

Pearson Edexcel GCE

May–June 2022 Assessment Window

Syllabus
reference

8RS0

Religious Studies **Advanced Subsidiary** **Advance Information**

You are not permitted to take this notice into the examination.
This document is valid if downloaded from the [Pearson Qualifications website](https://www.pearsonqualifications.com).

Instructions

- Please ensure that you have read this notice before the examination.

Information

- This notice covers all examined components.
- The format/structure of the assessments remains unchanged.
- This advance information details the focus of the content of the exams in 2022 assessments.
- There are no restrictions on who can use this notice.
- This notice is meant to help students to focus their revision time.
- Students and teachers can discuss the advance information.
- This document has 22 pages.

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General advice

- Students and teachers should consider how to focus their revision of other parts of the specification, for example to review whether other topics may provide knowledge which helps your understanding in relation to the areas being tested in 2022.
- Students should only refer to the advance information for components for which they intend to sit examinations, for example for specifications with optional papers.
- It is advised that teaching and learning should still cover the entire subject content in the specification. The government believes it is important that students cover the curriculum as fully as possible, so that they are as well prepared as possible for progression to the next stage of their education.

A link to the Joint Council for Qualifications guidance document on advance information can be found on the Joint Council for Qualifications website or [here](#).

Advance Information

Subject specific section

- For each paper the list shows the major focus of the content of the exam.
- Questions will be drawn from one or more of the indicated areas of specification content.
- Exam questions will sample content only from the areas of content specified in this notice.
- The following areas of content are suggested as key areas of focus for revision and final preparation, in relation to the May-June 2022 examinations.
- Information is presented as a list of the topics/subtopics from the specification which will be included across all assessments by examination.
- Some questions may be answerable using more than one area of specified content, including ones not listed.
- Students will be credited for using any relevant knowledge from any other topic areas when answering questions. There is no expectation of knowledge beyond that identified in order to achieve full marks.
- Students will be expected to draw on knowledge, skills and understanding from across the specification when responding to synoptic questions.

Component 8RS0/01 Philosophy of Religion

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Philosophical issues and questions	<p>1.2 Cosmological Argument</p> <p>a) Inductive reasoning, a posteriori type of arguments.</p> <p>b) Principle of sufficient reason, explanation, interpretation of experience, movement, cause and effect, contingency, infinite regress, first cause, necessary existence, Kalam version.</p> <p>c) Strengths and weaknesses of Cosmological Arguments: probability rather than proof, brute fact, debates about infinite regress, necessary existence and God as a necessary being. Challenges to the argument.</p> <p>d) Philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues in the philosophy of religion.</p> <p>With reference to the ideas of Aquinas and D Hume, I Kant.</p>
2. The nature and influence of religious experience	<p>2.2 Influence of religious experience as an argument for the existence of God</p> <p>a) Inductive reasoning based on evidence, the link between appearances, how things seem, how things really are and conclusions drawn from experience about reality and existence. Principles of testimony and credulity, the value and role of testimony to religious experience.</p> <p>With reference to the ideas of R Swinburne and J Hick.</p> <p>b) Strengths and weaknesses of religious experience as an argument for the existence of God: experiences influenced by the religious context of the believer, religious experiences interpreted as any other sensory experiences, complexity of interpretations, issues of probability and proof as relating to the argument, nature of God, including transcendent and immanent, limitations of language, lack of uniformity of experiences, refinements of and challenges to the argument.</p> <p>With reference to the ideas of M Persinger and R Dawkins.</p>

3. Problems of evil and suffering

3.1 Problem of evil and suffering

The nature of the problem across a range of religious traditions, types of evil and suffering, moral and non-moral. The challenge to religious belief posed by the inconsistency of the nature of God and the evident existence of evil and suffering challenging belief in the existence of God.

With reference to the ideas of D Hume and J Mackie.

3.2 Theodicies and solutions to the problem of suffering

- a) Belief that creation was good; evil and suffering is a privation of good due to the fall of the angels and man because of the misuse of free will, soul-deciding, significance of reconciliation.
- b) Belief that creation is a mix of good and evil linked to the vale of soul making theodicy, including free will defence, best of all possible worlds, epistemic distance, eschatological justification.
- c) Process theodicy: God is not responsible for evil and suffering, but he is co-sufferer and cannot coerce the free will of human agents.
- d) Strengths and weaknesses of theodicies and solutions: compatibility or otherwise with modern views about origins of life, nature of God, innocent suffering, hypothesis of life after death.

With reference to the ideas of Augustine and Irenaeus.

Component 8RS0/02 Religion and Ethics

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Significant concepts in issues or debates in religion and ethics	<p>1.1 Environmental issues</p> <p>a) Concepts of stewardship and conservation from the point of view of at least one religion and at least one secular ethical perspective; animal welfare and protection, sustainability, waste management and climate change.</p> <p>b) Strengths and weaknesses of significant areas of disagreement and debate, assessment of relevant examples, legal changes and social attitudes, appropriateness and value of employing religious perspectives in these debates.</p> <p>With reference to the ideas of J Lovelock and A Næss.</p>
2. A study of three ethical theories	<p>2.2 Situation Ethics</p> <p>a) The 'new morality' of the mid-20th century: social, political and cultural influences on the development of Situation Ethics, concepts of agape and situationalism in ethics, the application of the theory to specific case studies, biblical examples of situationist thinking, such as illustrated in the ministry of Jesus.</p> <p>b) Strengths and weaknesses of the theory and its developments, appropriateness of its continuing application and use, assessment of relevant examples, change in the law and social attitudes vis a vis the theory, compatibility or otherwise with religious approaches.</p> <p>With reference to the ideas of J A T Robinson and J Fletcher.</p>

<p>3. Application of ethical theories to issues of importance</p>	<p>3.1 War and peace</p> <ul style="list-style-type: none"> a) The contribution of at least one religion to issues of war and peace, including the teaching of sacred text(s), the Just War Theory, including principles jus ad bellum, jus in bello and jus post bellum, reasons for and influences on the development of the theory, examples of wars, including contemporary conflicts that may be evaluated against the theory, special issues arising from nuclear war. b) Concepts of pacifism, including absolute, relative/ selective and nuclear pacifism, the role of pacifist movements and pressure groups. The success of the Just War Theory as a theory and in practice, the practicality of pacifism in its different forms, perceived advantages of war such as technological development, relevance of religious contributions, success of named wars in achieving their goal. <p>With reference to the ideas of Augustine and Aquinas.</p>
<p>3. Application of ethical theories to issues of importance</p>	<p>3.2 Sexual Ethics</p> <ul style="list-style-type: none"> a) The contribution of at least one world religion on issues in Sexual Ethics, including the teaching of sacred text(s) and understanding of the diversity of religious approaches, sexual relationships in and outside of marriage, including pre-marital sex, adultery, promiscuity, same-sex relationships, including marriage and civil partnership, contraception and childlessness, secular ethical approaches to these issues and social and cultural influences on them. b) The continuing relevance and application of religious teachings and beliefs on Sexual Ethics, strengths and weaknesses of changing social attitudes, the success or otherwise of contributions from ethical theory in making decisions in matters of Sexual Ethics. <p>With reference to the ideas of P Vardy and J Dominionian.</p>

Component 8RS0/03 New Testament Studies

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
2. Texts and interpretation of the Person of Jesus	<p>2.2 Titles of Jesus in the synoptic gospels and selected 'I am' sayings in John</p> <ul style="list-style-type: none">a) The meaning and significance of the terms Messiah, Son of God, Son of Man, and 'I am the bread of life/light of the world/good shepherd/true vine'.b) The background and context of these titles, including Old Testament references and symbolism and the importance of these for interpreting and understanding the Gospels.c) The implication for religious laws and codes for living of different understandings of the identity and message of Jesus, including its influence beyond a religious community. <p>With reference to the ideas of R Brown and C H Dodd.</p>
	<p>2.3 Miracles and signs</p> <ul style="list-style-type: none">a) The meaning and significance of the signs in the Fourth Gospel: turning water into wine, the Healing of the Official's son, the Healing at the pool, the Feeding of the 5000, walking on water, the Healing of the blind man and the Raising of Lazarus.b) Ideas about the identity and role of Jesus and the importance of these signs for understanding Jesus' ministry.c) The implication for religious laws and codes for living of different understandings of the identity and message of Jesus. <p>With reference to the ideas of R Brown and C H Dodd.</p>

3. Interpreting the text and issues of relationship, purpose and authorship

3.1 Interpreting the text

- a) The synoptic problem, source, form and redaction criticism – an examination of the relationship between the synoptic Gospels, including two source hypothesis (priority of Mark and 'Q source'), the idea of proto-Gospels and the four-source hypothesis.
- b) Units of tradition and their type/form, the way texts appear to have been translated, edited and transmitted.
- c) The significance of this for understanding the texts.

3.2 The purpose and authorship of the Fourth Gospel

- a) An examination of the different purposes of the Gospel and views of its authorship: Jesus as Christ, Son of God, life in his name, Spiritual Gospel, a Gospel to convert Jews and Gentiles, fulfilment of scripture.
- b) The strengths and weaknesses of these views based on the text and modern scholarship, and their significance for understanding the text for individuals and communities.

With reference to the ideas of R Brown and C H Dodd.

Component 8RS0/4A Buddhism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	<p>1.1 The Four Noble Truths as the basis of Buddhism and the centrality of such for different Buddhists</p> <p>a) The Three Poisons.</p> <p>b) the Buddha's teaching on suffering and the cessation of craving/desire in the Four Noble Truths: dukkha, samudaya/tanha, nirodha and magga. Including reference to the nature of Enlightenment and nibbana.</p> <p>c) The Eightfold Path:</p> <ul style="list-style-type: none">• its summary in the Threefold Way: ethics, meditation and wisdom• the ethical principles of the Noble Eightfold Path: right action, right speech, right livelihood• the qualities of metta, karuna and khanti• the relationship between these principles and the Four Noble truths. <p>How these are understood in Theravada and Mahayana, both historically and in the contemporary world.</p> <p>With reference to the ideas of D Keown and B Bodhi.</p>
	<p>1.2 How the three marks and the Five khandas are understood in Theravada and Mahayana, both historically and in the contemporary world, including how they may be linked to the rejection of the idea of the self and the non-existence of God.</p> <p>a) The three marks of existence and how these are reflected throughout existence and also through Buddhist teachings. The importance of this in understanding the nature of reality, the ultimate reality, and the meaning and purpose of life.</p> <p>b) The Five khandas in Theravada; death and the afterlife: the concept of rebirth, Nibbana, karma and the search for Enlightenment. The importance of this in understanding the nature of reality, the ultimate reality, and the meaning and purpose of life.</p> <p>With reference to the ideas of Buddhaghosa in the Visuddhimagga and T W Rinpoche.</p>

<p>1. Religious beliefs, values and teachings</p>	<p>1.3 The meaning and significance of the three refuges: the Buddha, dhamma and the sangha</p> <ul style="list-style-type: none"> a) The significance of each of these for a place of refuge within Buddhism. b) The interrelationship between these three refuges. c) Different interpretations of the role and nature of the sangha and the role and nature of the Buddha. d) The implications of the refuges for worship and daily life. <p>How these are understood in Theravada and Mahayana, both historically and in the contemporary world.</p> <p>With reference to the ideas of B Bodhi and T Bhikkhu.</p>
<p>3. Practices that shape and express religious identity</p>	<p>3.3 The different types and purposes of meditation, their context and application and how they shape and express religious identity</p> <ul style="list-style-type: none"> a) The different types of meditation in Buddhism. b) The place and context of meditation as part of the Eightfold path, links to wisdom and morality, including the influence of types of meditation on moral development. c) The practice and purpose of dhyana, samatha and vipassana as types of meditation, including accounts of meditation techniques, their purposes and context. d) Understanding of the purposes of meditation in terms of Enlightenment and the relative importance of some aspects of meditation. The practices of chanting, giving and study to understand Buddhism as it is lived by laypeople as well as monastics. <p>With reference to the ideas of T Bhikkhu and J Goldstein.</p>

Component 8RS0/4B Christianity

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	1.2 The Trinity a) Biblical basis for ideas about the Trinity. b) Notions of relation and analogy to understand the Trinity. c) Modern views on the Trinity, their strengths and weaknesses, the impact of these views on the life of a Christian and their significance for Christianity. With reference to the ideas of K Barth and K Rahner.
	1.3 The nature of the Church a) Key concepts of unity, holiness, catholicity and apostolicity. b) Interpretations of these teachings, challenges to these views and their impact on the life of Christian communities and individuals. With reference to the ideas of Cyprian of Carthage and M Luther.

<p>2. Sources of wisdom and authority</p>	<p>2.2 The nature and role of Jesus, including the strengths and weaknesses of key ideas, their impact on the development of Christianity and understanding the nature of Jesus in the life of Christians</p> <p>a) The Early Church – the Arian heresy and the Chalcedonian definition concerning the two natures of Jesus and his work in salvation.</p> <p>With reference to the ideas of Arius and Athanasius.</p> <p>b) The Reformation – views on salvation and justification, including notions of sin, sacrifice, justification by grace, revelation of God, Mediator, Prophet, Priest and King.</p> <p>With reference to the ideas of M Luther and J Calvin.</p> <p>c) Modern views – whether and how God suffers in or through Jesus, context to these thoughts and the relationship of biblical texts on suffering to notions of impassibility.</p> <p>With reference to the ideas of J Moltmann and T Weinandy.</p>
<p>3. Practices that shape and express religious identity</p>	<p>3.1 The diversity of practice in the Eucharist</p> <p>a) The importance of sacraments in some denominations, the context of differing practices of the Eucharist, interpretations of the variety of practices and their meaning and significance.</p> <p>b) Key ideas, including sacrament, grace, transubstantiation and transignification, Real Presence, memorial.</p> <p>c) The experience of believers when taking part in the Eucharist, reflection and self-awareness. Implications for Christian practice in the experience of a believer and Christian communities.</p>

Component 8RS0/4C Hinduism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	1.2 Beliefs about Brahman and also avatars as God in human form a) Brahman: the universal spirit and how he is represented in the world, deities and scripture. b) Krishna: the ideal avatar and the heart of the bhakti movements, ISKCON. c) Rama: accounts of this incarnation of Vishnu, the ideal man and the working out of various types of dharma. d) Shakti: creative power as Goddess, in some contexts worshipped as one of her manifestations believed to be the true form of the Divine. e) Significance of the context of beliefs about Vishnu who descends to the human world as an avatar when needed to re-establish the dharma. With reference to the ideas of J Lipner and S Sivananda.
	1.3 Key moral principles a) The underlying principles of dharma (duty), karma (deeds) and ahimsa (non-violence). b) Values linked with the ashramas (dharma, artha, kama, vairagya and their relationship with moksha). c) Virtues and qualities associated with the gunas. With reference to the ideas of P Bilimoria.

3. Practices that shape and express religious identity

3.1 Sanatana dharma with links and differences to varnashrama-dharma

- a) Cosmic order giving norms to society as exemplified in life stages. Varna (birth); ashrama (stage in life); dharma (appropriate duty); an ideal social order.
- b) Ways in which the rules of varnashrama-dharma are transformed by bhakti.
- c) Overlap and differences between varna and jati; debates about the status of jati in modern Hinduism.
- d) Role of the community of believers.
- e) Beliefs about the meaning and purpose of life.

3.2 Yoga: meanings and main types

- a) Karma yoga: and its aim of identification with the transcendent; significance of practice of dharma without attachment; the path of action to purify the mind.
- b) Jnana yoga: the path of wisdom, applicable to certain groups such as Brahmins; value of renunciation and aim of identification with Brahman; links with raja yoga and emphasis on meditation.
- c) Bhakti yoga: applicable to a wide range of people, devotion to Krishna identified with Brahman leading to moksha.
- d) Hatha yoga: mental and physical health seeking to purify the body and to realise its divine nature; its Western evolution.

Component 8RS0/4D Islam

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	<p>1.1 The interpretation and application of the Six Beliefs</p> <p>a) The beliefs as the basis of Islam and their interconnections.</p> <p>b) Their centrality in different forms of Islam and for the life and expressions of believers.</p> <p>c) Key concepts/emphases of the individual Beliefs and the differences of interpretation in Islam:</p> <ul style="list-style-type: none">• the belief in Allah as the one• the belief in angels• the belief in holy books• the belief in the prophets• the belief in the Day of Judgment, including beliefs about death, afterlife, the self, and the meaning and purpose of life• the belief in predestination, including beliefs about the meaning and purpose of life. <p>d) The nature and existence of Allah, including the 99 Beautiful Names, and tawhid and Adalat.</p> <p>The interconnections and various understandings of their importance and influence historically and in the contemporary world. This should include specific reference to differences between Sunni and Shi'a Islam.</p> <p>With reference to the ideas of S H Nasr and W Chittick.</p>

2. Sources of wisdom and authority

2.1 The meaning and significance of the life and work of the Prophet Muhammad in its historical, political, religious and social context and assessment of his significance for Muslims today

- a) The key events in the life of Muhammad, including his birth, childhood, marriage to Khadijah, Night of Power, life in Makkah, Hijrah, life in Madinah, return to Makkah, Last Sermon and death.
- b) Polytheism, animism and jinns, festivals, sacrifices, Christian, Jewish and Zoroastrian traditions, and the status of Makkah.
- c) Political and economic factors, social groupings and changes.
- d) Literature, including poetry.
- e) Understanding of his significance, including the strengths or otherwise of these background factors in an understanding of the status of Muhammad, including his rejection of many of these features.
- f) Revelations and Muhammad, significance of the Night of Power, the significance of the hijrah and the growth of theocracy.
- g) The view of Muhammad as final messenger and prophet, transcending such 'contexts' should also be explored.

With reference to the ideas of K Armstrong and M Lings.

<p>3. Practices that shape and express religious identity</p>	<p>3.1 The central role of the five pillars of Islam as fulfilling the purpose of life to live in submission to the will of Allah and a way of shaping and expressing religious identity.</p> <ul style="list-style-type: none"> a) Expressions of the worship of Allah as the one and of Islamic spirituality in different forms of Islam. b) The meaning and importance of individual pillars (Shahada, Salah, Zakāt, Sawm, Hajj) and their unity as the basis of Islamic practice and identity today. c) Similarities and diversity of practice, emphasis and interpretation in Islam. d) The relationship between intention and action and an understanding of the purposes and significance of these acts. <p>The various understandings of their importance and influence historically and in the contemporary world. This should include specific reference to differences between Sunni and Shi'a Islam.</p> <p>With reference to the ideas of S H Nasr and M Siddiqui.</p>
<p>3. Practices that shape and express religious identity</p>	<p>3.2 The ummah as an expression of Islamic identity</p> <ul style="list-style-type: none"> a) The historical understanding and development of the ummah and its spread from the time of Muhammad to the present day. b) The role and purpose of the ummah in contemporary society as understood in Sunni and Shi'a Islam. c) Similarities and contrasts of emphasis and interpretation in Islam. <p>With reference to the ideas of W M Watt and S H Nasr.</p>

Component 8RS0/4E Judaism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	<p>1.1 Ethical monotheism</p> <p>a) Creator, and Sustainer of all creation; He alone is God, Oneness, no physical comparison whatsoever, alone worthy of worship; rewards and punishes.</p> <p>b) Obligations between people and obligations between humans and God.</p> <p>c) Interpretations across different Jewish traditions; provides a context to the beliefs across a range of Jewish traditions, significance in terms of being the essence and foundation of Judaism and for the community of believers.</p> <p>With reference to the ideas of D Cohn Sherbok and G Robinson.</p>
2. Sources of wisdom and authority	<p>2.2 The development of Rabbinic Judaism</p> <p>a) Commentary by Rashi and his pupils on Jewish scriptures in order to add explanations to clarify the text, and at times referred to contemporary events; commentary on the Babylonian Talmud and continued influence via tosafots.</p> <p>b) Judah Halevi: unity between God and the People of Israel; piyyutim poems of the diaspora for festivals and Sabbath and his Songs of Zion; emphasis on religious experience and value of prophecy. Supremacy of the divine word in nature and the Law. Rejected Aristotelian philosophy, Christianity and Islam, presenting views to support Judaism.</p> <p>c) Historical and religious context of these figures; nature of their authority and role of interpretation; influence on development of Rabbinic Judaism and significance in terms of emphases on selected Jewish beliefs.</p> <p>With reference to the ideas of C Potok and H Halkin.</p>

3. Practices that shape and express religious identity

3.1 Orthodox

- a) Various meanings and interpretations of Orthodoxy; written and oral Torahs are divinely inspired, with an emphasis of living according to Halakhah.
- b) Status of revelation compared to theology. Debates about a literal view of the Torah or as a source for a Jewish philosophy of history.
- c) Place of the Temple; distinctive practices in synagogues and daily religious observances.

With reference to the ideas of B Brown and G Robinson.

3.2 Reform

- a) Significance of beliefs and practices changing over time; reform views about revelation; significant changes to synagogue services and different emphases in religious observances, including gender issues.
- b) Influence of Haskalah (enlightenment and rationalism).
- c) Different types of Reform in Germany compared to more radical movements in America and in Jerusalem.

With reference to the ideas of M Meyer and D E Kaplan.

Component 8RS0/4F Sikhism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 4 is split into parts a and b.
All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	1.2 The importance of sangat a) The development of this concept in the lives of the Gurus, including building spiritual and political centres at Amritsar. b) Study of the concept of Panth as a qaum or nation and the authority and status of the Panth as Guru from the lifetime of Guru Gobind Singh. c) The meaning of sangat today looking at local and global levels and at virtual and physical communities. With reference to the ideas of N K Singh and K Nayar.
	1.3 Key moral principles and values a) Nam japna, kirt karna and vand chakna and their applications in gurmukh lifestyles today. b) The key principle of seva (service to God and to others). c) Miri-piri as the unique, original and distinctive feature of Sikhism, including a study of the warrior tradition. d) Sikh values as expressions of the quality of manmukh. With reference to the ideas of N K Singh and J Sandhu.
2. Sources of wisdom and authority	2.1 The nature, role and status of the Guru Granth Sahib a) Role in worship and ceremony, its theological and legal status. b) The process by which the text was compiled and recognised as Guru, including the debate between Gurinder Singh Mann and the Institute of Sikh Studies. c) The role and status of secondary texts such as the janamsakhis, vars of Bhai Gurdas and the Dasam Granth. With reference to the ideas of Gurinder Singh Mann and the Institute of Sikh Studies.

3. Practices that shape and express religious identity

3.2 Different perspectives about the following.

- a) The importance of initiation into the Khalsa and wearing the 5 Ks, including amritdhari, keshdhari and sehajdhari Sikhs, and patits.
- b) The nature and importance of nam simaran, including meditational practices and the use of mantras.

END OF ADVANCE INFORMATION

