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International GCSE

Religious Studies (4RS0)

Specification

First examination 2011
Introduction

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

Key subject aims

The Edexcel International GCSE in Religious Studies qualification enables students to:

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

Key features and benefits of the specification

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

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

Edexcel’s International GCSE in Religious Studies:

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

This Edexcel International GCSE qualification comprises one assessment:
- a written examination paper.

<table>
<thead>
<tr>
<th>Paper 1</th>
<th>Paper code: 4RS0/01</th>
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| - Externally assessed  
- Availability: June series  
- First assessment: June 2011 |  |

**Overview of content:**
- Part 1: Beliefs and Values  
- Part 2: The Religious Community

**Overview of assessment:**
- One examination paper lasting 2 hours and 30 minutes.
- Students answer **one** question from each of the four sections in Part 1, and any **two** questions from Part 2.
- **Part 1: Beliefs and Values** comprises 62% of the examination. Students answer one question from each of the four sections. There are 20 marks available for each question. Students should spend approximately 1 hour and 30 minutes on Part 1.
- **Part 2: The Religious Community** comprises 38% of the examination. Students answer any two questions from a choice of 18. There are 25 marks available for each question. Students should spend approximately 1 hour on Part 2.
- The total mark for the paper is 130.
Qualification content

Knowledge, skills and understanding

This Edexcel International GCSE in Religious Studies requires students to:

- acquire knowledge and develop understanding of religious beliefs, values and traditions, through the study of one or more religion(s)
- acquire knowledge and develop understanding of key religious ideas which are not specific to any one religion
- acquire knowledge and develop understanding of non-religious beliefs and values
- consider the influence of religious beliefs, values and traditions and of non-religious beliefs and values
- consider religious and non-religious responses to ethical issues
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life
- develop skills relevant to the study of religion.
Paper 1

Content overview

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

Part 1: Beliefs and Values

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

a at least one of the six major world religions:
   - Buddhism
   - Christianity
   - Hinduism
   - Islam
   - Judaism
   - Sikhism

b key religious ideas which are not specific to any one religion, and which may not be found in all religions (these apply to Section A: The universe, human beings and their destiny and Section B: Ultimate reality and the meaning of life only)

c non-religious beliefs and values (that is, the beliefs and values of those who do not believe in God or an ultimate reality, or who are uncertain whether or not to believe in God or an ultimate reality).

Part 2: The Religious Community

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

- Buddhism
- Christianity
- Hinduism
- Islam
- Judaism
- Sikhism.
Summary of content for Part 1: Beliefs and Values

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

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

Relationships, families and children
- Human relationships
- Marriage and partnership
- Divorce and remarriage
- Family structures and responsibilities
- Childlessness and celibacy

Rights, equality and responsibilities
- Human rights
- Equal rights and equal opportunities
- The multi-ethnic society and racial harmony
- The multi-faith society and interfaith relationships
- Relationships between rich and poor.
Summary of content for Part 2: The Religious Community

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

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

The glossary of generic key words

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

Use of religious texts

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

Further information about relevant passages will be provided by Edexcel.

How to use the specification content

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

Part 1: Beliefs and Values

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

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

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

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

The generic specification is the basis of teaching and study for Part 1 of the examination. Centres should base their teaching on it, and ensure that they have covered all the topics listed in it.
**Key ideas which are not specific to any one religion and key words**

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

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

**Non-religious beliefs and values**

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

**Part 2: The Religious Community**

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

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

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

**The religion-specific content is the basis of teaching and study for Part 2 of the examination.** Centres should base their teaching on it, and ensure that they have covered all the topics listed for the major world religion (or religions) that their students are studying.
Detailed specification content for Part 1: Beliefs and Values

Generic specification content

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

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

Section A: The universe, human beings and their destiny

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

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

(b) Human nature and the human condition

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

(c) Selfishness, greed, ignorance and sin

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

(d) Free will, determinism and predestination

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

(e) Death and life after death

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

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

Afterlife
Animal rights
Commonality (of all living beings)
Cyclical (view of human existence)*
Determinism
Dominance (of human beings over all other living beings)
Free will
Greed
Human destiny
Ignorance
Immortality*
Judgement (by God)*
Law of cause and effect (in relation to human actions)*
Linear (view of human existence)*
Physicalism
Predestination (by God)*
Rebirth*
Resurrection*
Selfishness
Sin
Soul*
Section B: Ultimate reality and the meaning of life

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

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

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

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

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

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

Abortion
Agnosticism
Atheism
Benevolent (of God)*
Causation
(Religious) conversion
Design (of the world/universe by God)*
Designer (God as the designer of the world/universe)*
Euthanasia
First cause (God as first cause of the world/universe)*
Liberation (from the cycle of rebirth)*
Monotheism*
Moral evil
Natural evil
(Religious) nurture
Omnipotent (of God)*
Omniscient (of God)*
Only possible explanation (God as the only possible explanation of the existence of the world/universe)*
Polytheism*
Salvation (by God)*
Sanctity of life
Section C: Relationships, families and children

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

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

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

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

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

Adultery
Celibacy
Civil partnership
Cohabitation
Contraception
Extended family
Faithfulness (within marriage, a civil partnership or long-term relationship)
Genetic engineering
Heterosexuality
Homosexuality
Nuclear family
Pre-marital sex
Promiscuity
Reconstituted family
Remarriage
Rights of children
Role (of men or women within marriage/a long-term relationship or within the family)
Status (of men or women within marriage/a long-term relationship)
Section D: Rights, equality and responsibilities

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

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

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

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

(e) Relationships between rich and poor
The issues of, religious and non-religious beliefs/teachings about, and the (differing) attitudes of religious and non-religious people to: the responsibility of wealthy individuals and countries towards the poor; examples (including local ones) of practical generosity in society or within religious communities: how the poor should be treated, as expressed in the ideals of charity, justice and compassion.
Key words for Section D
Charity
Compassion
Disability
Disability bias
Discrimination
Equal opportunities
Equal rights
Equality before the law
Exclusivism
Freedom of opinion
Freedom of religion
Gender bias
Human rights
Inclusivism
Justice
Multi-ethnic society
Multi-faith society
Pluralism
Prejudice
Proselytisation
Racial harmony
Racism
Right to liberty (of the individual)
Religion-specific content for Part 1: Beliefs and Values

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

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

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

Buddhism

Section A

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

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

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

(d) Free will, determinism and predestination
Buddhist beliefs/teachings about human freedom and its limitations.

(e) Death and life after death
Buddhist beliefs/teachings about samsara, as the continual and endless cycle of birth and rebirth; and kamma, as wilful acts which affect the circumstances of living in this and future existence.
Section B

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

(b) The meaning and purpose of life
Buddhist beliefs/teachings about liberation; nibbana and its meanings; the Noble Eightfold Path, with particular reference to the elements of prajna, sila and samadhi, the Three Refuges of the Buddha, the Dhamma and the Sangha.

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

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

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

Section C

(a) Human relationships
Buddhist beliefs/teachings about the principles of relationships contained in the Five Precepts and the paramitas.

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

(c) Divorce and remarriage
Buddhist beliefs/teachings about divorce and remarriage, and avoiding causes of suffering to others.
(d) Family structures and responsibilities
Buddhist beliefs/teachings about family life and its importance. Ways in which Buddhist communities help to sustain family life, support the upbringing of children, and keep families together through the vihara.

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

Section D
(a) Human rights
Buddhist beliefs/teachings about compassion and avoiding causes of suffering to others. Examples of Buddhist attitudes to/support for human rights.

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

(e) The multi-ethnic society and racial harmony
Buddhist beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Buddhist practice.

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

(e) Relationships between rich and poor
Buddhist beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Buddhist communities, with particular reference to metta and karuna.
Christianity

Section A

(a) The universe and the place of human beings in it
Christian beliefs/teachings about creation; stewardship; and the uniqueness of human beings.

(b) Human beings and the human condition
Christian beliefs/teachings about the nature of human beings, with particular reference to the body, the spirit and the soul.

(c) Selfishness, greed, ignorance and sin
Christian beliefs/teachings about selfishness, greed, ignorance and sin, and the nature of sin.

(d) Free will, determinism and predestination
Christian beliefs/teachings about human freedom and its limitations, and predestination.

(e) Death and life after death
Christian beliefs/teachings about heaven and hell; judgement, resurrection; and the Last Judgement.

Section B

(a) Ultimate reality
Christian beliefs/teachings about God as the Trinity, as reflected in the Creeds, with particular reference to God as Father, Creator and Judge; and to God’s nature as omnipotent, omniscient and benevolent.

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

(c) Belief, uncertainty and unbelief
Christian beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, including Christian nurture and formation; and to reasons for/factors that may lead to agnosticism or atheism.
(d) The problem of evil and suffering
Christian beliefs/teachings about evil and suffering in the world, and how they relate to the purpose of life, with particular reference to suffering as punishment for sin and proof of faith; the questions evil and suffering raise for Christians about God’s omnipotence, omniscience and benevolence; and Christian attempts to explain why God created a world containing suffering and/or allows it to continue.

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

Section C
(a) Human relationships
Christian beliefs/teachings about the principles of relationships, with particular reference to Christian teaching about love.

(b) Marriage and partnership
Christian beliefs/teachings about marriage and its purposes, with particular reference to the marriage vows and the principle of monogamy.

(c) Divorce and remarriage
Christian beliefs/teachings about annulment, divorce, and remarriage.

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

(e) Childlessness and celibacy
Christian beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including reasons for and against it.
Section D

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

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

(c) The multi-ethnic society and racial harmony
Christian beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Christian practice.

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

(e) Relationships between rich and poor
Christian beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within and by Christian communities, based on Christian teachings about love.
Hinduism

Section A

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

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

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

(d) Free will, determinism and predestination
Hindu beliefs/teachings about human freedom and its limitations.

(e) Death and life after death
Hindu beliefs/teachings about human destiny, with particular reference to *samsara* and *karma*.

Section B

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

(b) The meaning and purpose of life
Hindu beliefs/teachings about liberation and how this goal may be achieved, with particular reference to *moksha*, *enlightenment*, *jnana marga*, *karma marga* and *bhakti marga*.

(c) Belief, uncertainty and unbelief
Hindu beliefs/teachings about, and responses to, reasons for/factors that may influence religious belief in God, including Hindu nurture, with particular reference to family life; and the appeal to religious authority, with particular reference to the *Vedas* and the *Gita*; and to reasons for/factors that may lead to agnosticism or atheism.
(d) The problem of evil and suffering
Hindu beliefs/teachings about the causes and existence of evil and suffering in the world, and how they relate to the purpose of life, with particular reference to karma.

(e) Sanctity of life, abortion and euthanasia
Hindu beliefs/teachings about the sanctity of life and the importance of relieving suffering; euthanasia; and abortion.

Section C
(a) Human relationships
Hindu beliefs/teachings about human sexuality and its purposes.

(b) Marriage and partnership
Hindu beliefs/teachings about marriage and its purposes, and the importance and role of marriage in Hindu communities.

(c) Divorce and remarriage
Hindu beliefs/teachings about divorce and remarriage.

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

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

Section D
(a) Human rights
Hindu beliefs/teachings about human rights. Examples of Hindu attitudes to/support for human rights.

(b) Equal rights and equal opportunities
Hindu beliefs/teachings about equal rights and opportunities. Examples of Hindu attitudes to/support for equal rights and opportunities.
(c) The multi-ethnic society and racial harmony
Hindu beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Hindu practice.

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

(e) Relationships between rich and poor
Hindu beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Hindu communities.

Islam

Section A

(a) The universe and the place of human beings in it
Islamic beliefs/teachings about the universe as Allah’s creation, and human beings’ place in the world, with particular reference to human beings’ role as khalifah.

(b) Human beings and the human condition
Islamic beliefs/teachings about the nature of human beings, with particular reference to the body, nafs and qalb.

(c) Selfishness, greed, ignorance and sin
Islamic beliefs/teachings about human selfishness, greed, ignorance and sin, with particular reference to unbelief and shirk.

(d) Free will, determinism and predestination
Islamic beliefs/teachings about human freedom and its limits, with particular reference to al-Qadr and predestination.

(e) Death and life after death
Islamic beliefs/teachings about death, human destiny and an afterlife, with particular reference to akhirah and to resurrection, judgement, paradise and hell.
Section B

(a) Ultimate reality
Islamic beliefs/teachings about the nature and character of Allah, with particular reference to Tahwid and to the teachings of Sura al-Fatihah.

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

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

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

(e) Sanctity of life, abortion and euthanasia
Islamic beliefs/teachings about the sanctity of life and the particular value of human life; euthanasia; and abortion.

Section C

(a) Human relationships
Islamic beliefs/teachings about human sexuality and its purposes.

(b) Marriage and partnership
Islamic beliefs/teachings about marriage and its purposes.

(c) Divorce and remarriage
Islamic beliefs/teachings about divorce and remarriage.

(d) Family structures and responsibilities
Islamic beliefs/teachings about family life and its importance. Ways in which Muslim communities help to sustain family life, support the upbringing of children and keep families together, particularly through the mosque.
(e) Childlessness and celibacy
Islamic beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Islamic teachings about the rejection of celibacy.

Section D
(a) Human rights
Islamic beliefs/teachings about human rights. Examples of Muslim attitudes to/support for human rights.

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

(c) The multi-ethnic society and racial harmony
Islamic beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony, with particular reference to the universal nature of the ummah, and examples of racial harmony within Muslim practice.

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

(e) Relationships between rich and poor
Islamic beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Muslim communities, with particular reference to zakah and sadaqah.
Judaism

Section A

(a) The universe and the place of human beings in it
Jewish beliefs/teachings about the creation of the universe by the Almighty; and the relationship of human beings, as the goal of creation, to other creatures, with particular reference to tikkun and olam.

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

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

(d) Free will, determinism and predestination
Jewish beliefs/teachings about human freedom and its limits.

(e) Death and life after death
Jewish beliefs/teachings about resurrection and life beyond the grave, and their importance.

Section B

(a) Ultimate reality
Jewish beliefs/teachings about the nature and character of the Almighty as holy and just, and as creator; and beliefs expressed in the Shema.

(b) The meaning and purpose of life
Jewish beliefs/teachings about salvation, and how this goal may be achieved through keeping the law, with particular reference to the individual and the Jewish community.

(c) Belief, uncertainty and unbelief
Jewish beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, including nurture in Judaism, with particular reference to family life and the synagogue; and the appeal to religious authority, with particular reference to the Torah and Jewish tradition; and to reasons for/factors that may lead to agnosticism or atheism.
(d) The problem of evil and suffering
Jewish beliefs/teachings about evil and suffering in the world, and in the Jewish community, and how they relate to the purpose of life; the questions they raise about God’s omnipotence, omniscience and benevolence; and Jewish responses to these questions.

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

Section C
(a) Human relationships
Jewish beliefs/teachings about human sexuality and its purposes, and relationships between the sexes.

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

(c) Divorce and remarriage
Jewish beliefs/teachings about divorce and remarriage.

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

(e) Childlessness and celibacy
Jewish beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Jewish teachings about the rejection of celibacy.
Section D

(a) Human rights
Jewish beliefs/teachings about human rights. Examples of Jewish attitudes to/support for human rights.

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

(c) The multi-ethnic society and racial harmony
Jewish beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony in Jewish practice.

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

(e) Relationships between rich and poor
Jewish beliefs/teachings which encourage the wealthy to support the poor, with particular reference to promoting Tzedaka. Examples of practical generosity within Jewish communities.
Sikhism

Section A

(a) The universe and the place of human beings in it
Sikh beliefs/teachings about the origin and purpose of the universe, with particular reference to God as karta purukh.

(b) Human beings and the human condition
Sikh beliefs/teachings about the nature of human beings, with particular reference to the body, the man and atman.

(c) Selfishness, greed, ignorance and sin
Sikh beliefs/teachings about human selfishness, ignorance and sin, with particular reference to maya, manmukh and haumai.

(d) Free will, determinism and predestination
Sikh beliefs/teachings about human freedom and its limitations.

(e) Death and life after death
Sikh beliefs/teachings about death, human destiny and an afterlife, with particular reference to samsara.

Section B

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

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

(c) Belief, uncertainty and unbelief
Sikh beliefs/teachings about, and responses to, reasons for/factors that may influence belief in God, including Sikh nurture, with particular reference to family life and the gurdwara; and the appeal to religious authority, with particular reference to the Guru Granth Sahib; and to reasons for/factors that may lead to agnosticism or atheism.
(d) The problem of evil and suffering
Sikh beliefs/teachings about the causes and existence of evil and suffering in the world; and how they relate to the purpose of life, and the questions they raise for religious believers.

(c) Sanctity of life, abortion and euthanasia
Sikh beliefs/teachings about the sanctity of life; euthanasia; and abortion.

Section C
(a) Human relationships
Sikh beliefs/teachings about human sexuality and its purposes, and relationships between the sexes.

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

(c) Divorce and remarriage
Sikh beliefs/teachings about divorce and remarriage.

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

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

Section D
(a) Human rights
Sikh beliefs/teachings about human rights. Examples of Sikh attitudes to/support for human rights.

(b) Equal rights and equal opportunities
Sikh beliefs/teachings about equal rights and opportunities. Examples of Sikh attitudes to/support for equal rights and opportunities.
(c) The multi-ethnic society and racial harmony
Sikh beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony within Sikh practice.

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

(e) Relationships between rich and poor
Sikh beliefs/teachings which encourage the wealthy to support the poor, with particular reference to vand chakna. Examples of practical generosity within Sikh communities.
Detailed specification content for Part 2: The Religious Community

Generic specification content

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

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

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

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

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

(e) Places of worship and pilgrimage
Local buildings and other venues for public worship and devotion, including their external and internal appearance, design, significant features, purpose(s), use(s) and importance for believers/devotees and religious communities; buildings and other venues of regional, national or international significance for believers/devotees, including their external and internal appearance, design, significant features, purpose(s), use(s) and reasons for their status; and places of pilgrimage, including the reasons for their significance and the traditions and observances of pilgrims at them.
Religion-specific content for Part 2: The Religious Community

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

Buddhism

(a) Religious texts and sources of authority

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

(b) Founders and leaders

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

(c) Rules for living

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

(d) Worship and celebration

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

(e) Places of worship and pilgrimage

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

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

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

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

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

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

(a) Texts and sources of authority

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

(b) Founders and leaders

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

(c) Rules for living

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

(d) Worship and celebration

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

(e) Places of worship and pilgrimage

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

(a) Texts and sources of authority

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

(b) Founders and leaders

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

(c) Rules for living

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

(d) Worship and celebration

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

(e) Places of worship and pilgrimage

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

(a) Texts and sources of authority

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

(b) Founders and leaders

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

(c) Rules for living

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

(d) Worship and celebration

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

(e) Places of worship and pilgrimage

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

(a) Texts and sources of authority

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

(b) Founders and leaders

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

(c) Rules for living

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

(d) Worship and celebration

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

(e) Places of worship and pilgrimage

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

Assessment summary

Paper 1 is externally assessed through an examination paper lasting 2 hours and 30 minutes. The scheme of assessment consists of a single tier, in which all components target the complete range of grades from A*-G. Students who fail to achieve grade G will be awarded Ungraded. All students take the single examination paper.

Summary of table of assessment

<table>
<thead>
<tr>
<th>Paper 1</th>
<th>Paper code: 4RS0/01</th>
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<tbody>
<tr>
<td>• One examination paper lasting 2 hours and 30 minutes.</td>
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<tr>
<td>• Students answer one question from each of the four sections in Part 1, and any two questions from Part 2.</td>
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<tr>
<td>• <strong>Part 1: Beliefs and Values</strong> comprises 62% of the examination. Students answer one question from each of the four sections. There are 20 marks available for each question. Students should spend approximately 1 hour and 30 minutes on Part 1.</td>
<td></td>
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<tr>
<td>• <strong>Part 2: The Religious Community</strong> comprises 38% of the examination. Students answer any two questions from a choice of 18. There are 25 marks available for each question. Students should spend approximately 1 hour on Part 2.</td>
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<tr>
<td>• The total mark for the paper is 130.</td>
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Part 1: Beliefs and Values

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

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

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

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

Part 1 is divided into four sections:

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

Each section contains two questions and students must answer one question from the two presented.
Each question is sub-divided into four parts:

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

**Part 2: The Religious Community**

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

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

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

Part 2 is divided into six sections:

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

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

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

Each question is sub-divided into three parts:

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

<table>
<thead>
<tr>
<th>Assessment Objective</th>
<th>% in International GCSE</th>
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</thead>
<tbody>
<tr>
<td>AO1: recall, select, organise, and deploy knowledge of the specification content</td>
<td>37%</td>
</tr>
<tr>
<td>(this Assessment Objective is often referred to as ‘Knowledge’)</td>
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<tr>
<td>AO2: describe, analyse and explain the relevance and application of a religion or religions</td>
<td>40%</td>
</tr>
<tr>
<td>(this Assessment Objective is often referred to as ‘Understanding’)</td>
<td></td>
</tr>
<tr>
<td>AO3: evaluate different responses to religious and moral issues, using relevant evidence and argument</td>
<td>23%</td>
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<td>(this Assessment Objective is often referred to as ‘Evaluation’)</td>
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<td>TOTAL</td>
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The percentages above are not intended to provide a precise statement of the number of marks allocated to particular assessment objectives.

Relationship of Assessment Objectives to the examination paper for International GCSE

<table>
<thead>
<tr>
<th>Paper number</th>
<th>Assessment Objective</th>
<th>Total for AO1, AO2 and AO3</th>
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<tbody>
<tr>
<td>Paper 1</td>
<td>AO1: 37%</td>
<td>AO2: 40%</td>
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<tr>
<td>Total for International GCSE</td>
<td>37%</td>
<td>40%</td>
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Entering your students for assessment

Student entry

Details of how to enter students for this qualification can be found in Edexcel’s International Information Manual, copies of which are sent to all active Edexcel centres. The information can also be found on Edexcel’s international website.

Combinations of entry

There are no forbidden combinations.

Access arrangements and special requirements

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

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

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

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

Special Requirements
Edexcel
One90 High Holborn
London WC1V 7BH
Assessing your students

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

Your student assessment opportunities

<table>
<thead>
<tr>
<th>Paper</th>
<th>June 2011</th>
<th>June 2012</th>
<th>June 2013</th>
<th>June 2014</th>
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<tr>
<td>Paper 1</td>
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Awarding and reporting

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

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

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

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

Language of assessment

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

Malpractice and plagiarism

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

Student recruitment

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

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

Progression

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

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

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

Grade A

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

Grade C

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

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

Grade F

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

Edexcel support services

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

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

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

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

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

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

Training

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

Appendix 1: Glossary of generic key words 51
Appendix 2: Suggested reading 55
Appendix 1: Glossary of generic key words

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

Section A: The universe, human beings and their destiny

Afterlife: Continuation of existence after death
Animal rights: (The principle of) treating animals fairly
Commonality (of all living beings): (The belief that) all living creatures are part of the same process of development
Cyclical (view of human existence): (The belief that) time has no beginning or end and that the soul of human beings is reborn again and again
Determinism: (The view that) every event has a cause, which may also involve believing that human beings cannot have free will, as their choices and actions are caused
Dominance (of human beings): (The belief that) human beings have been given the right to exercise control over all other living beings
Free will: (The belief that) the human will is free, so human beings can choose and act freely
Greed: An excessive desire for things, such as wealth or food, which bears no relation to actual needs
Human destiny: The future of human beings/what happens to them when they die
Ignorance (in relation to wrongdoing): Not knowing or understanding the difference between right and wrong, or what makes actions wrong
Immortality: The idea that the soul lives on after the death of the body
Judgement (by God): The decision of God about the destiny of human beings
Law of cause and effect (in relation to human actions): (The belief that) every human action has an automatic consequence
Linear (view of human existence): (The belief that) time has a beginning and an end, and that human beings live only once on earth
Physicalism: (The belief that) the real world is nothing more than the physical world
Predestination (by God): (The belief that) God has already decided the fate of human beings
Rebirth: (The belief that) the soul is reborn into another body
Resurrection: (The belief that) after death, the body stays in the grave until the end of the world when it is raised
Selfishness: Self-interest and concern with individual needs/wants which excludes considering those of others
Sin: Behaviour which is against the law of God
Soul: The spiritual or non-material part of a person
Section B: Ultimate reality and the meaning of life

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

Agnosticism: Not being sure whether God exists

Atheism: (The belief that) God does not exist

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

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

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

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

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

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

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

Liberation: Being set free from the cycle of rebirth

Monotheism: Belief in one God

Moral evil: The actions of human beings which cause suffering

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

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

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

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

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

Polytheism: Belief in more than one God

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

Sanctity of life: (The belief that) life is holy and belongs to God
Section C: Relationships, families and children

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

**Celibacy**: Remaining unmarried and having no sexual relationships

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

**Cohabitation**: Living together without being married

**Contraception**: A means of preventing a woman from becoming pregnant

**Divorce**: The legal ending of a marriage

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

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

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

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

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

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

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

**Pre-marital sex**: Having sexual relations before marriage

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

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

**Remarriage**: Marrying again after being divorced from a previous marriage

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

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

**Status** (of partners within marriage, a civil partnership or long-term relationship): The importance of one partner in relation to the other
Section D: Rights, equality and responsibilities

Charity: Those who are wealthy giving money to the poor

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

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

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

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

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

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

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

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

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

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

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

Human rights: The principle of treating all people fairly

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

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

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

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

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

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

Proselytisation: Trying to convert people to join a religion

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

Racism: The belief that some races are superior to others

Right to liberty: The right to be free, and to be able go about one’s lawful business without interference or restriction
Appendix 2: Suggested reading

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

General

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

ISBN 978-0340888858

Buddhism

ISBN 978-0340815052

Christianity

ISBN 978-0719575266

ISBN 978-0435303099

Hinduism

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

ISBN 978-0340815045

Islam


Judaism

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

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

Sikhism


International GCSE

Religious Studies (4RS0)

Sample Assessment Material

First examination 2011
Instructions

- Use black ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- You must answer one question from each of the four sections in Part 1 and any two questions from Part 2.
- Answer the questions in the spaces provided – there may be more space than you need.

Information

- The total mark for this paper is 130.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.

Advice

- Read each question carefully before you start to answer it.
- Write your answers neatly and in good English.
- Try to answer every question.
- Check your answers if you have time at the end.
PART 1: BELIEFS AND VALUES

There are four sections in this part of the question paper. Answer ONE question from EACH section.

You should spend one hour and 30 minutes on Part 1.

Section A: The universe, human beings and their destiny

Answer ONE question from this section.

EITHER QUESTION 1

1  (a) What is resurrection?  (2)

(b) Outline non-religious ideas about how far human beings can exercise freewill.  (5)

(c) Explain why some people believe that ignorance is the root cause of human wrongdoing.  (8)

(d) “Animals do not have rights.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion.  (5)

(Total for Question 1 = 20 marks)

OR QUESTION 2

2  (a) What is sin?  (2)

(b) Choose one religion and outline its beliefs about the origin and purpose of the universe.  (5)

(c) Explain why some people are physicalists.  (8)

(d) “Religious people should stop believing in an afterlife.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion.  (5)

(Total for Question 2 = 20 marks)
Indicate which question you are answering by marking a cross in the box ☑️. If you change your mind, put a line through the box ☒️ and then indicate your new question with a cross ☑️.

Chosen Question Number:  Question 1 ☐  Question 2 ☐

Write your answer here:

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Section B: Ultimate reality and the meaning and purpose of life

Answer ONE question from this section.

EITHER QUESTION 3

(a) What is religious conversion? (2)

(b) Outline religious beliefs about the ultimate reality which do not include reference to God. (5)

(c) Explain why the existence of suffering in the world may lead some people to reject belief in God. (8)

(d) “A society which really cared about the terminally ill would permit euthanasia.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion. (5)

(Total for Question 3 = 20 marks)

OR QUESTION 4

(a) Give two examples of moral evil. (2)

(b) Choose one religion. Outline its teachings about the sanctity of life. (5)

(c) Explain how life can have meaning and purpose for non-religious people. (8)

(d) “God is the only possible cause of the universe.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion. (5)

(Total for Question 4 = 20 marks)
Indicate which question you are answering by marking a cross in the box ☒. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☒.

Chosen Question Number:  Question 3 ☒  Question 4 ☒

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Section C: Relationships, families and children

Answer ONE question from this section.

EITHER QUESTION 5

5 (a) What is celibacy? (2)

(b) Outline non-religious attitudes to adultery. (5)

(c) Explain, with examples, how family life is changing. (8)

(d) “Religious people should just accept that divorce is part of modern life.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion. (5)

(Total for Question 5 = 20 marks)

OR QUESTION 6

6 (a) Give two examples of the rights of children. (2)

(b) Choose one religion. Outline its teachings about the purposes of human sexuality. (5)

(c) Explain why some religious people are opposed to genetic engineering as a means of supporting successful conception. (8)

(d) “Parents do not need to be married in order to bring up children successfully.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion. (5)

(Total for Question 6 = 20 marks)
Indicate which question you are answering by marking a cross in the box ✗. If you change your mind, put a line through the box ✗ and then indicate your new question with a cross ✗.

Chosen Question Number:  Question 5  ❌  Question 6  ❌

Write your answer here:

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Section D: Rights, equality and responsibilities

Answer ONE question from this section.

EITHER QUESTION 7

7  (a) What is equality before the law?  

(b) Choose one religion. Outline attitudes within this religion to proselytisation.  

(c) Explain how the ideal of charity can be applied to relationships between rich and poor.  

(d) “Women should have equal rights in religious communities.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion.

(Total for Question 7 = 20 marks)

OR QUESTION 8

8  (a) What is a disability?  

(b) Outline both the benefits and the problems of a multi-ethnic society.  

(c) Explain why religious freedom is an important human right.  

(d) “There will always be conflict in a society which contains more than one religion.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to at least one named religion.

(Total for Question 8 = 20 marks)

TOTAL FOR PART 1 = 80 MARKS
Indicate which question you are answering by marking a cross in the box ☐️. If you change your mind, put a line through the box ☒️ and then indicate your new question with a cross ☐️.

Chosen Question Number:  Question 7 ☐  Question 8 ☐

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PART 2: THE RELIGIOUS COMMUNITY

There are 18 questions in this part of the question paper. Answer any TWO questions.

You should spend one hour on Part 2.

Section A: Buddhism

9 (a) Outline two of the main teachings of the Tripitaka. (10)

(b) Explain why the Dhammapada is important for Buddhists. (10)

(c) “It is impossible for people living in a modern, industrial society to follow the Noble Eightfold Path.”

   Do you agree?

   Give reasons for your opinion, showing that you have considered another point of view. (5)

(Total for Question 9 = 25 marks)

10 (a) Outline how Buddhists today may follow the example of one of the Bodhisattvas. (10)

(b) Explain why, according to the Buddha, suffering exists in the world. (10)

(c) “Suffering is only a small part of most people’s lives.”

   Do you agree?

   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Buddhism. (5)

(Total for Question 10 = 25 marks)

11 (a) Outline ways in which Buddhists may follow the Five Precepts. (10)

(b) Explain why the five additional precepts are important for Buddhists today. (10)

(c) “Following the five additional precepts would take all the fun out of life.”

   Do you agree?

   Give reasons for your opinion, showing that you have considered another point of view. (5)

(Total for Question 11 = 25 marks)
Section B: Christianity

12 (a) Outline ways in which Christians may show the Christian principle of love. (10)

(b) Explain how Jesus interpreted the Ten Commandments in the Sermon on the Mount. (10)

(c) “People need definite rules, which tell them exactly what they should not do.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Christianity. (5)

(Total for Question 12 = 25 marks)

13 (a) Outline ways in which Christians celebrate Easter. (10)

(b) Explain why the celebration of the Eucharist is important in Christianity. (10)

(c) “There is too much emphasis on the Eucharist in Christian worship today.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. (5)

(Total for Question 13 = 25 marks)

14 (a) Describe the external appearance and three significant internal features of a local place of Christian worship. (10)

(b) Explain why one place of pilgrimage, other than Bethlehem or Jerusalem, is significant for Christians. (10)

(c) “Christian communities could not exist without a local place of worship.”

Do you agree?

Give reasons for your opinion, showing that you have considered another point of view. (5)

(Total for Question 14 = 25 marks)
Section C: Hinduism

15 (a) Outline the influence of Ramanuja on the development of Hindu ideas.

(b) Explain why Krishna is a significant figure for Hindus.

(c) “Worship is more important than meditation for most religious people.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Hinduism.

(Total for Question 15 = 25 marks)

16 (a) Outline, with examples, how a Hindu may observe the five yamas.

(b) Explain why ahimsa is important in Hinduism.

(c) “Ahimsa can never be more than an ideal.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view.

(Total for Question 16 = 25 marks)

17 (a) Outline ways in which images of deities may be treated in a temple.

(b) Explain why the sacred thread ceremony is important for many Hindus.

(c) “A religious person’s only debt is to God and his religious teachers.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Hinduism.

(Total for Question 17 = 25 marks)
Section D: Islam

18 (a) Outline the role of the Ulema. (10)

(b) Explain why the Sunnah of the Prophet is important in Islam. (10)

(c) “It is impossible to follow the example of a religious leader all the time.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Islam. (5)

(Total for Question 18 = 25 marks)

19 (a) Outline rituals associated with marriage in Islam. (10)

(b) Explain why the Jum’a prayers are important in Islam. (10)

(c) “Followers of a religion need to be able to worship and pray together.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Islam. (5)

(Total for Question 19 = 25 marks)

20 (a) Outline what takes place at Makkah during the hajj. (10)

(b) Explain why the mosque has an important role in Islam. (10)

(c) “There are more important things for religious people to do than go on a pilgrimage.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Islam. (5)

(Total for Question 20 = 25 marks)
Section E: Judaism

21 (a) Outline those parts of Abraham’s life which showed his faith in the Almighty.  

(b) Explain why Maimonides is important in the development of Judaism.  

(c) “It may not always be right to obey the Almighty’s commands.”  
   Do you agree?  
   Give reasons for your opinion, showing that you have considered another point of view.  

(Total for Question 21 = 25 marks)

22 (a) Outline ways in which the Jewish way of life may be maintained in the home.  

(b) Explain why Shabbat is important in Judaism.  

(c) “Dietary laws do not matter.”  
   Do you agree?  
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Judaism.  

(Total for Question 22 = 25 marks)

23 (a) Outline ways in which Jewish communities use the synagogue.  

(b) Explain, with examples, why symbols are important in the synagogue.  

(c) “Religious people do not need rituals to help them to worship the Almighty.”  
   Do you agree?  
   Give reasons for your opinion, showing that you have considered another point of view.  

(Total for Question 23 = 25 marks)
Section F: Sikhism

24 (a) Outline ways in which the Guru Granth Sahib influences the everyday lives of Sikhs. (10)

(b) Explain why both actions and meditation are important in the Sikh way of life. (10)

(c) “The only thing that matters in life is how we treat other people.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Sikhism. (5)

(Total for Question 24 = 25 marks)

25 (a) Outline what happens at a Sikh wedding. (10)

(b) Explain why Baisakhi is important in Sikhism. (10)

(c) “Wearing religious symbols or dress only creates barriers between people.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. In your answer, you should refer to Sikhism. (5)

(Total for Question 25 = 25 marks)

26 (a) Outline different attitudes to pilgrimage in Sikhism. (10)

(b) Explain how the gurdwara plays an important role in the Sikh community. (10)

(c) “Going through the Amrit ceremony makes you a proper Sikh.”
   Do you agree?
   Give reasons for your opinion, showing that you have considered another point of view. (5)

(Total for Question 26 = 25 marks)

TOTAL FOR PART 2 = 50 MARKS
Indicate which question you are answering by marking a cross in the box. If you change your mind, put a line through the box and then indicate your new question with a cross.

Chosen Question Number:

Question 9  
Question 10  
Question 11  
Question 12  
Question 13  
Question 14  
Question 15  
Question 16  
Question 17  
Question 18  
Question 19  
Question 20  
Question 21  
Question 22  
Question 23  
Question 24  
Question 25  
Question 26  

Write your answer here:

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Indicate which question you are answering by marking a cross in the box ❑. If you change your mind, put a line through the box ❌ and then indicate your new question with a cross ❑.

Chosen Question Number:

Question 9 ❑  Question 10 ❌  Question 11 ❌  Question 12 ❌

Question 13 ❌  Question 14 ❌  Question 15 ❏  Question 16 ❏

Question 17 ❏  Question 18 ❏  Question 19 ❏  Question 20 ❏

Question 21 ❏  Question 22 ❏  Question 23 ❏  Question 24 ❏

Question 25 ❑  Question 26 ❑

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