

GCSE

# WJEC Eduqas GCSE in RELIGIOUS STUDIES

ACCREDITED BY OFQUAL

## SPECIFICATION

Teaching from 2016  
For award from 2018

Version 2 January 2019



# SUMMARY OF AMENDMENTS

Version	Description	Page number
2	'Making entries' section has been amended to clarify resit rules.	60





# WJEC Eduqas GCSE (9-1) in RELIGIOUS STUDIES

For teaching from 2016  
For award from 2018

	<b>Page</b>
<b>Summary of assessment</b>	<b>2</b>
<b>1. Introduction</b>	<b>5</b>
1.1 Aims and objectives	5
1.2 Prior learning and progression	6
1.3 Equality and fair access	6
<b>2. Subject content</b>	<b>7</b>
2.1 Component 1 (Route A)	9
2.2 Component 2 (Route A)	34
2.3 Component 3 (Route A)	36
2.4 Component 1 (Route B)	47
2.5 Component 2 (Route B)	52
2.6 Component 3 (Route B)	57
<b>3. Assessment</b>	<b>59</b>
3.1 Assessment objectives and weightings	59
<b>4. Technical information</b>	<b>60</b>
4.1 Making entries	60
4.2 Grading, awarding and reporting	60

# GCSE RELIGIOUS STUDIES

## SUMMARY OF ASSESSMENT

### ROUTE A

**Component 1: Religious, Philosophical and Ethical Studies in the Modern World**  
**Written examination: 2 hours**  
**50% of qualification**

Candidates will study the following four themes. All questions are compulsory.

Theme 1: Issues of Relationships  
Theme 2: Issues of Life and Death  
Theme 3: Issues of Good and Evil  
Theme 4: Issues of Human Rights

This component will be assessed by compulsory questions focusing on knowledge, understanding and evaluation of the identified themes.

**Component 2: Study of Christianity**  
**Written examination: 1 hour**  
**25% of qualification**

Candidates will study the beliefs, teachings and practices of Christianity.

This component will be assessed by compulsory questions focussing on knowledge, understanding and evaluation of the subject content.

**Component 3: Study of a World Faith**  
**Written examination: 1 hour**  
**25% of qualification**

Candidates will study the beliefs, teachings and practices of **one** world faith from the following list:

**either**

Option 1: Buddhism

**or**

Option 2: Hinduism

**or**

Option 3: Islam

**or**

Option 4: Judaism

**or**

Option 5: Sikhism

This component will be assessed by compulsory questions focusing on knowledge, understanding and evaluation of the subject content.

**ROUTE B**

**Component 1: Foundational Catholic Theology**  
 Written examination: 1 hour 30 minutes  
 37.5% of qualification

Candidates will study the following two themes. All questions are compulsory.

Theme 1: Origins and Meaning

Theme 2: Good and Evil

This component will be assessed by compulsory questions focusing on knowledge, understanding and evaluation of the identified themes.

**Component 2: Applied Catholic Theology**  
 Written examination: 1 hour 30 minutes  
 37.5% of qualification

Candidates will study the following two themes. All questions are compulsory.

Theme 1: Life and Death

Theme 2: Sin and Forgiveness

This component will be assessed by compulsory questions focusing on knowledge, understanding and evaluation of the identified themes.

**Component 3: Study of a World Faith**  
 Written examination: 1 hour  
 25% of qualification

Candidates will study the beliefs, teachings and practices of Judaism.

This component is common with Component 3 in route A, though candidates must study (Option 4) Judaism.

This component will be assessed by compulsory questions focusing on knowledge, understanding and evaluation of the subject content.

This linear qualification will be available in May/June each year. It will be awarded for the first time in summer 2018.

**Qualification Approval Number: 601/8879/0**



# GCSE RELIGIOUS STUDIES

## 1 INTRODUCTION

### 1.1 Aims and objectives

The WJEC Eduqas GCSE in Religious Studies:

- develops learners' knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
- develops learners' knowledge and understanding of religious beliefs, teachings, practices, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
- develops learners' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
- provides opportunities for learners to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
- challenges learners to reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and contributes to their preparation for adult life in a pluralistic society and global community.

Following this specification will enable learners to:

- deepen their understanding of the relationship between people
- become informed about common and divergent views within traditions in the way beliefs and teachings are understood and expressed
- demonstrate knowledge and understanding of the fact that religious traditions of Great Britain are, in the main, Christian
- understand that religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as non-religious beliefs, such as atheism and humanism.

WJEC Eduqas GCSE Religious Studies takes a distinctive issues based approach to the study of religious, philosophical and ethical studies in the modern world. The course will also enable learners to gain knowledge and understanding of two religions.



WJEC Eduqas GCSE Religious Studies provides opportunities for learners to understand more about the world, the religious challenges it faces and their place within it. Following this GCSE course will deepen understanding of religions and their effect on society. It will develop learners' competence in a wide range of skills and approaches and enable young people to become religiously informed and thoughtful, engaged citizens.

This specification provides a solid basis for further study in this and related subject areas. In addition, it provides a coherent, satisfying and worthwhile course of study for learners who do not progress to further study.

## 1.2 Prior learning and progression

There are no previous learning requirements for this specification. Any requirements set for entry to a course based on this specification are at the school's/college's discretion.

This specification builds on subject content which is typically taught at Key Stage 3 and provides a suitable foundation for the study of Religious Studies at either AS or A level.

## 1.3 Equality and fair access

This specification may be followed by any learner, irrespective of gender, ethnic, religious or cultural background. It has been designed to avoid, where possible, features that could, without justification, make it more difficult for a learner to achieve because they have a particular protected characteristic.

The protected characteristics under the Equality Act 2010 are age, disability, gender reassignment, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

The specification has been discussed with groups who represent the interests of a diverse range of learners, and the specification will be kept under review.

Reasonable adjustments are made for certain learners in order to enable them to access the assessments (e.g. candidates are allowed access to a Sign Language Interpreter, using British Sign Language). Information on reasonable adjustments is found in the following document from the Joint Council for Qualifications (JCQ): *Access Arrangements and Reasonable Adjustments: General and Vocational Qualifications*.

This document is available on the JCQ website ([www.jcq.org.uk](http://www.jcq.org.uk)). As a consequence of provision for reasonable adjustments, very few learners will have a complete barrier to any part of the assessment.

## 2 SUBJECT CONTENT

There are **two** routes through the specification: Route A and Route B. Learners must follow one route only, and study **three** components.

Route A	Route B
<p><b>Component 1</b> weighting 50%</p> <p><b>Religious, Philosophical and Ethical Studies in the Modern World</b></p> <p>Candidates will study the following four themes. All questions are compulsory.</p> <p>Theme 1: Relationships Theme 2: Life and Death Theme 3: Good and Evil Theme 4: Human Rights</p>	<p><b>Component 1</b> weighting 37.5%</p> <p><b>Foundational Catholic Theology</b></p> <p>Candidates will study:</p> <p>1: Origins and Meaning 2: Good and Evil</p>
<p><b>Component 2</b> weighting 25%</p> <p><b>Study of Christianity</b></p> <p>Candidates will study the beliefs, teachings and practices of Christianity</p>	<p><b>Component 2</b> weighting 37.5%</p> <p><b>Applied Catholic Theology</b></p> <p>Candidates will study:</p> <p>1: Life and Death 2: Sin and Forgiveness</p>
<p><b>Component 3</b> weighting 25%</p> <p><b>Study of a World Faith</b></p> <p>Candidates will study the beliefs, teachings and practices of <b>one</b> world faith, selected from:</p> <p>Option 1: Buddhism Option 2: Hinduism Option 3: Islam Option 4: Judaism Option 5: Sikhism</p>	<p><b>Component 3</b> weighting 25%</p> <p><b>Study of Judaism</b></p> <p>Candidates will study the beliefs, teachings and practices of Judaism.</p> <p>This component is common with Component 3 in route A, though candidates must study (Option 4) Judaism.</p>

The content for Route A is presented in sections 2.1, 2.2 and 2.3 on pages 09 to 46.

The content for Route B is presented in sections 2.4, 2.5 and 2.6 on pages 47 to 58.

Route B takes a distinctive issues-based approach to the study of Catholic Christianity. It integrates a 75% study of Catholic Christianity, with a 25% study of Judaism. Component 1 is entitled Foundational Catholic Theology and Component 2 is entitled Applied Catholic Theology. The thematic material serves as the entry point for the study of Catholic Christianity in each of the two components. The thematic study part of each component will also require learners to contrast Catholic responses to philosophical and ethical questions with answers given by other Christian denominations and answers given by those subscribing to non-religious world views.

The course will enable learners to gain knowledge and understanding of two religions: Catholic Christianity and Judaism.

## 2.1 Component 1 (Route A)

### Religious, Philosophical and Ethical Studies in the Modern World

**Written examination: 2 hours**

**50% of qualification**

**120 marks (plus 6 for spelling, punctuation and grammar)**

For this component learners will study four themes:

- Issues of Relationships
- Issues of Life and Death
- Issues of Good and Evil
- Issues of Human Rights

Learners will be expected to demonstrate an understanding of the influence of religion on individuals, communities and societies. They will be expected to support their responses using appropriate knowledge and understanding of key sources of wisdom and sacred texts. These texts might include, for example: the Bible; Qur'an; Torah; the Pali Canon; Vedas; or Guru Granth Sahib. Other sources of wisdom and/or authority might include, for example: St Augustine of Hippo; Maimonides; Archbishop Thomas Cranmer; the historical Buddha; Gautama/Shakyamuni; Shankara; or Guru Nanak, and more contemporary sources such as the Pope, Archbishop of Canterbury, Patriarch, Dalai Lama, Chief Rabbi etc. and the views of past and current philosophers (including ethical philosophers).

Learners must be aware how varied interpretations of sources and/or teachings may give rise to diversity within traditions or textual studies on religious, philosophical and ethical studies in the modern world. Learners will be expected to demonstrate an understanding of different perspectives. These may derive from **either** different religions **or** different views/denominations within a particular religion.

The compulsory nature of this component ensures that learners know and understand the fact that the religious traditions of Great Britain whilst being, in the main, Christian are also diverse and include the religious traditions detailed on the following pages, as well as other religious and non-religious beliefs such as humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

Each theme contains eight concepts which learners should be able to explain and apply in relation to the themes studied. These are detailed on the following pages.

## Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Christian Perspective

#### Content

Areas of Study	Specific Content
Relationships	<ul style="list-style-type: none"> <li>➤ Christian beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation</li> <li>➤ The nature and purpose of marriage as expressed through Christian marriage ceremonies in Britain and teachings: Mark 10:6-8 and the Church of England Synod</li> <li>➤ Varying Christian attitudes towards adultery, divorce and annulment and separation and re-marriage. Interpretations of Matthew 19:8-9, Mark 10:9</li> </ul>
Sexual relationships	<ul style="list-style-type: none"> <li>➤ Christian teachings about the nature and purpose of sex and the use of contraception including varied interpretations of the Natural Law/Absolutist approach of Thomas Aquinas' Five Primary Precepts with reference to the second Primary Precept</li> <li>➤ Diverse attitudes within and across Christian traditions towards same sex relationships, including varied interpretations of: Leviticus 20:13 and 1 Timothy 1: 8-10</li> </ul>
Issues of equality: gender prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Diverse attitudes within Christianity toward the roles of women and men in worship and authority with reference to Catholic, Orthodox and Anglican views on this issue</li> <li>➤ Interpretations of teachings: 1 Timothy 2:11-12, Galatians 3:27-29</li> </ul>

#### Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Jewish Perspective

#### Content

Areas of Study	Specific Content
Relationships	<ul style="list-style-type: none"> <li>➤ Jewish beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation</li> <li>➤ The nature and purpose of marriage as expressed through Jewish marriage ceremonies including the Seven Blessings and Ketubah</li> <li>➤ Orthodox and Reform Jewish attitudes towards adultery, issuing of the get, divorce, separation and re-marriage. Interpretations of Deuteronomy 24:1-4, Exodus 20:14</li> </ul>
Sexual relationships	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform Jewish teachings about the nature and purpose of sex and the use of contraception</li> <li>➤ Orthodox and Reform attitudes within and across Jewish traditions towards same sex relationships, including varied interpretations of: Leviticus 18:22, 20:13</li> </ul>
Issues of equality: gender prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform attitudes within Judaism toward the roles of women and men in worship and authority</li> </ul>

#### Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

**Theme 1: Issues of Relationships**

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

**Content from an Islamic Perspective****Content**

Areas of Study	Specific Content
Relationships	<ul style="list-style-type: none"> <li>➤ Islamic beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation: Hadith Sahih Bukhari 9:89:252</li> <li>➤ The nature and purpose of marriage as expressed through the Muslim marriage ceremonies and teachings: Qur'an 30:21</li> <li>➤ Diversity of beliefs between Shi'a and Sunni Muslims regarding temporary unannounced marriage</li> <li>➤ Islamic attitudes towards adultery, divorce, separation and re-marriage. Qur'an 4:35, 4:128-130, 2:229</li> <li>➤ Arranged marriage in Britain</li> </ul>
Sexual relationships	<ul style="list-style-type: none"> <li>➤ Islamic teachings about the nature and purpose of sex and the use of contraception. Qur'an 17:32</li> <li>➤ Islamic attitudes towards same sex relationships: Qur'an 7:80-81</li> </ul>
Issues of equality: gender prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Diverse attitudes within Islam toward the roles of women and men in worship and authority</li> <li>➤ Teachings: Qur'an 2:228, 40:40, 4:1</li> </ul>

**Concepts:**

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Hindu Perspective

#### Content

Areas of Study	Specific Content
Relationships	<ul style="list-style-type: none"> <li>➤ Hindu beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation</li> <li>➤ The nature and purpose of marriage as expressed through the Hindu marriage ceremonies and teachings: Rama and Sita (The Ramayana) as role models for married couples</li> <li>➤ Hindu attitudes towards adultery, divorce and annulment and separation and re-marriage</li> <li>➤ Arranged and assisted marriage in Britain</li> </ul>
Sexual relationships	<ul style="list-style-type: none"> <li>➤ Hindu teachings about the nature and purpose of sex, its relationship with karma and the use of contraception. Bhagavata Purana 5.5.8 Diversity of views between traditional Hinduism and Hinduism in Britain</li> <li>➤ Hindu attitudes towards same sex relationships: conflicting with the dharma of the householder ashrama. Diversity of views between traditional Hinduism and Hinduism in a country where same-sex relationships are generally accepted (such as Britain)</li> </ul>
Issues of equality: gender prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Diverse attitudes within Hinduism toward the roles of women and men in worship and authority. Traditional and changing views in Hindu communities</li> <li>➤ Interpretations of teachings: Manusmriti 2.67-2.68, 5.148-155 compared with 9.72-81, 9.192-194</li> </ul>

#### Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.



**Theme 1: Issues of Relationships**

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

**Content from a Sikh Perspective****Content**

Areas of Study	Specific Content
Relationships	<ul style="list-style-type: none"> <li>➤ Sikh beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation</li> <li>➤ The nature and purpose of marriage as expressed through the Sikh marriage ceremonies and teachings: Guru Granth Sahib 788</li> <li>➤ Sikh attitudes towards adultery, divorce and annulment and separation and re-marriage: Rehat Maryada Chapter 11 Article 18. Guru Granth Sahib 274</li> <li>➤ Arranged and assisted marriage in Britain</li> </ul>
Sexual relationships	<ul style="list-style-type: none"> <li>➤ Sikh teachings about the nature and purpose of sex and the use of contraception: Guru Granth Sahib 335</li> <li>➤ Sikh attitudes towards same sex relationships: The Lavan sees the married state as ideal. All but one of the ten Gurus were married</li> </ul>
Issues of equality: gender prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Diverse attitudes within Sikhism toward the roles of women and men in worship and authority. Traditional and changing views in Sikh communities</li> <li>➤ Teachings: Guru Granth Sahib 473</li> </ul>

**Concepts:**

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 1: Issues of Relationships

This theme requires learners to consider characteristics of relationships, marriage and family life. Through a study of beliefs and teachings, questions relating to issues of relationships in the twenty-first century will be considered, including same sex relationships and gender roles.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Buddhist Perspective

#### Content

Areas of Study	Specific Content
Relationships	<ul style="list-style-type: none"> <li>➤ Buddhist beliefs, attitudes and teachings about the nature and purpose of relationships in the twenty first century: families, roles of women and men, marriage outside the religious tradition and cohabitation</li> <li>➤ The nature and purpose of marriage as expressed through Buddhist marriage ceremonies and teachings: more a legal contract than a religious matter. Buddha – five duties of husband and wife: Buddha in Sigalovada Sutta</li> <li>➤ Buddhist attitudes towards adultery, divorce, separation and re-marriage. Teachings: Avoiding dukkha and bad karma</li> </ul>
Sexual relationships	<ul style="list-style-type: none"> <li>➤ Buddhist teachings about the nature and purpose of sex and the use of contraception: complying with the Five Precepts and the Right Action section of the Eightfold Path, but no definite prohibition. Theravada tradition: monks and nuns are often celibate, Zen tradition: monks are allowed to marry</li> <li>➤ Buddhist attitudes towards same sex relationships: no official view but some may argue it goes against the Third Precept (although it is not usually viewed as negative by Western/Tiratna Buddhists)</li> </ul>
Issues of equality: gender prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Diverse attitudes within Buddhism toward the roles of women and men in worship and authority: Theravada tradition has hierarchy: monks, nuns, laymen, laywomen</li> <li>➤ Teachings: The roles of monks and nuns. Different rules and number of rules for each within the Theravada tradition</li> </ul>

#### Concepts:

From the study of the above areas learners will gain an understanding of the following concepts:

- adultery
- divorce
- cohabitation
- commitment
- contraception
- gender equality
- responsibilities
- roles

Learners should be able to explain and apply these concepts in relation to the theme.

**Theme 2: Issues of Life and Death**

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

**Content from Christian and Non-Religious Perspectives****Content**

Areas of Study	Specific Content
The world	<ul style="list-style-type: none"> <li>➤ Diverse Christian beliefs, teachings and attitudes about the accounts of the origin of the universe: Genesis 1 and 2</li> <li>➤ The relationship between Christian views and non-religious views of creation and the extent to which they conflict; Stephen Hawking's view of the Big Bang</li> <li>➤ Christian and non-religious beliefs, teachings and attitudes about dominion, stewardship, environmental responsibility, sustainability, and global citizenship: Genesis 1:28, Psalm 8:6, 'Humanists for a Better World'</li> </ul>
The origin and value of human life	<ul style="list-style-type: none"> <li>➤ Diverse Christian beliefs, teachings and attitudes toward the origin and sanctity of human life: Genesis 1:31, Jeremiah 1:5</li> <li>➤ Non-religious beliefs about evolution; Charles Darwin, Richard Dawkins</li> <li>➤ Diverse Christian attitudes towards abortion and euthanasia</li> <li>➤ Non-religious views on the importance of human and animal life; Peter Singer's views on 'speciesism'</li> <li>➤ Humanist 'Dignity in Dying' Movement</li> </ul>
Beliefs about death and the afterlife	<ul style="list-style-type: none"> <li>➤ Christian beliefs and teachings about life after death, including soul, judgement, heaven and hell: John 11:24-27, 1 Corinthians 15: 42-44</li> <li>➤ Diverse Christian beliefs about the afterlife</li> <li>➤ How Christian and Humanist funerals in Britain reflect beliefs about the afterlife</li> </ul>

**Concepts:**

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental sustainability
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 2: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

### Content from Jewish and Non-Religious Perspectives

#### Content

Areas of Study	Specific Content
The world	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform Jewish beliefs, teachings and attitudes about the accounts of the origin of the universe: Genesis 1 and 2</li> <li>➤ The relationship between Jewish views and non-religious views of creation and the extent to which they conflict; Stephen Hawking's view of the Big Bang</li> <li>➤ Jewish and non-religious beliefs, teachings and attitudes about dominion, tikkun olam and bal tashchit, gemilut hasadim, stewardship, environmental responsibility, sustainability, and global citizenship: Honi from the Talmud (Avot d'Rebbe/Rabbi Natan 31b) and teachings of Maimonides' 13 Principles (number 10). 'Humanists for a Better World'</li> </ul>
The origin and value of human life	<ul style="list-style-type: none"> <li>➤ Jewish beliefs, teachings and attitudes toward the origin and sanctity of human life: pikuach nefesh, The Talmud (B. Yoma 84b, number 8-9)</li> <li>➤ Non-religious beliefs about evolution; Charles Darwin, Richard Dawkins</li> <li>➤ Diverse Jewish attitudes towards abortion and euthanasia: Ethics of the Fathers 4:22, Mishnah Oholot 7.6</li> <li>➤ Non-religious views on the importance of human and animal life; Peter Singer's views on 'speciesism'</li> <li>➤ Humanist 'Dignity in Dying' Movement</li> </ul>
Beliefs about death and the afterlife	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform Jewish beliefs and teachings about life after death, including soul, judgement, heaven and hell, resurrection, sheol, olam ha-ba</li> <li>➤ How Jewish and Humanist funerals in Britain reflect beliefs about the afterlife</li> </ul>

#### Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental sustainability
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

**Theme 2: Issues of Life and Death**

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

**Content from Islamic and Non-Religious Perspectives****Content**

<b>Areas of Study</b>	<b>Specific Content</b>
The world	<ul style="list-style-type: none"> <li>➤ Islamic beliefs, teachings and attitudes about the origin of the universe: Qur'an 36:81</li> <li>➤ The relationship between Islamic views and non-religious views of creation and the extent to which they conflict; Stephen Hawking's view of the Big Bang</li> <li>➤ Islamic and non-religious beliefs, teachings and attitudes about fitra, khalifah, environmental responsibility, sustainability, and global citizenship: Qur'an 7:54. 'Humanists for a Better World'</li> </ul>
The origin and value of human life	<ul style="list-style-type: none"> <li>➤ Islamic beliefs, teachings and attitudes toward the origin and sanctity of human life: Qur'an 5:32, 6:151</li> <li>➤ Non-religious beliefs about evolution; Charles Darwin, Richard Dawkins</li> <li>➤ Islamic attitudes towards abortion and euthanasia; Qur'an 30:40</li> <li>➤ Non-religious views on the importance of human and animal life; Peter Singer's views on 'speciesism'</li> <li>➤ Humanist 'Dignity in Dying' Movement</li> </ul>
Beliefs about death and the afterlife	<ul style="list-style-type: none"> <li>➤ Islamic beliefs and teachings about life after death, including soul, judgement, akhira, heaven and hell: Qur'an 46:33, 3:16</li> <li>➤ How Islamic and Humanist funerals in Britain reflect beliefs about the after life</li> <li>➤ Diversity of views between Shi'a and Sunni Muslims regarding worship at graves</li> </ul>

**Concepts:**

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental sustainability
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 2: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

### Content from Hindu and Non-Religious Perspectives

#### Content

Areas of Study	Specific Content
The world	<ul style="list-style-type: none"> <li>➤ Hindu beliefs, teachings and attitudes about the accounts of the origin of the universe: Hymn of Creation (Rig Veda), Bhagavata Purana 12.4.4, Bhagavad Gita 11.7</li> <li>➤ The relationship between Hindu views and non-religious views of creation and the extent to which they conflict; Stephen Hawking's view of the Big Bang</li> <li>➤ Hindu and non-religious beliefs, teachings and attitudes towards practising ahimsa to the environment, environmental responsibility, sustainability, and global citizenship: Bhagavata Purana 7.14.9. Bhagavad Gita 7.10, 'Humanists for a Better World'</li> </ul>
The origin and value of human life	<ul style="list-style-type: none"> <li>➤ Hindu beliefs, teachings and attitudes toward the origin and sanctity of human life: Bhagavad Gita 2: 17. Concept of atman as universal in all living beings: Bhagavad Gita 18: 61</li> <li>➤ Hindu attitudes towards abortion and euthanasia: Yajur Veda 40-43. Diversity of attitudes between Hindu culture in Britain and traditional Hindu teaching</li> <li>➤ Non-religious views on the importance of human and animal life; Peter Singer's views on 'speciesism'</li> <li>➤ Humanist 'Dignity in Dying' Movement</li> </ul>
Beliefs about death and the afterlife	<ul style="list-style-type: none"> <li>➤ Hindu beliefs and teachings about life after death, including atman, samsara, reincarnation/transmigration and moksha: Bhagavad Gita 2: 12-13, 22, 27</li> <li>➤ How Hindu and Humanist funerals in Britain reflect beliefs about the afterlife</li> </ul>

#### Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental sustainability
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

**Theme 2: Issues of Life and Death**

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority as well as the beliefs of Humanists and Atheists.

**Content from Sikh and Non-Religious Perspectives****Content**

Areas of Study	Specific Content
The world	<ul style="list-style-type: none"> <li>➤ Beliefs, teachings and attitudes about the origin of the universe: Sikhs have no creation story but they do believe the universe was created by God; Guru Granth Sahib 1</li> <li>➤ The relationship between Sikh views and non-religious views of creation and the extent to which they conflict; Stephen Hawking's view of the Big Bang</li> <li>➤ Sikh and non-religious beliefs, teachings and attitudes about, stewardship, environmental responsibility, sustainability, and global citizenship: Guru Granth Sahib 21, 1037. 'Humanists for a Better World'</li> </ul>
The origin and value of human life	<ul style="list-style-type: none"> <li>➤ Sikh beliefs, teachings and attitudes toward the origin and sanctity of human life: concept of soul as universal in all living beings: Guru Granth Sahib 441</li> <li>➤ Non-religious beliefs about evolution; Charles Darwin, Richard Dawkins</li> <li>➤ Sikh attitudes towards abortion and euthanasia: practising ahimsa, Gurus condemned infanticide and Sikh view of not tampering with God-given natural processes</li> <li>➤ Non-religious views on the importance of human and animal life; Peter Singer's views on 'speciesism'</li> <li>➤ Humanist 'Dignity in Dying' Movement</li> </ul>
Beliefs about death and the afterlife	<ul style="list-style-type: none"> <li>➤ Sikh beliefs and teachings about life after death, soul, samsara, reincarnation/transmigration and mukti: Guru Granth Sahib 13</li> <li>➤ How Sikh and Humanist funerals in Britain reflect beliefs about the afterlife</li> </ul>

**Concepts:**

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental sustainability
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 2: Issues of Life and Death

This theme requires learners to consider religious and non-religious beliefs about the nature of life and death and the origins and value of the universe and human life.

Learners are expected to make relevant references to scripture and other sources of authority, as well as the beliefs of Humanists and Atheists.

### Content from Buddhist and Non-Religious Perspectives

#### Content

Areas of Study	Specific Content
The world	<ul style="list-style-type: none"> <li>➤ Buddhists have no creation story and no concept of a creator God.</li> <li>➤ The cycle of decay, death and rebirth of worlds</li> <li>➤ Non-religious views of creation and the extent to which they concur with Buddhist views; Stephen Hawking's view of the Big Bang</li> <li>➤ Buddhist and non-religious beliefs, teachings and attitudes about environmental responsibility, sustainability, and global citizenship: Buddhist Action Month, Pratiya Samutpada, Right Action (Eightfold Path) and second Precept, 'Humanists for a Better World'</li> </ul>
The origin and value of human life	<ul style="list-style-type: none"> <li>➤ Buddhist beliefs, teachings and attitudes toward the origin and value of human life: Five Precepts, Noble Eightfold Path, Middle Way</li> <li>➤ Non-religious beliefs about evolution; Charles Darwin, Richard Dawkins</li> <li>➤ Buddhist attitudes towards abortion and euthanasia: karuna and working with dukkha may make euthanasia acceptable (Dalai Lama). Ahimsa and first Precept must also be considered.</li> <li>➤ Non-religious views on the importance of human and animal life; Peter Singer's views on 'speciesism'</li> <li>➤ Humanist 'Dignity in Dying' Movement</li> </ul>
Beliefs about death and the afterlife	<ul style="list-style-type: none"> <li>➤ Buddhist beliefs and teachings about life after death, including anatta, (s)kandhas, karma, samsara, nirvana, re-birth, realms of existence. Diverse views of Triratna Tradition which is not required to believe in life-to-life re-birth but rather, moment-to-moment rebirth</li> <li>➤ How Buddhist and Humanist funerals in Britain reflect beliefs about the afterlife</li> </ul>

#### Concepts:

From the study of the areas above, learners will gain an understanding of the following concepts:

- afterlife
- environmental sustainability
- euthanasia
- evolution
- abortion
- quality of life
- sanctity of life
- soul

Learners should be able to explain and apply these concepts in relation to the theme.



**Theme 3: Issues of Good and Evil**

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

**Content from a Christian Perspective****Content**

Areas of Study	Specific Content
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ What makes an act 'wrong'?</li> <li>➤ Religious and ethical responses: relative and absolute morality, conscience, virtues, sin</li> <li>➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation</li> <li>➤ The treatment of criminals and the work of prison reformers and prison chaplains</li> <li>➤ Varied Conservative and Liberal Christian responses to the Death Penalty, including interpretations of Christian teaching: Exodus 20:13, Matthew 5:38-39, 43-47</li> </ul>
Forgiveness	<ul style="list-style-type: none"> <li>➤ Christian teachings about forgiveness, including interpretations of teachings: Matthew 18:21-22, Matthew 6: 14-15</li> <li>➤ Examples of forgiveness arising from personal beliefs.</li> </ul>
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Philosophical perspectives on the origin of evil: Original Sin (free will) and 'soul-making' (Irenaeus and John Hick)</li> <li>➤ Philosophical challenges posed by belief in God, free will and the existence of evil and suffering</li> </ul>

**Concepts**

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- punishment
- sin
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

### Theme 3: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Jewish Perspective

#### Content

Areas of Study	Specific Content
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ What makes an act 'wrong'?</li> <li>➤ Religious responses: relative and absolute morality, conscience, free will</li> <li>➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation</li> <li>➤ The treatment of criminals and the work of prison reformers and prison chaplains</li> <li>➤ Orthodox and Reform Jewish responses to the Death Penalty, including interpretations of teaching: Leviticus 24:17-20, Exodus 20:13</li> </ul>
Forgiveness	<ul style="list-style-type: none"> <li>➤ Jewish teachings about forgiveness, including interpretations of teachings: Micah 7:18</li> <li>➤ Examples of forgiveness arising from personal beliefs</li> </ul>
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Philosophical perspectives on the origin of evil: Berakhot 9:5, Avodah Zarah, 3b, Deuteronomy 30:15-19</li> <li>➤ Philosophical challenges posed by belief in God, free will and the existence of evil and suffering: the diversity of Jewish responses to The Holocaust (Shoah)</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- punishment
- sin
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

**Theme 3: Issues of Good and Evil**

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

**Content from an Islamic Perspective****Content**

<b>Areas of Study</b>	<b>Specific Content</b>
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ What makes an act 'wrong'?</li> <li>➤ Religious responses: relative and absolute morality, conscience, free will, doing the will of Allah</li> <li>➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation: Qur'an 16:90</li> <li>➤ The treatment of criminals and the work of prison reformers and prison chaplains</li> <li>➤ Varied Islamic responses to the death penalty, including interpretations of Shariah Law</li> </ul>
Forgiveness	<ul style="list-style-type: none"> <li>➤ Islamic teachings about forgiveness: Qur'an 42:30, 64:14</li> <li>➤ Examples of forgiveness arising from personal beliefs</li> </ul>
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Philosophical perspectives on the origin of evil: The Devil tests humans: Qur'an 2:34, 155</li> <li>➤ The belief in pre-destination (al Qadr) in relationship to free will</li> </ul>

**Concepts**

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- punishment
- sin
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

### Theme 3: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Hindu Perspective

#### Content

Areas of Study	Specific Content
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ What makes an act 'wrong'?</li> <li>➤ Religious responses: karma, dharma, ahimsa, moksha</li> <li>➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation</li> <li>➤ The treatment of criminals and the work of prison reformers and prison chaplains</li> <li>➤ Varied Hindu responses to the death penalty, including interpretations of the impact of ahimsa and the role of karma. The principles of paapa and danda.</li> </ul>
Forgiveness	<ul style="list-style-type: none"> <li>➤ Hindu teachings about forgiveness: the laws of dharma and karma</li> <li>➤ Examples of forgiveness arising from personal beliefs</li> </ul>
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Philosophical perspectives on the origin of evil and free will, ignorance, karma and guna: Bhagavata Purana 6.1.45, Bhagavad Gita 14.17</li> <li>➤ Hindu beliefs about the nature of maya and paapa</li> <li>➤ Hindu responses to suffering: Brahma Sutras, 2.1.34-36</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- punishment
- sin
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

### Theme 3: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Sikh Perspective

#### Content

Areas of Study	Specific Content
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ What makes an act 'wrong'?</li> <li>➤ Religious and ethical responses: God, karma, mukti, ahimsa: Guru Granth Sahib 1, 1241</li> <li>➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation</li> <li>➤ The treatment of criminals and the work of prison reformers and prison chaplains</li> <li>➤ Varied Sikh responses to the Death Penalty, including interpretations of the impact of ahimsa</li> </ul>
Forgiveness	<ul style="list-style-type: none"> <li>➤ Sikh teachings about forgiveness, including Guru Granth Sahib 866</li> <li>➤ Examples of forgiveness arising from personal beliefs</li> </ul>
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Philosophical perspectives on the origin of evil and free will and barriers to mukti: karma, maya, manmukh and the five evils of kam, lobh, moh, krodh and ahankar: Guru Granth Sahib 1342</li> <li>➤ The links between karma and suffering</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- punishment
- sin
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

### Theme 3: Issues of Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals will be considered.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Buddhist Perspective

#### Content

Areas of Study	Specific Content
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ What makes an act 'wrong'/'unskillful'?</li> <li>➤ Religious and ethical responses: relative and absolute morality, ahimsa, karuna, karma, samsara, Eightfold Path, Five Precepts</li> <li>➤ Beliefs and attitudes about the causes of crime and the aims of punishment: justice, retribution, deterrence and reformation: The Story of Milarepa</li> <li>➤ The treatment of criminals and the work of prison reformers and prison chaplains: Angulimala Society</li> <li>➤ Varied Buddhist responses to the death penalty, including interpretations of teachings: The Middle Path, Five Precepts, karuna, ahimsa, metta</li> </ul>
Forgiveness	<ul style="list-style-type: none"> <li>➤ Buddhist teachings about forgiveness, including interpretations of teachings: Metta – story of Buddha and Angulimala</li> <li>➤ Examples of forgiveness arising from personal beliefs</li> </ul>
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Philosophical perspectives on the origin of evil: dukkha, Mara, attachment, and the use of free will. Three Poisons: Dhammapada 12:165, The 101 Zen Stories 9 &amp; 63</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- good/evil
- forgiveness
- free will
- justice
- morality
- punishment
- sin
- suffering

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 4: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with religion and belief. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Christian Perspective

#### Content

Areas of Study	Specific Content
Human Rights and Social Justice	<ul style="list-style-type: none"> <li>➤ Christian beliefs, teachings and attitudes toward the dignity of human life: Genesis 1:26-27</li> <li>➤ Christian practices to promote human rights including equality: agape in action</li> <li>➤ An example of conflict between personal conviction and the laws of a country</li> <li>➤ Censorship, freedom of religious expression and religious extremism</li> </ul>
Prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Christian beliefs, teachings and attitudes towards prejudice and discrimination: Galatians 3:27-29</li> <li>➤ Christian beliefs, teachings and attitudes towards racial prejudice and discrimination, including Martin Luther King's teachings on equality</li> </ul>
Issues of wealth and poverty	<ul style="list-style-type: none"> <li>➤ Ethical considerations about acquisition and use of wealth: Luke 16:19-31</li> <li>➤ The actions and attitudes of Christian charities in twenty first century Britain whose aim is to alleviate poverty: Christian Aid</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 4: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with religion and belief. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Jewish Perspective

#### Content

Areas of Study	Specific Content
Human Rights and Social Justice	<ul style="list-style-type: none"> <li>➤ Diverse Jewish beliefs, teachings and attitudes toward the dignity of human life: Genesis 1:26-27</li> <li>➤ Jewish practices to promote human rights including equality: tzedekah in action</li> <li>➤ An example of conflict between personal conviction and the laws of a country</li> <li>➤ Censorship, freedom of religious expression and religious extremism</li> </ul>
Prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Jewish beliefs, teachings and attitudes towards prejudice and discrimination: Mishnah Sanhedrin 4.5b</li> <li>➤ Jewish beliefs, teachings and attitudes towards racial prejudice and discrimination, including the actions of J. Core</li> </ul>
Issues of wealth and poverty	<ul style="list-style-type: none"> <li>➤ Ethical considerations about acquisition and use of wealth: Maimonides' Eight Levels of Charity</li> <li>➤ The actions and attitudes of Jewish charities in twenty first century Britain whose aim is to alleviate poverty: Tzedek</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.



## Theme 4: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with religion and belief. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from an Islamic Perspective

#### Content

Areas of Study	Specific Content
Human Rights and Social Justice	<ul style="list-style-type: none"> <li>➤ Islamic beliefs, teachings and attitudes toward the dignity of human life: Qur'an 5:32</li> <li>➤ Islamic practices to promote human rights including equality: ummah in action</li> <li>➤ An example of conflict between personal conviction and the laws of a country</li> <li>➤ Censorship, freedom of religious expression and religious extremism (including Islamophobia)</li> </ul>
Prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Islamic beliefs, teachings and attitudes towards prejudice and discrimination: Qur'an 5:8, 49:13</li> <li>➤ Islamic beliefs, teachings and attitudes towards racial prejudice and discrimination, including the actions of the Christian/Muslim Forum</li> </ul>
Issues of wealth and poverty	<ul style="list-style-type: none"> <li>➤ Ethical considerations about acquisition and use of wealth: Qur'an 2:177</li> <li>➤ The actions and attitudes of Islamic charities in twenty first century Britain whose aim is to alleviate poverty: Islamic Relief</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 4: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with religion and belief. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Hindu Perspective

#### Content

Areas of Study	Specific Content
Human Rights and Social Justice	<ul style="list-style-type: none"> <li>➤ Hindu beliefs, teachings and attitudes toward the dignity of human life: relationship between self, God and the world</li> <li>➤ Hindu practices to promote human rights including equality: dharma in action</li> <li>➤ An example of conflict between personal conviction and the laws of a country</li> <li>➤ Censorship, freedom of religious expression and religious extremism</li> </ul>
Prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Hindu beliefs, teachings and attitudes towards prejudice and discrimination: Traditional and changing views towards varna and status of dalits: Rig Veda 10:90, Manusmriti 9.149-157. Differing views of Gandhi and Dr. Ambedkar.</li> <li>➤ Views of reform movements such as Vivekenanda Ramakrishna, Swaminarayan and ISKON</li> <li>➤ Hindu beliefs, teachings and attitudes towards racial prejudice and discrimination, including Mahatma Gandhi's teachings on equality and diversity</li> </ul>
Issues of wealth and poverty	<ul style="list-style-type: none"> <li>➤ Ethical considerations about acquisition and use of wealth- artha</li> <li>➤ The actions and attitudes of Hindu charities in twenty first century Britain whose aim is to alleviate poverty: Food for Life</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

### Theme 4: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with religion and belief. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Sikh Perspective

#### Content

Areas of Study	Specific Content
Human Rights and Social Justice	<ul style="list-style-type: none"> <li>➤ Sikh beliefs, teachings and attitudes toward the dignity of human life: relationship between God and humans: Guru Granth Sahib 1</li> <li>➤ Sikh practices to promote human rights including equality: khalsa in action</li> <li>➤ An example of conflict between personal conviction and the laws of a country</li> <li>➤ Censorship, freedom of religious expression and religious extremism</li> </ul>
Prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Sikh beliefs, teachings and attitudes towards prejudice and discrimination: Guru Granth Sahib 349</li> <li>➤ Sikh beliefs, teachings and attitudes towards racial prejudice and discrimination, including Guru Gobind Singh's formation of the Khalsa</li> </ul>
Issues of wealth and poverty	<ul style="list-style-type: none"> <li>➤ Ethical considerations about acquisition and use of wealth: the concept of sewa/seva: Guru Granth Sahib: 1, 42, 1246</li> <li>➤ The actions and attitudes of Sikh charities in twenty first century Britain whose aim is to alleviate poverty: Khalsa Aid</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 4: Issues of Human Rights

This theme considers contemporary issues of human rights and social justice and their relationship with religion and belief. Learners will be expected to consider specific issues of wealth and poverty, racial prejudice and discrimination.

Learners are expected to make relevant references to scripture and other sources of authority.

### Content from a Buddhist Perspective

#### Content

Areas of Study	Specific Content
Human Rights and Social Justice	<ul style="list-style-type: none"> <li>➤ Buddhist beliefs, teachings and attitudes toward the dignity of human life: Five Precepts, Eightfold Path</li> <li>➤ Buddhist practices to promote human rights including equality: dharma/dhamma in action, Right Action (Eightfold Path)</li> <li>➤ An example of conflict between personal conviction and the laws of a country</li> <li>➤ Censorship, freedom of religious expression and religious extremism</li> </ul>
Prejudice and discrimination	<ul style="list-style-type: none"> <li>➤ Buddhist beliefs, teachings and attitudes towards prejudice and discrimination: Right Action, avoiding negative karma and rebirth</li> <li>➤ Buddhist beliefs, teachings and attitudes towards racial prejudice and discrimination, including Dr. Ambedkar's teachings on equality and Buddhist monks in Myanmar promoting tolerance towards Muslims in light of The 969 Movement</li> </ul>
Issues of wealth and poverty	<ul style="list-style-type: none"> <li>➤ Ethical considerations about acquisition and use of wealth: Four Noble Truths, example of Siddhartha Gautama and Triratna Buddhists – Right Action, The Middle Way, dhana</li> <li>➤ The actions and attitudes of Buddhist charities in twenty first century Britain whose aim is to alleviate poverty and injustice: Karuna Trust</li> </ul>

#### Concepts

From the study of the areas above learners will gain an understanding of the following concepts:

- censorship
- discrimination
- extremism
- human rights
- personal conviction
- prejudice
- relative and absolute poverty
- social justice

Learners should be able to explain and apply these concepts in relation to the theme.

## 2.2 Component 2 (Route A)

### Study of Christianity

**Written examination: 1 hour**

**25% of qualification**

**60 marks (plus 6 for spelling, punctuation and grammar)**

### Christianity

The compulsory nature of this component ensures that learners know and understand the fact that the religious traditions of Great Britain are, in the main, Christian, but also diverse and include the following religious and non-religious traditions: Christianity, Buddhism, Hinduism, Islam, Judaism, Sikhism, Humanism and Atheism. This knowledge may be applied throughout the assessment of the specified content

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

### Beliefs and teachings

Areas of Study	Specific Content
The nature of God	<ul style="list-style-type: none"> <li>➤ Omnipotent: Exodus 7-11, Exodus 14:21: Omni-benevolent: Psalm 86:15, John 3:16, Romans 8: 37-39. Evil and suffering: Quote on God and evil from Epicurus, Book of Job 1: 8 -12, 42:1-6</li> <li>➤ The Trinity, beliefs and teachings about the oneness of God: Father, Son and Holy Spirit: John 10:30, John 14: 6-11</li> </ul>
Creation	<ul style="list-style-type: none"> <li>➤ Genesis 1-3; nature and role of humans, literal and non-literal ways of interpretation.</li> <li>➤ The role of Word and Spirit in creation: John 1:1-5</li> </ul>
Jesus Christ	<ul style="list-style-type: none"> <li>➤ Beliefs and teachings about Jesus' incarnation: John 1:14, Luke 1:28-33</li> <li>➤ Crucifixion: Matthew 27:28-50; Salvation and Atonement : Matthew 26:26-29, Leviticus 16:20-22, Isaiah 53:3-9.</li> <li>➤ Resurrection: Luke 24:1-9, 1 Corinthians 15:3-8, 12-14</li> <li>➤ Ascension: Luke 24:50-53</li> </ul>
Salvation	<ul style="list-style-type: none"> <li>➤ Law: Word of God; inspiration and revelation; differing ways of interpreting biblical writings; Bible in relation to other sources of authority.</li> <li>➤ Sin as preventing salvation.</li> <li>➤ Grace and the Spirit: Acts 2:1-6. The role of Holy Spirit in Evangelical worship.</li> </ul>
The afterlife	<ul style="list-style-type: none"> <li>➤ Eschatological beliefs: John 11:25-26, John 14:2-7</li> <li>➤ Judgement: Matthew 25:31-46, Luke 16:19-31</li> <li>➤ Resurrection: 1 Corinthians 15:42-55</li> <li>➤ Traditional and contemporary beliefs about heaven and hell</li> </ul>

**Practices**

<b>Areas of Study</b>	<b>Specific Content</b>
Forms of worship	<ul style="list-style-type: none"> <li>➤ The nature and significance of liturgical, informal and individual worship: Matthew 18:20</li> <li>➤ The nature and importance of prayer: The Lord's Prayer</li> <li>➤ Set prayers and informal prayers: different forms of worship across the different Christian traditions with reference to Society of Friends and Evangelical worship</li> </ul>
Sacraments	<ul style="list-style-type: none"> <li>➤ Diverse beliefs regarding Sacraments</li> <li>➤ The role, meaning and celebration of Baptism and Eucharist: John 3:3-6</li> <li>➤ Diverse interpretations of Baptism and Eucharist with reference to the beliefs of the Catholic and Protestant Churches</li> </ul>
Pilgrimage and Celebrations	<ul style="list-style-type: none"> <li>➤ The importance of pilgrimage: Walsingham, Taizé</li> <li>➤ How Christians celebrate Christmas and Easter</li> </ul>
Christianity in Britain and the Church in the local community	<ul style="list-style-type: none"> <li>➤ Christianity in Britain; results of the 2011 census compared to the 2001 census, showing an increase in diverse religious and non-religious beliefs and practices (including those of Christianity, Buddhism, Hinduism, Islam, Judaism, Sikhism, Humanism and Atheism), whilst also showing that over half of those who responded considered themselves Christian</li> <li>➤ U.K. laws, festivals and traditions are rooted in the Christian tradition whilst also celebrating the festivals, beliefs and cultures of other religious and non-religious traditions.</li> <li>➤ The role of the Church in the local community; a place of worship, social and community functions</li> </ul>
The worldwide Church	<ul style="list-style-type: none"> <li>➤ The importance of mission, evangelism and church growth.</li> <li>➤ The work of Tearfund: Christian beliefs in action</li> <li>➤ Persecution of Christians past and present</li> <li>➤ Working for reconciliation: World Council of Churches, The Ecumenical Movement</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- omnipotent
- omnibenevolent
- Trinity
- incarnation
- atonement
- resurrection
- sacraments
- evangelism

Learners should be able to explain and apply these concepts in relation to the theme.

## 2.3 Component 3 (Route A)

The compulsory nature of this component ensures that learners know and understand the fact that the religious traditions of Great Britain whilst being, in the main, Christian are also diverse and include the following religious traditions as well as other religious and non-religious beliefs such as humanism and atheism. This knowledge may be applied throughout the assessment of the specified content.

### Study of a World Faith

**Written examination: 1 hour**  
**25% of qualification**  
**60 marks**

Candidates will be assessed on **ONE** of the following options.

**either**

Option 1: Buddhism

**or**

Option 2: Hinduism

**or**

Option 3: Islam

**or**

Option 4: Judaism

**or**

Option 5: Sikhism

The specific content of each of these options is detailed on the following pages.

## Option 1: Buddhism

Learners should be aware that Buddhism is one of a diverse range of religious and non-religious traditions and beliefs in Great Britain today that also includes Christianity, Hinduism, Islam, Judaism, Sikhism, Humanism and Atheism, but that the main religious tradition in Great Britain is Christian. This knowledge may be applied throughout the assessment of the specified content.

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

### Beliefs and teachings

Areas of Study	Specific Content
The Buddha	<ul style="list-style-type: none"> <li>➤ Stories of his early life: pre-birth, birth, prophecy, palace</li> <li>➤ The Four Sights: old age, sickness, death, the holy man</li> <li>➤ His Enlightenment following renunciation and meditation</li> </ul>
The Dhamma/Dharma	<ul style="list-style-type: none"> <li>➤ Dependent origination/conditionality (pratityasamutpada)</li> <li>➤ Three Marks of Existence (lakshanas); Suffering/unsatisfactoriness (dukkha), impermanence (anicca); no fixed self, essence or soul (anatta): The Story of Nagasena and the Chariot (The Milindapanha)</li> </ul>
The Four Noble Truths	<ul style="list-style-type: none"> <li>➤ Suffering (dukkha); types and causes of suffering; Three Poisons (ignorance, greed, hatred): Dhammapada 1, 5 Interpretations of nirvana, samsara and enlightenment; Theravada and Mahayana</li> <li>➤ The Eightfold Path (magga) to nirvana, the Three-fold Way: ethics, meditation and wisdom</li> </ul>
Human personality	<ul style="list-style-type: none"> <li>➤ Theravada – Five Aggregates (ever-changing (s)khandas): Dhammapada 113</li> <li>➤ Mahayana - sunyata</li> <li>➤ Tathagatagarbha (Buddha-nature - all have potential to achieve enlightenment)</li> </ul>
Human destiny and ethical teaching	<ul style="list-style-type: none"> <li>➤ Arhat ideals (Theravada)</li> <li>➤ Bodhisattva Ideals (Mahayana) e.g. Manjushri; Buddhahood: the potential of all to be enlightened and become a buddha</li> <li>➤ Pure Land (Bodhisattva Amida)</li> <li>➤ Karma and rebirth: achieving positive karma, and avoiding samsara and rebirth through compassion (karuna); loving kindness (metta); five precepts (panchasilas): Dhammapada 183</li> <li>➤ Mahayana: the development of the Six Perfections (paramitas) or virtues which must be cultivated to realise one's Buddha nature</li> </ul>



**Practices**

<b>Areas of Study</b>	<b>Specific Content</b>
Buddhist places of worship in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The importance of features and functions of temples and viharas; statues, shrines, stupa and meditation area. Mahayana and Theravada Buddhist temples in Britain compared to those in countries where Buddhism is widely practised.</li> <li>➤ Offerings: food, light, flowers, incense, offerings of food to monks (dana)</li> </ul>
Meditation	<ul style="list-style-type: none"> <li>➤ The significance of meditation; Dhammapada 282, Surangama Sutra</li> <li>➤ Mindfulness of breathing (samatha meditation)</li> <li>➤ Loving kindness (mettabhavana meditation)</li> <li>➤ Insight meditation (vipassana meditation)</li> <li>➤ The importance and role of Buddhas and Bodhisattvas; example of Gautama Buddha (enlightenment through meditation). Buddhas and bodhisattvas as the focus of devotion and meditation</li> </ul>
Devotional practices	<ul style="list-style-type: none"> <li>➤ The role and significance of chanting; chanting the Triratna (importance of Three Jewels): Dhammapada 190</li> <li>➤ Use of malas to count mantras or breaths in meditation (Japanese and Tibetan forms of Buddhism)</li> <li>➤ Role of mantra recitation to evoke enlightenment</li> <li>➤ Significance of puja – indevotional ritual in different Buddhist contexts; veneration rather than worship. Use of mudras to identify with buddhas and bodhisattvas</li> </ul>
Death and mourning	<ul style="list-style-type: none"> <li>➤ The significance of ceremonies and rituals associated with death and mourning as practised in Theravada communities: transferring to rebirth. Cremation practices and almsgiving</li> <li>➤ Mahayana practices: Japan: cremated ashes are buried. Importance of name. Tibet: chanting and sky burials, offerings to monks; The Tibetan Book of the Dead</li> </ul>
Festivals and retreats: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The origins and meaning of festivals and retreats such as Theravada Wesak; celebration of birth of Buddha. Theravada tradition: also celebration of enlightenment and death</li> <li>➤ Kathina; celebration of the end of Vassa</li> <li>➤ Parinirvana Day: Mahayana tradition – marks the Buddha's death and passing into final nirvana</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- anicca
- anatta
- dukkha
- (s)kandhas
- samatha
- pratitya
- mettabhavana
- vipassana

Learners should be able to explain and apply these concepts in relation to the theme.

## Option 2: Hinduism

Learners should be aware that Hinduism is one of a diverse range of religious and non-religious traditions and beliefs in Great Britain today that also includes Christianity, Buddhism, Islam, Judaism, Sikhism, Humanism and Atheism, but that the main religious tradition in Great Britain is Christian. This knowledge may be applied throughout the assessment of the specified content.

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

### Beliefs and teachings

Areas of Study	Specific Content
Nature and features of Brahman/Bhagavan	<ul style="list-style-type: none"> <li>➤ As spirit, ultimate reality, absolute truth; Chandogya Upanishad 3:14.1</li> <li>➤ Everywhere and within the heart; Katha Upanishad 5:2</li> <li>➤ A personal and loving God; Bhagavad Gita 14.27</li> <li>➤ Belief in Brahman as nirguna (without qualities) and saguna (with qualities) Bhagavad Gita 11.8</li> <li>➤ Diversity of views within Hinduism: monist and monotheist</li> </ul>
Hindu Gods/deities	<ul style="list-style-type: none"> <li>➤ Nature and role of the trimurti (Brahma, Vishnu and Shiva and their consorts); Kūrma Purana 1.6, 1.9</li> <li>➤ The importance of Krishna and Shakti</li> <li>➤ The nature and role of avatara; Bhagavad Gita 4.5</li> <li>➤ Importance and role of murti in worship; Bhagavad Gita 12.5</li> <li>➤ Diversity of views towards trimurti: Vaishnavism and Shaivism</li> </ul>
The Eternal Self	<ul style="list-style-type: none"> <li>➤ Atman; trapped in matter, distinct from body and mind: Bhagavad Gita 2.12, 2.17</li> <li>➤ Diversity of views: Advaita Vedanta and Dvaita Vedanta</li> <li>➤ Karma (action and reaction), samsara, reincarnation: Bhagavad Gita 2:22, Moksha: Bhagavad Gita 2.13, 8.6, 15.9, 2.15</li> </ul>
Human Life	<ul style="list-style-type: none"> <li>➤ Four aims: (dharma as duty/righteousness, artha, kama and moksha); sanatana dharma and varnashramadharmas: Bhagavata Purana 1.2.6, The Mahabharata, Book 9.60</li> <li>➤ Free will and responses to suffering and maya: Bhagavata Purana 5.5.8, cycle of birth and death, Bhagavad Gita 2.60 – 63</li> <li>➤ Importance of knowledge, ahimsa, mind/sense control, respect, humility and love: Bhagavad Gita 18. 42- 43, 13. 8 -12, 16. 1 - 3</li> </ul>
Cosmology	<ul style="list-style-type: none"> <li>➤ Understanding of the universe (prakriti): Bhagavata Purana 1.2.6</li> <li>➤ The Three Qualities (Tri-guna)</li> <li>➤ Cycle of the four ages (yugas): Bhagavata Purana, 3.11.19 Bhagavad Gita 8.17, importance of vaikuntha: Srimad-Bhagavatam 3.15.16–23</li> </ul>

**Practices**

<b>Areas of Study</b>	<b>Specific Content</b>
Places of worship in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ Features and importance of daily puja in the home</li> <li>➤ Features and importance of congregational puja in the mandir</li> <li>➤ Diversity of views and practices: Vaishnava and Shaiva bhakti</li> <li>➤ Hindu mandirs in Britain compared to those in India</li> <li>➤ Features and importance of worship at outdoor shrines</li> </ul>
Worship/meditation	<ul style="list-style-type: none"> <li>➤ The significance of different forms of worship/meditation; havan, puja, arati, darshan Bhagavad Gita 9.26, bhajan/kirtan, japa: Bhagavad Gita 3.19, 4.38, 6.11–12</li> <li>➤ The importance of focuses of worship and representations of the divine; one god, other deities, holy land, plants and animals: Bhagavad Gita 16.24</li> <li>➤ Honouring Gurus and elders</li> </ul>
Festivals: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The diverse origins, features and meaning of:</li> <li>➤ Diwali – with reference to how this festival is practised by different Hindu communities in Britain</li> <li>➤ Holi – with reference to how this is practised by different Hindu communities in Britain</li> <li>➤ Raksha Bandhan: myths of King Bali and Lakshmi (Vishnu Purana) and Indra and the demon (Bhavishya Purana)</li> </ul>
Sacred Sites	<ul style="list-style-type: none"> <li>➤ The role of pilgrimage</li> <li>➤ The purposes and practices associated with pilgrimage to the Ganges at Varanasi</li> <li>➤ Diversity of views and practices regarding sacred sites between Vaishnavas and Shaivas</li> </ul>
Social concern	<ul style="list-style-type: none"> <li>➤ Environmental projects at Vrindaban</li> <li>➤ The importance of Goshallas (cow protection)</li> <li>➤ The work of ISKCON Food for Life</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- ahimsa
- Brahman
- dharma
- Diwali
- moksha
- murti
- puja
- trimurti

Learners should be able to explain and apply these concepts in relation to the theme.

## Option 3: Islam

Learners should be aware that Islam is one of a diverse range of religious and non-religious traditions and beliefs in Great Britain today that also includes Christianity, Buddhism, Hinduism, Judaism, Sikhism, Humanism and Atheism, but that the main religious tradition in Great Britain is Christian. This knowledge may be applied throughout the assessment of the specified content.

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

### Beliefs and teachings

Areas of Study	Specific Content
The Nature of Allah	<ul style="list-style-type: none"> <li>➤ The teaching about the nature of Allah: the belief in the oneness of Allah (Tawhid): Qur'an 3:18</li> <li>➤ Nature of Allah: immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice: Qur'an 46:33</li> <li>➤ Adalat in Shi'a Islam</li> </ul>
Prophet hood (Risalah)	<ul style="list-style-type: none"> <li>➤ The nature of prophet hood; why are prophets important? Qur'an 2:136</li> <li>➤ The importance of Adam as the first prophet</li> <li>➤ Ibrahim as father of Isaac and Ishma'il and his significance for the Muslim religion</li> <li>➤ Isa as a prophet for Muslims: Qur'an 2:87</li> <li>➤ Muhammad as the seal of the Prophets</li> </ul>
Angels (Malaikah)	<ul style="list-style-type: none"> <li>➤ The significance of angels in Islam: Qur'an 2:97-98, Qur'an 2:285</li> <li>➤ Diversity in belief between Shi'a and Sunni Muslims regarding angels and free will</li> <li>➤ The significance of Jibril's revelation of the Qur'an to Muhammad: Qur'an 2:97-98</li> <li>➤ The significance of Mika'il placed in charge of plants and rain</li> <li>➤ The significance of Israfil to announce the Day of Resurrection</li> </ul>
Akhirah (Afterlife)	<ul style="list-style-type: none"> <li>➤ Al-Qadr (Predestination): Implications for human freedom</li> <li>➤ Akhirah: Human responsibility and accountability; Muslim beliefs and teachings about the afterlife</li> <li>➤ Human Freedom and its relationship to Day of Judgement</li> <li>➤ Heaven; Muslim beliefs about the nature, stages and purpose of heaven</li> <li>➤ Hell; Muslim beliefs about the nature and purpose of hell</li> </ul>
Foundations of faith	<ul style="list-style-type: none"> <li>➤ The six articles of faith in Sunni Islam</li> <li>➤ The five roots in Usul ad-Din in Shi'a Islam</li> <li>➤ Islamic attitudes towards Kutub (books), Sahifah (Scrolls), Injil (Gospel), Tawrat (Torah), Zabur (Psalms)</li> </ul>

## Practices

Areas of Study	Specific Content
The Five Pillars of Sunni Islam: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ Shahadah: the Muslim statement of faith: Qur'an 3:18</li> <li>➤ Zakah: How Sunni Muslims make payment of charity tax, alms and how zakat money may be spent</li> <li>➤ Sawm: How Sunni Muslims fast during Ramadan: Qur'an 2:184. Issues relating to Muslims fasting in Britain</li> <li>➤ Hajj: How Sunni Muslims undertake pilgrimage to the Ka'ba in Makkah; Qur'an 2:125. Issues relating to Muslims in Britain undertaking Hajj</li> <li>➤ Salah: the practices of prayer in Islam in the mosque and at home, including Jummah prayer: Qur'an 15:98-99, Qur'an 29:45</li> </ul>
Ten Obligatory Acts of Shi'a Islam: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ Salat: How Shi'a Muslims perform salat, observe sawm, pay zakat and pilgrimage to Makkah</li> <li>➤ Khums: How Shi'a Muslims pay savings tax</li> <li>➤ Hajj: Pilgrimage to Makkah: Qur'an 2:125 and pilgrimage to Shi'a shrines</li> <li>➤ Jihad: The struggle to live as a Muslim</li> <li>➤ Amr-bil-Marooif: How Muslims encourage others to do good</li> <li>➤ Nahil Anril Munkar: How Muslims discourage bad actions</li> <li>➤ Tawalia: The duty to love the friends of Allah</li> <li>➤ Tabarra: The duty to express disapproval of evil-doers</li> </ul>
Jihad	<ul style="list-style-type: none"> <li>➤ Greater jihad: The daily struggle to live as a good Muslim Issues regarding living as a Muslim in Britain today and maintaining a Muslim lifestyle</li> <li>➤ Origins, influence and conditions for declaration of Lesser Jihad in the Qur'an and Hadith: Qur'an 2:190, 22:39</li> </ul>
Festivals and commemorations: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ Id-ul-Adha: The festival of sacrifice. How Muslims celebrate Idul-Adha in Britain and worldwide</li> <li>➤ Id-ul-Fitr: The festival of fast-breaking following Ramadan. How Muslims celebrate Id-ul-Fitr in Britain and worldwide</li> <li>➤ Ashura: The Day of Remembrance (Shi'a). How Shi'a Muslims celebrate Ashura in Britain and worldwide</li> <li>➤ The Night of Power: the importance of the revelation of the Qur'an and how it is viewed and treated in Islam</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- tawhid
- prophethood
- halal (permitted)
- haram (forbidden)
- greater/lesserjihad
- mosque
- shariah (straight path)
- ummah

Learners should be able to explain and apply these concepts in relation to the religion.

## Option 4: Judaism

Learners should be aware that Judaism is one of a diverse range of religious and non-religious traditions and beliefs in Great Britain today that also includes Christianity, Buddhism, Hinduism, Islam, Sikhism, Humanism and Atheism, but that the main religious tradition in Great Britain is Christian. This knowledge may be applied throughout the assessment of the specified content

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

### Beliefs and teachings

Areas of Study	Specific Content
The nature of God	<ul style="list-style-type: none"> <li>➤ Issues of God as: One, Creator: Genesis 1: 3-5; 1: 26-28, The Shema</li> <li>➤ Law-Giver and Judge: Exodus 20:1-15</li> <li>➤ The nature and significance of shekhinah (the divine presence)</li> </ul>
Messiah (Mashiach)	<ul style="list-style-type: none"> <li>➤ Different views within Orthodox and Reform Judaism about the nature and role of the Mashiach (Messiah); special person who brings an age of peace, ourselves, his arrival as signaling the end of the world, praying for his coming, concerned more with living life according to the mitzvot</li> </ul>
Covenant	<ul style="list-style-type: none"> <li>➤ The meaning and significance of the Abrahamic Covenant: Genesis 12:1-3, 17:6-8, 17:11-14 including the importance of the 'Promised Land'</li> <li>➤ The meaning and significance of the Covenant with Moses at Sinai: Exodus 3:11-15 including the continuing importance of the idea of a 'Promised Land'</li> <li>➤ Importance of the Ten Commandments: Exodus 20:2-14</li> </ul>
Life on earth	<ul style="list-style-type: none"> <li>➤ Beliefs and teachings about the nature and importance of Pikuach Nefesh (sanctity of life): Genesis 1:26-27, Talmud B Yoma 84b, Psalm 139: 13-15, Jeremiah 1:5</li> <li>➤ The relationship between freewill and the 613 mitzvot (duties) between humans and with God</li> </ul>
The afterlife	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform beliefs and teachings about life after death, judgement and resurrection; spiritual and/or bodily resurrection, immortality of the soul and the belief that we must focus on this life in preparation for whatever happens in the next</li> </ul>

**Practices**

<b>Areas of Study</b>	<b>Specific Content</b>
Worship: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The nature and importance of Orthodox and Reform synagogue services; Shabbat service, the significance of prayer including the standing prayer (Amidah)</li> <li>➤ Worship in the home; siddur, recitation of Shema and Modeh Ani, display of mezuzah. The importance of preparing for and celebrating Shabbat: Exodus 20:8-10</li> <li>➤ Items worn for worship; tallith, tefillin and kippah</li> </ul>
The Synagogue	<ul style="list-style-type: none"> <li>➤ Features of different synagogues in Britain: significance of bimah, aron hakodesh, Torah scrolls, ner tamid, seating, minyan; Exodus 20:4-5</li> <li>➤ Worship, social and community functions of Orthodox and Reform synagogues serving Jewish communities in Britain.</li> </ul>
Rituals	<ul style="list-style-type: none"> <li>➤ The role and importance of Brit Milah: Covenant, identity, features of the ceremony</li> <li>➤ Bar Mitzvah: Law and personal responsibility, features of the ceremony</li> <li>➤ Orthodox and Reform views regarding Bat Mitzvah and Bat Chayil and features of the ceremonies</li> <li>➤ Marriage: Genesis 2: 24, features of the ceremony</li> <li>➤ Mourning rituals: onan, kaddish, sheva, yartzheit. Role of chevra kaddisha</li> </ul>
Daily life	<ul style="list-style-type: none"> <li>➤ Significance of use of the Tenakh and the Talmud in daily life;</li> <li>➤ Dietary laws: kosher/treyfah, parev, the prohibition of milk with meat, requirements of a kosher kitchen: Leviticus 11:1-23</li> <li>➤ Keeping kosher in Britain: benefits and challenges</li> </ul>
Festivals: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The origin, meaning and celebration of the following festivals among different Jewish communities in Britain</li> <li>➤ Rosh Hashanah</li> <li>➤ Yom Kippur</li> <li>➤ Pesach: Exodus 12:14</li> <li>➤ Sukkot</li> <li>➤ Diversity of practice between different Jewish traditions</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- synagogue
- shekinah
- Shabbat
- kosher
- Torah
- mitzvot
- Messiah
- Covenant

Learners should be able to explain and apply these concepts in relation to the theme.

## Option 5: Sikhism

Learners should be aware that Sikhism is one of a diverse range of religious and non-religious traditions and beliefs in Great Britain today that also includes Christianity, Buddhism, Hinduism, Islam, Judaism, Humanism and Atheism, but that the main religious tradition in Great Britain is Christian. This knowledge may be applied throughout the assessment of the specified content

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

### Beliefs and teachings

Areas of Study	Specific Content
The Nature of God	<ul style="list-style-type: none"> <li>➤ Beliefs and teachings about the nature of God as expressed in the Mool Mantra: Guru Granth Sahib 1</li> <li>➤ God as Creator: GGS 294</li> <li>➤ God's relationship with human life: Guru Granth Sahib : 921</li> </ul>
The Oneness of Humanity	<ul style="list-style-type: none"> <li>➤ Beliefs and teachings about the equality of all human beings, including equality of men and women: GGS 349</li> <li>➤ Examples of equality in the lives of the Gurus and in Sikhism today, including practice of the Langar, Guru Amar Das appoints women preachers</li> <li>➤ The priority of service to others: Daswandh (Guru Amar Das)</li> </ul>
Gurmukh (God-centred)	<ul style="list-style-type: none"> <li>➤ The importance of being God-centred (gurmurkh): GGS125, 1054-55;</li> <li>➤ The elimination of haumai (pride/ego): GGS 226, 538, 466</li> </ul>
The sangat	<ul style="list-style-type: none"> <li>➤ The role of the sangat (community) in spiritual edification and progress of an individual: Guru Nanak - GGS 72, GGS 1098,</li> <li>➤ As a centre of religious and ethical training: Guru Arjan - GGS 266</li> <li>➤ Basis for acts of sewa (selfless service), nihangs, khalsa</li> </ul>
The Afterlife	<ul style="list-style-type: none"> <li>➤ Teachings and beliefs about karma and rebirth: GGS 2, 78</li> <li>➤ The aim of mukti (liberation): GGS 11,43</li> </ul>



**Practices:**

Areas of Study	Specific Content
The gurdwara: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The importance and the role of Bhatra and Ramgarhia gurdwaras in Britain as places of worship, social and community functions</li> <li>➤ Religious features: artefacts, Guru Granth Sahib, langar (as an expression of sewa - selfless service to others) and associated practices</li> </ul>
Worship	<ul style="list-style-type: none"> <li>➤ The role and importance of prayer in the home</li> <li>➤ Significance of the practice of meditating on the name of God</li> <li>➤ The importance of the Akand Path</li> </ul>
Ceremonies	<ul style="list-style-type: none"> <li>➤ The meaning and significance of birth and naming ceremonies</li> <li>➤ The significance of Amrit Sanskar: (the initiation ceremony): Bhai Gurdas Var 3.11. The significance and use of the names Singh and Kaur</li> <li>➤ The different views of khalsa and non-khalsa (sahaj-dhari) Sikhs towards Khalsa and the Five K's</li> </ul>
Amritsar	<ul style="list-style-type: none"> <li>➤ The importance and significance of Amritsar as a place of Sikh pilgrimage; the spiritual centre of Sikhism</li> <li>➤ The Harmander Sahib in Amritsar (Golden Temple): features and practices of pilgrimage to the Golden Temple</li> </ul>
Festivals: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The origins and practices of gurpurbs and melas and how these are celebrated by different Sikh communities in Britain.</li> <li>➤ Guru Nanak's birthday, commemorations of the martyrdoms of Guru Arjan and Guru Tagh Bahadur Ji</li> <li>➤ Vaisakhi</li> <li>➤ Divali</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- amritsanskar
- gurdwara
- gurpurbs
- Mool Mantra
- mukti
- sangat
- sewa
- Vaisakhi

Learners should be able to explain and apply these concepts in relation to the theme.

## 2.4 Component 1 (Route B)

### Foundational Catholic Theology

**Written examination: 1½ hours**

**37.5% of qualification**

**90 marks (plus 6 for spelling, punctuation and grammar)**

For this component learners will study two themes:

Theme 1: Origins and Meaning

Theme 2: Good and Evil

Learners will be expected to demonstrate an understanding of the influence of religion on individuals, communities and societies. They will be expected to support their responses using appropriate knowledge and understanding of key sources of wisdom and sacred texts. These texts might include, for example: the Bible; extracts from the documents of Vatican II or other ecumenical councils, extracts from Papal encyclicals and exhortations, extracts from the work of key theologians and thinkers such as St Augustine of Hippo as well as the views of past and current philosophers (including ethical philosophers).

Learners must be aware how varied interpretations of sources and/or teachings may give rise to diversity within traditions or textual studies on religious, philosophical and ethical studies in the modern world. Candidates will be expected to demonstrate an understanding of different perspectives. These may derive from **either** different religions **or** different views/denominations within a particular religion.

Each theme contains eight concepts which learners should be able to explain and apply in relation to the areas studied. These are detailed on the following pages.

## Theme 1: Origins and Meaning

The compulsory nature of this component ensures that learners know and understand the fact that the religious traditions of Great Britain are, in the main, Christian but also diverse and include the following religious and non-religious traditions: Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism. This knowledge may be applied throughout the assessment of the specified content

This theme requires learners to consider religious and non-religious beliefs about the origins and value of the universe and human life. Learners are expected to make relevant references to scripture, other sources of authority and contrasting scientific and/or non-religious world-views such as those held by Atheists and Humanists.

This theme must also be studied, where appropriate, from the perspective of the Jewish religious tradition

### Content

Areas of Study	Specific Content
Origins and Meaning	<ul style="list-style-type: none"> <li>➤ Catholic beliefs and teachings about the origin of the universe and the concept of creation <i>ex nihilo</i> as expressed in the writing of St Augustine (specifically <i>Confessions</i> XII, 7)</li> <li>➤ The relationship between Catholic views and other Christian views on the origin of the universe and the extent to which these conflict</li> <li>➤ The relationship between Catholic and non-religious views about the origins of the universe and of human beings (Stephen Hawking's theory of the Big Bang) and the extent to which these conflict</li> <li>➤ Comparison of scientific theory of evolution (Charles Darwin, Richard Dawkins), with Catholic beliefs about the purposeful creation of human beings; the extent to which creation and evolution are compatible, with reference to Pope John Paul II's <i>Message To The Pontifical Academy Of Sciences: On Evolution</i> (22 October 1996, paragraphs 3 &amp; 4)</li> <li>➤ Catholic beliefs and teachings about the origin and sanctity of human life and the concept of <i>imago Dei</i> as expressed in the writings of St Catherine of Siena (specifically <i>The Dialogue of St Catherine of Siena, of Discretion</i>)</li> <li>➤ The relationship between Catholic views, other fundamentalist Christian views and non-religious views about the value of human life, including attitudes toward abortion</li> <li>➤ Humanist critiques of Catholic beliefs about sanctity of life issues (for example, Peter Singer's views on 'speciesism') and Catholic responses to these challenges</li> </ul>
<b>Beliefs:</b> Creation	<ul style="list-style-type: none"> <li>➤ Comparison of the first (Genesis 1:1-2:3) and second (Genesis 2:4-24) creation accounts, and their respective representations of God and human beings</li> <li>➤ The significance of the Creation narratives with regards to Catholic beliefs about the nature of human beings and their relationship with creation</li> <li>➤ A comparison of Catholic and Humanist beliefs on the importance of preserving the planet and the environment</li> </ul>

<b>Sources:</b> The Bible	<ul style="list-style-type: none"> <li>➤ The Catholic understanding of the nature of revelation and inspiration, with reference to the structure and origins of scripture and its literary forms</li> <li>➤ Different Christian views on the literary form of Genesis and the significance of this for the interpretation of the accounts</li> </ul>
<b>Forms:</b> Painting	<ul style="list-style-type: none"> <li>➤ The meaning of Michelangelo's Creation of Adam in the Sistine chapel</li> <li>➤ The extent to which Michelangelo's <i>Creation of Adam</i> expresses Catholic beliefs about creation, God and human beings</li> </ul>
<b>Forms:</b> Symbolism	<ul style="list-style-type: none"> <li>➤ The use of symbolism and imagery in Christian art, with particular reference to the Tree of Life Apse mosaic in San Clemente in Rome and the meanings of the symbols contained within it, for example, the Alpha and Omega, the Chi-Rho, lamb, dove and the four evangelists</li> <li>➤ The symbol of cross as the tree of life with reference to the theology of Christ as the New Adam and how this is expressed in the San Clemente mosaic</li> </ul>
<b>Practices:</b> Loving and Serving in Catholic communities in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The influence of the concept of <i>imago Dei</i> on Catholic Social Teaching about justice, peace and reconciliation, with reference to <i>Gaudium et Spes</i> 29 &amp; 78</li> <li>➤ The importance of the role of the Catholic Church in inter-faith dialogue to promote understanding, respect, tolerance and harmony between the different religious and non-religious traditions in Great Britain, including: Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism</li> <li>➤ The extent to which the work of one Catholic charity, such as CAFOD and one local charity, such as SVP, reflect Catholic beliefs about the dignity of human beings, the importance of loving one's neighbour, and respecting creation</li> </ul>

From the study of the areas above, learners will gain an understanding of the following concepts:

- creation *ex nihilo*
- evolution
- *imago Dei*
- inspiration
- omnipotence
- revelation
- stewardship
- transcendence

Learners should be able to explain and apply these concepts in relation to the theme from the perspective of Catholic Christianity and, where appropriate, Judaism. Non-religious perspectives are also required for this theme

## Theme 2: Good and Evil

This theme requires learners to consider philosophical questions concerning the origins and nature of good and evil and different religious answers to the problem of evil and suffering. Learners are expected to make relevant references to scripture and other sources of authority. This theme must also be studied, where appropriate, from the perspective of the Jewish religious tradition.

### Content

Areas of Study	Specific Content
Good, Evil and Suffering	<ul style="list-style-type: none"> <li>➤ Catholic perspectives on the origin of evil: Original Sin and evil as a “privation”, with reference to St Augustine, <i>The Enchiridion</i> (3.11)</li> <li>➤ Alternative Christian and non-Christian views on the nature and origin of evil and the difference between moral and natural evil.</li> <li>➤ Catholic beliefs about the relationship between God’s goodness and the goodness of the created world</li> <li>➤ Philosophical and non-religious challenges posed by belief in God’s goodness, free will and the existence of evil and suffering</li> <li>➤ The meaning of suffering and Catholic ambivalence towards it, with reference to the significance of Christ’s suffering and death and Isaiah 53</li> </ul>
<b>Beliefs:</b> Trinity	<ul style="list-style-type: none"> <li>➤ The nature of the Trinity as expressed in the Nicene creed – One God in three persons: Father, Son and Spirit</li> <li>➤ The biblical support for the doctrine and its historical development, with reference to the metaphorical explanation of the doctrine as a trinity of love, lover and beloved in St Augustine <i>De Trinitate</i> 8.10</li> </ul>
<b>Beliefs:</b> Incarnation	<ul style="list-style-type: none"> <li>➤ The meaning and significance of the belief in Jesus as Incarnate Son, divine Word, fully God and fully human; its scriptural origins with reference to John 1:1-18 and the kenosis hymn (Phil 2:5-11)</li> <li>➤ The importance of the doctrine in framing Catholic responses to the Problem of Evil, with reference to Pope John Paul II, <i>Salvifici Doloris</i> 13 &amp; 23</li> </ul>
<b>Sources:</b> Jesus and moral authority	<ul style="list-style-type: none"> <li>➤ The example and teaching of Jesus as the authoritative source for moral teaching, with reference to Jesus as the fulfilment of the law in Matthew 5-7</li> <li>➤ The existence of the Natural Law and conscience as evidence of God’s goodness and the role of suffering in the development of the virtues</li> </ul>
<b>Forms:</b> Sculpture and Statuary	<ul style="list-style-type: none"> <li>➤ The meaning and significance of sculpture and statues to Catholic tradition and worship</li> <li>➤ The importance of sculpture and statuary as an expression of Catholic beliefs about God’s goodness and the meaning of human suffering, with reference to Michelangelo’s <i>Pieta</i></li> </ul>
<b>Practices:</b> Popular devotion as practised in Catholic communities in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The meaning and significance of pilgrimage for Catholics as a response to human suffering, with particular reference to Lourdes</li> <li>➤ Popular piety, such as the Rosary as a reflection on the meaning and significance of the Incarnation with particular reference to the Sorrowful Mysteries</li> </ul>

From the study of the areas above, learners will gain an understanding of the following concepts:

- conscience
- evil
- free-will
- goodness
- incarnation
- Natural Law
- privation
- suffering

Learners should be able to explain and apply these concepts in relation to the theme from the perspective of Catholic Christianity and, where appropriate, Judaism.

## 2.5 Component 2 (Route B)

### Applied Catholic Theology

**Written examination: 1½ hours**

**37.5% of qualification**

**90 marks (plus 6 for spelling, punctuation and grammar)**

For this component learners will study two themes:

Theme 3: Life and Death

Theme 4: Sin and Forgiveness

Learners will be expected to demonstrate an understanding of the influence of religion on individuals, communities and societies. They will be expected to support their responses using appropriate knowledge and understanding of key sources of wisdom and sacred texts. These texts might include, for example: the Bible; extracts from the documents of Vatican II or other ecumenical councils, extracts from Papal encyclicals and exhortations, extracts from the work of key theologians and thinkers such as St Augustine of Hippo as well as the views of past and current philosophers (including ethical philosophers).

Learners must be aware how varied interpretations of sources and/or teachings may give rise to diversity within traditions or textual studies on religious, philosophical and ethical studies in the modern world. Candidates will be expected to demonstrate an understanding of different perspectives. These may derive from **either** different religions **or** different views/denominations within a particular religion.

Each theme contains eight concepts which learners should be able to explain and apply in relation to the areas studied. These are detailed on the following pages.

### Theme 3: Life and Death

The compulsory nature of this component ensures that learners know and understand the fact that the religious traditions of Great Britain are, in the main, Christian but also diverse and include the following religious and non-religious traditions: Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism. This knowledge may be applied throughout the assessment of the specified content

This theme requires learners to consider religious beliefs about the nature of life and death. Learners are expected to make relevant references to scripture and other sources of authority.

#### Content

Areas of Study	Specific Content
Death and the afterlife	<ul style="list-style-type: none"> <li>➤ Catholic teaching on the meaning of death, the importance of dying well and the importance of palliative care with reference to Catholic teaching on assisted suicide and euthanasia.</li> <li>➤ Contrasting views on quality and sanctity of life and the right to die</li> <li>➤ Catholic beliefs about life after death, with reference to 1 Cor. 15</li> <li>➤ Catholic belief in resurrection of the body in contrast to popular beliefs about survival of the soul</li> <li>➤ Contrasting views about death as the end of personal existence</li> </ul>
<b>Beliefs:</b> Eschatology	<ul style="list-style-type: none"> <li>➤ Catholic teaching on heaven and hell with reference to the parables of judgement (Matthew 18:21-35, Luke 16:19-31)</li> <li>➤ Catholic teaching on purgatory with reference to 1 Cor. 3:11-15</li> </ul>
<b>Sources:</b> The Magisterium	<ul style="list-style-type: none"> <li>➤ The nature of the Catholic Magisterium and its exercise in both its ordinary and extraordinary forms by both popes (pontifical) and councils (conciliar) with reference to <i>Evangelium Vitae</i> (65)</li> <li>➤ The nature and importance of the Second Vatican Council, its history and four key documents.</li> </ul>
<b>Forms:</b> Artefacts	<ul style="list-style-type: none"> <li>➤ How Christian beliefs about eternal life influenced the iconography in Christian sarcophagi, with particular reference to the Sarcophagus with Scenes of the Passion in the Museo Pio Cristiano, Vatican, Rome</li> <li>➤ How Christian beliefs in the resurrection are expressed by the paschal candle as it is used in the Easter Vigil and during Catholic Baptism</li> </ul>
<b>Forms:</b> Music and the funeral rite	<ul style="list-style-type: none"> <li>➤ The significance of different forms of music used in worship and how music expresses Catholic beliefs about eternal life, with reference to Faure's <i>Requiem</i></li> <li>➤ The symbols, prayers and texts of the Catholic funeral rite in Britain and how these express Catholic beliefs about eternal life</li> </ul>
<b>Practices:</b> Prayer within Catholic communities in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The significance of prayer as “the raising of the mind and heart to God”, both in formulaic and extempore prayers, with particular reference to the Lord's Prayer</li> <li>➤ The meaning and significance of the Catholic practice of praying for and offering Masses for the dead</li> </ul>



From the study of the areas above, learners will gain an understanding of the following concepts:

- death
- eternal life
- heaven
- hell
- judgement
- Magisterium
- resurrection
- soul

Learners should be able to explain and apply these concepts in relation to the theme.

## Theme 4: Sin and Forgiveness

This theme requires learners to consider philosophical questions concerning the nature of criminality and the rationale for punishment. Through a study of teachings and beliefs, questions relating to the justifiability of capital punishment will be explored. Learners are expected to make relevant references to scripture and other sources of authority.

### Content

Areas of Study	Specific Content
Crime and Punishment	<ul style="list-style-type: none"> <li>➤ The difference between crime and sin their relationship to morality, with reference to absolutist and relativistic approaches to the morality of actions</li> <li>➤ The different rationales given for criminal penalties: retribution, deterrence, rehabilitation and a critical evaluation of the justifiability of each</li> <li>➤ Christian teachings about forgiveness, including interpretations of teachings: Matthew 18:21-22, Matthew 6: 14-15, with reference to the tension between forgiveness and punishment</li> <li>➤ The development of Catholic teaching on capital punishment with reference to St Augustine, Letter 134(4) &amp; 153 (3) to Macedonius and Pope John Paul II, <i>Evangelium Vitae</i> 56</li> <li>➤ Arguments for and against Capital punishment within Christianity, with reference to Genesis 9:6, Exodus 21:24 and Matthew 5:38 and non-religious views</li> </ul>
<b>Beliefs:</b> Redemption	<ul style="list-style-type: none"> <li>➤ The meaning and significance of the term “salvation” for Catholics and the role of grace and human freedom in redemption. How do Catholics believe the life, death, resurrection and ascension of Jesus saves them?</li> <li>➤ The compatibility of a belief in Hell and a belief in the unconditional love of God and the universal nature of God’s mercy</li> </ul>
<b>Sources:</b> Church	<ul style="list-style-type: none"> <li>➤ The nature of the Church as one, holy, catholic and apostolic and Mary as a model of the Church</li> <li>➤ The meanings and significance of different understandings of the Church as the 'Body of Christ' and 'the people of God' and the meaning of the claim “outside the Church there is no salvation” with reference to the Catechism of the Catholic Church 846-848</li> </ul>
<b>Forms:</b> Buildings	<ul style="list-style-type: none"> <li>➤ How the sacred objects within a Church represent Catholic beliefs about salvation with particular reference to the altar and the font.</li> <li>➤ How the orientation of Catholic churches and their architectural features facilitate Catholic worship and reflection on the mystery of salvation</li> </ul>

<p><b>Practices:</b> Sacraments</p>	<ul style="list-style-type: none"> <li>➤ The Catholic belief in the sacramental nature of the whole of reality and its connection to the seven sacraments: their names, meanings and effects; the meaning and significance of sacraments for a Catholic understanding of salvation</li> <li>➤ The meaning and significance of the Eucharist as “the source and summit” of Christian life and the role it plays in Catholic understanding of salvation</li> </ul>
<p><b>Practices:</b> Mission and Evangelisation in Britain and elsewhere</p>	<ul style="list-style-type: none"> <li>➤ Catholic teaching on the imperative to evangelise and the forms this should take, with reference to Pope Francis’ <i>Evangelii Gaudium</i> 15, 48-49, 197-198, 264-265</li> <li>➤ How Catholic beliefs about the relationship between faith and salvation influence attitudes to mission and evangelisation locally, nationally and globally</li> <li>➤ Evangelising in Britain; benefits and challenges. Results of the 2011 census compared to the 2001 census, show an increase in diverse religious and non-religious beliefs and practices (including those of Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism), whilst also showing that over half of those who responded considered themselves Christian</li> <li>➤ U.K. laws, festivals and traditions are rooted in the Christian tradition. However, festivals, beliefs and cultures of other religious and non-religious traditions are also recognised and celebrated.</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- absolutism
- Eucharist
- evangelisation
- forgiveness
- punishment
- relativism
- salvation
- sin

Learners should be able to explain and apply these concepts in relation to the theme.

## 2.6 Component 3 (Route B)

### Study of a World Faith: Judaism

**Written examination: 1 hour**

**25% of qualification**

**60 marks**

Learners should be aware that Judaism is one of a diverse range of religious and non-religious traditions and beliefs in Great Britain today that includes Christianity; Buddhism; Hinduism; Islam; Sikhism; Humanism and Atheism, but that the main religious tradition in Great Britain is Christian. This knowledge may be applied throughout the assessment of the specified content

Learners must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

#### Beliefs and teachings

Areas of Study	Specific Content
The nature of God	<ul style="list-style-type: none"> <li>➤ Issues of God as: One, Creator: Genesis 1 3-5; 1 26-28, The Shema</li> <li>➤ Law-Giver and Judge: Exodus 20:1-15</li> <li>➤ The nature and significance of shekhinah (the divine presence)</li> </ul>
Messiah (Mashiach)	<ul style="list-style-type: none"> <li>➤ Different views within Orthodox and Reform Judaism about the nature and role of the Mashiach (Messiah); special person who brings an age of peace, ourselves, his arrival as signaling the end of the world, praying for his coming, concerned more with living life according to the mitzvot</li> </ul>
Covenant	<ul style="list-style-type: none"> <li>➤ The meaning and significance of the Abrahamic Covenant: Genesis 12:1-3, 17:6-8, 17:11-14 including the importance of the 'Promised Land'</li> <li>➤ The meaning and significance of the Covenant with Moses at Sinai: Exodus 3:11-15 including the continuing importance of the idea of a 'Promised Land'</li> <li>➤ Importance of the Ten Commandments: Exodus 20:2-14</li> </ul>
Life on earth	<ul style="list-style-type: none"> <li>➤ Beliefs and teachings about the nature and importance of Pikuach Nefesh (sanctity of life): Genesis 1:26-27, Talmud B Yoma 84b, Psalm 139: 13-15, Jeremiah 1:5</li> <li>➤ The relationship between free will and the 613 mitzvot (duties) between humans and with God</li> </ul>
The afterlife	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform beliefs and teachings about life after death, judgement and resurrection; spiritual and/or bodily resurrection, immortality of the soul and the belief that we must focus on this life in preparation for whatever happens in the next</li> </ul>

**Practices**

<b>Areas of Study</b>	<b>Specific Content</b>
Worship: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The nature and importance of Orthodox and Reform synagogue services; Shabbat service, the significance of prayer including the standing prayer (Amidah)</li> <li>➤ Worship in the home; siddur, recitation of Shema and Modeh Ani, display of mezuzah. The importance of preparing for and celebrating Shabbat: Exodus 20:8-10</li> <li>➤ Items worn for worship; tallith, tefillin and kippah</li> </ul>
The Synagogue	<ul style="list-style-type: none"> <li>➤ Features of synagogues in Britain: significance of bimah, aron hakodesh, Torah scrolls, ner tamid, seating, minyan; Exodus 20:4-5</li> <li>➤ Worship, social and community functions of synagogues serving Jewish communities in Britain.</li> </ul>
Rituals	<ul style="list-style-type: none"> <li>➤ The role and importance of Brit Milah: Covenant, identity, features of the ceremony</li> <li>➤ Bar Mitzvah: Law and personal responsibility, features of the ceremony</li> <li>➤ Orthodox and Reform views regarding Bat Mitzvah and Bat Chayil and features of the ceremonies</li> <li>➤ Marriage: Genesis 2: 24, features of the ceremony</li> <li>➤ Mourning rituals: onan, kaddish, sheva, yartzheit. Role of chevra kaddisha</li> </ul>
Daily life	<ul style="list-style-type: none"> <li>➤ Significance of use of the Tenakh and the Talmud in daily life;</li> <li>➤ Dietary laws: kosher/treyfah, parev, the prohibition of milk with meat, requirements of a kosher kitchen: Leviticus 11:1-23</li> <li>➤ Keeping kosher in Britain: benefits and challenges</li> </ul>
Festivals: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The origin, meaning and celebration of the following festivals among different Jewish communities in Britain</li> <li>➤ Rosh Hashanah</li> <li>➤ Yom Kippur</li> <li>➤ Pesach: Exodus 12:14</li> <li>➤ Sukkot</li> <li>➤ Diversity of practice between different Jewish traditions</li> </ul>

From the study of the areas above learners will gain an understanding of the following concepts:

- synagogue
- shekinah
- Shabbat
- kosher
- Torah
- mitzvot
- Messiah
- Covenant

Learners should be able to explain and apply these concepts in relation to the theme.

# 3 ASSESSMENT

## 3.1 Assessment objectives and weightings

### AO1

Demonstrate knowledge and understanding of religion and belief\*, including:

- beliefs, practices and sources of authority
- influence on individuals, communities and societies
- similarities and differences within and/or between religions and beliefs

### AO2

Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious beliefs as appropriate to the subject content requirements

The following grid demonstrates the allocation of assessment objectives per component.

<b>Route A</b>		
	<b>AO1</b>	<b>AO2</b>
<b>Component 1</b>	25%	25%
<b>Component 2</b>	12.5%	12.5%
<b>Component 3</b>	12.5%	12.5%
<b>Overall weighting</b>	<b>50%</b>	<b>50%</b>

<b>Route B</b>		
	<b>AO1</b>	<b>AO2</b>
<b>Component 1</b>	18.75%	18.75%
<b>Component 2</b>	18.75%	18.75%
<b>Component 3</b>	12.5%	12.5%
<b>Overall weighting</b>	<b>50%</b>	<b>50%</b>

For each series the learner's spelling, punctuation and grammar will be assessed in specified questions that require extended writing. The total weighting for spelling, punctuation and grammar will be 5% of the sum of all marks available for assessment objectives AO1 to AO2 i.e. 12 marks overall. In this specification SPaG is assessed in Components 1 and 2. Use of specialist terminology will be assessed throughout all papers.

## 4 TECHNICAL INFORMATION

### 4.1 Making entries

This is a linear qualification in which all assessments must be taken at the end of the course. Assessment opportunities will be available in May/June each year, until the end of the life of this specification. Summer 2018 will be the first assessment opportunity.

A qualification may be taken more than once. Candidates must resit all examination components in the same series.

The entry codes appear below.

Qualification title	Route	Entry codes
WJEC Eduqas GCSE Religious Studies	Route A1 - including Component 3 Option 1: Buddhism	C120P1
	Route A2 - including Component 3 Option 2: Hinduism	C120P2
	Route A3 - including Component 3 Option 3: Islam	C120P3
	Route A4 - including Component 3 Option 4: Judaism	C120P4
	Route A5 - including Component 3 Option 5: Sikhism	C120P5
	Route B – Catholic Christianity	C120PB

The current edition of our *Entry Procedures and Coding Information* gives up-to-date entry procedures.

### 4.2 Grading, awarding and reporting

GCSE qualifications are reported on a nine point scale from 1 to 9, where 9 is the highest grade. Results not attaining the minimum standard for the award will be reported as U (unclassified).