: Human Dignity and Liberty (1992 The Knesset); examples of gender equality in action in Judaism.

## Section 3: Living the Jewish Life

### Students should have an understanding of:

<b>3.1</b>	The nature and purpose of Jewish public acts of worship: the nature, features and purpose of Jewish public worship, including interpretations of Psalms 116:12–19; the nature, features and importance of synagogue services for the Jewish community and the individual.
<b>3.2</b>	The Tenakh and the Talmud: the nature, features, purpose and significance of the Tenakh (the written law) and Talmud (the oral law) for Jews in daily life today with reference to Perkei Avot 2; the nature and purpose of Jewish laws food laws, kashrut, including kosher and treifah and the separation of dairy and meat, including reference to Deuteronomy 14:3–10; the divergent implications of the Jewish food laws for Jews today.
<b>3.3</b>	The nature and purpose of prayer in the home and of private prayer: the nature, features and purpose of prayer three times a day; the importance of having different forms of prayers, including interpretations of Psalms 55:16–23.
<b>3.4*</b>	The nature and importance of the Shema and the Amidah (the standing prayer); when the Shema and the Amidah might be used, how and why, including reference to the Mezuzah; the importance of having the Shema and the Amidah for Jews today, including reference to Deuteronomy 6:4.
<b>3.5</b>	The importance of ritual for Jews today: the nature, features and purpose of the birth including Brit Milah, marriage, Bar and Bat Mitzvah ceremonies, including interpretations of Genesis 21:1–8, Genesis 17 and Leviticus 12; the nature, purpose and importance of mourning ceremonies; the distinct importance of the funeral, shiva, avelut and yahrzeit for Jews today; divergent understandings of the importance of each ritual for different forms of Orthodox and Reform Judaism today.
<b>3.6</b>	The nature, features, history and purpose of celebrating Shabbat: the nature, features and purpose of the celebration of Shabbat in the home and in the synagogue, including interpretations of Exodus 31:12–18; why the celebration of Shabbat is important for the Jewish community and the individual today.
<b>3.7</b>	Jewish festivals: the nature, history, purpose and significance of Jewish festivals; the origins and meaning of specific festivals, including Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot, including interpretations of Leviticus 23 (Rosh Hashanah); divergent understandings of why festivals are important to different forms of Orthodox and Reform Judaism today.
<b>3.8</b>	Features of the synagogue: the nature, history and purpose of the different design of the synagogues in Liberal, Reform and Orthodox Judaism, including facing Jerusalem, layout of seating the Ark and the bimah and with reference to Proverbs 14:28; how and why the synagogue is used by the different communities, including reference to Exodus 27:20–21; how and why objects of devotion are used within the synagogues including a yad, Torah Scroll, ner tamid and menorah.

## Section 4: Matters of Life and Death

Students should have an understanding of:	
<b>4.1</b>	Jewish teachings about the origins and value of the universe: scientific explanations for the origins of the universe and Jewish responses to them, including reference to Genesis 1–3; the value of the universe in Jewish teaching; divergent Jewish responses to the possible view that the universe may be used as a commodity.
<b>4.2</b>	Jewish teachings about the value of life: how life is shown as special in the Tenakh, including reference to being created in the image of the Almighty as shown in Genesis 1–3; divergent Jewish teachings on the value of life; the significance of sanctity of life for Jews today.
<b>4.3</b>	Jewish responses to scientific and non-religious explanations about the origins of human life, such as evolution and survival of the fittest, including Genesis 1: 26–31; the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Jews today.
<b>4.4</b>	Implications of the value and sanctity of life for the issue of abortion: the nature of abortion; divergent Jewish teachings about abortion, including the Mishnah, Sanhedrin 4:5; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Jewish responses to them.
<b>4.5</b>	Jewish teachings about life after death: Jewish teachings and beliefs that support the existence of a life after death, including reference to Maimonides 'Thirteen Principles of the Jewish Faith'; divergent Jewish arguments for life after death (remembered lives, paranormal, logic, reward, comfort and meeting loved ones who have passed on); divergent understandings of the significance of belief in life after death in different Jewish traditions.
<b>4.6</b>	Jewish responses to non-religious arguments against life after death: why Jews may reject arguments against belief in life after death (including as a source comfort, lack of evidence, fraudulent accounts, social control), including Isaiah 25.
<b>4.7</b>	Implications of the value and sanctity of life for the issue of euthanasia: the nature of euthanasia; different Jewish teachings about euthanasia, including different interpretations of Judges 9:51–57; divergent Jewish, non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Jewish responses to them, including support for hospice care.
<b>4.8</b>	Jewish responses to issues in the natural world: Jewish responses to threats to the world, including pollution, global warming and the use of natural resources; Jewish teachings about environmental care, specifically stewardship and humanity's role as stewards, including reference to Psalm 24:1–3 and The Jewish Declaration on Nature – Assisi 1986; divergent Jewish responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism.

## Area of Study 1 - Sikhism

### Overview

This area of study comprises a study in depth of Sikhism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically within families, and with regard to matters of life and death.

There are four sections: Sikh Beliefs, Marriage and the Family, Living the Sikh Life and Matters of Life and Death.

The significance and importance of the various beliefs, issues and practices to Sikhs today should be explored throughout the sections. This should include reference to how scripture informs a Sikh's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Sikhism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Sikhism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.4)\*
- The practice and significance of worship (3.5)\*

Students should recognise that Sikhism is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Sikhism and non-religious views as outlined in the content below.

Students should also recognise that within Sikhism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Sikhism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Khalsa and non-Khalsa Sikhs.

## Section 1: Sikh Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of God: how the characteristics of God are shown in the Mool Mantar, Guru Granth Sahib 1, and why the characteristics are important and why the Mool Mantar is significant for Sikhs.
<b>1.2</b>	God as Creator: the nature and importance of God as creator (Karta Purakh) for Sikhs; Sikh teachings on God as creator, including Guru Granth Sahib 12 and 94.
<b>1.3</b>	The nature of human life: the purpose and significance of life as an opportunity to unite with God; Sikh understandings of why uniting with God is important; how uniting with God will affect their lives, including Guru Granth Sahib 12.
<b>1.4*</b>	Sikh beliefs about life after death: the nature of karma, rebirth and mukti (liberation); how they are shown in the Guru Granth Sahib, including reference to Guru Granth Sahib 2, 11 and 78; divergent understandings of how and why karma, rebirth and mukti are important for Sikh life today.
<b>1.5</b>	Purpose of life: the nature and importance of being gurmukh (God-centred) not manmukh (self-centred) and the elimination of haumai – (ego/pride), including reference to Guru Granth Sahib 125 and 226; what actions make a gurmukh Sikh; divergent understandings of why being gurmukh and eliminating haumai is important in Sikh life today.
<b>1.6</b>	The oneness of humanity: how the equality of all humans is shown in the Guru Granth Sahib, including Guru Granth Sahib 349, in stories from the lives of the Gurus, including the example of Mai Bhago, and the appointment of women as teachers, and in Sikh life today; how and why complete equality of men and women is important for Sikhs today.
<b>1.7</b>	Sewa (service to others): the nature of sewa, including tan, man and dhan; the origins and purpose of sewa and its importance in the development of Sikhism, including Guru Granth Sahib 26; divergent understandings of the practice and importance of sewa in Sikh life today in reflecting the priority of service to others.
<b>1.8</b>	Sangat: the nature and history of the sangat; divergent understandings of why the sangat is important for Sikhs, including Guru Granth Sahib 1316; the concept of Sat Sangat and divergent understandings of its significance for Sikhs; problems for Sikhs living without a sangat.

## Section 2: Marriage and the Family

### Students should have an understanding of:

<b>2.1</b>	The importance and purpose of marriage in Sikhism: the significance and purpose of marriage in Sikh life; Sikh teachings about marriage, including the Lavan by Guru Ram Das; divergent non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, a lack of importance, including cohabitation and the Sikh responses to these attitudes.
<b>2.2</b>	Sikh teaching about the importance of sexual relationships: divergent Sikh teaching about sexual relationships; Sikh teaching on sexual relationships outside of marriage and homosexuality, including Guru Granth Sahib 4 and discussion of the January 2005 edict of, the Jathedar of the Akal Takht in Amritsar; non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Sikh responses to them.
<b>2.3</b>	Sikh teaching about the purpose and importance of the family: Sikh teaching about the purpose of families, including Guru Granth Sahib 71 and 599: procreation; security and education of children; divergent Sikh responses to the different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families).
<b>2.4</b>	Support for the family in the Sikh community: how and why the local community tries to support families, including through family worship, rites of passage, classes for parents, groups for children and counselling; the importance of this support in the Sangat for Sikhs today, including Rahit Maryada Chapter 10.
<b>2.5</b>	Sikh teaching on contraception: divergent Sikh teachings and attitudes about contraception and family planning, including reference to the concept of kaam and The Sikh Missionary Society Introduction to Sikhism, Section VII: Sikhism & Modern Problems Q124; different non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories, such as situation ethics, and Sikh responses to them.
<b>2.6</b>	Sikh teachings about divorce: divergent Sikh teachings and attitudes towards divorce and remarriage, including reference to Rahit Maryada Chapter 11 and arguments used to support or reject divorce; non-religious (including atheist and Humanist) attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Sikh responses to them.
<b>2.7</b>	Sikh teaching about the equality of men and women in the family: divergent Sikh beliefs, teachings and attitudes about the role of men and women in the family including Guru Granth Sahib 788.
<b>2.8</b>	Divergent Sikh teachings about gender prejudice and discrimination: Sikh teachings about gender prejudice and discrimination, including Guru Granth Sahib 473; examples of Sikh opposition to gender prejudice and discrimination.

## Section 3: Living the Sikh Life

Students should have an understanding of:	
<b>3.1</b>	Features of the gurdwara: the nature, history and purpose of the design of the Gurdwara as the 'Door/Gate of the Guru', including Rahit Maryada Chapters 4–6; how and why objects of devotion are used within the gurdwara: Guru Granth Sahib, Takht, Chanani, Chaur, the langar hall, four doors, and the Nishan Sahib; divergent understandings of the importance of these features in Sikh life today.
<b>3.2</b>	The gurdwara: the role and importance of the gurdwara within the Sikh community including reference to Guru Granth Sahib 1391; activities that take place within the gurdwara and why; the nature and importance of visiting Sikh historical gurdwaras: the Harmandir Sahib in Amritsar (the Golden Temple); divergent understandings of the importance of making such visits including reference to Guru Granth Sahib 4.
<b>3.3</b>	Langar: the history of langar including Guru Granth Sahib 967; the nature and purposes of langar; the significance of langar for Sikhs today, especially as an expression of sewa.
<b>3.4</b>	Nam Japna – Meditating on the name of God: the nature and significance of Nam Japna; diverse ways in which the nam japna is used in the gurdwara and in Sikh daily life, including Guru Granth Sahib 1142.
<b>3.5*</b>	Prayer, including reference to Guru Granth Sahib 305: the nature, role and purpose of prayer in the home; the different types of prayer; when prayer might take place and why; the importance of having different prayers.
<b>3.6</b>	Akhand path (continuous 48-hour reading of the Guru Granth Sahib): the nature, history, role and purpose of the akhand path including reference Rahit Maryada Chapter 7; how and why Sikhs might take part in the akhand path: why the akhand path is important for the Sikh community and for individual Sikhs.
<b>3.7</b>	Gurpurbs and Commemorations: divergent understandings of the nature, history and purpose of gurpurbs and commemorations; why they are important for Sikhs today; the origins and meaning gurpurbs, including Guru Nanak's birthday, Vaisakhi, including reference to the account of the events found in Gurbilas Patshahi 10, Divali: the origins and meaning of commemorations, including the martyrdom of Guru Arjan and Guru Tagh Bahadur Ji.
<b>3.8</b>	Birth and naming rituals and ceremonies: the celebration and significance of Naam Karan and Hukamnama; the significance of Amrit sanskar (the initiation ceremony) for Sikh families, including reference to the Rahit Maryada Chapters 11 and 13; divergent understandings of these ceremonies between khalsa and non-khalsa Sikhs; the significance of the names Singh and Kaur in the naming and Amrit ceremonies, and for Sikh identity today.

## Section 4: Matters of Life and Death

Students should have an understanding of:	
<b>4.1</b>	Sikh teachings about the origins and value of the universe: scientific explanations for the origins of the universe and Sikh responses to them, including the compatibility of Sikh beliefs and science; divergent Sikh responses and teachings about the value of the universe in Sikhism, including Guru Granth Sahib 1037; responses to the possible view that the universe may be used as a commodity.
<b>4.2</b>	Sikh teachings about the sanctity of life: Sikh teachings about why human life is holy; Sikh teachings on the sanctity of life including Guru Granth Sahib 1239; divergent understandings of the importance of sanctity of life for Sikhs today.
<b>4.3</b>	Sikh responses to scientific and non-religious explanations about the origins of human life including evolution and survival of the fittest with reference to interpretations of Guru Granth Sahib 19; the significance of the responses to scientific and non-religious explanations, such as evolution and survival of the fittest, for Sikhs today.
<b>4.4</b>	Implications of the Sikh teachings about the value and sanctity of life for the issue of abortion: the nature of abortion; different Sikh teachings about the nature and use of abortion, including reference to Guru Granth Sahib 74 and whether life begins at conception; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Sikh responses to them.
<b>4.5</b>	Sikh responses to the existence of death and the afterlife: Sikh teachings and beliefs that support the existence of a life after death; divergent Sikh responses to arguments for life after death (including remembered lives, including possible interpretations of Guru Granth Sahib 19, paranormal, logic, reward, comfort and meeting loved ones); the significance of arguments for belief in life after death for Sikhs.
<b>4.6</b>	Sikh responses to non-religious arguments against life after death: why Sikh reject arguments against belief in life after death (including as a source of comfort, lack of evidence, fraudulent accounts, social control), including Guru Granth Sahib 430.
<b>4.7</b>	Implications of the Sikh teachings about the value and sanctity of life for the issue of euthanasia: Sikh teachings about the nature and use of euthanasia, including reference to Lord Indarjit Singh's speech in the House of Lords on 12 December 2014 in the Lords' Debate on Assisted Dying; non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Sikh responses to them, including support for hospice care.
<b>4.8</b>	Sikh responses to issues in the natural world: Sikh responses to threats to the world, including pollution, global warming and the use of natural resources, including Guru Granth Sahib 1037; divergent Sikh responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism.

## Assessment information

### Paper 1: Area of Study 1 – Religion and Ethics

- First assessment: May/June 2018.
- The assessment is 1 hour and 45 minutes.
- The assessment is out of 102 marks.
- Students must select one religion from a choice of seven (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism). The studied religion must be different for each area of study chosen.
- Students must answer all sections and all questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and these will contribute a minimum of 5% of marks towards the overall weighting for this paper.

### Synoptic assessment

Synoptic assessment requires students to work across different parts of a qualification and to show their accumulated knowledge and understanding of a topic or subject area.

Synoptic assessment enables students to show their ability to combine their skills, knowledge and understanding with breadth and depth of the subject.

Synopticity will be assessed where students are required to bring together their knowledge and understanding of religion from across the course of study.

### Sample assessment materials

Sample papers and mark schemes for this paper can be found in the *Pearson Edexcel Level 1/Level 2 GCSE (9–1) in Religious Studies B* Sample Assessment Materials (SAMs) document.

## Area of Study 2: Religion, Peace and Conflict

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The focus of this area of study is on Religion, Peace and Conflict; this is one of three areas of study of which students must complete two.

For this area of study, students must study all four content sections in relation to one religion:

1. Beliefs
2. Crime and Punishment
3. Living the Religious Life
4. Peace and Conflict

Students must study a different religion in their second area of study; students who study one Area of Study from the perspective of Catholic Christianity are prohibited from studying Christianity in their second Area of Study.

### Area of Study 2 – Catholic Christianity

#### Overview

This area of study comprises a study in depth of Catholic Christianity as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Catholic Beliefs, Crime and Punishment, Living the Catholic Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Catholics today should be explored throughout the sections. This should include reference to how the Bible informs a Catholic's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Catholic Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Catholic Christianity with wider Christian perspectives as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.2)\*

Students should recognise that Catholic Christianity is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Catholic Christianity with wider Christian perspectives and non-religious views as outlined in the content below.

Students should also recognise that within Catholic Christianity there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within the wider Christian tradition in the way beliefs and teachings are understood and expressed should be included throughout including reference to Orthodox, Protestant and other Christian traditions.

## Section 1: Catholic Beliefs

Students should have an understanding of:	
<b>1.1</b>	The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually: God as the Father, Son and Holy Spirit; how this is reflected in worship and belief in the life of a Catholic today.
<b>1.2</b>	Biblical understandings of God as a Trinity of Persons: the nature and significance of God as a Trinity of Persons, including reference to the baptism of Jesus (Matthew 3:13–17) and historical development of the doctrine of the Trinity, including reference to the First Council of Nicaea and the First Council of Constantinople.
<b>1.3</b>	Creation: the nature and significance of the biblical account of Creation including Genesis 1–3; and how it may be understood in divergent ways in Christianity, including reference to literal and metaphorical interpretations; the significance of the Creation account for Catholics in understanding the nature and characteristics of God especially as Creator, benevolent, omnipotent and eternal.
<b>1.4</b>	The significance of the Creation account in understanding the nature of humanity: the nature and significance of the nature of humanity being created in the image of God, including reference to Genesis 1–3 and divergent understandings of humanity's relationship with Creation (dominion and stewardship); the implications of these beliefs for Catholics today.
<b>1.5</b>	The Incarnation: Jesus as incarnate Son, the divine Word including John 1, both fully God and fully human; the scriptural origins of this belief, including John 1:1–18 and its importance for Catholics today.
<b>1.6</b>	The events in the Paschal Mystery: Catholic teachings about the life, death, resurrection and ascension of Jesus, including reference to Luke 24; the redemptive efficacy of these events and their significance for Catholics today.
<b>1.7</b>	The significance of the life, death, resurrection and ascension of Jesus for Catholic beliefs about salvation and grace, including John 3:10–21 and Acts 4:8–12; the implications and significance of these events for Catholic practice today.
<b>1.8*</b>	Catholic beliefs about eschatology: life after death; the nature of resurrection, judgement, heaven, hell and purgatory, including reference to John 11:17–27 and 2 Corinthians 5:1–10; divergent Christian beliefs about life after death, with reference to purgatory and the nature of resurrection; why belief in life after death is important for Catholics today.

## Section 2: Crime and Punishment

Students should have an understanding of:	
<b>2.1</b>	Catholic attitudes towards justice: the nature of justice and why justice is important for Catholics, including Micah 3:1–12; Catholic teachings and responses to why justice is important for victims; non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Catholic responses to these attitudes.
<b>2.2</b>	Catholic attitudes towards crime: Catholic teachings and responses to the nature, causes and problem of crime; Catholic teachings about crime, including John 8:1–11; what action is taken by Christian individuals and Christian groups to end crime, including Prison Fellowship.
<b>2.3</b>	Catholic teachings about good, evil and suffering: Catholic teachings about the nature of good actions and how they are rewarded and the nature of evil actions; non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion, and Catholic responses to them; divergent Christian understandings of why people suffer, including the Parable of the Sheep and Goats (Matthew 25:31–46).
<b>2.4</b>	Catholic attitudes towards punishment: the nature of punishment; why punishment is important for Catholics; the nature and meaning of biblical teachings about punishment, including Luke 12:35–48, Catholic teachings on why punishment can be regarded as justice and why punishment might be needed in society.
<b>2.5</b>	Catholic attitudes towards the aims of punishment: Catholic attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation); the nature and meaning of biblical examples of teaching about punishment, including Galatians 6:1–10.
<b>2.6</b>	Catholic teachings about forgiveness: Catholic teachings and responses to the nature of forgiveness and biblical teachings about it; how offenders are forgiven by the community and why this is needed; Catholic teachings about mercy and why is it important to show mercy to criminals, including Matthew 5:21–26.
<b>2.7</b>	Catholic teachings about the treatment of criminals: Catholic teachings about the treatment of criminals, including Proverbs 31:8–9; Catholic teachings about the use of torture, human rights, fair trial, trial by jury; divergent attitudes, including the application of ethical theories, such as situation ethics, towards the treatment of criminals, which may accept the use of torture if it is for the greater good.
<b>2.8</b>	Catholic attitudes towards the death penalty: the nature and purpose of capital punishment, Catholic teaching about capital punishment, divergent Christian teachings for and against capital punishment, including interpretations of Genesis 9:6; Exodus 21:8–13 and Matthew 5:38–48; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Catholic responses to them.

## Section 3: Living the Catholic Life

Students should have an understanding of:	
<b>3.1</b>	The sacramental nature of reality: Catholic teachings about how the whole of creation manifests the presence of God; the meaning and effects of each of the seven sacraments, including Catechism of the Catholic Church 1210–1211; the practice and symbolism of each sacrament; how sacraments communicate the grace of God; divergent Christian attitudes to sacraments, including reference to Orthodox and Protestant Christianity.
<b>3.2*</b>	Liturgical worship within Catholic Christianity: the nature and significance of the Mass for Catholics, including its structure and the Eucharist as the 'source and summit of Christian life', with reference to Lumen Gentium paragraph 7; divergent Christian attitudes towards the practice and meaning of liturgical worship, including its significance for Catholics and the less structured worship in evangelical Christian denominations.
<b>3.3</b>	The funeral rite as a liturgical celebration of the Church: practices associated with the funeral rite in the home, the church and the cemetery, including reference to 'Preparing my funeral' by Vincent Nichols, Archbishop of Westminster; the aims of the funeral rite, including communion with the deceased; the communion of the community and the proclamation of eternal life to the community and its significance for Catholics.
<b>3.4</b>	Prayer as the 'raising of hearts and minds to God': the nature and significance of different types of prayer; the Lord's Prayer, including Matthew 6:5–14, set (formulaic) prayers and informal (extempore) prayer; when each type might be used and why; the importance of prayer and the importance for Catholics of having different types of worship.
<b>3.5</b>	The role and importance of forms of popular piety: the nature and significance of of the Rosary, Eucharistic adoration and Stations of the Cross; how each of these might be used and why; the importance of having different types of worship for Catholics, including reference to Catechism of the Catholic Church 1674–1676; divergent Christian attitudes to these forms of piety.
<b>3.6</b>	Pilgrimage: the nature, history and purpose of Catholic pilgrimage; the significance of the places people go on pilgrimage; divergent Christian understandings about whether pilgrimage is important for Christians today, with specific reference to Jerusalem, Lourdes, Rome, Walsingham and the Catechism of the Catholic Church 2691–2696.
<b>3.7</b>	Catholic Social Teaching: how Catholic Social Teaching reflects the teaching to show love of neighbour; Catholic teaching on justice, peace and reconciliation, Evangelii Gaudium paragraphs 182–237 - The inclusion of the poor in society; How these teachings might be reflected in the lives of individual Catholics including reference to Matt 25: 31 –46 (sheep and goats); the work of CAFOD, what it does and why.
<b>3.8</b>	Catholic mission and evangelism: the history and significance of mission and evangelism for Catholics; divergent ways this is put into practice by the Church and individual Catholics locally, nationally and globally, and how this fulfils the commission of Jesus and teachings of the Church, including Evangelii Gaudium Chapter 5.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Catholic attitudes towards peace: the nature and importance of peace for Catholics; Church teachings about peace, including Jesus as a peacemaker, including interpretations of Luke 22:47–53 and as the 'Prince of Peace' Isaiah 9:6.
<b>4.2</b>	The role of Catholics in peacemaking: Church teachings about the role of Catholics today as peacemakers; the importance of justice, forgiveness and reconciliation for Catholics in peacemaking; the work of one Catholic group working for peace today, what it does and why it tries to work for peace, including interpretations of Matthew 5:1–16.
<b>4.3</b>	Catholic attitudes to conflict: Catholic teachings and responses to the nature and causes of conflict; Catholic responses to the problems conflict causes, including Matthew 26:47–56 and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Catholic responses to them.
<b>4.4</b>	Catholic attitudes to pacifism: Catholic teachings and responses to the nature and history of pacifism; Catholic teachings about passive resistance, including John 14:22–31 and an example of its use, including Thomas Merton; divergent Christian attitudes to pacifism, including reference to Quakers and passive resistance and Catholic responses to them.
<b>4.5</b>	Catholic attitudes to the Just War theory: Catholic teachings and responses to the nature, history and importance of the Just War theory; the conditions of a just war; divergent Christian opinions about whether a just war is possible with links to situation ethics; Catholic teachings on just war, including interpretations of Romans 13:1–7, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Catholic attitudes to Holy War: Catholic teachings and responses to the nature of a holy war; the nature and meaning of Catholic teachings about war and peace, including interpretations of Matthew 10:34–40; divergent Christian teachings about war; non-religious (including atheist and Humanist) attitudes towards holy war and Catholic responses to them.
<b>4.7</b>	Catholic attitudes to weapons of mass destruction (WMD): Catholic teachings and responses to the problems and benefits of WMD; Catholic attitudes towards the use of such weapons, including interpretations of Deuteronomy 20; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Catholic responses to them.
<b>4.8</b>	Catholic attitudes to issues surrounding conflict: Catholic teachings and responses to the nature and history of problems involved in conflict – violence, war, and terrorism, including Luke 6:27–31; how Catholics, including Dorothy Day and Oscar Romero, have worked to overcome these issues.

## Area of Study 2 – Christianity

### Overview

This area of study comprises a study in depth of Christianity as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Christian Beliefs, Crime and Punishment, Living the Christian Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Christians today should be explored throughout the sections. This should include reference to how the Bible informs a Christian's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should recognise that Christianity is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast two areas of belief and practice within Christianity with one of either Buddhism, Hinduism, Islam, Judaism, or Sikhism:

- Beliefs about the afterlife and their significance (1.6)\*
- The practice and significance of worship (3.1)\*

Students should compare and contrast the areas of ethics and/or philosophy within Christianity with non-religious views as outlined in the content below.

Students should also recognise that within Christianity there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Christianity in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Catholic, Orthodox, Protestant and other Christian traditions.

## Section 1: Christian Beliefs

Students should have an understanding of:	
<b>1.1</b>	The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually, including reference to Matthew 3:13-17; how this is reflected in Christian worship and belief today.
<b>1.2</b>	The creation of the universe and of humanity: the biblical account of creation and divergent ways in which it may be understood by Christians, including as literal and metaphorical; the role of the Word and Spirit in creation, including John 1:1-18 and Genesis 1-3; the importance of creation for Christians today.
<b>1.3</b>	The Incarnation: the nature and importance of the person of Jesus Christ as the incarnate Son of God; the biblical basis of this teaching including John 1.1-18 and 1 Timothy 3:16 and its significance for Christians today.
<b>1.4</b>	The last days of Jesus' life: the Last Supper, betrayal, arrest, trial, crucifixion, resurrection and ascension of Jesus; the accounts of these within the Bible including Luke 22-24 and the significance of these events to understanding the person of Jesus Christ.
<b>1.5</b>	The nature and significance of salvation and the role of Christ within salvation: law, sin, grace and Spirit, the role of Christ in salvation, including John 3:10-21 and Acts 4:8-12; the nature and significance of atonement within Christianity and its link to salvation.
<b>1.6*</b>	Christian eschatology: divergent Christian teachings about life after death, including the nature and significance of resurrection, judgement, heaven, and hell and purgatory with reference to the 39 Articles of Religion and Catholic teachings; how beliefs about life after death are shown in the Bible, including reference to 2 Corinthians 5:1-10 and divergent understandings as to why they are important for Christians today.
<b>1.7</b>	The problem of evil/suffering and a loving and righteous God: the problems it raises for Christians about the nature of God including reference to omnipotence and benevolence, including Psalm 103; how the problem may cause believers to question their faith or the existence of God; the nature and examples of natural suffering, moral suffering.
<b>1.8</b>	Divergent solutions offered to the problem of evil/suffering and a loving and righteous God: biblical, theoretical and practical, including reference to Psalm 119, Job, free will, vale of soul-making, prayer, and charity; the success of solutions to the problem.

## Section 2: Crime and Punishment

Students should have an understanding of:	
<b>2.1</b>	Christian attitudes towards justice: the nature of justice and why justice is important for Christians, including Micah 3 and 6; Christian responses to why justice is important for victims; non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Christian responses to these attitudes.
<b>2.2</b>	Christian attitudes towards crime; Christian teachings and responses to the nature, causes and problem of crime; Christian teachings about crime, including John 8:1–11; what action is taken by Christian individuals and Christian groups to end crime, including Prison Fellowship and Street Pastors.
<b>2.3</b>	Christian teachings about good, evil and suffering: Christian teachings about the nature of good actions and how they are rewarded and the nature of evil actions; non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion, and Christian responses to them; divergent Christian teachings about why people suffer, including the Parable of the Sheep and Goats (Matthew 25:31–46).
<b>2.4</b>	Christian attitudes towards punishment: the nature of punishment; divergent Christian attitudes towards the use of punishment, the nature and meaning of biblical teachings about punishment, including Luke 12:35–48; Christian teachings on why punishment can be regarded as justice and why punishment might be needed in society.
<b>2.5</b>	Christian attitudes towards the aims of punishment: Christian attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation); the nature and meaning of biblical examples of teaching about punishment, including Galatians 6:1–10.
<b>2.6</b>	Christian teachings about forgiveness: Christian teachings and responses to the nature of forgiveness and biblical teachings about it; how offenders are forgiven by the community and why this is needed; Christian teachings about the nature of restorative justice, examples of its use by Christian organisations and why is it important for criminals, including Matthew 5:21–26.
<b>2.7</b>	Christian teachings about the treatment of criminals: biblical teachings about the treatment of criminals, including Proverbs 31:8–9; divergent Christian attitudes towards the use of torture, human rights, fair trial, trial by jury, including the application of ethical theories, such as situation ethics, which may accept the use of torture if it is for the greater good.
<b>2.8</b>	Christian attitudes towards the death penalty: the nature and purpose of capital punishment; divergent Christian teachings about capital punishment, including interpretations of Genesis 9:6, Exodus 21:8–13 and Matthew 5:38–48; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Christian responses to them.

## Section 3: Living the Christian Life

### Students should have an understanding of:

<b>3.1</b>	Christian worship: liturgical and non-liturgical forms of worship, including activities which are informal and individual, including reference to the <i>Book of Common Prayer</i> ; when each form might be used and why; divergent Christian attitudes towards the practices, meaning and significance of liturgical and non-liturgical forms of worship in Christian life today, with reference to denominations which worship with less structure, such as some Pentecostal churches.
<b>3.2</b>	The role of the sacraments in Christian life and their practice in two denominations: the role of the sacraments/ordinance as a whole; the nature and importance of the meaning and celebration of baptism and the Eucharist in at least two denominations, including reference to the 39 Articles XXV-XXXVI; divergent Christian attitudes towards the use and number of sacraments in Orthodox, Catholic and Protestant traditions.
<b>3.3</b>	The nature and purpose of prayer: the nature of and examples of the different types of prayer; set prayers; informal prayer and the Lord's Prayer, including Matthew 6:5-14; when each type might be used and why; divergent Christian attitudes towards the importance of each type of prayer for Christians today.
<b>3.4</b>	Pilgrimage: the nature, history and purpose of pilgrimage, including interpretations Luke 2:41-43; the significance of the places people go on pilgrimage; divergent Christian teachings about whether pilgrimage is important for Christians today, with specific reference to Catholic and Protestant understandings; the activities associated with, and significance of, Jerusalem, Iona, Taize and Walsingham.
<b>3.5</b>	Christian religious celebrations: the nature and history of Christian festivals in the church year, including Christmas and Easter; the significance of celebrating Advent and Christmas; the significance of celebrating Holy Week and Easter, with reference to interpretations of 1 Corinthians 15:12-34.
<b>3.6</b>	The future of the Christian Church: Church growth, the history and purpose of missionary and evangelical work including reference to Mark 16:9-20 and John 20: 21-22; divergent ways this is put into practice by Church locally, nationally and globally; Christian attitudes of why evangelical work is important for the Church and for individual Christians.
<b>3.7</b>	The role and importance of the local church in the local community: how and why it helps the individual believer and the local area; local parish activities, including interpretations of 1 Peter 5:1-4, ecumenism, outreach work, the centre of Christian identity and worship through living practices.
<b>3.8</b>	The role and importance of the Church in the worldwide community: how and why it works for reconciliation and the problems faced by the persecuted Church; divergent Christian responses to teachings about charity, including 1 Corinthians 13 and Matthew 25:31-46; the work of Christian Aid, what it does and why.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Christian attitudes towards peace: divergent Christian attitudes towards the nature and importance of peace for Christians; Church teachings about peace, including Jesus as a peacemaker including interpretations of Luke 22:47–53.
<b>4.2</b>	The role of Christians in peacemaking: Christian teachings about peacemaking; the importance of justice, forgiveness and reconciliation for Christians in peacemaking; the work of one Christian group working for peace today, what it does and why it tries to work for peace, including Matthew 5:1–16.
<b>4.3</b>	Christian attitudes to conflict: Christian teachings and responses to the nature and causes of conflict; Christian responses to the problems conflict causes, including Matthew 26:47–56 and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Christian responses to them.
<b>4.4</b>	Christian attitudes to pacifism: divergent Christian teachings and responses to the nature and history of pacifism, including reference to Quakers; divergent Christian teachings about passive resistance, including John 14:22–31 and an example of its use, including Martin Luther King.
<b>4.5</b>	Christian attitudes to the Just War theory: Christian teachings and responses to the nature, history and importance of the Just War theory; the conditions of a just war; divergent Christian opinions about whether a just war is possible, including Romans 13:1–7, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Christian attitudes to Holy War: Christian teachings and responses to the nature of a holy war; the nature and meaning of teachings about war and peace as shown in the Bible, including Matthew 10:34–40; divergent Christian teachings about war; non-religious (including atheist and Humanist) attitudes towards holy war and Christian responses to them.
<b>4.7</b>	Christian attitudes to weapons of mass destruction (WMD): Christian teachings and responses to the problems and benefits of WMD; Christian attitudes towards the use of such weapons, including interpretations of Deuteronomy 20; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Christian responses to them.
<b>4.8</b>	Christian attitudes to issues surrounding conflict: Christian teachings and responses to the nature and history of problems involved in conflict – violence, war, and terrorism, including Luke 6:27–31; how Christians have worked to overcome these issues; non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Christian responses to them.

## Area of Study 2 – Islam

### Overview

This area of study comprises a study in depth of Islam as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Islamic Beliefs, Crime and Punishment, Living the Muslim Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Muslims today should be explored throughout the sections. This should include reference to how the Qur'an informs a Muslim's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Islam within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Islam with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.3)\*

Students should recognise that Islam is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Islam and non-religious views as outlined in the content below.

Students should also recognise that within Islam there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Islam in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Sunni and Shi'a traditions.

## Section 1: Muslim Beliefs

Students should have an understanding of:	
<b>1.1</b>	The six Beliefs of Islam: their nature, history and purpose, including Kitab al-iman 1:4; how they are understood and expressed in Sunni and Shi'a Muslim communities today; the importance of these principles for Muslims.
<b>1.2</b>	The five roots of 'Usul ad-Din in Shi'a Islam (Tawhid (oneness of Allah); 'Adl (Divine Justice); Nubuwwah (Prophethood); Imamah (Successors to Muhammad) and Mi'ad (The Day of Judgment and the Resurrection): the nature, history and purpose of the five roots with reference to their Qur'anic basis, including Surah 112 (the oneness of Allah); the importance of these principles for different Shi'a communities today, including Sevener and Twelver.
<b>1.3</b>	The nature of Allah: how the characteristics of Allah are shown in the Qur'an and why they are important: Tawhid (oneness), including Surah 16: 35–36, immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice, Adalat in Shi'a Islam.
<b>1.4</b>	RiSalah: the nature and importance of prophethood for Muslims, including Surah 2: 136; what the roles of prophets teach Muslims, exemplified in the lives of Adam, Ibrahim, Isma'il, Musa, Dawud, Isa, Muhammad.
<b>1.5</b>	Muslim holy books (kutub): the nature, history, significance and purpose of Muslim holy books with reference to the Qur'an including Surah 53:4-18, Tawrat (Torah), including Surah 5: 43–48; Zabur (Psalms), including Surah 4: 163–171; Injil (Gospel), including Surah 53: 36, Sahifah (Scrolls); divergent Muslim views about the importance of the holy books in their lives today.
<b>1.6</b>	Malaikah: the nature and importance of angels for Muslims; how angels Jibril, Izra'il and Mika'il are shown in the Qur'an, including Surah 19, 32: 11 and 2: 97–98, and their significance for Muslims today.
<b>1.7</b>	al-Qadr: the nature and importance of Predestination for Muslims; how al-Qadr and human freedom relates to the Day of Judgement, including reference to Sahih Al-Bukhari 78: 685; divergent understandings of predestination in Sunni and Shi'a Islam; the implications of belief in al-Qadr for Muslims today.
<b>1.8*</b>	Akhirah: Muslim teachings about life after death; the nature of judgement, paradise and hell; how they are shown in the Qur'an, including Surah 17: 49–72; divergent ways in which Muslims teachings about life after death affect the life of a Muslim today.

## Section 2: Crime and Punishment

Students should have an understanding of:	
<b>2.1</b>	Muslim attitudes towards justice: Muslim teachings about the nature of justice and why justice is important for Muslims, including Surah 4: 135; Muslim responses to why justice is important for victims; non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Muslim responses to these attitudes.
<b>2.2</b>	Muslim attitudes towards crime; Muslim teachings and responses to the nature, causes and problem of crime, including Surah 16: 90-92; Muslim teachings about crime, including as a distraction from Allah; what action is taken by Muslim individuals and Muslim groups to end crime, including the Muslim Chaplains Association and the work of Mosaic.
<b>2.3</b>	Muslim teachings about good, evil and suffering: Muslim teachings about the nature of good actions, how they are rewarded, and the nature of evil actions; non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion, and Muslim responses to them; divergent Muslim teachings about why people suffer, including Surah 76.
<b>2.4</b>	Muslim attitudes towards punishment: divergent Muslim teachings and attitudes towards the nature and use of punishment including Surah 2: 178 and 5: 44-46 links to situation ethics; Muslim teachings on why punishment can be regarded as justice and why punishment might be needed in society.
<b>2.5</b>	Muslim attitudes towards the aims of punishment: divergent Muslim attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation); Qur'anic teachings about punishment, including Surah 4:26-32.
<b>2.6</b>	Muslim teachings about forgiveness: Muslim teachings and responses about the nature and importance of forgiveness, including Surah 64: 14, how offenders are forgiven by the community and why this is needed; Muslim responses to the nature and use of restorative justice, and why it is important for criminals.
<b>2.7</b>	Muslim teachings about the treatment of criminals: Muslim teachings about the treatment of criminals, including interpretations of Surah 76: 1-12; divergent Muslim attitudes towards the use of torture, human rights, fair trial, trial by jury, including the application of ethical theories, such as situation ethics, which may accept the use of torture if it is for the greater good.
<b>2.8</b>	Muslim attitudes towards the death penalty: the nature and purpose of capital punishment; divergent Muslim teachings about the nature, purpose and arguments surrounding the use of capital punishment, including Sahih Muslim Hadith 16: 4152; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Muslim responses to them.

## Section 3: Living the Muslim Life

Students should have an understanding of:	
<b>3.1</b>	Ten Obligatory Acts of Shi'a Islam: their nature, history and purpose of the Ten Obligatory Acts; the diversity of practice and importance of Ten Obligatory Acts for Shi'a Muslims today; their basis in the Qur'an, including reference to Surah 9: 71–73; divergent understandings of these principles within Sunni Islam including links with the Five Pillars.
<b>3.2</b>	Shahadah as one of the Five Pillars: the nature, role and significance of Shahadah for Sunni and Shi'a Muslims, including reference to Surah 3: 17–21; why reciting Shahadah is important for Muslims, and its place in Muslim practice today.
<b>3.3*</b>	Salah as one of the Five Pillars, including reference to Surah 15: 98–99 and 29: 45: the nature, history, significance and purpose of Salah for Sunni and Shi'a Muslims, including different ways of understanding them; how Salah is performed, including ablution, times, directions, movements and recitations, in the home and mosque and Jummah prayer.
<b>3.4</b>	Sawm as one of the Five Pillars: the nature, role, significance and purpose of fasting during Ramadan, including Surah 2: 183–185; those who are excused from fasting and why; the significance of the Night of Power: the nature, history and purpose of the Night of Power; why Laylat al-Qadr is important for Muslims today.
<b>3.5</b>	Zakah as one of the Five Pillars and Khums: the nature, role, significance and purpose of Zakah and Khums including Surah 9: 58–60 and 8: 36–42; why Zakah is important for Sunni Muslims; why Khums is important for Shi'a Muslims; the benefits of receiving Zakah or Khums.
<b>3.6</b>	Hajj as one of the Five Pillars: the nature, role, origins and significance of Hajj, including Surah 2: 124–130; 22: 25–30; how Hajj is performed and why Hajj is important for Muslims; benefits and challenges from attending Hajj for Muslims.
<b>3.7</b>	Jihad: the origins, meaning and significance of jihad in Islam; divergent understandings of jihad within Islam, including the difference between lesser and greater jihad; the conditions for declaration of lesser jihad, including reference to Surah 2: 190–194 and 22: 39; the importance of jihad in the life of Muslims.
<b>3.8</b>	The nature, origins, activities, meaning and significance of the celebration/commemoration of Id-ul-Adha, with reference to Surah 37: 77–111, and Id-ul-Fitr in Sunni Islam, with reference to their place within Shi'a Islam; and Id-ul-Ghadeer, with reference to Hadith and the interpretation of Surah 5: 3, and Ashura in Shi'a Islam, with reference to their place within Sunni Islam.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Muslim attitudes towards peace: Muslim teachings about the nature and importance of peace, including Surah 25: 63; Muslim understandings about Islam as a religion of peace and how this may be understood in the life of a Muslim.
<b>4.2</b>	The role of Muslims in peacemaking: Muslim teachings about peacemaking; the importance for Muslims of justice, forgiveness and reconciliation in peacemaking, including Surah 41: 31–38; the work of Muslims working for peace today.
<b>4.3</b>	Muslim attitudes to conflict: Muslim teachings and responses to the nature and causes of conflict; Muslim responses to the problems conflict causes within society, including Surah 2: 190–195 and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Muslim responses to them.
<b>4.4</b>	Pacifism: divergent Muslim teachings and responses to the nature and history of pacifism, including interpretations of Surah 5: 27–30; Muslim teachings about passive resistance and examples of its use within Islam, including elements of the Arab Spring.
<b>4.5</b>	Just War theory: divergent Muslim teachings and responses to the nature and importance of the Just War theory, including reference to Sunni and Shi'a Islam; the conditions of a just war within Islam, with specific reference to the lesser jihad, including reference to Surah 4: 69–110; divergent opinions on whether a just war is possible for Muslims today, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Holy War: the nature of a holy war (Harb al-Maqadis) within Islam; Muslim teachings about war and peace as shown in the Qur'an; divergent Muslim teachings about war, with specific reference to the lesser jihad, including interpretations of Surah 8: 61 and 9: 1–14.
<b>4.7</b>	Weapons of mass destruction (WMD): Muslim teaching and responses to the problems and benefits of WMD; Muslim attitudes towards the use of such weapons, including Surah 5: 32; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Muslim responses to them.
<b>4.8</b>	Issues surrounding conflict: divergent Muslim teachings and responses to the nature of problems involved in conflict – violence, war, and terrorism; how Muslims have worked to overcome these issues, including Malik's Muwatta 21. 3. 10; non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Muslim responses to them.

## Area of Study 2 – Buddhism

### Overview

This area of study comprises a study in depth of Buddhism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Buddhist Beliefs, Crime and Punishment, Living the Buddhist Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Buddhists today should be explored throughout the sections. This should include reference to how scripture informs a Buddhist's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Buddhism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Buddhism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.5)\*
- The practice and significance of worship (3.6)\*

Students should recognise that Buddhism is one of the many religions and world views in Great Britain, which include Hinduism, Judaism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Buddhism and non-religious views as outlined in the content below.

Students should also recognise that within Buddhism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Buddhism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Theravada and Mahayana traditions.

## Section 1: Buddhist Beliefs

Students should have an understanding of:

<b>1.1</b>	The life of the Buddha: the nature and history of the events in the life of the Buddha and why they are important to Buddhists today; including ancestry, birth, princely life, marriage, the Four Sights, including Buddhavamsa XXVI, the enlightenment of the Buddha and founding of the Sangha.
<b>1.2</b>	Dhamma: The nature and different meaning of dhamma – dependent origination/conditionality; the nature and importance of paticca-samuppada and the Three Marks of Existence, including reference to the Story of Nagasena and the Chariot in the Milinda Panha: suffering – dukkha, anicca – no fixed self and anatta – soul or essence; the implications of belief in dhamma for Buddhists today.
<b>1.3</b>	First Noble Truth, including reference to the Dhammacakkappavattana Sutta: the nature of dukkha; Buddhist teachings about suffering; the different types of suffering as pain, fabrication and change; the importance of suffering for Buddhists today.
<b>1.4</b>	Second Noble Truth: the nature of samudaya – the causes of suffering, including reference to Dhammacakkappavattana Sutta, the Three Poisons; Buddhist teachings about the causes of suffering – Sermon at Benares, and how they are represented in the Wheel of Life; divergent understandings of the Wheel of Life with reference to Theravada and Mahayana Buddhism.
<b>1.5*</b>	Third Noble Truth, including reference to the Dhammacakkappavattana Sutta: the nature of nirodha and the cessation of tanha; Buddhist teachings about the ending of desire; the nature of the cycle of samsara; different understandings of nibbana and enlightenment and their importance for Buddhists today.
<b>1.6</b>	Fourth Noble Truth including reference to the Dhammacakkappavattana Sutta: the nature of The Middle Way – magga; Buddhist teachings about the Eightfold Path leading to nibbana; the Threefold Way: the nature, purpose and importance of sila (ethics), samadhi (meditation) and panna (wisdom); divergent understandings of the importance Eightfold Path and the Threefold Way for Buddhist life today.
<b>1.7</b>	Human life: divergent Buddhist understandings of the nature and importance of The Five Khandas (aggregates), including the Khandha Sutta; divergent Buddhist understandings of the nature and importance of sunnata, tathagatagarbha, Buddha-nature; divergent Buddhist understandings of the nature and importance of Arahant and Bodhisattva Ideals; divergent Buddhist understandings of the nature and history of Buddhahood and the Pure Land.
<b>1.8</b>	Buddhist ethical teachings: divergent Buddhist understandings of the nature, purpose and importance of kamma, including Dhammapada 181–187 and the Khuddakapatha, merit and rebirth, karuna (compassion), metta (loving kindness), pancha sila (the five precepts) and the paramitas (six perfections); the divergent applications of each of these ethical teachings in Buddhist life today.

## Section 2: Crime and Punishment

Students should have an understanding of:	
<b>2.1</b>	Buddhist attitudes towards justice: Buddhist teachings about the nature of justice and why justice is important for Buddhists, including Dhammapada 256–257; Buddhist teachings on why justice is important for the victim; non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Buddhist responses to them.
<b>2.2</b>	Buddhist attitudes towards crime; Buddhist teachings and responses to the nature, causes and problem of crime, including Dhammapada 160–165; Buddhist teachings about crime; what action is taken by Buddhist individuals and Buddhist groups to end crime, including the Prison Dharma Network/Prison Mindfulness.
<b>2.3</b>	Buddhist teachings about good, evil and suffering: Buddhist teachings about the nature of good actions, how they are rewarded, and the nature of evil actions; non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion and Buddhist responses to them; divergent Buddhist teachings about why people suffer, including the words of the XIV Dalai Lama’s Nobel acceptance speech (10 December 1989).
<b>2.4</b>	Buddhist attitudes towards punishment: divergent Buddhist teachings and attitudes towards the nature and use of punishment, including Dhammapada 197–202 and links to situation ethics; Buddhist teachings on why punishment can be regarded as justice and why punishment might be needed in society.
<b>2.5</b>	Buddhist attitudes towards the aims of punishment: divergent Buddhist attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation); Buddhist teachings about punishment, including Bhaddali Sutta.
<b>2.6</b>	Buddhist teachings about forgiveness: Buddhist teachings and responses about the nature and importance of forgiveness, including Dhammapada 3–10, how offenders are forgiven by the community and why this is needed; Buddhist responses to the nature and use of restorative justice, and why it is important for criminals.
<b>2.7</b>	Buddhist teachings about the treatment of criminals: Buddhist teachings about the treatment of criminals including Dhammapada 129–140; divergent Buddhist attitudes towards the use of torture, human rights, fair trial, trial by jury, including the application of ethical theories such as situation ethics and Buddhist responses to them.
<b>2.8</b>	Buddhist attitudes towards the death penalty: the nature and purpose of capital punishment; divergent Buddhist teachings about the nature, purpose and arguments surrounding the use of capital punishment, including Brahmajala Sutta 1; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Buddhist responses to them.

## Section 3: Living the Buddhist Life

### Students should have an understanding of:

<b>3.1</b>	Meditation: the nature, purpose and significance of meditation in Buddhism; the different types of meditation: samatha (concentration), metta bhavana (loving kindness) and vipassana (insight); meditative practices, including mindfulness breathing and zazen, divergent understanding of the nature and importance of visualisation of the Buddha and Bodhisattvas, including Amitāyus Meditation Sutra; how the different practices are used by Mahayana and Theravada Buddhists and the benefits from their use.
<b>3.2</b>	Chanting: the nature, purpose and role of chanting in Buddhism as a devotional practice and to gain mental concentration, including Dhammapada 1–2, confidence and joy; the divergent understandings of the importance of chanting in Buddhist life today, with reference to Theravada Buddhism, including Tiratana: Dhammapada 190, and Mahayana Buddhism, including Nam Myoho Renge Kyo.
<b>3.3</b>	Mantra recitation: divergent understandings of the nature, purpose, role and importance of mantra recitation with reference to Theravada Buddhism, including Namo Buddhaya ("Homage to the Buddha"), and Mahayana Buddhism; the nature and purpose of using sacred syllables, devotional articles, offerings and mala beads, and why they are used in different schools of Buddhism.
<b>3.4</b>	Features of Buddhist places of worship: the divergent nature, history and design of Buddhist places of worship, including temples, gompas, viharas and shrines in Theravada, Mahayana and Triratna Buddhism; how and why the places of worship are used, including reference to the shrine room, shrine facing east, and the library, showing the importance learning, including reference to the Kimsila Sutta.
<b>3.5</b>	How and why objects of devotion are used within different Buddhist places of worship, buddharupas, including reference to Vakkali Sutta, shrine, Bodhi tree; divergent understandings of why devotional objects are important in Buddhism today.
<b>3.6*</b>	Puja: The nature and purpose of puja in the vihara and the home, including reference to Mangala Sutta; examples of the different types; when each type might be used and why; the importance of having different types of worship and their use in different Buddhist contexts.
<b>3.7</b>	Death and mourning rituals and ceremonies: the divergent celebration and significance of the ceremonies in Buddhist communities and to Buddhists; the distinct significance of the rituals associated with death and mourning in Theravada communities and in Japan and Tibet, with reference to the Tibetan Book of the Dead.
<b>3.8</b>	Festivals and retreats: the divergent nature, history, purpose and importance of festivals and retreats in Buddhism; divergent understandings of the origins, meaning and features of celebration of specific festivals and retreats, including Wesak, Vassa/Rain Retreat and Kathina, with reference to the Anapanasati Sutta, and Uposatha days in Theravada Buddhism; Hanamatsuri and Obon (Japanese), Parinibbana Day in Mahayana Buddhism, and Lama Tsong Khapa Day in Tibet.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Buddhist attitudes towards peace: Buddhist teachings about the nature and importance of peace, including Dhammapada 197–208; Buddhism as a religion of peace and how this may be understood differently in the life of a Buddhist.
<b>4.2</b>	The role of Buddhists in peacemaking: Buddhist teachings about peacemaking; the importance for Buddhists of justice, forgiveness and reconciliation in peacemaking, including Dhammapada 1–8; the work of Buddhists working for peace today, the divergent approaches in what they do and why they try to work for peace, including the Buddhist Peace Fellowship.
<b>4.3</b>	Buddhist attitudes to conflict: Buddhist teachings and responses to the nature and causes of conflict, including links to the Three Poisons and Itivuttaka 50; Buddhist responses to the problems conflict causes within society and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Buddhist responses to them.
<b>4.4</b>	Buddhist attitudes to pacifism: Buddhist teachings and responses to the nature and history of pacifism, including links to the Five Precepts and Cunda Kammaraputta Sutta; Buddhist teachings about passive resistance and examples of its use within Buddhism, including Aung San Suu Kyi.
<b>4.5</b>	Buddhist attitudes to the Just War theory: Buddhist teachings and responses to the nature and importance of the Just War theory; divergent opinions on whether the Just War theory should be rejected by Buddhists, including reference to War and Peace: A Buddhist Perspective by the Venerable Bhikkhu Bodhi, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Buddhist attitudes to war: Buddhist teachings about war and peace, including teachings about skilfulness in the Sammaditthi Sutta, and fighting with reference to the Kakacupama Sutta; divergent application of Buddhist principles and involvement on war.
<b>4.7</b>	Buddhist attitudes to weapons of mass destruction (WMD): Buddhist teaching and responses to the problems and benefits of WMD; Buddhist attitudes towards the use of such weapons, including Dhammapada 129–145; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Buddhist responses to them.
<b>4.8</b>	Buddhist responses to issues surrounding conflict: Buddhist teachings and responses to the nature of problems involved in conflict – violence, war, and terrorism, including Karaniya Metta Sutta; how Buddhists have worked to overcome these issues, including Engaged Buddhism.

## Area of Study 2 – Hinduism

### Overview

This area of study comprises a study in depth of Hinduism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Hindu Beliefs, Crime and Punishment, Living the Hindu Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Hindus today should be explored throughout the sections. This should include reference to how scripture informs a Hindu's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Hinduism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Hinduism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.5)\*
- The practice and significance of worship (3.4)\*

Students should recognise that Hinduism is one of the many religions and world views in Great Britain, which include Buddhism, Judaism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Hinduism and non-religious views as outlined in the content below.

Students should also recognise that within Hinduism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Hinduism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Shaivism and Vaishnavism.

## Section 1: Hindu Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of Brahman: The nature of Brahman as spirit, ultimate reality or absolute truth; how the characteristics of Brahman are shown in Hindu scriptures, including Katha Upanishad 2.2.6–8.
<b>1.2</b>	The nature and importance of understanding Brahman as Nirguna Brahman and Saguna Brahman: how Nirguna Brahman and Saguna Brahman are shown in Hindu scripture, for example Nirguna – Taittiriya Upanishad 2.7.1–2 and Saguna – Rig Veda 1.154.1–2; the nature and importance of Vaikuntha (spiritual worlds); divergent ways in which belief in each may be expressed in the life of Hindus today.
<b>1.3</b>	Three aspects of the divine – Brahman, Antaryami and Bhagavan; the nature and significance of the divine as Brahman (everywhere and non-personal), Antaryami (within the heart) and Bhagavan (beyond, as a personal loving God); how the three aspects are shown in Hindu scriptures, including Mundaka Upanishad 2.1; why belief in the three aspects of the divine are important in Hindu life and for religious pluralism today.
<b>1.4</b>	Manifestations of the Divine: the nature and importance of how the deities are shown in Hindu scriptures; avatars and murti; the nature and role of male deities: divergent understandings of the importance of Vishnu (including Rig Veda 1.22) and Shiva; the nature and role of the female force, Shakti, including Parvati and Lakshmi.
<b>1.5*</b>	The nature of the individual and life within Hinduism: the nature and importance of the atman (eternal self), karma, the cycle of samsara, moksha; divergent Hindu understandings of the nature of the individual and life, including interpretations of Brihadaranyaka Upanishad 4.4; why beliefs about the atman, karma, samsara and moksha are important for Hindus today.
<b>1.6</b>	The purpose of human life for Hindus: the nature and significance of the four aims of life (Purusharthas) – dharma, artha, kama and moksha; the nature and significance of sanatana dharma (eternal law), including Bhagavad Gita 3.35; the nature and significance of varnashrama dharma (duties according to materialistic situation in life).
<b>1.7</b>	Hindu responses to suffering, knowledge and ignorance: Hindu teachings about suffering, knowledge and ignorance, such as ahimsa, respect, empathy, mind/sense control, humility, and love, including Mahabharata 5:39; divergent Hindu understandings as to why there is suffering, knowledge and ignorance for Hindus today.
<b>1.8</b>	Hindu cosmology: the nature of the Hindu cosmology as shown in Hindu scriptures, including Rig Veda 10:129; the nature and importance of the cycle of four ages (yugas), including descriptions of the Kali Yuga in the Mahabharata, many worlds and their diverse inhabitants; the nature and divergent understandings of the importance of the concept of prakriti (matter/nature), tri-guna (three qualities) and maya (illusion).

## Section 2: Crime and Punishment

Students should have an understanding of:	
<b>2.1</b>	Hindu attitudes towards justice: the nature of justice and why justice is important for Hindus, including Brihadaranyaka Upanishad 5:2; Hindu teachings about why justice is important for the victim; non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Hindu responses to them.
<b>2.2</b>	Hindu attitudes towards crime: Hindu teachings and responses to the nature, causes and problem of crime; Hindu teachings about crime, including interpretations of Bhagavad Gita 14.16–18; what action is taken by Hindu individuals and Hindu groups to end crime, for example the work of BAPS charities.
<b>2.3</b>	Hindu teachings about good, evil and suffering: Hindu teachings about the nature of good actions and how they are rewarded and the nature of evil actions and how they are punished, including Bhagavata Purana 4; non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion, and Hindu responses to them; divergent Hindu teachings about why people suffer.
<b>2.4</b>	Hindu attitudes towards punishment: the nature of punishment; teachings about why punishment is important for Hindus, including reference to Manusmriti 7:13–28 and the nature and meaning of danda and prayascitta; Hindu teachings about why punishment can be regarded as justice, why punishment might be needed in society.
<b>2.5</b>	Hindu attitudes towards the aims of punishment: divergent Hindu attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation); the nature and meaning of Hindu teachings about punishment, including Bhagavad Gita 4.35–37.
<b>2.6</b>	Hindu teachings about forgiveness: Hindu teachings and responses about the nature of forgiveness; how offenders are forgiven by the community and why this is needed; Hindu teachings and responses to the nature and use of restorative justice and why is it important for criminals, including Mahabharata 3:29.
<b>2.7</b>	Hindu teachings about the treatment of criminals: Hindu teachings about the treatment of criminals, including Mahabharata 13.117; divergent Hindu attitudes towards the use of torture, human rights, fair trial, trial by jury, including the application of ethical theories, such as situation ethics, which may accept the use of torture if it is for the greater good.
<b>2.8</b>	Hindu attitudes towards the death penalty: the nature and purpose of capital punishment; divergent Hindu attitudes and teachings about capital punishment, including interpretations of Padma Purana 1.31; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Hindu responses to them.

## Section 3: Living the Hindu Life

Students should have an understanding of:	
<b>3.1</b>	The nature and purpose of Hindu yoga: the nature and purpose of different forms of yoga: karma yoga (action), jnana yoga (knowledge), astanga/raja yoga (meditation) and bhakti yoga (devotion); examples of when each form of yoga might be used, how and why; the importance of having different types of yoga; reference to Bhagavad Gita 6.44–47.
<b>3.2</b>	Focuses of worship and representations of the divine: the nature, purpose and importance of different ways of worshipping, including worshipping one god (personal or non-personal) or many deities, gurus and holy places (land, hills, rivers and sacred plants and animals); the scriptural basis for the different focuses of worship and representations of the divine in worship, including interpretations of Bhagavad Gita 6.20–31
<b>3.3</b>	The importance of Hindu places of worship: the nature, features of use and purpose of worship in different places, including in the temple, in the home, outside, including shrines and festival celebration and in the space of the heart, with reference to interpretations of Bhagavad Gita 9.13–27; the benefits for Hindus of having different places to worship in.
<b>3.4*</b>	The nature and purpose of prayer in the temple and the home: the nature, features of use and purpose of the different forms of worship, including meditation, puja, havan, darshan, arti, bhajan, kirtan and japa, with reference to interpretations of Bhagavad Gita 6.44–47; divergent understandings of the benefits for Hindus of having different forms of worship.
<b>3.5</b>	Hindu sacred festivals: the nature, history, purpose and significance of Hindu sacred festivals; the origins and meaning of specific festivals, including Diwali, Holi, Navratri Dussehra, Ram Navami, Ratha-yatra, Janmashtami, and Raksha Bandhan, including interpretations of Brhadaranyaka Upanishad 1.3.28.
<b>3.6</b>	Hindu pilgrimage: the nature, history and purpose of Hindu pilgrimages; the significance of the places Hindus go on pilgrimage; divergent understandings of why pilgrimage may, or may not be, important for Hindus today; the nature, features, history and importance of pilgrimage to the Ganges, including interpretations of Rig Veda 10.75, Vrindavana and Varanasi.
<b>3.7</b>	Hindu environmental projects: divergent understandings of the nature, purpose and significance of environmental care for Hindus; the importance of care for rivers and sacred places for Hindus; how Hindus care for the environment, examples of what they do and why, including reference to cow protection, including interpretations of Rig Veda 10.87.16–19.
<b>3.8</b>	Hindu charity work: the nature and purpose of charity for Hindus; Hindu teachings about charity; the work of one named Hindu charity working to promote wellbeing, social inclusion and women’s rights, what it does and why, including interpretations of Bhagavad Gita 3:10–12.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Hindu attitudes towards peace: the nature and divergent Hindu attitudes towards the importance of peace for Hindus; Hindu teachings about peace, including Bhagavad Gita 1.65–67.
<b>4.2</b>	The role of Hindus in peacemaking: Hindu teachings about peacemaking; the importance of justice, forgiveness and reconciliation for Hindus in peacemaking; the work of Hindus working for peace today, what they do and why they try to work for peace, including teachings on ahimsa in Artharva Veda 10.191:4 and the work of Mahatma Gandhi.
<b>4.3</b>	Hindu attitudes to conflict: Hindu teachings and responses to the problems conflict causes within society; Hindu responses to the problems conflict causes, including Rig Veda 10.191; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Hindu responses to them.
<b>4.4</b>	Hindu attitudes to pacifism: Hindu teachings and responses to the nature and history of pacifism, including the ideas of Mahatma Gandhi; divergent Hindu teachings about passive resistance, including Rig Veda 10.191:4 and satyagraha and the example of Mahatma Gandhi.
<b>4.5</b>	Hindu attitudes to the Just War theory: Hindu teachings and responses about the nature, history and importance of the Just War theory; the conditions of a just war; divergent Hindu opinions about whether a just war is possible, including Bhagavad Gita 2:31–38, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Hindu attitudes to Holy War: Hindu teachings and responses about the nature of a holy war; the nature and meaning of Hindu teachings about war and peace, including teachings about not killing and when fighting is a person's duty Bhagavad Gita 2:31–39.
<b>4.7</b>	Hindu attitudes to weapons of mass destruction (WMD): Hindu teachings and responses to the problems and benefits of WMD; Hindu attitudes towards the use of such weapons, including Bhagavad Gita 13.26–33; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Hindu responses to them.
<b>4.8</b>	Hindu attitudes to issues surrounding conflict: Hindu teachings and responses to the nature and history of problems involved in conflict – violence, war, and terrorism, including Bhagavad Gita 11; how Hindus have worked to overcome these issues; non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Hindu responses to them.

## Area of Study 2 – Judaism

### Overview

This area of study comprises a study in depth of Judaism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Jewish Beliefs, Crime and Punishment, Living the Jewish Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Jews today should be explored throughout the sections. This should include reference to how scripture informs a Jew's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Judaism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Judaism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.4)\*

Students should recognise that Judaism is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Judaism and non-religious views as outlined in the content below.

Students should also recognise that within Judaism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Judaism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Orthodox, Reform and Liberal traditions.

## Section 1: Jewish Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of the Almighty: how the characteristics of the Almighty are shown in the Torah, and why they are important in Jewish life today, including One, Creator, Law-Giver and Judge, including reference to Genesis 2.
<b>1.2</b>	The nature and importance of Shekhinah: how the divine presence is shown in the Torah and why it is important, including interpretations of 2 Chronicles 7:1–3; the divergent understandings of Shekhinah found in different forms of Orthodox Judaism and the importance of them for Jews today.
<b>1.3</b>	The nature and purpose of the Messiah: how messiahship is shown in the scriptures, including Jeremiah 23:5–8; the nature and significance of the Messianic Age and the Jewish responsibility to bring it about; divergent understandings of the Messiah in different forms of Orthodox and Reform Judaism and the importance of them for Jewish people today.
<b>1.4</b>	The Covenant at Sinai: the nature and history of the Covenant at Sinai (the Ten Commandments), including Exodus 20; the role and significance of Moses in the Covenant at Sinai; divergent understandings of how and why the Decalogue is important in Jewish life today.
<b>1.5</b>	The covenant with Abraham and his descendants: the nature and history of the Abrahamic covenant; the role of Abraham in the covenant, including Genesis 17; why the Promised Land covenanted to Abraham and his descendants is important for Jews today.
<b>1.6</b>	Sanctity of life: the nature and importance of Pikuach Nefesh (primacy of life); why human life is holy by Jewish people; how life is shown as special and taking precedence over everything, including Talmud Yoma 83–84; divergent understandings of how and why the principle of Pikuach Nefesh is applied by Jews today.
<b>1.7</b>	Moral principles and the Mitzvot: the nature and importance of the Mitzvot, including reference to the Mishneh Torah of Maimonides: Sefer Madda; the importance of the relationship between keeping the Mitzvot and free will; the Mitzvot between humans and the Almighty, and between humans; divergent understandings of the importance of the Mitzvot between the Almighty and humans, and between humans, for Jewish life today.
<b>1.8*</b>	Jewish beliefs about life after death: divergent Jewish understandings of the nature and significance of life after death, including reference to different forms of Orthodox and Reform Judaism; Jewish teachings about life after death, including interpretations of Ecclesiastes 12; the nature of resurrection and judgement; why belief in life after death may be important for Jews today.

## Section 2: Crime and Punishment

Students should have an understanding of:	
<b>2.1</b>	Jewish attitudes towards justice: the nature of justice and why justice is important for Jews, including Deuteronomy 19:19–21; Jewish responses to why justice is important for the victim; non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Jewish responses to these attitudes..
<b>2.2</b>	Jewish attitudes towards crime: Jewish teachings and responses to the nature, causes and problem of crime; Jewish teachings about crime, including Deuteronomy 11; what action is taken by Jewish individuals and Jewish groups to end crime, including Jewish Care and the work of synagogues.
<b>2.3</b>	Jewish teachings about good, evil and suffering: Jewish teachings about the nature of good actions and how they are rewarded, including Exodus 33 and the nature of evil actions and how they are punished; non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion, and Jewish responses to them; divergent Jewish teachings and responses to why people suffer.
<b>2.4</b>	Jewish attitudes towards punishment: the nature of punishment, why punishment is important for Jews, Jewish teachings about punishment, including Leviticus 24:19–23; why punishment can be regarded as justice, why punishment might be needed in society.
<b>2.5</b>	Jewish attitudes towards the aims of punishment: divergent Jewish attitudes towards the use of punishment, the nature and meaning of Jewish teachings about punishment, with reference to Genesis 9:1–6; Jewish teachings on why punishment can be regarded as justice; why punishment might be needed in society.
<b>2.6</b>	Jewish teachings about forgiveness: Jewish teachings and responses to the nature of forgiveness, including Psalm 130 and Isaiah 55:6–8, how offenders are forgiven by the community and why this is needed; Jewish teachings about the nature of restorative justice and why is it important for criminals, including Isaiah 55:6–8.
<b>2.7</b>	Jewish teachings about the treatment of criminals: Jewish teachings about the treatment of criminals, including; Jewish attitudes towards the use of torture, human rights, fair trial, trial by jury including reference to Deuteronomy 19:9–21, including the application of ethical theories, such as situation ethics, which may accept use of torture if it is for the greater good..
<b>2.8</b>	Jewish attitudes towards the death penalty: the nature and purpose of capital punishment; divergent Jewish attitudes and teachings for and against capital punishment, including Exodus 21:12–25 and Mishnah Makkot 1:10; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Jewish responses to them.

## Section 3: Living the Jewish Life

Students should have an understanding of:	
<b>3.1</b>	The nature and purpose of Jewish public acts of worship: the nature, features and purpose of Jewish public worship, including interpretations of Psalm 116:12–19; the nature, features and importance of synagogue services for the Jewish community and the individual.
<b>3.2</b>	The Tenakh and the Talmud: the nature, features, purpose and significance of the Tenakh (the written law) and Talmud (the oral law) for Jews in daily life today, with reference to Perkei Avot 2; the nature and purpose of Jewish laws: food laws, kashrut, including kosher, and treifah and the separation of dairy and meat, including reference to Deuteronomy 14:3–10; the divergent implications of the Jewish food laws for Jews today.
<b>3.3</b>	The nature and purpose of prayer in the home and of private prayer: the nature, features and purpose of prayer three times a day; the importance of having different forms of prayers, including interpretations of Psalm 55:16–23.
<b>3.4*</b>	The nature and importance of the Shema and the Amidah (the standing prayer); when the Shema and the Amidah might be used, how and why including reference to the Mezuzah; the importance of having the Shema and the Amidah for Jews today, including reference to Deuteronomy 6:4.
<b>3.5</b>	The importance of ritual for Jews today: the nature, features and purpose of the birth including Brit Milah, marriage, Bar and Bat Mitzvah ceremonies, including interpretations of Genesis 21:1–8, Genesis 17 and Leviticus 12; the nature, purpose and importance of mourning ceremonies; the distinct importance of the funeral, shiva, avelut and yahrzeit for Jews today; divergent understandings of the importance of each ritual for different forms of Orthodox and Reform Judaism today.
<b>3.6</b>	The nature, features, history and purpose of celebrating Shabbat: the nature, features and purpose of the celebration of Shabbat in the home and in the synagogue, including interpretations of Exodus 31:12–18; why the celebration of Shabbat is important for the Jewish community and the individual today.
<b>3.7</b>	Jewish festivals: the nature, history, purpose and significance of Jewish festivals; the origins and meaning of specific festivals, including Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot, including interpretations of Leviticus 23 (Rosh Hashanah); divergent understandings of why festivals are important different forms of Orthodox and Reform Judaism today.
<b>3.8</b>	Features of the synagogue: the nature, history and purpose of the different design of the synagogues in Liberal, Reform and Orthodox Judaism, including facing Jerusalem, layout of seating the Ark and the bimah and with reference to Proverbs 14:28; how and why the synagogue is used by the different communities, including reference to Exodus 27:20–21; how and why objects of devotion are used within the synagogues, including a yad, Torah Scroll, ner tamid and menorah.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Jewish attitudes towards peace: divergent teachings about the the importance of peace for Jews; Jewish teachings about peace, including Deuteronomy 20:10–12.
<b>4.2</b>	The role of Jews in peacemaking: Jewish teachings about peacemaking; the importance of justice, forgiveness and reconciliation for Jews in peacemaking, including Perkei Avot 1:18; the work of Jews working for peace today, what they do and why they try to work for peace.
<b>4.3</b>	Jewish attitudes to conflict: Jewish teachings and responses to the nature and causes of conflict; Jewish responses to the causes, including Isaiah 2:1–5 and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Jewish responses to them.
<b>4.4</b>	Jewish attitudes to pacifism: Jewish teachings and responses to the nature and history of pacifism; divergent Jewish teachings about passive resistance, including interpretations of Micah 4:1–6 and an example of its use, including Emanuel Ringelblum.
<b>4.5</b>	Jewish attitudes to the Just War theory: Jewish teachings and responses to the nature, history and importance of the Just War theory; the conditions of a just war, including Milchemet reshut and the implications of Deuteronomy 20; divergent Jewish opinions on whether a just war is possible, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Jewish attitudes to Holy War: Jewish teachings and responses to the nature of a holy war; the nature and meaning of Jewish teachings about war and peace, including ideas about Milchemet mitzvah and 2 Samuel 22; divergent Jewish teachings about war; non-religious (including atheist and Humanist) attitudes towards holy war and Jewish responses to them.
<b>4.7</b>	Jewish attitudes to weapons of mass destruction (WMD): Jewish teachings and responses to the problems and benefits of WMD; Jewish attitudes towards the use of such weapons, including the concept of Purity of Arms and interpretations of Deuteronomy 20; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Jewish responses to them.
<b>4.8</b>	Jewish attitudes to issues surrounding conflict: Jewish teachings and responses to the nature and history of problems involved in conflict – violence, war, and terrorism, including interpretations of Psalm 10:12–18; how Jews have worked to overcome these issues; non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Jewish responses to them.

## Area of Study 2 – Sikhism

### Overview

This area of study comprises a study in depth of Sikhism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of peace and conflict, and crime and punishment.

There are four sections: Sikh Beliefs, Crime and Punishment, Living the Sikh Life and Peace and Conflict.

The significance and importance of the various beliefs, issues and practices to Sikhs today should be explored throughout the sections. This should include reference to how scripture informs a Sikh's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Sikhism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Sikhism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.4)\*
- The practice and significance of worship (3.5)\*

Students should recognise that Sikhism is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Sikhism and non-religious views as outlined in the content below.

Students should also recognise that within Sikhism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Sikhism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Khalsa and non-Khalsa Sikhs.

## Section 1: Sikh Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of God: how the characteristics of God are shown in the Mool Mantar, Guru Granth Sahib 1, and why the characteristics are important and why the Mool Mantar is significant for Sikhs.
<b>1.2</b>	God as Creator: the nature and importance of God as creator (Karta Purakh) for Sikhs; Sikh teachings on God as creator, including Guru Granth Sahib 12 and 94.
<b>1.3</b>	The nature of human life: the purpose and significance of life as an opportunity to unite with God; Sikh understandings of why uniting with God is important; how uniting with God will affect their lives, including Guru Granth Sahib 12.
<b>1.4*</b>	Sikh beliefs about life after death: the nature of karma, rebirth and mukti (liberation); how they are shown in the Guru Granth Sahib, including reference to Guru Granth Sahib 2, 11 and 78; divergent understandings of how and why karma, rebirth and mukti are important for Sikh life today.
<b>1.5</b>	Purpose of life: the nature and importance of being gurmukh (God-centred) not manmukh (self-centred) and the elimination of haumai – (ego/pride) including reference to Guru Granth Sahib 125 and 226; what actions make a gurmukh Sikh; divergent understandings of why being gurmukh and eliminating haumai is important in Sikh life today.
<b>1.6</b>	The oneness of humanity: how the equality of all humans is shown in the Guru Granth Sahib, including Guru Granth Sahib 349, in stories from the lives of the Gurus, including the example of Mai Bhago, and the appointment of women as teachers, and in Sikh life today; how and why complete equality of men and women is important for Sikhs today.
<b>1.7</b>	Sewa (service to others): the nature of sewa, including tan, man and dhan; the origins and purpose of sewa and its importance in the development of Sikhism, including Guru Granth Sahib 26; divergent understandings of the practice and importance of sewa in Sikh life today in reflecting the priority of service to others.
<b>1.8</b>	Sangat: the nature and history of the sangat; divergent understandings of why the sangat is important for Sikhs, including Guru Granth Sahib 1316; the concept of Sat Sangat and divergent understandings of its significance for Sikhs; problems for Sikhs living without a sangat.

## Section 2: Crime and Punishment

### Students should have an understanding of:

<b>2.1</b>	Sikh attitudes towards justice: the nature of justice and why justice is important for Sikhs, including Guru Granth Sahib 274; Sikh responses to why justice is important for the victim; non-religious attitudes (including atheist and Humanist) about why justice is important regardless of religion and belief and Jewish responses to these attitudes.
<b>2.2</b>	Sikh attitudes towards crime; Sikh teachings and responses to the nature, causes and problem of crime, including avoiding the Five Thieves, with reference to Guru Granth Sahib 61; Sikh teachings about crime; what action is taken by Sikh individuals and Sikh groups to end crime, including the Sikh Welfare Awareness Team (SWAT).
<b>2.3</b>	Sikh teachings about good, evil and suffering: Sikh teachings about the nature of good actions, how they are rewarded, and the nature of evil actions; non-religious attitudes (including atheist and Humanist) about why people suffer including believing in religion and Sikh responses to them including Guru Granth Sahib 767; divergent Sikh teachings about why people suffer including reference to human responsibility in Guru Granth Sahib 1062.
<b>2.4</b>	Sikh attitudes towards punishment: divergent Sikh teachings and attitudes to the nature and use of punishment, including reference to the Rahit Maryada Section 6 Chapter 8 Article XXV and links to situation ethics; Sikh teachings on why punishment can be regarded as justice and why punishment might be needed in society.
<b>2.5</b>	Sikh attitudes towards the aims of punishment: divergent Sikh attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation); Sikh teachings about punishment, including Guru Granth Sahib 148.
<b>2.6</b>	Sikh teachings about forgiveness: Sikh teachings and responses about the nature and importance of forgiveness; how offenders are forgiven by the community and why this is needed, including Guru Granth Sahib 1378; Sikh responses to the nature and use of restorative justice, and why it is important for criminals.
<b>2.7</b>	Sikh teachings about the treatment of criminals including the opportunity of reformation and the seeking of God in Guru Granth Sahib 245; divergent Sikh attitudes towards the use of torture, human rights, fair trial, trial by jury, including the application of ethical theories, such as situation ethics, which may accept the use of torture if it is for the greater good.
<b>2.8</b>	Sikh attitudes towards the death penalty: the nature and purpose of capital punishment; divergent Sikh teachings about the nature, purpose and arguments surrounding the use of capital punishment, including interpretations of God's power of life and death in Guru Granth Sahib 7; non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Sikh responses to them.

## Section 3: Living the Sikh Life

Students should have an understanding of:	
<b>3.1</b>	Features of the gurdwara: the nature, history and purpose of the design of the Gurdwara as the 'Door/Gate of the Guru', including Rahit Maryada Chapters 4–6; how and why objects of devotion are used within the gurdwara: Guru Granth Sahib, Takht, Chanani, Chaur, the langar hall, four doors, and the Nishan Sahib; divergent understandings of the importance of these features in Sikh life today.
<b>3.2</b>	The gurdwara: the role and importance of the gurdwara within the Sikh community including reference to Guru Granth Sahib 1391; activities that take place within the gurdwara and why; the nature and importance of visiting Sikh historical gurdwaras: the Harmandir Sahib in Amritsar (the Golden Temple) ; divergent understandings of the importance of making such visits including reference to Guru Granth Sahib 4.
<b>3.3</b>	Langar: the history of langar, including Guru Granth Sahib 967; the nature and purposes of langar; the significance of langar for Sikhs today, especially as an expression of sewa.
<b>3.4</b>	Nam Japna – Meditating on the name of God: the nature and significance of Nam Japna; diverse ways in which the Nam Japna is used in the gurdwara and in Sikh daily life, including Guru Granth Sahib 1142.
<b>3.5*</b>	Prayer, including reference to Guru Granth Sahib 305: the nature, role and purpose of prayer in the home; the different types of prayer; when prayer might take place and why; the importance of having different prayers.
<b>3.6</b>	Akhand path (continuous 48-hour reading of the Guru Granth Sahib): the nature, history, role and purpose of the akhand path, including reference Rahit Maryada Chapter 7; how and why Sikhs might take part in the akhand path: why the akhand path is important for the Sikh community and for individual Sikhs.
<b>3.7</b>	Gurpurbs and commemorations: divergent understandings of the nature, history and purpose of gurpurbs and commemorations; why they are important for Sikhs today; the origins and meaning gurpurbs, including Guru Nanak's birthday, Vaisakhi, including reference to the account of the events found in Gurbilas Patshahi 10, Divali: the origins and meaning of commemorations, including the martyrdom of Guru Arjan and Guru Tagh Bahadur Ji.
<b>3.8</b>	Birth and naming rituals and ceremonies: the celebration and significance of Naam Karan and Hukamnama; the significance of Amrit sanskar (the initiation ceremony) for Sikh families, including reference to the Rahit Maryada Chapters 11 and 13; divergent understandings of these ceremonies between khalsa and non-khalsa Sikhs; the significance of the names Singh and Kaur in the naming and Amrit ceremonies, and for Sikh identity today.

## Section 4: Peace and Conflict

Students should have an understanding of:	
<b>4.1</b>	Sikh attitudes towards peace: Sikh teachings about the nature and importance of peace, including Guru Granth Sahib 671; how these may be understood and applied differently in the life of a Sikh.
<b>4.2</b>	The role of Sikhs in peacemaking: Sikh teachings about peacemaking; the importance for Sikhs of justice, forgiveness and reconciliation in peacemaking; how Sikhs working for peace today, the divergent approaches in what they do and why they try to work for peace, including Guru Granth Sahib 599 and any links to situation ethics.
<b>4.3</b>	Sikh attitudes to conflict: Sikh teachings and responses to the nature and causes of conflict; Sikh responses to the problems conflict causes within society, including Zafanamah 22 and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Sikh responses to them.
<b>4.4</b>	Sikh attitudes to pacifism: Sikh teachings and responses to the nature and history of pacifism, including the goal of peace in Guru Granth Sahib 831; Sikh teachings about passive resistance and examples of its use within Sikhism, including the Akali movement.
<b>4.5</b>	Sikh attitudes to the Just War theory: Sikh teachings and response to the nature and importance of the Just War theory; the conditions of a just war within Sikhism, with specific reference to Dharam Yudh, including Dasam Granth 1133; divergent opinions on whether a just war is possible for Sikhs today, including the application of ethical theories such as situation ethics.
<b>4.6</b>	Sikh attitudes to Holy War: Sikh teachings about war and peace as shown in the Guru Granth Sahib; Sikh teachings about war with specific reference to the concept of the saint-soldier, including Bhai Nand's Tankah Nama, teachings about not killing and when fighting is a person's duty; non-religious (including atheist and Humanist) attitudes towards holy war and Sikh responses to them.
<b>4.7</b>	Sikh attitudes to weapons of mass destruction (WMD): Sikh teaching and responses to the problems and benefits of WMD; Sikh attitudes towards the use of such weapons, including the possible damage to the earth and its importance in Guru Granth Sahib 146; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Sikh responses to them.
<b>4.8</b>	Sikh responses to issues surrounding conflict: Sikh teachings and responses to the nature of problems involved in conflict – violence, war, and terrorism, including links to the Five Thieves and Guru Granth Sahib 1330; how Sikhs have worked to overcome these issues; non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Sikh responses to them .

## Assessment information

### Paper 2: Area of Study 2 – Religion, Peace and Conflict

- First assessment: May/June 2018.
- The assessment is 1 hour and 45 minutes.
- The assessment is out of 102 marks.
- Students must select one religion from a choice of seven (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism). The studied religion must be different for each area of study chosen.
- Students must answer all sections and all questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and these will contribute a minimum of 5% of marks towards the overall weighting for this paper.

### Synoptic assessment

Synoptic assessment requires students to work across different parts of a qualification and to show their accumulated knowledge and understanding of a topic or subject area.

Synoptic assessment enables students to show their ability to combine their skills, knowledge and understanding with breadth and depth of the subject.

Synopticity will be assessed where students are required to bring together their knowledge and understanding of religion from across the course of study.

### Sample assessment materials

Sample papers and mark schemes can be found in the *Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B* Sample Assessment Materials (SAMs) document.

## Area of Study 3: Religion, Philosophy and Social Justice

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The focus of this area of study is on Religion, Philosophy and Social Justice; this is one of three areas of study of which students must complete two.

For this area of study, students must study all four content sections in relation to one religion:

- 1 Beliefs in God
- 2 Philosophy of Religion
- 3 Living the Religious Life
- 4 Equality

Students must study a different religion in their second area of study; students who study one area of study from the perspective of Catholic Christianity are prohibited from studying Christianity in their second area of study.

### Area of Study 3 – Catholic Christianity

#### Overview

This area of study comprises a study in depth of Catholic Christianity as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, with specific regard to philosophy of religion and issues of equality and social justice.

There are four sections: Catholic Beliefs, Philosophy of Religion, Living the Catholic Life and Equality.

The significance and importance of the various beliefs, issues and practices to Catholics today should be explored throughout the sections. This should include reference to how the Bible informs a Catholic's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Catholic Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Catholic Christianity with wider Christian perspectives as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.2)\*

Students should recognise that Catholic Christianity is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Catholic Christianity with wider Christian perspectives and non-religious views as outlined in the content below.

Students should also recognise that within Catholic Christianity there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within the wider Christian tradition in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Orthodox, Protestant and other Christian traditions.

## Section 1: Catholic Beliefs

Students should have an understanding of:	
<b>1.1</b>	The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually: God as the Father, Son and Holy Spirit; how this is reflected in worship and belief in the life of a Catholic today.
<b>1.2</b>	Biblical understandings of God as a Trinity of Persons: the nature and significance of God as a Trinity of Persons, including reference to the baptism of Jesus (Matthew 3:13–17) and historical development of the doctrine of the Trinity, including reference to the First Council of Nicaea and the First Council of Constantinople.
<b>1.3</b>	Creation: the nature and significance of the biblical account of Creation, including Genesis 1–3; and how it may be understood in divergent ways in Christianity, including reference to literal and metaphorical interpretations; the significance of the Creation account for Catholics in understanding the nature and characteristics of God especially as Creator, benevolent, omnipotent and eternal.
<b>1.4</b>	The significance of the Creation account in understanding the nature of humanity: the nature and significance of the nature of humanity being created in the image of God, including reference to Genesis 1–3 and divergent understandings of humanity’s relationship with Creation (dominion and stewardship); the implications of these beliefs for Catholics today.
<b>1.5</b>	The Incarnation: Jesus as incarnate Son, the divine Word, including John 1, both fully God and fully human; the scriptural origins of this belief, including John 1:1–18 and its importance for Catholics today.
<b>1.6</b>	The events in the Paschal Mystery: Catholic teachings about the life, death, resurrection and ascension of Jesus, including reference to Luke 24; the redemptive efficacy of these events and their significance for Catholics today.
<b>1.7</b>	The significance of the life, death, resurrection and ascension of Jesus for Catholic beliefs about salvation and grace, including John 3:10–21 and Acts 4:8–12; the implications and significance of these events for Catholic practice today.
<b>1.8*</b>	Catholic beliefs about eschatology: life after death; the nature of resurrection, judgement, heaven, hell and purgatory, including reference to John 11:17–27 and 2 Corinthians 5:1–10; divergent Christian beliefs about life after death, with reference to purgatory and the nature of resurrection; why belief in life after death is important for Catholics today.

## Section 2: Philosophy of Religion

Students should have an understanding of:	
<b>2.1</b>	Revelation as proof of the existence of God: the significance of Jesus Christ as the culmination of God's revelation; what the revelation of Jesus Christ shows about the nature of God for Catholics, including reference to Hebrews 1:1–4.
<b>2.2</b>	Visions as proof of the existence of God: the nature and importance of visions for Catholics; biblical and non-biblical examples of visions, including Joan of Arc and Genesis 15 and Matthew 17:1–13; reasons why they might lead to belief in God and Catholic responses to non-religious arguments (including atheist and Humanist) which maintain that visions are hallucinations and provide no proof that God exists; divergent understandings of what visions show about the nature of God for Catholics.
<b>2.3</b>	Miracles as proof of the existence of God: the nature and importance of miracles for Catholics; biblical and non-biblical examples of miracles including those at Lourdes and John 4:43–54; reasons why they might lead to belief in God and Catholic responses to non-religious arguments (including atheist and Humanist), which maintain that miracles can be scientifically explained and provide no proof that God exists; divergent understandings of what miracles show about the nature of God for Catholics.
<b>2.4</b>	Catholic attitudes towards religious experiences and their use as philosophical arguments for the existence of God: the nature of religious experience and why not all religious experiences are approved by the Church, including reference to Catechism of the Catholic Church 66–67; Catholic responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that God exists.
<b>2.5</b>	Design argument: the classical design argument for the existence of God and its use by Catholics as a philosophical argument for the existence of God; divergent understandings about what the design argument shows about the nature of God for Catholics, including Romans 1:18–24; Catholic responses to non-religious (including atheist and Humanist) arguments against the design argument as evidence for the existence of God.
<b>2.6</b>	Cosmological argument: the cosmological argument for the existence of God and its use by Catholics as a philosophical argument for the existence of God, including reference to Thomas Aquinas' First Three Ways of showing God's existence; divergent understandings of the nature and importance of what the cosmological argument shows about the nature of God for Catholics; Catholic responses to non-religious (including atheist and Humanist) arguments against the cosmological argument as evidence for the existence of God.
<b>2.7</b>	Issues raised by the existence of suffering and God as all-loving: the issues it raises for Catholics about the nature of God, including Isaiah 45; how the problem and its basis as a philosophical argument may lead some to examine and others to reject their belief in God.
<b>2.8</b>	The solutions offered to the problem of suffering and a loving and righteous God within Catholicism: biblical, theoretical and practical responses – Psalms including reference to Psalm 119, Job, free will (St Augustine), as a way for humans to develop (St Irenaeus), prayer, and charity; divergent understandings within Christianity of their success in solving the problem.

## Section 3: Living the Catholic Life

Students should have an understanding of	
<b>3.1</b>	The sacramental nature of reality: Catholic teachings about how the whole of creation manifests the presence of God; the meaning and effects of each of the seven sacraments, including Catechism of the Catholic Church 1210–1211; the practice and symbolism of each sacrament; how sacraments communicate the grace of God; divergent Christian attitudes to sacraments, including reference to Orthodox and Protestant Christianity.
<b>3.2*</b>	Liturgical worship within Catholic Christianity: the nature and significance of the Mass for Catholics, including its structure and the Eucharist as the 'source and summit of Christian life' with reference to Lumen Gentium paragraph 7; divergent Christian attitudes towards the practice and meaning of liturgical worship, including its significance for Catholics and the less structured worship in evangelical Christian denominations.
<b>3.3</b>	The funeral rite as a liturgical celebration of the Church: practices associated with the funeral rite in the home, the church and the cemetery, including reference to 'Preparing my funeral' by Vincent Nichols, Archbishop of Westminster; the aims of the funeral rite, including communion with the deceased; the communion of the community and the proclamation of eternal life to the community and its significance for Catholics.
<b>3.4</b>	Prayer as the 'raising of hearts and minds to God': the nature and significance of different types of prayer; the Lord's Prayer, including Matthew 6:5–14, set (formulaic) prayers and informal (extempore) prayer; when each type might be used and why; the importance of prayer and the importance for Catholics of having different types of worship.
<b>3.5</b>	The role and importance of forms of popular piety: the nature and significance of of the Rosary, Eucharistic adoration and Stations of the Cross; how each of these might be used and why; the importance of having different types of worship for Catholics, including reference to Catechism of the Catholic Church 1674–1676; divergent Christian attitudes to these forms of piety.
<b>3.6</b>	Pilgrimage: the nature, history and purpose of Catholic pilgrimage; the significance of the places people go on pilgrimage; divergent Christian understandings about whether pilgrimage is important for Christians today, with specific reference to Jerusalem, Lourdes, Rome, Walsingham and the Catechism of the Catholic Church 2691–2696.
<b>3.7</b>	Catholic Social Teaching: how Catholic Social Teaching reflects the teaching to show love of neighbour; Catholic teaching on justice, peace and reconciliation, Evangelii Gaudium paragraphs 182–237 - The inclusion of the poor in society; How these teachings might be reflected in the lives of individual Catholics including reference to Matt 25: 31 –46 (sheep and goats); the work of CAFOD, what it does and why.
<b>3.8</b>	Catholic mission and evangelism: the history and significance of mission and evangelism for Catholics; divergent ways this is put into practice by the Church and individual Catholics locally, nationally and globally, and how this fulfils the commission of Jesus and teachings of the Church, including Evangelii Gaudium Chapter 5.

## Section 4: Equality

Students should have an understanding of:	
<b>4.1</b>	Catholic teaching on human rights: Catholic teachings and responses to the nature, history and purpose of human rights; the importance of human rights and why Catholics might support them, including The Common Good and the Catholic Church's Social Teaching 36–37; divergent Christian responses to the need for and application of individual human rights, including the support offered by situation ethics; Catholic responses to non-religious (including atheist and Humanist) arguments about human rights.
<b>4.2</b>	Catholic attitude towards equality: Catholic teachings and responses to the causes of inequality and problems caused by inequality in the world, including reference to interpretations of John 13:34; Catholic teaching about equality possible solutions and the reasons for them.
<b>4.3</b>	Catholic attitudes towards religious freedom: Catholic teachings and responses to the nature of religious freedom, including reference to the Catechism of the Catholic Church 1738 and 1747; the response of the Catholic Church to a multi-faith society; the benefits and challenges for Catholics living in a multi-faith society; Catholic responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.4</b>	Catholic attitude to prejudice and discrimination: Catholic teachings and responses to the nature of prejudice and discrimination and the problems they cause, including links to situation ethics; Catholic teachings on why prejudice and discrimination against religions is wrong, including reference to Catechism of the Catholic Church 1934–1935.
<b>4.5</b>	Catholic attitudes towards racial harmony: Catholic teachings and responses to the teachings of the Catholic Church about racial harmony and those that may reflect ethical theories, such as situation ethics; how and why Catholics have worked for racial harmony, including Galatians 3:23–29; the benefits for Catholics of living in a multi-ethnic society.
<b>4.6</b>	Catholic attitudes towards racial discrimination: Catholic teachings and responses to racial discrimination, how and why racial discrimination causes problems in society, including reference to Acts 17:22–28.
<b>4.7</b>	Catholic attitudes to social justice: Catholic teachings and responses to the nature and history of the distribution of wealth and opportunity in the UK and the world; Catholic teaching about social justice, and the way the Church works for social justice, including reference to Catechism of the Catholic Church 1928–1933 and links to situation ethics and Catholic responses to them.
<b>4.8</b>	Catholic attitudes towards wealth and poverty: Catholic teachings and responses to the nature and causes of poverty in the UK and in the world, including absolute and relative; Catholic teachings about wealth and poverty, including biblical examples such as Matthew 25:31–47 and links to virtue ethics.

## Area of Study 3 – Christianity

### Overview

This area of study comprises a study in depth of Christianity as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about Philosophy of Religion and issues of equality and social justice.

There are four sections: Christian Beliefs, Philosophy of Religion, Living the Christian Life and Equality.

The significance and importance of the various beliefs, issues and practices to Christians today should be explored throughout the sections. This should include reference to how the Bible informs a Christian's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should recognise that Christianity is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast two areas of belief and practice within Christianity with one of either Buddhism, Hinduism, Islam, Judaism, or Sikhism:

- Beliefs about the afterlife and their significance (1.6)\*
- The practice and significance of worship (3.1)\*

Students should compare and contrast the areas of ethics and/or philosophy within Christianity with non-religious views as outlined in the content below.

Students should also recognise that within Christianity there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Christianity in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Catholic, Orthodox, Protestant and other Christian traditions.

## Section 1: Christian Beliefs

Students should have an understanding of:	
<b>1.1</b>	The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually: including reference to Matthew 3: 13–17; how this is reflected in Christian worship and belief today.
<b>1.2</b>	The creation of the universe and of humanity: the biblical account of creation and divergent ways in which it may be understood by Christians, including as literal and metaphorical; the role of the Word and Spirit in creation, including John 1:1–18 and Genesis 1–3; the importance of creation for Christians today.
<b>1.3</b>	The Incarnation: the nature and importance of the person of Jesus Christ as the incarnate Son of God; the biblical basis of this teaching, including John 1:1–18 and 1 Timothy 3:16 and its significance for Christians today.
<b>1.4</b>	The last days of Jesus' life: the Last Supper, betrayal, arrest, trial, crucifixion, resurrection and ascension of Jesus; the accounts of these within the Bible, including Luke 22–24 and the significance of these events to understanding the person of Jesus Christ.
<b>1.5</b>	The nature and significance of salvation and the role of Christ within salvation: law, sin, grace and Spirit, the role of Christ in salvation, including John 3:10–21 and Acts 4:8–12; the nature and significance of atonement within Christianity and its link to salvation.
<b>1.6*</b>	Christian eschatology: divergent Christian teachings about life after death, including the nature and significance of resurrection, judgement, heaven, and hell and purgatory, with reference to the 39 Articles of Religion and Catholic teachings; how beliefs about life after death are shown in the Bible, including reference to 2 Corinthians 5:1–10 and divergent understandings as to why they are important for Christians today.
<b>1.7</b>	The problem of evil/suffering and a loving and righteous God: the problems it raises for Christians about the nature of God, including reference to omnipotence and benevolence including Psalm 103; how the problem may cause believers to question their faith or the existence of God; the nature and examples of natural suffering, moral suffering.
<b>1.8</b>	Divergent solutions offered to the problem of evil/suffering and a loving and righteous God: biblical, theoretical and practical, including reference to Psalm 119, Job, free will, vale of soul-making, prayer, and charity; the success of solutions to the problem.

## Section 2: Philosophy of Religion

Students should have an understanding of:	
<b>2.1</b>	Revelation as proof of the existence of God; Revelation as shown in the Bible, including in the covenants with Noah and Abraham and through Jesus, including Hebrews 1:1–4; divergent understandings of what revelation shows about the nature of God for Christians.
<b>2.2</b>	Visions as proof of the existence of God: the nature and importance of visions for Christians; biblical and non-biblical examples of visions, including Genesis 15 and Matthew 17:1–13; reasons why they might lead to belief in the existence of God and Christian responses to non-religious arguments (including atheist and Humanist) which maintain that visions are hallucinations and provide no proof that God exists; divergent understandings of what visions show about the nature of God for Christians.
<b>2.3</b>	Miracles as proof of the existence of God: the nature and importance of miracles for Christians; biblical examples of miracles including John 4:43–54; reasons why they might lead to belief in the existence of God and Christian responses to non-religious arguments (including atheist and Humanist) which maintain that miracles can be scientifically explained and provide no proof that God exists; divergent understandings of what miracles show about the nature of God for Christians.
<b>2.4</b>	Christian attitudes towards religious experiences and their use as philosophical arguments for the existence of God: the nature of a religious experience and why it might be regarded as revelation, including reference to Exodus 3; Christian responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that God exists.
<b>2.5</b>	Christian teaching about prayers: Christian teachings about the nature and importance of prayers; Christian teachings about reasons prayers that are answered in the way the person expects might lead to belief in God, including 1 John 5:13–17.
<b>2.6</b>	Design argument: the classical design argument for the existence of God and its use by Christians as a philosophical argument for the existence of God; divergent understandings about what the design argument may show about the nature of God for Christians, including Romans 1:18–24; Christian responses to non-religious (including atheist and Humanist) arguments against the design argument as evidence for the existence of God.
<b>2.7</b>	Cosmological argument: the cosmological argument for the existence of God and its use by Christians as a philosophical argument for the existence of God; divergent understandings about what the cosmological argument shows about the nature of God for Christians, including Thomas Aquinas' First Three Ways of showing God's existence; Christian responses to non-religious (including atheist and Humanist) arguments against the cosmological argument as evidence for the existence of God.
<b>2.8</b>	Religious upbringing: Christian teachings about raising children to believe in God, including reference to Proverbs 22:6; features of a Christian upbringing and why they may lead to belief in God; Christian responses to non-religious (including atheist and Humanist) arguments about why a religious upbringing may result in a rejection of God's existence.

## Section 3: Living the Christian Life

Students should have an understanding of:

<b>3.1*</b>	Christian worship: liturgical and non-liturgical forms of worship, including activities which are informal and individual, including reference to the Book of Common Prayer; when each form might be used and why; divergent Christian attitudes towards the practices, meaning and significance of liturgical and non-liturgical forms of worship in Christian life today, with reference to denominations who worship with less structure such as some Pentecostal churches.
<b>3.2</b>	The role of the sacraments in Christian life and their practice in two denominations: the role of the sacraments/ordinance as a whole; the nature and importance of the meaning and celebration of baptism and the Eucharist in at least two denominations, including reference to the 39 Articles XXV-XXXVI; divergent Christian attitudes towards the use and number of sacraments in Orthodox, Catholic and Protestant traditions.
<b>3.3</b>	The nature and purpose of prayer: the nature of and examples of the different types of prayer; set prayers; informal prayer and the Lord's Prayer, including Matthew 6:5-14; when each type might be used and why; divergent Christian attitudes towards the importance of each type of prayer for Christians today.
<b>3.4</b>	Pilgrimage: the nature, history and purpose of pilgrimage, including interpretations Luke 2:41-43; the significance of the places people go on pilgrimage; divergent Christian teachings about whether pilgrimage is important for Christians today, with specific reference to Catholic and Protestant understandings; the activities associated with, and significance of, Jerusalem, Iona, Taize and Walsingham.
<b>3.5</b>	Christian religious celebrations: the nature and history of Christian festivals in the church year, including Christmas and Easter; the significance of celebrating Advent and Christmas; the significance of celebrating Holy Week and Easter with reference to interpretations of 1 Corinthians 15:12-34.
<b>3.6</b>	The future of the Christian Church: Church growth, the history and purpose of missionary and evangelical work, including reference to Mark 16:9-20 and John 20:21-22; divergent ways this is put into practice by the Church locally, nationally and globally; Christian attitudes to why evangelical work is important for the Church and for individual Christians.
<b>3.7</b>	The role and importance of the local church in the local community: how and why it helps the individual believer and the local area; local parish activities, including interpretations of 1 Peter 5:1-4, ecumenism, outreach work, the centre of Christian identity and worship through living practices.
<b>3.8</b>	The role and importance of the Church in the worldwide community: how and why it works for reconciliation and the problems faced by the persecuted Church; divergent Christian responses to teachings about charity, including 1 Corinthians 13 and Matthew 25:31-46; the work of Christian Aid, what it does and why.

## Section 4: Equality

Students should have an understanding of:	
<b>4.1</b>	Christian teaching on human rights: Christian teachings and responses to the nature, history and purpose of human rights; the importance of human rights and why Christians might support them, including Proverbs 14:31; divergent Christian responses to the need for and application of individual human rights, including the support offered by situation ethics; Christian responses to non-religious (including atheist and Humanist) arguments about human rights.
<b>4.2</b>	Christian attitude towards equality: Christian teachings and responses to the causes of inequality and problems caused by inequality in the world; Christian teaching about equality, including Galatians 3:23–29; possible solutions and the reasons for them.
<b>4.3</b>	Christian attitudes towards religious freedom: Christian teachings and responses to the nature of religious freedom, including reference to the Catechism of the Catholic Church 1738 and 1747; the response of the Church to a multi-faith society; the benefits and challenges for Christians living in a multi-faith society; Christian responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.4</b>	Christian attitude to prejudice and discrimination: Christian teachings and responses to the nature of prejudice and discrimination and the problems they cause; Christian teachings on why prejudice and discrimination against religions is wrong, including reference to Galatians 2:1–10.
<b>4.5</b>	Christian attitudes towards racial harmony: Christian teachings and responses to racial harmony including interpretations of John 13:34, including links to situation ethics; how and why Christians have worked for racial harmony, including the work and teachings of Desmond Tutu; the benefits for Christians of living in a multi-ethnic society.
<b>4.6</b>	Christian attitudes towards racial discrimination: Christian teachings and responses to racial discrimination, how and why racial discrimination causes problems in society, including Acts 17:22–28.
<b>4.7</b>	Christian attitudes to social justice: Christian teachings and responses to the nature and history of the distribution of wealth and opportunity in the UK and the world; Christian teaching about social justice, including reference to Matthew 25:31–46, and the way the Church works for social justice, including links to situation ethics.
<b>4.8</b>	Christian attitudes towards wealth and poverty: Christian teachings and responses to the nature and causes of poverty in the UK and in the world including absolute and relative; Christian teachings about wealth and poverty, including biblical examples such as Matthew 25:31–47 and links to virtue ethics.

## Area of Study 3 – Islam

### Overview

This area of study comprises a study in depth of Islam as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about the issues of Philosophy of Religion, and issues of equality and social justice.

There are four sections: Islamic Beliefs, Philosophy of Religion, Living the Muslim Life and Equality.

The significance and importance of the various beliefs, issues and practices to Muslims today should be explored throughout the sections. This should include reference to how the Qur'an informs a Muslim's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Islam within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Islam with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.3)\*

Students should recognise that Islam is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Islam and non-religious views as outlined in the content below.

Students should also recognise that within Islam there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Islam in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Sunni and Shi'a traditions.

## Section 1: Muslim Beliefs

Students should have an understanding of:	
<b>1.1</b>	The six Beliefs of Islam: their nature, history and purpose, including Kitab al-iman 1:4; how they are understood and expressed in Sunni and Shi'a Muslim communities today; the importance of these principles for Muslims.
<b>1.2</b>	The five roots of 'Usul ad-Din in Shi'a Islam (Tawhid (oneness of Allah); 'Adl (Divine Justice); Nubuwwah (Prophethood); Imamah (Successors to Muhammad) and Mi'ad (The Day of Judgment and the Resurrection): the nature, history and purpose of the five roots with reference to their Qur'anic basis including Surah 112 (the oneness of Allah); the importance of these principles for different Shi'a communities today, including Sevenser and Twelver.
<b>1.3</b>	The nature of Allah: how the characteristics of Allah are shown in the Qur'an and why they are important: Tawhid (oneness), including Surah 16: 35–36, immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice, Adalat in Shi'a Islam.
<b>1.4</b>	RiSalah: the nature and importance of prophethood for Muslims including Surah 2: 136; what the roles of prophets teach Muslims, exemplified in the lives Adam, Ibrahim, Isma'il, Musa, Dawud, Isa, Muhammad.
<b>1.5</b>	Muslim holy books (kutub): the nature, history, significance and purpose of Muslim holy books with reference to the Qur'an including Surah 53:4-18, Tawrat (Torah), including Surah 5: 43–48; Surah, Zabur (Psalms), including Surah 4: 163–171; Injil (Gospel), including Surah 53:36, Sahifah (Scrolls); divergent Muslim views about the importance of the holy books in their lives today.
<b>1.6</b>	Malaikah: the nature and importance of angels for Muslims; how angels Jibril, Izra'il and Mika'il are shown in the Quran including Surah 19, 32: 11 and 2: 97–98, and their significance for Muslims today.
<b>1.7</b>	al-Qadr: the nature and importance of Predestination for Muslims; how al-Qadr and human freedom relates to the Day of Judgement including reference to Sahih Al-Bukhari 78: 685; divergent understandings of predestination in Sunni and Shi'a Islam; the implications of belief in al-Qadr for Muslims today.
<b>1.8*</b>	Akhirah: Muslim teachings about life after death; the nature of judgement, paradise and hell; how they are shown in the Qur'an, including Surah 17: 49–72; divergent ways in which Muslims teachings about life after death affect the life of a Muslim today.

## Section 2: Philosophy of Religion

Students should have an understanding of:	
<b>2.1</b>	Revelation as proof of the existence of Allah; the Qur'an as revelation; revelation as shown in the Qur'an as direct Surah 34: 46–50 or through a messenger; divergent understandings of what revelation shows about the nature of Allah for Muslims.
<b>2.2</b>	Visions as proof of the existence of Allah: the nature and importance of visions in Islam; Qur'anic examples of visions, including Surah 19: 16–22; reasons why they might lead to belief in the existence of Allah and Muslim responses to non-religious arguments (including atheist and Humanist), which maintain that visions are hallucinations and provide no proof that Allah exists; divergent understandings of what visions show about the nature of Allah for Muslims with reference to Sunni, Shi'a and Sufi Islam.
<b>2.3</b>	Miracles as proof of the existence of Allah: the nature and importance of miracles in Islam; the Qur'an as a miracle, including Surah 17:84–89; examples of miracles; reasons why they might lead to belief in the existence of Allah; Muslim responses to non-religious arguments (including atheist and Humanist) which maintain that miracles can be scientifically explained and provide no proof that Allah exists; divergent understandings of what miracles show about the nature of Allah for Muslims.
<b>2.4</b>	Muslim attitudes towards religious experiences and their use as philosophical arguments for the existence of Allah: the nature of a religious experience; Surah 2: 118; divergent understandings of the nature and importance of religious experiences in Islam with reference to Sunni, Shi'a and Sufi Islam; Muslim responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that Allah exists.
<b>2.5</b>	Design argument: the design argument and its use in Islam as a philosophical argument for the existence of Allah and what it shows about the nature of Allah: divergent understandings of the nature and importance of the design argument for the existence of Allah in Islam, including reference to Surah 2: 164; Muslim responses to non-religious (including atheist and Humanist) arguments against the design argument as evidence for the existence of Allah.
<b>2.6</b>	Cosmological argument: the cosmological argument and its use in Islam as a philosophical argument for the existence of Allah, including reference to Surah 79 27-33 and kalam in the writings of Al-Ghazali, including Kitab al-Iqtisad fil'I'tiqad; what the cosmological argument shows about the nature of Allah; divergent understandings of the strengths and challenges of the cosmological argument in Islam; Muslim responses to non-religious (including atheist and Humanist) arguments against the cosmological argument as evidence for the existence of Allah.
<b>2.7</b>	Issues raised by existence of suffering and Allah as compassionate, including Surah 1: the problems the existence of suffering may raise for Muslims about the nature of Allah; how the problem and its basis as a philosophical argument may lead some people to reject belief in Allah or cause believers to question their belief.
<b>2.8</b>	The different practical and philosophical solutions offered to the problem of suffering and Allah as compassionate within Islam: Qur'anic including Surah 2: 151–177, theoretical and practical responses including life as a test, prayer, and charity; divergent understandings within Islam of their success in solving the problem.

## Section 3: Living the Muslim Life

Students should have an understanding of:

<b>3.1</b>	Ten Obligatory Acts of Shi'a Islam: their nature, history and purpose of the Ten Obligatory Acts; the diversity of practice and importance of Ten Obligatory Acts for Shi'a Muslims today; their basis in the Qur'an, including reference to Surah 9: 71–73; divergent understandings of these principles within Sunni Islam, including links with the Five Pillars.
<b>3.2</b>	Shahadah as one of the Five Pillars: the nature, role and significance of Shahadah for Sunni and Shi'a Muslims, including reference to Surah 3: 17–21; why reciting Shahadah is important for Muslims, and its place in Muslim practice today.
<b>3.3*</b>	Salah as one of the Five Pillars, including reference to Surah 15: 98–99 and 29: 45: the nature, history, significance and purpose of Salah for Sunni and Shi'a Muslims, including different ways of understanding them; how Salah is performed including ablution, times, directions, movements and recitations, in the home and mosque and Jummah prayer.
<b>3.4</b>	Sawm as one of the Five Pillars: the nature, role, significance and purpose of fasting during Ramadan, including Surah 2: 183–185; those who are excused from fasting and why; the significance of the Night of Power: the nature, history and purpose of the Night of Power; why Laylat al-Qadr is important for Muslims today.
<b>3.5</b>	Zakah as one of the Five Pillars and Khums: the nature, role, significance and purpose of Zakah and Khums, including Surah 9: 58–60 and 8: 36–42; why Zakah is important for Sunni Muslims; why Khums is important for Shi'a Muslims; the benefits of receiving Zakah or Khums.
<b>3.6</b>	Hajj as one of the Five Pillars: the nature, role, origins and significance of Hajj including Surah Surah 2: 124–130; 22: 25–30; how Hajj is performed and why Hajj is important for Muslims; benefits and challenges from attending Hajj for Muslims.
<b>3.7</b>	Jihad: the origins, meaning and significance of jihad in Islam; divergent understandings of jihad within Islam, including the difference between lesser and greater jihad; the conditions for declaration of lesser jihad, including reference to Surah 2: 190–194 and 22: 39; the importance of jihad in the life of Muslims.
<b>3.8</b>	The nature, origins, activities, meaning and significance of the celebration/commemoration of Id-ul-Adha, with reference to Surah 37: 77–111, and Id-ul-Fitr in Sunni Islam, with reference to their place within Shi'a Islam; and Id-ul-Ghadeer, with reference to Hadith and the interpretation of Surah 5: 3, and Ashura in Shi'a Islam, with reference to their place within Sunni Islam.

## Section 4: Equality

### Students should have an understanding of:

<b>4.1</b>	Muslim teaching on human rights: Muslim teachings and responses to the nature and purpose of human rights; why Muslims might support human rights as important, including Surah 5: 8; divergent Muslim responses to the need for and application of individual human rights, including the support offered by situation ethics; the problems human rights might cause for Muslims; Muslim responses to non-religious (including atheist and Humanist) arguments about human rights.
<b>4.2</b>	Muslim attitudes towards equality: Muslim teachings and responses to the causes of inequality and problems caused by inequality in the world with reference to examples from the Hadith, including Sahih al-Bukhari 56: 681; divergent Muslim teachings and practices that reflect equality; possible Islamic solutions to inequality and why Muslims may support them.
<b>4.3</b>	Muslim attitudes towards religious freedom: different Muslim teachings and responses to the nature and importance of religious freedom, including Surah 2: 255–257; the divergent responses of Muslims to a multi-faith society; the benefits and challenges for Muslims living in a multi-faith society; Muslim responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.4</b>	Muslim attitudes to prejudice and discrimination: Muslim teachings and responses to the nature of prejudice and discrimination, including Surah 49: 13, and the problems they cause, including links to situation ethics; Muslim teachings on why prejudice and discrimination against religions is wrong.
<b>4.5</b>	Muslim attitudes towards racial harmony: Muslim teachings about racial harmony; different reasons and ways Muslims have worked for racial harmony, including teachings on racial harmony in the Final Sermon of Muhammad, and those that may reflect ethical theory; the benefits for Muslims of living in a multi-ethnic society.
<b>4.6</b>	Muslim teachings and attitudes towards racial discrimination: Muslim teachings about why it causes problems in society, including Surah 49: 13; divergent Muslim responses to racial discrimination as shown in the life and teachings of Malcolm X.
<b>4.7</b>	Muslim attitudes to social justice: Muslim teachings and responses to and teachings about the nature of the distribution of wealth and opportunity in the UK and the world; Muslim teaching about social justice including Surah 7: 155–157, and the different ways Muslims work for social justice and links to situation ethics and Muslim responses to them.
<b>4.8</b>	Muslim attitudes towards wealth and poverty: Muslim teachings and responses to the nature and causes of poverty in the UK and in the world; Muslim teachings about wealth and poverty, including Surah 2: 177.

## Area of Study 3 – Buddhism

### Overview

This area of study comprises a study in depth of Buddhism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about philosophy of religion and issues of equality and social justice.

There are four sections: Buddhist Beliefs, Philosophy of Religion, Living the Buddhist Life and Equality.

The significance and importance of the various beliefs, issues and practices to Buddhists today should be explored throughout the sections. This should include reference to how scripture informs a Buddhist's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Buddhism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Buddhism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.5)\*
- The practice and significance of worship (3.6)\*

Students should recognise that Buddhism is one of the many religions and world views in Great Britain, which include Hinduism, Judaism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Buddhism and non-religious views as outlined in the content below.

Students should also recognise that within Buddhism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Buddhism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Theravada and Mahayana traditions.

## Section 1: Buddhist Beliefs

Students should have an understanding of:	
<b>1.1</b>	The life of the Buddha: the nature and history of the events in the life of the Buddha and why they are important to Buddhists today; including ancestry, birth, princely life, marriage, the Four Sights, including Buddhavamsa XXVI, the enlightenment of the Buddha and founding of the Sangha.
<b>1.2</b>	Dhamma: The nature and different meaning of dhamma – dependent origination/conditionality; the nature and importance of paticca-samuppada and the Three Marks of Existence including reference to the Story of Nagasena and the Chariot in the Milinda Panha: suffering – dukkha, anicca – no fixed self and anatta – soul or essence; the implications of belief in dhamma for Buddhists today.
<b>1.3</b>	First Noble Truth including reference to the Dhammacakkappavattana Sutta: the nature of dukkha; Buddhist teachings about suffering; the different types of suffering as pain, fabrication and change; the importance of suffering for Buddhists today.
<b>1.4</b>	Second Noble Truth: the nature of samudaya – the causes of suffering, including reference to Dhammacakkappavattana Sutta, the Three Poisons; Buddhist teachings about the causes of suffering – Sermon at Benares, and how they are represented in the Wheel of Life; divergent understandings of the Wheel of Life, with reference to Theravada and Mahayana Buddhism.
<b>2.5*</b>	Third Noble Truth, including reference to the Dhammacakkappavattana Sutta: the nature of nirodha and the cessation of tanha; Buddhist teachings about the ending of desire; the nature of the cycle of samsara; different understandings of nibbana and enlightenment and their importance for Buddhists today.
<b>1.6</b>	Fourth Noble Truth, including reference to the Dhammacakkappavattana Sutta: the nature of The Middle Way – magga; Buddhist teachings about the Eightfold Path leading to nibbana; the threefold way: the nature, purpose and importance of sila (ethics), samadhi (meditation) and panna (wisdom); divergent understandings of the importance Eightfold Path and the Threefold Way for Buddhist life today.
<b>1.7</b>	Human life: divergent Buddhist understandings of the nature and importance of The Five Khandas (aggregates), including the Khandha Sutta; divergent Buddhist understandings of the nature and importance of sunnata, tathagatagarbha, Buddha-nature; divergent Buddhist understandings of the nature and importance of Arahant and Bodhisattva Ideals; divergent Buddhist understandings of the nature and history of Buddhahood and the Pure Land.
<b>1.8</b>	Buddhist ethical teachings: divergent Buddhist understandings of the nature, purpose and importance of kamma, including Dhammapada 181–187 and the Khuddakapatha, merit and rebirth, karuna (compassion), metta (loving kindness), pancha sila (the five precepts) and the paramitas (six perfections); the divergent applications of each of these ethical teachings in Buddhist life today.

## Section 2: Philosophy of Religion

Students should have an understanding of:	
<b>2.1</b>	Buddhist teachings about the non-existence of a personal God: Buddha's teaching about the lack of need for God, including the Devadaha Sutta; the implications of lack of belief in a personal God for Buddhist life today.
<b>2.2</b>	Buddhist teachings about the Realm of Gods: Buddhist understanding of the devas and differences between a personal God and the devas, including the Śūraṅgama Sūtra Section 9 Chapter 11; the nature and symbolism of the Wheel of Life; the divergent attitudes toward the importance of the Wheel of Life for Buddhists today, including reference to Theravada and Mahayana Buddhism.
<b>2.3</b>	Enlightenment: Buddhist teachings about the nature of enlightenment in Theravada and Mahayana traditions; examples including that of the Buddha in Maha-Saccaka Sutta; reasons why enlightenment might be regarded as important; the importance of enlightenment for Buddhists today; Buddhist responses non-religious arguments (including atheist and Humanist) which maintain that enlightenment is illogical and can be scientifically explained.
<b>2.4</b>	Buddhist teaching about miracles: divergent Buddhist teachings about the nature and importance of miracles, including the Buddha's attitude to the use of supernatural powers in the Kevatta Sutta and their use as a philosophical argument for the nature of reality; reasons why miracles might be important to Buddhists and why they might not, including reference to Theravada and Mahayana Buddhism; Buddhist responses to non-religious arguments (including atheist and Humanist) which maintain that miracles can be scientifically explained.
<b>2.5</b>	Prayers: Buddhist teaching about the nature and importance of prayers; examples of prayers, including Avalokitesvara mantra (Om padme hum); reasons why Buddhists pray, including metta, sharing merit, opening the mind to consciousness; divergent Buddhist teachings why prayers might be important to Buddhists and why they might not be.
<b>2.6</b>	Visions: Buddhist teachings about the nature and importance of visions with reference to the Vajra Sutta and vision of Maitreya by Asanga and the giving of the "Five Treatises of Maitreya"; Buddhist attitudes towards visions as emptiness/illusions/ dreams as message dreams or as an indication of a person's mental health; divergent Buddhist teachings on why visions might be important to Buddhists and why they might not be; Buddhist responses to non-religious arguments (including atheist and Humanist) which maintain that visions are hallucinations and provide no spiritual benefit.
<b>2.7</b>	Buddhist attitudes towards religious experiences, including reference to the Kevatta Sutta: Buddhist teachings and responses to the nature of a religious experience and its use as a philosophical argument for the nature of reality; divergent Buddhist teachings about whether religious experiences are real or provide religious knowledge; Buddhist responses to non-religious (including atheist and Humanist) arguments that religious experiences are not real.
<b>2.8</b>	Religious upbringing: how a Buddhist upbringing provides a basis for an understanding of reality; features of a Buddhist upbringing and why they may lead to belief, including the Sigalovada Sutta; Buddhist responses to non-religious (including atheist and Humanist) arguments about why a religious upbringing may result in a rejection of God's existence.

## Section 3: Living the Buddhist Life

Students should have an understanding of:	
<b>3.1</b>	Meditation: the nature, purpose and significance of meditation in Buddhism; the different types of meditation: samatha (concentration), metta bhavana (loving kindness) and vipassana (insight); meditative practices, including mindfulness breathing and zazen; divergent understanding of the nature and importance of visualisation of the Buddha and Bodhisattvas, including Amitāyus Meditation Sutra; how the different practices are used by Mahayana and Theravada Buddhists and the benefits from their use.
<b>3.2</b>	Chanting: the nature, purpose and role of chanting in Buddhism as a devotional practice and to gain mental concentration including Dhammapada 1–2, confidence and joy; the divergent understandings of the importance of chanting in Buddhist life today, with reference to Theravada Buddhism, including Tiratana: Dhammapada 190, and Mahayana Buddhism, including Nam Myoho Renge Kyo.
<b>3.3</b>	Mantra recitation: divergent understandings of the nature, purpose, role and importance of mantra recitation with reference to Theravada Buddhism, including Namo Buddhaya ("Homage to the Buddha"), and Mahayana Buddhism; the nature and purpose of using sacred syllables, devotional articles, offerings and mala beads and why they are used in different schools of Buddhism.
<b>3.4</b>	Features of Buddhist places of worship: the divergent nature, history and design of Buddhist places of worship, including temples, gompas, viharas, shrines in Theravada, Mahayana and Triratna Buddhism; how and why the places of worship are used, including reference to the shrine room, shrine facing east, and the library, showing the importance learning, including reference to the Kimsila Sutta.
<b>3.5</b>	How and why objects of devotion are used within different Buddhist places of worship, buddharupas, including reference to Vakkali Sutta, shrine, Bodhi tree; divergent understandings of why devotional objects are important in Buddhism today.
<b>3.6*</b>	Puja: The nature and purpose of puja in the vihara and the home, including reference to Mangala Sutta; examples of the different types; when each type might be used and why; the importance of having different types of worship and their use in different Buddhist contexts.
<b>3.7</b>	Death and mourning rituals and ceremonies: the divergent celebration and significance of the ceremonies in Buddhist communities and to Buddhists; the distinct significance of the rituals associated with death and mourning in Theravada communities and in Japan and Tibet, with reference to the Tibetan Book of the Dead.
<b>3.8</b>	Festivals and retreats: the divergent nature, history, purpose and importance of festivals and retreats in Buddhism; divergent understandings of the origins, meaning and features of celebration of specific festivals and retreats, including Wesak, Vassa/Rain Retreat and Kathina, with reference to the Anapanasati Sutta, and Uposatha days in Theravada Buddhism; Hanamatsuri and Obon (Japanese), Parinibbana Day in Mahayana Buddhism, and Lama Tsong Khapa Day in Tibet.

## Section 4: Equality

Students should have an understanding of:

<b>4.1</b>	Buddhist teaching on human rights: Buddhist teachings and responses to the nature and purpose of human rights; why Buddhists might support human rights as important including reference to upekkha and the Declaration of the International Network of Engaged Buddhists: Towards A Buddhist Culture of Non-Violence and Human Rights (May 1998); divergent Buddhist responses to the need for and application of individual human rights, including the support offered by situation ethics; the problems human rights might cause for Buddhists; non-religious (including atheist and Humanist) arguments about human rights and Buddhist responses to them.
<b>4.2</b>	Buddhist attitudes towards equality: Buddhist teachings and responses to the causes of inequality and problems caused by inequality in the world; divergent Buddhist teachings and practices that reflect equality, including reference to Lotus Sutra 12; possible Buddhist solutions to inequality and why Buddhists may support them.
<b>4.3</b>	Buddhist attitudes towards religious freedom: different Buddhist teachings and responses to the nature and importance of religious freedom, including <i>Towards The True Kinship Of Faiths: How the World's Religions Can Come Together</i> Chapter 9 by the XIV Dalai Lama; the divergent responses of Buddhists to a multi-faith society; the benefits and challenges for Buddhists living in a multi-faith society; Buddhist responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.4</b>	Buddhist attitude to prejudice and discrimination: Buddhist teachings and responses to the nature of prejudice and discrimination, and the problems they cause, including links to situation ethics; Buddhist teachings on why prejudice and discrimination against religions is wrong, including Nipata Sutta.
<b>4.5</b>	Buddhist teachings about racial harmony; different reasons and ways Buddhists have worked for racial harmony, including Vaca Sutta and how these may link to situation ethics; the benefits for Buddhists of living in a multi-ethnic society.
<b>4.6</b>	Buddhist attitudes towards racial discrimination: Buddhist teachings about why it causes problems in society, including Dhammapada 129–140; Buddhist responses to racial discrimination as shown in the life and teachings of the XIV Dalai Lama.
<b>4.7</b>	Buddhist attitudes to social justice: divergent Buddhist responses to and teachings about the nature of the distribution of wealth and opportunity in the UK and the world; Buddhist teaching about social justice, including Sikshasamuccaya 280–281, and the different ways Buddhists work for social justice and how these may link to situation ethics.
<b>4.8</b>	Buddhist attitudes towards wealth and poverty: divergent Buddhist teachings and responses to the nature and causes of poverty in the UK and in the world; Buddhist teachings about wealth and poverty, including Cula-kammavibhanga Sutta, gaining merit and dana, and how these may link to situation ethics.

## Area of Study 3 – Hinduism

This area of study comprises a study in depth of Hinduism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life specifically, about Philosophy of Religion and issues of equality and social justice.

There are four sections: Hindu Beliefs, Philosophy of Religion, Living the Hindu Life and Equality.

The significance and importance of the various beliefs, issues and practices to Hindus today should be explored throughout the sections. This should include reference to how scripture informs a Hindu's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Hinduism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Hinduism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.5)\*
- The practice and significance of worship (3.4)\*

Students should recognise that Hinduism is one of the many religions and world views in Great Britain, which include Buddhism, Judaism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Hinduism and non-religious views as outlined in the content below.

Students should also recognise that within Hinduism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Hinduism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Shaivism and Vaishnavism.

## Section 1: Beliefs and Teachings

Students should have an understanding of:	
<b>1.1</b>	The nature of Brahman: the nature of Brahman as spirit, ultimate reality or absolute truth; how the characteristics of Brahman are shown in Hindu scriptures including Katha Upanishad 2.2.6–8.
<b>1.2</b>	The nature and importance of understanding Brahman as Nirguna Brahman and Saguna Brahman: how Nirguna Brahman and Saguna Brahman are shown in Hindu scripture, for example Nirguna – Taittiriya Upanishad 2.7.1–2 and Saguna – Rig Veda 1.154.1–2; the nature and importance of Vaikuntha (spiritual worlds); divergent ways in which belief in each may be expressed in the life of Hindus today.
<b>1.3</b>	Three aspects of the divine – Brahman, Antaryami and Bhagavan; the nature and significance of the divine as Brahman (everywhere and non-personal), Antaryami (within the heart) and Bhagavan (beyond, as a personal loving God); how the three aspects are shown in Hindu scriptures, including Mundaka Upanishad 2.1; why belief in the three aspects of the divine are important in Hindu life and for religious pluralism today.
<b>1.4</b>	Manifestations of the Divine: the nature and importance of how the deities are shown in Hindu scriptures; avatars and murti; the nature and role of male deities: divergent understandings of the importance of Vishnu (including Rig Veda 1.22) and Shiva; the nature and role of the female force, Shakti, including Parvati and Lakshmi.
<b>1.5*</b>	The nature of the individual and life within Hinduism: the nature and importance of the atman (eternal self), karma, the cycle of samsara, moksha; divergent Hindu understandings of the nature of the individual and life, including interpretations of Brihadaranyaka Upanishad 4.4; why beliefs about the atman, karma, samsara and moksha are important for Hindus today.
<b>1.6</b>	The purpose of human life for Hindus: the nature and significance of the four aims of life (Purusharthas) dharma, artha, kama and moksha; the nature and significance of sanatana dharma (eternal law), including Bhagavad Gita 3.35; the nature and significance of varnashrama dharma (duties according to materialistic situation in life).
<b>1.7</b>	Hindu responses to suffering, knowledge and ignorance: Hindu teachings about suffering, knowledge and ignorance such as ahimsa, respect, empathy, mind/sense control, humility, and love, including Mahabharata 5: 39; divergent Hindu understandings as to why there is suffering, knowledge and ignorance for Hindus today.
<b>1.8</b>	Hindu cosmology: the nature of the Hindu cosmology as shown in Hindu scriptures, including Rig Veda 10:129; the nature and importance of the cycle of four ages (yugas), including descriptions of the Kali Yuga in the Mahabharata, many worlds and their diverse inhabitants; the nature and divergent understandings of the importance of the concept of prakriti (matter/nature), tri-guna (three qualities) and maya (illusion).

## Section 2: Philosophy of Religion

Students should have an understanding of:	
<b>2.1</b>	Revelation as proof of the existence of God; revelation as shown in the scriptures including in the Vedas, Agamas and the Bhagavad Gita 13.26–33; reasons why revelation might be important to Hindus and why it might not be; what revelation shows about the nature of God for some Hindus.
<b>2.2</b>	Visions as proof of the existence of God: the nature and importance of visions for Hindus; scriptural examples including reference to Bhagavad Gita 11 and non-religious examples of visions; reasons why they might lead to belief in the existence of God and Hindu responses to non-religious arguments (including atheist and Humanist), which maintain that visions are hallucinations and provide no proof that God exists;; divergent understandings of what visions show about the nature of God for Hindus.
<b>2.3</b>	Hindu attitudes towards numinous experiences: the nature and importance of numinous experiences for Hindus; scriptural examples with reference to Bhagavad Gita 12 and non-religious examples of numinous experiences; divergent understandings of why numinous experiences might lead Hindus to believe in the existence of God and reasons why they might not.
<b>2.4</b>	Miracles as proof of the existence of God: the nature and importance of miracles for Hindus; scriptural examples and non-scriptural examples of miracles, including the milk miracles (1995) and the story of Ganesha in Puranic literature; reasons why they might lead to belief in the existence of God and Hindu responses to non-religious arguments (including atheist and Humanist), which maintain that miracles can be scientifically explained and provide no proof that God exists; divergent understandings of what miracles show about the nature of God for some Hindus.
<b>2.5</b>	Hindu teaching about prayers: the nature and importance of prayers for Hindus, including Rig Veda 3.62; Hindu teachings about reasons prayers that are answered in the way the person expects might lead to belief in God; Hindu responses to non-religious (including atheist and Humanist) arguments surrounding unanswered prayers and loss of belief.
<b>2.6</b>	Hindu teachings about the non-existence of a personal God: Hindu teachings which lead some Hindus to not believe in a personal God, including reference to Adi Shankara's Upadesa sahasri Chapter 1; the divergent implications of lack of belief in a personal God for Hindu life today.
<b>2.7</b>	Hindu attitudes towards religious experiences and its use as a philosophical argument for the existence of God including interpretations of Bhagavad Gita 13.23–27: the nature of a religious experience for Hindus and why it might or might not be regarded as real; Hindu responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that God exists.
<b>2.8</b>	Religious upbringing: Hindu teachings about raising children to have a religious understanding of reality, including reference to Ramayan of Valmiki Canto 19; features of a Hindu upbringing and why they may lead to belief; Hindu responses to non-religious (including atheist and Humanist) arguments which maintain that a religious upbringing is not required.

## Section 3: Living the Hindu Life

Students should have an understanding of:	
<b>3.1</b>	The nature and purpose of Hindu yoga: the nature and purpose of different forms of yoga, karma yoga (action), jnana yoga (knowledge), astanga/raja yoga (meditation) and bhakti yoga (devotion); examples of when each form of yoga might be used, how and why; the importance of having different types of yoga; reference to Bhagavad Gita 6.44–47.
<b>3.2</b>	Focuses of worship and representations of the divine: the nature, purpose and importance of different ways of worshipping, including worshipping one god (personal or non-personal) or many deities, gurus and holy places (land, hills, rivers and sacred plants and animals); the scriptural basis for the different focuses of worship and representations of the divine in worship, including interpretations of Bhagavad Gita 6.20–31
<b>3.3</b>	The importance of Hindu places of worship: the nature, features of use and purpose of worship in different places, including in the temple, in the home, outside, including shrines and festival celebration and in the space of the heart, with reference to interpretations of Bhagavad Gita 9.13–27; the benefits for Hindus of having different places to worship in.
<b>3.4*</b>	The nature and purpose of prayer in the temple and the home: the nature, features of use and purpose of the different forms of worship, including meditation, puja, havan, darshan, arti, bhajan, kirtan and japa, with reference to interpretations of Bhagavad Gita 6.44–47; divergent understandings of the benefits for Hindus of having different forms of worship.
<b>3.5</b>	Hindu sacred festivals: the nature, history, purpose and significance of Hindu sacred festivals; the origins and meaning of specific festivals, including Diwali, Holi, Navratri Dussehra, Ram Navami, Ratha-yatra, Janmashtami, and Raksha Bandhan, including interpretations of Brihadaranyaka Upanishad 1.3.28.
<b>3.6</b>	Hindu pilgrimage: the nature, history and purpose of Hindu pilgrimages; the significance of the places Hindus go on pilgrimage; divergent understandings of why pilgrimage may, or may not be, important for Hindus today; the nature, features, history and importance of pilgrimage to the Ganges including interpretations of Rig Veda 10.75, Vrindavana and Varanasi.
<b>3.7</b>	Hindu environmental projects: divergent understandings of the nature, purpose and significance of environmental care for Hindus; the importance of care for rivers and sacred places for Hindus; how Hindus care for the environment, examples of what they do and why, including reference to cow protection, including interpretations of Rig Veda 10.87.16–19.
<b>3.8</b>	Hindu charity work: the nature and purpose of charity for Hindus; Hindu teachings about charity; the work of one named Hindu charity working to promote wellbeing, social inclusion and women’s rights, what it does and why, including interpretations of Bhagavad Gita 3: 10–12.

## Section 4: Equality

Students should have an understanding of:	
<b>4.1</b>	Hindu teaching on human rights: Hindu teachings and responses to the nature, history and purpose of human rights, including interpretation of Mahabharata 5: 39, the importance of human rights and why Hindus might support them, including dharmic duty; the problems human rights might cause for Hindus. Humanist and atheistic arguments about human rights and Hindu responses to them.
<b>4.2</b>	Hindu attitude towards equality: Hindu teachings and responses to the causes of inequality and problems caused by inequality in the world, including Rig Veda 10.90; Hindu teaching about equality, possible solutions and the reasons for them.
<b>4.3</b>	Hindu attitudes towards religious freedom: Hindu teachings and responses to the nature of religious freedom, including reference to Rig Veda 1.164.46 and Bhagavad Gita 4.11; the response of Hindus to a multi-faith society; the benefits and challenges for Hindus living in a multi-faith society.
<b>4.4</b>	Hindu attitude to prejudice and discrimination: Hindu teachings and responses to the nature of prejudice and discrimination and the problems they cause, including links to situation ethics; Hindu teachings on why prejudice and discrimination against religions is wrong, including reference to interpretations of Bhagavad Gita 4: 9–11; Hindu responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.5</b>	Hindu attitudes towards racial harmony: Hindu teachings about racial harmony and those that may reflect ethical theories, such as situation ethics; how and why Hindus have worked for racial harmony, including Mahabharata 5.39 and the work of Mahatma Gandhi; the benefits of living in a multi-ethnic society.
<b>4.6</b>	Hindu attitudes towards racial discrimination: Hindu teachings and responses to racial discrimination, how and why racial discrimination causes problems in society, including reference to Mahabharata 5.39.
<b>4.7</b>	Hindu attitudes to social justice: Hindu teachings and responses to the nature and history of the distribution of wealth and opportunity in the UK and the world; Hindu teaching about social justice, including interpretations of Mahabharata, Book 9.60, and the way Hindus work for social justice; divergent Hindu, Humanist and atheist responses, including links to situation ethics.
<b>4.8</b>	Hindu attitudes towards wealth and poverty: Hindu teachings and responses to the nature and causes of poverty in the UK and in the world, including absolute and relative; Hindu teachings about wealth and poverty, including reference to artha and Rig Veda 10:117.

## Area of Study 3 – Judaism

### Overview

This area of study comprises a study in depth of Judaism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about Philosophy of Religion and issues of equality and social justice.

There are four sections: Jewish Beliefs, Philosophy of Religion, Living the Jewish Life and Equality.

The significance and importance of the various beliefs, issues and practices to Jews today should be explored throughout the sections. This should include reference to how scripture informs a Jew's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Judaism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Judaism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.8)\*
- The practice and significance of worship (3.4)\*

Students should recognise that Judaism is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Judaism and non-religious views as outlined in the content below.

Students should also recognise that within Judaism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Judaism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Orthodox, Reform and Liberal traditions.

## Section 1: Jewish Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of the Almighty: how the characteristics of the Almighty are shown in the Torah, and why they are important in Jewish life today, including One, Creator, Law-Giver and Judge, including reference to Genesis 2.
<b>1.2</b>	The nature and importance of Shekhinah: how the divine presence is shown in the Torah and why it is important, including interpretations of 2 Chronicles 7:1-3; the divergent understandings of Shekhinah found in different forms of Orthodox Judaism and the importance of them for Jews today.
<b>1.3</b>	The nature and purpose of the Messiah: how messiahship is shown in the scriptures including Jeremiah 23:5-8; the nature and significance of the Messianic Age and the Jewish responsibility to bring it about; divergent understandings of the Messiah in different forms of Orthodox and Reform Judaism and the importance of them for Jewish people today.
<b>1.4</b>	The Covenant at Sinai: the nature and history of the Covenant at Sinai (the Ten Commandments), including Exodus 20; the role and significance of Moses in the Covenant at Sinai; divergent understandings of how and why the Decalogue is important in Jewish life today.
<b>1.5</b>	The covenant with Abraham and his descendants: the nature and history of the Abrahamic covenant; the role of Abraham in the covenant, including Genesis 17; why the Promised Land covenanted to Abraham and his descendants is important for Jews today.
<b>1.6</b>	Sanctity of life: the nature and importance of Pikuach Nefesh (primacy of life); why human life is holy by Jewish people; how life is shown as special and taking precedence over everything, including Talmud Yoma 83-84; divergent understandings of how and why the principle of Pikuach Nefesh is applied by Jews today.
<b>1.7</b>	Moral principles and the Mitzvot: the nature and importance of the Mitzvot, including reference to the Mishneh Torah of Maimonides: Sefer Mada; the importance of the relationship between keeping the Mitzvot and free will; the Mitzvot between humans and the Almighty, and between humans; divergent understandings of the importance of the Mitzvot between the Almighty and humans, and between humans, for Jewish life today.
<b>1.8*</b>	Jewish beliefs about life after death: divergent Jewish understandings of the nature and significance of life after death, including reference to different forms of Orthodox and Reform Judaism; Jewish teachings about life after death, including interpretations of Ecclesiastes 12; the nature of resurrection and judgement; why belief in life after death may be important for Jews today.

## Section 2: Religious Experience

Students should have an understanding of:	
<b>2.1</b>	Revelation as proof of the existence of the Almighty; revelation as shown in the Tenakh, including direct revelation in 1 Samuel 2:27 and indirect/veiled revelation in Deuteronomy 31:14–30; reasons why revelation might lead to belief in the existence of the Almighty and reasons why it might not; what revelation shows about the nature of the Almighty for Jews.
<b>2.2</b>	Visions as proof of the existence of the Almighty: the nature and importance of visions in Judaism; scriptural and non-scriptural examples, including Genesis 15; reasons why they might lead to belief in the existence of the Almighty and Jewish responses to non-religious arguments (including atheist and Humanist), which maintain that visions are hallucinations and provide no proof that the Almighty exists; divergent understandings of what visions show about the nature of the Almighty.
<b>2.3</b>	Miracles as proof of the existence of the Almighty: the nature and importance of miracles in Judaism, including as 'nes'; scriptural examples of miracles, including Exodus 16; reasons why they might lead to belief in the existence of the Almighty Jewish responses to non-religious arguments (including atheist and Humanist), which maintain that miracles can be scientifically explained and provide no proof that the Almighty exists; divergent understandings of what miracles show about the nature of the Almighty for Jews.
<b>2.4</b>	Jewish attitudes towards religious experience and its use as a philosophical argument for the existence of God: the nature of a religious experience in Judaism and why some people might feel that religious experiences provide proof that the Almighty exists, including Exodus 3; Jewish responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that God exists.
<b>2.5</b>	Design argument: the classical design argument for the existence of the Almighty and its use by Jews as a philosophical argument for the existence of God; divergent understandings of the nature and importance of what the design argument shows about the nature of the Almighty, including interpretations of Genesis 1; Jewish responses to non-religious (including atheist and Humanist) arguments against the design argument as evidence for the existence of the Almighty.
<b>2.6</b>	Cosmological argument: the cosmological argument for the existence of the Almighty and its use by Jews as a philosophical argument for the existence of God; divergent understandings of the nature and importance of what the cosmological argument shows about the nature of the Almighty, including interpretations of Psalm 33 and Isaiah 45; Jewish responses to non-religious (including atheist and Humanist) arguments against the cosmological argument as evidence for the existence of the Almighty.
<b>2.7</b>	Issues raised by existence of suffering: the problems it raises for Jews about the nature of the Almighty, including Psalm 103; how the problem and its basis as a philosophical argument may lead some people to reject belief in the Almighty or cause believers to question their belief.
<b>2.8</b>	The solutions offered to the problem of suffering within Judaism: theoretical and practical, including life as a test, Psalms including reference to Psalm 119, Job, prayer, and charity; and their success in solving the problem divergent understandings within Judaism of their success in solving the problem.

## Section 3: Living the Jewish Life

Students should have an understanding of:	
<b>3.1</b>	The nature and purpose of Jewish public acts of worship: the nature, features and purpose of Jewish public worship, including interpretations of Psalm 116:12–19; the nature, features and importance of synagogue services for the Jewish community and the individual.
<b>3.2</b>	The Tenakh and the Talmud: the nature, features, purpose and significance of the Tenakh (the written law) and Talmud (the oral law) for Jews in daily life today, with reference to Perkei Avot 2; the nature and purpose of Jewish laws: food laws, kashrut, including kosher, and treifah and the separation of dairy and meat, including reference to Deuteronomy 14:3–10; the divergent implications of the Jewish food laws for Jews today.
<b>3.3</b>	The nature and purpose of prayer in the home and of private prayer: the nature, features and purpose of prayer three times a day; the importance of having different forms of prayers, including interpretations of Psalm 55:16–23.
<b>3.4*</b>	The nature and importance of the Shema and the Amidah (the standing prayer); when the Shema and the Amidah might be used, how and why, including reference to the Mezuzah; the importance of having the Shema and the Amidah for Jews today, including reference to Deuteronomy 6:4.
<b>3.5</b>	The importance of ritual for Jews today: the nature, features and purpose of the birth including Brit Milah, marriage, Bar and Bat Mitzvah ceremonies, including interpretations of Genesis 21:1–8, Genesis 17 and Leviticus 12; the nature, purpose and importance of mourning ceremonies; the distinct importance of the funeral, shiva, avelut and yahrzeit for Jews today; divergent understandings of the importance of each ritual for different forms of Orthodox and Reform Judaism today.
<b>3.6</b>	The nature, features, history and purpose of celebrating Shabbat: the nature, features and purpose of the celebration of Shabbat in the home and in the synagogue including interpretations of Exodus 31: 12–18; why the celebration of Shabbat is important for the Jewish community and the individual today.
<b>3.7</b>	Jewish festivals: the nature, history, purpose and significance of Jewish festivals; the origins and meaning of specific festivals including Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot, including interpretations of Leviticus 23 (Rosh Hashanah); divergent understandings of why festivals are important different forms of Orthodox and Reform Judaism today.
<b>3.8</b>	Features of the synagogue: the nature, history and purpose of the different design of the synagogues in Liberal, Reform and Orthodox Judaism, including facing Jerusalem, layout of seating the Ark and the bimah and with reference to Proverbs 14:28; how and why the synagogue is used by the different communities including reference to Exodus 27:20–21; how and why objects of devotion are used within the synagogues including a yad, Torah Scroll, ner tamid and menorah.

## Section 4: Equality

Students should have an understanding of:	
<b>4.1</b>	Jewish teaching on human rights: Jewish teachings and responses to the nature, history and purpose of human rights; the importance of human rights and why Jews might support them, including Proverbs 14:31; divergent Jewish responses to the need for and application of individual human rights, including the support offered by situation ethics; Jewish responses to non-religious (including atheist and Humanist) arguments about human rights.
<b>4.2</b>	Jewish attitude towards equality: Jewish teachings and responses to the causes of inequality and problems caused by inequality in the world; Jewish teaching about equality, including ahavat ha-beriot and Leviticus 19:13–18 possible solutions and the reasons for them.
<b>4.3</b>	Jewish attitudes towards religious freedom: Jewish teachings and responses to the nature of religious freedom, including reference to the story of Esther, including chapter 8; the response of Jews to a multi-faith society; the benefits and challenges for Jews living in a multi-faith society; Jewish responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.4</b>	Jewish attitude to prejudice and discrimination: Jewish teachings and responses to the nature of prejudice and discrimination and the problems they cause, including reference to Proverbs 24:23, including links to situation ethics; Jewish teachings on why prejudice and discrimination against religions is wrong, including reference to anti-Semitism and the Holocaust.
<b>4.5</b>	Jewish attitudes towards racial harmony: Jewish teachings about racial harmony; how and why Jews have worked for racial harmony, including Leviticus 19:33–34 and those that may reflect ethical theories such as situation ethics; the benefits for Jews of living in a multi-ethnic society.
<b>4.6</b>	Jewish attitudes towards racial discrimination: Jewish teachings and responses to racial discrimination, including interpretations of Genesis 3:16–24, how and why racial discrimination causes problems in society.
<b>4.7</b>	Jewish attitudes to social justice: Jewish teachings and responses to the nature and history of the distribution of wealth and opportunity in the UK and the world; Jewish teaching about social justice, including reference to Exodus 22:20–26, and the way Jews work for social justice, including links to situation ethics.
<b>4.8</b>	Jewish attitudes towards wealth and poverty: Jewish teachings and responses to the nature and causes of poverty in the UK and in the world, including absolute and relative; Jewish teachings about wealth and poverty, including Deuteronomy 14:22–29.

## Area of Study 3 – Sikhism

### Overview

This area of study comprises a study in depth of Sikhism as a lived religion within the United Kingdom and throughout the world, and its beliefs and teachings on life, specifically about Philosophy of Religion and issues of equality and social justice.

There are four sections: Sikh Beliefs, Philosophy of Religion, Living the Sikh Life and Equality.

The significance and importance of the various beliefs, issues and practices to Sikhs today should be explored throughout the sections. This should include reference to how scripture informs a Sikh's understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Sikhism within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Sikhism with Christianity as outlined in the content below.

- Beliefs about the afterlife and their significance (1.4)\*
- The practice and significance of worship (3.5)\*

Students should recognise that Sikhism is one of the many religions and world views in Great Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views such as Humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Sikhism and non-religious views as outlined in the content below.

Students should also recognise that within Sikhism there may be more than one perspective in the way beliefs and teachings are understood and expressed. Common and divergent views within Sikhism in the way beliefs and teachings are understood and expressed should be included throughout, including reference to Khalsa and non-Khalsa Sikhs.

## Section 1: Sikh Beliefs

Students should have an understanding of:	
<b>1.1</b>	The nature of God: how the characteristics of God are shown in the Mool Mantar, Guru Granth Sahib 1, and why the characteristics are important and why the Mool Mantar is significant for Sikhs.
<b>1.2</b>	God as Creator: the nature and importance of God as creator (Karta Purakh) for Sikhs; Sikh teachings on God as creator, including Guru Granth Sahib 12 and 94.
<b>1.3</b>	The nature of human life: the purpose and significance of life as an opportunity to unite with God; Sikh understandings of why uniting with God is important; how uniting with God will affect their lives, including Guru Granth Sahib 12.
<b>1.4*</b>	Sikh beliefs about life after death: the nature of karma, rebirth and mukti (liberation); how they are shown in the Guru Granth Sahib, including reference to Guru Granth Sahib 2, 11 and 78; divergent understandings of how and why karma, rebirth and mukti are important for Sikh life today.
<b>1.5</b>	Purpose of life: the nature and importance of being gurmukh (God-centred) not manmukh (self-centred) and the elimination of haumai – (ego/pride) including reference to Guru Granth Sahib 125 and 226; what actions make a gurmukh Sikh; divergent understandings of why being gurmukh and eliminating haumai is important in Sikh life today.
<b>1.6</b>	The oneness of humanity: how the equality of all humans is shown in the Guru Granth Sahib, including Guru Granth Sahib 349, in stories from the lives of the Gurus, including the example of Mai Bhago, and the appointment of women as teachers, and in Sikh life today; how and why complete equality of men and women is important for Sikhs today.
<b>1.7</b>	Sewa (service to others): the nature of sewa, including tan, man and dhan; the origins and purpose of sewa and its importance in the development of Sikhism, including Guru Granth Sahib 26; divergent understandings of the practice and importance of sewa in Sikh life today in reflecting the priority of service to others.
<b>1.8</b>	Sangat: the nature and history of the sangat; divergent understandings of why the sangat is important for Sikhs, including Guru Granth Sahib 1316; the concept of Sat Sangat and divergent understandings of its significance for Sikhs; problems for Sikhs living without a sangat.

## Section 2: Philosophy of Religion

Students should have an understanding of:	
<b>2.1</b>	Revelation as proof of the existence of God: the meaning of the word Gurbani and the revelation to Guru Nanak during the River experience as narrated in the Janamsakhis and Guru Granth Sahib 1; reasons why revelation might be important to Sikhs and why it might not be; what revelation shows about the nature of God for Sikhs.
<b>2.2</b>	Visions/mystical experiences as proof of the existence of God: the nature and importance of visions/mystical experiences in Sikhism and their use as a philosophical argument for the existence of God; scriptural examples including Guru Granth Sahib 263; reasons why they might lead to belief in the existence of God for Sikhs and Sikh responses to non-religious arguments (including atheist and Humanist) which maintain that visions are hallucinations and provide no proof that God exists; what visions show about the nature of God for Sikhs.
<b>2.3</b>	Sikh attitudes towards numinous experiences and enlightenment: Sikh teachings and responses to the nature and importance of numinous experiences and enlightenment; scriptural examples, including Guru Granth Sahib 448–1–7 and non-religious examples of numinous experiences; reasons why they might lead to belief in the existence of God for Sikhs; Humanist and atheist responses to numinous experiences and enlightenment and Sikh responses to them.
<b>2.4</b>	Miracles as proof of the existence of God: the nature and importance of miracles in Sikhism, including why Guru Nanak did not work them on demand with reference to Guru Granth Sahib 14; examples of miracles; reasons why they might lead to belief in the existence of God and Sikh responses to non-religious arguments (including atheist and Humanist) which maintain that miracles can be scientifically explained and provide no proof that God exists; divergent understandings of what miracles show about the nature of God for Sikhs.
<b>2.5</b>	Sikh attitudes towards religious experiences: Sikh attitudes towards religious experiences and its use as a philosophical argument for the existence of God: the nature of a religious experience within Sikhism, including Guru Granth Sahib 1402; divergent understandings of the nature and importance of religious experiences in Sikhism; Sikh responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that God exists.
<b>2.6</b>	The Design argument and its use in Sikhism as a philosophical argument for the existence of God and what it shows about the nature of God: divergent understandings of the nature and importance of the design argument for the existence of God in Sikhism, including reference to Guru Granth Sahib 463; Sikh responses to non-religious (including atheist and Humanist) arguments against the design argument as evidence for the existence of God.
<b>2.7</b>	Cosmological argument: the cosmological argument for the existence of God and its use in Sikhism as a philosophical argument for the existence of God; what the cosmological argument shows about the nature of God in Sikhism, including Guru Granth Sahib 1; divergent understandings of the strengths and challenges of the cosmological argument in Sikhism; Sikh responses to non-religious (including atheist and Humanist) arguments against the cosmological argument as evidence for the existence of God.
<b>2.8</b>	Religious upbringing: how a Sikh upbringing provides a basis for belief in God, including reference to Guru Granth Sahib 1246; features of a Sikh upbringing and why they may lead to belief in God.

## Section 3: Living the Sikh Life

Students should have an understanding of:	
<b>3.1</b>	Features of the gurdwara: the nature, history and purpose of the design of the Gurdwara as the 'Door/Gate of the Guru', including Rahit Maryada Chapters 4–6; how and why objects of devotion are used within the gurdwara: Guru Granth Sahib, Takht, Chanani, Chaur, the langar hall, four doors, and the Nishan Sahib; divergent understandings of the importance of these features in Sikh life today.
<b>3.2</b>	The gurdwara: the role and importance of the gurdwara within the Sikh community, including reference to Guru Granth Sahib 1391; activities that take place within the gurdwara and why; the nature and importance of visiting Sikh historical gurdwaras: the Harmandir Sahib in Amritsar (the Golden Temple).
<b>3.3</b>	Langar: the history of langar including Guru Granth Sahib 967; the nature and purposes of langar; the significance of langar for Sikhs today, especially as an expression of sewa.
<b>3.4</b>	Nam Japna – Meditating on the name of God: the nature and significance of Nam Japna; diverse ways in which the Nam Japna is used in the gurdwara and in Sikh daily life, including Guru Granth Sahib 1142.
<b>3.5*</b>	Prayer, including reference to Guru Granth Sahib 305: the nature, role and purpose of prayer in the home; the different types of prayer; when prayer might take place and why; the importance of having different prayers.
<b>3.6</b>	Akhand path (continuous 48-hour reading of the Guru Granth Sahib): the nature, history, role and purpose of the akhand path, including reference Rahit Maryada Chapter 7; how and why Sikhs might take part in the akhand path: why the akhand path is important for the Sikh community and for individual Sikhs.
<b>3.7</b>	Gurpurbs and commemorations: divergent understandings of the nature, history and purpose of gurpurbs and commemorations; why they are important for Sikhs today; the origins and meaning gurpurbs, including Guru Nanak's birthday, Vaisakhi, including reference to the account of the events found in Gurbilas Patshahi 10, Divali: the origins and meaning of commemorations, including the martyrdom of Guru Arjan and Guru Tagh Bahadur Ji.
<b>3.8</b>	Birth and naming rituals and ceremonies: the celebration and significance of Naam Karan and Hukamnama; the significance of Amrit sanskar (the initiation ceremony) for Sikh families, including reference to the Rahit Maryada Chapters 11 and 13; divergent understandings of these ceremonies between khalsa and non-khalsa Sikhs; the significance of the names Singh and Kaur in the naming and Amrit ceremonies, and for Sikh identity today.

## Section 4: Equality

Students should have an understanding of:	
<b>4.1</b>	Sikh teaching on human rights: Sikh teachings and responses to the nature and purpose of human rights; why Sikhs might support human rights as important, including Guru Granth Sahib 300; divergent Sikh responses to the need for and application of individual human rights, including the support offered by situation ethics; the problems human rights might cause for Sikhs; non-religious (including atheist and Humanist) arguments and Sikh responses to them.
<b>4.2</b>	Sikh attitudes towards equality: Sikh teachings and responses to the causes of inequality and problems caused by inequality in the world with reference to examples; Sikh teachings and practices that reflect equality, including Guru Granth Sahib 349; possible Sikh solutions to inequality and why Sikhs may support them.
<b>4.3</b>	Sikh attitudes towards religious freedom: different Sikh teachings and responses to the nature and importance of religious freedom, including Guru Gobind Singh, Dasam Granth 51; the divergent responses of Sikhs to a multi-faith society; the benefits and challenges for Sikhs living in a multi-faith society; Sikh responses to non-religious arguments (including atheist and Humanist) against aspects of religious freedom.
<b>4.4</b>	Sikh attitudes to prejudice and discrimination: Sikh teachings and responses to the nature of prejudice and discrimination, and the problems they cause, including links to situation ethics; Sikh teachings on why prejudice and discrimination against religions is wrong, including Guru Arjan, Asa 385.
<b>4.5</b>	Sikh attitudes towards racial harmony: Sikh teachings about racial harmony; different reasons and ways Sikhs have worked for racial harmony, including teachings on racial harmony, including Guru Granth Sahib 345, and those that may reflect situation ethics; the benefits for Sikhs of living in a multi-ethnic society.
<b>4.6</b>	Sikh teachings and attitudes towards racial discrimination: Sikh teachings about why it causes problems in society, including Guru Granth Sahib 300; Sikh responses to racial discrimination as shown in the life and teachings of Guru Nanak and those teachings that may reflect ethical theories such as situation ethics; Humanist and atheistic responses to racial discrimination.
<b>4.7</b>	Sikh attitudes to social justice: divergent Sikh responses to and teachings about the nature of the distribution of wealth and opportunity in the UK and the world; Sikh teaching about social justice, including the concepts supporting 'Deg Tegh Fateh' for khalsa and non-khalsa Sikhs and how these concepts are expressed in the Rahit Maryada Chapter 12; the different ways Sikhs work for social justice and how these may link to situation ethics.
<b>4.8</b>	Sikh attitudes towards wealth and poverty: divergent Sikh teachings and responses to the nature and causes of poverty in the UK and in the world; Sikh teachings about wealth and poverty, including Guru Granth Sahib 1159, and how these may link to ethical theory.

## Assessment information

### Paper 3: Area of Study 3 – Religion, Philosophy and Social Justice

- First assessment: May/June 2018.
- The assessment is 1 hour and 45 minutes.
- The assessment is out of 102 marks.
- Students must select one religion from a choice of seven (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism). The studied religion must be different for each area of study chosen.
- Students must answer all sections and all questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and these will contribute a minimum of 5% of marks towards the overall weighting for this paper.

### Synoptic assessment

Synoptic assessment requires students to work across different parts of a qualification and to show their accumulated knowledge and understanding of a topic or subject area.

Synoptic assessment enables students to show their ability to combine their skills, knowledge and understanding with breadth and depth of the subject.

Synopticity will be assessed where students are required to bring together their knowledge and understanding of religion from across the course of study.

### Sample assessment materials

Sample papers and mark schemes can be found in the *Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B* Sample Assessment Materials (SAMs) document.

## Assessment Objectives

Students must:		% in GCSE
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• Beliefs, practices and sources of authority</li> <li>• Influence on individuals, communities and societies</li> <li>• Similarities and differences within and/or between religions and beliefs.</li> </ul>	50
<b>AO2</b>	Analyse and evaluate aspects of religion and belief, including their significance and influence.	50
<b>Total</b>		<b>100%</b>

### Breakdown of Assessment Objectives

Paper*	Assessment Objectives		Total for all Assessment Objectives
	AO1 %	AO2%	
Paper 1: Area of Study 1 – Religion and Ethics	25	25	50
Paper 2: Area of Study 2 – Religion, Peace and Conflict	25	25	50
Paper 3: Area of Study 3 – Religion, Philosophy and Social Justice	25	25	50
<b>Total for GCSE</b>	50%	50%	<b>100%</b>

\*Students select two papers from three depending upon their chosen Areas of Study.

## 3 Administration and general information

### Entries

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Details of how to enter students for the examinations for this qualification can be found in our *UK Information Manual*. A copy is made available to all examinations officers and is available on our website: [qualifications.pearson.com](http://qualifications.pearson.com)

### Discount code and performance tables

Centres should be aware that students who enter for more than one GCSE, or other Level 2 qualifications with the same discount code, will have only the grade for their 'first entry' counted for the purpose of the school and college performance tables (please see *Appendix 4: Codes*). For further information about what constitutes 'first entry' and full details of how this policy is applied, please refer to the DfE website: [www.gov.uk/government/organisations/department-for-education](http://www.gov.uk/government/organisations/department-for-education)

Students should be advised that if they take two GCSEs with the same discount code, schools and colleges they wish to progress to are likely to take the view that this achievement is equivalent to only one GCSE. The same view may be taken if students take two GCSEs or other Level 2 qualifications that have different discount codes but have significant overlap of content. Students or their advisers who have any doubts about their subject combinations should check with the institution they wish to progress to before embarking on their programmes.

### Access arrangements, reasonable adjustments, special consideration and malpractice

Equality and fairness are central to our work. Our equality policy requires all students to have equal opportunity to access our qualifications and assessments, and our qualifications to be awarded in a way that is fair to every student.

We are committed to making sure that:

- students with a protected characteristic (as defined by the Equality Act 2010) are not, when they are undertaking one of our qualifications, disadvantaged in comparison to students who do not share that characteristic
- all students achieve the recognition they deserve for undertaking a qualification and that this achievement can be compared fairly to the achievement of their peers.

### Language of assessment

Assessment of this qualification will be available in English. All student work must be in English.

## Access arrangements

Access arrangements are agreed before an assessment. They allow students with special educational needs, disabilities or temporary injuries to:

- access the assessment
- show what they know and can do without changing the demands of the assessment.

The intention behind an access arrangement is to meet the particular needs of an individual student with a disability, without affecting the integrity of the assessment. Access arrangements are the principal way in which awarding bodies comply with the duty under the Equality Act 2010 to make 'reasonable adjustments'.

Access arrangements should always be processed at the start of the course. Students will then know what is available and have the access arrangement(s) in place for assessment.

## Reasonable adjustments

The Equality Act 2010 requires an awarding organisation to make reasonable adjustments where a person with a disability would be at a substantial disadvantage in undertaking an assessment. The awarding organisation is required to take reasonable steps to overcome that disadvantage.

A reasonable adjustment for a particular person may be unique to that individual and therefore might not be in the list of available access arrangements.

Whether an adjustment will be considered reasonable will depend on a number of factors, which will include:

- the needs of the student with the disability
- the effectiveness of the adjustment
- the cost of the adjustment; and
- the likely impact of the adjustment on the student with the disability and other students.

An adjustment will not be approved if it involves unreasonable costs to the awarding organisation, timeframes or affects the security or integrity of the assessment. This is because the adjustment is not 'reasonable'.

## Special consideration

Special consideration is a post-examination adjustment to a student's mark or grade to reflect temporary injury, illness or other indisposition at the time of the examination/assessment, which has had, or is reasonably likely to have had, a material effect on a candidate's ability to take an assessment or demonstrate their level of attainment in an assessment.

## Further information

Please see our website for further information about how to apply for access arrangements and special consideration.

For further information about access arrangements, reasonable adjustments and special consideration, please refer to the JCQ website: [www.jcq.org.uk](http://www.jcq.org.uk).

## Malpractice

### Candidate malpractice

Candidate malpractice refers to any act by a candidate that compromises or seeks to compromise the process of assessment or which undermines the integrity of the qualifications or the validity of results/certificates.

Candidate malpractice in examinations **must** be reported to Pearson using a *JCQ Form M1* (available at [www.jcq.org.uk/exams-office/malpractice](http://www.jcq.org.uk/exams-office/malpractice)). The form can be emailed to [pqsmalpractice@pearson.com](mailto:pqsmalpractice@pearson.com) or posted to Investigations Team, Pearson, 190 High Holborn, London WC1V 7BH. Please provide as much information and supporting documentation as possible. Note that the final decision regarding appropriate sanctions lies with Pearson.

Failure to report malpractice constitutes staff or centre malpractice.

### Staff/centre malpractice

Staff and centre malpractice includes both deliberate malpractice and maladministration of our qualifications. As with candidate malpractice, staff and centre malpractice is any act that compromises or seeks to compromise the process of assessment or which undermines the integrity of the qualifications or the validity of results/certificates.

All cases of suspected staff malpractice and maladministration **must** be reported immediately, before any investigation is undertaken by the centre, to Pearson on a *JCQ Form M2(a)* (available at [www.jcq.org.uk/exams-office/malpractice](http://www.jcq.org.uk/exams-office/malpractice)). The form, supporting documentation and as much information as possible can be emailed to [pqsmalpractice@pearson.com](mailto:pqsmalpractice@pearson.com) or posted to Investigations Team, Pearson, 190 High Holborn, London WC1V 7BH. Note that the final decision regarding appropriate sanctions lies with Pearson.

Failure to report malpractice itself constitutes malpractice.

More-detailed guidance on malpractice can be found in the latest version of the document *JCQ General and Vocational Qualifications Suspected Malpractice in Examinations and Assessments*, available at [www.jcq.org.uk/exams-office/malpractice](http://www.jcq.org.uk/exams-office/malpractice).

## Awarding and reporting

This qualification will be graded, awarded and certificated to comply with the requirements of Ofqual's General Conditions of Recognition.

This GCSE qualification will be graded and certificated on a nine-grade scale from 9 to 1 using the total subject mark where 9 is the highest grade. Individual papers are not graded.

Students whose level of achievement is below the minimum judged by Pearson to be of sufficient standard to be recorded on a certificate will receive an unclassified U result.

The first certification opportunity for this qualification will be 2018.

## Student recruitment and progression

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Pearson follows the JCQ policy concerning recruitment to our qualifications in that:

- they must be available to anyone who is capable of reaching the required standard
- they must be free from barriers that restrict access and progression
- equal opportunities exist for all students.

## **Prior learning and other requirements**

There are no prior learning or other requirements for this qualification.

## **Progression**

Students can progress from this qualification to:

- AS and A Levels in Religious Studies and other subjects.
- vocational qualifications, such as BTEC Nationals.



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# Appendix 1: The context for the development of this qualification

All our qualifications are designed to meet our World Class Qualification Principles<sup>[1]</sup> and our ambition to put the student at the heart of everything we do.

We have developed and designed this qualification by:

- reviewing other curricula and qualifications to ensure that it is comparable with those taken in high-performing jurisdictions overseas
- consulting with key stakeholders on content and assessment, including learned bodies, subject associations, higher-education academics and teachers to ensure this qualification is suitable for a UK context
- reviewing the legacy qualification and building on its positive attributes.

This qualification has also been developed to meet criteria stipulated by Ofqual in their documents *GCSE (9 to 1) Qualification Level Conditions and Requirements* and *GCSE Subject Level Conditions and Requirements for Religious Studies* published in June 2014.

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<sup>[1]</sup> Pearson's World Class Qualification Principles ensure that our qualifications are:

- **demanding**, through internationally benchmarked standards, encouraging deep learning and measuring higher-order skills
- **rigorous**, through setting and maintaining standards over time, developing reliable and valid assessment tasks and processes, and generating confidence in end users of the knowledge, skills and competencies of certified students
- **inclusive**, through conceptualising learning as continuous, recognising that students develop at different rates and have different learning needs, and focusing on progression
- **empowering**, through promoting the development of transferable skills, see *Appendix 2*.

## From Pearson's Expert Panel for World Class Qualifications

" The reform of the qualifications system in England is a profoundly important change to the education system. Teachers need to know that the new qualifications will assist them in helping their learners make progress in their lives.

When these changes were first proposed we were approached by Pearson to join an 'Expert Panel' that would advise them on the development of the new qualifications.

We were chosen, either because of our expertise in the UK education system, or because of our experience in reforming qualifications in other systems around the world as diverse as Singapore, Hong Kong, Australia and a number of countries across Europe.

We have guided Pearson through what we judge to be a rigorous qualification development process that has included:

- extensive international comparability of subject content against the highest-performing jurisdictions in the world
- benchmarking assessments against UK and overseas providers to ensure that they are at the right level of demand
- establishing External Subject Advisory Groups, drawing on independent subject-specific expertise to challenge and validate our qualifications
- subjecting the final qualifications to scrutiny against the DfE content and Ofqual accreditation criteria in advance of submission.

Importantly, we have worked to ensure that the content and learning is future oriented. The design has been guided by what is called an 'Efficacy Framework', meaning learner outcomes have been at the heart of this development throughout.

We understand that ultimately it is excellent teaching that is the key factor to a learner's success in education. As a result of our work as a panel we are confident that we have supported the development of qualifications that are outstanding for their coherence, thoroughness and attention to detail and can be regarded as representing world-class best practice. "

### **Sir Michael Barber (Chair)**

Chief Education Advisor, Pearson plc

### **Professor Lee Sing Kong**

Director, National Institute of Education, Singapore

### **Bahram Bekhradnia**

President, Higher Education Policy Institute

### **Professor Jonathan Osborne**

Stanford University

### **Dame Sally Coates**

Principal, Burlington Danes Academy

### **Professor Dr Ursula Renold**

Federal Institute of Technology, Switzerland

### **Professor Robin Coningham**

Pro-Vice Chancellor, University of Durham

### **Professor Bob Schwartz**

Harvard Graduate School of Education

### **Dr Peter Hill**

Former Chief Executive ACARA

# Appendix 2: Transferable skills

## The need for transferable skills

In recent years, higher education institutions and employers have consistently flagged the need for students to develop a range of transferable skills to enable them to respond with confidence to the demands of undergraduate study and the world of work.

The Organisation for Economic Co-operation and Development (OECD) defines skills, or competencies, as 'the bundle of knowledge, attributes and capacities that can be learned and that enable individuals to successfully and consistently perform an activity or task and can be built upon and extended through learning.'<sup>[1]</sup>

To support the design of our qualifications, the Pearson Research Team selected and evaluated seven global 21st-century skills frameworks. Following on from this process, we identified the National Research Council's (NRC) framework as the most evidence-based and robust skills framework. We adapted the framework slightly to include the Program for International Student Assessment (PISA) ICT Literacy and Collaborative Problem Solving (CPS) Skills.

The adapted National Research Council's framework of skills involves:<sup>[2]</sup>

## Cognitive skills

- **Non-routine problem solving** – expert thinking, metacognition, creativity.
- **Systems thinking** – decision making and reasoning.
- **Critical thinking** – definitions of critical thinking are broad and usually involve general cognitive skills such as analysing, synthesising and reasoning skills.
- **ICT literacy** – access, manage, integrate, evaluate, construct and communicate.<sup>[3]</sup>

## Interpersonal skills

- **Communication** – active listening, oral communication, written communication, assertive communication and non-verbal communication.
- **Relationship-building skills** – teamwork, trust, intercultural sensitivity, service orientation, self-presentation, social influence, conflict resolution and negotiation.
- **Collaborative problem solving** – establishing and maintaining shared understanding, taking appropriate action, establishing and maintaining team organisation.

## Intrapersonal skills

- **Adaptability** – ability and willingness to cope with the uncertain, handling work stress, adapting to different personalities, communication styles and cultures, and physical adaptability to various indoor and outdoor work environments.
- **Self-management and self-development** – ability to work remotely in virtual teams, work autonomously, be self-motivating and self-monitoring, willing and able to acquire new information and skills related to work.

Transferable skills enable young people to face the demands of further and higher education, as well as the demands of the workplace, and are important in the teaching and learning of this qualification. We will provide teaching and learning materials, developed with stakeholders, to support our qualifications.

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<sup>[1]</sup> OECD – *Better Skills, Better Jobs, Better Lives* (OECD Publishing, 2012)

<sup>[2]</sup> Koenig J A, National Research Council – *Assessing 21st Century Skills: Summary of a Workshop* (National Academies Press, 2011)

<sup>[3]</sup> PISA – *The PISA Framework for Assessment of ICT Literacy* (2011)

## Appendix 3: Command Words

The following command words will be used in the assessment of students across all papers.

Command Word	Meaning	Number of Marks	Assessment Objectives
State	Provide knowledge of religion and belief by recalling factual information	3	AO1 – 3 marks
Outline	Provide knowledge of religion and belief by recalling factual information	3	AO1 – 3 marks
Describe	Provide an understanding of religion and belief and contrast with that of another.	4	AO1 – 4 marks
Explain	There are two ways this command word will be used:  1. (4 marks) Provide understanding of an aspect of religion and belief and developing this beyond a habitual response.  2. (5 marks) Provide understanding of an aspect of religion and belief and developing this beyond a habitual response. In addition, students will be required to reference one source of wisdom or authority in support of their explanation.	4	AO1 – 4 marks OR AO1 – 5 marks
*Evaluate	Interpret a given stimulus in order to consider different viewpoints and perspectives relating to the importance or significance of a particular aspect of a religion or belief. Deconstruct the information or issue at hand, by constructing logical chains of reasoning and making connections between the elements in the question. Arguments must be justified by the appraisal of evidence leading to a supported conclusion.	12	AO2 – 12 marks

\*Additional instructions are provided to students for all 'Evaluate' questions. These instructions reflect the additional requirements of the question. Please refer to the Sample Assessment Materials for further details.

## Appendix 4: Codes

Type of code	Use of code	Code
Discount codes	<p>Every qualification eligible for performance tables is assigned a discount code indicating the subject area to which it belongs.</p> <p>Discount codes are published by DfE in the RAISEonline library (<a href="http://www.raiseonline.org">www.raiseonline.org</a>)</p>	DD1
Regulated Qualifications Framework (RQF) codes	<p>Each qualification title is allocated an Ofqual Regulated Qualifications Framework (RQF) code.</p> <p>The RQF code is known as a Qualification Number (QN). This is the code that features in the DfE Section 96 and on the LARA as being eligible for 16–18 and 19+ funding, and is to be used for all qualification funding purposes. The QN will appear on students' final certification documentation.</p>	<p>The QN for this qualification is:</p> <p>603/0063/2</p>
Subject codes	The subject code is used by centres to enter students for a qualification. Centres will need to use the entry codes only when claiming students' qualifications.	GCSE – 1RB0
Paper codes	These codes are provided for reference purposes. Students do not need to be entered for individual papers.	<p>Paper 1: 1RB0/1A–1G</p> <p>Paper 2: 1RB0/2A– G</p> <p>Paper 3: 1RB0/3A–3G</p>



## **Edexcel, BTEC and LCCI qualifications**

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