

**A LEVEL**

**Specification**

# **RELIGIOUS STUDIES**

**H573**

For first assessment in 2018

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### ***Disclaimer***

Specifications are updated over time. Whilst every effort is made to check all documents, there may be contradictions between published resources and the specification, therefore please use the information on the latest specification at all times. Where changes are made to specifications these will be indicated within the document, there will be a new version number indicated, and a summary of the changes. If you do notice a discrepancy between the specification and a resource please contact us at: [resources.feedback@ocr.org.uk](mailto:resources.feedback@ocr.org.uk)

We will inform centres about changes to specifications. We will also publish changes on our website. The latest version of our specifications will always be those on our website ([ocr.org.uk](http://ocr.org.uk)) and these may differ from printed versions.

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## Support and Guidance

Introducing a new specification brings challenges for implementation and teaching, but it also opens up new opportunities. Our aim is to help you at every stage. We are working hard with teachers and other experts to bring you a package of practical support, resources and training.

### Subject Advisors

OCR Subject Advisors provide information and support to centres including specification and non-exam assessment advice, updates on resource developments and a range of training opportunities.

Our Subject Advisors work with subject communities through a range of networks to ensure the sharing of ideas and expertise supporting teachers and students alike. They work with developers to help produce our specifications and the resources needed to support these qualifications during their development.

You can contact our Religious Studies Subject Advisors for specialist advice, guidance and support:

01223 553998

[Religious.Studies@ocr.org.uk](mailto:Religious.Studies@ocr.org.uk)

[@OCRExams](https://twitter.com/OCRExams)

### Teaching and learning resources

Our resources are designed to provide you with a range of teaching activities and suggestions that enable you to select the best activity, approach or context to support your teaching style and your particular students. The resources are a body of

knowledge that will grow throughout the lifetime of the specification, they include:

- Delivery Guides
- Transition Guides
- Topic Exploration Packs
- Lesson Elements.

We also work with a number of leading publishers who publish textbooks and resources for our specifications. For more information on our publishing partners and their resources visit: [ocr.org.uk/qualifications/resource-finder/publishing-partners](https://www.ocr.org.uk/qualifications/resource-finder/publishing-partners)

### Professional development

Our improved Professional Development Programme fulfills a range of needs through course selection, preparation for teaching, delivery and assessment. Whether you want to look at our new digital training or search for training materials, you can find what you're looking for all in one place at the CPD Hub: [cpdhub.ocr.org.uk](https://cpdhub.ocr.org.uk)

### An introduction to new specifications

We run training events throughout the academic year that are designed to help prepare you for first teaching and support every stage of your delivery of the new qualifications.

To receive the latest information about the training we offer on GCSE and A Level, please register for email updates at: [ocr.org.uk/updates](https://www.ocr.org.uk/updates)

## Assessment Preparation and Analysis Service

Along with subject-specific resources and tools, you'll also have access to a selection of generic resources

that focus on skills development, professional guidance for teachers and results data analysis.

### Subject Advisor Support

Our Subject Advisors provide you with access to specifications, high-quality teaching resources and assessment materials.



### Skills Guides

These guides cover topics that could be relevant to a range of qualifications, for example communication, legislation and research.

Download the guides at [ocr.org.uk/skillsguides](https://www.ocr.org.uk/skillsguides)



### ExamBuilder

Enabling you to build, mark and assess tests from OCR exam questions and produce a complete mock GCSE or A Level exam. Find out more at [ocr.org.uk/exambuilder](https://www.ocr.org.uk/exambuilder)



### Practice Papers

Assess students' progress under formal examination conditions with question papers downloaded from a secure location, well-presented, easy-to-interpret mark schemes and commentary on marking and sample answers.



### Active Results

Our free online results analysis service helps you review the performance of individual students or your whole cohort. For more details, please refer to [ocr.org.uk/activeresults](https://www.ocr.org.uk/activeresults)



# 1 Why choose an OCR A Level in Religious Studies?

## 1a. Why choose an OCR qualification?

Choose OCR and you've got the reassurance that you're working with one of the UK's leading exam boards. Our new A Level in Religious Studies course has been developed in consultation with teachers, employers and Higher Education to provide learners with a qualification that's relevant to them and meets their needs.

We're part of the Cambridge Assessment Group, Europe's largest assessment agency and a department of the University of Cambridge. Cambridge Assessment plays a leading role in developing and delivering assessments throughout the world, operating in over 150 countries.

We work with a range of education providers, including schools, colleges, workplaces and other institutions in both the public and private sectors. Over 13,000 centres choose our A Levels, GCSEs and vocational qualifications including Cambridge Nationals and Cambridge Technicals.

### Our Specifications

We believe in developing specifications that help you bring the subject to life and inspire your learners to achieve more.

We've created teacher-friendly specifications based on extensive research and engagement with the teaching community. They're designed to be straightforward and accessible so that you can tailor the delivery of the course to suit your needs. We aim

to encourage learners to become responsible for their own learning, confident in discussing ideas, innovative and engaged.

We provide a range of support services designed to help you at every stage, from preparation through to the delivery of our specifications. This includes:

- A wide range of high-quality creative resources including:
  - Delivery Guides
  - Transition Guides
  - Topic Exploration Packs
  - Lesson Elements
  - ... and much more.
- Access to Subject Advisors to support you through the transition and throughout the lifetime of the specification.
- CPD/Training for teachers to introduce the qualifications and prepare you for first teaching.
- Active Results – our free results analysis service to help you review the performance of individual learners or whole schools.

All A Level qualifications offered by OCR are accredited by Ofqual, the Regulator for qualifications offered in England. The accreditation number for OCR's A Level in Religious Studies is QN:601/8868/6.

## 1b. Why choose OCR's A Level in Religious Studies?

OCR's A Level in Religious Studies has been developed in consultation with teachers and stakeholders from a variety of institutions. The content has been designed to provide a coherent and thought-provoking programme of study for both teachers and learners, whilst also acting as a rigorous course of study which prepares learners for progression to Higher Education.

This qualification is designed to develop a greater understanding and appreciation of religious beliefs

and teachings, as well as the disciplines of ethics and philosophy of religion. Learners will develop their skills of critical analysis in order to construct balanced, informed arguments and responses to religious, philosophical and ethical ideas.

OCR's A Level Religious Studies course aims to engage learners thoroughly and develop an interest in Religious Studies which extends beyond the classroom and can be applied to the world around them.

### Aims and learning outcomes

OCR's A Level in Religious Studies will encourage learners to:

- develop their interest in a rigorous study of religion and belief and relate it to the wider world
- develop knowledge and understanding appropriate to a specialist study of religion

- develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies
- adopt an enquiring, critical and reflective approach to the study of religion
- reflect on and develop their own values, opinions and attitudes in the light of their study.

## 1c. What are the key features of this specification?

The key features of OCR's A Level in Religious Studies are:

- three components, each with clear and well-defined content and strong supporting materials
- a choice of five major world religions for in-depth study, allowing you to choose the most appropriate and interesting approach for you and your learners
- a co-teachable specification allowing for the AS Level in Religious Studies to be taught alongside the first year of the A Level
- the encouragement to develop learners' understanding of the modern world and establish a deeper knowledge and appreciation of world religions
- the opportunity for learners to apply their knowledge and skills to contemporary issues, creating an up-to-date and thoroughly relevant course
- a focus on inspiring and motivating learners, while challenging and developing their perceptions of different world religions
- an emphasis on enabling learners to respond critically and engage with a wealth of philosophical, ethical and religious concepts, equipping them with analytical skills readily transferable to other subjects.

## 1d. How do I find out more information?

If you are already using OCR specifications you can contact us at: [www.ocr.org.uk](http://www.ocr.org.uk)

If you are not already a registered OCR centre then you can find out more information on the benefits of becoming one at: [www.ocr.org.uk](http://www.ocr.org.uk)

If you are not yet an approved centre and would like to become one go to: [www.ocr.org.uk](http://www.ocr.org.uk)

Want to find out more?

Ask a Subject Advisor:

Email: [religiousstudies@ocr.org.uk](mailto:religiousstudies@ocr.org.uk)

Teacher support: 01223 553998

Visit our Online Support Centre at [support.ocr.org.uk](http://support.ocr.org.uk)

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[www.ocr.org.uk/updates](http://www.ocr.org.uk/updates)

## 2 The specification overview

### 2a. OCR's A Level in Religious Studies (H573)

Learners take components 01 and 02 and one from 03 to 07, to be awarded the OCR A Level in Religious Studies.

| Content Overview   | Assessment Overview  |
|--|--|
| <p><b>Philosophy of religion</b></p> <p>Learners will study:</p> <ul style="list-style-type: none"><li>ancient philosophical influences</li><li>the nature of the soul, mind and body</li><li>arguments about the existence or non-existence of God</li><li>the nature and impact of religious experience</li><li>the challenge for religious belief of the problem of evil</li><li>ideas about the nature of God</li><li>issues in religious language.</li></ul>  | <p><b>Philosophy of religion (01)</b></p> <p>120 marks</p> <p>2 hour written paper</p>               |
| <p><b>Religion and ethics</b></p> <p>Learners will study:</p> <ul style="list-style-type: none"><li>normative ethical theories</li><li>the application of ethical theory to two contemporary issues of importance</li><li>ethical language and thought</li><li>debates surrounding the significant idea of conscience</li><li>sexual ethics and the influence on ethical thought of developments in religious beliefs.</li></ul>   | <p><b>Religion and ethics (02)</b></p> <p>120 marks</p> <p>2 hour written paper</p>                  |
| <p><b>Developments in religious thought</b></p> <p>Learners will study:</p> <ul style="list-style-type: none"><li>religious beliefs, values and teachings, their interconnections and how they vary historically and in the contemporary world</li><li>sources of religious wisdom and authority</li><li>practices which shape and express religious identity, and how these vary within a tradition</li><li>significant social and historical developments in theology and religious thought</li><li>key themes related to the relationship between religion and society</li></ul> <p>in the context of one religion chosen from Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).</p> | <p><b>Developments in religious thought (03-07)</b></p> <p>120 marks</p> <p>2 hour written paper</p> |

## 2b. Content of A Level in Religious Studies (H573)

The OCR A Level in Religious Studies will build on the knowledge, understanding and skills established at GCSE (9–1). Learners will be introduced to a more advanced approach to Religious Studies, and will develop a deeper understanding of the beliefs, teachings and philosophy they study.

All learners will study three components; *Philosophy of religion* (01), *Religion and ethics* (02) and *Developments in religious thought* (03–07). Whilst Components 01 and 02 are mandatory, the third will be chosen from the five available options; Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).

In *Philosophy of religion* learners will study philosophical issues and questions raised by religion and belief. These include arguments regarding the existence or non-existence of God, the nature and influence of religious experience and the problems of

evil and suffering. They will also explore philosophical language and thought, through significant concepts and the works of key thinkers, illustrated in issues or debates in the philosophy of religion.

*Religion and ethics* is characterised by the study of ethical language and thought, with exploration of key concepts and the works of influential thinkers. Ethical theory will also be applied to issues of importance; namely euthanasia, business ethics, and sexual ethics.

*Developments in religious thought* provides an opportunity for the systematic study of one religious tradition. This will include the exploration of religious beliefs, values, teachings and practices that shape religious identity, as well as sources of wisdom and authority. Also central are the ways in which religious traditions have developed over time, and religious responses to challenges and significant contemporary social issues.

## Using this specification document

All components are divided into six sections, each containing one or two topics depending on the breadth of the material. All six sections contain equivalent material in terms of scope, complexity

and anticipated teaching time. Topics marked with an asterisk (\*) are common to the AS and A Level courses, although assessed at different levels.

## 2

### Content, Key Knowledge and Discussion Sections

The column headed 'Content' details the focus of each topic and provides information on the main areas of study.

'Key Knowledge' provides details of the knowledge expected of learners. This third column is included to provide support and transparency for both teachers and students; making it clear what students should study and providing helpful guidance should any concepts be unfamiliar to teachers.

Finally, each topic ends with a section detailing discussion points based on the content. While it is

anticipated that discussions of these interesting, relevant and engaging topics will range widely, the listed points are considered to be central debates and issues appropriate for assessment.

These three sections for each topic combine to give a clear outline to teachers and learners of material that is essential for study. Where scholars and texts are stated in the "Key Knowledge" or "Content" sections it is expected that learners would have sufficient knowledge of these to answer a question directly referencing them.

### Texts

At the bottom of each topic is a box containing helpful text references. These are intended as guidance only and detailed knowledge of these texts is **not** expected, and questions will not be set directly referencing them.

### Contextual References

Where an individual or their views is cited as within the "Content" or "Key Knowledge" sections we have given context and references for their ideas under this heading. This is to enable teachers, should they wish, to work from the primary source material of these thinkers or easily locate the ideas for their own reference.

### *Suggested scholarly views, academic approaches and sources of wisdom and authority*

This list is included in order to support teachers. These should be considered a 'starting point' or

helpful guide to the type of material teachers may wish to use. Items on these lists will **not** be directly referenced in assessment materials, or specifically expected in responses, but have been included to exemplify the kind of material learners may use to support their answers. This is not to be taken as a definitive or prescriptive list.

The Levels of Response grids, used for the marking of assessments, credit learners for use of "scholarly views, academic approaches and sources of wisdom and authority" to support their arguments. Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, not only those suggested in the specification document.

## 2c. Content of Philosophy of religion (H573/01)

This component explores philosophical issues and questions raised by religion and belief.

*Ancient philosophical influences* provides important foundational knowledge for the study of philosophy of religion. This and *Soul, mind and body* enable the exploration of philosophical language and thought through significant concepts and the works of key thinkers.

Learners will critically analyse three contrasting arguments regarding the existence of God. Such arguments are a fundamental element of philosophy of religion, as well as key to the personal beliefs of many individuals.

Learners will also be introduced to different types of religious experience, and will be encouraged to discuss and debate the significance and meaning of

such experiences, as well as how they can shape religious belief.

The problem of evil and suffering will also be explored. Debated for millennia, this issue is still relevant and problematic for many today.

Through studying the nature of God, learners will explore how ideas within philosophy of religion have developed over time, and make comparisons between the ideas presented in works of key scholars.

Finally, the two sections that focus on religious language give learners the opportunity to examine issues such as whether religious teachings should be understood symbolically or analogically, or whether religious language should be regarded cognitively or non-cognitively.

### Technical Terms

While the majority of non-English terms (which are not names of texts, philosophical schools or particular religious approaches) within the specification and assessment materials will be accompanied by a translation, there are some which are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component the following are considered technical terms and will not necessarily be accompanied by a translation:

- *a posteriori*
- *a priori*
- *via negativa*
- *via positiva*.

| <p style="text-align: center;"><b>1. Philosophical Language and Thought</b></p> <p><i>Learners will study significant concepts and issues in the philosophy of religion through the works of key thinkers</i></p>  |  |   |
|--|--|---|
| <b>Topic</b>   | <b>Content</b>   | <b>Key Knowledge</b>  |
| Ancient philosophical influences*  | <ul style="list-style-type: none"> <li>• the philosophical views of Plato, in relation to: <ul style="list-style-type: none"> <li>◦ understanding of reality</li> <li>◦ the Forms</li> <li>◦ the analogy of the cave</li> </ul> </li> <li>• the philosophical views of Aristotle, in relation to: <ul style="list-style-type: none"> <li>◦ understanding of reality</li> <li>◦ the four causes</li> <li>◦ the Prime Mover</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• Plato's reliance on reason as opposed to the senses</li> <li>• the nature of the Forms; hierarchy of the Forms</li> <li>• details of the analogy, its purpose and relation to the theory of the Forms</li> <li>• Aristotle's use of teleology</li> <li>• material, formal, efficient and final causes</li> <li>• the nature of Aristotle's Prime Mover and connections between this and the final cause</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the ideas of Plato and Aristotle, including:</p> <ul style="list-style-type: none"> <li>• comparison and evaluation of Plato's Form of the Good and Aristotle's Prime Mover</li> <li>• comparison and evaluation of Plato's reliance on reason (rationalism) and Aristotle's use of the senses (empiricism) in their attempts to make sense of reality</li> </ul>   |  |   |
| <p><b>Contextual references</b></p> <p><i>For reference, the ideas of Plato and Aristotle listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>• Plato, <i>Republic</i> Book 474c–480; 506b–509c; 509d–511e; 514a–517c</li> <li>• Aristotle, <i>Physics</i> II.3 and <i>Metaphysics</i> V.2</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Annas, J. (1998) <i>An Introduction to Plato's Republic</i>, Oxford University Press, Chapters 9 and 10</li> <li>• Stanford Encyclopedia of Philosophy (2004, rev.2013), <i>Plato</i>, <a href="http://plato.stanford.edu/entries/plato/">http://plato.stanford.edu/entries/plato/</a></li> </ul> |  |   |

| Topic  | Content  | Key Knowledge  |
|--|--|--|
| Soul, mind and body*   | <ul style="list-style-type: none"> <li>the philosophical language of soul, mind and body in the thinking of Plato and Aristotle</li> <li>metaphysics of consciousness, including: <ul style="list-style-type: none"> <li>substance dualism</li> <li>materialism</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>Plato's view of the soul as the essential and immaterial part of a human, temporarily united with the body</li> <li>Aristotle's view of the soul as the form of the body; the way the body behaves and lives; something which cannot be separated from the body</li> <li>the idea that mind and body are distinct substances</li> <li>Descartes' proposal of material and spiritual substances as a solution to the mind/soul and body problem</li> <li>the idea that mind and consciousness can be fully explained by physical or material interactions</li> <li>the rejection of a soul as a spiritual substance</li> </ul> |
| Learners should have the opportunity to discuss issues related to ideas about soul, mind and body, including:  |  |  |
| <ul style="list-style-type: none"> <li>materialist critiques of dualism, and dualist responses to materialism</li> <li>whether the concept of 'soul' is best understood metaphorically or as a reality</li> <li>the idea that any discussion about the mind-body distinction is a category error</li> </ul>  |  |  |
| <p><b>Contextual references</b></p> <p>For reference, the ideas Descartes listed above can be found in:</p> <ul style="list-style-type: none"> <li>Descartes, <i>Principles of Philosophy</i>, I.60–65</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>Blackmore, S. (2010) <i>Consciousness; an introduction</i>, Routledge, Chapters 1, 2 and 17</li> <li>Ryle, G. (1949 – many editions available) <i>The Concept of Mind</i>, Chapter 1</li> <li>Stanford Encyclopedia of Philosophy (2003 rev. 2009) <i>Ancient Theories of the Soul</i> <a href="http://plato.stanford.edu/entries/ancient-soul/">http://plato.stanford.edu/entries/ancient-soul/</a></li> </ul> |  |  |

| <p style="text-align: center;"><b>2. The Existence of God</b></p> <p><i>Learners will study contrasting arguments about the existence or non-existence of God</i></p>   |  |  |
|---|--|--|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>   |
| Arguments based on observation*   | <ul style="list-style-type: none"> <li>the teleological argument</li> <li>the cosmological argument</li> <li>challenges to arguments from observation</li> </ul> | <ul style="list-style-type: none"> <li>details of this argument including reference to: <ul style="list-style-type: none"> <li>Aquinas' Fifth Way</li> <li>Paley</li> </ul> </li> <li>details of this argument including reference to: <ul style="list-style-type: none"> <li>Aquinas' first three ways</li> </ul> </li> <li>details of Hume's criticisms of these arguments for the existence of God from natural religion</li> <li>the challenge of evolution</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to arguments for the existence of God based on observation, including:</p> <ul style="list-style-type: none"> <li>whether <i>a posteriori</i> or <i>a priori</i> is the more persuasive style of argument</li> <li>whether or not teleological arguments can be defended against the challenge of 'chance'</li> <li>whether cosmological arguments simply jump to the conclusion of a transcendent creator, without sufficient explanation</li> <li>whether or not there are logical fallacies in these arguments that cannot be overcome</li> </ul>  |  |  |
| <p><b>Contextual references</b></p> <p><i>For reference, the ideas of Aquinas, Paley and Hume listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>Aquinas, <i>Summa Theologiae</i>, I.2.3</li> <li>Paley, <i>Natural Theology</i> Chapters 1 and 2</li> <li>Hume, <i>Dialogues Concerning Natural Religion</i> Part II</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Dawkins, R. (1991) <i>The Blind Watchmaker</i>, Penguin, Chapter 1</li> <li>Palmer, M. (2002) <i>The Question of God</i>, Routledge, Chapters 2 and 3</li> </ul> |  |  |

| Topic                      | Content   | Key Knowledge   |
|----------------------------|---|---|
| Arguments based on reason* | <ul style="list-style-type: none"> <li>the ontological argument</li> </ul>  | <ul style="list-style-type: none"> <li>details of this argument including reference to: <ul style="list-style-type: none"> <li>Anselm</li> <li>Gaunilo's criticisms</li> <li>Kant's criticisms</li> </ul> </li> </ul> |
|                            | <p>Learners should have the opportunity to discuss issues related to arguments for the existence of God based on reason, including:</p> <ul style="list-style-type: none"> <li>whether <i>a posteriori</i> or <i>a priori</i> is the more persuasive style of argument</li> <li>whether or not existence can be treated as a predicate</li> <li>whether or not the ontological argument justifies belief</li> <li>whether or not there are logical fallacies in this argument that cannot be overcome</li> </ul>  |   |
|                            | <p><b>Contextual references</b></p> <p>For reference, the ideas of Anselm, Gaunilo and Kant listed above can be found in:</p> <ul style="list-style-type: none"> <li>Anselm, <i>Proslogion</i> 2 and 3</li> <li>Gaunilo, <i>In behalf of the fool</i></li> <li>Kant, <i>A critique of pure reason</i>, Second Division III.IV</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>Psalm 14.1</li> <li>Van Inwagen, P. 'Necessary Being: the Ontological Argument' in Stump, E and Murray, M. J. (ed) (1999) <i>Philosophy of Religion: The Big Questions</i>, Blackwell</li> <li>Plantinga, A. (1978) <i>God, Freedom and Evil</i>, Grand Rapids, II.c</li> </ul> |   |

| <p style="text-align: center;"><b>3. God and the World</b></p> <p style="text-align: center;"><i>Learners will study the nature and influence of religious experience, and the challenge posed to religious belief by the problems of evil and suffering</i></p>  |  |   |
|---|--|---|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>  |
| Religious experience*   | <ul style="list-style-type: none"> <li>the nature and influence of religious experience, including: <ul style="list-style-type: none"> <li>mystical experience</li> <li>conversion experience</li> </ul> </li> <li>different ways in which individual religious experiences can be understood</li> </ul> | <ul style="list-style-type: none"> <li>examples of mystical and conversion experiences and views about these, including: <ul style="list-style-type: none"> <li>views and main conclusions of William James</li> </ul> </li> <li>as union with a greater power</li> <li>psychological effect such as illusion</li> <li>the product of a physiological effect</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to religious experience, including:</p> <ul style="list-style-type: none"> <li>whether personal testimony or witness is enough to support the validity of religious experiences</li> <li>whether or not corporate religious experiences might be considered more reliable or valid than individual experiences</li> <li>whether or not religious experience provides a basis for belief in God or a greater power</li> </ul> <p><b>Contextual references</b></p> <p>For reference, the ideas of William James listed above can be found in:</p> <ul style="list-style-type: none"> <li>James, W. <i>The Varieties of Religious Experience</i>, lectures 9,10,16,17 and 20</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>Acts 9.4–8, 22.6–10, 26</li> <li>Otto, R. (1923/1968) <i>The Idea of the Holy</i>, Oxford University Press, Chapters 4 and 5</li> <li>Saint Teresa of Avila, from <i>The Autobiography of Saint Teresa</i> (1960/2010) Allison Peers, E. (ed. and trans.) Dover Publications</li> </ul> |  |   |

| Topic                | Content   | Key Knowledge   |
|----------------------|---|---|
| The problem of evil* | <ul style="list-style-type: none"> <li>• the problem of evil and suffering:           <ul style="list-style-type: none"> <li>◦ different presentations</li> <li>◦ theodicies that propose some justification or reason for divine action or inaction in the face of evil</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• including its logical (the inconsistency between divine attributes and the presence of evil) and evidential (the evidence of so much terrible evil in the world) aspects</li> <li>• Augustine's use of original perfection and the Fall</li> <li>• Hick's reworking of the Irenaean theodicy which gives some purpose to natural evil in enabling human beings to reach divine likeness</li> </ul> |
|                      | <p>Learners should have the opportunity to discuss issues related to the problem of evil, including:</p> <ul style="list-style-type: none"> <li>• whether or not Augustine's view of the origins of moral and natural evils is enough to spare God from blame for evils in the world</li> <li>• whether or not the need to create a 'vale of soul-making' can justify the existence or extent of evils</li> <li>• which of the logical or evidential aspects of the problem of evil pose the greater challenge to belief</li> <li>• whether or not it is possible to successfully defend monotheism in the face of evil</li> </ul> <p><b>Contextual references</b><br/> <i>For reference, the ideas of Augustine and Hick listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>• Augustine, <i>The City of God</i> Part II</li> <li>• Hick, J. <i>Evil and the God of Love</i>, Part IV</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Genesis 2:4–25, 3:1–24</li> <li>• Romans 5:12–13</li> <li>• Augustine, 'What is evil?' in Davies, B. (2000) <i>Philosophy of Religion: a guide and anthology</i>, Oxford University Press</li> </ul> |   |

| <p style="text-align: center;"><b>4. Theological and Philosophical Developments</b></p> <p><i>Learners will examine how philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs about the nature of God</i></p>  |   |  |
|---|---|--|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>   |
| The nature or attributes of God   | <ul style="list-style-type: none"> <li>• developments in the understanding of: <ul style="list-style-type: none"> <li>◦ omnipotence</li> <li>◦ omniscience</li> <li>◦ (omni)benevolence</li> <li>◦ eternity</li> <li>◦ free will</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• divine power and self-imposed limitation</li> <li>• divine knowledge and its interaction with temporal existence and free will</li> <li>• divine benevolence and just judgement of human actions, including Boethius's argument relating this to divine foreknowledge, eternity and free will</li> <li>• divine eternity and divine action in time, including Anselm's four-dimensionalist approach as an extension of Boethius's view</li> <li>• the extent to which human free will reasonably coexists with these attributes</li> <li>• the above should be studied with reference to alternative possibilities presented by Boethius, Anselm and Swinburne</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to developments in the understanding of the nature of God and the different possibilities presented by the key thinkers, including:</p> <ul style="list-style-type: none"> <li>• whether or not it is possible, or necessary, to resolve the apparent conflicts between divine attributes</li> <li>• whether Boethius, Anselm or Swinburne provides the most useful understanding of the relationship between divinity and time</li> <li>• whether or not any of these thinkers are successful in resolving the problems of divine knowledge, benevolence, justice, eternity and human free will</li> <li>• whether the attributes should be understood as subject to the limits of logical possibility or of divine self-limitation</li> </ul>   |   |  |
| <p><b>Contextual references</b></p> <p><i>For reference, the ideas of Boethius, Anselm and Swinburne listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>• Boethius, <i>Consolation of Philosophy</i>, Book V</li> <li>• Anselm, <i>De Concordia</i></li> <li>• Swinburne, R. <i>the Coherence of Theism</i>, Part II</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Matthew 19:23–26</li> <li>• Vardy, P. (1999) <i>The Puzzle of God</i>, Harper Collins, Section 4</li> <li>• Macquarrie, J. (1966) <i>Principles of Christian Theology</i>, SCM Press, Chapter 11</li> </ul> |   |  |

| <p style="text-align: center;"><b>5. Religious Language: Negative, Analogical or Symbolic</b></p> <p style="text-align: center;"><i>Learners will study different views about the understanding of religious teachings, and compare the significant ideas presented in works of two key scholars</i></p>  |   |   |
|---|---|---|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>  |
| Religious language:<br>Negative,<br>Analogical or<br>Symbolic   | <ul style="list-style-type: none"> <li>the apophatic way – the <i>via negativa</i></li> <li>cataphatic way – the <i>via positiva</i></li> <li>symbol</li> </ul> | <ul style="list-style-type: none"> <li>the argument that theological language is best approached by negation</li> <li>the understanding of religious language in terms of analogy, with reference to: <ul style="list-style-type: none"> <li>Aquinas's analogy of attribution and analogy of proper proportion</li> </ul> </li> <li>understanding of the language of religious expression in terms of symbol, with reference to: <ul style="list-style-type: none"> <li>Tillich's view of theological language as almost entirely symbolic</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to different views of religious language, including:</p> <ul style="list-style-type: none"> <li>comparison of the usefulness of the above approaches to religious language</li> <li>whether or not the apophatic way enables effective understanding of theological discussion</li> <li>whether or not Aquinas' analogical approaches support effective expression of language about God</li> <li>whether or not religious discourse is comprehensible if religious language is understood as symbolic</li> </ul>   |   |   |
| <p><b>Contextual references</b></p> <p><i>For reference, the ideas of Aquinas and Tillich listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>Aquinas, <i>Summa Theologiae</i> I.13</li> <li>Tillich, <i>Dynamics of Faith</i>, Part 3</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Ayer, A. J. (2001) <i>Language, Truth and Logic</i>, Dover Publications</li> <li>Swinburne, R. (1997) 'God-talk is not evidently nonsense' in Davies, B. (2000) <i>Philosophy of Religion: a guide and anthology</i>, Oxford University Press</li> <li>Internet Encyclopaedia of Philosophy, <i>Religious Language</i>, <a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></li> </ul> |   |   |

| <p style="text-align: center;"><b>6. Religious Language: Twentieth Century Perspectives</b></p> <p style="text-align: center;"><i>Learners will study how views of religious language have changed over time, studying a variety of approaches and views</i></p>  |   |   |
|---|---|---|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>  |
| Twentieth-century perspectives and philosophical comparisons  | <ul style="list-style-type: none"> <li>logical positivism</li> <li>Wittgenstein's views on language games and forms of life</li> <li>discussion about the factual quality of religious language in the falsification symposium</li> </ul> | <ul style="list-style-type: none"> <li>the impact of the verification principle on the use of religious language, with reference to: <ul style="list-style-type: none"> <li>Ayer's approach to verification</li> </ul> </li> <li>how language games may permit religious language to be deemed meaningful yet not cognitive</li> <li>the varying arguments, with their associated parables, put forward in relation to theological language by: <ul style="list-style-type: none"> <li>Flew, Hare and Mitchell in their contributions to the symposium</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to different views of religious language, including:</p> <ul style="list-style-type: none"> <li>whether or not any version of the verification principle successfully renders religious language as meaningless</li> <li>whether or not any participant in the falsification symposium presented a convincing approach to the understanding of religious language</li> <li>a comparison of the ideas of Aquinas and Wittgenstein, including: <ul style="list-style-type: none"> <li>whether a cognitive approach (such as Aquinas's thinking on analogy) or a non-cognitive approach (such as the language games concept of Wittgenstein) present better ways of making sense of religious language</li> <li>the influence of non-cognitive approaches on the interpretation of religious texts</li> <li>how far Aquinas' analogical view of theological language remains valuable in philosophy of religion</li> </ul> </li> </ul> |   |   |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Ayer and Wittgenstein listed above can be found in:</p> <ul style="list-style-type: none"> <li>Ayer, A. J. <i>God Talk is Evidently Nonsense</i></li> <li>Wittgenstein, L. <i>Philosophical Investigations</i></li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>Swinburne, R. (1993) <i>The Coherence of Theism</i>, Oxford University Press, Part I</li> <li>Internet Encyclopaedia of Philosophy, <i>Religious Language</i>, <a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></li> </ul>   |   |   |

## 2c. Content of Religion and ethics (H573/02)

In this component, learners have the opportunity to study key concepts related to religion and ethics.

As part of their study, learners will study four normative ethical theories, providing a range of approaches: deontological and teleological, religious and non-religious. These theories will then be applied to two issues of importance; euthanasia and business ethics. This allows learners to explore contemporary issues and deepen their understanding of the ethical theories.

Within *Ethical Language: Meta-ethics*, learners will explore how ethical language has changed over time and been interpreted by different individuals.

To develop learners' awareness of the importance of significant concepts within the study of ethics, they will be required to examine the significant ethical concept of conscience, through a comparison of the works of two key thinkers; Aquinas and Freud.

Finally, in *Developments in Ethical Thought*, learners will examine areas of sexual ethics, a highly relevant and interesting area of study. Learners will explore how attitudes to pre and extra marital sex and homosexuality have influenced and been influenced by developments in religious beliefs, and also how the four normative theories they previously studied can be applied to these areas.

### Technical Terms

While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) given within the specification and assessment materials will be accompanied by a translation, there are some that are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:

- *agape*
- *conscientia*
- *ratio*
- *synderesis*
- *telos*.

| <p style="text-align: center;"><b>1. Normative Ethical Theories: Religious Approaches</b></p> <p style="text-align: center;"><i>Two normative ethical theories taking a religious approach to moral decision-making</i></p>  |   |  |
|--|---|--|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>   |
| Natural Law*   | <ul style="list-style-type: none"> <li>• Aquinas' natural law, including: <ul style="list-style-type: none"> <li>◦ <i>telos</i></li> <li>◦ the four tiers of law</li> <li>◦ the precepts</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• origins of the significant concept of <i>telos</i> in Aristotle and its religious development in the writing of Aquinas</li> <li>• what they are and how they are related: <ol style="list-style-type: none"> <li>1. Eternal Law: the principles by which God made and controls the universe and which are only fully known to God</li> <li>2. Divine Law: the law of God revealed in the Bible, particularly in the Ten Commandments and the Sermon on the Mount</li> <li>3. Natural Law: the moral law of God within human nature that is discoverable through the use of reason</li> <li>4. Human Law: the laws of nations</li> </ol> </li> <li>• what they are and how they are related <ul style="list-style-type: none"> <li>◦ the key precept (do good, avoid evil)</li> <li>◦ five primary precepts (preservation of life, ordering of society, worship of God, education of children, reproduction)</li> <li>◦ secondary precepts</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues raised by Aquinas' theory of natural law, including:</p> <ul style="list-style-type: none"> <li>• whether or not natural law provides a helpful method of moral decision-making</li> <li>• whether or not a judgement about something being good, bad, right or wrong can be based on its success or failure in achieving its <i>telos</i></li> <li>• whether or not the universe as a whole is designed with a <i>telos</i>, or human nature has an orientation towards the good</li> <li>• whether or not the doctrine of double effect can be used to justify an action, such as killing someone as an act of self-defence</li> </ul>   |   |  |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Aquinas listed above can be found in:</p> <ul style="list-style-type: none"> <li>• <i>Summa Theologica</i> I-II (93–95)</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Aristotle <i>Physics</i> II 3</li> <li>• Catechism of the Catholic Church 1954–1960</li> <li>• Stanford Encycloedia of Philosophy (2005 rev.2011) <i>Aquinas' Moral, Political and Legal Philosophy</i>, <a href="http://plato.stanford.edu/entries/aquinas-moral-political/">http://plato.stanford.edu/entries/aquinas-moral-political/</a></li> </ul> |   |  |

| Topic  | Content  | Key Knowledge  |
|--|--|--|
| Situation Ethics*  | <ul style="list-style-type: none"> <li>• Fletcher's situation ethics, including:           <ul style="list-style-type: none"> <li>◦ <i>agape</i></li> <li>◦ the six propositions</li> <li>◦ the four working principles</li> <li>◦ conscience</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• origins of <i>agape</i> in the New Testament and its religious development in the writing of Fletcher</li> <li>• what they are and how they give rise to the theory of situation ethics and its approach to moral decision-making:           <ol style="list-style-type: none"> <li>1. Love is the only thing that is intrinsically good</li> <li>2. Love is the ruling norm in ethical decision-making and replaces all laws</li> <li>3. Love and justice are the same thing—justice is love that is distributed</li> <li>4. Love wills the neighbour's good regardless of whether the neighbour is liked or not</li> <li>5. Love is the goal or end of the act and that justifies any means to achieve that goal</li> <li>6. Love decides on each situation as it arises without a set of laws to guide it</li> </ol> </li> <li>• what they are and how they are intended to be applied:           <ol style="list-style-type: none"> <li>1. pragmatism: it is based on experience rather than on theory</li> <li>2. relativism: it is based on making the absolute laws of Christian ethics relative</li> <li>3. positivism: it begins with belief in the reality and importance of love</li> <li>4. personalism: persons, not laws or anything else, are at the centre of situation ethics</li> </ol> </li> <li>• what conscience is and what it is not according to Fletcher, i.e. a verb not a noun; a term that describes attempts to make decisions creatively</li> </ul> |
| <p>Learners should have the opportunity to discuss issues raised by Fletcher's theory of situation ethics, including:</p> <ul style="list-style-type: none"> <li>• whether or not situation ethics provides a helpful method of moral decision-making</li> <li>• whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, <i>agape</i> is best served</li> <li>• whether Fletcher's understanding of <i>agape</i> is really religious or whether it means nothing more than wanting the best for the person involved in a given situation</li> <li>• whether or not the rejection of absolute rules by situation ethics makes moral decision-making entirely individualistic and subjective</li> </ul> |  |  |

**Contextual references**

For reference, the ideas of Fletcher listed above can be found in:

- *Situation Ethics The New Morality*

**Suggested scholarly views, academic approaches and sources of wisdom and authority**

Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful

- Lewis, C.S. (1960 rev.2016) *The Four Loves*, William Collins, Chapter 6
- Messer, N. (2006) *SCM Study guide: Christian Ethics*, London: SCM, Chapter 1

| <h2 style="text-align: center;">2. Normative Ethical Theories</h2> <p style="text-align: center;"><i>Two normative ethical theories: one deontological, one teleological</i></p> |  |   |
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|  |  |   |
| Topic  | Content  | Key Knowledge   |
| Kantian Ethics*  | <ul style="list-style-type: none"> <li>• Kantian ethics, including:           <ul style="list-style-type: none"> <li>◦ duty</li> <li>◦ the hypothetical imperative</li> <li>◦ the categorical imperative and its three formulations</li> <li>◦ the three postulates</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• origins of the concept of duty (acting morally according to the good regardless of consequences) in deontological and absolutist approaches to ethics</li> <li>• what it is (a command to act to achieve a desired result) and why it is not the imperative of morality</li> <li>• what it is (a command to act that is good in itself regardless of consequences) and why it is the imperative of morality based on:           <ol style="list-style-type: none"> <li>1. Formula of the law of nature (whereby a maxim can be established as a universal law)</li> <li>2. Formula of the end in itself (whereby people are treated as ends in themselves and not means to an end)</li> <li>3. Formula of the kingdom of ends (whereby a society of rationality is established in which people treat each other as ends and not means)</li> </ol> </li> <li>• what they are and why in obeying a moral command they are being accepted:           <ol style="list-style-type: none"> <li>1. Freedom</li> <li>2. Immortality</li> <li>3. God</li> </ol> </li> </ul> |

Learners should have the opportunity to discuss issues raised by Kant's approach to ethics, including:

- whether or not Kantian ethics provides a helpful method of moral decision-making
- whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which duty is best served
- whether or not Kantian ethics is too abstract to be applicable to practical moral decision-making
- whether or not Kantian ethics is so reliant on reason that it unduly rejects the importance of other factors, such as sympathy, empathy and love in moral decision-making

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|  | <p><b>Contextual references</b></p> <p>For reference, the ideas of Kant listed above can be found in:</p> <ul style="list-style-type: none"> <li>• <i>Groundwork of the Metaphysic of Morals</i>, Chapter 2</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Pojman, L. (2012) <i>Discovering Right and Wrong</i>, Stamford: Wadsworth, Chapter 8</li> <li>• O'Neill, O. 'Kantian Approaches to Some Famine Problems' in ed. Shafer-Landau, R. (2013) <i>Ethical Theory: An Anthology</i>, Chichester: Wiley-Blackwell</li> </ul>   |   |
| <p><b>Topic</b></p> <p>Utilitarianism*</p> | <p><b>Content</b></p> <ul style="list-style-type: none"> <li>• Utilitarianism, including: <ul style="list-style-type: none"> <li>◦ utility</li> <li>◦ the hedonic calculus</li> <li>◦ act utilitarianism</li> <li>◦ rule utilitarianism</li> </ul> </li> </ul>   | <p><b>Key Knowledge</b></p> <ul style="list-style-type: none"> <li>• the use of the significant concept of utility (seeking the greatest balance of good over evil, or pleasure over pain) in teleological and relativist approaches to ethics</li> <li>• what it is (calculating the benefit or harm of an act through its consequences) and its use as a measure of individual pleasure</li> <li>• what it is (calculating the consequences of each situation on its own merits) and its use in promoting the greatest amount of good over evil, or pleasure over pain</li> <li>• what it is (following accepted laws that lead to the greatest overall balance of good over evil, or pleasure over pain) and its use in promoting the common good</li> </ul> |
|  | <p>Learners should have the opportunity to discuss issues raised by utilitarianism, including:</p> <ul style="list-style-type: none"> <li>• whether or not utilitarianism provides a helpful method of moral decision-making</li> <li>• whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, utility is best served</li> <li>• whether or not it is possible to measure good or pleasure and then reach a moral decision</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Bentham, J. (1789) <i>An Introduction to the Principles of Morals and Legislation</i></li> <li>• Mill, J.S. (1863) <i>Utilitarianism</i></li> <li>• Singer, P. (1993) <i>Practical Ethics</i>, Cambridge: Cambridge University Press</li> <li>• Pojman, L. (2012) <i>Discovering Right and Wrong</i>, Stamford: Wadsworth, Chapter 7</li> </ul> |   |

| <h3>3. Applied Ethics</h3> <p><i>The application of ethical theory, including religious ethical perspectives, to two issues of importance</i></p> |  |   |
|---|--|---|
| Topic   | Content  | Key Knowledge   |
| Euthanasia*   | <ul style="list-style-type: none"> <li>Key ideas, including: <ul style="list-style-type: none"> <li>sanctity of life</li> <li>quality of life</li> <li>voluntary euthanasia</li> <li>non-voluntary euthanasia</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>the religious origins of this concept (that human life is made in God's image and is therefore sacred in value)</li> <li>the secular origins of this significant concept (that human life has to possess certain attributes in order to have value)</li> <li>what it is (that a person's life is ended at their request or with their consent) and its use in the case of incurable or terminal illness</li> <li>what it is (that a person's life is ended without their consent but with the consent of someone representing their interests) and its use in the case of a patient who is in a persistent vegetative state</li> </ul> |
|   | <p>Learners should have the opportunity to discuss issues raised by euthanasia, including:</p> <ul style="list-style-type: none"> <li>the application of <b>natural law</b> and <b>situation ethics</b> to euthanasia</li> <li>whether or not the religious concept of sanctity of life has any meaning in twenty-first century medical ethics</li> <li>whether or not a person should or can have complete autonomy over their own life and decisions made about it</li> <li>whether or not there is a moral difference between medical intervention to end a patient's life and medical non-intervention to end a patient's life</li> </ul>  |   |
|   | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Glover, J. (1977) <i>Causing Death and Saving Life</i>, London: Penguin Books, Chapters 14 and 15</li> <li>Sacred Congregation for the Doctrine of the Faith (5th May 1980) <i>Declaration on Euthanasia</i></li> <li>Singer, P. (1995) <i>Rethinking Life and Death: The Collapse of our Traditional Ethics</i>, Oxford: OUP, Chapter 7</li> </ul> |   |

| Topic            | Content   | Key Knowledge  |
|------------------|---|--|
| Business Ethics* | <ul style="list-style-type: none"> <li>• Key ideas, including: <ul style="list-style-type: none"> <li>◦ corporate social responsibility</li> <li>◦ whistle-blowing</li> <li>◦ good ethics is good business</li> <li>◦ globalisation</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>• what it is (that a business has responsibility towards the community and environment) and its application to stakeholders, such as employees, customers, the local community, the country as whole and governments</li> <li>• what it is (that an employee discloses wrongdoing to the employer or the public) and its application to the contract between employee and employer</li> <li>• what it is (that good business decisions are good ethical decisions) and its application to shareholders and profit-making</li> <li>• what it is (that around the world economies, industries, markets, cultures and policy-making is integrated) and its impact on stakeholders</li> </ul> |
|                  | <p>Learners should have the opportunity to discuss issues raised by these areas of business ethics, including:</p> <ul style="list-style-type: none"> <li>• the application of <b>Kantian ethics</b> and <b>utilitarianism</b> to business ethics</li> <li>• whether or not the concept of corporate social responsibility is nothing more than 'hypocritical window-dressing' covering the greed of a business intent on making profits</li> <li>• whether or not human beings can flourish in the context of capitalism and consumerism</li> <li>• whether globalisation encourages or discourages the pursuit of good ethics as the foundation of good business</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Friedman, M. (September 13, 1970) 'The Social Responsibility of Business is to Increase its Profits', in <i>The New York Times Magazine</i>, The New York Times Company</li> <li>• Crane, A. &amp; Matten, D. (2003) <i>Business Ethics</i>, Oxford: OUP</li> <li>• FTSE4Good [<a href="http://www.ftse.com/products/downloads/F4G-Index-Inclusion-Rules.pdf">http://www.ftse.com/products/downloads/F4G-Index-Inclusion-Rules.pdf</a>]</li> </ul> |  |

| <p style="text-align: center;"><b>4. Ethical Language: Meta-ethics</b></p> <p><i>The study of meta-ethical theories and how ethical language in the modern era has changed over time</i></p>   |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| Meta-ethical theories  | <ul style="list-style-type: none"> <li>• naturalism</li> <li>• intuitionism</li> <li>• emotivism</li> </ul> | <ul style="list-style-type: none"> <li>• what it is (the belief that values can be defined in terms of some natural property in the world) and its application to absolutism</li> <li>• what it is (the belief that basic moral truths are indefinable but self-evident) and its application to the term good</li> <li>• what it is (the belief that ethical terms evince approval or disapproval) and its application to relativism</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to meta-ethics, including:</p> <ul style="list-style-type: none"> <li>• whether or not what is meant by the word 'good' is the defining question in the study of ethics</li> <li>• whether or not ethical terms such as good, bad, right and wrong: <ul style="list-style-type: none"> <li>◦ have an objective factual basis that makes them true or false in describing something</li> <li>◦ reflect only what is in the mind of the person using such terms</li> <li>◦ can be said to be meaningful or meaningless</li> </ul> </li> <li>• whether or not, from a common sense approach, people just know within themselves what is good, bad, right and wrong</li> </ul> |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Moore, G.E. (1903) <i>Principia Ethica</i>, Chapter II</li> <li>• Ayer, A.J. (1936) <i>Language, Truth and Logic</i>, London: Victor Gollancz, Chapter 6</li> <li>• Mackie, J.L. (1977) <i>Ethics: Inventing Right and Wrong</i>, London: Penguin Books, Part 1.3</li> </ul>  |   |   |

| <h2 style="text-align: center;">5. Significant Ideas</h2> <p style="text-align: center;"><i>Significant ideas in religious and moral thought, through comparison of the works of two key scholars from the field of religion and ethics</i></p>  |   |  |
|--|---|--|
| Conscience   | <ul style="list-style-type: none"> <li>• Aquinas' theological approach</li> <li>• Freud's psychological approach</li> </ul> | <ul style="list-style-type: none"> <li>• details of this approach, including: <ul style="list-style-type: none"> <li>◦ <i>ratio</i> (reason placed in every person as a result of being created in the image of God)</li> <li>◦ <i>synderesis</i> (inner principle directing a person towards good and away from evil)</li> <li>◦ <i>conscientia</i> (a person's reason making moral judgements).</li> <li>◦ <i>vincible ignorance</i> (lack of knowledge for which a person is responsible)</li> <li>◦ <i>invincible ignorance</i> (lack of knowledge for which a person is not responsible)</li> </ul> </li> <li>• details of this approach, including: <ul style="list-style-type: none"> <li>◦ psychosexual development (early childhood awareness of libido)</li> <li>◦ id (instinctive impulses that seek satisfaction in pleasure)</li> <li>◦ ego (mediates between the id and the demands of social interaction)</li> <li>◦ super-ego (contradicts the id and working on internalised ideals from parents and society tries to make the ego behave morally)</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to ideas about conscience, including:</p> <ul style="list-style-type: none"> <li>• comparison between Aquinas and Freud: <ul style="list-style-type: none"> <li>◦ on the concept of guilt</li> <li>◦ on the presence or absence of God within the workings of the conscience and super-ego</li> <li>◦ on the process of moral decision-making</li> </ul> </li> <li>• whether conscience is linked to, or separate from, reason and the unconscious mind</li> <li>• whether conscience exists at all or is instead an umbrella term covering various factors involved in moral decision-making, such as culture, environment, genetic predisposition and education</li> </ul> |   |  |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Aquinas and Freud listed above can be found in:</p> <ul style="list-style-type: none"> <li>• Aquinas, <i>Summa Theologica</i> I–I 79</li> <li>• Freud, S. <i>The Ego and the Id</i></li> </ul>  |   |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Fromm, E. (1947) <i>Man for Himself: An Inquiry into the Psychology of Ethics</i> London: Routledge, IV.2</li> <li>• Internet Encyclopaedia of Philosophy, <i>Sigmund Freud</i>, <a href="http://www.iep.utm.edu/freud/">http://www.iep.utm.edu/freud/</a></li> <li>• Strohm, P. (2011) <i>Conscience: A Very Short Introduction</i>, Oxford University Press, Chapters 1 and 3</li> </ul>    |   |  |

| <h2 style="text-align: center;">6. Developments in Ethical Thought</h2> <p style="text-align: center;"><i>How the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices, societal norms and normative theories</i></p>  |  |  |
|---|--|--|
| Sexual Ethics   | <ul style="list-style-type: none"> <li>• consideration of the following areas of sexual ethics: <ul style="list-style-type: none"> <li>◦ premarital and extramarital sex</li> <li>◦ homosexuality</li> </ul> </li> <li>• the influence of developments in religious beliefs and practices on debates about the morality, legality and tolerability of these areas of sexual ethics</li> <li>• application of the following theories to these areas of sexual ethics: <ul style="list-style-type: none"> <li>◦ natural law</li> <li>◦ situation ethics</li> <li>◦ Kantian ethics</li> <li>◦ utilitarianism</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• traditional religious beliefs and practices (from any religious perspectives) regarding these areas of sexual ethics</li> <li>• how these beliefs and practices have changed over time, including: <ul style="list-style-type: none"> <li>◦ key teachings influencing these beliefs and practices</li> <li>◦ the ideas of religious figures and institutions</li> </ul> </li> <li>• the impact of secularism on these areas of sexual ethics</li> <li>• how these theories might be used to make moral decisions in these areas of sexual ethics</li> <li>• issues raised in the application of these theories</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to ideas about sexual ethics and changing attitudes towards it, including:</p> <ul style="list-style-type: none"> <li>• whether or not religious beliefs and practices concerning sex and relationships have a continuing role in the area of sexual ethics</li> <li>• whether choices in the area of sexual behaviour should be entirely private and personal, or whether they should be subject to societal norms and legislation</li> <li>• whether normative theories are useful in what they might say about sexual ethics</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Pope Paul VI (1968) <i>Humanae Vitae</i></li> <li>• Church of England House of Bishops (1991) <i>Issues in Human Sexuality</i>, London: Church House Publishing</li> <li>• Mill, J.S. (1859) <i>On Liberty</i>, Chapter 1</li> </ul> |  |  |

## 2c. Content of Developments in religious thought (H573/03–07)

The following five components provide learners with the opportunity to undertake an in-depth and broad study of one religion chosen from the following:

- Christianity
- Islam
- Judaism
- Buddhism
- Hinduism

For their chosen religion learners should study the following content:

- religious beliefs, values and teachings, in their interconnections and as they vary historically and in the contemporary world, including those linked to the nature and existence of God, gods or ultimate reality, the role of the community of believers, key moral principles, beliefs about the self, death and afterlife, beliefs about the meaning and purpose of life
- sources of wisdom and authority including, where appropriate, scripture and/or sacred texts and how they are used and treated, key religious figures and/or teachers and their teachings
- practices that shape and express religious identity, including the diversity of practice within a tradition
- significant social and historical developments in theology or religious thought including

the challenges of secularisation, science, responses to pluralism and diversity within traditions, migration, the changing roles of men and women, feminist and liberationist approaches

- a comparison of the significant ideas presented in works of at least two key scholars selected from the field of religion and belief
- two themes related to the relationship between religion and society, for example: the relationship between religious and other forms of identity; religion, equality and discrimination; religious freedom; the political and social influence of religious institutions; religious tolerance, respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims
- how developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophical, ethical, studies of religion and/or by textual interpretation.

The following pages outline how this required content has been developed for each religious tradition. By following the course of study as it is outlined below, teachers can be assured that learners will cover all required content no matter which religious tradition is chosen as the focus of study.

## 2c. Content of Developments in Christian thought (H573/03)

In this component, learners have the opportunity to undertake a systematic study of key concepts within the development of Christian thought.

Learners will explore religious beliefs, values and teachings, their interconnections, how they have developed historically and how they are presently discussed.

The first section explores human nature in the context of the purpose of life, the self and immortality. Learners will explore Augustine's ideas regarding the human condition, as well as different Christian interpretations of the promise and nature of the afterlife.

In *Knowledge of God*, both natural and revealed theology will be studied, including the relationship between faith and reason. This will enable discussion of how Christians may understand their relationship with God.

Learners will also explore historical and theological understandings of the person of Jesus Christ. They will consider Jesus as the Son of God, teacher of wisdom and a liberator, which will give them an insight into both traditional and contemporary Christian theology.

In the topic *Christian Moral Principles*, learners will consider the Bible, Church and reason as sources of wisdom and authority. Through considering the use of these in shaping Christian moral values and practice, this topic will allow learners to investigate the principles that shape and express religious

identity, and the diversity of practice within Christianity.

In *Christian Moral Action*, learners will undertake a detailed study of the ideas and impact of Dietrich Bonhoeffer. This study of Christian moral principles in action will place moral principles in a real-world context, making the study of Christianity more tangible for learners.

A significant development in Christian thought studied is that of pluralism, a vital concept in this age of migration and multi-cultural societies. The two topics which explore this concept enable the consideration of the ways that Christian traditions view other religious and non-religious worldviews. This raises issues of the nature of salvation, religious tolerance, respect and recognition of opposing views.

The changing roles of men and women, and feminist approaches to theology, form the basis of the two further topics. These topics encourage learners to reflect on issues of gender identity, equality and discrimination and the social influence of religious institutions, and provide the opportunity to compare the works of two key scholars.

Finally, this component explores the challenges posed by secularism, and a range of responses to this. These topics enable the study of how developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophy, politics and studies of religion, as well as an investigation into the diversity within Christian practice.

### Technical Terms

While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) within the specification and assessment materials will be accompanied by a translation, there are some which are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:

- *agape*.

| <p style="text-align: center;"><b>1. Insight</b></p> <p style="text-align: center;"><i>Beliefs, teachings and ideas about human life, the world and ultimate reality</i></p>  |   |   |
|---|---|---|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>  |
| Augustine's Teaching on Human Nature*   | <ul style="list-style-type: none"> <li>Human relationships pre- and post-Fall</li> <li>Original Sin and its effects on the will and human societies</li> <li>God's grace</li> </ul> | <ul style="list-style-type: none"> <li>Augustine's interpretation of Genesis 3 (the Fall) including: <ul style="list-style-type: none"> <li>the state of perfection before the Fall and Adam and Eve's relationship as friends</li> <li>lust and selfish desires after the Fall</li> </ul> </li> <li>Augustine's teaching that Original Sin is passed on through sexual intercourse and is the cause of: <ul style="list-style-type: none"> <li>human selfishness and lack of free will</li> <li>lack of stability and corruption in all human societies</li> </ul> </li> <li>Augustine's teaching that only God's grace, his generous love, can overcome sin and the rebellious will to achieve the greatest good (<i>summum bonum</i>)</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Augustine's ideas on human nature, including:</p> <ul style="list-style-type: none"> <li>whether or not Augustine's teaching on a historical Fall and Original Sin is wrong</li> <li>whether or not Augustine is right that sin means that humans can never be morally good</li> <li>whether or not Augustine's view of human nature is pessimistic or optimistic</li> <li>whether or not there is a distinctive human nature</li> </ul>   |   |   |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Augustine listed above can be found in:</p> <ul style="list-style-type: none"> <li><i>City of God</i>, Book 14, Chapters 16–26</li> <li><i>Confessions</i>, Book 8</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>Chapman, G. (1994) <i>Catechism of the Catholic Church</i> paras. 385–409</li> <li>McGrath, A. E. (2010 5<sup>th</sup> Edition) <i>Christian Theology</i>, Wiley-Blackwell, pages 348–355, 371–372</li> <li>Romans 7:15–20</li> </ul> |   |   |

| Topic  | Content   | Key Knowledge   |
|--|---|---|
| Death and the Afterlife*   | <ul style="list-style-type: none"> <li>• Christian teaching on: <ul style="list-style-type: none"> <li>◦ heaven</li> <li>◦ hell</li> <li>◦ purgatory</li> </ul> </li> <br/> <li>◦ election</li> </ul> | <ul style="list-style-type: none"> <li>• different interpretations of heaven, hell and purgatory, including: <ul style="list-style-type: none"> <li>◦ heaven, hell and purgatory are actual places where a person may go after death and experience physical and emotional happiness, punishment or purification</li> <li>◦ heaven, hell and purgatory are not places but spiritual states that a person experiences as part of their spiritual journey after death</li> <li>◦ heaven, hell and purgatory are symbols of a person's spiritual and moral life on Earth and not places or states after death</li> </ul> </li> <br/> <li>• different Christian views of who will be saved, including: <ul style="list-style-type: none"> <li>◦ limited election (that only a few Christians will be saved)</li> <li>◦ unlimited election (that all people are called to salvation but not all are saved)</li> <li>◦ universalist belief (that all people will be saved)</li> </ul> </li> <br/> <li>• the above to be studied with reference to the key ideas in Jesus' parable on Final Judgement, 'The Sheep and the Goats' (Matthew 25:31–46)</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Christian ideas on death and the afterlife, including:</p> <ul style="list-style-type: none"> <li>• whether or not God's judgement takes place immediately after death or at the end of time</li> <li>• whether or not hell and heaven are eternal</li> <li>• whether or not heaven is the transformation and perfection of the whole of creation</li> <li>• whether or not purgatory is a state through which everyone goes</li> </ul> |   | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Chapman, G. (1994) <i>Catechism of the Catholic Church</i> paras. 356–368, 1020–1050</li> <li>• Hick, J. (1985) <i>Death and Eternal Life</i>, Palgrave Macmillan, Part III</li> <li>• McGrath, A. E. (2011) <i>Theology: the Basics</i>, Blackwell, Chapter 8</li> <li>• Revelation 20: 2–6, 7–15 and 21:1–8</li> </ul>  |

| <p style="text-align: center;"><b>2. Foundations</b></p> <p style="text-align: center;"><i>The origins and development of Christianity, and the sources of wisdom on which it is based</i></p>  |   |   |
|---|---|---|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>  |
| Knowledge of God's Existence*   | <ul style="list-style-type: none"> <li>• Natural knowledge of God's existence: <ul style="list-style-type: none"> <li>◦ as an innate human sense of the divine</li> <li>◦ as seen in the order of creation</li> </ul> </li> <li>• Revealed knowledge of God's existence: <ul style="list-style-type: none"> <li>◦ through faith and God's grace</li> <li>◦ revealed knowledge of God in Jesus Christ</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• as all humans are made in God's image they have an inbuilt capacity and desire to know God, including: <ul style="list-style-type: none"> <li>◦ human openness to beauty and goodness as aspects of God</li> <li>◦ human intellectual ability to reflect on and recognise God's existence</li> </ul> </li> <li>• what can be known of God can be seen in the apparent design and purpose of nature</li> <li>• as humans are sinful and have finite minds, natural knowledge is not sufficient to gain full knowledge of God; knowledge of God is possible through: <ul style="list-style-type: none"> <li>◦ faith</li> <li>◦ grace as God's gift of knowledge of himself through the Holy Spirit</li> </ul> </li> <li>• full and perfect knowledge of God is revealed in the person of Jesus Christ and through: <ul style="list-style-type: none"> <li>◦ the life of the Church</li> <li>◦ the Bible</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Christian ideas on knowledge of God, including:</p> <ul style="list-style-type: none"> <li>• whether or not God can be known through reason alone</li> <li>• whether or not faith is sufficient reason for belief in God's existence</li> <li>• whether or not the Fall has completely removed all natural human knowledge of God</li> <li>• whether or not natural knowledge of God is the same as revealed knowledge of God</li> <li>• whether or not belief in God's existence is sufficient to put one's trust in him</li> </ul> |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Romans 1:18–21</li> <li>• Calvin, J. <i>Institutes of the Christian Religion</i> I.I and I.II</li> <li>• Acts 17:16–34</li> </ul>   |   |   |

| Topic  | Content  | Key Knowledge  |
|--|--|--|
| The person of Jesus Christ*  | <ul style="list-style-type: none"> <li>• Jesus Christ's authority as:           <ul style="list-style-type: none"> <li>◦ the Son of God</li> <li>◦ a teacher of wisdom</li> <li>◦ a liberator</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• Jesus' divinity as expressed in his:           <ul style="list-style-type: none"> <li>◦ knowledge of God</li> <li>◦ miracles</li> <li>◦ resurrection</li> </ul> </li> </ul> <p>With reference to Mark 6:47–52 and John 9:1–41</p> <ul style="list-style-type: none"> <li>• Jesus' moral teaching on:           <ul style="list-style-type: none"> <li>◦ repentance and forgiveness</li> <li>◦ inner purity and moral motivation</li> </ul> </li> </ul> <p>With reference to Matthew 5:17–48 and Luke 15:11–32</p> <ul style="list-style-type: none"> <li>• Jesus' role as liberator of the marginalised and the poor, as expressed in his:           <ul style="list-style-type: none"> <li>◦ challenge to political authority</li> <li>◦ challenge to religious authority</li> </ul> </li> </ul> <p>With reference to Mark 5:24–34 and Luke 10:25–37</p> |
| <p>Learners should have the opportunity to discuss issues related to Christian ideas regarding Jesus Christ as a source of authority, including:</p> <ul style="list-style-type: none"> <li>• whether or not Jesus was only a teacher of wisdom</li> <li>• whether or not Jesus was more than a political liberator</li> <li>• whether or not Jesus' relationship with God was very special or truly unique</li> <li>• whether or not Jesus thought he was divine</li> </ul>   |  |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• McGrath, A. (2011) <i>Theology: the Basics</i>, Blackwell, Chapter 4</li> <li>• Theissen, G. (2010) <i>The Shadow of the Galilean</i>, SCM Press</li> <li>• Chapman, G. (1994) <i>Catechism of the Catholic Church</i> paras. 422–478</li> </ul> |  |  |

| <p style="text-align: center;"><b>3. Living</b></p> <p style="text-align: center;"><i>The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles</i></p>   |  |  |
|--|--|--|
| <b>Topic</b>   | <b>Content</b>   | <b>Key Knowledge</b>   |
| Christian moral principles*  | <ul style="list-style-type: none"> <li>• The diversity of Christian moral reasoning and practices and sources of ethics, including:           <ul style="list-style-type: none"> <li>◦ the Bible as the only authority for Christian ethical practices</li> <li>◦ Bible, Church and reason as the sources of Christian ethical practices</li> <li>◦ love (<i>agape</i>) as the only Christian ethical principle which governs Christian practices</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• as the Bible reveals God's will, then only biblical ethical commands must be followed</li> <li>• Christian ethics must be a combination of biblical teaching, Church teaching and human reason</li> <li>• Jesus' only command was to love and that human reason must decide how best to apply this</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to diversity of Christian moral principles, including:</p> <ul style="list-style-type: none"> <li>• whether or not Christian ethics are distinctive</li> <li>• whether or not Christian ethics are personal or communal</li> <li>• whether or not the principle of love is sufficient to live a good life</li> <li>• whether or not the Bible is a comprehensive moral guide</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Exodus 20:1–17</li> <li>• 1 Corinthians 13:1–7</li> <li>• Messer, N. (2006) <i>SCM Study Guide to Christian Ethics</i>, SCM Press</li> </ul> |  |  |

| Topic                   | Content   | Key Knowledge  |
|-------------------------|---|--|
| Christian moral action* | <ul style="list-style-type: none"> <li>• The teaching and example of Dietrich Bonhoeffer on:           <ul style="list-style-type: none"> <li>◦ duty to God and duty to the State</li> <li>◦ Church as community and source of spiritual discipline</li> <li>◦ the cost of discipleship</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>• Bonhoeffer's teaching on the relationship of Church and State including:           <ul style="list-style-type: none"> <li>◦ obedience, leadership and doing God's will</li> <li>◦ justification of civil disobedience</li> </ul> </li> <li>• Bonhoeffer's role in the Confessing Church and his own religious community at Finkenwalde</li> <li>• Bonhoeffer's teaching on ethics as action, including:           <ul style="list-style-type: none"> <li>◦ 'costly grace'</li> <li>◦ sacrifice and suffering</li> <li>◦ solidarity</li> </ul> </li> </ul> |
|                         | <p>Learners should have the opportunity to discuss issues related to Christian moral action in the life and teaching of Bonhoeffer, including:</p> <ul style="list-style-type: none"> <li>• whether or not Christians should practise civil disobedience</li> <li>• whether or not it is possible always to know God's will</li> <li>• whether or not Bonhoeffer puts too much emphasis on suffering</li> <li>• whether or not Bonhoeffer's theology has relevance today</li> </ul> <p><b>Contextual references</b><br/> <i>For reference, the ideas of Bonhoeffer listed above can be found in:</i> <ul style="list-style-type: none"> <li>• Bonhoeffer, D. (1951) <i>Letters and Papers from Prison</i> and (1937) <i>The Cost of Discipleship</i>, Chapter 1</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Romans 13:1–7</li> <li>• <i>Barmen Declaration</i> (<a href="http://www.sacred-texts.com/chr/barmen.htm">www.sacred-texts.com/chr/barmen.htm</a>)</li> <li>• Luke 10:38–42</li> </ul> </p> |  |

| <p style="text-align: center;"><b>4. Development</b></p> <p style="text-align: center;"><i>Significant social and historical developments in Christian thought, such as those influenced by ethics, philosophy or studies of religion</i></p>   |  |  |
|---|--|--|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>   |
| Religious pluralism and theology  | <ul style="list-style-type: none"> <li>• The teaching of contemporary Christian theology of religion on: <ul style="list-style-type: none"> <li>◦ exclusivism</li> <li>◦ inclusivism</li> <li>◦ pluralism</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• the view that only Christianity fully offers the means of salvation</li> <li>• the view that although Christianity is the normative means of salvation, 'anonymous' Christians may also receive salvation</li> <li>• the view that there are many ways to salvation, of which Christianity is one path</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to religious pluralism and Christian theology of religion, including:</p> <ul style="list-style-type: none"> <li>• whether or not if Christ is the 'truth' there can be any other means of salvation</li> <li>• whether or not a loving God would ultimately deny any human being salvation</li> <li>• whether or not all good people will be saved</li> <li>• whether or not theological pluralism undermines central Christian beliefs</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Hick, J. (1995) <i>God and the Universe of Faiths</i>, SCM Press, Chapters 1 and 10</li> <li>• McGrath, A. E. (2010 5<sup>th</sup> Edition) <i>Christian Theology</i>, Wiley-Blackwell, Chapter 17</li> <li>• D'Costa, G. (2009) <i>Christianity and World Religions</i>, Wiley-Blackwell, Chapter 5</li> </ul> |  |  |

| Topic   | Content  | Key Knowledge   |
|---|--|---|
| Religious pluralism and society   | <ul style="list-style-type: none"> <li>the development of contemporary multi-faith societies</li> <li>Christian responses to, including: <ul style="list-style-type: none"> <li>responses of Christian communities to inter-faith dialogue</li> <li>the scriptural reasoning movement</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>the reasons for this development, for example migration</li> <li>how Christian communities have responded to the challenge of encounters with other faiths, for example: <ul style="list-style-type: none"> <li>Catholic Church: <i>Redemptoris Missio</i> 55–57</li> <li>Church of England: <i>Sharing the Gospel of Salvation</i></li> </ul> </li> <li>its methods and aims</li> <li>how the mutual study and interpretation of different religions' sacred literature can help understanding of different and conflicting religious truth claims</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Christian responses to multi-faith societies and inter-faith dialogue, including:</p> <ul style="list-style-type: none"> <li>whether or not inter-faith dialogue has contributed practically towards social cohesion</li> <li>whether or not Christian communities should seek to convert people from other faiths</li> <li>whether or not scriptural reasoning relativises religious beliefs</li> <li>whether or not Christians should have a mission to those of no faith</li> </ul>   |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>The Doctrine Commission of the Church of England (1995) <i>The Mystery of Salvation</i> Church House Publishing, Chapter 7</li> <li>Ford, D. (2011) <i>The Future of Christian Theology</i>, Wiley-Blackwell, Chapter 7</li> <li>Pope Paul VI (1965) <i>Nostra Aetate; Declaration on the relation of the Church to non-Christian religions</i></li> </ul> |  |   |

## 5. Society

*The relationship between religion and society, including issues such as how religions adapt when encountering different cultures; religious tolerance, respect and recognition and views of other religions and non-religious worldviews; religion, equality and discrimination; the political and social influence of religious institutions*

| Topic              | Content   | Key Knowledge  |
|--------------------|---|--|
| Gender and society | <ul style="list-style-type: none"> <li>The effects of changing views of gender and gender roles on Christian thought and practice, including: <ul style="list-style-type: none"> <li>Christian teaching on the roles of men and women in the family and society</li> <li>Christian responses to contemporary secular views about the roles of men and women in the family and society</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>including reference to: <ul style="list-style-type: none"> <li><i>Ephesians 5:22–33</i></li> <li><i>Mulieris Dignitatem 18–19</i></li> </ul> </li> <li>the ways in which Christians have adapted and challenged changing attitudes to family and gender, including issues of: <ul style="list-style-type: none"> <li>motherhood/parenthood</li> <li>different types of family</li> </ul> </li> </ul>  |
|                    | <p>Learners should have the opportunity to discuss issues related to Christian responses to changing views of gender and gender roles, including:</p> <ul style="list-style-type: none"> <li>whether or not official Christian teaching should resist current secular views of gender</li> <li>whether or not secular views of gender equality have undermined Christian gender roles</li> <li>whether or not motherhood is liberating or restricting</li> <li>whether or not the idea of family is entirely culturally determined</li> </ul> | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Tong, R. (2013) <i>Feminist Thought</i>, Routledge, Chapter 1</li> <li>McGrath, A. E. (2010 5<sup>th</sup> Edition) <i>Christian Theology</i>, Wiley-Blackwell, pages 88–89, 336–337</li> <li>Messer, N. (2006) <i>SCM Study Guide to Christian Ethics</i>, SCM Press, Chapter 8.</li> <li><i>Ephesians 5:21–33</i></li> </ul> |

| Topic   | Content  | Key Knowledge   |
|---|--|---|
| Gender and theology   | <ul style="list-style-type: none"> <li>The reinterpretation of God by feminist theologians, including: <ul style="list-style-type: none"> <li>the teaching of Rosemary Radford Ruether and Mary Daly on gender and its implications for the Christian idea of God</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>Ruether's discussion of the maleness of Christ and its implications for salvation including: <ul style="list-style-type: none"> <li>Jesus' challenge to the male warrior-messiah expectation</li> <li>God as the female wisdom principle</li> <li>Jesus as the incarnation of wisdom</li> </ul> </li> <li>Daly's claim that 'if God is male then the male is God' and its implications for Christianity, including: <ul style="list-style-type: none"> <li>Christianity's 'Unholy Trinity' of rape, genocide and war</li> <li>spirituality experienced through nature</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to God, gender and feminist theology, including:</p> <ul style="list-style-type: none"> <li>a comparison of Ruether's and Daly's feminist theologies <ul style="list-style-type: none"> <li>sexism and patriarchy in Christianity, as it has developed in the mainstream Churches</li> <li>whether Christianity can be changed or should be abandoned</li> </ul> </li> <li>whether or not Christianity is essentially sexist</li> <li>whether or not a male saviour can save women</li> <li>whether or not only women can develop a genuine spirituality</li> <li>whether or not the Christian God can be presented in female terms</li> </ul>  |  |   |
| <p><b>Contextual references</b><br/> <i>For reference, the ideas of Radford Ruether and Daly listed above can be found in:</i> <ul style="list-style-type: none"> <li>Radford Ruether, R. <i>Sexism and God-Talk</i>, Chapter 9</li> <li>Daly, M. <i>Beyond God the Father</i>, Chapter 4</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Phyllis Trible, P. (1984) <i>Texts of Terror</i>, Fortress Press, Introduction and Chapter 2</li> <li>Wilcockson, M. (2010) <i>Social Ethics</i>, Hodder Education, Chapter 2</li> <li>Luke 24:9–12</li> <li>Acts 16:13–15</li> </ul> </p> |  |   |

| <h2 style="text-align: center;">6. Challenges</h2> <p style="text-align: center;"><i>Challenges facing religious thought from areas such as science, secularisation, migration and multi-cultural societies and changing gender roles</i></p>  |   |  |
|--|---|--|
| Topic  | Content   | Key Knowledge  |
| The Challenge of Secularism  | <ul style="list-style-type: none"> <li>• The rise of secularism and secularisation, and the views that: <ul style="list-style-type: none"> <li>◦ God is an illusion and the result of wish fulfilment</li> <li>◦ Christianity should play no part in public life</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• the views of Freud and Dawkins that society would be happier without Christianity as it is infantile, repressive and causes conflict</li> <li>• the views of secular humanists that Christian belief is personal and should play no part in public life, including: <ul style="list-style-type: none"> <li>◦ education and schools</li> <li>◦ government and the state</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the challenge of secularism, including:</p> <ul style="list-style-type: none"> <li>• whether or not spiritual values are just human values</li> <li>• whether or not there is evidence that Christianity is a major cause of personal and social problems</li> <li>• whether secularism and secularisation are opportunities for Christianity to develop new ways of thinking and acting</li> <li>• whether Christianity is, or should be, a significant contributor to society's culture and values</li> </ul>   |   |  |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Dawkins and Freud listed above can be found in:</p> <ul style="list-style-type: none"> <li>• Freud, S. <i>The Future of an Illusion</i></li> <li>• Dawkins, R. <i>The God Delusion</i>, Chapter 9</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Ford, D. (2011) <i>The Future of Christian Theology</i>, Wiley-Blackwell, Chapters 3 and 6</li> <li>• British Humanist Society, <a href="https://humanism.org.uk/">https://humanism.org.uk/</a></li> <li>• Dawson, C. (1956) 'The Challenge of Secularism' in <i>Catholic World</i>, also online <a href="http://www.catholiceducation.org/en/education/catholic-contributions/the-challenge-of-secularism.html">http://www.catholiceducation.org/en/education/catholic-contributions/the-challenge-of-secularism.html</a></li> </ul> |   |  |

| Topic  | Content   | Key Knowledge  |
|--|---|--|
| Liberation Theology and Marx   | <ul style="list-style-type: none"> <li>• The relationship of liberation theology and Marx, including:           <ul style="list-style-type: none"> <li>◦ Marx's teaching on alienation and exploitation</li> <li>◦ liberation theology's use of Marx to analyse social sin</li> <li>◦ liberation theology's teaching on the 'preferential option for the poor'</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• alienation occurs when humans are dehumanised and unable to live fulfilling lives</li> <li>• exploitation occurs when humans are treated as objects and used as a means to an end</li> <li>• liberation theology's use of Marxist analysis to analyse the deeper or 'structural' causes of social sin that have resulted in poverty, violence and injustice, including:           <ul style="list-style-type: none"> <li>◦ capitalism</li> <li>◦ institutions (for example schools, churches, the state)</li> </ul> </li> <li>• the view that the Gospel demands that Christians must give priority to the poor and act in solidarity with them, including implications of this:           <ul style="list-style-type: none"> <li>◦ placing right action (orthopraxis) before official Church teaching (orthodoxy)</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to liberation theology and Marx, including:</p> <ul style="list-style-type: none"> <li>• whether or not Christian theology should engage with atheist secular ideologies</li> <li>• whether or not Christianity tackles social issues more effectively than than Marxism</li> <li>• whether or not liberation theology has engaged with Marxism fully enough</li> <li>• whether or not it is right for Christians to prioritise one group over another</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Boff, L. and Boff, C. (1987) <i>Introducing Liberation Theology</i>, Burns and Oates</li> <li>• Gutierrez, G. (1974/2000) <i>A Theology of Liberation</i>, SCM Press, Chapter 4</li> <li>• Congregation of the Doctrine of the Faith (1984) <i>Instruction on Certain Aspects of the 'Theology of Liberation'</i></li> <li>• Wilcockson, M. (2011) <i>Christian Theology</i>, Hodder Education, Chapter 7</li> </ul> |   |  |

## 2c. Content of Developments in Islamic thought (H573/04)

In this component, learners have the opportunity to undertake a systematic study of key concepts within the development of Islamic thought. Learners will explore religious beliefs, values and teachings, their interconnections, how they have developed historically and how they are presently discussed.

By studying the role of prophecy, revelation and tradition learners will develop an understanding of Islamic sources of wisdom and authority, including scripture and key religious figures, and how these influence the beliefs and practices that shape and express Islamic religious identity.

In exploring Islamic ideas about the nature and existence of God, learners will be introduced to different theological and philosophical views, enabling them to consider the diversity within the Islamic tradition.

The topic *Human Destiny* explores Islamic ideas regarding the self and the meaning and purpose of life, as well as the afterlife. This study will give learners an insight into the motivations and spiritual goals of Muslims.

*The Shari'a* is an important area of study which will deepen learners' understanding of the Islamic community; their religious leaders and the interpretation and application of scripture and tradition in everyday life.

In studying Sufism, learners will explore a mystical dimension of Islam and the way in which this is practised. This topic enables discussion of a distinct and interesting approach to Islam, highlighting its diversity.

By looking at the transmission of scientific and philosophical knowledge, learners will be able to reflect upon the cultural interaction between Islam and the West over the course of history. *Science and Philosophy* enables discussion of Muslim contributions to areas of scientific learning and also a comparison of the ideas from two key scholars: Abu Hamid al-Ghazali and Ibn Rushd (Averroes).

The next topic focuses on the changing cultural norms in relation to gender. An area of debate which will be familiar to learners, this topic enables the study of Islam to be made especially relevant to issues central to modern society, as well as the lives of Muslim men and women around the world.

In *Tolerance*, learners will be able to explore how Muslims relate to members of other faiths and belief systems. This topic will also look at important issues and challenges related to religious freedom in Muslim society.

In the topic *Justice and Liberation*, learners will explore issues related to social liberation and protection of rights, including the study of two key scholars; Ali Shari'ati and Abdal Hakim Murad.

In *Islam and the State*, learners will undertake the important exploration of changing ideas about the relationship between Islam and political systems, in particular the challenge of secularisation and modernity.

Finally in *Islam in Europe*, learners will discuss the issues and challenges raised by migration and multiculturalism, related to Muslims living as minorities in modern, Western, secular societies.

## Technical Terms

While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) given within the specification and assessment materials will be accompanied by a translation, there are some that are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:

- *Barzakh*
- *Hadith*
- *Hijab*
- *Ijtihad*
- *Sira*.

The spelling of words which have been transliterated from non-Roman alphabets will be used consistently through the assessment materials. Learners will not be penalised for the use of other common spellings.

| <p style="text-align: center;"><b>1. Foundations</b></p> <p style="text-align: center;"><i>The origins and development of Islam, including the sources of wisdom on which it is based</i></p>   |  |  |
|---|--|--|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>   |
| Prophecy and Revelation*  | <ul style="list-style-type: none"> <li>• The Muslim view of prophecy (<i>nubuwwa</i>) and revelation (<i>wahy</i>)</li> <li>• Key prophets of the Abrahamic tradition: <ul style="list-style-type: none"> <li>◦ Ibrahim (Abraham)</li> <li>◦ Musa (Moses)</li> <li>◦ Isa (Jesus)</li> <li>◦ The Prophet Muhammad (pbuh)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• the angel Jibril (Gabriel) as the medium of revelation</li> <li>• the difference between a prophet (<i>nabi</i>) and a messenger (<i>rasul</i>)</li> <li>• the study of these three prophets to include their significance in Muslim belief and practice as: <ul style="list-style-type: none"> <li>◦ carriers of revelation</li> <li>◦ founding figures of Abrahamic religious traditions</li> <li>◦ sources of moral example and inspiration for Muslims</li> </ul> </li> <li>• the significance of the Qur'an as the final revelation to humanity</li> <li>• the status of the prophet Muhammad as 'the seal of the prophets' (<i>khatam al-nabiyin</i>) in Qur'an 33:40</li> <li>• the commemoration of the revelation of the Qur'an and the prophet Muhammad in everyday ritual and religious festivals</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to prophecy and revelation, including:</p> <ul style="list-style-type: none"> <li>• the centrality and importance of belief in revelation and prophecy for Islam</li> <li>• the relationship between the Islamic religious tradition and earlier Abrahamic faiths</li> <li>• the roles of Muhammad as the final messenger to humanity, and the Qur'an as the foundational scripture of the Muslim community</li> </ul>  |  |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Lings, M. (1988) <i>Muhammad: His life based on the earliest sources</i>, Unwin, Chapters 6 and 15</li> <li>• Wheeler, B. (2002) <i>Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis</i>, Continuum, pages 83–109, 173–198, 297–319, 321–335</li> <li>• Al-Azami, M. M. 'The Islamic view of the Quran' in Nasr, S.H. (ed) (2015) <i>The Study Quran: A New Translation and Commentary</i>, HarperCollins</li> </ul> |  |  |

| Topic   | Content   | Key Knowledge  |
|---|---|--|
| Tradition*  | <ul style="list-style-type: none"> <li>• Hadith and Sira as sources for the life of the Prophet Muhammad</li> <li>• The formation of the Sunni and Shi'a traditions, and their differing views on leadership and religious authority following the death of the prophet Muhammad</li> </ul> | <ul style="list-style-type: none"> <li>• differences between Hadith and Sira in terms of composition and their approach to the transmission of prophetic reports</li> <li>• the role of Hadith and Sira as sources of historical knowledge and religious wisdom</li> <li>• <i>Sahih al-Bukhari</i> (Chapter 1) and <i>Sira Ibn Hisham</i> on the event of the first revelation to the Prophet Muhammad</li> <li>• Shi'a tradition <ul style="list-style-type: none"> <li>◦ Shi'a accounts of the prophet's designation of Ali as leader</li> <li>◦ the infallible Imams as sources of wisdom and divine guidance</li> <li>◦ the significance of revering the prophet's family (<i>ahl al-bayt</i>)</li> </ul> </li> <li>• Sunni tradition <ul style="list-style-type: none"> <li>◦ Sunni accounts of Abu Bakr's appointment through community consensus</li> <li>◦ the early Muslim community (<i>salaf</i>) as sources of wisdom and transmission of prophetic guidance</li> <li>◦ the significance of community consensus</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to community and tradition, including:</p> <ul style="list-style-type: none"> <li>• the significance of the prophet Muhammad's life and death in the formation of the early Muslim community and different traditions within Islam</li> <li>• how the different narratives of succession relate to and explain the the major differences between Sunnism and Shi'asm</li> </ul>   |   |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Brown, J.A.C. (2009) <i>Hadith: Muhammad's Legacy in the Medieval and Modern World</i>, Oneworld, Chapters 2, 3 and 9</li> <li>• Selections from Asad, M. (1935 plus several later reprints) <i>Sahih al-Bukhari: Being the true account of the sayings and doings of the Prophet Muhammad</i>, Arafat Publications</li> <li>• Selections from Tabataba'i, S.M.H. al-Tabataba'i &amp; Chittick, W. (trans), (1981) <i>A Shi'ite Anthology</i>, State University of New York Press</li> <li>• Madelung, W. (1997) <i>The Succession to Muhammad: A Study of the Early Caliphate</i>, Cambridge University Press, Chapter 1</li> </ul> |   |  |

| <p style="text-align: center;"><b>2. Insight</b></p> <p style="text-align: center;"><i>Beliefs, teachings and ideas about human life, the world and ultimate reality</i></p>   |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| God is One*  | <ul style="list-style-type: none"> <li>The existence and oneness of God, including: <ul style="list-style-type: none"> <li>theological arguments in the Qur'an</li> <li>interpretation of the anthropomorphic descriptions of God as in the Qur'an</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>study to include: <ul style="list-style-type: none"> <li>Qur'an 42:11 and 112:1–4 on divine transcendence</li> <li>the Kalam cosmological argument (3:190) and teleological argument (23:12–13)</li> <li>the argument that there cannot be two equally omnipotent powers (21:22)</li> </ul> </li> <li>the approaches of: <ul style="list-style-type: none"> <li>Mu'tazilism</li> <li>Ash'arism</li> <li>Hanbalism</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the existence and nature of God, including:</p> <ul style="list-style-type: none"> <li>the significance of the belief in one God for Islam</li> <li>evaluation of the arguments for the existence and oneness of God and the interpretations of descriptions of God in the Qur'an</li> <li>a comparison and evaluation of the different interpretations of the anthropomorphic descriptions of God in the Qur'an</li> </ul>   |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Shihadeh, A. 'The existence of God' in Winter, T.J. (2008) <i>Cambridge Companion to Classical Islamic Theology</i>, Cambridge University Press</li> <li>Al-Ghazali, A.H.M. &amp; Yaqub A.M. (2013) <i>al-Ghazali's "Moderation in Belief"</i>, University of Chicago Press, selections from first and second treatise</li> <li>Chowdury, S.Z. (2009) <i>Early Kalam Controversies</i>, Ad-Duha, Part 3</li> </ul> |   |   |

| Topic  | Content   | Key Knowledge   |
|--|---|---|
| Human Destiny*   | <ul style="list-style-type: none"> <li>• Qur'anic teachings on the meaning of human existence</li> <li>• The afterlife</li> <li>• Divine will and human action</li> </ul> | <ul style="list-style-type: none"> <li>• the three main reasons for human existence given by the Qur'an: <ul style="list-style-type: none"> <li>◦ Adam's creation and the knowledge of God</li> <li>◦ worship of God</li> <li>◦ moral tribulation</li> </ul> </li> <li>• the reflection of divine justice and mercy in different phases of the afterlife: <ul style="list-style-type: none"> <li>◦ the Barzakh as the intermediary phase between death and resurrection</li> <li>◦ the Day of Resurrection (<i>yawm al-qiyama</i>)</li> <li>◦ heaven and hell as final destinations</li> </ul> </li> <li>• two major theological approaches to the question of divine will and human action: <ul style="list-style-type: none"> <li>◦ Mu'tazilism</li> <li>◦ Ash'arism</li> </ul> </li> <li>• Ghazali, discussion of divine will and human action in <i>The Jerusalem Epistle</i>, III (The Third Pillar of Faith) on human free will, divine justice and divine omnipotence</li> </ul> |
| Learners should have the opportunity to discuss issues related to the nature of human existence, including: <ul style="list-style-type: none"> <li>• the significance of the belief in the afterlife in the Islamic tradition</li> <li>• the role of divine justice and mercy in Islamic eschatological teachings</li> <li>• the strengths and weaknesses of different theological approaches to the idea of human free will and divine omnipotence in Islam</li> </ul>  |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Winter, T.J. (1989) <i>The Remembrance of Death and the Afterlife: Book XL of the Revival of the Religious Sciences</i>, Islamic Texts Society</li> <li>• Tibawi, A.L. (1965) "Al-Ghazali's Tract on Dogmatic Theology", <i>Islamic Quarterly</i>, Vol.9, pp.65–122.</li> <li>• Smith, J.I &amp; Haddad, Y. (1981) <i>The Islamic Understanding of Death and Resurrection</i>, State University of New York Press, Chapters 2 and 4</li> </ul> |   |   |

| <p style="text-align: center;"><b>3. Living</b></p> <p style="text-align: center;"><i>The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles</i></p>  |  |  |
|---|--|--|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>   |
| The Shari'a*  | <ul style="list-style-type: none"> <li>• The Shari'a as an ideal</li> <li>• The Shari'a in practice, including: <ul style="list-style-type: none"> <li>◦ Islamic law (<i>fiqh</i>) as an interpretive effort (<i>ijtihad</i>)</li> <li>◦ <i>Ijtihad</i> in practice</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• the meaning of 'Shari'a'</li> <li>• sources of Islamic law, including: <ul style="list-style-type: none"> <li>◦ scriptural (Qur'an, Sunna)</li> <li>◦ non-scriptural (consensus of the community, analogical reasoning, custom)</li> </ul> </li> <li>• the concept of <i>ijtihad</i> (human interpretative effort)</li> <li>• the concepts of <i>taqlid</i> (following past scholarly authority) and <i>ijtihad</i> within the framework of the school of law (<i>madhhab</i>)</li> <li>• the extension of the Qur'anic prohibition on alcohol to other drugs by means of analogical reasoning (<i>qiyyas</i>)</li> <li>• the Qur'anic prohibition on usury and banking institutions</li> <li>• the role of scientific findings in the growing consensus on the prohibition on tobacco</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the Shari'a, including:</p> <ul style="list-style-type: none"> <li>• the centrality of the Shari'a and Islamic law in the daily practice of Muslims</li> <li>• the difference between the Shari'a as an ideal and Islamic law in practice</li> <li>• how the limits of human interpretation of the Shari'a may lead to tolerance of diversity within Muslim practice</li> <li>• Islamic law as an ongoing interpretive effort and its application to new problems in Muslim living</li> </ul>  |  |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Hallaq, W. (2009) <i>An Introduction to Islamic Law</i>, Cambridge University Press, Part 1</li> <li>• Selections from Kamali, M.H. (2005) <i>Principles of Islamic Jurisprudence</i>, Islamic Texts Society</li> <li>• Batran, A. (2003) <i>Tobacco Smoking under Islamic Law: Controversy over its introduction</i>, Amana, Chapters 2,3 and 4</li> </ul> |  |  |

| Topic   | Content  | Key Knowledge   |
|---------|--|---|
| Sufism* | <ul style="list-style-type: none"> <li>• Islamic spirituality</li> <li>• Sufism <ul style="list-style-type: none"> <li>◦ theory</li> <li>◦ practice</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• the concept of <i>ihsan</i> (spiritual perfection) in the Gabriel hadith</li> <li>• remembrance of God (<i>dhikr</i>)</li> <li>• self-purification (<i>tazkiyat al-nafs</i>)</li> <li>• drunken Sufism: the concept of annihilation of the self (<i>fana</i>) ecstatic utterances (<i>shatahat</i>)</li> <li>• sober Sufism: the concept of persistence of self (<i>baqa</i>) the description of spiritual states and stations</li> <li>• the concept of 'friendship of God' (<i>wilaya</i>)</li> <li>• the Sufi master-disciple relationship</li> <li>• the Sufi path (<i>tariqa</i>)</li> <li>• the spiritual journey according to Jalal al-Din al-Rumi's <i>Mathnavi/Masnavi</i>, 'Song of the Reed'</li> </ul> |
|         | <p>Learners should have the opportunity to discuss issues related to Sufism, including:</p> <ul style="list-style-type: none"> <li>• the significance of spiritual perfection in the Islamic tradition</li> <li>• the relationship between Sufism and the wider Islamic tradition</li> <li>• the centrality of the idea of spiritual training in the Sufi tradition and the importance of the Sufi master</li> </ul>   |   |
|         | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Ernst, C. (1997) <i>The Shambala Guide to Sufism</i>, Shambala, Chapters 1, 4 and 5</li> <li>• Sells, M. (1997) <i>Early Islamic Mysticism: Sufi, Qur'an, Mi'raj, Poetic and Theological Writings</i>, Paulist Press, Introduction and Chapter 1</li> <li>• Chittick, W. (1984) <i>The Sufi Path of Love: The Spiritual Teachings of Rumi</i>, State University of New York Press, Part III, C and E</li> </ul> |   |

| <p style="text-align: center;"><b>4. Development</b></p> <p style="text-align: center;"><i>Significant social and historical developments in Islamic thought, such as those influenced by ethics, philosophy or studies of religion</i></p>  |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| Science and Philosophy   | <ul style="list-style-type: none"> <li>• the Islamic contribution to science</li> <li>• a comparison of the views of al-Ghazali and Ibn Rushd (Averroes) on the adoption of science and philosophy</li> </ul> | <ul style="list-style-type: none"> <li>• the Qur'an's encouragement of scientific enquiry</li> <li>• instances of contribution to science in the medieval period, for example in the areas of medicine, mathematics and astronomy</li> <li>• study of Ghazali to include: <ul style="list-style-type: none"> <li>◦ Ghazali's two crises and salvation through Sufism and religious experience</li> <li>◦ assessment of the philosophers in <i>al-Munqidh min al-Dalal</i> (Deliverance from Error), III.2</li> </ul> </li> <li>• study of Ibn Rushd's defence of Philosophy: <ul style="list-style-type: none"> <li>◦ argument for the necessity of philosophy according to the Shari'a</li> <li>◦ refutation of Ghazali's attack on philosophers three levels of religious knowledge (rhetorical, dialectical, demonstrative)</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the Islamic contribution to science and philosophy, including:</p> <ul style="list-style-type: none"> <li>• the role of scientific learning in the medieval period and its contributions to modern science</li> <li>• religious arguments encouraging the study of science and philosophy</li> <li>• the impact of science and philosophy on religious thought in Islam</li> </ul>  |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Ghazali, A.H.M. &amp; Watt. M. (1995) <i>The Faith and Practice of al-Ghazali: al-Munqidh min al-Dalal</i>, Oneworld, Book 1</li> <li>• Selections from Hourani, G. (1961) <i>Averroes on the Harmony of Religion and Philosophy</i>, Gidd Memorial Trust,</li> <li>• Dallal, A. (2012) <i>Islam, Science and the Challenge of History</i>, Yale University Press, Chapters 2 and 3</li> </ul> |   |   |

| Topic           | Content  | Key Knowledge   |
|-----------------|--|---|
| Gender Equality | <ul style="list-style-type: none"> <li>• spiritual equality of the genders according to the Shari'a and early Muslim tradition</li> <li>• Islamic law and cultural norms in relation to gender, including: <ul style="list-style-type: none"> <li>◦ traditional views</li> <li>◦ modern feminism</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>• the Qur'anic view that men and women are spiritually equal</li> <li>• the importance of women in early Islam</li> <li>• the impact of different traditional cultural norms on religious practice, with respect to: <ul style="list-style-type: none"> <li>◦ family law</li> <li>◦ the laws of modesty (<i>awra</i>)</li> </ul> </li> <li>• study to include the impact of feminism on: <ul style="list-style-type: none"> <li>◦ new feminist readings of the Qur'an</li> <li>◦ different attitudes towards the <i>hijab</i></li> </ul> </li> </ul> |
|                 | <p>Learners should have the opportunity to discuss issues related Islam and gender, including:</p> <ul style="list-style-type: none"> <li>• whether or not there is gender equality in the Islamic tradition</li> <li>• the degree to which Islamic practice is influenced by local cultural norms</li> <li>• evaluation of the new feminist interpretations of the Qur'an</li> <li>• whether the Muslim veil is a symbol of oppression or resistance</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Tucker, J.E. (2008) <i>Women, Family and Gender in Islamic Law</i>, Cambridge University Press, Chapters 2 and 3</li> <li>• Barlas, A. (2003) <i>Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an</i>, University of Texas Press, Part II</li> <li>• Roded, R.(ed) (2008) <i>Women in Islam and the Middle East</i>, London: I.B. Tauris, Chapters 1–3</li> </ul> |   |

## 5. Society

*The relationship between religion and society, including issues such as how religions adapt when encountering different cultures; religious tolerance, respect and recognition and views of other religions and non-religious worldviews; religion, equality and discrimination; the political and social influence of religious institutions*

| Topic   | Content   | Key Knowledge  |
|---|---|--|
| Tolerance   | <ul style="list-style-type: none"> <li>tolerance of non-Muslims according to the Qur'an</li> <li>religious freedom in Muslim society: <ul style="list-style-type: none"> <li>non-Muslim minorities</li> <li>apostasy</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>the idea of Islam as the final religion in Qur'an 3:19</li> <li>Qur'an 2:256 on religious freedom</li> <li>the concept of 'people of the Book' (<i>ahl al-kitab</i>)</li> <li>the contract of <i>dhimma</i> in classical Islamic law</li> <li>the treatment of religious minorities in medieval Muslim society</li> <li>non-Muslim minorities and the concept of citizenship in modern Muslim states</li> <li>Ghazali's <i>Faysal al-tafriqa</i> on the definition of apostasy according to Islamic law</li> <li>anti-apostasy laws in Islam and their contemporary interpretation</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Islam and tolerance, including:</p> <ul style="list-style-type: none"> <li>the Islamic view of other religious traditions</li> <li>Muslim tolerance towards non-Muslims in theory and in practice</li> <li>the impact of modernisation on traditional Muslim approaches to interreligious tolerance</li> <li>comparison of traditional and contemporary Muslim views on apostasy</li> </ul>  |   |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Selections from Jackson, S. (2002) <i>On the Boundaries of Theological Tolerance in Islam: Abu Hamid al-Ghazali's Faysal al-Tafriqa</i>, Oxford University Press</li> <li>Friedmann, Y. (2010) <i>Tolerance and Coercion in Islam: Interfaith relations in the Muslim tradition</i>, Cambridge University Press, Chapters 1 and 4</li> <li>Abou El Fadl, K. (ed) (2002) <i>The Place of Tolerance in Islam</i>, Beacon Press, pages 3–26</li> </ul> |   |  |

| Topic  | Content   | Key Knowledge  |
|--|---|--|
| Justice and Liberation   | <ul style="list-style-type: none"> <li>• justice and liberation in the Qur'an and Sunna:</li> <li>• justice in Islamic law and ethics:</li> <li>• contemporary approaches to social liberation in Islam: <ul style="list-style-type: none"> <li>◦ Ali Shari'ati</li> <li>◦ Abdal Hakim Murad</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• the commandment to uphold justice and perform <i>al-amr bil-ma'ruf wal-nahy 'an al-munkar</i> (enjoining good and forbidding wrong)</li> <li>• the commandment to perform lesser and greater Jihad</li> <li>• the importance of mercy in the conduct of the Prophet Muhammad and early Muslims</li> <li>• <i>qisas</i> (retribution) and <i>diya</i> (restitution) in Islamic criminal law</li> <li>• the concept of public interest (<i>maslaha</i>) in Islamic legal theory</li> <li>• 'enjoining good and forbidding wrong' as a communal responsibility (<i>fard kifaya</i>); the protection of individual rights in its enforcement</li> <li>• influence of Marxist ideas; criticism of Sunnism and apolitical Shi'ism; involvement in the Iranian Revolution</li> <li>• traditionalist Sufi approach; criticism of Islamist revivalism; call for return to 'activism within'</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Islam, justice and liberation, including:</p> <ul style="list-style-type: none"> <li>• the role of justice, liberation and mercy in foundational Islamic teachings</li> <li>• the ways in which individual rights and public interest are balanced in Islamic law and ethics</li> <li>• different contemporary Muslim views on the struggle for justice and liberation</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> |   | <ul style="list-style-type: none"> <li>• Cook, M. (2003) <i>Forbidding Wrong in Islam: an introduction</i>, Cambridge University Press, Chapters 2, 3 and 8</li> <li>• Selections from Rahnama, A. (1998) <i>An Islamic Utopian: a political biography of Ali Shariati</i>, I.B. Tauris</li> <li>• Murad, A.H. "Islamic spirituality: the forgotten revolution" from <a href="http://masud.co.uk/ISLAM/ahm/fgtnrevo.htm">http://masud.co.uk/ISLAM/ahm/fgtnrevo.htm</a></li> </ul>  |

| <p style="text-align: center;"><b>6. Challenges</b></p> <p style="text-align: center;"><i>Challenges facing religious thought from areas such as science, secularisation, migration and multi-cultural societies and changing gender roles</i></p> |   |  |
|--|---|--|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>   |
| Islam and the State  | <ul style="list-style-type: none"> <li>• religion and the state in pre-modern Islam</li> <li>• secularisation and the state in modern Islam</li> </ul>  | <ul style="list-style-type: none"> <li>• Sunnism: the contractual nature of the state, the complimentary roles of the ruler and the Ulama</li> <li>• Shi'asm: the Shi'a Imam as supreme authority, the role of the Ulama in the absence of the Imam</li> <li>• the identification of secularism with modernisation and social progress</li> <li>• the adoption of Western legal codes in modern Muslim states</li> <li>• opposition to secularisation in the Muslim world <ul style="list-style-type: none"> <li>◦ the identification of secularism with Western imperialism and moral decline</li> <li>◦ the status of the Shari'a in modern Muslim states</li> </ul> </li> </ul> |
|  | <p>Learners should have the opportunity to discuss issues related to Islam and the state, including:</p> <ul style="list-style-type: none"> <li>• the degree to which state and religion are united according to the views of pre-modern Sunnism and Shi'asm</li> <li>• different reactions to secularism in the Muslim world</li> <li>• the status of religion in the modern Muslim nation-state</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Black, A. (2011) <i>The History of Islamic Political Thought: From the Prophet to the Present</i>, Edinburgh University Press, Part 2</li> <li>• Enayat, H. (1982) <i>Modern Islamic Political Thought</i>, University of Texas Press, Chapters 1 and 3</li> <li>• Hashemi, N. (2009) <i>Islam, Secularism and Liberal Democracy: Toward a Democratic Theory for Muslim Societies</i>, Oxford University Press, Chapter 4</li> </ul> |  |

| Topic           | Content  | Key Knowledge  |
|-----------------|--|--|
| Islam in Europe | <ul style="list-style-type: none"> <li>• Islamic teachings on life as a religious minority</li> <li>• integration</li> </ul>   | <ul style="list-style-type: none"> <li>• migration: the concept of <i>hijra</i> (migration for religious freedom)</li> <li>• religious conversion: the concept of <i>da'wa</i> (mission) in Islam</li> <li>• consequences of practicing the Shari'a: respecting the 'law of the land' and the concept of 'minority jurisprudence'</li> <li>• multiculturalism and Muslim efforts to form a European Muslim identity <ul style="list-style-type: none"> <li>◦ 'European Islam'</li> <li>◦ Mustafa Ceric's <i>Islam: A Declaration of European Muslims</i></li> <li>◦ opponents to multiculturalism; the post-9/11 era and the spread of Islamophobia in Europe</li> </ul> </li> </ul> |
|                 | <p>Learners should have the opportunity to discuss issues related to Islam in Europe, including:</p> <ul style="list-style-type: none"> <li>• the degree to which Islam sanctions life as a religious minority in non-Muslim lands</li> <li>• the challenges to tolerance and peaceful coexistence between Muslim minorities and the majority non-Muslim population</li> <li>• different views on the integration of Muslim communities in European society</li> <li>• the impact of 9/11 and its aftermath on perceptions of Islam in Europe</li> </ul>   |  |
|                 | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Goody, J. (2001) <i>Islam in Europe</i>, Polity Press, Chapters 3 and 4</li> <li>• Green, T. (2015) <i>The Fear of Islam: an introduction to Islamophobia in the West</i>, Fortress Press, Chapter 4</li> <li>• Gilliat-Ray, S. (2010) <i>Muslims in Britain: an introduction</i>, Cambridge University Press, Chapters 2 and 10</li> </ul> |  |

## 2c. Content of Developments in Jewish thought (H573/05)

In this component, learners have the opportunity to undertake a systematic study of key concepts within the development of Jewish thought. Learners will explore religious beliefs, values and teachings, their interconnections, how they have developed historically and how they are presently discussed.

In *Jewish Oral and Written Law* learners will examine the Babylonian Talmud and *Pirkei Avot* as sources of wisdom and authority. This topic will enable learners to consider the authority of scripture as the word of G-d and investigate the development of rabbinic law.

The idea of covenant is central to Judaism, and through studying the Abrahamic and Mosaic covenants learners will develop their understanding of the role these texts and ideas play in the Jewish conception of G-d and Jewish identity.

Learners will also explore the writings of Maimonides as a source of authority and wisdom within Judaism. This study of a key figure is designed to give learners an insight into the development of medieval Judaism and demonstrate the impact of Maimonides' thinking.

To explore Jewish ideas about *Suffering and Hope* learners will study key texts and the concept of messianic hope, in order to develop their understanding of core theological thinking within Judaism, including ideas about the nature of human life and death.

*Halakhah* explores practices that shape and express religious identity, and the diversity of practice within Judaism. Further, in *Conversion*, learners will study responses to conversion from biblical times through to the modern day.

The historical change and development brought about by the challenge of secularisation forms a key area of study. In studying *The Jewish Haskalah and Jewish Emancipation*, learners will look at Mendelssohn and the development of Jewish self-consciousness. Learners will investigate the idea of cultural assimilation and the birth of the reform movement.

Learners will also explore the more contemporary issues of the development of *Zionism* and *The State of Israel* and will consider the relationship between these areas and biblical ideals. Further, these topics highlight recent, key political thinking within Judaism.

*Gender and Relationships* will continue the study of Jewish emancipation, with a detailed investigation into feminist theology.

*Post-Holocaust Theology* and *Chagall: Art as Spiritual Resistance* will encourage learners to reflect on the question of the existence of G-d post-Holocaust. Issues of religious tolerance, respect, equality and discrimination will be studied in this section alongside social and historical developments in thought.

## Technical Terms

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While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) within the specification and assessment materials will be accompanied by a translation, there are some that are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:

- *Agunah*
- *Halakhah*

- *Kibbutzim*
- *Mitzvoth*
- *Mikveh*
- *Niddah*
- *Parve*
- *Shehitah*
- *Shemittah*
- *Shohet*
- *Trefah.*

The spelling of words which have been transliterated from non-Roman alphabets will be used consistently through the assessment materials. Learners will not be penalised for the use of other common spellings.

| <p style="text-align: center;"><b>1. Foundations</b></p> <p style="text-align: center;"><i>The origins and development of Judaism, and the sources of wisdom on which it is based</i></p>  |  |   |
|--|--|---|
| <b>Topic</b>   | <b>Content</b>   | <b>Key Knowledge</b>  |
| Jewish Oral and Written Law*   | <ul style="list-style-type: none"> <li>• Introduction to Jewish oral and written sources</li> <li>• The Babylonian Talmud</li> <li>• <i>Pirkei Avot</i> chapter 1</li> </ul> | <ul style="list-style-type: none"> <li>• Torah/Tanakh</li> <li>• Talmud (<i>mishnah</i> and <i>gemara</i>)</li> <li>• order of transmission of the oral tradition</li> <li>• origins and transmission of the Babylonian Talmud</li> <li>• the development of <i>halakhah</i>, including <i>Shulkhan Arukh</i>; the importance of the oral and written Torah for Jewish belief and life today</li> <li>• order and authority of oral transmission</li> <li>• law and ethical principles within the text</li> <li>• the nature and interpretation of Torah as shown through <i>Pirkei Avot</i> chapter 1</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Jewish oral and written law, including:</p> <ul style="list-style-type: none"> <li>• the authority of written texts as the word of G-d and challenges to this claim</li> <li>• the oral Torah as divine revelation and challenges to this claim</li> <li>• diversity of approach in Orthodox and Progressive communities to oral and written law</li> </ul>   |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Cohn-Sherbok, D. (2003) <i>Judaism. History, Belief and Practice</i>, Routledge, Chapters 21–24</li> <li>• Barton, J. and Bowden, J. (2004) <i>The Original Story. God, Israel and the World</i>, Darton, Longman &amp; Todd Ltd, Chapter 5</li> <li>• Hoffman, C.M. (2010) <i>Teach Yourself: Judaism</i>, Hodder Education, Chapter 3</li> </ul> |  |   |

| Topic   | Content   | Key Knowledge   |
|---|---|---|
| Covenant in the Torah*  | <ul style="list-style-type: none"> <li>• The Abrahamic Covenant (Genesis 12:1–3, 7; 15:1–21; 17:1–21)</li> <li>• The Mosaic Covenant (Exodus 19:1–20:20)</li> </ul> | <ul style="list-style-type: none"> <li>• the theme of land</li> <li>• the theme of the Jews as a chosen people</li> <li>• the form of covenants, for example comparison to Ancient Near Eastern parity and suzerainty treaties, speakers, requirements, witnesses, curses and blessings</li> <li>• the sign of covenants, for example circumcision, 'cutting of the covenant'</li> <li>• exegesis; contemporary views as to the date, authorship and theological purpose of the text</li> <li>• the theme of land</li> <li>• the theme of the Jews as a chosen people</li> <li>• the theme of the law</li> <li>• the form of covenants, for example comparison to Ancient Near Eastern parity and suzerainty treaties, speakers, requirements, witnesses, curses and blessings</li> <li>• the sign of covenants, for example sprinkling of blood, Law</li> <li>• exegesis; contemporary views as to the date, authorship and theological purpose of the text</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to covenant in the Torah, including:</p> <ul style="list-style-type: none"> <li>• how the idea of covenant: <ul style="list-style-type: none"> <li>◦ is a particularly Jewish concept that has developed over the studied texts</li> <li>◦ shows a developing relationship between G-d and the Jews</li> </ul> </li> <li>• how key themes within covenant are central to Jewish thought</li> <li>• how contemporary scholarship views and understands the narrative text</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Cohn-Sherbok, D. (2003) <i>Judaism. History, Belief and Practice</i>, Routledge, Chapters 66–67</li> <li>• Anderson, B. (1998: 4<sup>th</sup> Edition) <i>The Living world of the Old Testament</i>, Longman, Chapter 3</li> <li>• Davies, P.R. (2015: 2<sup>nd</sup> Edition) <i>In Search of 'Ancient Israel': A Study in Biblical Origins</i>, Bloomsbury, T&amp;T Clark, Chapters 2, 4 and 7</li> </ul> |   |   |

| <p style="text-align: center;"><b>2. Insight</b></p> <p style="text-align: center;"><i>Beliefs, teachings and ideas about human life, the world and ultimate reality</i></p>  |   |  |
|---|---|--|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>   |
| Maimonides: Jewish Theologian and Philosopher*  | <ul style="list-style-type: none"> <li>Maimonides' 13 Principles of Faith (<i>Commentary on the Mishnah</i>, Sanhedrin 10): <ul style="list-style-type: none"> <li>Principles 1–5 (Conception of G-d)</li> <li>Principles 6–9 (Revelation)</li> <li>Principles 10–13 (G-d's relationship with man)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>existence of G-d, G-d's unity, incorporeality, eternity and the worship alone of G-d</li> <li>prophecy, Moses, Torah, immutability of Torah</li> <li>G-d's knowledge of man, reward and punishment, messiah and resurrection of the dead</li> <li>for each of the 13 Principles of Faith learners should study: <ul style="list-style-type: none"> <li>how these are rooted in the history of Biblical Judaism</li> <li>how they are developed in the thinking of Maimonides</li> <li>how they are developed by living Judaism</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Maimonides as a theologian and philosopher, including:</p> <ul style="list-style-type: none"> <li>how the beliefs, teachings and ideas about the nature and existence of God are shown within the teachings of Maimonides</li> <li>how beliefs, teachings and ideas about the self, death and afterlife are shown within the teachings of Maimonides</li> <li>how the 13 Principles were viewed by the contemporaries of Maimonides</li> <li>how the 13 Principles are viewed today by Orthodox and Progressive communities</li> </ul>   |   |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Cohn-Sherbok, D. (2003) <i>Judaism. History, Belief and Practice</i>, Routledge, Chapters 32–33 and 89</li> <li>Selections from Twersky, I. (ed.), (1976) <i>Maimonides Reader</i>, Behrman House Publishing</li> <li>Weiss, R. (1991) <i>Maimonides' Ethics: The Encounter of Philosophical and Religious Morality</i>, University of Chicago Press, Part I</li> </ul> |   |  |

| Topic  | Content   | Key Knowledge  |
|--|---|--|
| Suffering and hope*  | <ul style="list-style-type: none"> <li>Suffering (a study of Job 1–4, 38 and 42)</li> <li>Messianic Hope</li> </ul> | <ul style="list-style-type: none"> <li>apparent hiddenness of G-d, nature of evil and suffering and concepts of morality presented within the book</li> <li>suffering as punishment</li> <li>undeserved suffering</li> <li>individual suffering: propensity of wickedness and suffering of the righteous</li> <li>the nature and role of messiah and messianic hope</li> <li>the messiah in the Hebrew Bible (for example Micah 4)</li> <li>messiah in the teachings of Maimonides</li> <li>present-day Jewish positions on the messiah</li> </ul> |
| Learners should have the opportunity to discuss issues related to suffering and hope, including:   |   | <ul style="list-style-type: none"> <li>how faith and trust in G-d is required to deal with the presence of suffering in the world</li> <li>the messianic hope and how this answers, or not, the question of suffering</li> <li>the contrast between the way in which Messianic hope is understood and interpreted by Orthodox and Progressive Jewish groups today</li> </ul>   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Barton, J. and Bowden, J. (2004) <i>The Original Story. God, Israel and the World</i>, Darton, Longman &amp; Todd Ltd, Chapter 2</li> <li>Cohn-Sherbok, D. (1997) <i>The Jewish Messiah</i>, T and T Clark</li> <li>Soggin, A. (1999) <i>An Introduction to the History of Israel and Judah</i>, SCM, Chapters 1 and 10</li> </ul> |   |  |

| <p style="text-align: center;"><b>3. Living</b></p> <p style="text-align: center;"><i>The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles</i></p>   |  |   |
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| <b>Topic</b>   | <b>Content</b>   | <b>Key Knowledge</b>  |
| <i>Halakhah*</i>   | <ul style="list-style-type: none"> <li>• <i>Halakhah</i> in relation to food, including: <ul style="list-style-type: none"> <li>◦ <i>kashrut</i> (general)</li> <li>◦ meat, dairy, <i>parve</i></li> <li>◦ <i>shehitah</i></li> </ul> </li> <li>• <i>Halakhah</i> in relation to business ethics, including: <ul style="list-style-type: none"> <li>◦ loans</li> <li>◦ deception</li> </ul> </li> <li>• <i>Halakhah</i> in relation to sex, including: <ul style="list-style-type: none"> <li>◦ sex as <i>mitzvot</i></li> <li>◦ <i>niddah</i></li> <li>◦ ‘prohibited’ sexual acts or relations</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• scriptural origins and rationales for observance, for example holiness and self-discipline</li> <li>• origins and development of practice, the ‘kosher kitchen’</li> <li>• origins and development of practice, <i>shohet</i> and prohibition of <i>treifah</i></li> <li>• origins and development of thought, charging of interest and usury</li> <li>• verbal deception, monetary deception, accuracy in weights/measures, contemporary applications</li> <li>• sex within marriage, sex for procreation, sex as an act of pleasure</li> <li>• origins and observance of practice including use of <i>mikveh</i></li> <li>• acts and relations that could be considered controversial or prohibited, including same-sex relationships</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to <i>halakhah</i>, including:</p> <ul style="list-style-type: none"> <li>• how <i>halakhah</i> has shaped the expression of Jewish religious identity</li> <li>• the diversity of ethics and practice in the living community through a study of orthodox and progressive approaches to <i>halakhah</i> in relation to food, business ethics and sex</li> <li>• the relevance of <i>halakhah</i> for the twenty-first century</li> </ul>  |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Cohn-Sherbok, D. (2003) <i>Judaism. History, Belief and Practice</i>, Routledge, Chapter 52, Chapters 63–64 and 84–87</li> <li>• Hoffman, C.M. (2010), <i>Teach Yourself: Judaism</i>, Hodder Education, Chapters 6 and 9</li> </ul> |  |   |

| Topic  | Content  | Key Knowledge   |
|--|--|---|
| Conversion*  | <ul style="list-style-type: none"> <li>The process of conversion to Judaism as outlined within the <i>Shulkhan Arukh</i></li> <li>Responses within modern Judaism to conversion</li> </ul> | <ul style="list-style-type: none"> <li>circumcision</li> <li>questions to proselyte</li> <li><i>mikveh</i></li> <li>the differences and similarities between the male and female conversion processes</li> <li>patrilineal descent and 'Jewishness'</li> <li>conversion and <i>halakhah</i></li> <li>orthodox and progressive approaches to conversion</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to conversion, including:</p> <ul style="list-style-type: none"> <li>how Judaism can be seen as a non-missionising religion</li> <li>the diversity of practice in the living community through a study of orthodox and progressive approaches to conversion</li> <li>how conversion for a proselyte will shape and express religious identity</li> <li>the role of the community of believers in the conversion process</li> </ul>   |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Epstein, L. (1994) <i>Conversion to Judaism: A Guidebook</i>, Jason Aronson, Chapters 4, 5 and 7</li> <li>Cohn-Sherbok, D. (2003) <i>Judaism. History, Belief and Practice</i>, Routledge, Chapter 90</li> <li>Hoffman, C.M. (2010) <i>Teach Yourself: Judaism</i>, Hodder Education, Chapter 17</li> </ul> |  |   |

| <p style="text-align: center;"><b>4. Development</b></p> <p style="text-align: center;"><i>Significant social and historical developments in Jewish thought, such as those influenced by ethics, philosophy or studies of religion</i></p>  |  |   |
|---|--|---|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>  |
| The Jewish Haskalah and Jewish Emancipation   | <ul style="list-style-type: none"> <li>• the European enlightenment and the Jewish Haskalah, including:           <ul style="list-style-type: none"> <li>◦ the origins of Haskalah: Moses Mendelssohn</li> <li>◦ the development of Haskalah</li> <li>◦ emancipation (Jews as citizens)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• existence of G-d, truth and reason, defence of the Jewish religion, revealed Law, modernisation of Jewish life (i.e. translation, the <i>Biur</i>)</li> <li>• <i>Maskilim</i></li> <li>• the creation of secular Jewish culture, emphasis on Jewish history and Jewish identity rather than religion</li> <li>• the civil liberties and development of European Jewish-Christian relations that came with emancipation</li> <li>• the impact of emancipation on Jewish communities</li> <li>• the development of Jewish self-consciousness</li> <li>• the development of Reform and Progressive Judaism</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the Jewish Haskalah and Jewish emancipation, including:</p> <ul style="list-style-type: none"> <li>• the extent to which Mendelssohn and the Haskalah transformed Jewish life and thought</li> <li>• the challenge posed by the development of science and rational thought for the existence of G-d and the Jewish way of life</li> <li>• Jewish Haskalah in the context of European Christian enlightenment</li> <li>• the development of pluralism and diversity within Judaism</li> </ul>  |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Vital, D. (2001) <i>A People Apart: A Political History of the Jews in Europe 1789–1939</i> (<i>Oxford History of Modern Europe</i>), Oxford University Press, Chapters 1.I, 2.I–V and 3.I–IV</li> <li>• Sorkin, D. (2004) <i>Moses Mendelsohn and the Religious Enlightenment</i>, Halban Publishers, Part One</li> <li>• Kessler, E. (2010) <i>An Introduction to Jewish-Christian Relations (Introduction to Religion)</i>, Cambridge University Press, Chapter 6</li> </ul> |  |   |

| Topic   | Content   | Key Knowledge  |
|---|---|--|
| Zionism   | <ul style="list-style-type: none"> <li>Political Zionism (Theodor Herzl)</li> <li>Cultural Zionism (Asher Ginzberg/Ahad Ha'am)</li> <li>Modern Zionism</li> </ul> | <ul style="list-style-type: none"> <li>key moments in the life and work of Herzl: World Zionist organisation, philosophy for a homeland, diplomatic negotiations, visit to the 'Holy land', Uganda programme</li> <li>key moments in the life and work of Ginzberg: visits to the 'Holy Land', the call for the establishment of a permanent and authoritative centre for Jewish value, spirit and ethics, reviving Hebrew and Jewish culture</li> <li>development of different Zionist movements and schools of thought; Revisionist, Labour, Liberal</li> <li>Orthodox and Progressive Jewish responses to Zionism</li> <li>Jewish opposition to Zionism, for example <i>Haredi</i>, <i>Neturei Karta</i></li> <li>non-Jewish support for, and opposition to, Zionism</li> </ul> |
| Learners should have the opportunity to discuss issues related to Zionism, including: <ul style="list-style-type: none"> <li>how the continuing conflicts within, and towards, the Zionist movements have impacted upon Jewish identity and societal relations</li> <li>if Zionism has done more damage than good</li> <li>if Zionism is a 'solution' to anti-Semitism, and whether or not anti-Zionism is merely anti-Semitism</li> </ul>  |   |  |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Herzl listed above can be found in:</p> <ul style="list-style-type: none"> <li>Herzel, T. (1896) <i>The Jewish State</i></li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>Cohn-Sherbok, D. (2003), <i>Judaism. History, Belief and Practice</i>, Routledge, Chapters 47–48</li> <li>Kessler, E. (2010) <i>An Introduction to Jewish-Christian Relations (Introduction to Religion)</i>, Cambridge University Press, Chapter 8</li> <li>C.M. Hoffman (2010), <i>Teach Yourself: Judaism</i>, Hodder Education, chapter 17</li> </ul> |   |  |

| <h2 style="text-align: center;">5. Society</h2> <p><i>The relationship between religion and society, including issues such as how religions adapt on encountering different cultures; religious tolerance, respect and recognition and views of other religions and non-religious worldviews; religion, equality and discrimination; the political and social influence of religious institutions</i></p>  |   |  |
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| Topic  | Content   | Key Knowledge  |
| State of Israel and the Biblical Promised Land   | <ul style="list-style-type: none"> <li>• the significance of the concept of the Land of Israel for Judaism</li> <li>• the State of Israel</li> <li>• differences between the Promised Land and the State of Israel</li> </ul> | <ul style="list-style-type: none"> <li>• the historical and covenantal context as the 'Promised Land'</li> <li>• the historical exile of Israel to Babylon in the sixth century BCE and the return to the Promised Land</li> <li>• the dispersion of the Jewish people between 70 CE and 1948</li> <li>• Zionism and the 'Land'</li> <li>• concepts related to the Land; stewardship, <i>shemittah</i>, the Year of Jubilees, the establishment of <i>kibbutzim</i></li> <li>• details of the creation and development of modern Israel, including the significance of: <ul style="list-style-type: none"> <li>◦ 1945–1948: Jewish-British conflict in Palestine, UN plan for partition</li> <li>◦ 1948: Declaration of the State of Israel – Ben-Gurion, Scroll of Independence, the following migration of Jews into the State, Zionism</li> <li>◦ conflict – Six Day War, Yom Kippur War, Palestinian intifada, recent conflict and political tensions</li> </ul> </li> <li>• religious and political responses to the present day State of Israel e.g <i>Neturei Karta</i> and <i>Gush Emunim</i>, <i>Orthodox and Progressive views</i></li> <li>• differences in the boundaries of the land</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the State of Israel and the Biblical Promised Land, including:</p> <ul style="list-style-type: none"> <li>• the Land as a central tenant of Jewish thought from Biblical times onwards</li> <li>• tensions surrounding the establishment of a Jewish homeland</li> <li>• different viewpoints within Judaism, and within wider society, towards the importance and significance of the Land</li> <li>• the claims of Israelis' and Palestinians' regarding both the Land and the creation of a Jewish State</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Barton J., and Bowden J. (2004), <i>The Original Story. God, Israel and the World</i>, Darton, Longman &amp; Todd Ltd, Chapter 5</li> <li>• Gilbert, M. (1999) <i>Israel: A History</i>, Black Swan, Chapters 7–15</li> <li>• Hoffman, C.M. (2010) <i>Teach Yourself: Judaism</i>, Hodder Education, Chapter 17</li> </ul> |   |  |

| Topic   | Content   | Key Knowledge  |
|---|---|--|
| Rethinking Women: Jewish Feminism   | <ul style="list-style-type: none"> <li>• an introduction to Jewish Feminism</li> <li>• rethinking women within Torah</li> <li>• rethinking women in marriage</li> </ul> | <ul style="list-style-type: none"> <li>• the rationale behind the development of Jewish feminism and Jewish feminist theology</li> <li>• Orthodox and Progressive responses to feminism and women in leading roles in Judaism</li> <li>• to be studied with reference to Judith Plaskow, including: <ul style="list-style-type: none"> <li>◦ reshaping Jewish memory (Torah) to reclaim the Torah for women</li> <li>◦ the discussion surrounding Sinai and the covenant</li> </ul> </li> <li>• to be studied with reference to Rachel Adler, including: <ul style="list-style-type: none"> <li>◦ the nature of traditional Jewish marriage; <i>agunah</i>, notion of acquisition</li> <li>◦ Adler's Lovers Covenant or <i>Brit Ahuvim</i>; rethinking marriage as partnership, dissolving the <i>Brit Ahuvim</i>, the reconstruction and reconfiguration of the marriage tradition</li> </ul> </li> </ul> |
| Learners should have the opportunity to discuss issues related to the changing roles and ideas about women, including:  |   | <ul style="list-style-type: none"> <li>• the responses, and tensions, within Judaism to changing views of gender</li> <li>• the responses, and tensions, within Judaism to Jewish and secular forms of feminism</li> <li>• the impact of Jewish feminism on Jewish and secular society</li> <li>• orthodox and Progressive responses to 'rethinking' women in Torah</li> <li>• orthodox and Progressive responses to 'rethinking' women in marriage</li> </ul>   |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Plaskow and Adler listed above can be found in:</p> <ul style="list-style-type: none"> <li>• Plaskow, J. <i>Standing Again at Sinai. Judaism from a Feminist Perspective</i>, Chapter 2</li> <li>• Adler, R. <i>Engendering Judaism. An Inclusive Theology and Ethics</i>, Chapter 5</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Jewish Women's Archive (<a href="http://www.jwa.org">www.jwa.org</a>)</li> <li>• Hoffman, C.M. (2010) <i>Teach Yourself: Judaism</i>, Hodder Education, Chapters 5 and 9</li> <li>• Cohn-Sherbok, D. (2003), <i>Judaism. History, Belief and Practice</i>, Routledge, Chapters 53 and 84</li> </ul> |   |  |

| <p style="text-align: center;"><b>6. Challenges</b></p> <p style="text-align: center;"><i>Challenges facing religious thought from areas such as science, secularisation, migration and multi-cultural societies and changing gender roles</i></p>  |   |   |
|---|---|---|
| <b>Topic</b>  | <b>Content</b>  | <b>Key Knowledge</b>  |
| Post-Holocaust theology   | <ul style="list-style-type: none"> <li>the responses of theologians and thinkers to the Holocaust, including: <ul style="list-style-type: none"> <li>the Refutation or 'Death' of G-d (Richard Rubenstein)</li> <li>the 614<sup>th</sup> Commandment (Emile Fackenheim)</li> <li>Churban (Ignaz Maybaum)</li> <li>Hidden G-d (<i>Hester Panim</i>) (Eliezer Berkovitz)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>G-d and the death camps</li> <li>doubt of G-d</li> <li>G-d as the Ultimate Nothing/Nothingness and G-d</li> <li>religious duty</li> <li>Jews forbidden to hand Hitler a posthumous victory</li> <li>role of Hitler</li> <li>Holocaust and Sacrifice</li> <li>G-d's providential plan</li> <li>remnant</li> <li>free will</li> <li>Hidden G-d (<i>Hester Panim</i>)</li> <li>Holocaust as a human and historical event</li> <li>'Job' and the modern Jew</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to challenge that the Holocaust has posed to Judaism, including:</p> <ul style="list-style-type: none"> <li>a comparison of the ways in which the listed scholars addressed the issues raised by the Holocaust</li> <li>the challenges posed by the Holocaust for the traditional view of the G-d of classical theism</li> <li>the philosophical and ethical consequences of the Holocaust for understanding the role of G-d and man in the world</li> <li>the physical consequences on world Jewry of the Holocaust and the increase of anti-Semitism post-Holocaust</li> <li>Orthodox and Progressive responses to the Holocaust</li> </ul> |   |   |
| <p><b>Contextual references</b></p> <p>For reference, the ideas of Rubenstein, Fackenheim, Maybaum and Berkovitz listed above can be found in:</p> <ul style="list-style-type: none"> <li>Rubenstein, R. <i>After Auschwitz: History, Theology, and Contemporary Judaism</i></li> <li>Fackenheim, E. <i>The Jewish return into history</i></li> <li>Maybaum, I. <i>The Face of God after Auschwitz</i></li> <li>Berkovitz, E. <i>Faith after the Holocaust</i></li> </ul>   |   |   |

|                            | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Cohn-Sherbok, D. (1992) <i>Holocaust Theology: A Reader</i>, NYU Press, Parts I and III</li> <li>• Cohn-Sherbok, D. (2003), <i>Judaism. History, Belief and Practice</i>, Routledge, Chapters 49–50</li> <li>• Hoffman, C.M. (2010), <i>Teach Yourself: Judaism</i>, Hodder Education, Chapter 16</li> </ul> |   |
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| Topic                      | Content  | Key Knowledge   |
| Chagall: art as resistance | <ul style="list-style-type: none"> <li>• life of Chagall</li> <li>• the art of Chagall as a depiction of Jewish life, Jewish persecution and Jewish resistance, as depicted in: <ul style="list-style-type: none"> <li>◦ The Fiddler (1913)</li> <li>◦ The Praying Jew (The Rabbi of Vitebsk) (1914)</li> <li>◦ Solitude (1933)</li> <li>◦ White Crucifixion (1938)</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• the Nazi campaign against 'art' <ul style="list-style-type: none"> <li>◦ classification of degenerate 'art' and fate of those classed as degenerate artists</li> <li>◦ Chagall as a degenerate artist</li> <li>◦ the Entartete Kunst exhibit (1937)</li> <li>◦ the escape of Chagall from the Nazi regime</li> </ul> </li> <li>• symbol and metaphor alluding to the Jewish world of those living within the Pale of Settlement, including: <ul style="list-style-type: none"> <li>◦ Jewish–Christian relations</li> <li>◦ Shtetl life</li> <li>◦ Hasidic Judaism</li> <li>◦ role of music</li> </ul> </li> <li>• the ritual of prayer within Judaism and how this is shown through the use of the Tallit and Tefillin</li> <li>• symbol and metaphor alluding to destruction and sacrifice in Jewish history, including: <ul style="list-style-type: none"> <li>◦ sacrifice (white heifer)</li> <li>◦ Shtetl life (violin)</li> <li>◦ eternal hope (angel)</li> <li>◦ destruction (smoke)</li> </ul> </li> <li>• symbol and metaphor alluding to Jewish persecution, including: <ul style="list-style-type: none"> <li>◦ Jewish identity of Jesus (for example loincloth as <i>tallit</i>)</li> <li>◦ devastation of pogroms</li> <li>◦ anti-Jewish violence and persecution of Jews</li> </ul> </li> </ul> |

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|  | <p>Learners should have the opportunity to discuss issues related to the art of Chagall as a response to the Nazi regime and Holocaust, including:</p> <ul style="list-style-type: none"> <li>• the role of art as a form of Jewish resistance during the Nazi regime and in the post-war period</li> <li>• the art of Chagall as an act of resistance to: <ul style="list-style-type: none"> <li>◦ Jewish life in the Pale of Settlement</li> <li>◦ destruction and persecution of Jews under the Nazi regime</li> <li>◦ classification as a degenerate artist</li> </ul> </li> </ul>   |
|  | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Commentaries on the prescribed works from Polonsky, G. (2001) <i>Chagall</i>, Phaidon Press</li> <li>• Wilson, J. (2009) <i>Marc Chagall (Jewish Encounters Series)</i>, Schocken</li> <li>• Peters, O. (2014) <i>Degenerate Art: The Attack on Modern Art in Nazi Germany 1937</i> Prestel Publishing, Pages 16–35 and 106–135</li> </ul> |

## 2c. Content of Developments in Buddhist thought (H573/06)

In this component, learners have the opportunity to undertake a systematic study of key concepts within the development of Buddhist thought. Learners will explore religious beliefs, values and teachings, their interconnections, how they have developed historically and how they are presently discussed.

This component examines the foundations of Buddhism, investigating both the significance and context of the Buddha as a source of wisdom and authority, as well as the importance of the *Three Refuges* in expressing Buddhist identity and acting as the underlying principles of Buddhist teachings.

The key teachings of Buddhism and their interconnections form the basis of the topics *Samsara*, *The Three Marks* and the *Four Noble Truths*. Exploration of these will provide students with insight into Buddhist beliefs about ultimate reality, the self, the meaning of life and death. These teachings also form the foundations of Buddhist practice and key moral principles.

The practice of meditation is studied in detail, with an emphasis on the personal nature of meditative practice and the diversity of methods used by Buddhists.

The development of Mahayana Buddhism was pivotal in the historical development of Buddhism, and the distinctive ideas and philosophy of these schools, including the Madhyamaka, will stretch and challenge learners, introducing them to the truly diverse range of ideas and traditions within Buddhism.

Learners will further develop their understanding of the variety within Buddhist tradition by examining Buddhist practices and ideas in two very different cultural contexts: the Far East and the West. This will enable them to investigate different interpretations of Buddhist teachings and examine the relationship between religion and society.

This investigation continues in the topic considering *Engaged Buddhism and Activism*, which enables students to focus on how this interesting and modern approach to Buddhism responds to issues and ideas highly relevant to learners and the world around them.

The final topic explores the changing roles of men and women across history, societies and Buddhist traditions. These issues will be familiar and relevant to learners, and enable discussion of identity, equality, discrimination, religious freedom and the relationship between religion and society.

### Technical Terms

While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) within the specification and assessment materials will be accompanied by a translation, there are some that are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:

- *Bodhisattva*
- *Buddha*

- *Dhamma/Dharma*
- *Jhana*
- *Kamma/Karma*
- *Nibbana/Nirvana*
- *Samatha*
- *Samsara*
- *Sangha/Samgha*
- *Skandhas*
- *Vipassana*.

The spelling of words which have been transliterated from non-Roman alphabets will be used consistently through the assessment materials. Learners will not be penalised for the use of other common spellings.

| <p style="text-align: center;"><b>1. Foundations</b></p> <p style="text-align: center;"><i>The origins and development of Buddhism, and the sources of wisdom on which it is based</i></p>  |  |   |
|---|--|---|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>  |
| The Buddha*   | <ul style="list-style-type: none"> <li>• Siddhartha's life</li> <li>• the Buddha's intellectual context</li> </ul> | <ul style="list-style-type: none"> <li>• Key details of Siddhartha's life story and their significance to Buddhists and Buddhism: <ul style="list-style-type: none"> <li>◦ birth and hedonistic upbringing</li> <li>◦ the four passing sights</li> <li>◦ renunciation</li> <li>◦ asceticism</li> <li>◦ enlightenment</li> <li>◦ teaching career</li> </ul> </li> <li>• the influence of Brahmanism and Sramana movements, including Jainism: <ul style="list-style-type: none"> <li>◦ the importance of Brahmanism in the Buddha's contemporary culture; his criticisms of the Brahmins and their ideas; his use and adaptation of Brahmin ideas</li> <li>◦ the Buddha's experience of Sramana movements and teachers; his use and adaptation of their ideas</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the Buddha and his role as a source of wisdom and authority, including:</p> <ul style="list-style-type: none"> <li>• how the example of Siddhartha might be used in teaching and practice, including illustration of the Middle Way</li> <li>• the limitations of the Buddha as an example to Buddhists; the importance of self-reliance and the idea of <i>ehipassiko/ehipaśyika</i> ('come and try'), not blind faith and devotion</li> <li>• the ways in which the cultural context affects the development of ideas</li> </ul>   |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Dhammapada 153–4</li> <li>• Erricker, C. (2001 2nd edition) <i>Teach Yourself Buddhism</i>, Teach Yourself Chapter 2</li> <li>• Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 1 (available online)</li> <li>• Cush, D. (1994), <i>Buddhism</i>, Hodder Education, Chapter 2</li> </ul> |  |   |

| Topic          | Content  | Key Knowledge  |
|----------------|--|--|
| Taking Refuge* | <ul style="list-style-type: none"> <li>• the Three Refuges/ Jewels: <ul style="list-style-type: none"> <li>◦ <i>Buddha</i></li> <li>◦ <i>Dhamma/Dharma</i></li> <li>◦ <i>Sangha/Samgha</i></li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>• the significance of the Refuges for Buddhists and how Buddhists ‘take refuge’</li> <li>• the different understandings of <i>Buddha</i>, including both as the historical person of Siddhartha and as an ideal</li> <li>• the meanings of the term <i>dhamma/dharma</i>, including as unmediated Truth or ultimate reality, and as the teachings of the Buddha</li> <li>• the various meanings and significance of <i>sangha/samgha</i>, including as one’s spiritual community or close associates, the monastic Sangha and its relationship with the laity, and also all Buddhists past, present and future</li> </ul> |
|                | <p>Learners should have the opportunity to discuss issues related to the Refuges, including:</p> <ul style="list-style-type: none"> <li>• their role in expressing Buddhist identity</li> <li>• different interpretations of what each means and how one takes refuge in them in practice</li> <li>• why these ideals are seen as the heart of Buddhism</li> </ul>   |  |
|                | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• The Pali formula for Taking Refuge (The Khuddakapatha (Khp) 1)</li> <li>• Saddhatissa, H. (1997) <i>Buddhist Ethics</i>, Wisdom Publications, Chapter 3</li> <li>• Anguttara Nikaya (AN) 11.12</li> </ul> |  |

| <p style="text-align: center;"><b>2. Insight</b></p> <p style="text-align: center;"><i>Beliefs, teachings and ideas about human life, the world and ultimate reality</i></p>  |  |  |
|---|--|--|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>   |
| Samsara*  | <ul style="list-style-type: none"> <li>• <i>samsara</i> and the six realms of existence</li> <li>• how these relate to: <ul style="list-style-type: none"> <li>◦ <i>punabbhava/punarbhava</i> (rebirth)</li> <li>◦ the three fires/poisons</li> <li>◦ <i>kamma/karma</i></li> <li>◦ <i>paticcasamuppada/pratityasamutpada</i> (dependent origination)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• details of each of the six realms, including the nature of the realms and the beings within them, related karmic causes and significance of the human realm for liberation</li> <li>• the nature of each of these teachings and their relationship to the wheel of <i>samsara</i> and the beings within it</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the idea of <i>Samsara</i>, including:</p> <ul style="list-style-type: none"> <li>• whether <i>samsara</i> should be understood metaphorically, psychologically or literally</li> <li>• how important <i>samsara</i> and the associated ideas are in Buddhist everyday practice</li> <li>• which actions cause <i>kamma/karma</i> and which do not; karmic seeds and fruits</li> </ul>   |  |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, Chapter 1</li> <li>• The Tibetan Wheel of Life</li> <li>• <i>The Questions of King Milinda</i> Book II Chapter 2</li> </ul> |  |  |

| Topic   | Content  | Key Knowledge  |
|---|--|--|
| The Three Marks of Existence*   | <ul style="list-style-type: none"> <li>• <i>anicca/anitya</i> (impermanence)</li> <li>• <i>dukkha/duhkha</i> (suffering)</li> <li>• <i>anatta/anatman</i> (no self)</li> </ul> | <ul style="list-style-type: none"> <li>• the nature of <i>anicca/anitya</i>, including: <ul style="list-style-type: none"> <li>◦ both the gross and subtle/momentary level</li> <li>◦ how it links to both <i>dukkha</i> and <i>anatta/anatman</i></li> </ul> </li> <li>• the nature of <i>dukkha/duhkha</i>, including: <ul style="list-style-type: none"> <li>◦ different translations and understandings of the term</li> <li>◦ the three 'categories' of <i>dukkha</i>: 'ordinary' suffering, suffering arising from change and the suffering of conditioned experience</li> <li>◦ the types of unavoidable suffering</li> </ul> </li> <li>• the nature of <i>anatta/anatman</i>, including: <ul style="list-style-type: none"> <li>◦ the rejection of both eternalism and annihilationism</li> <li>◦ the explanation offered by chariot analogy in <i>The Questions of King Milinda</i> (Book II, Chapter 1.1)</li> <li>◦ the understanding of the five <i>khandhas/skandhas</i></li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to the three marks, including:</p> <ul style="list-style-type: none"> <li>• whether or not all of conditioned experience truly is subject to these marks</li> <li>• whether Buddhism is inherently pessimistic, optimistic or realistic about the human condition</li> <li>• whether or not any of the marks are more or less important than the others</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> |  | <ul style="list-style-type: none"> <li>• Cush, D. (1994) <i>Buddhism</i>, Hodder Education, Chapter 2, pages 35–38</li> <li>• Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, Chapter 6</li> <li>• Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, Chapter 1 pages 33–36</li> </ul>  |

| <p style="text-align: center;"><b>3. Living</b></p> <p><i>The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles</i></p> |  |  |
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|  |  |  |
| <b>Topic</b>   | <b>Content</b>   | <b>Key Knowledge</b>   |
| Four Noble Truths*   | <ul style="list-style-type: none"> <li>• the Four Noble Truths: <ul style="list-style-type: none"> <li>◦ <i>dukkha/duhkha</i> (suffering)</li> <li>◦ <i>tanha/trishna</i> (craving)</li> <li>◦ <i>nibbana/nirvana</i></li> <li>◦ <i>magga/marga</i> (path)</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>• the Four Noble Truths as the foundation of Buddhist teaching, including: <ul style="list-style-type: none"> <li>◦ the doctor analogy: the illness, the cause of the illness, the truth that there is an end to the illness, and the prescription</li> <li>◦ the outline given in the <i>Deer Park Sermon</i> (as recorded in <i>Samyutta Nikaya</i> 56.11)</li> <li>◦ the path of disciples and <i>arhats/arahants</i> who follow the teachings</li> </ul> </li> <li>• <i>dukkha/duhkha</i> as it relates to the other three Truths and its role as the 'sickness' to be cured</li> <li>• the different types of craving (craving for material pleasures, craving for existence, craving for non-existence) and how they lead to suffering</li> <li>• tanha as one of the 12 <i>nidanas</i> (causes)</li> <li>• nirvana as the goal of Buddhism, including: <ul style="list-style-type: none"> <li>◦ <i>nirodha</i> as the 'cutting off' of craving through detachment</li> <li>◦ <i>nibbana/nirvana</i>-with-remainder and <i>parinibbana/parinirvana</i></li> <li>◦ <i>nibbana/nirvana</i> as un-conditioned existence which cannot be explained</li> <li>◦ the issues raised by the 79<sup>th</sup> and 80<sup>th</sup> dilemmas of <i>The Questions of King Milinda</i></li> </ul> </li> <li>• the (Noble) Eightfold Path and its goal, including: <ul style="list-style-type: none"> <li>◦ the eight stages and three sections (wisdom, ethics, meditation)</li> <li>◦ the stages as inter-reliant, not linear</li> <li>◦ the ninth and tenth 'acquired' stages of wisdom</li> </ul> </li> </ul> |
|  | <p>Learners should have the opportunity to discuss issues relating to the Four Noble Truths, including:</p> <ul style="list-style-type: none"> <li>• whether or not the goal of Buddhism can be understood</li> <li>• whether the Buddhist idea of detachment is positive or negative</li> <li>• whether any of the Truths, or stages of the eightfold path, are more or less important than the others</li> </ul> |  |

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|  | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, Chapter 3</li> <li>• Harvey, P. (2012 2nd edition) <i>An Introduction to Buddhism: Teachings, History and Practices (Introduction to Religion)</i> Chapter 3</li> <li>• Keown, D. (2000) <i>Buddhism: A Very Short Introduction</i>, Oxford University Press, Chapter 4</li> </ul>   |   |
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| Meditation*  | <ul style="list-style-type: none"> <li>• methods of meditation</li> <li>• the aims and results of meditation</li> </ul>   | <ul style="list-style-type: none"> <li>• the nature of <i>samatha</i> and <i>vipassana/vipaśyanā</i> meditation <ul style="list-style-type: none"> <li>◦ their goals</li> <li>◦ how they complement each other</li> <li>◦ examples of practice</li> </ul> </li> <li>• the role of mindfulness in Buddhist practice</li> <li>• the importance of personalised practice</li> <li>• meditation as a stage of the Eightfold Path</li> <li>• the benefits and effects of meditation, including its use in secular, therapeutic contexts</li> <li>• experiences of <i>jhanas/dhyanas</i></li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to meditation, including:</p> <ul style="list-style-type: none"> <li>• whether or not meditation has to be a religious practice</li> <li>• whether or not meditation is the most important element of Buddhist practice</li> <li>• whether or not meditation encourages an unhealthily ‘inward looking’ approach to life</li> </ul> |   |   |
|  | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, Chapter 7</li> <li>• <i>Vipassana Meditation: As taught by S.N. Goenka in the tradition of Sayagyi U Ba Khin</i> (<a href="https://www.dhamma.org/en/index">https://www.dhamma.org/en/index</a>)</li> <li>• Bhikkhu Bodhi, (2005) <i>Two Styles of Insight Meditation</i>, Access to Insight (Legacy Edition), [<a href="http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_45.html">http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_45.html</a>]</li> <li>• Thanissaro Bhikkhu (1997) <i>The Path of Concentration &amp; Mindfulness</i>, Access to Insight (Legacy Edition), [<a href="http://www.accesstoinsight.org/lib/authors/thanissaro/concmind.html">http://www.accesstoinsight.org/lib/authors/thanissaro/concmind.html</a>]</li> </ul> |   |

| <p style="text-align: center;"><b>4. Development</b></p> <p style="text-align: center;"><i>Significant social and historical developments in Buddhist thought, such as those influenced by ethics, philosophy or studies of religion</i></p>  |  |  |
|---|--|--|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>   |
| The Development of Mahayana Buddhism  | <ul style="list-style-type: none"> <li>the development of Mahayana Buddhism</li> <li>the <i>bodhisattva</i> ideal and its significance</li> <li>the <i>trikaya</i> (three bodies of the Buddha)</li> </ul> | <ul style="list-style-type: none"> <li>a general introduction, including: <ul style="list-style-type: none"> <li>possible reasons for its emergence</li> <li>the context of its emergence</li> <li>the idea of <i>upaya</i> (skilful means) and how this is applied to the original teachings of Siddhartha</li> </ul> </li> <li>including: <ul style="list-style-type: none"> <li>details of the <i>bodhisattva</i> vow and way</li> <li>the six <i>paramitas</i> (perfections) and their significance</li> <li>comparison with the Theravada <i>arhat</i></li> <li>key <i>bodhisattvas</i> and what they represent, including: <ul style="list-style-type: none"> <li>Avalokiteśvara</li> <li>Manjusri</li> <li>Maitreya</li> </ul> </li> </ul> </li> <li>the above to be studied with reference to the following parables from the <i>Lotus Sutra</i>: <ul style="list-style-type: none"> <li>the burning house (chapter 3)</li> <li>the magic city (chapter 7)</li> <li>the hidden gem (chapter 8)</li> </ul> </li> <li>understanding of the nature and significance of: <ul style="list-style-type: none"> <li>the truth body</li> <li>the heavenly body</li> <li>the earthly body</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to key Mahayana ideas, including:</p> <ul style="list-style-type: none"> <li>the differences and similarities between the <i>bodhisattva</i> and the <i>arhat/arahant</i> and their paths</li> <li>how the nature of the <i>bodhisattva</i> can be explained</li> <li>the implications, in terms of responses to other religious truth claims and diversity within Buddhism, of the idea of <i>upaya</i> (skilful means)</li> <li>the development in the understanding of 'Buddha' illustrated by the <i>trikaya</i> doctrine</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Lotus Sutra, Chapter 2</li> <li>Ven. Bhikkhu Bodhi, (2013) <i>Arahants, Bodhisattvas, and Buddhas</i>, Access to Insight (Legacy Edition) [online]</li> <li>Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, Chapter 9</li> </ul> |  |  |

| Topic                         | Content  | Key Knowledge   |
|-------------------------------|--|---|
| Madhyamaka and Prajnaparamita | <ul style="list-style-type: none"> <li>• Madhyamaka philosophy and <i>prajnaparamita</i> (perfection of wisdom)</li> <li>• the following with reference to the ideas of Nagarjuna: <ul style="list-style-type: none"> <li>◦ <i>sunyata/sunnata</i> (emptiness)</li> <li>◦ two truths</li> <li>◦ <i>samsara</i> and <i>nirvana/nibbana</i></li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• the role of Nagarjuna in the development of these ideas</li> <li>• the importance of the <i>Prajnaparamita Sutras</i>, including the content and interpretation of the <i>Heart Sutra</i></li> <li>• different interpretations of <i>sunyata/sunnata</i> and what it means for all things to be empty of <i>svabhava/sabhava</i> (own being)</li> <li>• the distinction between relative and ultimate truths and why recognition of this distinction is important for liberation</li> <li>• the claim that <i>samsara</i> and <i>nirvana/nibbana</i> should not be understood as different things</li> </ul> |
|                               | <p>Learners should have the opportunity to discuss issues relating to Madhyamaka philosophy and the <i>Prajnaparamita</i> sutras and their significance in Mahayana Buddhism, including:</p> <ul style="list-style-type: none"> <li>• the practical implications of these concepts for Buddhist life</li> <li>• how far these teachings are separate from, and discontinuous with, the teachings of the historical Buddha</li> <li>• if words and teachings are merely conventions, whether or not they still have value</li> </ul>  |   |
|                               | <p><b>Contextual references</b></p> <p>For reference, the ideas of Nagarjuna listed above can be found in:</p> <ul style="list-style-type: none"> <li>• <i>Fundamental Verses on the Middle Way</i></li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> <li>• Harvey, P. (2012 2nd edition) <i>An Introduction to Buddhism: Teachings, History and Practices (Introduction to Religion)</i>, Cambridge University Press Chapter 5</li> <li>• Della Santina, P. (2002) <i>Causality and Emptiness: The Wisdom of Nagarjuna</i>, Buddha Dharma Education Association Ltd (available online)</li> </ul> |   |

## 5. Society

*The relationship between religion and society, including issues such as how religions adapt when encountering different cultures; religious tolerance, respect and recognition and views of other religions and non-religious worldviews; religion, equality and discrimination; the political and social influence of religious institutions*

| Topic  | Content  | Key Knowledge   |
|--|--|---|
| Buddhism in the Far East   | <ul style="list-style-type: none"> <li>• Zen Buddhism</li> <li>• Pure Land Buddhism</li> </ul> | <ul style="list-style-type: none"> <li>• the distinctive features of Zen Buddhism, including: <ul style="list-style-type: none"> <li>◦ <i>zazen</i> meditation, its importance and the attainment of <i>satori</i> (awakening)</li> <li>◦ Zen attitudes to scripture and transmission of wisdom</li> <li>◦ key features of and differences between the Rinzai and Soto schools</li> </ul> </li> <li>• the distinctive features of Pure Land Buddhism, including: <ul style="list-style-type: none"> <li>◦ the person and importance of Amitabha</li> <li>◦ rebirth in a Pure Land</li> <li>◦ the practice of chanting, its importance and purpose</li> <li>◦ key features of and differences between Jōdo-shū and Jōdo Shinshū</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to Zen and Pure Land ideas, including:</p> <ul style="list-style-type: none"> <li>• whether Pure Land Buddhism is an 'easy' path</li> <li>• how and if Siddhartha's original teachings can be seen in these two schools</li> <li>• the implications of Zen's rejection of theory, ritual and the use of language to express truth</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• The Flower Sermon (various traditions and versions exist)</li> <li>• Cush, D. (1994) <i>Buddhism</i>, Hodder Education, Chapter 4, pages 123–150</li> <li>• Suzuki, D. T. (Author) and Dobbins, J. C. (Editor) (2015) <i>Selected Works of D.T. Suzuki, Volume II: Pure Land</i>, University of California Press, Chapters 1, 2 and 4</li> </ul> |  |   |

| Topic  | Content  | Key Knowledge   |
|--|--|---|
| Buddhism in the West   | <ul style="list-style-type: none"> <li>• the spread of Buddhism to the West</li> <li>• Buddhism in popular culture</li> <li>• Western 'inculturation'</li> </ul> | <ul style="list-style-type: none"> <li>• the main reasons for the spread of Buddhism, such as migration and the popularity of Buddhist ideas in modern western societies</li> <li>• exploration of how Buddhism is portrayed in the West, including: <ul style="list-style-type: none"> <li>◦ media stereotypes and depiction of Buddhist role models, including portrayals of figures such as the Dalai Lama</li> </ul> </li> <li>• the ways in which Buddhism has changed and adapted on encountering Western science, ideas and culture, including: <ul style="list-style-type: none"> <li>◦ the ideas of Secular Buddhism, with reference to Stephen Batchelor</li> <li>◦ the interplay of Christianity and Buddhism, the idea of 'dual-belonging', with reference to Paul Knitter</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to Buddhism in the West, including:</p> <ul style="list-style-type: none"> <li>• a comparison of the approaches and ideas of Stephen Batchelor and Paul Knitter, and the ways in which they have adopted and 'Westernised' Buddhist ideas</li> <li>• how the depiction of Buddhism in the Western media, including the fame of figures such as the Dalai Lama, shape (and possibly distort) Western understandings of Buddhism</li> <li>• comparison of how figures such as the Dalai Lama are viewed by Buddhists and non-Buddhists, and their significance to each group</li> </ul>   |  |   |
| <p><b>Contextual references</b><br/> <i>For reference, the ideas of Batchelor and Knitter listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>• Batchelor, S. <i>Buddhism Without Beliefs</i></li> <li>• Knitter, P. <i>Without Buddha I could not be a Christian</i></li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Thich Nhat Hanh, (1996) <i>Living Buddha, Living Christ</i>, Rider</li> <li>• Garfield, J. L. (2010) <i>Buddhism in the West</i>, Tibetan Buddhism in the West, online [<a href="http://info-buddhism.com/Buddhism_in_the_West_Jay_Garfield.html">http://info-buddhism.com/Buddhism_in_the_West_Jay_Garfield.html</a>]</li> <li>• Dreyfus, G. B., <i>From Protective Deities to International Stardom: An Analysis of the Fourteenth Dalai Lama's Stance towards Modernity and Buddhism</i>, Tibetan Buddhism in the West, online [<a href="http://info-buddhism.com/Dalai_Lama_between_Modernity_and_Buddhism_by_Georges_Dreyfus.html">http://info-buddhism.com/Dalai_Lama_between_Modernity_and_Buddhism_by_Georges_Dreyfus.html</a>]</li> </ul> |  |   |

| <h2 style="text-align: center;">6. Challenges</h2> <p style="text-align: center;"><i>Challenges facing religious thought from areas such as science, secularisation, migration and multi-cultural societies and changing gender roles</i></p>  |  |  |
|--|--|--|
| Topic  | Content  | Key Knowledge  |
| Engaged Buddhism and Activism  | <ul style="list-style-type: none"> <li>• Engaged Buddhism</li> <li>• Buddhism and social activism</li> </ul> | <ul style="list-style-type: none"> <li>• the distinctive features of Engaged Buddhism, including: <ul style="list-style-type: none"> <li>◦ the meaning of the term 'Engaged Buddhism', and the origins and aims of this form of practice</li> <li>◦ the significance and ideas of Thich Nhat Hanh, including the Fourteen Precepts</li> </ul> </li> <li>• why a Buddhist may feel social activism is an important part of Buddhist practice</li> <li>• examples of Buddhist activism in the following areas: <ul style="list-style-type: none"> <li>◦ environmental awareness and action</li> <li>◦ opposition to oppression and injustice</li> <li>◦ war and peace</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to Engaged Buddhism and social activism, including:</p> <ul style="list-style-type: none"> <li>• the role and focus of Buddhists in different societies and contexts</li> <li>• whether or not engaged practice should be central to the Buddhist path, and how this affects the stereotypical view of Buddhism as inward-looking</li> <li>• whether or not a Buddhist could ever accept the need for war</li> </ul>  |  |  |
| <p><b>Contextual references</b></p> <p><i>For reference, the ideas of Thich Nhat Hanh listed above can be found in:</i></p> <ul style="list-style-type: none"> <li>• Thich Nhat Hanh (1993) <i>Interbeing: Percepts for Everyday Living</i></li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Tetsuun Loy, D. Ven. Bhikkhu Bodhi and Stanley, J. <i>A Buddhist Declaration on Climate Change</i>, <a href="http://www.ecobuddhism.org/">http://www.ecobuddhism.org/</a></li> <li>• Plum Village, <a href="http://plumvillage.org/">http://plumvillage.org/</a></li> <li>• Thich Nhat Hanh (1991) <i>Peace is Every Step</i>, Rider, Part 3</li> <li>• Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, particularly Chapters 4 and 6</li> </ul> |  |  |

| Topic   | Content   | Key Knowledge  |
|---|---|--|
| Buddhism and Gender   | <ul style="list-style-type: none"> <li>• Buddhist responses to the issue of gender equality, including:           <ul style="list-style-type: none"> <li>◦ female attainment of awakening</li> <li>◦ the issue of female monasticism</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• whether or not this is possible, both theoretically and realistically, including:           <ul style="list-style-type: none"> <li>◦ the differing opinions of Theravada and Mahayana schools of Buddhism, with reference to The Dragon King's/Sagara's Daughter (<i>Lotus Sutra</i>, Chapter 11)</li> <li>◦ the reasons for these differing ideas, including:               <ul style="list-style-type: none"> <li>▪ their philosophical or ideological basis</li> <li>▪ the impact both of societal changes over time and the differing cultural contexts Buddhism encountered during its spread across the world</li> </ul> </li> </ul> </li> <li>• the controversy surrounding female ordination, including:           <ul style="list-style-type: none"> <li>◦ the role, origins and controversies surrounding the <i>gurudharma</i> (specific monastic rules for women)</li> <li>◦ the difficulty of ordaining women in the Theravadin tradition and the role of 'eight precept women'</li> <li>◦ Mahayana female monastic traditions and lineage</li> <li>◦ the differing status of female monastics (and 'eight precept women') in different societies, for example Thailand and Myanmar/Burma</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues relating to Buddhism and gender, including:</p> <ul style="list-style-type: none"> <li>• the role and aims of organisations such as the <i>Sakyadhita</i> (Daughters of the Buddha) International Association of Buddhist Women</li> <li>• why it is that the condition and treatment of women in Buddhism differs so widely across the world</li> <li>• the significance of contrasting traditional and modern views on the capacity of women to achieve enlightenment</li> </ul>  |   |  |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Young, S. (ed) (1994) <i>An Anthology of Sacred Texts By and About Women</i>, The Crossroad Publishing Company; section on Buddhism contains texts including The Ordination of the First Nuns (taken from Culla-Vagga, X1, pp324–330) and Vimalakirti Sutra Chapter 7 (dialogue between Manjushri and Vimalakirti)</li> <li>• Schuster Barnes, N. (1987) <i>Buddhism in Sharma</i>, A. (ed) <i>Women in World Religions</i>, University of New York Press</li> <li>• Sakyadhita International Association of Buddhist Women [<a href="http://www.sakyadhita.org">http://www.sakyadhita.org</a>]</li> </ul> |   |  |

## 2c. Content of Developments in Hindu thought (H573/07)

In this component, learners have the opportunity to undertake a systematic study of key concepts within the development of Hindu thought. Learners will explore religious beliefs, values and teachings, their interconnections, how they have developed historically and how they are presently discussed.

The foundations of Hinduism are studied within *Development and Diversity* and *Wisdom and Authority*. Learners will explore the historical development of Hinduism, and also the role of a variety of scriptures and holy persons as sources of wisdom. Through this, they will gain an understanding of the shared roots of modern Hinduism as well as the diversity of modern Hindu practice.

Learners will also consider key concepts within Hinduism, including *Brahman and the Self*, *Samsara and Karma*. Through these topics learners will gain insight into religious beliefs, values and teachings. Ideas which will be explored will include beliefs about the self and the relationship between self and Brahma, together with ideas about the meaning and purpose of human life.

In *The Concept of Dharma* learners will discuss key moral principles and their foundations, whilst in *Living in Accordance with Dharma* the ways in which these principles influence Hindu life and practice are examined.

Learners will undertake an in-depth study of Vedanta and its approach to Hindu ideas. They will explore its origins, development and a variety of forms of Vedanta, and undertake a comparison of key thinkers. This study of one of the orthodox schools of Hindu

philosophy will allow learners to engage in detailed critical analysis, and appreciate the philosophical nature of Hinduism.

In *Hinduism as 'Religion'* learners will engage with the complex status of Hinduism as a single 'religion', engaging with what this term means, its origins and criticisms of it. They will also explore the different goals of Hindu paths and critically discuss whether or not they can be viewed as one religion.

The final topics of this component place Hinduism within its social context, both in India and in the West. In the topic focusing on India learners will study the relationship between religion and society, including the influence of Hinduism on Indian identity, and ideas of religious freedom and pluralism.

In *Hinduism and the West* learners will explore the ways in which the spread of Hinduism through migration has influenced its development. They will consider the role of popular culture and famous figures such as Gandhi, demonstrating the relevance of Hinduism as an area of study and engaging students through familiar ideas.

Finally, learners will analyse Hindu responses to contemporary social issues, focusing on ideas of equality and discrimination. By examining these ideas learners will develop an insight into the ways in which cultural context impacts on religious belief and vice versa. Issues of gender and discrimination are key to today's society and so learners will again be able to appreciate the relevance of their studies to the world in which they live.

## Technical Terms

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While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) within the specification and assessment materials will be accompanied by a translation, there are some which are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component the following are considered technical terms and will not necessarily be accompanied by a translation:

- *Adharma*
- *Brahman*

- *Dalit*
- *Devi/Shakti*
- *Dharma*
- *Karma*
- *Samsara*
- *Varna*
- *Varnasharamadharma*.

The spelling of words which have been transliterated from non-Roman alphabets will be used consistently through the assessment materials. Learners will not be penalised for the use of other common spellings.

| <p style="text-align: center;"><b>1. Foundations</b></p> <p style="text-align: center;"><i>The origins and development of Hinduism, and the sources of wisdom on which it is based</i></p>   |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| Development and Diversity*   | <ul style="list-style-type: none"> <li>• the Indus Valley civilisation and its connection with the origins of Hinduism</li> <li>• the significance of the Vedic period</li> <li>• the development of theistic traditions, including: <ul style="list-style-type: none"> <li>◦ Vaishnaivism</li> <li>◦ Shaivism</li> <li>◦ Shaktism</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• the lack of a clear starting point of Hinduism</li> <li>• evidence of religion/religious practice in the Indus Valley</li> <li>• the development of written texts: the <i>Vedas</i></li> <li>• the relationship of Vedic and modern deities</li> <li>• Vishnu as the supreme deity, <i>bhakti</i> (devotion) and ritual worship, moral/ethical values</li> <li>• Shiva as the supreme deity, <i>bhakti</i> (devotion) and ritual worship, asceticism</li> <li>• Devi/Shakti as the supreme principle, <i>bhakti</i> (devotion) and ritual worship (right-hand Shaktism), moral values and transgression (left-hand Shaktism/Tantra)</li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to the development of Hinduism and its resulting diversity, including:</p> <ul style="list-style-type: none"> <li>• the ways in which the Vedas influenced the development of Hinduism</li> <li>• the importance of the Vedas for Hindus today</li> <li>• the diversity of the different traditions and practices found within Hinduism: the focus on different deities, different world views and different paths to liberation.</li> </ul>   |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Klostermaier, K. K. (2003) <i>A Short History of Hinduism</i>, Oneworld, Chapters 3–7</li> <li>• Whaling, F. (2010) <i>Understanding Hinduism</i>, Dunedin Academic Press, Chapter 2</li> <li>• Doniger, W. (2010) <i>The Hindus, an Alternative History</i>, Oxford University Press, Chapters 3 and 4</li> </ul> |   |   |

| Topic   | Content   | Key Knowledge  |
|---|---|--|
| Wisdom and authority*   | <ul style="list-style-type: none"> <li>the mutliplicity of Hindu Scriptures</li> <li>the importance and role of holy persons, including: <ul style="list-style-type: none"> <li>ascetics or mendicants (<i>Sadhus/Sadhvi</i>)</li> <li>practitioners of Yoga (<i>Yogis/Yoginis</i>)</li> <li>teachers (<i>Gurus</i> or <i>Swamis</i>)</li> <li>renunciates (<i>Sannyasi</i>)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>the different status of <i>shruti</i> (heard) and <i>smriti</i> (remembered) texts</li> <li>the role and importance of <i>smriti</i> and <i>shruti</i> texts in Hindu life, including: <ul style="list-style-type: none"> <li>the <i>Vedas</i></li> <li>the <i>Bhagavad Gita</i></li> <li>the <i>Ramayana</i></li> <li>the <i>Manusmriti</i></li> </ul> </li> <li>dedication to religious aims, distinctive appearance</li> <li>practitioner of physical, mental and/or spiritual disciplines; practices with the ultimate aim of achieving <i>moksha</i> (liberation)</li> <li>spiritual teachers, transmission of spiritual traditions, <i>diksa</i> (initiation) and sharing mantras; connection with <i>ashramas</i> (stages of life)</li> <li>renouncing the world, focus on liberation, connection with <i>ashrama</i></li> <li>the fact that these are not mutually exclusive terms</li> </ul> |
| Learners should have the opportunity to discuss issues related to the sources of wisdom and authority in Hinduism, including:   |   | <ul style="list-style-type: none"> <li>the importance of the Vedas and other written sources of wisdom and authority for Hindus</li> <li>the diversity of opinion on which texts are Shruti, including where there is general agreement (the Vedas, the Upanishads) and where there is difference (Vaishnava Samhitas, Saiva Agamas)</li> <li>the importance of holy people in Hindu society, the diversity of their practice and the role as sources of wisdom and authority</li> </ul>   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Klostermaier, K. K. (2000) <i>Hindu Writings – A Short Introduction to the Major Sources</i>, Oneworld, Chapters 2–4</li> <li>The Bhagavad Gita II</li> <li>Flood, G. (1996) <i>An Introduction to Hinduism</i>, Cambridge University Press, Chapter 4</li> </ul> |   |  |

| <p style="text-align: center;"><b>2. Insight</b></p> <p style="text-align: center;"><i>Beliefs, teachings and ideas about human life, the world and ultimate reality</i></p>   |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| Brahman and the Self*  | <ul style="list-style-type: none"> <li>ways of conceptualising Brahman and the existence of Brahman</li> <li>the relationship of Brahman, <i>atman</i> (self) and <i>samsara</i> (cycle of birth, death and rebirth)</li> </ul> | <ul style="list-style-type: none"> <li>to include: <ul style="list-style-type: none"> <li>being-consciousness-bliss (<i>sat-chit-ananda</i>)</li> <li>not this, not this (<i>neti neti</i>)</li> <li>that thou art (<i>tat tvam asi</i>)</li> <li>God-consciousness-no consciousness (<i>sat-chit-achit</i>)</li> </ul> </li> <li>how these contribute to understanding the nature of Brahman and the relationship of Brahman and the self</li> <li>the meaning of these terms</li> <li>the concept of <i>moksha</i></li> <li>the above to be taught with reference to: <ul style="list-style-type: none"> <li>the <i>Shandilya Vidya</i>,</li> <li><i>Chandogya Upanishad</i> VI.11–14,</li> <li><i>Katha Upanishad</i> II</li> <li><i>Bhagavad Gita</i> II.13–28</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Brahman and the self, including:</p> <ul style="list-style-type: none"> <li>Brahman and the concept of God; considering Hinduism as monotheist, polytheist, henotheist, monist</li> <li><i>moksha</i> as the ultimate aim, in relation to <i>samsara</i> and <i>karma</i>; the diversity of paths to achieving <i>moksha</i>.</li> </ul>  |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li><i>Brihadaranyaka Upanishad</i> IV.4</li> <li>Ram-Prasad, C. (2005) <i>Eastern Philosophy</i>, Weidenfeld and Nicholson, Chapter 1</li> </ul> |   |   |

| Topic              | Content   | Key Knowledge  |
|--------------------|---|--|
| Samsara and Karma* | <ul style="list-style-type: none"> <li>• the cycle of birth and death (<i>samsara</i>), including:           <ul style="list-style-type: none"> <li>◦ liberation from <i>samsara</i> through surrender and grace</li> </ul> </li> <li>• <i>karma</i>, <i>samsara</i> and liberation, including:           <ul style="list-style-type: none"> <li>◦ aspects of <i>karma</i></li> <li>◦ <i>karma</i> in relation to <i>samsara</i></li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• <i>anugraha</i> (grace) and <i>prapatti</i> (taking refuge)</li> <li>• <i>bhakti</i> and liberation; monkey and cat analogies</li> <li>• accumulated <i>karma</i></li> <li>• fruit-bearing <i>karma</i></li> <li>• <i>karma</i> in the making</li> <li>• achieving freedom from <i>karma</i> as the means to liberation, <i>sakam karma</i> and <i>nikam karma</i></li> <li>• the significance of human rebirth</li> <li>• the above to be taught with reference to:           <ul style="list-style-type: none"> <li>◦ <i>Bhagavad Gita</i> II.47–51 and IV.14–23</li> <li>◦ <i>Chandogya Upanishad</i> VII.4</li> <li>◦ <i>Brihadaranyaka Upanishad</i> IV.4.5–6</li> </ul> </li> </ul> |
|                    | <p>Learners should have the opportunity to discuss issues related to <i>samsara</i> and <i>karma</i>, including:</p> <ul style="list-style-type: none"> <li>• the ways in which <i>karma</i> is played out over multiple lives</li> <li>• the question of positive/good <i>karma</i> and its effect on rebirth</li> <li>• <i>karma</i> and questions of justice, free will and ethical behaviour</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• <i>Bhagavad Gita</i> IV–VI</li> <li>• The <i>Katha Upanishad</i> II–III</li> <li>• Lipner, J. (2010) <i>Hindus – Their Religious Beliefs and Practices</i>, Routledge, Chapter 12</li> </ul> |  |

| <p style="text-align: center;"><b>3. Living</b></p> <p style="text-align: center;"><i>The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles</i></p> |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| The Concept of Dharma*   | <ul style="list-style-type: none"> <li>• <i>dharma</i> and <i>adharma</i></li> <li>• <i>dharma</i> in the context of righteous living</li> </ul>  | <ul style="list-style-type: none"> <li>• different translations/interpretations of the term '<i>dharma</i>'</li> <li>• the concept of <i>dharma</i> and its importance for the world, human life and society</li> <li>• the concept of <i>adharma</i> and the decay and restoration of <i>dharma</i> through the <i>mahayuga</i></li> <li>• the <i>purusharthas</i> (aims of life) including: <ul style="list-style-type: none"> <li>◦ their relationship to one another</li> <li>◦ their relationship to <i>varnasharamadharma</i></li> </ul> </li> <li>• virtue/merit (<i>punya</i>)</li> <li>• the above to be taught with reference to: <ul style="list-style-type: none"> <li>◦ <i>Bhagavad Gita</i> IV 5–8</li> <li>◦ <i>Mahabharata Shanti Parva</i> 109.9.11</li> <li>◦ <i>Karna Parva</i> 69.58</li> </ul> </li> </ul> |
|  | <p>Learners should have the opportunity to discuss issues related to <i>dharma</i>, including:</p> <ul style="list-style-type: none"> <li>• <i>dharma</i> as a foundational principle of civilisation/culture (<i>sanatana dharma</i>)</li> <li>• the role of the Hindu community in shaping interpretations of <i>dharma</i></li> <li>• the diversity of contexts in which the concept of <i>dharma</i> is applied, for example personal, societal and professional</li> <li>• the relationship of <i>dharma</i> to ethical living</li> </ul>                    |   |
|  | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Whaling, F. (2010) <i>Understanding Hinduism</i>, Dunedin Academic Publishing, Chapter 7</li> <li>• Flood, G. (1996) <i>An Introduction to Hinduism</i>, Cambridge University Press, Chapter 3</li> </ul> |   |

| Topic                             | Content   | Key Knowledge   |
|-----------------------------------|---|---|
| Living in Accordance with Dharma* | <ul style="list-style-type: none"> <li>• <i>varnashramadharma</i> and righteous living according to traditional Hindu virtues</li> <li>• the virtues of: <ul style="list-style-type: none"> <li>◦ non-violence</li> <li>◦ detachment</li> <li>◦ self-restraint</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• the meaning of the term and the different concepts that make it up: <i>varna</i> (class), <i>ashrama</i> (stage of life) and <i>dharma</i></li> <li>• the relationship between <i>varnashramadharma</i> and other concepts relating to how to live: the <i>purusharthas</i>, <i>karma</i> and <i>samsara</i></li> <li>• details of these and their relationship with <i>dharma</i> and the other <i>purusharthas</i>.</li> <li>• the above to be taught with reference to: <ul style="list-style-type: none"> <li>◦ <i>Brihadaranyaka Upanishad</i>, IV.4.5–6</li> <li>◦ the <i>Purusha Sukta</i></li> </ul> </li> </ul> |
|                                   | <p>Learners should have the opportunity to discuss issues related to living in accordance with <i>dharma</i>, including:</p> <ul style="list-style-type: none"> <li>• the difference between <i>varna</i> and <i>jati</i> and the impact of this on Hindu life and society</li> <li>• different Hindu virtues and their relationship with <i>varna</i>, <i>ashrama</i> and <i>dharma</i></li> <li>• the relationship between living virtuously and achieving liberation</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Jacobs, S. (2010) <i>Hinduism Today</i>, Continuum, Chapter 3</li> <li>• Ram-Prasad, Chakravathi (2005) <i>Eastern Philosophy</i>, Weidenfeld and Nicholson, Chapter 3</li> </ul> |   |

| <p style="text-align: center;"><b>4. Development</b></p> <p style="text-align: center;"><i>Significant social and historical developments in Hindu thought, such as those influenced by ethics, philosophy or studies of religion</i></p>   |  |   |
|---|--|---|
| <b>Topic</b>  | <b>Content</b>   | <b>Key Knowledge</b>  |
| Vedanta   | <ul style="list-style-type: none"> <li>• the origins and focus of Vedanta</li> <li>• the significance of Vedanta for Hinduism</li> <li>• different schools of Vedanta: <ul style="list-style-type: none"> <li>◦ the Advaita Vedanta of Sankara</li> <li>◦ the Vishishtadvaita Vedanta of Ramanuja</li> <li>◦ the Dvaita Vedanta of Madhva</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• Vedanta as a school of philosophy; connection with the <i>upanishads</i></li> <li>• Vedanta as a school of philosophy concerned with the nature of Brahman</li> <li>• to include Vedanta's status as the best-known form of Hindu philosophy outside India, including: <ul style="list-style-type: none"> <li>◦ Neo-Vedanta; the importance and teachings of Vivekananda</li> </ul> </li> <li>• a comparison of the different schools and thinkers of Vedanta, their similarities and differences, including approaches to and understanding of: <ul style="list-style-type: none"> <li>◦ the relationship of Brahman and <i>atman</i>, and Brahman and the world</li> <li>◦ bondage and liberation, ways in which liberation can be achieved</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Vedanta, including:</p> <ul style="list-style-type: none"> <li>• the relationship between Vedantic philosophy and other paths to liberation, such as <i>bhakti</i> yoga</li> <li>• the diversity of Hindu schools of philosophy and the reasons why Vedanta is the best known</li> <li>• the role of moral action in Vedanta</li> </ul>  |  |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Flood, G. (1996) <i>An Introduction to Hinduism</i>, Cambridge University Press, Chapter 10</li> <li>• King, R. (1999) <i>Indian Philosophy</i>, Edinburgh University Press, Chapters 3 and 9</li> <li>• Barnard, T. (2005 reprint) <i>Hindu Philosophy</i>, Motilal BanarsiDass Publishers Private Ltd, Pages 116–128</li> </ul> |  |   |

| Topic   | Content   | Key Knowledge   |
|---|---|---|
| Hinduism as 'Religion'  | <ul style="list-style-type: none"> <li>• origins of the term 'Hinduism'</li> <li>• criticisms of the concept of religion in relation to Hinduism</li> </ul> | <ul style="list-style-type: none"> <li>• to include: <ul style="list-style-type: none"> <li>◦ Neo-Hinduism</li> <li>◦ <i>Sadharana</i> (universal) <i>dharma</i> and <i>Sanatana</i> (eternal) <i>dharma</i></li> </ul> </li> <li>• whether 'Hinduism' exists as a single religion or a collection of different religions</li> <li>• the different possible goals and practices of Hinduism, including: <ul style="list-style-type: none"> <li>◦ Hinduism as a path to liberation</li> <li>◦ Hinduism as overcoming <i>maya</i> (delusion)</li> <li>◦ Hinduism as uniting with Brahman</li> <li>◦ Hinduism as a way of life/world view</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Hinduism as 'religion', including:</p> <ul style="list-style-type: none"> <li>• the diversity of practices, beliefs and traditions that come under the title Hinduism</li> <li>• the Judeo-Christian history of the term 'religion' and limitations of this Western concept as it is applied to Hinduism</li> <li>• the academic divisions of 'religion', 'philosophy' and 'ethics' and their relevance in the context of Hinduism</li> </ul>  |   |   |
| <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Doniger, W. (2010) <i>The Hindus, An Alternative History</i>, Oxford University Press, Introduction</li> <li>• Lipner, J. (2010) <i>Hindus, their Religious Beliefs and Practices</i>, Routledge, Introduction, Chapter 1</li> <li>• Nye, M. (2004) <i>Religion: The Basics</i>, Routledge, Chapters 1 and 8</li> </ul> |   |   |

## 5. Society

*The relationship between religion and society, including issues such as how religions adapt when encountering different cultures; religious tolerance, respect and recognition and views of other religions and non-religious worldviews; religion, equality and discrimination; the political and social influence of religious institutions*

| Topic              | Content   | Key Knowledge  |
|--------------------|---|--|
| Hinduism and India | <ul style="list-style-type: none"> <li>Hinduism and India, including: <ul style="list-style-type: none"> <li>India as a holy land for Hindu traditions</li> <li>Hindutva</li> <li>diversity of religions in India and attitudes of Hindus towards these</li> <li>religion and the law</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>the relationship between Hinduism and Indian geography and history</li> <li>'Hindu-ness' as a cultural and political identity; the caste system (<i>jati</i>) and non-Hindus; secularism and secularisation in India</li> <li>India as a secular state, religious equality laws, the reality of religious diversity</li> <li>scheduled castes and family law</li> </ul> |
|                    | <p>Learners should have the opportunity to discuss issues related to Hinduism and India, including:</p> <ul style="list-style-type: none"> <li>the historic prohibition on travel outside of India for Brahmins, and the implications of this for Western understanding</li> <li>possible tensions between religions that originated in India (and share the Hindu world view) and those that did not</li> <li>Hindu attempts to reform Hinduism</li> </ul>   |  |
|                    | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Jacobs, S. (2010) <i>Hinduism Today</i>, Continuum, Chapter 3</li> <li>Smith, D. (2003) <i>Hinduism and Modernity</i>, Blackwell Publishing, Chapter 12</li> <li>Klostermaier, K. K. (2003) <i>A Short History of Hinduism</i>, OneWorld, Chapter 10</li> </ul> |  |

| Topic                 | Content  | Key Knowledge  |
|-----------------------|--|--|
| Hinduism and the West | <ul style="list-style-type: none"> <li>• Western understandings of Hinduism and being a Hindu in the West, including: <ul style="list-style-type: none"> <li>◦ Hinduism outside India</li> <li>◦ practising traditional Hinduism outside India and in a non-Hindu society</li> <li>◦ influence of Vivekananda, Ramakrishna and Gandhi</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• Hindu communities outside India and how these develop, for example due to migration</li> <li>• non-Hindu perceptions of Hinduism and the impact of the portrayal of Hinduism in popular culture</li> <li>• practising Hindu religion within different cultures, including: <ul style="list-style-type: none"> <li>◦ interreligious relationships</li> <li>◦ responses to Western philosophy and science</li> </ul> </li> <li>• <i>varna</i> and <i>ashrama</i> in relation to society and social values (<i>varnashramadharma</i>)</li> <li>• traditions affected by legal/cultural concerns, for example funeral traditions, festivals and pilgrimage</li> <li>• social and political importance, work on Hindu reform, spiritual teachings</li> </ul> |
|                       | <p>Learners should have the opportunity to discuss issues related to Hinduism in the West, including:</p> <ul style="list-style-type: none"> <li>• issues arising from stereotyping and overly simplistic understandings of Hinduism</li> <li>• the impact of Gandhi on the non-Hindu world, and Hindu attitudes to him as the best known representative of Hinduism</li> <li>• changes and reforms within Hinduism as a result of Western influences and contact with other religions</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Flood, G. (1996) <i>An Introduction to Hinduism</i>, Cambridge University Press, Chapter 11</li> <li>• Smith, D. (2003) <i>Hinduism and Modernity</i>, Blackwell Publishing, Chapter 11</li> <li>• Jacobs, S. (2010) <i>Hinduism Today</i>, Continuum, Chapter 5</li> </ul> |  |

| <p style="text-align: center;"><b>6. Challenges</b></p> <p style="text-align: center;"><i>Challenges facing religious thought from areas such as science, secularisation, migration and multi-cultural societies and changing gender roles</i></p>   |   |   |
|--|---|---|
| <b>Topic</b>   | <b>Content</b>  | <b>Key Knowledge</b>  |
| Hinduism, Equality and Discrimination  | <ul style="list-style-type: none"> <li>• Hindu understandings of issues relating to equality and discrimination, including: <ul style="list-style-type: none"> <li>◦ <i>dalits</i> and the issue of untouchability</li> <li>◦ the traditional roles of men and women in Hinduism</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• to include: <ul style="list-style-type: none"> <li>◦ Brahminism and Hindu society, the difference between <i>varna</i> and <i>jati</i> (caste)</li> <li>◦ the issue of <i>dalit</i> voices; whether they can speak for themselves or must rely on others to speak for them</li> <li>◦ social issues arising from the concept of untouchability</li> </ul> </li> <li>• to include: <ul style="list-style-type: none"> <li>◦ <i>stridharma</i> and the importance of marriage and children</li> <li>◦ sons and daughters; duties, dowries, traditional value placed on sons</li> <li>◦ social issues arising from these views</li> </ul> </li> </ul> |
| <p>Learners should have the opportunity to discuss issues related to Hinduism, equality and discrimination, including:</p> <ul style="list-style-type: none"> <li>• the relationships and interconnections between religious teaching and practice and social/cultural tradition</li> <li>• the ways in which social issues arise from religious and cultural traditions and the change in attitudes over time</li> <li>• the influence of cultural contexts, including Western culture, on Hinduism and Hindu beliefs about equality and discrimination.</li> </ul> <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b><br/> <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>• Flood, G. (1996) <i>An Introduction to Hinduism</i>, Cambridge University Press, Chapter 11</li> <li>• Klostermaier, K. K. (2000) <i>Hinduism – A Short Introduction</i>, OneWorld, Chapters 15–16</li> <li>• Jacobs, S. (2010) <i>Hinduism Today</i>, Continuum, Chapter 3</li> </ul> |   |   |

| Topic                      | Content   | Key Knowledge   |
|----------------------------|---|---|
| Hinduism and Social Reform | <ul style="list-style-type: none"> <li>attempts at reform, including: <ul style="list-style-type: none"> <li>feminism and womens' movements</li> <li><i>dalit</i> movements and networks</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>culture-specific concerns, including <i>sati</i> and the rights of widows and daughters</li> <li>the education of women</li> <li>caste and the feminist movement</li> <li>religious and cultural attitudes towards the concept of untouchability</li> <li><i>dalit</i> education</li> <li>Dalit Solidarity Networks</li> </ul> |
|                            | <p>Learners should have the opportunity to discuss issues related to Hinduism and social issues, including:</p> <ul style="list-style-type: none"> <li>the issue of who speaks on behalf of discriminated minorities and how best to create change</li> <li>questions about whether or not entrenched social issues can be tackled through religious and other means, and what these means might be</li> <li>questions about what is part of religious teaching and what is a matter of interpretation, custom or wider culture</li> </ul>  |   |
|                            | <p><b>Suggested scholarly views, academic approaches and sources of wisdom and authority</b></p> <p><i>Learners will be given credit for referring to any <b>appropriate</b> scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> <li>Flood, G. (1996) <i>An Introduction to Hinduism</i>, Cambridge University Press, Chapter 11</li> <li>Sharma, A. and Young, K. K. (eds) (1999) <i>Feminism and World Religions</i>, State University of New York Press, Chapter 1</li> <li>Smith, D. (2003) <i>Hinduism and Modernity</i>, Blackwell Publishing, Chapter 12</li> </ul> |   |

## 2d. Prior knowledge, learning and progression

Learners undertaking this A Level course are likely to have followed a Key Stage 4 programme of study in Religious Studies, and this specification builds on the knowledge, understanding and skills specified for GCSE (9–1) Religious Studies. However, prior knowledge of the subject is not a requirement.

OCR's A Level in Religious Studies provides a suitable foundation for the study of Religious Studies, related courses or those using the same skills of analysis, evaluation and extended written argument in Further and Higher Education.

In addition, due to its highly relevant, engaging material, study of contemporary issues, and emphasis on critical analysis it also offers a worthwhile course of study for learners who do not wish to progress onto a higher level of education. The various skills required, and the range of knowledge which will be developed, also provide a strong foundation for progression directly into employment.

Find out more at [www.ocr.org.uk](http://www.ocr.org.uk)

### 3 Assessment of A Level in Religious Studies (H573)

#### 3a. Forms of assessment

For OCR's A Level in Religious Studies learners will study **three** components that are externally assessed, these are:

- *Philosophy of religion* (01)
- *Religion and ethics* (02)
- *Developments in religious thought* (03–07)

Components 01 and 02 are **mandatory**. In addition, learners will study **one** from the *Developments in religious thought* options: Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).

The exam for each component will be worth 120 marks and represents 33.3% of the total marks for A Level. These exams will take the form of an externally assessed written papers lasting **2 hours** each and testing both AO1 and AO2.

Each paper will contain four essay questions, with the learner choosing three out of the four to answer. Questions can target material from any area of the specification. Two questions might be set from one specification section, or all questions might be from different sections. In order to guarantee access to the full range of marks for the assessment all specification content should be covered. Each essay will be worth 40 marks and will test both AO1 and AO2. Responses will be assessed via a level of response mark scheme.

On each paper, beneath the essay questions, are instructions to learners reminding them of the knowledge and skills expected in their responses as per the Assessment Objectives. In these instructions, where reference is made to 'religion and belief' it should be noted that 'belief' does not just mean the beliefs of a particular religion, but can encompass views and opinions from a variety of perspectives, religious or not.

### 3b. Assessment objectives (AO)

There are two Assessment Objectives in OCR A Level in Religious Studies. These are detailed in the table below.

Learners are expected to demonstrate their ability to:

| Assessment Objective |   |     |
|----------------------|---|-----|
| AO1                  | <p>Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"> <li>religious, philosophical and/or ethical thought and teaching</li> <li>influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>cause and significance of similarities and differences in belief, teaching and practice</li> <li>approaches to the study of religion and belief.</li> </ul> | 40% |
| AO2                  | Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.   | 60% |

### AO weightings in A Level in Religious Studies

The relationship between the assessment objectives and the components are shown in the following table:

| Component                                      | % of overall A level in Religious Studies (H573) |           |
|--|--|-----------|
|  | AO1  | AO2       |
| Philosophy of religion (H573/01)               | 13.3   | 20        |
| Religion and ethics (H573/02)                  | 13.3   | 20        |
| Developments in religious thought (H573/03–07) | 13.3   | 20        |
| <b>Total</b>                                   | <b>40</b>  | <b>60</b> |

### 3c. Assessment availability

There will be one examination series available each year in May/June to **all** learners. All examined components must be taken in the same examination

series at the end of the course. This specification will be certificated from the June 2018 examination series onwards.

### 3d. Retaking the qualification

Learners can retake the qualification as many times as they wish.

They must retake components 01 and 02, plus one from 03–07 in the same examination series.

### 3e. Assessment of extended response

The assessment materials for this qualification provide learners with the opportunity to demonstrate their ability to construct and develop a sustained and coherent line of reasoning.

Marks for extended responses are integrated into the marking criteria.

### 3f. Synoptic assessment

Synoptic assessment targets learners' understanding of the connections between different elements of the subject.

Synoptic assessment is present in all A Level components, as they draw together both of the distinct assessment objectives in OCR's A Level in Religious Studies.

It is also present due to the nature of the content and questions for all components. Learners can respond to questions in a variety of ways, using a wide range of possible material from across topics and components. All legitimate approaches and interpretations will be credited.

### 3g. Calculating qualification results

A learner's overall qualification grade for A Level in Religious Studies will be calculated by adding together their marks from the three components taken to give their total weighted mark. This mark

will then be compared to the qualification level grade boundaries for the entry option taken by the learner and for the relevant exam series to determine the learner's overall qualification grade.

## 4 Admin: what you need to know

The information in this section is designed to give an overview of the processes involved in administering this qualification so that you can speak to your exams officer. All of the following processes require you to submit something to OCR by a specific deadline.

More information about the processes and deadlines involved at each stage of the assessment cycle can be found in the Administration area of the OCR website.

OCR's *Admin overview* is available on the OCR website at <http://www.ocr.org.uk/administration>.

### 4a. Pre-assessment

#### Estimated entries

Estimated entries are your best projection of the number of learners who will be entered for a qualification in a particular series. Estimated entries

should be submitted to OCR by the specified deadline. They are free and do not commit your centre in any way.

#### Final entries

Final entries provide OCR with detailed data for each learner, showing each assessment to be taken. It is essential that you use the correct entry code, considering the relevant entry rules.

Final entries must be submitted to OCR by the published deadlines or late entry fees will apply.

All learners taking an A Level in Religious Studies must be entered for one of the following entry options:

| Entry code | Title                      | Component code | Component title                   | Assessment type     |
|------------|----------------------------|----------------|-----------------------------------|---------------------|
| H573 A     | Religious Studies Option A | 01             | Philosophy of religion            | External Assessment |
|            |                            | 02             | Religion and ethics               | External Assessment |
|            |                            | 03             | Developments in Christian thought | External Assessment |
| H573 B     | Religious Studies Option B | 01             | Philosophy of religion            | External Assessment |
|            |                            | 02             | Religion and ethics               | External Assessment |
|            |                            | 04             | Developments in Islamic thought   | External Assessment |
| H573 C     | Religious Studies Option C | 01             | Philosophy of religion            | External Assessment |
|            |                            | 02             | Religion and ethics               | External Assessment |
|            |                            | 05             | Developments in Jewish thought    | External Assessment |

| Entry code | Title                         | Component code | Component title                     | Assessment type     |
|------------|-------------------------------|----------------|-------------------------------------|---------------------|
| H573 D     | Religious Studies<br>Option D | 01             | Philosophy of religion              | External Assessment |
|            |                               | 02             | Religion and ethics                 | External Assessment |
|            |                               | 06             | Developments in<br>Buddhist thought | External Assessment |
| H573 E     | Religious Studies<br>Option E | 01             | Philosophy of religion              | External Assessment |
|            |                               | 02             | Religion and ethics                 | External Assessment |
|            |                               | 07             | Developments in Hindu<br>thought    | External Assessment |

## 4b. Special consideration

Special consideration is a post-assessment adjustment to marks or grades to reflect temporary injury, illness or other indisposition at the time the assessment was taken.

Detailed information about eligibility for special consideration can be found in the JCQ publication *A guide to the special consideration process*.

## 4c. External assessment arrangements

Regulations governing examination arrangements are contained in the JCQ *Instructions for conducting examinations*.

### Head of Centre annual declaration

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The Head of Centre is required to provide a declaration to the JCQ as part of the annual NCN update, conducted in the autumn term, to confirm that the centre is meeting all of the requirements detailed in the specification.

Any failure by a centre to provide the Head of Centre Annual Declaration will result in your centre status being suspended and could lead to the withdrawal of our approval for you to operate as a centre.

### Private candidates

Private candidates may enter for OCR assessments.

A private candidate is someone who pursues a course of study independently but takes an examination or assessment at an approved examination centre. A private candidate may be a part-time student, someone taking a distance learning course, or someone being tutored privately. They must be based in the UK.

Private candidates need to contact OCR approved centres to establish whether they are prepared to host them as a private candidate. The centre may charge for this facility and OCR recommends that the arrangement is made early in the course.

Further guidance for private candidates may be found on the OCR website: <http://www.ocr.org.uk>

## 4d. Results and certificates

### Grade Scale

A level qualifications are graded on the scale: A\*, A, B, C, D, E, where A\* is the highest. Learners who fail to reach the minimum standard for E will be

Unclassified (U). Only subjects in which grades A\* to E are attained will be recorded on certificates.

### Results

Results are released to centres and learners for information and to allow any queries to be resolved before certificates are issued.

Centres will have access to the following results information for each learner:

- the grade for the qualification
- the raw mark for each component
- the total weighted mark for the qualification.

The following supporting information will be available:

- raw mark grade boundaries for each component
- weighted mark grade boundaries for the qualification.

Until certificates are issued, results are deemed to be provisional and may be subject to amendment.

A learner's final results will be recorded on an OCR certificate. The qualification title will be shown on the certificate as 'OCR Level 3 Advanced GCE in Religious Studies'.

## 4e. Post-results services

A number of post-results services are available:

- **Review of results** – If you are not happy with the outcome of a learner's results, centres may request a review of marking.

- **Missing and incomplete results** – This service should be used if an individual subject result for a learner is missing, or the learner has been omitted entirely from the results supplied.
- **Access to scripts** – Centres can request access to marked scripts.

## 4f. Malpractice

Any breach of the regulations for the conduct of examinations and non-exam assessment work may constitute malpractice (which includes maladministration) and must be reported to OCR as soon as it is detected.

Detailed information on malpractice can be found in the JCQ publication *Suspected Malpractice in Examinations and Assessments: Policies and Procedures*.

## 5 Appendices

### 5a. Overlap with other qualifications

There is no overlap with any other existing qualifications.

### 5b. Accessibility

Reasonable adjustments and access arrangements allow learners with special educational needs, disabilities or temporary injuries to access the assessment and show what they know and can do, without changing the demands of the assessment. Applications for these should be made before the examination series. Detailed information about eligibility for access arrangements can be found in the JCQ *Access Arrangements and Reasonable Adjustments*.

The A level qualification and subject criteria have been reviewed in order to identify any feature which could disadvantage learners who share a protected Characteristic as defined by the Equality Act 2010. All reasonable steps have been taken to minimise any such disadvantage.

## 5c. Teaching approaches in context for Developments of Religious Thought (03–07)

Where boxes are blacked out this is to indicate that an area is not covered by the specification. This only occurs when an area is optional. No compulsory area of study has been omitted.

| Content   | Christianity  | Islam   | Judaism  | Buddhism   | Hinduism   |
|---|---|---|--|--|--|
| 1. Religious beliefs, values and teachings in their interconnections and as they vary historically and in the contemporary world, including <b>all</b> the following: | “Foundations”, “Insight” and “Living” sections of specification | “Foundations”, “Insight” and “Living” sections of specification | “Insight” and “Living” sections of specification | “Foundations” and “Insight” sections of specification                      | “Insight” and “Living” sections of specification |
| a) the nature and existence of God, gods or ultimate reality  | Foundations: Knowledge of God’s Existence                       | Insight: God is One   | Insight: Maimonides                              | Foundations: Refuges: Dharma<br>Living: Four Noble Truths; Nibbana/Nirvana | Insight: Brahman and the Self                    |
| b) the role of the community of believers   | Living: Christian Moral Principles, Christian Moral Action      | Living: The Shari'a,  | Living: Conversion<br>Foundations: Covenant      | Foundations: Three Refuges: Sangha   | Living: The Concept of Dharma                    |
| c) key moral principles   | Living: Christian Moral Principles, Christian Moral Action      | Living: The Shari'a   | Living: Halakah; Insight: Maimonides             | Insight: Four Noble Truths <sup>1</sup>                                    | Living: Living in Accordance with Dharma         |
| d) beliefs about the self   | Insight: Augustine on Human Nature                              | Insight: Human Destiny; Living: Sufism                          | Insight: Maimonides                              | Insight: three marks <sup>2</sup>  | Insight: Brahman and the Self                    |
| e) beliefs about death and afterlife  | Insight: Death and the Afterlife                                | Insight: Human Destiny  | Insight: Maimonides                              | Insight: Samsara <sup>3</sup>  | Insight: Samsara and Karma, Brahman and the Self |
| f) beliefs about meaning and purpose of life  | Insight: Augustine on Human Nature, Death and the Afterlife     | Insight: Human Destiny  | Insight: Maimonides, Suffering and Hope          | Insight: full section focuses on this in various ways                      | Insight: Samsara and Karma, Brahman and the Self |

<sup>1</sup> The Eight Fold Path is included here which has an ethics section

<sup>2</sup> Includes Anatta – no self

<sup>3</sup> Includes rebirth

| Content  | Christianity  | Islam   | Judaism   | Buddhism  | Hinduism   |
|--|---|---|---|---|--|
| 2. Sources of wisdom and authority including, <b>as appropriate</b> : (at least one of the following)                  | “Foundations” section of specification                | “Foundations” section of specification                | “Foundations”, “Insight” and “Living” sections of specification   | “Foundations” section of specification                      | “Foundations” section of specification                       |
| a) scripture and/or sacred texts and how they are used and treated   | Living: Christian Moral Principles                    | Foundations: Prophecy and Revelation, Tradition       | Foundations: Jewish oral and written law  | Foundations: Three Refuges <sup>4</sup>                     | Foundations: Wisdom and Authority                            |
| b) key religious figures and/or teachers and their teachings   | Foundations: The Person of Jesus Christ               | Foundations: Prophecy and Revelation                  | Insight: Maimonides   | Foundations: The Buddha and Three Refuges: Buddha as refuge | Foundations: Wisdom and Authority                            |
| 3. Practices that shape and express religious identity, including the diversity of practice within a tradition         | Living: Christian Moral Principles                    | Living: The Shari'a, Sufism                           | Living: Halakah, Conversion   | Foundations: Three Refuges                                  | Foundations: Development and Diversity, Wisdom and Authority |
| 4. Significant social and historical developments in theology or religious thought including <b>all</b> the following: | Spread throughout A Level material; as detailed below | Spread throughout A Level material; as detailed below | Spread throughout A Level material; as detailed below   | Spread throughout A Level material; as detailed below       | Spread throughout A Level material; as detailed below        |
| a) secularisation  | Challenges: The Challenge of Secularism               | Challenges: Islam and the State                       | Development: Zionism, The Jewish Haskalah and Jewish Emancipation, Society: State of Israel, Gender and Relationships | Society: Buddhism in the West                               | Society: Hinduism in India                                   |
| b) science   | Challenges: The challenge of secularism <sup>5</sup>  | Development: Science and Philosophy                   | Development: The Jewish Haskalah and Jewish Emancipation  | Society: Buddhism in the West                               | Society: Hinduism and the West                               |

<sup>4</sup> Text will form part of the discussion of understanding of dhamma (truth or teachings) as “the teachings of the Buddha”

<sup>5</sup> Dawkins forms part of the key knowledge for this topic, his criticisms of Christianity have their foundation in modern science; Dawkins himself is not a theologian but a biologist, and so study of him inherently involves the study of science. All of Dawkins’ arguments regarding the infantile nature of religious belief have their foundations in his belief that the “correct” way to approach knowledge in the modern age is through scientific means.

| Content   | Christianity   | Islam  | Judaism  | Buddhism  | Hinduism  |
|---|--|--|--|---|---|
| c) responses to pluralism and diversity within traditions                                     | Development: Pluralism in Theology, Pluralism and Society            | Society: Tolerance; Challenges: Islam in Europe                              | Development: The Jewish Haskalah and Jewish Emancipation   | Development: The Development of Mahayana Buddhism <sup>6</sup>                | All topics in Development and Society sections  |
| d) migration  | Development: Religious Pluralism and Society                         | Challenges: Islam in Europe  | Society: State of Israel   | Society: Buddhism in the West   | Society: Hinduism and the West  |
| e) the changing roles of men and women  | Society: Gender and Society  | Development: Gender Equality   | Society: Gender and Relationships  | Challenges: Buddhism and Gender   | All topics in Society and Challenges sections   |
| f) feminist approaches  | Society: Gender and Theology   | Development: Gender Equality   | Society: Gender and Relationships  | Challenges: Buddhism and Gender   | Challenges: Hinduism and Social Reform  |
| g) Liberationist approaches <sup>7</sup>  | Challenges: Liberation Theology and Marx                             | Development: Gender Equality<br>Society: Justice and Liberation <sup>8</sup> | Development: Haskalah; Society: Gender and relationships, Challenges: Post Holocaust Theology <sup>9</sup> | Challenges: Engaged Buddhism and Activism<br>Challenges: Gender <sup>10</sup> | Challenges: Hinduism, equality and discrimination, Hinduism and Social Reform <sup>11</sup> |
| 5. <b>Comparison</b> of the significant ideas presented in works of at least two key scholars | Society: Gender and Theology: Rosemary Radford Ruether and Mary Daly | Development: Science and Philosophy;<br>Society: Justice and Liberation      | Challenges: Post Holocaust Theology: Fackenheim, Maybaum, Berkovitz  | Society: Buddhism in the West: Stephen Batchelor and Paul Knitter             | Development: Vedanta  |

<sup>6</sup> Upaya (skilful means) is a teaching regarding the multiplicity of ways in which one can achieve wisdom and enlightenment and it is specified for study in this topic. This teaching is one reason why Buddhism has little problem acknowledging the truth claims of other faiths and therefore “pluralism” is not a relevant term to use.

<sup>7</sup> “Liberation Theology” is a Christian development, specifically developing in the Catholic tradition. The Encyclopaedia Britannica begins its definition with the following paragraph:

*“Liberation theology, religious movement arising in late 20th-century Roman Catholicism and centred in Latin America. It sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed both heightened awareness of the “sinful” socioeconomic structures that caused social inequities and active participation in changing those structures.”*

In order to capture the “Liberationist approach” in the faiths other than Christianity, these have topics or issues which focus on the liberation of oppressed groups, such as women, and the efforts of modern theology to engage these groups more in both religious and civic life.

<sup>8</sup> The study of the role of Islam in affecting the liberation of oppressed groups, and also discussion of the liberation of women, here captures the “Liberationist” approach

<sup>9</sup> Haskalah and Post Holocaust Theology deal with ideas surrounding the emancipation of the Jewish people, whilst Gender discusses the liberation of women.

<sup>10</sup> Buddhism and Activism involves discussion of Buddhist opposition to oppression and injustice (including ideas of emancipation); also Gender discusses ideas about the liberation of women

<sup>11</sup> These topics discuss the liberation and emancipation of dalits and women, therefore capturing the liberationist approach

| Content   | Christianity   | Islam  | Judaism   | Buddhism  | Hinduism   |
|---|--|--|---|---|--|
| 6. <b>Two</b> themes related to the relationship between religion and society, these <b>may</b> include:  | Covered in "Society" or "Challenges" specification section | Covered in "Society" or "Challenges" specification section | Covered in "Society" or "Challenges" specification section  | Covered in "Society" or "Challenges" specification section              | Covered in "Society" or "Challenges" specification section   |
| a) the relationship between religious and other forms of identity   |  | Society: Tolerance; Challenges: Islam in Europe            | Society: State of Israel, Gender and relationships  |   | Society: Hinduism in India, Hinduism and the West (also touched upon in Development: Hinduism as 'Religion') |
| b) religion, equality and discrimination  | Society: Gender and Society                                | Society: Tolerance; Challenges: Islam in Europe            | Society: State of Israel, Gender and relationships, Challenges: Post Holocaust Theology, Chagall: art as resistance               |   | Challenges: Hinduism, equality and discrimination, Hinduism and social reform                                |
| c) religious freedom  | Challenges: The Challenge of Secularisation                | Society: Tolerance; Challenges: Islam in Europe            | Society: State of Israel, Gender and relationships, Challenges: Post Holocaust Theology (also in Developments: Zionism, Haskalah) |   |  |
| d) the political and social influence of religious institutions   |  | Challenges: Secularism and the State                       | Society: State of Israel, Gender and relationships (also in Developments: Zionism, Haskalah)                                      | Challenges: Engaged Buddhism and Activism: Buddhism and social activism |  |
| e) religious tolerance, respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims | Development: Pluralism and Theology, Pluralism and Society | Society: Tolerance   | Challenges: Post Holocaust Theology   |   |  |

| Content   | Christianity   | Islam  | Judaism  | Buddhism   | Hinduism   |
|---|--|--|--|--|--|
| f) Any other theme(s) selected  |  |  |  | Western “inculturation” of Buddhism: Society: Buddhism in the West |  |
| 7. how developments in beliefs and practices have, over time, influenced and been influenced by developments in <b>at least one of:</b> | Covered in “developments” section of specification         | Covered in “developments” section of specification | Covered in “developments” and “society” sections of specification  | Covered in “developments” section of specification                 | Covered in “developments” section of specification |
| a) philosophical  | Development: Pluralism and theology, Pluralism and Society | Development: Science and Philosophy                | Developments: Zionism; Society: State of Israel, Gender and relationships, Challenges: Post Holocaust Theology | Development: Madhyamaka and Prajnaparamita                         | Vedanta, Development and Diversity                 |
| b) ethical  | Society: Gender and Society                                |  | Society: Gender and relationships, Challenges: Post Holocaust Theology   |  |  |
| c) studies of religion  |  |  |  |  | Development: Hinduism as ‘Religion’                |
| d) textual interpretation   | Society: Gender and Theology                               |  | Society: Gender and relationships  |  |  |

## Summary of updates

| Date          | Version | Section                        | Title of section  | Change   |
|---------------|---------|--------------------------------|---|--|
| May 2018      | 1.1     | i) Front cover<br>ii) Multiple | i) Disclaimer   | i) Addition of disclaimer<br>ii) Changes to typographical errors throughout the specification.<br>No changes have been made to any assessment requirements |
| February 2020 | 1.2     | i) 1d<br>ii) 4e                | i) How do I find out more information?<br>ii) Post-results services | i) Insertion of Online Support Centre link<br>ii) Enquiry about results changed to Review of results   |
| July 2020     | 1.3     | 2c                             | Content of Philosophy of religion (H573/01)                         | Amend to wording in Component 1, section 3 'God and the World'. No change made to assessment requirements  |
| February 2021 | 1.4     |                                |   | Update to specification covers to meet digital accessibility standards   |

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