

IGCSE

Religious Studies

Specification

Edexcel IGCSE in Religious Studies (4RS0)

First examination 2011

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Acknowledgements

This specification has been produced by Edexcel on the basis of consultation with teachers, examiners, consultants and other interested parties. Edexcel would like to thank all those who contributed their time and expertise to its development.

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Authorised by Roger Beard
Prepared by Alice Jones

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Introduction

The Edexcel International General Certificate of Secondary Education (IGCSE) in Religious Studies is designed for use in schools and colleges. It is part of a suite of IGCSE qualifications offered by Edexcel.

Key subject aims

The Edexcel IGCSE in Religious Studies qualification enables students to:

- acquire knowledge and develop understanding of religious beliefs, values and traditions, through the study of one or more of the six major world religions
- acquire knowledge and develop understanding of key religious ideas which are not specific to any one religion, and of non-religious beliefs and values
- consider the influence of religious beliefs, values and traditions and of non-religious beliefs and values
- consider religious and non-religious responses to ethical issues
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life
- develop skills relevant to the study of religion.

About this specification

Key features and benefits of the specification

Edexcel's IGCSE in Religious Studies is a rigorous and challenging traditional GCSE course, which is assessed through a single examination of 2 hours and 30 minutes. The specification enables students to explore religious, philosophical and ethical issues, in the context of a study of religious teachings and religious and non-religious beliefs and values (assessed in Part 1 of the examination), and aspects of the religious community (assessed in Part 2 of the examination). While the majority of questions can be answered from the perspective of a religion (or religions) of students' choice, for Part 1 of the examination students also need knowledge and understanding of key religious ideas which are not specific to any one religion, and of non-religious beliefs and values.

This course offers teachers opportunities to explore a wide range of religious, philosophical and ethical issues with their students; and offers students opportunities to demonstrate their knowledge and understanding of these issues, and to express their own ideas and opinions when evaluating the views of others.

Edexcel's IGCSE in Religious Studies:

- offers a choice of questions
- provides clear descriptions of areas of study
- has one route of assessment, a single examination
- has a single tier of entry assessing the whole ability range
- is open to students of any or no religious tradition
- is based primarily on study of at least one of the six major world religions, together with study of key religious ideas which are not specific to any one religion, and of non-religious beliefs and values
- provides some opportunity for study of local religious practice
- provides a solid basis for progression to Edexcel's AS and Advanced GCE in Religious Studies, or other equivalent qualifications, and, in particular, for study of the Philosophy of Religion and Ethics options in Edexcel AS/A2.

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Specification at a glance

This Edexcel IGCSE qualification comprises one assessment:

- a written examination paper.

Paper 1	Paper code: 4RS0/01
<ul style="list-style-type: none">• Externally assessed• Availability: June series• First assessment: June 2011	
<p>Overview of content:</p> <ul style="list-style-type: none">• Part 1: Beliefs and Values• Part 2: The Religious Community	
<p>Overview of assessment:</p> <ul style="list-style-type: none">• One examination paper lasting 2 hours and 30 minutes.• Students answer one question from each of the four sections in Part 1, and any two questions from Part 2.• Part 1: Beliefs and Values comprises 62% of the examination. Students answer one question from each of the four sections. There are 20 marks available for each question. Students should spend approximately 1 hour and 30 minutes on Part 1.• Part 2: The Religious Community comprises 38% of the examination. Students answer any two questions from a choice of 18. There are 25 marks available for each question. Students should spend approximately 1 hour on Part 2.• The total mark for the paper is 130.	

Qualification content

Knowledge, skills and understanding

This Edexcel IGCSE in Religious Studies requires students to:

- acquire knowledge and develop understanding of religious beliefs, values and traditions, through the study of one or more religion(s)
- acquire knowledge and develop understanding of key religious ideas which are not specific to any one religion
- acquire knowledge and develop understanding of non-religious beliefs and values
- consider the influence of religious beliefs, values and traditions and of non-religious beliefs and values
- consider religious and non-religious responses to ethical issues
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life
- develop skills relevant to the study of religion.

Paper 1

Content overview

There is separate subject content for Part 1 and Part 2.

Part 1: Beliefs and Values

In Part 1, students answer from the viewpoint, and in the context of:

- a at least one of the six major world religions:
 - Buddhism
 - Christianity
 - Hinduism
 - Islam
 - Judaism
 - Sikhism
- b key religious ideas which are not specific to any one religion, and which may not be found in all religions (these apply to *Section A: The universe, human beings and their destiny* and *Section B: Ultimate reality and the meaning of life* only)
- c non-religious beliefs and values (that is, the beliefs and values of those who do not believe in God or an ultimate reality, or who are uncertain whether or not to believe in God or an ultimate reality).

Part 2: The Religious Community

In Part 2, students answer from the viewpoint, and in the context of, at least one of the six major world religions:

- Buddhism
- Christianity
- Hinduism
- Islam
- Judaism
- Sikhism.

Summary of content for Part 1: Beliefs and Values

The universe, human beings and their destiny

- The universe and the place of human beings in it
- Human nature and the human condition
- Selfishness, greed, ignorance and sin
- Free will, determinism and predestination
- Death and life after death

Ultimate reality and the meaning of life

- Ultimate reality
- The meaning of life
- Belief, doubt and unbelief
- The problem of evil and suffering
- Sanctity of life, euthanasia and abortion

Relationships, families and children

- Human relationships
- Marriage and partnership
- Divorce and remarriage
- Family structures and responsibilities
- Childlessness and celibacy

Rights, equality and responsibilities

- Human rights
- Equal rights and equal opportunities
- The multi-ethnic society and racial harmony
- The multi-faith society and interfaith relationships
- Relationships between rich and poor.

Summary of content for Part 2: The Religious Community

Study of *The Religious Community* is divided into the following five aspects:

- Religious texts and sources of authority
- Founders and leaders
- Rules for living
- Worship and celebration
- Places of worship and pilgrimage.

The glossary of generic key words

Centres are reminded of the importance of students studying and learning the glossary of generic key words (see *Appendix 1*). This is essential in order to answer questions in both Part 1 and Part 2.

Use of religious texts

No specific passages from religious texts are prescribed for study in the Edexcel IGCSE Religious Studies. However, familiarity with relevant passages from the principal religious text(s) of the major world religion(s) they are studying will help students' understanding of the topics covered in both Part 1 and Part 2.

Further information about relevant passages will be provided by Edexcel.

How to use the specification content

The following pages give details of the areas of study for this specification.

Part 1: Beliefs and Values

Part 1 of the examination is generic and questions will be based on the specification content, set out on pages 9–16, which gives details of all the topics in generic form.

Students are required to study these topics from the perspective of at least **one** major world religion, and also to have knowledge and understanding of, and to be able to evaluate, key ideas which are not specific to any one religion (and which may not be found in all religions) and non-religious beliefs and values.

Details of specific beliefs, teachings, values, attitudes and practices, for each of the six major world religions which are important for study of Part 1 of the examination, are given in the religion-specific content on pages 17–33.

However, centres should note that the religion-specific content is **for guidance only**. It is not an exhaustive list of all the beliefs, teachings, values, attitudes and practices from these religions which students could study in order to meet the requirements of the specification for Part 1 of the examination.

The generic specification is the basis of teaching and study for Part 1 of the examination.

Centres should base their teaching on it, and ensure that they have covered all the topics listed in it.

Key ideas which are not specific to any one religion and key words

The generic specification contains all the key ideas which are not specific to any one religion. Those which may not be found in all religions, but which students need to know, understand, and be able to evaluate, are marked with an asterisk in the list of key words in Sections A and B.

Students also need to be familiar with, and to be able to explain and use, all the key words for Sections A–D. Some of these are printed in bold type in the generic specification, and the key words for each section are listed at the end of that section. The meanings of these words are given in the glossary of generic key words (see *Appendix 1*).

Non-religious beliefs and values

The generic specification also indicates the topics where knowledge and understanding of non-religious beliefs and values is required. Centres should ensure that students are aware that non-religious beliefs and values are diverse, and include a range of responses to fundamental questions of life.

Part 2: The Religious Community

Questions in Part 2 of the examination concern *The Religious Community* in the context of the six major world religions.

Questions in Part 2 relate specifically to each of the six major world religions, and the religion-specific content for each religion is given on pages 35–40.

The generic specification content for Part 2, on page 34, is **for guidance only**.

The religion-specific content is the basis of teaching and study for Part 2 of the examination. Centres should base their teaching on it, and ensure that they have covered all the topics listed for the major world religion (or religions) that their students are studying.

Detailed specification content for Part 1: Beliefs and Values

Generic specification content

Centres are reminded that the generic specification content below is the basis of teaching and study for Part 1 of the examination.

It is important to note that ‘differing’ attitudes or responses to the issues covered in Sections A–D include differing attitudes or responses within particular religious traditions, as well as the differing attitudes or responses of religious and non-religious people.

Section A: The universe, human beings and their destiny

(a) The universe and the place of human beings in it

Religious and non-religious beliefs/teachings about the origin of the universe and the place of human beings in it; religious beliefs/teachings about its purpose; (differing) views as to why people believe that human beings have a responsibility for the planet; and the different ways in which they can exercise this responsibility. Religious and non-religious beliefs/teachings about the relationship of human beings to other creatures, including (differing) views about the **commonality** of all living beings; the **dominance** of human beings over all other creatures; how human beings should treat animals; and **animal rights**.

(b) Human nature and the human condition

Religious and non-religious beliefs/teachings about the nature of human beings. (Differing) views about **immortality** and the **soul**; why some people believe that human beings have a soul, while others do not; and why some people believe that the real world is nothing more than the physical world (**physicalism**).

(c) Selfishness, greed, ignorance and sin

Religious and non-religious beliefs/teachings about human **selfishness, greed, ignorance and sin**; selfishness, greed, ignorance and sin as the root causes of human wrongdoing; and whether they can be overcome. (Differing) views about human responsibility for hatred, injustice, violence and war in the world; and whether hatred, injustice, violence and war are inevitable features of a world inhabited by human beings.

(d) Free will, determinism and predestination

Religious and non-religious beliefs/teachings about **free will, determinism and predestination**. (Differing) views about whether human beings have free will and its limitations; whether determinism means that human beings’ choices and actions cannot be free; the extent to which human beings should be held responsible (and punished) for their actions; and whether God decides their fate.

(e) Death and life after death

Religious and non-religious beliefs/teachings, and (differing) views about death and **human destiny**; whether or not there is an **afterlife**; and why some people believe in life after death, while others do not. Religious beliefs/teachings about the nature of life after death; **linear and cyclical** views of human existence; **resurrection; rebirth; judgement**; and the **law of cause and effect** in relation to life after death.

Key words for Section A

(Key religious ideas which are not specific to any one religion, and which may not be found in all religions, are marked with an asterisk.)

Afterlife

Animal rights

Commonality (of all living beings)

Cyclical (view of human existence)*

Determinism

Dominance (of human beings over all other living beings)

Free will

Greed

Human destiny

Ignorance

Immortality*

Judgement (by God)*

Law of cause and effect (in relation to human actions)*

Linear (view of human existence)*

Physicalism

Predestination (by God)*

Rebirth*

Resurrection*

Selfishness

Sin

Soul*

Section B: Ultimate reality and the meaning of life

(a) Ultimate reality

Religious beliefs/teachings about the nature and character of God; religious beliefs and teachings about the ultimate reality which do not include reference to God; non-religious attitudes to the idea of an ultimate reality. **Monotheism** and **polytheism**, and reasons why people believe in one God or many gods.

(b) The meaning and purpose of life

Religious beliefs/teachings about the meaning and purpose of life; **salvation**; **liberation**; and how these goals may be achieved. (Differing) views about whether life can only have meaning and purpose for religious people. Non-religious ideas about the meaning and purpose of life. The view that questions about the meaning and purpose of life get in the way of living it to the full, and making the world a better place.

(c) Belief, uncertainty and unbelief

Reasons for believing in/factors that may lead to, or support, belief in the existence of God/an ultimate reality: arguments from **causation** in the world to God as **first cause**; arguments from the existence of the world to God as the **only possible explanation** of its existence; arguments from the appearance of **design** in the world to God as **designer**; the search for meaning and purpose in life; religious **nurture**; the appeal to religious authority; and such experiences as **conversion**. Reasons for/factors that lead to, or support, being unsure of (**agnosticism**), or not believing in (**atheism**), the existence of God/an ultimate reality: lack of clear evidence that God exists, or takes an interest in the lives of human beings; scientific explanations of the origin and operation of the universe; advances in science and medicine, human beings' ability to control their environment; conflicting religious teachings about God/ultimate reality and the purpose of life; and a non-religious upbringing.

(d) The problem of evil and suffering

Religious beliefs/teachings about the causes and existence of evil and suffering in the world; why the existence of **natural evil**, **moral evil** and suffering raises questions for people who believe that God is **omnipotent**, **omniscient** and **benevolent**, and may lead some people to reject belief in God; attempts by religious people to explain why God created a world containing suffering and/or allows it to continue; non-religious explanations of the causes and existence of evil and suffering in the world; and religious and non-religious responses to the reality of evil and suffering, and views on how to cope with them.

(e) Sanctity of life, abortion and euthanasia

Religious beliefs/teachings about the **sanctity of life**; non-religious beliefs about the value of life; the particular value that religious and non-religious people attach to human life; and religious beliefs/teachings and non-religious beliefs about the importance of relieving suffering. The nature of **abortion** and **euthanasia**; current legal arrangements (in any named country) which permit or prohibit them; differing attitudes to abortion and euthanasia among religious and non-religious people and within particular religious traditions.

Key words for Section B

(Key religious ideas which are not specific to any one religion, and which may not be found in all religions, are marked with an asterisk.)

Abortion

Agnosticism

Atheism

Benevolent (of God)*

Causation

(Religious) **conversion**

Design (of the world/universe by God)*

Designer (God as the designer of the world/universe)*

Euthanasia

First cause (God as first cause of the world/universe)*

Liberation (from the cycle of rebirth)*

Monotheism*

Moral evil

Natural evil

(Religious) **nurture**

Omnipotent (of God)*

Omniscient (of God)*

Only possible explanation (God as the only possible explanation of the existence of the world/universe)*

Polytheism*

Salvation (by God)*

Sanctity of life

Section C: Relationships, families and children

(a) Human relationships

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: human sexuality and its purposes; and relationships between the sexes, including heterosexuality and homosexuality. (Differing) religious and non-religious responses to changing patterns of relationships between the sexes.

(b) Marriage and partnership

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: marriage and its purposes; the **roles** and **status** of partners within marriage/**civil partnerships**; and the importance and role of marriage in religious communities and society. (Differing) religious and non-religious attitudes towards sex outside marriage (**pre-marital sex**, **promiscuity** and **adultery**) and to couples living together, including in long-term relationships, without being married (**cohabitation**).

(c) Divorce and remarriage

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: divorce; and **remarriage**. (Differing) religious and non-religious attitudes to the breakdown of marriage, and its implications for the individuals concerned, religious communities and society.

(d) Family structures and responsibilities

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: family life and its importance; responsibilities within the family, including those between different generations; the **rights of children**; the changing nature of family life (**nuclear**, **extended** and **reconstituted families**) and of the roles of men and women within the family; and the consequences, for the individuals concerned, religious communities and society, when family life breaks down. Ways in which religious communities and society can help to sustain family life, support the upbringing of children, and keep families together.

(e) Childlessness and celibacy

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: childlessness; decisions not to have children (and the reasons for such decisions); forms of **genetic engineering** to support successful conception; **contraception**; and **celibacy** (including reasons for and against it, and differing attitudes to it).

Key words for Section C

Adultery

Celibacy

Civil partnership

Cohabitation

Contraception

Extended family

Faithfulness (within marriage, a civil partnership or long-term relationship)

Genetic engineering

Heterosexuality

Homosexuality

Nuclear family

Pre-marital sex

Promiscuity

Reconstituted family

Remarriage

Rights of children

Role (of men or women within marriage/a long-term relationship or within the family)

Status (of men or women within marriage/a long-term relationship)

Section D: Rights, equality and responsibilities

(a) Human rights

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to, certain basic **human rights**: the **right to liberty**; **equality before the law**; **freedom of religion**; **freedom of opinion**; and freedom of speech. Examples of religious and non-religious people supporting human rights. The (differing) views of religious and non-religious people about whether there are sometimes reasons for limiting any of these basic human rights.

(b) Equal rights and equal opportunities

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: the status and role of women in society and religious communities, including reasons for differing attitudes; the growth of **equal rights** and **equal opportunities** for women in society, and the extent to which they are practised in religious communities; **gender bias** in society and religious communities; the status and role of those with a **disability** (mental and physical) in society and religious communities, including reasons for differing attitudes; the growth of equal rights and equal opportunities for those with a disability in society, and the extent to which they are practised in religious communities; **disability bias** in society and religious communities.

(c) The multi-ethnic society and racial harmony

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: the responsibilities of those living in a **multi-ethnic society** to members of other races; the promotion of **racial harmony**, and examples of racial harmony in society and within religious communities; the nature of a multi-ethnic society, its benefits and problems; and **prejudice**, **discrimination** and **racism**, and how to overcome them.

(d) The multi-faith society and interfaith relationships

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: the responsibilities of religious and non-religious people, living in a **multi-faith society**, to those of other faiths or none; promoting the development of a multi-faith society, and examples (including local ones) of interfaith relationships in practice; and differing attitudes (and the reasons for them) within religious communities towards relationships with people from other religious traditions and non-religious people, including **proselytisation**, **exclusivism**, **inclusivism** and **pluralism**.

(e) Relationships between rich and poor

The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: the responsibility of wealthy individuals and countries towards the poor; examples (including local ones) of practical generosity in society or within religious communities; how the poor should be treated, as expressed in the ideals of **charity**, **justice** and **compassion**.

Key words for Section D

Charity

Compassion

Disability

Disability bias

Discrimination

Equal opportunities

Equal rights

Equality before the law

Exclusivism

Freedom of opinion

Freedom of religion

Gender bias

Human rights

Inclusivism

Justice

Multi-ethnic society

Multi-faith society

Pluralism

Prejudice

Proselytisation

Racial harmony

Racism

Right to liberty (of the individual)

Religion-specific content for Part 1: Beliefs and Values

Centres are reminded that the generic specification content is the basis of teaching and study for Part 1 of the examination. Students need to be familiar with the beliefs, teachings, values, attitudes and practices of at least one of the six major world religions, as they relate to the topics listed in the generic specification content.

The religion-specific content below indicates some of the beliefs, teachings, values, attitudes and practices from these religions that are of particular importance for Part 1.

However, it is not an exhaustive list of all the beliefs, teachings, values, attitudes and practices students could study in order to meet the requirements of Part 1.

Buddhism

Section A

(a) The universe and the place of human beings in it

Buddhist beliefs/teachings about the universe, including impermanence and its being in a constant process of change; human responsibility for the planet, based on compassion and wisdom; and the commonality of all living beings.

(b) Human nature and the human condition

Buddhist beliefs/teachings about the basic elements that make up human life, with particular reference to **anicca**, **anatta** and the **five khandas** (body, feelings, recognition, motivation, conscious awareness).

(c) Selfishness, greed, ignorance and sin

Buddhist beliefs/teachings about selfishness, greed, ignorance and sin, with particular reference to **avijja**, **kilesa** and the **three poisons**.

(d) Free will, determinism and predestination

Buddhist beliefs/teachings about human freedom and its limitations.

(e) Death and life after death

Buddhist beliefs/teachings about **samsara**, as the continual and endless cycle of birth and rebirth; and **kamma**, as wilful acts which affect the circumstances of living in this and future existence.

Section B

(a) Ultimate reality

Buddhist beliefs/teachings about the nature of ultimate reality and attitudes to whether questions about the existence of God or gods are important.

(b) The meaning and purpose of life

Buddhist beliefs/teachings about **liberation**; **nibbana** and its meanings; the **Noble Eightfold Path**, with particular reference to the elements of **prajna**, **sila** and **samadhi**, the **Three Refuges** of the **Buddha**, the **Dhamma** and the **Sangha**.

(c) Belief, uncertainty and unbelief

Buddhist beliefs/teachings about, and responses to, reasons for/factors that may influence religious belief, including the Buddha and his teaching, the search for enlightenment, and the influence of upbringing in a Buddhist family and community; and to reasons/factors that may influence people against Buddhism.

(d) The problem of evil and suffering

Buddhist beliefs/teachings about the **Four Noble Truths**, with particular reference to **dukkha**, and **tanha**, as the cause of suffering, and how these relate to the meaning and purpose of life.

(e) Sanctity of life, abortion and euthanasia

Buddhist beliefs/teachings about the **Five Precepts**, which oppose taking life and causing suffering to other beings, and emphasise sanctity of life and relief of suffering; euthanasia; and abortion.

Section C

(a) Human relationships

Buddhist beliefs/teachings about the principles of relationships contained in the **Five Precepts** and the **paramitas**.

(b) Marriage and partnership

Buddhist beliefs/teachings about the importance and purposes of marriage; the traditional role of the householder; and avoiding causes of suffering to others.

(c) Divorce and remarriage

Buddhist beliefs/teachings about divorce and remarriage, and avoiding causes of suffering to others.

(d) Family structures and responsibilities

Buddhist beliefs/teachings about family life and its importance. Ways in which Buddhist communities help to sustain family life, support the upbringing of children, and keep families together through the **vihara**.

(e) Childlessness and celibacy

Buddhist beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, especially in relation to the life of a **bhikkhu** or **bhikkhuni**.

Section D

(a) Human rights

Buddhist beliefs/teachings about compassion and avoiding causes of suffering to others. Examples of Buddhist attitudes to/support for human rights.

(b) Equal rights and equal opportunities

Buddhist beliefs/teachings about compassion and avoiding causes of suffering to others. Examples of Buddhist attitudes to/support for equal rights and equal opportunities.

(c) The multi-ethnic society and racial harmony

Buddhist beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Buddhist practice.

(d) The multi-faith society and interfaith relationships

Buddhist beliefs/teachings about relationships with other religions, and which help to promote the development of a multi-faith society. Examples of interfaith relationships, involving Buddhists, in practice.

(e) Relationships between rich and poor

Buddhist beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Buddhist communities, with particular reference to **metta** and **karuna**.

Christianity

Section A

(a) The universe and the place of human beings in it

Christian beliefs/teachings about **creation**; **stewardship**; and the **uniqueness** of human beings.

(b) Human beings and the human condition

Christian beliefs/teachings about the nature of human beings, with particular reference to the **body**, the **spirit** and the soul.

(c) Selfishness, greed, ignorance and sin

Christian beliefs/teachings about selfishness, greed, ignorance and sin, and the nature of sin.

(d) Free will, determinism and predestination

Christian beliefs/teachings about human freedom and its limitations, and predestination.

(e) Death and life after death

Christian beliefs/teachings about **heaven** and **hell**; **judgement**, **resurrection**; and the **Last Judgement**.

Section B

(a) Ultimate reality

Christian beliefs/teachings about God as the **Trinity**, as reflected in the **Creeds**, with particular reference to God as **Father**, **Creator** and **Judge**; and to God's nature as omnipotent, omniscient and benevolent.

(b) The meaning and purpose of life

Christian beliefs/teachings about **eternal life**; the **Kingdom of God**; salvation; **Jesus Christ** as Lord and **Saviour**; and about how salvation may be achieved, with particular reference to the **grace of God**, **faith**, **worship** and **love**.

(c) Belief, uncertainty and unbelief

Christian beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, including Christian nurture and **formation**; and to reasons for/factors that may lead to agnosticism or atheism.

(d) The problem of evil and suffering

Christian beliefs/teachings about evil and suffering in the world, and how they relate to the purpose of life, with particular reference to suffering as punishment for sin and proof of faith; the questions evil and suffering raise for Christians about God's omnipotence, omniscience and benevolence; and Christian attempts to explain why God created a world containing suffering and/or allows it to continue.

(e) Sanctity of life, abortion and euthanasia

Christian beliefs/teachings about the sanctity of life, the particular value of human life; the importance of relieving suffering; euthanasia; and abortion.

Section C

(a) Human relationships

Christian beliefs/teachings about the principles of relationships, with particular reference to Christian teaching about love.

(b) Marriage and partnership

Christian beliefs/teachings about marriage and its purposes, with particular reference to the marriage vows and the principle of **monogamy**.

(c) Divorce and remarriage

Christian beliefs/teachings about **annulment**, divorce, and remarriage.

(d) Family structures and responsibilities

Christian beliefs/teachings about family life and its importance. Ways in which Christian communities help to sustain family life, support the upbringing of children and keep families together, particularly through local churches.

(e) Childlessness and celibacy

Christian beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including reasons for and against it.

Section D

(a) Human rights

Christian beliefs/teachings about love and the value of the individual. Examples of Christian attitudes to/support for human rights.

(b) Equal rights and opportunities

Christian beliefs/teachings about love and the value of the individual. Examples of Christian attitudes to/support for equal rights and opportunities. Differing beliefs/attitudes within Christianity about the role of women in religious communities.

(c) The multi-ethnic society and racial harmony

Christian beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Christian practice.

(d) The multi-faith society and interfaith relationships

Christian beliefs/teachings about relationships with other religions, and which help to promote the development of a multi-faith society. Examples of interfaith (including inter-denominational) relationships, involving Christians, in practice.

(e) Relationships between rich and poor

Christian beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within and by Christian communities, based on Christian teachings about love.

Hinduism

Section A

(a) The universe and the place of human beings in it

Hindu beliefs/teachings about the origin and purpose of the universe, the place of human beings in it, and their relationship to other living things.

(b) Human beings and the human condition

Hindu beliefs/teachings about the nature of human beings, with particular reference to the body, the **atman** and the three **gunas**.

(c) Selfishness, greed, ignorance and sin

Hindu beliefs/teachings about selfishness, greed, ignorance and sin, with particular reference to **avidya** and **maya**.

(d) Free will, determinism and predestination

Hindu beliefs/teachings about human freedom and its limitations.

(e) Death and life after death

Hindu beliefs/teachings about human destiny, with particular reference to **samsara** and **karma**.

Section B

(a) Ultimate reality

Hindu beliefs/teachings about the nature and character of God, with particular reference to **Brahman**, both without form (**nirguna**) and with form (**saguna**).

(b) The meaning and purpose of life

Hindu beliefs/teachings about liberation and how this goal may be achieved, with particular reference to **moksha**, **enlightenment**, **jnana marga**, **karma marga** and **bhakti marga**.

(c) Belief, uncertainty and unbelief

Hindu beliefs/teachings about, and responses to, reasons for/factors that may influence religious belief in God, including Hindu nurture, with particular reference to family life; and the appeal to religious authority, with particular reference to the **Vedas** and the **Gita**; and to reasons for/factors that may lead to agnosticism or atheism.

(d) The problem of evil and suffering

Hindu beliefs/teachings about the causes and existence of evil and suffering in the world, and how they relate to the purpose of life, with particular reference to **karma**.

(e) Sanctity of life, abortion and euthanasia

Hindu beliefs/teachings about the sanctity of life and the importance of relieving suffering; euthanasia; and abortion.

Section C

(a) Human relationships

Hindu beliefs/teachings about human sexuality and its purposes.

(b) Marriage and partnership

Hindu beliefs/teachings about marriage and its purposes, and the importance and role of marriage in Hindu communities.

(c) Divorce and remarriage

Hindu beliefs/teachings about divorce and remarriage.

(d) Family structures and responsibilities

Hindu beliefs/teachings about family life and its importance. Ways in which Hindu communities help to sustain family life, support the upbringing of children, and keep families together.

(e) Childlessness and celibacy

Hindu beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, with particular reference to the role and lifestyle of the **sannyasi**.

Section D

(a) Human rights

Hindu beliefs/teachings about human rights. Examples of Hindu attitudes to/support for human rights.

(b) Equal rights and equal opportunities

Hindu beliefs/teachings about equal rights and opportunities. Examples of Hindu attitudes to/support for equal rights and opportunities.

(c) The multi-ethnic society and racial harmony

Hindu beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Hindu practice.

(d) The multi-faith society and interfaith relationships

Hindu beliefs/teachings about relationships with other religions, and which help to promote the development of a multi-faith society. Examples of interfaith relationships, involving Hindus, in practice.

(e) Relationships between rich and poor

Hindu beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Hindu communities.

Islam

Section A

(a) The universe and the place of human beings in it

Islamic beliefs/teachings about the universe as **Allah**'s creation, and human beings' place in the world, with particular reference to human beings' role as **khalifah**.

(b) Human beings and the human condition

Islamic beliefs/teachings about the nature of human beings, with particular reference to the body, **nafs** and **qalb**.

(c) Selfishness, greed, ignorance and sin

Islamic beliefs/teachings about human selfishness, greed, ignorance and sin, with particular reference to **unbelief** and **shirk**.

(d) Free will, determinism and predestination

Islamic beliefs/teachings about human freedom and its limits, with particular reference to **al-Qadr** and predestination.

(e) Death and life after death

Islamic beliefs/teachings about death, human destiny and an afterlife, with particular reference to **akhirah** and to resurrection, judgement, **paradise** and hell.

Section B

(a) Ultimate reality

Islamic beliefs/teachings about the nature and character of Allah, with particular reference to **Tahwid** and to the teachings of Sura al-Fatihah.

(b) The meaning and purpose of life

Islamic beliefs/teachings about the purpose of life; salvation; and about being a Muslim, with particular reference to **iman**, **ibadah** and **akhlaq**.

(c) Belief, uncertainty and unbelief

Islamic beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, such as the influence of nurture in Islam, with particular reference to family life; and the appeal to religious authority, with particular reference to the **Qur'an** and the **sunnah** of the Prophet; and to reasons for/factors that may lead to agnosticism or atheism.

(d) The problem of evil and suffering

Islamic beliefs/teachings about evil and suffering in the world, and how they relate to the purpose of life, with particular reference to the belief that life is a test; the questions evil and suffering raise about God's omnipotence, omniscience and benevolence; and Islamic responses to these questions.

(e) Sanctity of life, abortion and euthanasia

Islamic beliefs/teachings about the sanctity of life and the particular value of human life; euthanasia; and abortion.

Section C

(a) Human relationships

Islamic beliefs/teachings about human sexuality and its purposes.

(b) Marriage and partnership

Islamic beliefs/teachings about marriage and its purposes.

(c) Divorce and remarriage

Islamic beliefs/teachings about divorce and remarriage.

(d) Family structures and responsibilities

Islamic beliefs/teachings about family life and its importance. Ways in which Muslim communities help to sustain family life, support the upbringing of children and keep families together, particularly through the mosque.

(e) Childlessness and celibacy

Islamic beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Islamic teachings about the rejection of celibacy.

Section D

(a) Human rights

Islamic beliefs/teachings about human rights. Examples of Muslim attitudes to/support for human rights.

(b) Equal rights and equal opportunities

Islamic beliefs/teachings about equal rights and opportunities. Examples of Muslim attitudes to/support for equal rights and opportunities.

(c) The multi-ethnic society and racial harmony

Islamic beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony, with particular reference to the universal nature of the **ummah**, and examples of racial harmony within Muslim practice.

(d) The multi-faith society and interfaith relationships

Islamic beliefs/teachings about relationships with other religions, and which help to promote the development of a multi-faith society; and the obligation of **da'wah**. Examples of interfaith relationships, involving Muslims, in practice.

(e) Relationships between rich and poor

Islamic beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Muslim communities, with particular reference to **zakah** and **sadaqah**.

Judaism

Section A

(a) The universe and the place of human beings in it

Jewish beliefs/teachings about the creation of the universe by the **Almighty**; and the relationship of human beings, as the goal of creation, to other creatures, with particular reference to **tikkun** and **olam**.

(b) Human beings and the human condition

Jewish beliefs/teachings about the nature of human beings, with particular reference to the unity of body and soul.

(c) Selfishness, greed, ignorance and sin

Jewish beliefs/teachings about human selfishness, greed, ignorance and sin, with particular reference to **Yetzer hatov** and **Yetzer hara**.

(d) Free will, determinism and predestination

Jewish beliefs/teachings about human freedom and its limits.

(e) Death and life after death

Jewish beliefs/teachings about resurrection and life beyond the grave, and their importance.

Section B

(a) Ultimate reality

Jewish beliefs/teachings about the nature and character of the Almighty as **holy** and **just**, and as creator; and beliefs expressed in the **Shema**.

(b) The meaning and purpose of life

Jewish beliefs/teachings about salvation, and how this goal may be achieved through keeping the law, with particular reference to the individual and the Jewish community.

(c) Belief, uncertainty and unbelief

Jewish beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, including nurture in Judaism, with particular reference to family life and the synagogue; and the appeal to religious authority, with particular reference to the **Torah** and Jewish **tradition**; and to reasons for/factors that may lead to agnosticism or atheism.

(d) The problem of evil and suffering

Jewish beliefs/teachings about evil and suffering in the world, and in the Jewish community, and how they relate to the purpose of life; the questions they raise about God's omnipotence, omniscience and benevolence; and Jewish responses to these questions.

(e) Sanctity of life, abortion and euthanasia

Jewish beliefs/teachings about the sanctity of life and the particular value of human life; and the importance of relieving suffering; euthanasia; and abortion.

Section C

(a) Human relationships

Jewish beliefs/teachings about human sexuality and its purposes, and relationships between the sexes.

(b) Marriage and partnership

Jewish beliefs/teachings about the importance and purposes of marriage, including the **mitzvah** to marry and the avoidance of **assimilation**.

(c) Divorce and remarriage

Jewish beliefs/teachings about divorce and remarriage.

(d) Family structures and responsibilities

Jewish beliefs/teachings about family life and its importance. Ways in which Jewish communities help to sustain family life, support the upbringing of children, and keep families together.

(e) Childlessness and celibacy

Jewish beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Jewish teachings about the rejection of celibacy.

Section D

(a) Human rights

Jewish beliefs/teachings about human rights. Examples of Jewish attitudes to/support for human rights.

(b) Equal rights and equal opportunities

Jewish beliefs/teachings about equal rights and opportunities. Examples of Jewish attitudes to/support for equal rights and opportunities.

(c) The multi-ethnic society and racial harmony

Jewish beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony in Jewish practice.

(d) The multi-faith society and interfaith relationships

Jewish beliefs/teachings about relationships with other religions, and which help to promote the development of a multi-faith society, with particular reference to promoting the **Noachide laws**. Examples of interfaith relationships, involving Jews, in practice.

(e) Relationships between rich and poor

Jewish beliefs/teachings which encourage the wealthy to support the poor, with particular reference to promoting **Tzedaka**. Examples of practical generosity within Jewish communities.

Sikhism

Section A

(a) The universe and the place of human beings in it

Sikh beliefs/teachings about the origin and purpose of the universe, with particular reference to God as **karta purukh**.

(b) Human beings and the human condition

Sikh beliefs/teachings about the nature of human beings, with particular reference to the body, the man and **atman**.

(c) Selfishness, greed, ignorance and sin

Sikh beliefs/teachings about human selfishness, ignorance and sin, with particular reference to **maya**, **manmukh** and **haumai**.

(d) Free will, determinism and predestination

Sikh beliefs/teachings about human freedom and its limitations.

(e) Death and life after death

Sikh beliefs/teachings about death, human destiny and an afterlife, with particular reference to **samsara**.

Section B

(a) Ultimate reality

Sikh beliefs/teachings about the nature and character of God as **Sat Guru**, and as set out in the **Mool Mantar**, with particular reference to his timelessness (**Akal Purukh**) and oneness (**Ik Oankar**).

(b) The meaning and purpose of life

Sikh beliefs/teachings about liberation and salvation, and about how these goals may be achieved, with particular reference to **anand** and **muktu**, and to the **grace** of God, the state of **gurmukh** and the practice of **nam simran** and **sewa**.

(c) Belief, uncertainty and unbelief

Sikh beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, including Sikh nurture, with particular reference to family life and the gurdwara; and the appeal to religious authority, with particular reference to the **Guru Granth Sahib**; and to reasons for/factors that may lead to agnosticism or atheism.

(d) The problem of evil and suffering

Sikh beliefs/teachings about the causes and existence of evil and suffering in the world; and how they relate to the purpose of life, and the questions they raise for religious believers.

(e) Sanctity of life, abortion and euthanasia

Sikh beliefs/teachings about the sanctity of life; euthanasia; and abortion.

Section C

(a) Human relationships

Sikh beliefs/teachings about human sexuality and its purposes, and relationships between the sexes.

(b) Marriage and partnership

Sikh beliefs/teachings about marriage and its purposes, with particular reference to the importance of the householder (**gristhi**).

(c) Divorce and remarriage

Sikh beliefs/teachings about divorce and remarriage.

(d) Family structures and responsibilities

Sikh beliefs/teachings about family life and its importance. Ways in which Sikh communities help to sustain family life, support the upbringing of children, and keep families together.

(e) Childlessness and celibacy

Sikh beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Sikh teachings about the rejection of celibacy.

Section D

(a) Human rights

Sikh beliefs/teachings about human rights. Examples of Sikh attitudes to/support for human rights.

(b) Equal rights and equal opportunities

Sikh beliefs/teachings about equal rights and opportunities. Examples of Sikh attitudes to/support for equal rights and opportunities.

(c) The multi-ethnic society and racial harmony

Sikh beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Sikh practice.

(d) The multi-faith society and interfaith relationships

Sikh beliefs/teachings about relationships with other religions, and which help to promote the development of a multi-faith society. Examples of interfaith relationships, involving Sikhs, in practice.

(e) Relationships between rich and poor

Sikh beliefs/teachings which encourage the wealthy to support the poor, with particular reference to **vand chakna**. Examples of practical generosity within Sikh communities.

Detailed specification content for Part 2: The Religious Community

Generic specification content

Centres are reminded that the generic specification content for Part 2 of the examination is for guidance only.

(a) Religious texts and sources of authority

The principal text(s) of the religion, including its main writings and teachings; role and authority in the religion; significance for the religious community and beliefs about it/them; and use in worship, devotion/meditation and instruction/education. Other sources of authority in the religion.

(b) Founders and leaders

The stories of the lives of the founder(s) of the religion or tradition; their teachings; their status and significance according to the religious tradition; the impact (past and present) of their teaching and example on the lives and behaviour of believers/devotees; and the extent to which they are role models. The roles and impact of leading historical or contemporary figures within the religious tradition.

(c) Rules for living

Codes of law within the religion or tradition, including origins, significance and impact upon the behaviour and practice of believers/devotees; ethical teaching, its main principles and its effects upon actual behaviour in daily life; and the place and status of human reason and conscience.

(d) Worship and celebration

The forms and styles of public worship and its importance in the lives of believers/devotees; regular services and celebrations, their forms and traditions; private worship and devotional activities, and their significance in the lives of individuals; and religious festivals, celebrations and worship within the home and family, and their importance in the lives of believers/devotees.

(e) Places of worship and pilgrimage

Local buildings and other venues for public worship and devotion, including their external and internal appearance, design, significant features, purpose(s), use(s) and importance for believers/devotees and religious communities; buildings and other venues of regional, national or international significance for believers/devotees, including their external and internal appearance, design, significant features, purpose(s), use(s) and reasons for their status; and places of pilgrimage, including the reasons for their significance and the traditions and observances of pilgrims at them.

Religion-specific content for Part 2: The Religious Community

Centres are reminded that the religion-specific specification content is the basis of study for Part 2 of the examination. Students need to study *The Religious Community* in the context of at least one major world religion, as set out below.

Buddhism

(a) Religious texts and sources of authority

The basic teachings of the **Tripitaka**, with particular reference to the **Dhammapada**, and their importance for/use by Buddhists. Authority within the **Sangha**; the importance of the Sangha for the lives of individuals and lay people, and the relationship between **bhikkhus** or **bhikkhunis** and lay people.

(b) Founders and leaders

The life and teaching of the **Buddha**, with particular reference to his early life; the four sights; his experience as an ascetic; his enlightenment; his preaching; and his **Parinibbana**. The teaching, and contribution to Buddhism, of one other significant Buddhist, either historical or contemporary. The example of the Buddha and of other **Bodhisattvas** for Buddhists today.

(c) Rules for living

The guidance given in the **Noble Eightfold Path**, with particular reference to teachings about right conduct, and how Buddhists apply these teachings in their daily lives. The **Five Precepts**, the five additional precepts and their meaning and application to the daily lives of Buddhists. The basic principles of the rules of the **Vinaya** and how these are applied within the Sangha.

(d) Worship and celebration

The use, significance and meaning of images of the Buddha; the use, meaning and significance of other Buddhist symbols, such as the **wheel of life**, **mandalas** and **prayer wheels**; devotion and meditation in the vihara and in private, and their significance for the Buddhist way of life; traditions associated with retreats and **Uposatha** days, the celebration of **Wesak**, and their importance for Buddhists; and the forms and significance of rites of passage in Buddhism, with particular reference to rituals associated with birth, ordination, marriage and death.

(e) Places of worship and pilgrimage

The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Buddhists and Buddhist communities of the vihara; significant places of pilgrimage in the Buddhist tradition, with particular reference to Kapilavastu, Bodh Gaya and Sarnath, including the reasons for their importance, and the traditions and observances of pilgrims at them.

Christianity

(a) Religious texts and sources of authority

The Bible and its authority for Christians; differences among Christians in their attitudes to its authority and interpretation; and its use in worship, devotion/meditation and instruction/education within *any one* Christian denomination. The nature and form of authority within *any one* Christian denomination; the role of individual conscience in matters of belief and practice; and differences among Christians in their attitudes to the roles of the ordained ministry, the laity and religious leadership in local communities.

(b) Founders and leaders

The life of **Jesus Christ**, with particular reference to: his baptism, temptations, death and resurrection; *two* examples of his ministry of healing; his teaching about discipleship; and his significance for Christians today. The teaching, and contribution to Christianity, of *one* other significant Christian, either historical or contemporary.

(c) Rules for living

The **Ten Commandments** and Jesus' interpretation of them in the **Sermon on the Mount**; Jesus' teaching about love, with particular reference to the **Christian principle of love**, its importance, as shown in the two commandments of Jesus, and its interpretation and application in the daily lives of Christians; and other principles of Christian living, as set out in the Sermon on the Mount.

(d) Worship and celebration

The form and style of public worship of *any two* Christian denominations, with particular reference to the celebration of the **Eucharist/Communion/Mass/Lord's Supper**; (private) prayer and/or devotional activities, and their significance for individual Christians; **rites of passage** and their meaning and importance for Christians, with particular reference to baptism, marriage and funerals; and the celebration and significance for Christians of the festivals of **Christmas** and **Easter**.

(e) Places of worship and pilgrimage

The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Christians and Christian communities of the local places of worship of *any two* Christian denominations; different forms of church design and their significance for Christians; the reasons for their historical and contemporary importance, and any use(s) made of them by Christians today (for example, as places of pilgrimage); of **Bethlehem**, **Jerusalem** and *any one* other place of significance to Christians (these may be places of historical and/or contemporary importance to Christians in general, or to particular denominations).

Hinduism

(a) Texts and sources of authority

Sruti and **smriti** writings, and their authority for Hindus, with particular reference to the contrasting styles of teaching in the **Vedas** and **Upanishads**; the influence of the basic teachings of the **Bhagavad Gita**, with particular reference to teachings about **mukti**; and their uses by Hindus. The roles and importance for Hindus of the **pujari** and the **swami** in the **mandir**.

(b) Founders and leaders

Rama and **Krishna**, the stories associated with them, and their significance for Hindus. The influence of **Shankaracharya** and **Ramanuja** on the development of Hindu ideas; and the influence of *either* **Sri Ramakrishna** *or* **Mahatma Gandhi** on the development of modern Hinduism.

(c) Rules for living

The importance for Hindus of the **Code of Manu**; the principle of **ahimsa**, and how it is applied by Hindus in their daily lives; the principles of **dharma**, **kama**, **artha** and **moksha**, and their influence on Hindu living; and the importance of the **five yamas** and the **five niyamas** in daily life.

(d) Worship and celebration

The celebration and significance of the **samskaras**, with particular reference to the sacred thread **samskara**, marriage and death; forms of devotion in the home and the **mandir**, and the importance of these for Hindus; practices associated with **Bhakti** and their significance within the devotional tradition, with particular reference to the **Aarti ceremony** and the use of images of deities; the significance and use of mantras and of sound and visual imagery in Hindu devotion; and the celebration of **Navaratri**, including **Durga Puja**, **Diwali** and *either* **Raksha Bandan** *or* **Holi**, and their significance for Hindus.

(e) Places of worship and pilgrimage

The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Hindus and Hindu communities of **Temples**; the importance of sacred rivers and other natural phenomena, with particular reference to the **Ganges**, and beliefs and practices associated with pilgrimage to its source; and the practice and significance of pilgrimage to sacred places for Hindus, with particular reference to **Varanasi**.

Islam

(a) Texts and sources of authority

The **Qur'an**, and its authority and importance in Islam, and use by Muslims; the importance of the **sunnah of the Prophet** and of the **Shari'ah** in relation to Muslims' daily lives; the role and importance of the **Ulema** in matters of belief and practice among Muslims today, and the principles of **ijma** and **qiyyas**. The role and importance of the **imam** in Sunni communities; and the role and significance of the **Imam** in Shi'ah Islam.

(b) Founders and leaders

The life and teaching of the **Prophet Muhammad**, with particular reference to: the revelation of the Qur'an; the establishment of the Muslim community in Madinah; his **final sermon**; and Muhammad's importance as the '**seal of the prophets**', and as the exemplar of the Muslim way of life. The significance of the **Rightly-Guided Caliphs** for the development of Sunni Islam.

(c) Rules for living

The **Five Pillars of Islam**, their meaning and importance for Muslims, with particular reference to the practice and significance of **sawm** and **zakah**; the guidance of the Shari'ah in matters of dress and food; the principles of actions which are regarded as **halal**, including **fard**, **mandub** and **mubah**; and **haram** and **makruh**, and how these principles are applied.

(d) Worship and celebration

The practice, and importance for Muslims, of the **five daily prayers** and the **Jum'a prayers**; the celebrations of **Id-ul-Fitr** and **Id-ul-Adha** and their meaning and importance for Muslims; and the practice of ceremonies associated with birth, marriage and death in Islam, and their importance for Muslims.

(e) Places of worship and pilgrimage

The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Muslims and Muslim communities of the **mosque** as a place of prostration and education; and the practice and significance of the **hajj**, and of **Makkah** and **Madinah**.

Judaism

(a) Texts and sources of authority

The **Tenakh** as the revelation of the Almighty and its authority in Judaism; the use and significance of the **Mishnah**, **Talmud**, **Responsa**, **Codes** and **Halakhah**; and different attitudes to tradition in the Jewish community. The role of the **rabbi** and the **Beth Din**, and their importance in the Jewish way of life.

(b) Founders and leaders

The role and importance of the **prophets**, with particular reference to **Abraham** and **Moses**. The influence and importance of **Maimonides** in the development of Judaism.

(c) Rules for living

The **Mitzvot** as the basis of the Jewish way of life; customs of, and attitudes towards, dress; the observance and importance of rules about **Kashrut**, and the maintenance of the Jewish way of life in the home; and principles and importance of the **Pirkei Avot**.

(d) Worship and celebration

The practice and importance of prayer; the observance of **Shabbat** in the home and in the synagogue, and its significance in the Jewish way of life; the use and meaning of symbolism in Jewish worship, with particular reference to the **Ner Tamid** and the **Aaron Hakodesh**; the celebration and significance of **Pesach** in the home and of **Rosh Hashanah**, including **Yom Kippur**, in the synagogue; and the practice and significance of **Brit Milah**, **Bar Mitzvah** and the marriage service, and rituals associated with death.

(e) Places of worship and pilgrimage

The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Jews and Jewish communities of the **synagogue** as a place of prayer, meeting and study; and the significance of **Israel** and **Jerusalem** in the Jewish community, and different attitudes among Jewish people towards these places, with particular reference to **Masada**, the **Western Wall** and **Yad Vashem**.

Sikhism

(a) Texts and sources of authority

The **Guru Granth Sahib**, its authority and significance in the lives of Sikhs and uses. Other sources of guidance and their importance for Sikhs, with particular reference to the **Rahit Maryada**. Leadership in the gurdwara and the local Sikh community, with particular reference to the role of the **granthi**.

(b) Founders and leaders

The **Gurus** and their significance within Sikhism, with particular reference to the lives, teachings, achievements and influence of **Guru Nanak** and **Guru Gobind Singh**.

(c) Rules for living

The **five Ks**, their symbolism, significance and effects in the lives of Sikhs; the **principle of sewa** and how Sikhs apply it in their daily lives; the principles of honest work and giving to charity, and other promises made during the **amrit ceremony**; and the principles of conduct set out in the **Rahit Maryada**.

(d) Worship and celebration

The forms and styles of worship in the gurdwara and their significance for Sikhs, with particular reference to the use and importance of the Guru Granth Sahib; the importance for Sikhs of the **Nit Nem** and private devotions; the celebrations of rites of passage and their importance in the lives of Sikhs, with particular reference to naming, initiation into the **Khalsa**, marriage and death; and the celebrations of **melas** and **gurpurbs**, with particular reference to **Baisakhi**, and the reasons for these celebrations and their significance for Sikhs.

(e) Places of worship and pilgrimage

The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Sikhs and Sikh communities of the **gurdwara**, with particular reference to the **nishan sahib**, the **langar** and the **prayer hall**; the significance of **Amritsar**, with particular reference to the **Harimandir** and its associated buildings; and differences among Sikhs in their attitudes to the practice of pilgrimage.

Assessment

Assessment summary

Paper 1 is externally assessed through an examination paper lasting 2 hours and 30 minutes.

The scheme of assessment consists of a single tier, in which all components target the complete range of grades from A*–G. Students who fail to achieve grade G will be awarded Ungraded.

All students take the single examination paper.

Summary of table of assessment

Paper 1	Paper code: 4RS0/01
<ul style="list-style-type: none">• One examination paper lasting 2 hours and 30 minutes.• Students answer one question from each of the four sections in Part 1, and any two questions from Part 2.• Part 1: Beliefs and Values comprises 62% of the examination. Students answer one question from each of the four sections. There are 20 marks available for each question. Students should spend approximately 1 hour and 30 minutes on Part 1.• Part 2: The Religious Community comprises 38% of the examination. Students answer any two questions from a choice of 18. There are 25 marks available for each question. Students should spend approximately 1 hour on Part 2.• The total mark for the paper is 130.	

Part 1: Beliefs and Values

The maximum number of marks available for Part 1 of the examination is 80, scaled to 62% of the overall assessment.

It is recommended that students spend no more than 1 hour and 30 minutes on Part 1.

The approach is generic, so no question refers specifically to any named religion.

The majority of the four questions that students are required to answer in Part 1 can be answered from the viewpoint of at least one of the six major world religions. However, students also need (for Sections A and B) knowledge/understanding of, and the ability to evaluate, key religious ideas which are not specific to any one religion (and which may not be found in all religions), and (for all four sections) knowledge/understanding of, and the ability to evaluate, non-religious beliefs and values.

Part 1 is divided into **four** sections:

- Section A: The universe, human beings and their destiny
- Section B: Ultimate reality and the meaning of life
- Section C: Relationships, families and children
- Section D: Rights, equality and responsibilities.

Each section contains two questions and students must answer one question from the two presented.

Each question is sub-divided into four parts:

- in part (a), two marks are available testing AO1
- in part (b), five marks are available testing AO1
- in part (c), eight marks are available testing AO2
- in part (d), five marks are available testing AO3.

Part 2: The Religious Community

The maximum number of marks available for Part 2 of the examination is 40, scaled to 38% of the overall assessment.

It is recommended that students spend no more than one hour on Part 2.

All the questions refer specifically to a named religion, and both of the two questions students are required to answer can be answered from the viewpoint of one religion.

Part 2 is divided into **six** sections:

- Section A: Buddhism
- Section B: Christianity
- Section C: Islam
- Section D: Hinduism
- Section E: Judaism
- Section F: Sikhism.

Each section contains three questions specific to the particular major world religion.

Students answer any two questions from a total of 18, which may be taken from one section only, or from more than one section. A maximum mark of 25 is available for each question.

Each question is sub-divided into three parts:

- in part (a), 10 marks are available testing AO1
- in part (b), 10 marks are available testing AO2
- in part (c), five marks are available testing AO3.

Assessment Objectives and weightings

	% in IGCSE
AO1: recall, select, organise, and deploy knowledge of the specification content (this Assessment Objective is often referred to as ‘Knowledge’)	37%
AO2: describe, analyse and explain the relevance and application of a religion or religions (this Assessment Objective is often referred to as ‘Understanding’)	40%
AO3: evaluate different responses to religious and moral issues, using relevant evidence and argument (this Assessment Objective is often referred to as ‘Evaluation’)	23%
TOTAL	100%

The percentages above are not intended to provide a precise statement of the number of marks allocated to particular assessment objectives.

Relationship of Assessment Objectives to the examination paper for IGCSE

Paper number	Assessment Objective			Total for AO1, AO2 and AO3
	AO1	AO2	AO3	
Paper 1	37%	40%	23%	100%
Total for IGCSE	37%	40%	23%	100%

Entering your students for assessment

Student entry

Details of how to enter students for this qualification can be found in Edexcel's *International Information Manual*, copies of which (in CD format) are sent to all active Edexcel centres. The information can also be found on Edexcel's international website:
www.edexcel-international.org/sfc/academic/infomanual/

Combinations of entry

There are no forbidden combinations.

Access arrangements and special requirements

Edexcel's policy on access arrangements and special considerations for GCE, GCSE, IGCSE, and Entry Level qualifications aims to enhance access to the qualifications for students with disabilities and other difficulties without compromising the assessment of skills, knowledge, understanding or competence.

Please see the Edexcel website (www.edexcel.org.uk/sfc) for:

- the JCQ policy *Access Arrangements and Special Considerations, Regulations and Guidance Relating to Students who are Eligible for Adjustments in Examinations*
- the forms to submit for requests for access arrangements and special considerations
- dates for submission of the forms.

Requests for access arrangements and special considerations must be addressed to:

Special Requirements
Edexcel
One90 High Holborn
London WC1V 7BH

Assessing your students

The first assessment opportunity for Paper 1 of this qualification will take place in the June 2011 series and in each June series thereafter for the lifetime of the specification.

Your student assessment opportunities

Paper	June 2011	June 2012	June 2013	June 2014
Paper 1	✓	✓	✓	✓

Awarding and reporting

The grading, awarding and certification of this qualification will follow the processes outlined in the current GCSE/GCE Code of Practice for courses starting in September 2009, which is published by the Qualifications and Curriculum Authority. The IGCSE qualification will be graded and certificated on an eight-grade scale from A* to G.

Students whose level of achievement is below the minimum standard for Grade G will receive an unclassified U. Where unclassified is received it will not be recorded on the certificate.

The first certification opportunity for the Edexcel IGCSE in Religious Studies will be 2011.

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

Language of assessment

Assessment of this specification will be available in English only. Assessment materials will be published in English only and all work submitted for examination and moderation must be produced in English.

Malpractice and plagiarism

For up-to-date advice on malpractice and plagiarism, please refer to the Joint Council for Qualifications *Suspected Malpractice in Examinations: Policies and Procedures* document on the JCQ website www.jcq.org.uk/

Student recruitment

Edexcel's access policy concerning recruitment to our qualifications is that:

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

Progression

This qualification supports progression to Edexcel's AS and Advanced Level GCE in Religious Studies, or to equivalent qualifications in other humanities subjects such as General Studies, History, Geography and English.

The course gives students the opportunity to develop skills in evaluation and consideration of issues from a range of perspectives. These skills are highly valued by a range of employers, such as the public services and the caring professions.

Grade descriptions

The following sample grade descriptions indicate the level of attainment characteristic of the given grade at IGCSE. They give a general indication of the required learning outcome at each specified grade. The descriptions should be interpreted in relation to the content outlined in the specification; they are not designed to define the content. In practice, the grade awarded will depend on the extent to which the candidate has met the assessment objective overall.

Shortcomings in some aspects of the examination may be balanced by better performance in others.

Grade A

Candidates demonstrate detailed and comprehensive knowledge and understanding of beliefs, values and traditions and their impact on the lives of individuals, societies and cultures. They do this by consistently using and interpreting a range of specialist vocabulary, drawing out and explaining the meaning and religious significance of the key elements of the religion(s) studied, and explaining, where appropriate, how differences in belief lead to differences of religious response. They support, interpret and evaluate a variety of responses, recognising the complexity of issues, weighing up opinions and making reasoned judgements that are supported by a range of evidence and well-developed arguments.

Grade C

Candidates demonstrate, generally with accuracy, a knowledge and understanding of beliefs, values and traditions and their impact on individuals, societies and cultures. They do this by using correct specialist vocabulary, when questions specifically demand it, and by describing accurately and explaining the importance of the key elements of the religion(s) studied.

They identify, support, interpret and evaluate different responses to issues studied by presenting relevant evidence to support arguments, incorporating references to different points of view, and using arguments to make reasoned judgements.

Grade F

Candidates demonstrate elementary knowledge and understanding of beliefs, values and traditions studied and their impact on adherents and others. They do this through limited use of specialist vocabulary and knowledge, sometimes correctly, but often not systematically, and by making simple connections between religion and people's lives. They support and evaluate responses to issues studied by giving a reason in support of an opinion.

Support and training

Edexcel support services

Edexcel has a wide range of support services to help you implement this qualification successfully.

ResultsPlus — ResultsPlus is an application launched by Edexcel to help subject teachers, senior management teams and students by providing detailed analysis of examination performance. Reports that compare performance between subjects, classes, your centre and similar centres can be generated in ‘one-click’. Skills maps that show performance according to the specification topic being tested are available for some subjects. For further information about which subjects will be analysed through ResultsPlus, and for information on how to access and use the service, please visit www.edexcel.org.uk/resultsplus

Ask the Expert — Ask the Expert is a new service, launched in 2007, that provides direct email access to senior subject specialists who will be able to answer any questions you might have about this or any other specification. All of our specialists are senior examiners, moderators or verifiers and they will answer your email personally. You can read a biography for all of them and learn more about this unique service on our website at www.edexcel.org.uk/asktheexpert

Ask Edexcel — Ask Edexcel is Edexcel’s online question and answer service. You can access it at www.edexcel.org.uk/ask or by going to the main website and selecting the Ask Edexcel menu item on the left.

The service allows you to search through a database of thousands of questions and answers on everything Edexcel offers. If you don’t find an answer to your question, you can choose to submit it straight to us. One of our customer services team will log your query, find an answer and send it to you. They’ll also consider adding it to the database if appropriate. This way the volume of helpful information that can be accessed via the service is growing all the time.

Examzone — The Examzone site is aimed at students sitting external examinations and gives information on revision, advice from examiners and guidance on results, including re-marking, re-sitting and progression opportunities. Further services for students — many of which will also be of interest to parents — will be available in the near future. Links to this site can be found on the main homepage at www.examzone.co.uk.

Training

A programme of professional development and training courses, covering various aspects of the specification and examination, will be arranged by Edexcel. Full details can be obtained from our website: www.edexcel.org.uk

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Appendix 1: Glossary of generic key words

The definitions below are specific to *Part 1: Beliefs and Values*. When asked to give the meanings of these terms, students may use these or similar definitions, provided they convey the same meaning.

Section A: The universe, human beings and their destiny

Afterlife: Continuation of existence after death

Animal rights: (The principle of) treating animals fairly

Commonality (of all living beings): (The belief that) all living creatures are part of the same process of development

Cyclical (view of human existence): (The belief that) time has no beginning or end and that the soul of human beings is reborn again and again

Determinism: (The view that) every event has a cause, which may also involve believing that human beings cannot have free will, as their choices and actions are caused

Dominance (of human beings): (The belief that) human beings have been given the right to exercise control over all other living beings

Free will: (The belief that) the human will is free, so human beings can choose and act freely

Greed: An excessive desire for things, such as wealth or food, which bears no relation to actual needs

Human destiny: The future of human beings/what happens to them when they die

Ignorance (in relation to wrongdoing): Not knowing or understanding the difference between right and wrong, or what makes actions wrong

Immortality: The idea that the soul lives on after the death of the body

Judgement (by God): The decision of God about the destiny of human beings

Law of cause and effect (in relation to human actions): (The belief that) every human action has an automatic consequence

Linear (view of human existence): (The belief that) time has a beginning and an end, and that human beings live only once on earth

Physicalism: (The belief that) the real world is nothing more than the physical world

Predestination (by God): (The belief that) God has already decided the fate of human beings

Rebirth: (The belief that) the soul is reborn into another body

Resurrection: (The belief that) after death, the body stays in the grave until the end of the world when it is raised

Selfishness: Self-interest and concern with individual needs/wants which excludes considering those of others

Sin: Behaviour which is against the law of God

Soul: The spiritual or non-material part of a person

Section B: Ultimate reality and the meaning of life

Abortion: The removal of a foetus from the womb before it can survive

Agnosticism: Not being sure whether God exists

Atheism: (The belief that) God does not exist

Benevolent (of God): (The belief that) God has goodwill towards all beings

Causation: The system of causes and effects within the universe (which suggests a first cause that started the process)

(Religious) **conversion:** An experience (or experiences) which changes a person's whole outlook on life (and religious belief)

Design (of the world/universe by God): When things within the universe appear to be connected in a way which suggests purpose and a designer

Designer (God as): (The belief that) God is the designer of the world/universe, because it appears to have been designed

Euthanasia: An easy and gentle death, usually associated with release from incurable disease

First cause (God as): (The belief that) as everything has a cause, there must be a first cause of the world and that is God

Liberation: Being set free from the cycle of rebirth

Monotheism: Belief in one God

Moral evil: The actions of human beings which cause suffering

Natural evil: Natural features of the world which cause suffering, and which have nothing to do with human beings

(Religious) **nurture:** Being brought up to follow the teachings and practices of a religion

Omnipotent (of God): (The belief that) God is all-powerful

Omniscient (of God): (The belief that) God knows everything (past, present and future)

Only possible explanation (God as): (The belief that) the existence of the world/universe requires an explanation, and the explanation is that God created it

Polytheism: Belief in more than one God

Salvation: Being released from the limitations of human existence and sin to eternal life with God

Sanctity of life: (The belief that) life is holy and belongs to God

Section C: Relationships, families and children

Adultery: A married person having sexual relations with someone other than their marriage partner

Celibacy: Remaining unmarried and having no sexual relationships

Civil partnership (or civil union/registered or life partnership): A legal relationship between two people of the same sex, which gives the partners equal treatment with married couples in a wide range of areas

Cohabitation: Living together without being married

Contraception: A means of preventing a woman from becoming pregnant

Divorce: The legal ending of a marriage

Extended family: A number of different family relations, such as parents, children, grandparents, and other relations, living together as a unit or close to each other

Faithfulness (within marriage, a civil partnership or long-term relationship): Staying only with the partner and having sexual relations only with that partner

Genetic engineering: Changing the basic structure of human life by medical means

Heterosexuality: Being attracted to people of the opposite gender to yourself

Homosexuality: Being attracted to people of the same gender as yourself

Marriage: A man and a woman who have been legally joined together

Nuclear family: Mother, father and children living as a unit

Pre-marital sex: Having sexual relations before marriage

Promiscuity: Having sexual relations with a number of partners without any commitment

Reconstituted family: Children from different marriages becoming one family after their divorced parents marry each other

Remarriage: Marrying again after being divorced from a previous marriage

Rights of children: (The principle of) treating children fairly

Role (of men or women within marriage, a civil partnership, long-term relationship or within the family): The part a person plays (in the particular relationship or in the family)

Status (of partners within marriage, a civil partnership or long-term relationship): The importance of one partner in relation to the other

Section D: Rights, equality and responsibilities

Charity: Those who are wealthy giving money to the poor

Compassion: Feeling pity for the suffering of others, which makes one want to help them

Disability: A physical or mental impairment which has a substantial and long-term adverse effect on a person's ability to carry out normal day-to-day activities

Disability bias: Regarding and/or treating those with a disability less favourably than others

Discrimination: Treating people less favourably because of their race/gender/colour/class/disability

Equal opportunities: All people being (legally) entitled to equal opportunities in relation to employment and provision of goods, facilities and services

Equal rights: All people being (legally) entitled to fair and equal treatment

Equality before the law: A person's right to fair and equal treatment and protection under the law (of a particular country)

Exclusivism: (The belief that) only one religion is true and avoiding people who follow other religions

Freedom of opinion: A person's right to hold any opinion they choose

Freedom of religion: A person's right to follow, or not to follow, a religion

Gender bias: Regarding and/or treating either men or women more favourably

Human rights: The principle of treating all people fairly

Inclusivism: (The belief that) there is truth in all religions and welcoming and working with other people, whatever their religion

Justice: Making sure that people have what is theirs by right

Multi-ethnic society: Many different races and cultures living together in one society

Multi-faith society: Different religions living together in one society

Pluralism: The belief that a multi-faith/multi-ethnic society is desirable

Prejudice: Believing some people are inferior or superior without even knowing them

Proselytisation: Trying to convert people to join a religion

Racial harmony: People of different races/colours living together peacefully and happily

Racism: The belief that some races are superior to others

Right to liberty: The right to be free, and to be able go about one's lawful business without interference or restriction

Appendix 2: Suggested reading

The following books are only suggestions for teaching aids. They are not required reading for the course. The internet is also a valuable tool for research and learning.

General

Lovelace A and White J — *Beliefs, Values and Traditions* (Heinemann, 2002)
ISBN 978-0435302610

Watton V W — *Religion and Life — 4th Edition* (Hodder Murray, 2005)
ISBN 978-0340888858

Buddhism

Clarke S and Thompson M — *Buddhism — 2nd Edition* (Hodder Murray, 2005)
ISBN 978-0340815052

Christianity

Clinton C et al — *Christianity in Today's World — 2nd Edition* (Hodder Murray, 2005)
ISBN 978-0719575266

Jenkins J — *Contemporary Moral Issues — 4th Edition* (Heinemann, 2002)
ISBN 978-0435303099

Hinduism

Lovelace A and White J — *Beliefs, Values & Traditions: Hinduism* (Heinemann, 1997)
ISBN 978-0435302528

Voiels V — *Hinduism: A New Approach — 2nd Edition* (Hodder Murray, 2005)
ISBN 978-0340815045

Islam

Maqsood R — *Examining Religions: Islam* (Heinemann, 1995) ISBN 978-0435303198

Thompson J — *Islam (World Faiths)* (Chrysalis, 2005) ISBN 978-1844583904

Judaism

Forta A — *Judaism (Examining Religions)* (Heinemann, 1995) ISBN 978-0435303211

Pilkington C M — *Judaism: An Approach for GCSE* (Hodder Murray, 1991)
ISBN 978-0340519516

Sikhism

Cole W O — *Teach Yourself Sikhism* (Teach Yourself Books, 2003) ISBN 978-0340867594

Draycott P — *Sikhism: A New Approach* (Hodder Murray, 1996) ISBN 978-0340605554

September 2008

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