

GCSE Religious Studies B (Short Course)

Beliefs in Action



Specification

Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (Short Course) (3RB0)

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First certification from 2018

Issue 2

Summary of Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (Short Course) (3RB0) specification

Issue 2 changes

Summary of changes made between previous issue and this current issue	Page number
Content overview for <i>Paper 2: Area of Study 2 – Religion, Peace and Conflict</i> , the second bullet point 'Peace and Conflict' has been corrected to 'Crime and Punishment'.	5

If you need further information on these changes or what they mean, contact us via our website at: qualifications.pearson.com/en/support/contact-us.html.

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1 Introduction

Why choose Edexcel GCSE Religious Studies B (Short Course)?

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

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

Familiar topics – Our areas of study focus on the key questions such as Ethics and Peace and Conflict which include topics such as marriage and the family and peace and conflict

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

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

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

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

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

Supporting you in planning and implementing this qualification

Planning

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

Teaching and learning

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

- Co-teachability guide
- Guidance documents
- Exemplars
- student guide
- materials for your options evenings.

Preparing for exams

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

ResultsPlus

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

Get help and support

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

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

Learn more at qualifications.pearson.com

Qualification at a glance

Content and assessment overview

The Pearson Edexcel Level 1/Level 2 GCSE (9–1) in Religious Studies B (Short Course) consists of two externally examined papers.

Students must complete **both** papers.

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

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

Paper 1: Area of Study 1 – Religion and Ethics (*Paper code: 3RB0/1A – 1G)
<p>Written examination: 50 minutes</p> <p>50% of the qualification</p> <p>51 marks</p>
<p>Content overview</p> <p>Students must study all two content areas based upon their chosen religion.</p> <ul style="list-style-type: none">• Religious Belief• Marriage and the Family
<p>Assessment overview</p> <p>Students must select one religion from a choice of seven. (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism).</p> <ul style="list-style-type: none">• Students must answer all questions.• The assessment consists of two questions.• The paper may include short open, open response and extended writing questions.• The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and will contribute a minimum of 5% of marks towards the overall weighting for this paper.

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

**Paper 2: Area of Study 2 – Religion, Peace and Conflict
(Paper code: 3RB0/2A – 2G)**

Written examination: 50 minutes

50% of the qualification

51 marks

Content overview

Students must study all two content areas based upon their chosen religion.

- Religious Belief
- Crime and Punishment

Assessment Overview

Students must select **one** religion from a choice of seven. (Catholic Christianity, Christianity, Islam, Judaism, Hinduism, Buddhism, Sikhism).

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

2 Subject content

Qualification aims and objectives

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

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

Area of Study 1: Religion and Ethics

Area of Study 1 – Catholic Christianity

Overview

This area of study comprises a study in depth of Catholic Christianity, its beliefs and teachings on life specifically within families and with regard to matters of life and death.

This approach encourages students to reflect upon the links between beliefs and teachings of Catholic Christianity and the topics of families and matters of life and death which are an important part of life today.

There are two sections: Catholic Beliefs and Marriage and the Family

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

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

- Beliefs about the afterlife and their significance (1.8)*

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

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

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

Section 1: Catholic Beliefs

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

Section 2: Marriage and the Family

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

Area of Study 1 – Christianity

Overview

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

There are two sections: Christian Beliefs and Marriage and the Family.

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

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

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

- Beliefs about the afterlife and their significance (1.6)*

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

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

Section 1: Christian Beliefs

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

Section 2: Marriage and the Family

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

Area of Study 1 – Islam

Overview

This area of study comprises a study in depth of Islam, its beliefs and teachings on life specifically within families and with regard to matters of life and death.

This approach encourages students to reflect upon the links between beliefs and teachings of Islam and the topics of families and matters of life and death which are an important part of life today.

There are two sections: Muslim Beliefs and Marriage and the Family

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

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

- Beliefs about the afterlife and their significance (1.8)*

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

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

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

Section 1: Muslim Beliefs

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

Section 2: Marriage and the Family

Students should have an understanding of:

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

Area of Study 1 – Buddhism

Overview

This area of study comprises a study in depth of Buddhism, its Beliefs and teachings on life specifically within families and with regard to creation.

This approach encourages students to reflect upon the links between Beliefs and teachings of Buddhism and the topics of families and creation, which are an important part of life today.

There are two sections: Buddhist Beliefs and Marriage and the Family

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

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

- Beliefs about the afterlife and their significance (1.5)*

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

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

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

Section 1: Buddhist Beliefs

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

Section 2: Marriage and the Family

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

Area of Study 1 – Hinduism

Overview

This area of study comprises a study in depth of Hinduism, its Beliefs and teachings on life specifically within families and with regard to matters of life and death. This approach encourages students to reflect upon the links between beliefs and teachings of Hinduism and the topics of families and matters of life and death which are an important part of life today.

There are two sections: Hindu Beliefs and Marriage and the Family

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

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

- Beliefs about the afterlife and their significance (1.5)*

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

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

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

Section 1: Hindu Beliefs

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

Section 2: Marriage and the Family

Students should have an understanding of:

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

Area of Study 1 – Judaism

Overview

This area of study comprises a study in depth of Judaism, its Beliefs and teachings on life specifically within families and with regard to creation.

This approach encourages students to reflect upon the links between Beliefs and teachings of Judaism and philosophy of the existence of God and the issue of human rights.

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

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

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

- Beliefs about the afterlife and their significance (1.8)*

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

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

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

Section 1: Jewish Beliefs

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

Section 2: Marriage and the Family

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

Area of Study 1 – Sikhism

Overview

This area of study comprises a study in depth of Sikhism, its beliefs and teachings on life specifically within families and with regard to creation.

This approach encourages students to reflect upon the links between beliefs and teachings of Sikhism and the topics of families and creation which are an important part of life today.

There are two sections: Sikh Beliefs and Marriage and the Family

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

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

- Beliefs about the afterlife and their significance (1.4)*

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

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

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

Section 1: Sikh Beliefs

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

Section 2: Marriage and the Family

Students should have an understanding of:	
2.1	The importance and purpose of marriage in Sikhism: the significance and purpose of marriage in Sikh life; Sikh teachings about marriage, including the Lavan by Guru Ram Das; divergent non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, a lack of importance, including cohabitation and the Sikh responses to these attitudes.
2.2	Sikh teaching about the importance of sexual relationships: divergent Sikh teaching about sexual relationships; Sikh teaching on sexual relationships outside of marriage and homosexuality, including Guru Granth Sahib 4 and discussion of the January 2005 edict of, the Jathedar of the Akal Takht in Amritsar; non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Sikh responses to them.
2.3	Sikh teaching about the purpose and importance of the family: Sikh teaching about the purpose of families, including Guru Granth Sahib 71 and 599: procreation; security and education of children; divergent Sikh responses to the different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families).
2.4	Support for the family in the Sikh community: how and why the local community tries to support families, including through family worship, rites of passage, classes for parents, groups for children and counselling; the importance of this support in the Sangat for Sikhs today, including Rahit Maryada Chapter 10.
2.5	Sikh teaching on contraception: divergent Sikh teachings and attitudes about contraception and family planning, including reference to the concept of kaam and The Sikh Missionary Society Introduction to Sikhism, Section VII: Sikhism & Modern Problems Q124; different non-religious (including atheist and Humanist) attitudes to family planning and the application of ethical theories, such as situation ethics, and Sikh responses to them.
2.6	Sikh teachings about divorce: divergent Sikh teachings and attitudes towards divorce and remarriage including reference to Rehit Maryada 11:018; atheist and Humanist attitudes to divorce and remarriage including the application of ethical theories such as situation ethics and Sikh responses to them.
2.7	Sikh teaching about the equality of men and women in the family: divergent Sikh beliefs, teachings and attitudes about the role of men and women in the family including Guru Granth Sahib 371 and 788; different atheist and Humanist attitudes about the equality of men and women in the family and Sikh responses to them.
2.8	Divergent Sikh teachings about gender prejudice and discrimination: Sikh teachings about of gender prejudice and discrimination including Guru Granth Sahib 473; examples of Sikh opposition to gender prejudice and discrimination; different atheist and Humanist attitudes to gender prejudice and discrimination and Sikh responses to them.

Assessment information

Paper 1: Area of Study 1 – Religion and Ethics

- First assessment: May/June 2018.
- The assessment is 50 minutes.
- The assessment is out of 51 marks.
- Students must answer both questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and will contribute a minimum of 5% of marks towards the overall weighting for this paper.

Synoptic assessment

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

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

Synopticity will be assessed in all papers, students will be required to bring together their knowledge and understanding of religions from across the course of study.

Sample assessment materials

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

Area of Study 2: Religion, Peace and Conflict

Area of Study 2 – Catholic Christianity

Overview

This area of study comprises a study in depth of Catholic Christianity, its beliefs and teachings on life specifically about the issues of peace and conflict, and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Catholic Christianity and the issues of peace and conflict, and crime and punishment which are part of life today.

There are two sections: Catholic Beliefs and Crime and Punishment

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

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

- Beliefs about the afterlife and their significance (1.8)*

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

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

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

Section 1: Catholic Beliefs

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

Section 2: Crime and Punishment

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

Area of Study 2 – Christianity

Overview

This area of study comprises a study in depth of Christianity, its beliefs and teachings on life specifically about the issues of peace and conflict, and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Christianity and the issues of peace and conflict, and crime and punishment which are part of life today.

There are two sections: Christian Beliefs and Crime and Punishment

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

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

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

- Beliefs about the afterlife and their significance (1.6)*

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

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

Section 1: Christian Beliefs

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

Section 2: Crime and Punishment

Students should have an understanding of:

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

Area of Study 2 – Islam

Overview

This area of study comprises a study in depth of Islam, its beliefs and teachings on life specifically about the issues of peace and conflict, and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Islam and the issues of crime and punishment which are part of life today.

There are two sections: Beliefs in God and Crime and Punishment

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

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

- Beliefs about the afterlife and their significance (1.8)*

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

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

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

Section 1: Muslim Beliefs

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

Section 2: Crime and Punishment

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

Area of Study 2 – Buddhism

Overview

This area of study comprises a study in depth of Buddhism, its beliefs and teachings on life specifically about the issues of peace and conflict, and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Buddhism and the issues of peace and conflict, and crime and punishment which are part of life today.

There are two sections: Buddhist Beliefs and Crime and Punishment

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

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

- Beliefs about the afterlife and their significance (1.5)*

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

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

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

Section 1: Buddhist Beliefs

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

Section 2: Crime and Punishment

Students should have an understanding of:

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

Area of Study 2 – Hinduism

Overview

This area of study comprises a study in depth of Hinduism, its beliefs and teachings on life specifically about the issues of peace and conflict, and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Hinduism and the issues of peace and conflict, and crime and punishment which are part of life today.

There are two sections: Hindu Beliefs and Crime and Punishment

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

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

- Beliefs about the afterlife and their significance (1.5)*

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

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

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

Section 1: Hindu Beliefs

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

Section 2: Crime and Punishment

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

Area of Study 2 – Judaism

Overview

This area of study comprises a study in depth of Judaism, its beliefs and teachings on life specifically within families and with regard to creation.

This approach encourages students to reflect upon the links between beliefs and teachings of Judaism and the issues of peace and conflict, and crime and punishment which are part of life today.

There are two sections: Jewish Beliefs and Crime and Punishment

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

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

- Beliefs about the afterlife and their significance (1.8)*

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

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

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

Section 1: Jewish Beliefs

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

Section 2: Crime and Punishment

Students should have an understanding of:

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

Area of Study 2 – Sikhism

Overview

This area of study comprises a study in depth of Sikhism, its beliefs and teachings on life specifically about the issues of peace and conflict, and crime and punishment.

This approach encourages students to reflect upon the links between beliefs and teachings of Sikhism and the issues of peace and conflict, and crime and punishment which are part of life today.

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

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

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

- Beliefs about the afterlife and their significance (1.4)*

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

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

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

Section 1: Sikh Beliefs

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

Section 2: Crime and Punishment

Students should have an understanding of:

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

Assessment information

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

- First assessment: May/June 2018.
- The assessment is 50 minutes.
- The assessment is out of 51 marks.
- Students must answer both questions.
- The paper may include short open, open response and extended writing questions.
- The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist terminology and will contribute a minimum of 5% of marks towards the overall weighting for this paper.

Synoptic assessment

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

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

Synopticity will be assessed in all papers, students will be required to bring together their knowledge and understanding of religions from across the course of study.

Sample assessment materials

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

Assessment Objectives

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

Breakdown of Assessment Objectives

Paper	Assessment Objectives		Total for all Assessment Objectives
	AO1 %	AO2%	
Paper 1: Area of Study 1 — Religion and Ethics	25%	25%	50%
Paper 2: Area of Study 2 — Religion, Peace and Conflict	25%	25%	50%
Total for GCSE (Short Course)	50%	50%	100%

NB: Totals have been rounded either up or down.

Catholic Christianity and Christianity are forbidden combinations.

3 Administration and general information

Entries

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

Access arrangements, reasonable adjustments, special consideration and malpractice

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

We are committed to making sure that:

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

Language of assessment

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

Access arrangements

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

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

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

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

Reasonable adjustments

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

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

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

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

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

Special consideration

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

Further information

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

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

Malpractice

Candidate malpractice

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

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

Failure to report malpractice constitutes staff or centre malpractice.

Staff/centre malpractice

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

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

Failure to report malpractice itself constitutes malpractice.

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

Awarding and reporting

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

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

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

The first certification opportunity for this qualification will be 2018.

Student recruitment and progression

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

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

Prior learning and other requirements

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

Progression

Students can progress from this qualification to:

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

Appendices

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Appendix 1: The context for the development of this qualification

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

We have developed and designed this qualification by:

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

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

^[1] Pearson's World Class Qualification Principles ensure that our qualifications are:

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

From Pearson's Expert Panel for World Class Qualifications

May 2014

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

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

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

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

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

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

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

Sir Michael Barber (Chair)

Chief Education Advisor, Pearson plc

Professor Lee Sing Kong

Director, National Institute of Education, Singapore

Bahram Bekhradnia

President, Higher Education Policy Institute

Professor Jonathan Osborne

Stanford University

Dame Sally Coates

Principal, Burlington Danes Academy

Professor Dr Ursula Renold

Federal Institute of Technology, Switzerland

Professor Robin Coningham

Pro-Vice Chancellor, University of Durham

Professor Bob Schwartz

Harvard Graduate School of Education

Dr Peter Hill

Former Chief Executive ACARA

All titles correct as at May 2014

Appendix 2: Transferable skills

The need for transferable skills

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

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

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

The adapted National Research Council's framework of skills involves:^[2]

Cognitive skills

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

Interpersonal skills

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

Intrapersonal skills

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

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

^[1] OECD – *Better Skills, Better Jobs, Better Lives* (OECD Publishing, 2012)

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

^[3] PISA – *The PISA Framework for Assessment of ICT Literacy* (2011)

Appendix 3: Command word taxonomy

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

Command Word	Meaning	Number of Marks	Assessment Objectives
State	Provide knowledge of religion and belief by recalling factual information	3	AO1 – 3 marks
Outline	Provide knowledge of religion and belief by recalling factual information	3	AO1 – 3 marks
Describe	Provide an understanding of religion and belief and contrast with that of another.	4	AO1 – 4 marks
Explain	<p>There are two ways this command word will be used:</p> <ol style="list-style-type: none"> 1. (4 marks) Provide understanding of an aspect of religion and belief and developing this beyond a habitual response. 2. (5 marks) Provide understanding of an aspect of religion and belief and developing this beyond a habitual response. In addition, students will be required to reference one source of wisdom or authority in support of their explanation. 	4	AO1 – 4 marks OR AO1 – 5 marks
*Evaluate	Interpret a given stimulus in order to consider different viewpoints and perspectives relating to the importance or significance of a particular aspect of a religion or belief. Deconstruct the information or issue at hand, by constructing logical chains of reasoning and making connections between the elements in the question. Arguments must be justified by the appraisal of evidence leading to a supported conclusion.	12	AO2 – 12 marks

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

Appendix 4: Codes

Type of code	Use of code	Code
Regulated Qualifications Framework (RQF) codes	<p>Each qualification title is allocated an Ofqual Regulated Qualifications Framework (RQF) code.</p> <p>The RQF code is known as a Qualification Number (QN). This is the code that features in the DfE Section 96 and on the LARA as being eligible for 16–18 and 19+ funding, and is to be used for all qualification funding purposes. The QN will appear on students' final certification documentation.</p>	<p>The QN for this qualification is:</p> <p>603/0118/1</p>
Subject codes	The subject code is used by centres to enter students for a qualification. Centres will need to use the entry codes only when claiming students' qualifications.	GCSE – 3RB0
Paper codes	These codes are provided for reference purposes. Students do not need to be entered for individual papers.	<p>Paper 1: 3RB0/1A – 1G</p> <p>Paper 2: 3RB0/2A – 2G</p>

Edexcel, BTEC and LCCI qualifications

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