

International GCSE

Religious Studies (9–1) (Modular)

Specification

Pearson Edexcel International GCSE in Religious Studies (Modular) (4XRS1)

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First examination June 2024

First certification August 2025

Issue 1



About Pearson

We are the world's leading learning company operating in countries all around the world. We provide content, assessment and digital services to learners, educational institutions, employers, governments and other partners globally. We are committed to helping equip learners with the skills they need to enhance their employability prospects and to succeed in the changing world of work. We believe that wherever learning flourishes so do people.

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1 About this specification

Pearson Edexcel International GCSE in Religious Studies (Modular) is part of a suite of International GCSE (Modular) qualifications offered by Pearson.

This qualification is not accredited or regulated by any UK regulatory body.

This specification includes the following key features.

Structure

Pearson Edexcel International GCSE in Religious Studies (Modular) is a modular qualification. All units are available in the June exam series and can be sat in any order or resat. A cash-in code must be used to obtain an overall grade for the qualification.

Content

The content is relevant, up-to-date, engaging, with an updated range of stimulus material, and appropriate for an international audience.

Assessment

The assessment is composed of two written unit assessments, and comprises 100 per cent external assessment. All assessments in the modular route are designed to be at the same standard, and there is no step up in difficulty between Unit 1 and Unit 2.

Approach

It builds a foundation for learners wishing to progress to various qualifications in religious studies at schools and colleges.

Main aspects of our approach are as follows:

- Knowledge and understanding of religious studies will be tested in Unit 1 and Unit 2, with synoptic assessments to determine depth of understanding in both papers.
- Contexts and settings will be those that learners are likely to encounter, for example: in society, employment and their own community.
- Culturally sensitive topics are used throughout.

Specification updates

This specification is Issue 1 and is valid for first teaching from September 2023, with first assessment from June 2024, first cash-in in June 2025 and first certification from August 2025. If there are any significant changes to the specification, we will inform centres in writing. Changes will also be posted on our website.

For more information, please visit qualifications.pearson.com.

Using this specification

This specification gives teachers guidance and encourages effective delivery of the qualification. The following information will help you get the most out of the content and guidance.

Compulsory content: as a minimum, all the bullet points in the subject content must be taught. The word 'including' in content specifies the detail of what must be covered.

Assessments: these use a range of material and are not limited to the examples given. Teachers should deliver the qualification using a good range of examples to support the assessment of the content.

Depth and breadth of content: teachers should use the full range of content and all the assessment objectives provided in *Section 3: Religious Studies content*.

Qualification aims

The aims and objectives of this qualification are to:

- develop learners' knowledge and understanding of religious beliefs, values and traditions, through the study of one or more of six major world religions
- develop learners' knowledge and understanding of teachings, sources of wisdom and authority, through key religious texts, other texts, and scriptures of the religions they are studying
- develop learners' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
- provide opportunities for learners to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
- challenge learners to reflect on and develop their own values, beliefs and attitudes in light of what they have learned and contribute to their preparation for adult life in a pluralistic society and global community
- understand the influence of religion on individuals, communities and societies
- understand significant common and divergent views between and/or within religions and beliefs
- apply knowledge and understanding in order to analyse questions related to religious beliefs and values.

Why choose Pearson Edexcel qualifications?

Pearson – the world’s largest education company

Edexcel academic qualifications are from Pearson, the UK’s largest awarding organisation. With over 3.4 million learners studying our academic and vocational qualifications worldwide, we offer internationally recognised qualifications to schools, colleges and employers globally.

Pearson is recognised as the world’s largest education company, allowing us to drive innovation and provide comprehensive support for Pearson Edexcel learners in acquiring the knowledge and skills they need for progression in study, work and life.

A heritage you can trust

The background to Pearson becoming the UK’s largest awarding organisation began in 1836, when a royal charter gave the University of London its first powers to conduct exams and confer degrees on its learners. With over 150 years of international education experience, Edexcel qualifications have firm academic foundations, built on the traditions and rigour associated with Britain’s educational system.

Results you can trust

Pearson’s leading online marking technology has been shown to produce exceptionally reliable results, demonstrating that Pearson Edexcel qualifications maintain the highest standards at every stage.

Why choose Pearson Edexcel International GCSE in Religious Studies (Modular)?

We have listened to feedback from all parts of the international school and language teaching community, including a large number of teachers. We've made changes that will engage international learners and give them skills that will support progression to further study of religious studies and a range of other subjects.

The content and assessment approach for this qualification has been designed to meet learners' needs in the following ways.

The content and assessment approach for this qualification has been designed to maintain the rigorous standards of all Pearson Edexcel qualifications and meet learner needs in the following ways.

Modular structure

The modular assessment structure offers learners the flexibility to sit examinations when they are ready and provides opportunities to resit individual unit assessments before receiving an overall qualification grade.

Two-unit assessment

A two-unit written examination model tests knowledge, understanding and analytical and evaluation skills around 'Beliefs and Values' and 'The Religious Community.'

Flexible approach in teaching choice

We have designed the units to enable learners to study topics from the perspective of at least one major world religion. Learners will also study ideas not specific to any one religion and non-religious beliefs. This provides centres with greater flexibility to choose areas of study that they will enjoy teaching.

Clear and straightforward question papers

Our question papers are clear and accessible for all learners of all ability ranges. A range of question styles will be used. Our mark schemes are straightforward so that the assessment requirements are clear.

Broad and deep development of learners' skills

The design of this International GCSE (Modular) aims to extend learners' knowledge and understanding by broadening and deepening skills; for example, learners develop the ability to:

- analyse and evaluate content through realistic and contextualised tasks
- construct well-argued and well-informed, structured written arguments
- engage with questions of belief, value, purpose and truth and their influence on human life
- develop their own values, beliefs and attitudes.

Progression

International GCSE (Modular) qualifications enable successful progression to International A Level, A Level and beyond. We have consulted with International A Level and GCE A Level teachers as well as higher education professionals to validate this qualification, including content, skills development and assessment structure.

More information about the qualifications can be found on our website ([qualifications.pearson.com](https://www.pearson.com/qualifications)) on the Pearson Edexcel International GCSE pages.

Supporting you in planning and implementing this qualification

Planning

- Our *Getting Started Guide* gives you an overview of Pearson Edexcel International GCSE in Religious Studies (Modular) to help you understand the content and assessment, and what this means for you and your learners.
- We will provide you with an editable scheme of work and course planner for each qualification offering a modular route, enabling you to adapt these resources to suit your needs.

Teaching and learning

- Our skills maps will highlight opportunities for learners to develop skills that are directly and indirectly assessed.
- Print and digital learning and teaching resources promote any time, any place learning to improve learners' motivation and encourage new ways of working. These will be mapped to our modular schemes of work to ensure this qualification is fully supported.

Preparing for exams

We will also provide you with a range of resources to help you prepare your learners for the assessments, including:

- past papers for the qualification's linear counterpart to use as lesson resources or for mock examinations
- examiner reports with learner responses and examiner commentaries following each examination series.

ResultsPlus

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

examWizard

This is an included online resource designed to support learners and teachers with examination preparation and assessment.

Training events

In addition to online training, we host a series of training events for teachers to deepen their understanding of our qualifications.

Get help and support

Our subject advisor ensures that you receive help and guidance from us. You can email our subject advisor at TeachingReligiousStudies@pearson.com. You can also sign up to receive [subject advisor updates](#) or contact us using our [support portal](#).

2 Qualification at a glance

Qualification overview

Pearson Edexcel International GCSE in Religious Studies (Modular) consists of two mandatory units.

It is a modular qualification in which unit assessments can be sat and resat in any order.

Assessments must be cashed in to obtain a final grade for the qualification.

Content and assessment overview

| Unit 1: Beliefs and Values | Unit code 4WRS1/01* |
|---|---|
| Externally assessed Written examination: 1 hour and 45 minutes Availability: June 100 marks | 60% of the total International GCSE (Modular) |
| Content overview Learners must study all of the following topics in the subject content: <ul style="list-style-type: none">• Section 1: The Universe, Creation and the Place of Human Beings• Section 2: Life and Death• Section 3: Peace and Conflict• Section 4: Rights, Equality and Social Justice | |
| Assessment overview This unit assesses knowledge and understanding of the four key topic areas from a chosen religion: <ul style="list-style-type: none">• Section 1: The Universe, Creation and the Place of Human Beings• Section 2: Life and Death• Section 3: Peace and Conflict• Section 4: Rights, Equality and Social Justice In each section in Unit 1 assessment, questions are a combination of short open-response and extended open-response part questions. The last part question is a synoptic item. Each section in the unit assessment contains two question options, and the learner chooses one. | |

* See *Appendix 1: Codes* for a description of this code and all the other codes relevant to this qualification.

| | |
|---|--|
| Unit 2: The Religious Community | Unit code 4WRS2/01* |
| <p>Externally assessed</p> <p>Written examination: 1 hour and 30 minutes</p> <p>Availability: June</p> <p>60 marks</p> | <p>40% of the total International GCSE (Modular)</p> |
| <p>Content overview</p> <p>Learners must study all of the following topics in the subject content:</p> <ul style="list-style-type: none"> • Section 1: Origins and their Impact on the Community • Section 2: Celebration and Pilgrimage • Section 3: Worship and Practice | |
| <p>Assessment overview</p> <p>This unit assesses knowledge and understanding of the three key topic areas from a chosen religion:</p> <ul style="list-style-type: none"> • Section 1: Origins and their Impact on the Community • Section 2: Celebration and Pilgrimage • Section 3: Worship and Practice <p>In each section in Unit 2 assessment, questions are a combination of short open-response and extended open-response part questions. The last part question is a synoptic item.</p> | |

* See *Appendix 1: Codes* for a description of this code and all the other codes relevant to this qualification.

3 Religious Studies content

| | |
|---------------------------------|----|
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Unit 1: Beliefs and Values

Externally assessed

1.1 Content description

Learners must be able to:

- identify main points and aspects of a chosen religion
- extract specific details from a chosen religion
- identify points of view and demonstrate understanding on religious themes
- show understanding of deeper questioning
- recognise attitudes and opinions.

This unit will feature questions drawn from a variety of sources. However, these should be considered in different contexts in which learners can write and understand divergent religions and practices.

1.2 Assessment information

Unit 1 assessment lasts 1 hour and 45 minutes and is worth 60 per cent of the qualification. It consists of 100 marks.

Unit 1 assessment consists of eight questions. Each section in the unit assessment contains two question options, and the learner should choose one of the two in each section, thus answering one question from each of the four sections for their chosen religion. Each question is worth 25 marks.

The examination begins with short open-response part questions worth 3 and 4 marks, then an extended open-response explanation part question worth 6 marks, and an extended open-response synoptic assessment part question worth 12 marks, designed to assess learners' knowledge and understanding.

1.3 Unit 1: Beliefs and Values subject content

Section 1: The Universe, Creation and the Place of Human Beings

Learners will study topics from the perspective of at least one major world religion. Along with the skill of evaluation, they will gain knowledge and understanding of key ideas that are not specific to any one religion (and which may not be found in all religions) and non-religious differing beliefs and values.

It is important to note that 'differing' attitudes or responses to the issues covered in this section include those that exist within particular religious traditions, as well as the differing attitudes or responses of religious and non-religious people.

What learners need to study:

- a range of religious and non-religious beliefs and values relating to the universe, creation and the place of human beings
- how to apply this knowledge and understanding in order to analyse questions related to religious beliefs and values
- how to construct well-informed and balanced arguments on matters concerned with religious beliefs and values.

1.1 The Universe and the Place of Human Beings

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.

1.2 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).

1.3 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.

- 1.4 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.
- 1.5 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.
- 1.6 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; 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.
- 1.7 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.
-

Section 2: Life and Death

Learners will study topics from the perspective of at least one major world religion. Along with the skill of evaluation, they will gain knowledge and understanding of key ideas which are not specific to any one religion (and which may not be found in all religions) and non-religious, differing beliefs and values.

It is important to note that 'differing' attitudes or responses to the issues covered in this section include differing attitudes or responses within particular religious traditions, as well as the differing attitudes or responses of religious and non-religious people.

What learners will need to study:

- a range of religious and non-religious beliefs and values relating to life and death
- how to apply this knowledge and understanding in order to analyse questions related to religious beliefs and values
- how to construct well-informed and balanced arguments on matters concerned with religious beliefs and values.

2.1 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; immortality of the soul; resurrection; rebirth; judgement; and the law of cause and effect in relation to life after death.

2.2 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 have meaning and purpose only 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.

2.3 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; 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) that permit or prohibit them; differing attitudes to abortion and euthanasia among religious and non-religious people and within particular religious traditions.

- 2.4 Human Relationships** 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.
- 2.5 Marriage and Partnership** 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, same-sex marriages and religious and non-religious attitudes to it, 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).
- 2.6 Divorce and Remarriage** 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.
- 2.7 Family Structures and Responsibilities** 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, single-parent and reconstituted families) and of the roles of men and women in 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.
- 2.8 Childlessness and Celibacy** 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 and fertility treatments to support successful conception; contraception; celibacy (including reasons for and against it, and differing attitudes to it); adoption and fostering, including religious and non-religious attitudes to them.
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Section 3: Peace and Conflict

Learners will study topics from the perspective of at least one major world religion. Along with the skill of evaluation, they will gain knowledge and understanding of key ideas which are not specific to any one religion (and which may not be found in all religions) and non-religious, differing beliefs and values.

It is important to note that 'differing' attitudes or responses to the issues covered in this section include differing attitudes or responses within particular religious traditions, as well as the differing attitudes or responses of religious and non-religious people.

What learners will need to study:

- a range of religious and non-religious beliefs and values relating to peace and conflict
- how to apply this knowledge and understanding in order to analyse questions related to religious beliefs and values
- how to construct well-informed and balanced arguments on matters concerned with religious beliefs and values.

3.1 Conflict and War

This comprises an in-depth study of the causes of conflict and war in the world today, including economic, religious and social reasons. In the chosen religion, it considers its beliefs and teachings on war. This approach encourages learners to reflect on the links between beliefs and teachings of their chosen religion and the issues of why politics, resources, history, culture and religion lead to conflict, such as passive resistance; Just War theory; holy war; weapons of mass destruction and attitudes to use of WMD; conflict and terrorism. Three current areas of conflict must be studied.

3.2 Peace, Reconciliation and Forgiveness

The attitudes towards peace; the nature and importance of peace; teachings about peace; role of religion in peacemaking; the importance of justice, forgiveness and reconciliation and the nature and history of pacifism. The importance and significance of attitudes and teachings on forgiveness and reconciliation within the religion chosen. The role and work of the United Nations in keeping the peace, and the work of one religious organisation that works towards peace.

3.3 Bullying

The issues of bullying; the nature of bullying in the modern world, including cyberbullying; the reasons why bullying occurs; types of bullying; social attitudes to bullying; religious attitudes to bullying and the importance of religious teachings on inclusion; solutions to bullying; the importance and significance of attitudes and teachings on bullying in the religion chosen.

- 3.4 Sin and Crime** The issues of the difference between sins and crimes; how and why sins and crimes differ; religious teaching on sins and crimes; social attitudes to sin and crime. Types of sins and types of crimes and their consequences. The importance and significance of attitudes and teachings on sins and crimes in the religion chosen.
- 3.5 Punishment** The reasons why punishment exists, such as protection, deterrent, retribution, reform, reparation; the types of punishment such as imprisonment, fines, community service; attitudes to punishment in the religion chosen and the reasons for them.
- 3.6 Capital Punishment** The nature of capital punishment; social reasons for and against capital punishment; reasons for and against capital punishment in the religion chosen; the importance and significance of religious teachings related to the death penalty in the religion chosen.
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Section 4: Rights, Equality and Social Justice

Learners will study topics from the perspective of at least one major world religion. Along with the skill of evaluation, they will gain knowledge and understanding of key ideas which are not specific to any one religion (and which may not be found in all religions) and non-religious, differing beliefs and values.

It is important to note that 'differing' attitudes or responses to the issues covered in this section include differing attitudes or responses within particular religious traditions, as well as the differing attitudes or responses of religious and non-religious people.

What learners will need to study:

- a range of religious and non-religious beliefs and values relating to rights, equality and social justice
- how to apply this knowledge and understanding in order to analyse questions related to religious beliefs and values
- how to construct well-informed and balanced arguments on matters concerned with religious beliefs and values.

4.1 Human Rights

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.

4.2 Equal Rights and Equal Opportunities

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.

4.3 The Multi-ethnic Society and Racial Harmony

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.

- 4.4 The Multi-faith Society and Interfaith Relationships** This section will be specific to the religions studied. 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; 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.
- 4.5 Relationships between Rich and Poor** 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.
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Indicative content by religion

| Section 1: The Universe, Creation and the Place of Human Beings | Buddhism |
|--|---|
| 1.1 The Universe and the Place of Human Beings | 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. |
| 1.2 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 khandhas (body, feelings, recognition, motivation, conscious awareness) and the dukkha (suffering). |
| 1.3 Selfishness, Greed, Ignorance and Sin | Buddhist beliefs/teachings about karma, selfishness, greed, ignorance and sin, with particular reference to avijja, kilesa and the three poisons. |
| 1.4 Free Will, Determinism and Predestination | Buddhist beliefs/teachings about human freedom and its limitations. |
| 1.5 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. |
| 1.6 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, unanswered questions, the search for enlightenment, and the influence of upbringing in a Buddhist family and community; and reasons/factors that may influence people against Buddhism. |
| 1.7 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. |
| Section 2: Life and Death | Buddhism |
| 2.1 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 this and future existence. |
| 2.2 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 Dhammapada and the sangha. |
| 2.3 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 2: Life and Death | Buddhism |
|--|---|
| 2.4 Human Relationships | Buddhist beliefs/teachings about the principles of relationships contained in the Five Precepts and the paramitas; humanist and atheist thought. |
| 2.5 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. |
| 2.6 Divorce and Remarriage | Buddhist beliefs/teachings about divorce and remarriage; and avoiding causes of suffering to others. |
| 2.7 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. |
| 2.8 Childlessness and Celibacy | Buddhist beliefs/teachings about childlessness; genetic engineering; contraception; celibacy, especially in relation to the life of a bhikkhu or bhikkhuni. |
| Section 3: Peace and Conflict | Buddhism |
| 3.1 Conflict and War | Buddhist attitudes to conflict – the problems conflict causes within society; the nature and causes of conflict; why each of these leads to conflict – politics, resources, history, culture and religion; expulsion of the Dalai Lama from Tibet; Buddhist responses to the causes. Buddhist teachings on Just War. Buddhist teachings about war and peace, including teachings about skilfulness Majjhima Nikaya 9 and fighting Majjhima Nikaya 21. |
| 3.2 Peace, Reconciliation and Forgiveness | Buddhist attitudes towards peace – the nature and importance of peace for Buddhists; Buddhist teachings about peace, including Dhammapada 202-205. The role of Buddhists in peacemaking – Buddhist teachings about peacemaking; the importance of justice, forgiveness and reconciliation in peacemaking; the work of Buddhists for peace today; what they do and why they try to work for peace, including Buddhist Peace Fellowship; Buddhist teachings on pacifism. |
| 3.3 Bullying | Buddhist attitudes towards bullying; the nature and importance for Buddhists in working towards a peaceful society. |
| 3.4 Sin and Crime | Buddhist actions to end the causes of crime – the nature and problem of crime; reasons why crime might occur; personal choice, including Dhammapada 162-163 – poverty, politics, racism, drugs, upbringing and low self-esteem; what action is taken by Buddhist individuals and Buddhist groups to end these causes, including the Prison Dharma Network/Prison Mindfulness. |

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| Section 3: Peace and Conflict | Buddhism |
| 3.5 Punishment | Buddhist attitudes towards punishment – the nature of punishment; why punishment is important for Buddhists, including Dhammapada 197–200; Buddhist teachings about punishment; why punishment can be regarded as justice; why punishment might be needed in society. |
| 3.6 Capital Punishment | Buddhist teachings on capital punishment according to the Dhammapada. This should be contrasted with the knowledge that many countries with a Buddhist majority have kept the death penalty. |
| Section 4: Rights, Equality and Social Justice | Buddhism |
| 4.1 Human Rights | Buddhist beliefs/teachings about compassion and avoiding causes of suffering to others. Examples of Buddhist attitudes to/support for human rights. |
| 4.2 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. Enlightenment of women; difference between rules for monks and nuns. |
| 4.3 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 in Buddhist practice. |
| 4.4 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. |
| 4.5 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. |

| Section 1: The Universe, Creation and the Place of Human Beings | Christianity |
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| 1.1 The Universe and the Place of Human Beings | Christian beliefs/teachings about creation; stewardship; Imago Dei and the uniqueness of human beings. Application of scripture in creation and teachings. |
| 1.2 Human Nature and the Human Condition | Christian beliefs/teachings about the nature of human beings, with particular reference to the body, the spirit and the soul. |
| 1.3 Selfishness, Greed, Ignorance and Sin | Christian beliefs/teachings about selfishness, greed, ignorance and sin, and the nature of sin. |
| 1.4 Free Will, Determinism and Predestination | Christian beliefs/teachings about human freedom and its limitations, and predestination. |
| 1.5 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 Almighty, omnipotent, omniscient and benevolent. |
| 1.6 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. |
| 1.7 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; theodicy. |
| Section 2: Life and Death | Christianity |
| 2.1 Death and Life after Death | Christian beliefs/teachings about heaven and hell; judgment, resurrection; and the Last Judgment. |
| 2.2 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. Salvation through faith versus work. |
| 2.3 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 2: Life and Death | Christianity |
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| 2.4 Human Relationships | Christian beliefs/teachings about the principles of relationships, with particular reference to Christian teaching about love. Sexual relationships – Christian teachings about the nature and importance of sexual relationships; different Christian teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different atheist and Humanist attitudes to sexual relationships and Christian responses to them. |
| 2.5 Marriage and Partnership | Christian beliefs/teachings about marriage and its purposes, with particular reference to the marriage vows and the principle of monogamy. Attitudes to cohabitation and same-sex marriage. |
| 2.6 Divorce and Remarriage | Christian beliefs/teachings about annulment, divorce and remarriage. |
| 2.7 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. |
| 2.8 Childlessness and Celibacy | Christian beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including reasons for and against it. |
| Section 3: Peace and Conflict | Christianity |
| 3.1 Conflict and War | Christian attitudes to conflict – the problems conflict causes in society; the nature and causes of conflict; why each of these leads to conflict – politics, resources, history, culture and religion, Christian responses to the causes. Just War theory – the nature, history and importance of the Just War Theory; the conditions of a Just War; whether Just War is possible; Christian teachings on Just War. Holy war – the nature of a holy war; teachings about war and peace as shown in the Bible; Christian teachings about war. |
| 3.2 Peace, Reconciliation and Forgiveness | Christian attitudes towards peace – the nature and importance of peace for Christians; Church teachings about peace, including Jesus as a peacemaker. The role of Christians in peacemaking – Christian teachings about peacemaking; the importance of justice, forgiveness and reconciliation in peacemaking; the work of one Christian group working for peace today, what they do and why they try to work for peace. |
| 3.3 Bullying | Christian attitudes towards bullying; the importance for Christians of working towards a peaceful society. |

| Section 3: Peace and Conflict | Christianity |
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| 3.4 Sin and Crime | Christian actions to end the causes of crime – the nature and problem of crime; reasons why crime might occur – poverty, politics, racism, drugs, upbringing and low self-esteem; what action is taken by Christian individuals and Christian groups to end these causes, including Prison Fellowship and Street Pastors. Christian teachings on sin. |
| 3.5 Punishment | Christian attitudes towards punishment – the nature of punishment; why punishment is important for Christians, biblical teachings about punishment; why punishment can be regarded as justice; why punishment might be needed in society. Christian attitudes towards the aims of punishment – Christian attitudes towards each of the aims of punishment – protection, retribution, deterrence and reformation; the strengths and weaknesses of each of the aims of punishment; biblical examples of teaching about punishment, including Galatians 6:1–5. |
| 3.6 Capital Punishment | Christian attitudes towards the death penalty – the nature and purpose of capital punishment; Christian teachings about capital punishment; why some Christians might support its use; why some Christians might not support its use; atheist and Humanist attitudes towards the use of capital punishment. |
| Section 4: Rights, Equality and Social Justice | Christianity |
| 4.1 Human Rights | Christian beliefs/teachings about love and the value of the individual. Examples of Christian attitudes to/support for human rights. |
| 4.2 Equal Rights and Equal 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. |
| 4.3 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 in Christian practice. |
| 4.4 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 interdenominational) relationships, involving Christians, in practice. |
| 4.5 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. |

| Section 1: The Universe, Creation and the Place of Human Beings | Hinduism |
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| 1.1 The Universe and the Place of Human Beings | 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 – creation story of Brahman and Vishnu; Aum. |
| 1.2 Human Nature 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. |
| 1.3 Selfishness, Greed, Ignorance and Sin | Hindu beliefs/teachings about selfishness, greed, ignorance and sin, with particular reference to avidya and maya. |
| 1.4 Free Will, Determinism and Predestination | Hindu beliefs/teachings about human freedom and its limitations; karmas. |
| 1.5 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). |
| 1.6 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. Four yogas (jnana, raja, karma, bhakti). |
| 1.7 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. |
| Section 2: Life and Death | Hinduism |
| 2.1 Death and Life After Death | Hindu beliefs/teachings about human destiny, with particular reference to samsara and karma. |
| 2.2 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. Dharma/duty and ashrama (stages of life). |
| 2.3 Sanctity of Life, Abortion and Euthanasia | Hindu beliefs/teachings about the sanctity of life and the importance of relieving suffering; euthanasia; and abortion. |
| 2.4 Human Relationships | Hindu beliefs/teachings about human sexuality and its purposes. Hindu beliefs/teachings about the principles of relationships, with particular reference to Hindu teaching about love. Sexual relationships – Hindu teachings about the nature and importance of sexual relationships; different Hindu teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different atheist and Humanist attitudes to sexual relationships and Hindu responses to them. |

| Section 2: Life and Death | Hinduism |
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| 2.5 Marriage and Partnership | Hindu beliefs/teachings about marriage and its purposes, and the importance and role of marriage in Hindu communities. |
| 2.6 Divorce and Remarriage | Hindu beliefs/teachings about divorce and remarriage. |
| 2.7 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. |
| 2.8 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 3: Peace and Conflict | Hinduism |
| 3.1 Conflict and War | Hindu attitudes to conflict – the problems conflict causes within society; the nature and causes of conflict – why each of these leads to conflict: politics, resources, history, culture and religion; Hindu responses to the causes including Rig Veda 10–191:2. Just War theory – the nature, history and importance of the Just War theory; the conditions of a Just War; whether Just War is possible, including Bhagavad Gita 2:31; Hindu teachings on Just War. Holy war – the nature of a holy war; Hindu teachings about war and peace, including teachings about not killing, Yajur Veda 12.32.90, and when fighting is a person’s duty, Rig Veda 1–39:2. Weapons of mass destruction – problems and benefits of WMD; Hindu attitudes towards the use of such weapons; atheist and Humanist attitudes towards the use of weapons of mass destruction. |
| 3.2 Peace, Reconciliation and Forgiveness | The role of Hindus in peacemaking – Hindu teachings about peacemaking; the importance of justice, forgiveness and reconciliation in peacemaking; the work of Hindus for peace today, what they do and why they try to work for peace. Pacifism – the nature and history of pacifism, including Satyagraha; Hindu teachings about passive resistance, including those of Mahatma Gandhi and an example of its use. |
| 3.3 Bullying | Hindu attitudes towards bullying; the nature and importance for Hindus in working towards a peaceful society. |
| 3.4 Sin and Crime | Hindu actions to end the causes of crime – the nature and problem of crime; reasons why crime might occur; poverty, politics, racism, drugs, upbringing and low self-esteem, including Atharva Veda 3:24–25; what action is taken by Hindu individuals and Hindu groups to end these causes, for example BAPS charities. |

| Section 3: Peace and Conflict | Hinduism |
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| 3.5 Punishment | Hindu attitudes towards punishment – the nature of punishment; why punishment is important for Hindus, including the ideas of danda and prayascitta; Hindu teachings about punishment, why punishment can be regarded as justice, why punishment might be needed in society. Hindu attitudes towards each of the aims of punishment – protection, retribution, deterrence and reformation; the strengths and weaknesses of each of the aims of punishment; Hindu teachings about punishment. Laws of manu. |
| 3.6 Capital Punishment | Hindu attitudes towards the death penalty – the nature and purpose of capital punishment; Hindu attitudes and teachings about capital punishment, including Padma Purana 1.31.27; atheist and Humanist attitudes towards the use of capital punishment. |
| Section 4: Rights, Equality and Social Justice | Hinduism |
| 4.1 Human Rights | Hindu beliefs/teachings about human rights. Examples of Hindu attitudes to/support for human rights. |
| 4.2 Equal Rights and Equal Opportunities | Hindu beliefs/teachings about equal rights and opportunities. Examples of Hindu attitudes to/support for equal rights and opportunities. Varna/caste. Gandhi and pacifist stance in salt marshes and work with the untouchables. |
| 4.3 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. |
| 4.4 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. |
| 4.5 Relationships between Rich and Poor | Hindu beliefs/teachings which encourage the wealthy to support the poor. Examples of practical generosity within Hindu communities. |

| Section 1: The Universe, Creation and the Place of Human Beings | Islam |
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| 1.1 The Universe and the Place of Human Beings | 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. |
| 1.2 Human Nature and the Human Condition | Islamic beliefs/teachings about the nature of human beings, with particular reference to the body, nafs and qalb. |
| 1.3 Selfishness, Greed, Ignorance and Sin | Islamic beliefs/teachings about human selfishness, greed, ignorance and sin, with particular reference to unbelief and shirk. |
| 1.4 Free Will, Determinism and Predestination | Islamic beliefs/teachings about human freedom and its limits, with particular reference to al-Qadr and predestination. |
| 1.5 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. |
| 1.6 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. |
| 1.7 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. |
| Section 2: Life and Death | Islam |
| 2.1 Death and Life After Death | Islamic beliefs/teachings about death, human destiny and an afterlife, with particular reference to akhira and to resurrection, judgement, paradise and hell. |
| 2.2 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. |
| 2.3 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 2: Life and Death | Islam |
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| 2.4 Human Relationships | Islamic beliefs/teachings about human sexuality and its purposes. Islamic beliefs/teachings about the principles of relationships, with particular reference to Islamic teaching about love. Sexual relationships – Islamic teachings about the nature and importance of sexual relationships; different Islamic teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different atheist and Humanist attitudes to sexual relationships and Islamic responses to them. |
| 2.5 Marriage and Partnership | Islamic beliefs/teachings about marriage and its purposes. The marriage service; the mahr; arranged marriage and love marriage. |
| 2.6 Divorce and Remarriage | Islamic beliefs/teachings about divorce and remarriage. |
| 2.7 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. |
| 2.8 Childlessness and Celibacy | Islamic beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Islamic teachings about the rejection of celibacy. |
| Section 3: Peace and Conflict | Islam |
| 3.1 Conflict and War | Muslim attitudes to conflict – the problems conflict causes within society; the nature and causes of conflict; why each of these leads to conflict – politics, resources, history, culture and religion; Muslim responses to the causes, including Qur’an 2:190. Holy war – the nature of a holy war (Harb al-Muqadis); teachings about war and peace as shown in the Qur’an; Muslim teachings about war. Weapons of mass destruction – problems and benefits of WMD; Muslim attitudes towards the use of such weapons. Just War theory – the nature, history and importance of the Just War theory; the conditions of a Just War; whether Just War is possible; Muslim teachings on Just War; atheist and Humanist attitudes towards the use of weapons of mass destruction. |
| 3.2 Peace, Reconciliation and Forgiveness | Muslim attitudes towards peace – the nature and importance of peace for Muslims; Muslim teachings about peace, including Qur’an 25:63; Islam as a religion of peace. The role of Muslims in peacemaking – Muslim teachings about peacemaking; the importance of justice, forgiveness and reconciliation in peacemaking; the work of Muslims for peace today, what they do and why they try to work for peace. Pacifism – the nature and history of pacifism; Muslim teachings about passive resistance and an example of its use. |

| Section 3: Peace and Conflict | Islam |
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| 3.3 Bullying | Muslim attitudes towards bullying; the nature and importance for Muslims in working towards a peaceful society. |
| 3.4 Sin and Crime | Muslim actions to end the causes of crime – the nature and problem of crime; reasons why crime might occur – poverty, politics, racism, drugs, upbringing and low self-esteem; what action is taken by Muslim individuals and Muslim groups to end these causes, including the Muslim Chaplains Association and the work of Mosaic. |
| 3.5 Punishment | Muslim attitudes towards punishment – the nature of punishment, why punishment is important for Muslims; Qur’anic teachings about punishment; why punishment can be regarded as justice; why punishment might be needed in society. Muslim attitudes towards the aims of punishment – Muslim attitudes towards each of the aims of punishment – protection, retribution, deterrence and reformation; the strengths and weaknesses of each of the aims of punishment; Qur’anic teachings about punishment. |
| 3.6 Capital Punishment | Muslim attitudes towards the death penalty – the nature and purpose of capital punishment; Muslim teachings about capital punishment, including Sahih Muslim 16:4152; why some Muslims might support its use; why some Muslims might not support its use; atheist and Humanist attitudes towards the use of capital punishment. |
| Section 4: Rights, Equality and Social Justice | Islam |
| 4.1 Human Rights | Islamic beliefs/teachings about human rights. Examples of Muslim attitudes to/support for human rights. |
| 4.2 Equal Rights and Equal Opportunities | Islamic beliefs/teachings about equal rights and opportunities. Examples of Muslim attitudes to/support for equal rights and opportunities. |
| 4.3 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 in Muslim practice. |
| 4.4 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. |
| 4.5 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. |

| Section 1: The Universe, Creation and the Place of Human Beings | Judaism |
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| 1.1 The Universe and the Place of Human Beings | 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. |
| 1.2 Human Nature and the Human Condition | Jewish beliefs/teachings about the nature of human beings, with particular reference to the unity of body and soul. |
| 1.3 Selfishness, Greed, Ignorance and Sin | Jewish beliefs/teachings about human selfishness, greed, ignorance and sin, with particular reference to Yetzer hatov and Yetzer hara. |
| 1.4 Free Will, Determinism and Predestination | Jewish beliefs/teachings about human freedom and its limits. |
| 1.5 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. |
| 1.6 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. |
| 1.7 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. |
| Section 2: Life and Death | Judaism |
| 2.1 Death and Life After Death | Jewish beliefs/teachings about resurrection and life beyond the grave, and their importance. |
| 2.2 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. |
| 2.3 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. |
| 2.4 Human Relationships | Jewish beliefs/teachings about human sexuality and its purposes. Jewish beliefs/teachings about the principles of relationships, with particular reference to Jewish teaching about love. Sexual relationships – Jewish teachings about the nature and importance of sexual relationships; different Jewish teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different atheist and Humanist attitudes to sexual relationships and Jewish responses to them. |

| Section 2: Life and Death | Judaism |
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| 2.5 Marriage and Partnership | Jewish beliefs/teachings about the importance and purposes of marriage, including the mitzvah to marry and the avoidance of assimilation. |
| 2.6 Divorce and Remarriage | Jewish beliefs/teachings about divorce and remarriage. |
| 2.7 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. |
| 2.8 Childlessness and Celibacy | Jewish beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Jewish teachings about the rejection of celibacy. |
| Section 3: Peace and Conflict | Judaism |
| 3.1 Conflict and War | <p>Jewish attitudes to conflict – the problems conflict causes in society, the nature and causes of conflict – why each of these leads to conflict; politics, resources, history, culture and religion; Jewish responses to the causes, including Isaiah 2:1–5. Just War theory – the nature, history and importance of the Just War theory; the conditions of a Just War, including Milchemet reshut; whether Just War is possible, including Jewish teachings on Just War.</p> <p>Weapons of mass destruction – problems and benefits of WMD; Jewish attitudes towards the use of such weapons, including the concept of Purity of Arms. Level of spiritual basis for beliefs/concepts; atheist and Humanist attitudes towards the use of weapons of mass destruction.</p> |
| 3.2 Peace, Reconciliation and Forgiveness | Jewish attitudes towards peace – the nature and importance of peace for Jews; Jewish teachings about peace, including Deuteronomy 20:10–12. The role of Jews in peacemaking – Jewish teachings about peacemaking; the importance of justice, forgiveness and reconciliation in peacemaking, including Ethics of Our Fathers: Avot 1:18; the work of Jews for peace today, what they do and why they try to work for peace. Pacifism – the nature and history of pacifism; Jewish teachings about passive resistance and an example of its use Jewish teachings about forgiveness – the nature of forgiveness, including Psalm 130:7, how offenders are forgiven by the community and why this is needed; the nature of restorative justice and why is it important for criminals, including Isaiah 55:6–8. |
| 3.3 Bullying | Jewish attitudes towards bullying; the nature and importance for Jews in working towards a peaceful society. |

| Section 3: Peace and Conflict | Judaism |
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| 3.4 Sin and Crime | <p>Jewish attitudes towards crime and justice – the nature of justice; why justice is important for Jews, including Deuteronomy 19:19–20; why justice is important for the victim; why punishment can be regarded as justice.</p> <p>Jewish actions to end the causes of crime – the nature and problem of crime; reasons why crime might occur; poverty, politics, racism, drugs, upbringing and low self-esteem; what action is taken by Jewish individuals and Jewish groups to end these causes, including Jewish Care and the work of synagogues.</p> |
| 3.5 Punishment | <p>Jewish attitudes towards punishment – the nature of punishment, why punishment is important for Jews, Jewish teachings about punishment; why punishment can be regarded as justice, why punishment might be needed in society. Jewish attitudes towards each of the aims of punishment – protection, retribution, deterrence and reformation; the strengths and weaknesses of each of the aims of punishment; Jewish teachings about punishment.</p> |
| 3.6 Capital Punishment | <p>Jewish attitudes towards the death penalty – the nature and purpose of capital punishment; Jewish attitudes and teachings about capital punishment, including Exodus 21:12–14 and Mishnah Makkot 1:10.</p> |
| Section 4: Rights, Equality and Social Justice | Judaism |
| 4.1 Human Rights | <p>Jewish beliefs/teachings about human rights. Examples of Jewish attitudes to/support for human rights.</p> |
| 4.2 Equal Rights and Equal Opportunities | <p>Jewish beliefs/teachings about equal rights and opportunities. Examples of Jewish attitudes to/support for equal rights and opportunities.</p> |
| 4.3 The Multi-ethnic Society and Racial Harmony | <p>Jewish beliefs/teachings which oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony in Jewish practice.</p> |
| 4.4 The Multi-faith Society and Interfaith Relationships | <p>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.</p> |
| 4.5 Relationships between Rich and Poor | <p>Jewish beliefs/teachings which encourage the wealthy to support the poor, with particular reference to promoting Tzedakah. Examples of practical generosity in Jewish communities.</p> |

| Section 1: The Universe, Creation and the Place of Human Beings | Sikhism |
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| 1.1 The Universe and the Place of Human Beings | Sikh beliefs/teachings about the origin and purpose of the universe, with particular reference to God as karta purakh. |
| 1.2 Human Nature and the Human Condition | Sikh beliefs/teachings about the nature of human beings, with particular reference to the body, the man and atman. |
| 1.3 Selfishness, Greed, Ignorance and Sin | Sikh beliefs/teachings about human selfishness, ignorance and sin, with particular reference to maya, manmukh and haumai. |
| 1.4 Free Will, Determinism and Predestination | Sikh beliefs/teachings about human freedom and its limitations. |
| 1.5 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 Purakh) and oneness (Ik Onkar). |
| 1.6 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. |
| 1.7 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. |
| Section 2: Life and Death | Sikhism |
| 2.1 Death and Life After Death | Sikh beliefs/teachings about death, human destiny and an afterlife, with particular reference to samsara. |
| 2.2 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. |
| 2.3 Sanctity of Life, Abortion and Euthanasia | Sikh beliefs/teachings about the sanctity of life; euthanasia; and abortion. |
| 2.4 Human Relationships | Sikh beliefs/teachings about human sexuality and its purposes. Sikh beliefs/teachings about the principles of relationships, with particular reference to Sikh teaching about love. Sexual relationships – Sikh teachings about the nature and importance of sexual relationships; different Sikh teachings and attitudes towards sexual relationships outside of marriage and homosexuality; different atheist and Humanist attitudes to sexual relationships and Sikh responses to them. |

| Section 2: Life and Death | Sikhism |
|--|--|
| 2.5 Marriage and Partnership | Sikh beliefs/teachings about marriage and its purposes, with particular reference to the importance of the householder (gristhi). |
| 2.6 Divorce and Remarriage | Sikh beliefs/teachings about divorce and remarriage. |
| 2.7 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. |
| 2.8 Childlessness and Celibacy | Sikh beliefs/teachings about childlessness; genetic engineering; contraception; and celibacy, including Sikh teachings about the rejection of celibacy. |
| Section 3: Peace and Conflict | Sikhism |
| 3.1 Conflict and War | Sikh attitudes to conflict – the problems conflict causes in society, the nature and causes of conflict; why each of these leads to conflict – politics, resources, history, culture and religion; Sikh responses to the causes, including Zafanamah 22. Just War theory – the nature, history and importance of the Just War theory; the conditions of a Just War, including the concept of Dharam Yudh; whether Just War is possible, including Sikh teachings on Just War. Holy war – the nature of a holy war; Sikh teachings about war and peace, including teachings about not killing and when fighting is a person’s duty. Weapons of mass destruction – problems and benefits of WMD; Sikh attitudes towards the use of such weapons; atheist and Humanist attitudes towards the use of weapons of mass destruction. |
| 3.2 Peace, Reconciliation and Forgiveness | Sikh attitudes towards peace – the nature and importance of peace for Sikhs; Sikh teachings about peace, including Guru Granth Sahib 671:7–8. The role of Sikhs in peacemaking – Sikh teachings about peacemaking; the importance of justice, forgiveness and reconciliation in peacemaking; the work of Sikhs for peace today; what they do and why they try to work for peace, including the idea of equality, Guru Granth Sahib 599. The nature of forgiveness; how offenders are forgiven by the community and why this is needed; the nature of restorative justice and why it is important for criminals, including Guru Granth Sahib 1378:45. |
| 3.3 Bullying | Sikh attitudes towards bullying; the nature and importance for Sikhs in working towards a peaceful society. |

| Section 3: Peace and Conflict | Sikhism |
|--|---|
| 3.4 Sin and Crime | Sikh attitudes towards crime and justice – the nature of justice; why justice is important for Sikhs, including Guru Granth Sahib 274; why justice is important for the victim; why punishment can be regarded as justice. Sikh actions to end the causes of crime – the nature and problem of crime; reasons why crime might occur; poverty, politics, racism, drugs, upbringing and low self-esteem; what action is taken by Sikh individuals and Sikh groups to end these causes; for example: Sikh Welfare Awareness Team (SWAT). |
| 3.5 Punishment | Sikh attitudes towards punishment – the nature of punishment, including reference to the Rahit Maryada Section 6 Chapter 8 Article XXV; why punishment is important for Sikhs; Sikh teachings about punishment; why punishment can be regarded as justice; why punishment might be needed in society. Sikh attitudes towards each of the aims of punishment – protection, retribution, deterrence and reformation; the strengths and weaknesses of each of the aims of punishment; Guru Granth Sahib 148:8–9. |
| 3.6 Capital Punishment | Sikh attitudes towards the death penalty – the nature and purpose of capital punishment; Sikh attitudes and teachings about capital punishment. |
| Section 4: Rights, Equality and Social Justice | Sikhism |
| 4.1 Human Rights | Sikh beliefs/teachings about human rights. Examples of Sikh attitudes to/support for human rights. |
| 4.2 Equal Rights and Equal Opportunities | Sikh beliefs/teachings about equal rights and opportunities. Examples of Sikh attitudes to/support for equal rights and opportunities. |
| 4.3 The Multi-ethnic Society and Racial Harmony | Sikh beliefs/teachings that oppose prejudice and discrimination and help to promote racial harmony; and examples of racial harmony in Sikh practice. |
| 4.4 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. |
| 4.5 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. |

Unit 2: The Religious Community

Externally assessed

2.1 Content description

Learners must be able to:

- identify main points and aspects of a chosen religion
- extract specific details from a chosen religion
- identify points of view and demonstrate understanding of religious themes
- show understanding of deeper questioning
- recognise attitudes and opinions.

This unit will feature questions drawn from a variety of sources. However, these should be considered in different contexts in which learners can write and understand divergent religions and practices.

2.2 Assessment information

Unit 2 assessment lasts 1 hour and 30 minutes and is worth 40 per cent of the qualification. It consists of 60 marks.

Unit 2 assessment consists of three sections, each having three part questions. Learners should answer all questions in all three sections for their chosen religion. Each section is worth 20 marks.

The examination begins with a short open-response part question worth 4 marks, then an extended open-response explanation part question worth 6 marks, and an extended open-response synoptic assessment part question worth 10 marks, designed to assess learner knowledge and understanding.

2.3 Unit 2: The Religious Community subject content

Section 1: Origins and their Impact on the Community

This comprises a study of the origins of the religion and how this impacts on the religious community today within the religion chosen.

There are two sections: religious texts and sources of authority, and founders and leaders.

The content should be studied with the awareness that there may be more than one perspective within the religion.

The importance and significance of these beliefs to the community today should be explored.

What learners will need to study:

- how to demonstrate their knowledge and understanding of religious texts and sources of authority
- how to demonstrate knowledge and understanding of founders and leaders
- how to apply this knowledge and understanding in order to analyse questions related to religious texts and founders and leaders
- how to construct well-informed and balanced arguments on matters concerned with religious texts and founders and leaders.

1.1 Religious Texts and Sources of Authority

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

1.2 Founders and Leaders

Learners will study 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. Learners will also study the roles and impact of leading historical or contemporary figures within the religious tradition.

Section 2: Celebration and Pilgrimage

This comprises a study of celebration and pilgrimage within the religion chosen.

There are two sections: festivals and celebration, and places of pilgrimage.

The content should be studied with the awareness that there may be more than one perspective within the religion.

The importance and significance of these beliefs to the community today should be explored.

What learners will need to study:

- how to demonstrate their knowledge and understanding of celebrations
- how to demonstrate knowledge and understanding of pilgrimage
- how to apply this knowledge and understanding in order to analyse questions related to celebrations and pilgrimage
- how to construct well-informed and balanced arguments on matters concerned with celebration and pilgrimage.

2.1 Festivals and Celebration

Learners will study the main festivals observed by their chosen religion; the history of the festivals, their importance and significance to the followers of the religion; how they are observed, and the worship, rituals and traditions associated with them.

2.2 Places of Pilgrimage

Learners will study places of pilgrimage, including the reasons for their significance and the traditions and observances of pilgrims at them in their chosen religion. Learners will be asked specifically about two areas of pilgrimage.

Section 3: Worship and Practice

This comprises a study of worship and practice within the religion chosen.

There are two sections: places of worship, and forms of worship.

The content should be studied with the awareness that there may be more than one perspective within the religion.

The importance and significance of these beliefs to the community today should be explored.

What learners will need to study:

- how to demonstrate their knowledge and understanding of places of worship
- how to demonstrate knowledge and understanding of forms of worship
- how to apply this knowledge and understanding in order to analyse questions related to places and forms of worship
- how to construct well-informed and balanced arguments on matters concerned with places and forms of worship.

3.1 Places of Worship

Learners will study 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.

3.2 Forms of Worship

Learners will study 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.

Indicative content by religion

| | |
|---|---|
| Section 1: Origins and their Impact on the Community | Buddhism |
| 1.1 Religious Texts | The teachings of the Tripitaka, with particular reference to the Dhammapada, and their importance and significance for Buddhists; how these texts are used in the religion. |
| 1.1 Sources of Authority | Authority within the sangha; the importance and significance of the sangha for the lives of individuals and lay people; the relationship between bhikkhus/bhikkhunis and lay people. |
| 1.2 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; his Parinibbana. The example of the Buddha and of other Bodhisattvas for Buddhists today. The contribution to Buddhism of one other significant Buddhist, either historical or contemporary. |
| Section 2: Celebration and Pilgrimage | Buddhism |
| 2.1 Festivals and Celebration | Wesak and Nirvana Day – their importance and significance for Buddhists. |
| 2.2 Places of Pilgrimage | Kapilavastu, Bodh Gaya, Sarnath – their importance, significance; traditions and observances. |
| Section 3: Worship and Practice | Buddhism |
| 3.1 Places of Worship | The external and internal appearance, design, significant features, purposes and uses of the vihara, both for individual Buddhists and for the wider community. How a vihara is used in the community. Similarities and differences in viharas between different Buddhist communities. |
| 3.2 Forms of Worship | The use, significance and importance of the images of the Buddha; the use, meaning and significance of other Buddhist symbols such as the wheel of life, mandala, prayer wheels; rites of passage, including birth, coming of age, marriage and death rituals and observances. Devotion and meditation in the vihara. Devotion and meditation in private. Rites of passage, including birth, coming of age, marriage and death rituals and observances. |

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| Section 1: Origins and their Impact on the Community | Christianity |
| 1.1 Religious Texts | 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. Divergent Christian beliefs in their attitude to the Bible. |
| 1.1 Sources of Authority | The nature and form of authority in any one Christian denomination; the role of individual conscience in matters of belief and practice; differences among Christians in their attitudes to the roles of the ordained ministry, the laity and religious leadership in local communities. |
| 1.2 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. |
| Section 2: Celebration and Pilgrimage | Christianity |
| 2.1 Festivals and Celebration | The celebration and significance for Christians of the festivals of Christmas and Easter. |
| 2.2 Places of Pilgrimage | 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). |
| Section 3: Worship and Practice | Christianity |
| 3.1 Places of Worship | 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. How churches are used by Christians today. Similarities and differences between churches in different communities. |
| 3.2 Forms of Worship | 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; the celebration and significance for Christians of the festivals of Christmas and Easter. Rites of passage and their meaning and importance for Christians, with particular reference to baptism, marriage and funerals. |

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| Section 1: Origins and their Impact on the Community | Hinduism |
| 1.1 Religious Texts | Shruti 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. |
| 1.1 Sources of Authority | The roles and importance for Hindus of the pujari and the swami in the mandir. |
| 1.2 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; the influence of either Sri Ramakrishna or Mahatma Gandhi on the development of modern Hinduism. The teaching and contribution to Hinduism of one other significant Hindu, either historical or contemporary. |
| Section 2: Celebration and Pilgrimage | Hinduism |
| 2.1 Festivals and Celebration | The celebration of Navaratri, including Durga Puja and Diwali, and their importance and significance for Hindus. |
| 2.2 Places of Pilgrimage | 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; the practice and significance of pilgrimage to sacred places for Hindus, with particular reference to Varanasi. |
| Section 3: Worship and Practice | Hinduism |
| 3.1 Places of Worship | The external and internal appearance, design, significant features, purpose(s), use(s) and importance for Hindus and Hindu communities of temples. How temples are used by Hindus today. Similarities and differences between temples in different communities. |
| 3.2 Forms of Worship | 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 as well as sound and visual imagery in Hindu devotion. The celebration and significance of the samskaras, with particular reference to the sacred thread samskara, marriage and death. |

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|---|---|
| Section 1: Origins and their Impact on the Community | Islam |
| 1.1 Religious Texts | 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; the principles of ijma and qiyas. |
| 1.1 Sources of Authority | The role and importance of the imam in Sunni communities; the role and significance of the Imam in Shi'ah Islam. |
| 1.2 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; 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. The teaching and contribution to Islam of one other significant Muslim, either historical or contemporary. |
| Section 2: Celebration and Pilgrimage | Islam |
| 2.1 Festivals and Celebration | The celebrations of Eid ul-Fitr and Eid ul-Adha and their meaning and importance for Muslims. |
| 2.2 Places of Pilgrimage | The practice and significance of the hajj, and of Makkah and Madinah for Muslims. |
| Section 3: Worship and Practice | Islam |
| 3.1 Places of Worship | 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. How mosques are used by Muslim communities today. Similarities and differences between mosques in different communities. |
| 3.2 Forms of Worship | The practice, and importance for Muslims, of the five daily prayers and the Jum'a prayers. Worship in the mosque and worship in the home. The practice of ceremonies associated with birth, marriage and death in Islam; and their importance for Muslims. |

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| Section 1: Origins and their Impact on the Community | Judaism |
| 1.1 Religious Texts | The Tanakh 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. |
| 1.1 Sources of Authority | The role of the rabbi and the Beth Din; their importance in the Jewish way of life. |
| 1.2 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. The teaching and contribution to Judaism of one other significant Jew, either historical or contemporary. |
| Section 2: Celebration and Pilgrimage | Judaism |
| 2.1 Festivals and Celebration | The celebration and significance of Pesach and of Rosh Hashanah, including Yom Kippur and Chanukah. |
| 2.2 Places of Pilgrimage | 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. |
| Section 3: Worship and Practice | Judaism |
| 3.1 Places of Worship | 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. How synagogues are used by Jewish communities today. Similarities and differences between synagogues in different communities. |
| 3.2 Forms of Worship | The practice and importance of prayer; the observance of Shabbat in the home and in the synagogue, its significance in the Jewish way of life; the use and meaning of symbolism in Jewish worship. The practice and significance of Brit Milah, Bar Mitzvah and the marriage service; and rituals associated with death. |

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|---|---|
| Section 1: Origins and their Impact on the Community | Sikhism |
| 1.1 Religious Texts | The Guru Granth Sahib, its authority and significance in the lives of Sikhs and its uses. Other sources of guidance and their importance for Sikhs, with particular reference to the Rahit Maryada. |
| 1.1 Sources of Authority | Leadership in the gurdwara and the local Sikh community, with particular reference to the role of the granthi. |
| 1.2 Founders and Leaders | The Gurus and their significance in Sikhism, with particular reference to the lives, teachings, achievements and influence of Guru Nanak and Guru Gobind Singh. The teaching and contribution to Sikhism of one other significant Sikh, either historical or contemporary. |
| Section 2: Celebration and Pilgrimage | Sikhism |
| 2.1 Festivals and Celebration | The celebrations of melas and gurpurbs, with particular reference to Baisakhi, the reasons for these celebrations and their significance for Sikhs. |
| 2.2 Places of Pilgrimage | The significance of Amritsar, with particular reference to the Harimandir and its associated buildings; differences among Sikhs in their attitudes to the practice of pilgrimage. |
| Section 3: Worship and Practice | Sikhism |
| 3.1 Places of Worship | 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. How gurdwaras are used by Sikh communities today. Similarities and differences between gurdwaras in different communities. |
| 3.2 Forms of Worship | 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 Nitnem 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. |

4 Assessment information

Assessment requirements

| Unit number and title | Level | Assessment information | Number of raw marks allocated in the unit |
|----------------------------|-------|--|---|
| Unit 1: Beliefs and Values | 1/2 | <p>This unit assessment is an externally assessed written examination of 1 hour and 45 minutes.</p> <p>It assesses knowledge and understanding of the four key topic areas from a chosen religion:</p> <ul style="list-style-type: none">• Section 1: The Universe, Creation and the Place of Human Beings• Section 2: Life and Death• Section 3: Peace and Conflict• Section 4: Rights, Equality and Social Justice <p>In each section in Unit 1 assessment, questions are a combination of short open-response and extended open-response part questions. The last part question is a synoptic item.</p> <p>Each section in the unit assessment contains two question options, and the learner chooses one.</p> | 100 |

| Unit number and title | Level | Assessment information | Number of raw marks allocated in the unit |
|---------------------------------|-------|--|---|
| Unit 2: The Religious Community | 1/2 | <p>This unit assessment is an externally assessed written examination of 1 hour and 30 minutes.</p> <p>It assesses knowledge and understanding of the three key topic areas from a chosen religion:</p> <ul style="list-style-type: none"> • Section 1: Origins and their Impact on the Community • Section 2: Celebration and Pilgrimage • Section 3: Worship and Practice <p>In each section in Unit 2 assessment, questions are a combination of short open-response and extended open-response part questions. The last part question is a synoptic item.</p> | 60 |

Assessment objectives and weightings

| | | % in International GCSE (Modular) |
|------------|---|-----------------------------------|
| AO1 | Demonstrate knowledge and understanding of religion, beliefs and values. | 50 |
| AO2 | Analyse and evaluate aspects of religion, beliefs and values, including their significance and influence. | 50 |

Relationship of assessment objectives to units

| Unit | Assessment objective | |
|---|----------------------|-----|
| | AO1 | AO2 |
| Unit 1 | 30% | 30% |
| Unit 2 | 20% | 20% |
| Total for International GCSE (Modular) | 50% | 50% |

All units' assessments will be available from June 2024.

5 Administration and general information

Entries

Details of how to enter learners for the examinations for this qualification can be found in our *International Information Manual*. A copy is made available to all examinations officers and is available on our website.

Learners should be advised that, if they take two qualifications in the same subject, colleges, universities and employers are very likely to take the view that they have achieved only one of the two GCSEs/International GCSEs (Modular). Learners or their advisers who have any doubts about subject combinations should check with the institution to which they wish to progress before embarking on their programmes.

This International GCSE in Religious Studies (Modular) is available only to centres outside of the UK.

Access arrangements, reasonable adjustments, special consideration and malpractice

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

We are committed to making sure that:

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

Language of assessment

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

We recommend that learners have the ability to read and write in English at Level B2 of the Common European Framework of Reference (CEFR) for Languages.

Access arrangements

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

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

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

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

Reasonable adjustments

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

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

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

- the needs of the learner with the disability
- the effectiveness of the adjustment
- the cost of the adjustment
- the likely impact of the adjustment on the learner with the disability and other learners.

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

Special consideration

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

Further information

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

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

Candidate malpractice

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

Candidate malpractice in controlled assessments discovered before the candidate has signed the declaration of authentication form does not need to be reported to Pearson.

Candidate malpractice found in controlled assessments after the declaration of authenticity has been signed, and in examinations, **must** be reported to Pearson using a *JCQ Form M1* (available at www.jcq.org.uk/exams-office/malpractice). The form should be emailed to candidatemalpractice@pearson.com. Please provide as much information and supporting documentation as possible. Note that the final decision regarding appropriate sanctions lies with Pearson.

Failure to report malpractice constitutes staff or centre malpractice.

Staff/centre malpractice

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

All cases of suspected staff malpractice and maladministration **must** be reported immediately, before any investigation is undertaken by the centre, to Pearson on a *JCQ Form M2(a)* (available at www.jcq.org.uk/exams-office/malpractice).

The form, supporting documentation and as much information as possible should be emailed to pqsmalpractice@pearson.com. Note that the final decision regarding appropriate sanctions lies with Pearson.

Failure to report malpractice itself constitutes malpractice.

More-detailed guidance on malpractice can be found in the latest version of the document *JCQ Suspected Malpractice: Policies and Procedures*, available at www.jcq.org.uk/exams-office/malpractice.

Awarding and reporting

Pearson Edexcel International GCSE in Religious Studies (Modular) will be graded on a nine-grade scale from 9 to 1. Individual unit results will be reported. All two units will contribute to the International GCSE (Modular) grade. The first certification opportunity for Pearson Edexcel International GCSE in Religious Studies (Modular) will be in August 2025. Learners whose level of achievement is below the minimum judged by Pearson to be of sufficient standard to be recorded on a certificate will receive an unclassified U result.

For modular qualifications, the 'final mark' or the Uniform Mark Scale (UMS) mark is different from the score on the exam paper - the so-called 'raw mark'.

The purpose of UMS is to ensure that where learners complete a unit in different series, the value of their score is maintained when certificating.

Learners will receive a uniform mark between 0 and the maximum uniform mark for each unit.

Unit results

This shows the total UMS for each unit and the associated grade boundaries. Students will receive a uniform mark between 0 and the maximum uniform mark for each unit.

Unit 1 (unit code: 4WRS1)

| Unit grade | Maximum uniform mark | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | U |
|------------|----------------------|-----|----|----|----|----|----|----|----|----|---|
| | 120 | 108 | 96 | 84 | 72 | 60 | 48 | 36 | 24 | 12 | 0 |

Unit 2 (unit code: 4WRS2)

| Unit grade | Maximum uniform mark | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | U |
|------------|----------------------|----|----|----|----|----|----|----|----|---|---|
| | 80 | 72 | 64 | 56 | 48 | 40 | 32 | 24 | 16 | 8 | 0 |

Qualification results

This shows the total UMS for the qualification as a whole and the associated grade boundaries. The minimum uniform marks required for each grade:

International GCSE Religious Studies (modular) (cash-in code: 4XRS1)

| Qualification grade | Maximum uniform mark | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | U |
|---------------------|----------------------|-----|-----|-----|-----|-----|----|----|----|----|---|
| | 200 | 180 | 160 | 140 | 120 | 100 | 80 | 60 | 40 | 20 | 0 |

Students with a uniform mark in the range 0-19 will be Unclassified.

Resitting of units

Learners can resit any unit irrespective of whether the qualification is to be cashed in. If a learner resits a unit more than once, only the better of the two most recent attempts of that unit will be available for aggregation to a qualification grade.

Results of units will be held in Pearson Edexcel's unit bank for as many years as this specification remains available. Once International GCSE in Religious Studies (Modular) has been certificated, all unit results are deemed to be used up at that level. These results cannot be used again towards a further award of the same qualification at the same level.

Learner recruitment and progression

Pearson's 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 learners.

Prior learning and other requirements

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

Progression

Learners can progress from this qualification to:

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

Appendices

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Appendix 1: Codes

| Type of code | Use of code | Code |
|---------------|---|---|
| Cash-in codes | Cash-in codes are used in combination with entry codes to aggregate the learner's unit scores to obtain the overall grade for the qualification. | 4XRS1 |
| Entry codes | To enter the learner for their examination, unit codes are used as entry codes. To obtain the overall grade for the qualification, entry codes are used in combination with cash-in codes. | Please refer to the Pearson Edexcel <i>Information Manual</i> , available on the Pearson qualifications website . |
| Unit codes | Each unit is assigned a unit code. This unit code is used as an entry code to indicate that a learner wishes to take the assessment for a particular unit. | Unit 1: 4WRS1/01 Unit 2: 4WRS2/01 |

Appendix 2: Transferable skills

The need for transferable skills

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

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

To support the design of our qualifications, the Pearson Research Team selected and evaluated seven global 21st-century skills frameworks. Following on from this process, we identified the National Research Council’s (NRC) framework ^[2] as the most evidence-based and robust skills framework, and have used this as a basis for our adapted skills framework.

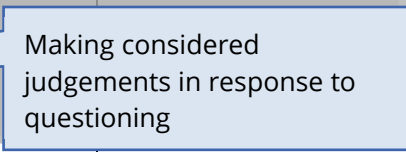
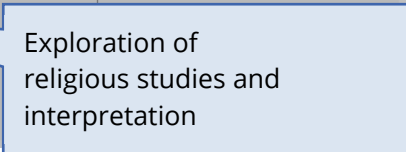
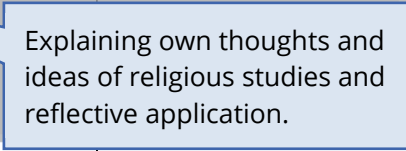


The skills have been interpreted for this specification to ensure that they are appropriate for the subject. All of the skills listed are evident or accessible in the teaching, learning and/or assessment of the qualification. Some skills are directly assessed. Pearson materials will support you in identifying these skills and developing these skills in learners.

The table overleaf sets out the framework and gives an indication of the skills that can be found in Religious Studies and indicates the interpretation of the skill in this area. A full subject interpretation of each skill, with mapping to show opportunities for learners’ development is provided on the subject pages of our website: qualifications.pearson.com.

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

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

| | | | |
|-----------------------------|------------------------------------|---|---|
| Cognitive skills | Cognitive processes and strategies | <ul style="list-style-type: none"> • Critical thinking • Problem solving • Analysis • Reasoning • Interpretation • Decision-making • Adaptive learning • Executive function |  |
| | Creativity | <ul style="list-style-type: none"> • Creativity • Innovation | |
| Intrapersonal Skills | Intellectual openness | <ul style="list-style-type: none"> • Adaptability • Personal and social responsibility • Continuous learning • Intellectual interest and curiosity |  |
| | Work ethic/conscientiousness | <ul style="list-style-type: none"> • Initiative • Self-direction • Responsibility • Perseverance • Productivity • Self-regulation (metacognition, forethought, reflection) • Ethics • Integrity | |
| | Positive core self-evaluation | <ul style="list-style-type: none"> • Self-monitoring/self-evaluation/self-reinforcement | |
| Interpersonal Skills | Teamwork and collaboration | <ul style="list-style-type: none"> • Communication • Collaboration • Teamwork • Cooperation • Interpersonal skills |  |
| | Leadership | <ul style="list-style-type: none"> • Leadership • Responsibility • Assertive communication • Self-presentation | |

Appendix 3: Glossary

| Term | Definition |
|--------------------------|---|
| Assessment objectives | The requirements that learners need to meet to succeed in the qualification. Each assessment objective has a unique focus, which is then targeted in examinations or non-examined assessment (NEA). Assessment objectives may be assessed individually or in combination. |
| Cash-in codes | Cash-in codes are used in combination with entry codes to aggregate the learner's unit scores to obtain the overall grade for the qualification. |
| Entry codes | To enter the learner for their examination, unit codes are used as entry codes. To obtain the overall grade for the qualification, entry codes are used in combination with cash-in codes. |
| External assessment | Assessment set and marked by an awarding organisation, taken by centres at the same time in the global region. |
| JCQ | Joint Council for Qualifications. This is a group of UK exam boards which develops policy related to the administration of examinations. |
| Modular | Modular qualifications contain units of assessment. These units can be taken during the course of study. The final qualification grade is worked out from the combined unit results. |
| Uniform mark scale (UMS) | A learner's actual marks (or raw marks) will be converted into a UMS mark so that it is possible to see the proportionate result of a learner. The raw marks for each unit may differ, but the uniform mark will be the same. |
| Unit | A modular qualification will be divided into a number of units. Each unit will have its own assessment. |
| Unit codes | Each unit is assigned a unit code. This unit code is used as an entry code to indicate that a learner wishes to take the assessment for a particular unit. |

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