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**OCR AS GCE in Religious Studies (3877)**

**OCR Advanced GCE in Religious Studies (7877)**

**Approved Specifications – Revised Edition**

First Advanced Subsidiary GCE certification was 2001

QAN (3877) 100/0628/X

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**Foreword to Revised Edition**

This Revised Edition has been produced to consolidate earlier revisions to these specifications and any changes contained within have previously been detailed in notices to centres. **There is no change to the structure or teaching content of the specification and most differences are cosmetic.** Sidelining will be used to indicate any significant changes.

The main changes are:

**Re-sits of Units** – The restrictions on re-sitting units have been removed, enabling candidates to re-take units more than once (for details see page 22).

**Synoptic Assessment** – It is no longer a requirement to take synoptic units at the end of the course (for details see page 21).

## Foreword (continued)

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This booklet contains OCR's Advanced Subsidiary GCE (AS) and Advanced GCE (A level) Religious Studies specifications for teaching from September 2004.

The AS GCE is assessed at a standard appropriate for candidates who have completed the first year of study of a two year Advanced GCE course, i.e. between GCSE and Advanced GCE. It forms the first half of the Advanced GCE course in terms of teaching time and content. When combined with the second half of the Advanced GCE course, known as 'A2', the AS forms 50% of the assessment of the total Advanced GCE. However, the AS can be taken as a 'stand-alone' qualification. A2 is weighted at 50% of the total assessment of the Advanced GCE.

In these specifications the term **module** is used to describe specific teaching and learning requirements. The term **unit** describes a unit of assessment.

Each teaching and learning module is assessed by its associated unit of assessment.

These specifications meet the requirements of the Common Criteria (Qualifications and Curriculum Authority, 1999), the GCE AS and Advanced Level Qualification-Specific Criteria (QCA, 1999) and the relevant Subject Criteria (QCA, 1999).

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# Specification Summary

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## Outline

The OCR AS GCE and Advanced GCE Religious Studies specifications are designed to support a course of study suitable for candidates from any religious background (or none). For both the AS GCE and the full Advanced GCE candidates select two complementary areas of study from the wide range permitted by the Subject Criteria. Alternatively, candidates who wish to go no further than AS GCE may concentrate on either the Philosophy of Religion or on Religious Ethics, by studying the Philosophy and Ethics parts of the Foundation for the Study of Religion module, followed by either two Philosophy of Religion modules or two Religious Ethics modules.

These specifications build on the knowledge, understanding and skills that candidates may have developed through the study of GCSE Religious Studies; they do not, however, assume or require any previous study of the subject.

These specifications are designed to enable candidates to:

- develop an interest in and enthusiasm for a rigorous study of religion;
- treat the subject as an academic discipline by developing knowledge and understanding appropriate to a specialist study of religion;
- use an enquiring, critical and empathetic approach to the study of religion.

## Specification content

The specifications cover the following areas at both AS and A2:

- Philosophy of Religion
- Religious Ethics
- Jewish Scriptures
- The New Testament: *either* Gospels *or* The Early Church
- Developments in Christian Thought
- Eastern Religions: *either* Buddhism *or* Hinduism
- Islam
- Judaism

At A2 only:

- Synoptic connections within and between the candidate's chosen areas of study and other specified aspects of human experience.

## Scheme of Assessment

The AS GCE is assessed at a standard between GCSE and Advanced GCE and forms 50% of the assessment weighting of the full Advanced GCE. AS GCE can be taken as a qualification in its own right or as the first half of the full Advanced GCE course.

Assessment is by means of **3 Units of Assessment** for AS GCE and **6 Units of Assessment** for Advanced GCE.

### AS GCE

Candidates take Unit 2760

and **two** of Units 2761 – 2770.

### Advanced GCE

Candidates take Unit 2760,

**two** of Units 2761 – 2770,

**two** of Units 2771 – 2780,

and **one** of Units 2791 – 2795.

One of Units 2781 – 2790 may be offered in place of one of Units 2771 – 2780.

Candidates may **not** take both of:

Units 2761 and 2779

Units 2761 and 2789

Units 2762 and 2780

Units 2762 and 2790

Units 2769 and 2771

Units 2769 and 2781

Units 2770 and 2772

Units 2770 and 2782

## Units of Assessment

Unit	Level	Unit Title	Duration	Weighting	
				AS	Advanced GCE
2760	AS	Foundation for the Study of Religion	1 hr	33.3%	16.6%
2761	AS	Philosophy of Religion 1	1 hr	33.3%	16.6%
2762	AS	Religious Ethics 1	1 hr	33.3%	16.6%
2763	AS	Jewish Scriptures 1	1 hr	33.3%	16.6%
2764	AS	New Testament 1	1 hr	33.3%	16.6%
2765	AS	Developments in Christian Thought 1	1 hr	33.3%	16.6%
2766	AS	Eastern Religions 1	1 hr	33.3%	16.6%
2767	AS	Islam 1	1 hr	33.3%	16.6%
2768	AS	Judaism 1	1 hr	33.3%	16.6%
2769	AS	Philosophy of Religion 2	1 hr	33.3%	16.6%
2770	AS	Religious Ethics 2	1 hr	33.3%	16.6%
2771	A2	Philosophy of Religion 2	1 hr 30 mins	-	15%
2772	A2	Religious Ethics 2	1 hr 30 mins	-	15%
2773	A2	Jewish Scriptures 2	1 hr 30 mins	-	15%
2774	A2	New Testament 2	1 hr 30 mins	-	15%
2775	A2	Developments in Christian Thought 2	1 hr 30 mins	-	15%
2776	A2	Eastern Religions 2	1 hr 30 mins	-	15%
2777	A2	Islam 2	1 hr 30 mins	-	15%
2778	A2	Judaism 2	1 hr 30 mins	-	15%
2779	A2	Philosophy of Religion 1	1 hr 30 mins	-	15%
2780	A2	Religious Ethics 1	-	-	15%
2781	A2	Philosophy of Religion 2	-	-	15%
2782	A2	Religious Ethics 2	-	-	15%
2783	A2	Jewish Scriptures 2	-	-	15%
2784	A2	New Testament 2	-	-	15%
2785	A2	Developments in Christian Thought 2	-	-	15%

**Units of Assessment (continued)**

Unit	Level	Unit Title	Duration	Weighting	
				AS	Advanced GCE
2786	A2	Eastern Religions 2	-	-	15%
2787	A2	Islam 2	-	-	15%
2788	A2	Judaism 2	-	-	15%
2789	A2	Philosophy of Religion 1	-	-	15%
2790	A2	Religious Ethics 1	-	-	15%
2791	A2	Connections in Religious Studies (routes A, AX, AY)	1 hr 30 mins	-	20%
2792	A2	Connections in Religious Studies (routes C, D, J, K, P, S)	1 hr 30 mins	-	20%
2793	A2	Connections in Religious Studies (routes E, L)	1 hr 30 mins	-	20%
2794	A2	Connections in Religious Studies (routes F, M, Q, T)	1 hr 30 mins	-	20%
2795	A2	Connections in Religious Studies (routes B, G, H, N, R, V)	1 hr 30 mins	-	20%

Units 2760 – 2780 and 2791 – 2795 are all assessed by written examination.

Further information about Units 2791 – 2795 and recommended routes is given in section 4.1.2, in section 5.22 and in Appendix B.

Units 2781 – 2790 are extended essay alternatives to Units 2771 – 2780 respectively. For Units 2781 – 2790 candidates produce an essay which is marked by an Examiner appointed by OCR.

**Question Paper Requirements****AS**

The question papers for all AS units (Units 2760 – 2770) have a common format. Two structured questions must be answered.

In the Foundation for the Study of Religion (Unit 2760), 20 structured questions are set, divided into 8 parts. Each part contains structured questions set as alternatives; candidates answer one question from each of two parts according to the route they are following for AS GCE. Candidates are entered for the examination by options which indicate the route they are following.

In the other AS units (Units 2761 – 2770), two structured questions must be answered from a choice of six – one from three set in the first part and the other from three set in the second part. There is no guarantee that the two parts will in any way reflect the structure of the unit specification.

## **A2**

The question papers for the A2 units (2771 – 2780) require candidates to answer two essay questions from a choice of four.

In Units 2791 – 2795, which cover the synoptic assessment requirements, candidates answer two questions from a choice of three set for recommended routes through the Advanced GCE specification.

All answers must be in continuous prose and are assessed for quality of written communication.

No Bibles or other texts may be taken into examinations.

## **Extended Essay**

The modules of teaching and learning 2771 – 2780 are assessed in two ways:

- by written examination (Units 2771 – 2780 respectively) in the June session only;
- optionally by OCR-marked extended essay (Units 2781 – 2790 respectively) in the January session only.

For Units 2781 – 2790, candidates offer **one** essay of approximately 2000 – 2500 words. Footnotes, appendices and the bibliography do not contribute to the overall word count. Titles are set in advance by OCR and essays are marked by OCR examiners.

Candidates entering AS units are not permitted to offer essays as an alternative to the examination.

See Section 4.2 for further details.



# 1 Introduction

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These specifications build on the knowledge, understanding and skills that candidates may have developed through the study of GCSE Religious Studies or Religious Education. They do not, however, assume or require any previous study of the subject.

The approach of the world religions modules reflects and respects differing traditions and no attempt has been made to force them into a common mould.

As required by the Subject Criteria, the Advanced GCE specification includes synoptic assessment, in which candidates are asked to show their understanding of the connections between their chosen areas of study and other specified aspects of human experience. This synoptic understanding is assessed by examination at the end of the course in one of Units 2791 – 2795. Candidates are not required to study extra material for any of these units; the knowledge required is integrated into the content of each area of study. The recommended routes (see Appendix B) have been chosen to give candidates the maximum opportunity to follow coherent courses of study and to make worthwhile connections.

Synoptic assessment is not required for candidates who enter only for the AS GCE qualification.

**Co-teaching:** In some situations Year 12 and Year 13 candidates have to be taught together. Provision has been made so that candidates preparing for the AS and A2 units in the Philosophy of Religion and Religious Ethics route to Advanced GCE can be taught together and assessed at the appropriate level after each year's course (see Appendix B). The Philosophy and Ethics modules are designed so that they can be assessed in both AS and A2, enabling teachers to run a single group containing students from both year 12 and year 13 in cases where there are insufficient candidates and funds to make two separate groups possible. The candidates can be taught much the same content in terms of subject matter, but those who are entering at A2 are expected to display rather wider knowledge and higher level skills in the examination than those who are entering an AS unit. The content in these A2 modules is not intrinsically more demanding; the differentiation here occurs in the assessment methods and outcomes. Candidates take Parts 1 and 2 of the Foundation for the Study of Religion Unit (Unit 2760 Option A) and the Connections for Route A (assessed in the synoptic Unit 2791). A full explanation is given in the *Notes for Guidance*.

Every unit tests the assessment objectives described in Section 3.

## 1.1 Rationale

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These Religious Studies specifications are designed to support a course of study which is suitable for candidates from any religious background (or none). For both the AS GCE and the full Advanced GCE, candidates select two complementary areas of study from the wide range permitted by the Subject Criteria. Additionally, candidates who wish to go no further than AS GCE may concentrate on either the Philosophy of Religion or on Religious Ethics.

The specifications are designed to enable candidates to:

- develop an interest in and enthusiasm for a rigorous study of religion;
- treat the subject as an academic discipline by developing knowledge and understanding appropriate to a specialist study of religion;
- use an enquiring, critical and empathetic approach to the study of religion.

These specifications are designed, as far as possible, to continue the traditions and build on the strengths of OCR's former AS and A levels in Religious Studies and Christian Theology. To this end, it incorporates:

- continuity of content in the areas of the Philosophy of Religion, Religious Ethics, and the possibility of studying world religions;
- flexibility in allowing most combinations of two areas of study in the subject;
- the possibility of teaching different year-groups together while allowing candidates to be assessed at the appropriate level at a suitable stage in their progress;
- maintenance of established methods of assessment: the need for candidates to answer questions at the full Advanced level with essays which they must plan and structure for themselves, and the possibility of being assessed for part of the Advanced GCE through an examiner-marked extended essay;
- continuation of the practice of positive awarding, by which examiners are not restricted by a prescriptive marking scheme but are able to reward candidates for any valid response to a reasonable interpretation of the question according to its quality as measured against standard band descriptions.

The specifications are designed primarily to support the academic discipline of Religious Studies, but by the nature of the subject they provide opportunities for candidates to develop their understanding of spiritual, moral and cultural issues, and to make connections between their studies and wider aspects of human experience. They also provide considerable opportunities for them to develop and provide evidence for Key Skills, particularly in Communication: writing an extended document about a complex subject.

The specifications are linked closely with the OCR GCSE Religious Studies specifications, in both content and in progression of demand. At GCSE, OCR question papers ask three-part structured questions, with each part directed to an assessment objective. In AS units, candidates are asked two-part structured questions which relate directly to single areas within the associated module. The questions help the candidates to structure their answers to meet the Assessment Objectives. In A2 units, candidates are expected to display knowledge, understanding and evaluative skills in respect to the specified topics, at a higher level than that expected for AS. In Units 2771 – 2780, they are asked essay-style questions in which they are expected to use material from more than one area within the module, to draw comparisons and to assess the relative significance of different aspects of the module. The questions direct candidates towards the Assessment Objectives, but candidates are expected to select their own material and structure it themselves into a coherent answer. In this way, candidates are enabled to make a smooth progression from the knowledge and skills learned at GCSE to those appropriate for university entrants.

The specifications are equally suitable for candidates who wish to widen their knowledge of the subject by study to AS level, for those who wish to study the subject as a general preparation for university entrance alongside one or more other Advanced GCEs, and for those who wish to lay an appropriate foundation for the study of Theology and/or Religion in Higher Education. As with any subject in the area of Humanities, Religious Studies provides a general preparation in skills suitable for many areas of employment.

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## 1.2 Certification Title

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The qualifications will be shown on a certificate as:

- OCR Advanced Subsidiary GCE in Religious Studies.
- OCR Advanced GCE in Religious Studies

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## 1.3 Exclusions

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Candidates who enter for this AS GCE specification may **not** also enter for any other AS GCE specification with the certification title Religious Studies in the same examination series.

Candidates who enter for this Advanced GCE may **not** also enter for any other Advanced GCE specification with the certification title Religious Studies in the same examination series.

Every specification is assigned to a national code indicating the subject area to which it belongs.

Centres should be aware that candidates who enter for more than one GCE qualification with the same classification code, will have only one grade (the highest) counted for the purpose of the School and College Performance Tables.

The classification code for these specifications is 4610.

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## **1.4 Language**

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These Specifications and associated assessment materials are available in English only.

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## **1.5 Code of Practice requirements**

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These specifications will comply in all respects with the 2004 revised Code of Practice.

## 2 Specification Aims

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The aims of these AS GCE and Advanced GCE specifications are to encourage candidates to:

- develop an interest in and enthusiasm for a rigorous study of religion;
- treat the subject as an academic discipline by developing knowledge and understanding appropriate to a specialist study of religion;
- use an enquiring, critical and empathetic approach to the study of religion.

The **AS GCE** and **Advanced GCE** specifications require candidates to:

- Study one or two religions across one or two of the following areas:
  - Philosophy of Religion;
  - Religious Ethics;
  - Textual Studies;
  - Theological Studies;
  - History of Religious Tradition(s).
- acquire knowledge and understanding of:
  - the key concepts within the chosen area(s) of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas, and theories) and how these are expressed in texts, writings and/or practices;
  - the contribution of significant people, traditions or movements to the area(s) studied;
  - religious language and terminology;
  - major issues and questions arising from the chosen area(s) of study;
  - the relationship between the chosen area(s) of study and other specified aspects of human experience.
- develop the following skills:
  - recall, select and deploy specified knowledge;
  - identify, investigate and analyse questions and issues arising from the course of study;
  - use appropriate language and terminology in context;
  - interpret and evaluate religious concepts, issues, ideas, the relevance of arguments and the views of scholars;

- communicate, using reasoned arguments substantiated by evidence;
- develop the skill of making connections between the area(s) of study chosen and other specified aspects of human experience.

In addition, the **Advanced GCE** specification requires candidates to:

- demonstrate a wider range and greater depth of knowledge and understanding, a greater maturity of thought and expression and more developed analytical skills.

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## 2.1 Spiritual, Moral, Ethical, Social and Cultural Issues

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Religious Studies enables candidates to develop their understanding of spiritual, moral, ethical, social and cultural issues in considerable depth. All modules address at least one of these areas directly. Candidates learn about the nature of spiritual issues and have the opportunity to consider some responses to spiritual questions. Those taking units in Religious Ethics develop an understanding of the bases of morality and ethics and consider a variety of responses to ethical issues. Candidates who study the Developments in Christian Thought modules or any of the biblical or world religions modules also deepen their understanding of the ways in which culture shapes and is shaped by religious belief.

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## 2.2 Environmental Education and Health and Safety issues

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Environmental education is supported within Module 2772: Religious Ethics 2 (A2), in connection with the report *Environmental Responsibility: An Agenda for Higher and further education* (HMSO 1993). Health education is supported in the Practical Ethics section of Module 2762: Religious Ethics 1 (AS) in relation to medical and sexual ethics, in accordance with the Resolutions of the Council of Ministers (EC, 1988).

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## 2.3 Avoidance of Bias

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OCR has taken great care in the preparation of these specifications and assessment materials to avoid bias of any kind.

### 3 Assessment Objectives

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Knowledge, understanding and skills are closely linked. These specifications require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

At Advanced GCE, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument, in greater depth and over a wider range of content than at AS level.

#### AO1 Knowledge and Understanding

Candidates should be able to:

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

In addition, Advanced GCE candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

#### AO2 Critical and Contextual Skills

Candidates should be able to:

- Sustain a critical line of argument and justify a point of view.

In addition, Advanced GCE candidates should relate elements of their course of study to their broader context and to specified aspects of human experience.

The assessment objectives are weighted as follows:

	AS GCE	A2	Advanced GCE
AO1	66%	64.6%	65.3%
AO2	34%	35.4%	34.7%

### 3.1 Specification Grid

The relationship between the marks for each unit and the assessment objectives is set out in the following grid.

Unit	Level	Marks		Total
		AO1	AO2	
Each of 2760-2770	AS	66	34	100
Each of 2771-2790	A2	58	32	90
Each of 2791-2795	A2	78	42	120

The relationship between the assessment objectives and the units of assessment is shown in the specification grid below.

Unit	Level	Marks		Total
		AO1	AO2	
2760	AS	11.0	5.7	16.7
Two from 2761-2770	AS	11.0	5.7	16.7
	AS	11.0	5.7	16.7
Two from 2771-2790	A2	9.7	5.3	15.0
	A2	9.7	5.3	15.0
One from 2791-2795	A2	13.0	7.0	20.0
<b>Total</b>		65.3	34.7	100

Synoptic assessment is in Units 2791 – 2795

### 3.2 Quality of Written Communication

The requirement for all AS and Advanced GCE specifications to assess candidates' quality of written communication is met through both assessment objectives in all units.



## 4 Scheme of Assessment

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Candidates take three units for AS GCE followed by a further three units at A2 if they are seeking an Advanced GCE award.

The recommended routes, each identified by a letter A – V or AX or AY, are shown in the table in Appendix B.

Centres where circumstances require that AS and A2 candidates have to be taught together as one group may follow the co-teaching routes AX and AY. These routes are explained in more detail in Appendix B. There is also the opportunity for candidates to take an AS GCE concentrating on the Philosophy of Religion, or an AS GCE concentrating on Religious Ethics – these are, respectively, the first halves of routes AX and AY (see Appendix B). These candidates take Parts 1 and 2 of Unit 2760 option A: Foundation for the Study of Religion.

Apart from these exceptions, candidates follow one of the recommended routes covering two complementary areas of study; these routes are explained in detail in Appendix B. The content to be assessed in each unit is described in Section 5.

Candidates who wish to proceed from AS GCE to the full Advanced GCE should take the further three units of assessment in their chosen route. A synoptic unit (one of Units 2791 – 2795) is compulsory for Advanced GCE; the other two A2 units taken should match those offered at AS GCE. For example, a candidate who offered Religious Ethics 1 (AS) with the Buddhism section of Eastern Religions 1 (Units 2762 and 2766) should offer Religious Ethics 2 (A2) with the Buddhism section of the Eastern Religions 2 (Units 2772 and 2776). Candidates for an Advanced GCE should continue to A2 along the route chosen for AS and should not change to a different route in the middle of the course.

Assessment of A2 units assumes that candidates have acquired the skills and knowledge of the corresponding AS unit. **Candidates who do not follow one of the recommended routes throughout the course will be severely disadvantaged in attempting the relevant synoptic unit (one of Units 2791 – 2795) as they will not have been prepared to make the connections required by any of the available questions.**

**Units of Assessment**

Unit	Level	Unit Title	Duration	Weighting	
				AS	Advanced GCE
2760	AS	Foundation for the Study of Religion	1 hr	33.3%	16.6%
2761	AS	Philosophy of Religion 1	1 hr	33.3%	16.6%
2762	AS	Religious Ethics 1	1 hr	33.3%	16.6%
2763	AS	Jewish Scriptures 1	1 hr	33.3%	16.6%
2764	AS	New Testament 1	1 hr	33.3%	16.6%
2765	AS	Developments in Christian Thought 1	1 hr	33.3%	16.6%
2766	AS	Eastern Religions 1	1 hr	33.3%	16.6%
2767	AS	Islam 1	1 hr	33.3%	16.6%
2768	AS	Judaism 1	1 hr	33.3%	16.6%
2769	AS	Philosophy of Religion 2	1 hr	33.3%	16.6%
2770	AS	Religious Ethics 2	1 hr	33.3%	16.6%
2771	A2	Philosophy of Religion 2	1 hr 30 mins	-	15%
2772	A2	Religious Ethics 2	1 hr 30 mins	-	15%
2773	A2	Jewish Scriptures 2	1 hr 30 mins	-	15%
2774	A2	New Testament 2	1 hr 30 mins	-	15%
2775	A2	Developments in Christian Thought 2	1 hr 30 mins	-	15%
2776	A2	Eastern Religions 2	1 hr 30 mins	-	15%
2777	A2	Islam 2	1 hr 30 mins	-	15%
2778	A2	Judaism 2	1 hr 30 mins	-	15%
2779	A2	Philosophy of Religion 1	1 hr 30 mins	-	15%
2780	A2	Religious Ethics 1	-	-	15%
2781	A2	Philosophy of Religion 2	-	-	15%
2782	A2	Religious Ethics 2	-	-	15%
2783	A2	Jewish Scriptures 2	-	-	15%
2784	A2	New Testament 2	-	-	15%

**Units of Assessment, continued**

Unit	Level	Unit Title	Duration	Weighting	
				AS	Advanced GCE
2785	A2	Developments in Christian Thought 2	-	-	15%
2786	A2	Eastern Religions 2	-	-	15%
2787	A2	Islam 2	-	-	15%
2788	A2	Judaism 2	-	-	15%
2789	A2	Philosophy of Religion 1	-	-	15%
2790	A2	Religious Ethics 1	-	-	15%
2791	A2	Connections in Religious Studies (routes A, AX, AY)	1 hr 30 mins	-	20%
2792	A2	Connections in Religious Studies (routes C, D, J, K, P, S)	1 hr 30 mins	-	20%
2793	A2	Connections in Religious Studies (routes E, L)	1 hr 30 mins	-	20%
2794	A2	Connections in Religious Studies (routes F, M, Q, T)	1 hr 30 mins	-	20%
2795	A2	Connections in Religious Studies (routes B, G, H, N, R, V)	1 hr 30 mins	-	20%

**Rules of Combination****AS GCE**

Candidates take Unit 2760  
and **two** of Units 2761 – 2770.

**Advanced GCE**

Candidates take Unit 2760,  
**two** of Units 2761 – 2770,  
**two** of Units 2771 – 2780,  
and **one** of Units 2791 – 2795.

One of Units 2781 – 2790 may be offered in place of one of Units 2771 – 2780.

Candidates may **not** take both of:

Units 2761 and 2779

Units 2761 and 2789

Units 2762 and 2780

Units 2762 and 2790

Units 2769 and 2771

Units 2769 and 2781

Units 2770 and 2772

Units 2770 and 2782

## Availability of Units

There are two unit sessions each year, in January and June.

The availability of units is shown below.

Unit	Level	Unit Title	Jan	June
2760	AS	Foundation unit	✓	✓
Each of 2761-2770	AS	Other AS units	✓	✓
Each of 2771-2780	A2	All A2 non-synoptic units assessed by written examination		✓
Each of 2781-2790	A2	All A2 non-synoptic units assessed by extended essay	✓	
Each of 2781-2790	A2	All A2 non-synoptic units assessed by extended essay	✓	

## Sequence of Modules of teaching

Candidates for AS GCE normally study two complementary areas of study from the permitted combinations, and the two related parts of the Foundation for the Study of Religion Module; it is also possible for candidates to take AS courses, not leading to Advanced GCE, which are almost exclusively made up either of the Philosophy of Religion or Religious Ethics (Routes AX and AY; see Appendix B). In this case candidates must study the first module (i.e. 1) before the second (i.e. 2), as there is progression of knowledge and understanding from the first to the second; these candidates study Parts 1 and 2 of the Foundation for the Study of Religion Module.

The Advanced GCE specification is designed so that candidates continue with the subject matter studied at AS GCE, with the addition of synoptic understanding and the ability to make connections between areas of their study and specified aspects of human experience as required by the Subject Criteria. The exception to this model is the provision of extra modules designed to enable the co-teaching in alternate years of the Philosophy of Religion and Religious Ethics modules (Routes AX and AY; see Appendix B).

The AS modules 2761 – 2768 assume the knowledge and understanding of the content in the two associated parts (Parts 1 – 8 respectively) of the Foundation for the Study of Religion module (2760).

Similarly, each of the A2 modules 2771 – 2778 builds on the corresponding AS module (Modules 2761 – 2768 respectively). For candidates following the co-teaching route, module 2769 builds on module 2761 and should be studied after it; in the same way, module 2770 should follow module 2762, module 2771 should follow module 2779, and module 2772 should follow module 2780, as there is progression of understanding from one to the other.

A2 units of assessment should be taken subsequently to or at the same time as AS units, **and they should be from the same route.**

## Synoptic Assessment

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the areas of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the Advanced GCE course. It also contributes to the assessment of the skill of relating such connections to specified aspects of human experience. Each of the Connections units (Units 2791 – 2795) addresses this requirement.

For Advanced GCE, one of Units 2791 – 2795 should normally be taken at the end of a candidate's course of study but this is no longer a requirement.

## Certification

Candidates may enter for:

- AS GCE certification.
- AS GCE certification, bank the result, and complete the A2 assessment at a later date.
- Advanced GCE certification.

Candidates must enter the appropriate AS and A2 Units (Unit 2760, **two** of Units 2761 – 2770, **two** of Units 2771 – 2780 [or an extended essay in place of **one** of these], and one of Units 2791 - 2795) to qualify for the full Advanced GCE award.

Individual unit results, prior to certification of the qualification, have a shelf-life limited only by that of the qualification.

## Re-sits of Units

The restrictions on re-sitting units have been removed, enabling candidates to re-take units more than once. Upon making an entry for certification, the best attempt will be counted towards the final award. This change applies to all candidates, including those who have already been entered for any units or full qualifications.

## Re-sits of AS GCE and Advanced GCE

Candidates may still enter for the full qualification an unlimited number of times.

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## 4.1 Question Papers

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### 4.1.1 AS

AS units (i.e. Units 2760 – 2770) are assessed at the standard expected to be reached at the end of the first year of a two-year Advanced GCE course. In AS units, the candidates are expected to address single, discrete sections of the material, such as one of the arguments for the existence of God, or one ethical theory. They are provided with structured questions showing them when to describe, demonstrating their knowledge and understanding, and when to evaluate, this one topic. In all units candidates are expected to show awareness of modern scholarship.

#### Unit 2760 – Foundation for the Study of Religion (1 hr) (100 marks)

The question paper consists of eight parts, one relating to each of Units 2761 – 2768. Each part contains structured questions set as alternatives; **candidates answer one question from each of two parts according to the route they are following** (candidates following route AX or AY will study Parts 1 and 2 of the Foundation for the Study of Religion module). Each question is allotted 50 marks; 33 for section (a) [AO1] and 17 for section (b) [AO2]. Quality of written communication is assessed in both parts of the questions.

In order to assist the examining process, candidates are entered for the Foundation Unit by Option according to the route they are following, in the same way as entry for the Connections unit at A2 is determined. The general principle is that candidates take the Foundation option which matches the Connections paper they will/would take in a course following on to A2. The option codes for the various routes are as follows, and are also specified for each Route in Appendix B.

Foundation Entry Code	Routes Covered	Description	Related Connections Unit
2760A	A, AX, AY	Philosophy and Ethics	2791
2760B	C, D, J, K, P, S	Routes including Christianity	2792
2760C	E, L	Routes including Eastern Religions	2793
2760D	F, M, Q, T	Routes including Islam	2794
2760E	B, G, H, N, R, V	Routes including Jewish Scriptures or Judaism	2795

**Unit 2761 – Philosophy of Religion 1 (AS) (1 hr) (100 marks)**

**Unit 2762 – Religious Ethics 1 (AS) (1 hr) (100 marks)**

**Unit 2763 – Jewish Scriptures 1 (1 hr) (100 marks)**

**Unit 2764 – New Testament 1 (1 hr) (100 marks)**

**Unit 2765 – Developments in Christian Thought 1 (1 hr) (100 marks)**

**Unit 2766 – Eastern Religions 1 (1 hr) (100 marks)**

**Unit 2767 – Islam 1 (1 hr) (100 marks)**

**Unit 2768 – Judaism 1 (1 hr) (100 marks)**

**Unit 2769 – Philosophy of Religion 2 (AS) (1 hr) (100 marks)**

**Unit 2770 – Religious Ethics 2 (AS) (1 hr) (100 marks)**

The question papers for Units 2761 – 2763, 2765, and 2767 – 2770 have an identical format: six structured questions, in two parts of three questions each, from which candidates answer two questions, one from each part. Units 2764 and 2766 have two sections; each section has six structured questions in two parts of three questions each, and candidates answer two questions, one from each part, from **one** of the sections. Each question is allotted 50 marks; 33 for part (a) [AO1] and 17 for part (b) [AO2]. Quality of written communication is assessed in both parts of the questions. There is no guarantee that the two parts will in any way reflect the structure of the unit specification.

## 4.1.2 A2

At A2 candidates are expected to draw together aspects of different parts of the module of study, making comparisons between one concept and another or one system and another, and looking for relative strengths and weaknesses. In all units of assessment they are expected to show awareness of modern scholarship. As they progress from AS to A2, candidates are expected to tackle more demanding essay-style questions, where they have to demonstrate the higher-level skills of selecting, comparing and ordering the material, although the questions will continue to point them directly towards the Assessment Objectives.

**Unit 2771 – Philosophy of Religion 2 (A2) (1 hr 30 mins) (90 marks)**

**Unit 2772 – Religious Ethics 2 (A2) (1 hr 30 mins) (90 marks)**

**Unit 2773 – Jewish Scriptures 2 (1 hr 30 mins) (90 marks)**

**Unit 2774 – New Testament 2 (1 hr 30 mins) (90 marks)**

**Unit 2775 – Developments in Christian Thought 2 (1 hr 30 mins) (90 marks)**

**Unit 2776 – Eastern Religions 2 (1 hr 30 mins) (90 marks)**

**Unit 2777 – Islam 2 (1 hr 30 mins) (90 marks)**

**Unit 2778 – Judaism 2 (1 hr 30 mins) (90 marks)**

**Unit 2779 – Philosophy of Religion 1 (A2) (1 hr 30 mins) (90 marks)**

**Unit 2780 – Religious Ethics 1 (A2) (1 hr 30 mins) (90 marks)**

The question papers for Units 2771 – 2773, 2775, and 2777 – 2780 have an identical format: four essay questions, from which candidates answer two questions. Units 2774 and 2776 have two sections; each section has four essay questions, and candidates answer two questions from **one** of the sections. Each question is allotted 45 marks. Quality of written communication is assessed in both questions.

**Units 2791 – 2795: Connections in Religious Studies (1 hr 30 mins) (120 marks)**

The question papers for each of the synoptic units provide one section for each recommended route (see section 5.22 and Appendix B). Candidates answer two essay questions from the three set in the section corresponding to the route they have followed. Each question is allotted 60 marks. Quality of written communication is assessed in both questions.

Candidates enter for the synoptic unit covering the route they have followed.

The five synoptic units are:

Unit 2791: Connections in Religious Studies (routes A, AX, AY) – [Philosophy and Ethics]

Unit 2792: Connections in Religious Studies (routes C, D, J, K, P, S) – [routes including Christianity]

Unit 2793: Connections in Religious Studies (routes E, L) – [routes including Eastern Religions]

Unit 2794: Connections in Religious Studies (routes F, M, Q, T) – [routes including Islam]

Unit 2795: Connections in Religious Studies (routes B, G, H, N, R, V) – [routes including Jewish Scriptures or Judaism]

The synoptic units are available in June only.

**Candidates who do not follow one of the recommended routes throughout the course will be severely disadvantaged when attempting a synoptic unit as they will not have been prepared to make the connections required by any of the available questions.**



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## 4.2 Extended Essay

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The modules of teaching and learning 2771 – 2780 are assessed in two ways:

- by written examination (Units 2771 – 2780 respectively) in the June session;
- by OCR-marked extended essay (Units 2781 – 2790 respectively) in the January session.

The extended essay option unit is numbered 10 higher than the corresponding written examination option. Thus the A2 written examination option for Islam is 2777, and the extended essay A2 option is 2787.

Candidates may choose to be assessed by extended essay instead of by written examination, for one of Modules 2771 – 2780 only. Candidates must offer one essay of approximately 2000 – 2500 words (footnotes, appendices and the bibliography do not contribute to the overall word count). They may not enter for the extended essay for more than one Module, and this option is available at A2 only, not at AS. Units 2789 and 2790 are available only to candidates following Routes AY and AX respectively. The option of being assessed for a Module by extended essay is available in January only. Candidates wishing to re-take the assessment may take the equivalent unit examination in June, as the two assessments are interchangeable; only one of them, therefore, may count towards certification.

The title for the essay must be chosen from the list supplied by OCR, which provides three titles per module/option; candidates may not enter an essay on a different or modified title of their own choosing. The prescribed essay titles will change every year; only essays on titles printed in the question paper set for the current session can be assessed. The titles will be published in the Religious Studies Advanced GCE section of the OCR website ([www.ocr.org.uk](http://www.ocr.org.uk)) by September each year for essays to be submitted the following January. Printed copies of the year's titles will be issued during October in response to a Centre's provisional entries for the unit(s). The work should be completed by the candidates ready for submission in early January by the date published in the January Examination timetable for the submission of examiner-marked coursework, which is normally 10 January. The making of final entries will trigger the sending of the required stationery (examiner labels and cover sheets); the essays should be sent, using the supplied labels, directly to the appointed examiner and not to the offices of OCR. Essays are **not** marked by the teacher.

Teachers should refer to the *Religious Studies Notes for Guidance* when preparing candidates for extended essays; essays must be submitted in the format it specifies. It is very important that the work produced should be the candidate's own. They should be encouraged to research using a variety of suitable books and resources, and should ensure that they acknowledge all the sources they have used, in the ways recommended in the *Religious Studies Notes for Guidance*. There is no requirement that all candidates from a Centre write on the same title or enter the same unit. In the essay candidates should aim to demonstrate knowledge, understanding and evaluation; the assessment of these objectives will be weighted in the same way as for the corresponding written examination and clear evidence of addressing AO2 will be needed for high marks to be awarded. Quality of written communication will also be assessed, including the correct use of appropriate terminology and the writing of an essay to the specified length. Candidates will not be permitted to gain an unfair advantage by significantly exceeding the recommended word count.

It is important to note that, if candidates are intending to offer an extended essay instead of entering for the written examination, they must still study all the material specified for the Module. The examination for the appropriate synoptic unit, which is compulsory and worth 20% of the total marks for the Advanced GCE, will ask questions which assume that candidates have studied the entire course. Candidates who have researched for an essay but who have not studied other aspects of the Module may find themselves at a considerable disadvantage in the synoptic Unit.

**Centres should note that certain combinations of units are not permitted, as follows:**

Candidates taking Unit 2761 may not also take extended essay Unit 2789.

Candidates taking Unit 2762 may not also take extended essay Unit 2790.

Candidates taking Unit 2769 may not also take extended essay Unit 2781.

Candidates taking Unit 2770 may not also take extended essay Unit 2782.

### **4.2.1 Minimum Extended Essay Requirements**

If a candidate completes no work for an extended essay unit then that candidate should be indicated as Absent on the attendance register for the unit. If a candidate completes any work at all that work must be submitted and it will be marked by the examiners according to the marking instructions and the appropriate mark awarded, which may be 0 (zero).

### **4.2.2 Authentication**

As with all coursework, teachers must be able to verify that the work submitted for assessment is entirely the candidate's own. Sufficient work must be carried out under direct supervision to allow the teacher to authenticate the extended essay with confidence.

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## **4.3 Special Arrangements**

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For candidates who are unable to complete the full assessment or whose performance may be adversely affected through no fault of their own, teachers should consult the *Inter-Board Regulations and Guidance Booklet for Special Arrangements and Special Consideration*. In such cases advice should be sought from OCR as early as possible during the course.

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## **4.4 Differentiation**

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In the question papers and the optional extended essays, differentiation is achieved by setting questions and titles which are designed to assess candidates at their appropriate levels of ability and which are intended to give all candidates the maximum opportunity to demonstrate what they know, understand and can do.

In AS, the candidates are expected to address single, discrete sections of the material, such as one of the arguments for the existence of God, or one ethical theory. They are provided with structured questions showing them when to describe, demonstrating their knowledge and understanding, and when to evaluate, this one topic.

In A2 candidates are expected to draw together aspects of different parts of the module of study, making comparisons between one concept and another or one system and another, and looking for relative strengths and weaknesses. As they progress from AS to A2, they are expected to tackle more demanding essay-style questions, where they have to demonstrate the higher-level skills of selecting, comparing and ordering the material, although the questions will continue to point them directly towards the Assessment Objectives.

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## 4.5 Awarding of Grades

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The AS has a weighting of 50% when used in an Advanced GCE award. An Advanced GCE award is based on the certification of the equally-weighted AS (50%) and A2 (50%) marks.

Both AS GCE and Advanced GCE results are awarded on the scale A – E, or U (unclassified).

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## 4.6 Grade Descriptions

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The following grade descriptions indicate the level of attainment characteristic of the given grade at Advanced GCE. They give a general indication of the required learning outcomes at each specified grade. The descriptions should be interpreted in relation to the content outlined in the specification; they are not designed to define that content. The grade awarded will depend in practice upon the extent to which the candidate has met the assessment objectives overall. Shortcomings in some aspects of the examination may be balanced by better performances in others.

### Grade A

Candidates demonstrate a comprehensive and almost totally accurate knowledge of the topics studied. They use technical language and terminology accurately in a variety of contexts throughout their work. They demonstrate a full understanding and analysis of the issues studied. They can compare, contrast and evaluate the views of scholars and schools of thought, as well as offering personal insights and independent thought. They make full and effective use of evidence to sustain an argument, anticipating and counteracting views to the contrary. They demonstrate a clear understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is a maturity of approach, with sophisticated and elegant expression, construction, and quality of language, which enables them to communicate with clarity.

## **Grade C**

Candidates recall, demonstrate and deploy a good and mainly accurate knowledge of the topics studied. They use technical language and terminology accurately in a variety of contexts in much of their work. They demonstrate some understanding with some analysis of the issues studied. They show some ability to compare, contrast and evaluate the views of scholars and schools of thought, as well as offering some personal insights and independent thought, but not consistently. They make good use of evidence to sustain an argument, sometimes anticipating and counteracting views to the contrary. They demonstrate some understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is evidence of some maturity of approach, with fair expression, construction and quality of language, which enables them to communicate with some clarity.

## **Grade E**

Candidates recall, demonstrate and deploy a limited and partially accurate knowledge of the topics studied. They use some technical language and terminology correctly in a variety of contexts in some of their work. They demonstrate a limited understanding with minimal analysis of the issues studied. They attempt to compare, contrast and evaluate the views of scholars and schools of thought, as well as offering personal insights, but often do not do so convincingly. They make some use of evidence to sustain an argument, rarely anticipating or counteracting views to the contrary, if at all. They demonstrate a very limited understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is little maturity of approach, with unsophisticated expression, weak construction and poor quality of language. They communicate with little clarity most of the time.


## 5 Specification Content

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These specifications are set out in the form of teaching modules.

Each teaching module is assessed by its associated unit of assessment.

Since all the modules are similar in the teaching and learning opportunities which they present for coverage of the Key Skills, the following Key Skills references apply to each module: C3.1a, C3.1b, C3.2, C3.3; IT3.1; WO3.1, WO3.2, WO3.3; LP3.1, LP3.2, LP3.3; PS3.1, PS3.2, PS3.3.

Throughout this section the symbol  is used in the margin to highlight where Key Skills development opportunities are signposted. For more information on Keys Skills coverage please refer to Appendix A.

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### 5.1 Module 2760: Foundation for the Study of Religion

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C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

#### Preamble

This module is in eight equal parts, each part providing an introduction to and foundation for one of the other two modules candidates study for the AS GCE qualification. **In the examination candidates take the two parts they are following for their other modules.** Candidates following route AX or AY will take Parts 1 and 2 of this module. Candidates are *entered* for an Option A to E (identifying the Route they are following) as described in Section 4 and Appendix B, but the question paper will be the same for all candidates and contain the questions for all eight parts; candidates therefore need to be aware that they must choose a question from each of the two appropriate parts.

## Content

### 5.1.1 Part 1: Philosophy of Religion – a foundation for Module 2761

An introduction to major influences on the philosophy of religion:

(a) Ancient Greek influences on religious philosophy:

Candidates are expected to have a basic knowledge of the following aspects (only) of the thinking of Plato and Aristotle; they will not be expected to have a first-hand knowledge of the texts.	
<ul style="list-style-type: none"> <li>Plato: the analogy of the cave (<i>The Republic</i> VII.514A -521B);</li> </ul>	Candidates should explore what might be represented, in the analogy of the cave, by: the prisoners, the shadows, the cave itself, the outside world, the sun, the journey out of the cave and the return to the prisoners. They should be able to discuss the validity of the points being made in this analogy.
<ul style="list-style-type: none"> <li>the concept of Forms, especially the Form of the Good;</li> </ul>	Candidates should understand what Plato meant by 'Forms': the relation between concepts and phenomena; the concept of 'Ideals'; what Plato meant by 'the Form of the Good'; the relation between the Form of the Good and the other Forms. Candidates should also be able to describe criticisms of the theory of Forms, and be able to discuss whether such criticisms are valid.
<ul style="list-style-type: none"> <li>the concept of body/soul distinction.</li> </ul>	Candidates should be able to explain Plato's understanding of the pre-existence of the soul, the relation between the soul and the body, the relation between the soul and the Forms. They should be able to compare Plato's views with those of Aristotle.
<ul style="list-style-type: none"> <li>Aristotle: ideas about cause and purpose in relation to God (<i>Metaphysics</i> Book 12);</li> </ul>	Candidates should have a knowledge of Aristotle's understanding of material, efficient, formal and final cause. They should understand Aristotle's concept of the Prime Mover.
<ul style="list-style-type: none"> <li>the concept of body/soul distinction (<i>De Anima</i> Book 1).</li> </ul>	A knowledge of the relation between the soul and the body, according to Aristotle, and his understanding of what a soul is. Candidates should be able to compare this view with that of Plato.

## (b) Judeo-Christian influences on religious philosophy:

<p>Candidates are expected to have a basic understanding of the following aspects of the Judaeo-Christian concept of God, using the specified texts or other suitable examples.</p>	<p>Candidates should be able to compare these aspects of the Judaeo-Christian concept of God with the Platonic understanding of the Form of the Good, and the Aristotelian understanding of the Prime Mover.</p>
<ul style="list-style-type: none"> <li>the concept of God as creator: Genesis 1-3</li> </ul>	<p>An understanding of the concept of '<i>creatio ex nihilo</i>'; the way the Bible presents God as involved with his creation; the imagery of God as a craftsman; the concepts of omnipotence, omniscience and omnipresence. They should be able to compare this view with Aristotle's Prime Mover, and should be able to discuss on a basic level whether, if God created the universe, God is therefore responsible for everything that happens in it.</p>
<ul style="list-style-type: none"> <li>the goodness of God: Exodus 20</li> </ul>	<p>An introduction to the ways in which the God of the Bible is seen as morally perfect, and the source of human ethics. An introduction to the concept of God as law-giver, and as judge. Candidates should be able to consider whether, in a Biblical context, God commands things because they are good, or whether things are good because God commands them. They should be able to compare the ethical monotheism of the Bible with Plato's Form of the Good.</p>
<ul style="list-style-type: none"> <li>God's activity in the world; the concept of miracle: Joshua 10:1-15</li> </ul>	<p>An introduction to the way in which God is seen to interact with humanity, by looking at the concept of miracle. An understanding of different definitions of miracle, including a basic understanding of Hume. A consideration of a biblical miracle and the issues it raises about God's activity in the world. Candidates should be able to discuss whether modern people can be expected to believe in miracles, and whether miracles suggest an arbitrary or partisan God.</p>

### 5.1.2 Part 2: Religious Ethics – a foundation for Module 2762

<p>(a) Meta-ethics: The use of ethical language – the ways in which different scholars have understood how terms such as ‘good’, ‘bad’, ‘right’ and ‘wrong’ are used when moral statements are made.</p>	<p>Candidates should have a basic understanding of how meta-ethics differs from normative ethics. They should have a basic knowledge of emotivism, intuitionism and prescriptivism, and should be able to consider each of these approaches.</p>
<p>(b) An introduction to the following concepts within ethical theory:</p>	
<ul style="list-style-type: none"> <li>• Moral relativism e.g. Fletcher’s Situation Ethics;</li> </ul>	<p>What it means in ethics to call a system ‘relativist’; moral relativism as distinct from cultural relativism; an example of a relativist ethical system or system with relativist aspects. Fletcher’s Situation Ethics is suggested but another system may be studied instead if preferred. Candidates should be able to discuss the strengths and weaknesses of a relativist approach they have studied.</p>
<ul style="list-style-type: none"> <li>• Virtue Ethics;</li> </ul>	<p>The basis of Virtue Ethics in Aristotle; the concepts of eudaimonia and the Golden Mean; the recent revival of interest in Virtue Ethics; criticisms of Virtue Ethics. Candidates should be able to discuss the value and usefulness of Virtue Ethics in moral decision-making.</p>
<ul style="list-style-type: none"> <li>• Natural Law.</li> </ul>	<p>The basis of Natural Law in Aquinas; his understanding of goodness as fitness for a purpose; his understanding of the role of reason in moral behaviour. A consideration of what ‘natural’ means in this context. Candidates should be able to discuss the value and usefulness of Natural Law in moral decision-making.</p>



### 5.1.3 Part 3: Jewish Scriptures – a foundation for Module 2763

(a) A time line of scriptures:	
<ul style="list-style-type: none"> <li>placing Jewish scriptures in their historical context and considering the probable dating of principal events e.g. Abraham, Moses, Exodus, David, Exile, Isaiah, the Maccabean revolt, the destruction of the Temple</li> </ul>	Candidates should be aware that there are different opinions about the dates of the Jewish scriptures and also, therefore, of the possible dates of the events contained in them. Of those listed, only the destruction of the Temple could be considered a fixed date at 70CE.
<i>Candidates may employ historical, literary or archaeological evidence.</i>	In their responses candidates should be able to consider two or three of the possible forms of evidence and their possible value and reliability.
	Candidates may use either Gregorian or Jewish dating.
(b) Form Criticism:	
<ul style="list-style-type: none"> <li>the types of literature found in Jewish scriptures: myth, history, prophecy, poetry, law, wisdom (hohma), liturgy; their origins and purpose.</li> </ul>	Candidates should be familiar with the main types of literature found in the Tenakh and be aware of examples of each of these. Their origins can be viewed either from a traditional Jewish standpoint or from a more modern critical one. In relation to purpose, possibilities include: to explain beliefs, to record history and law, and to be used in worship as some of the Psalms were clearly intended to be.

### 5.1.4 Part 4: New Testament – a foundation for Module 2764

**Either A: The Early Church**

(a)	First century Palestine:	
	<ul style="list-style-type: none"> <li>the origins, particular beliefs and practices of Sadducees, Pharisees and Zealots;</li> </ul>	Candidates should have a good understanding of the life of Jews in first century Palestine and in particular of the origins, beliefs and practices of these three groups so that they are able to compare and contrast them.
	<ul style="list-style-type: none"> <li>the Roman occupation and its effect on the religious life of the Jews.</li> </ul>	They should also have a thorough understanding of the way in which the Roman occupation affected Jewish religious life. They should be aware that not all these effects were negative.
(b)	Date, purpose and authorship of Acts; its broad historical relationship to the Epistles of Paul.	Candidates should have a good understanding about the basic issues concerning the date, purpose and authorship of Acts and its relation to Luke's gospel.
		In relation to the Pauline epistles they should be aware that the epistles are earlier than Acts and how the travels and activities of Paul recorded in Acts relate to the Epistles. Students are not expected to have detailed knowledge of the texts.

**or B: Gospels**

(a)	First century Palestine:	
	<ul style="list-style-type: none"> <li>the origins, particular beliefs and practices of Sadducees, Pharisees and Zealots;</li> </ul>	Candidates should have a good understanding of the life of Jews in first century Palestine and in particular of the origins, beliefs and practices of these three groups so that they are able to compare and contrast them.
	<ul style="list-style-type: none"> <li>the Roman occupation and its effect on the religious life of the Jews.</li> </ul>	They should also have a thorough understanding of the way in which the Roman occupation affected Jewish religious life. They should be aware that not all these effects were negative.
(b)	Source criticism, with reference to the gospels; an overview of the Synoptic Problem (a detailed knowledge of the various proposed solutions will not be expected).	Candidates should be aware of the main principles and purpose of Source Criticism in relation to the Gospels. They should have a basic understanding of the Synoptic Problem and the two and four document hypotheses. However, detailed knowledge of versions of these is not required.

### 5.1.5 Part 5: Developments in Christian Thought – a foundation for Module 2765

(a) Fundamentalist, Traditional and Liberal approaches to the interpretation of the Bible: a consideration of different understandings of the inspiration and authority of the Bible	They should be able to make an objective comparison of these views and their strengths and weaknesses.
(b) An introduction to the teachings of the Bible in relation to the following issues:	Candidates need to have considered the five issues listed, having looked at the suggested texts or other suitable ones.
<ul style="list-style-type: none"> <li>• the treatment of the weak and the oppressed (e.g. Amos 2: 6-16);</li> </ul>	It is important that candidates realise that there are different views of these topics within the Bible and be aware of the danger of using isolated 'proof texts' to assert a particular viewpoint.
<ul style="list-style-type: none"> <li>• the use of violence, (e.g. Psalm 137:8-9, Romans 12:17-21);</li> </ul>	
<ul style="list-style-type: none"> <li>• the role of women in the creation stories, in biblical society and in religious life in the first century, (e.g. Genesis 1:1-3:24, 1 Corinthians 14:34-36, Titus 2:1-9);</li> </ul>	
<ul style="list-style-type: none"> <li>• attitudes towards other religions (including New Testament attitudes towards Judaism), (e.g. John 14:6, Acts 4:12);</li> </ul>	
<ul style="list-style-type: none"> <li>• attitudes towards racism and equality (e.g. Genesis 9:18-27, Galatians 3:27-29).</li> </ul>	
<p><i>Candidates should be aware that often there are divergent teachings to be found in biblical texts and should therefore be prepared to consider and discuss differing ideas and views; texts cited are given as examples of these. Questions will not be asked about specific texts, and credit will be given for citation of other appropriate texts.</i></p>	

**5.1.6 Part 6: Eastern Religions – a foundation for Module 2766**

**Either A: Buddhism**

<p>(a) The life and work of Gautama the Buddha in its historical and religious setting: the nature of the Hindu religion at the time of the foundation of Buddhism, traditional stories of the Buddha's life.</p>	<p>The nature of Hinduism at the time of the Buddha, including reference to brahminic practices, belief in Atman and karma. Traditional tales of the Buddha's birth, his life as a prince, his encounters with old age, sickness and death; his search for enlightenment as an ascetic, the Enlightenment, the gaining of followers and the Buddha's death. Candidates should be able to discuss the extent to which Buddha might be considered as a reformer of Hinduism, or as the founder of an entirely new religion. They should have considered how far the Buddha's thought might have been influenced by the Hinduism of his day, and considered what the stories of the Buddha's life imply about the status of the Buddha as a human or supernatural figure.</p>
<p>(b) The Four Noble Truths, including the Noble Eightfold Path: the nature of the Middle Way and its role in eliminating dukkha.</p>	<p>An understanding of the Four Noble Truths and the key terms expressed and implied within them: dukkha, anatta, anicca, nibbana. The eight different aspects of the Noble Eightfold Path, and their meaning and practical application in the lives of Buddhists. An understanding of the concept of the 'Middle Way'. Candidates should be able to discuss the relative importance of different aspects of the Noble Eightfold Path; the extent to which the Four Noble Truths present an accurate description of the human condition; whether adopting a 'Middle Way' is practical or helpful.</p>

**or B: Hinduism**

<p>(a) The Indus valley civilisation: the discoveries, and speculations of scholars in relation to Harappa and Mohenjo-Daro; the extent to which these discoveries contribute to an understanding of Hindu religion.</p>	<p>An introduction to the Indus Valley civilisation, considering the seals, the script, the Great Bath, the 'granary'. Candidates should consider the extent to which religious belief can be discovered through looking at buildings and artefacts; the importance of a sense of history for Hinduism; the possible relation between the discoveries and aspects of Hinduism today.</p>
<p>(b) Vedic religion:</p>	
<ul style="list-style-type: none"> <li>• the nature of the Vedas as sacred texts;</li> </ul>	<p>Candidates should be aware of the nature of the Vedas as primarily heard and spoken words rather than writings. They should have considered the origins of the Vedas, and understand how the Vedas are divided into different 'books'. They should understand the distinction between sruti and smriti, and know how the Vedas continue to be used in Hindu life and worship. Candidates should be able to consider the extent to which Hindus believe the Vedas to have authority. They should be able to discuss how far the Vedas have relevance for modern life.</p>
<ul style="list-style-type: none"> <li>• the concept of deity in the Vedas;</li> </ul>	<p>Candidates should have a basic understanding of the main characteristics of the following Vedic deities: Indra, Agni, Soma and Varuna. They should have a basic understanding of the terms polytheism, monotheism, animism and monism. They should be able to consider which of these terms best fits the concept of deity in the Vedas.</p>
<ul style="list-style-type: none"> <li>• the concept of rta/dharma;</li> </ul>	<p>Candidates should have an understanding of the concept of rta in the Vedas, and an awareness of how the concept prefigures belief in dharma. They should be able to discuss the extent to which rta or dharma can be said to be a universal moral law.</p>
<ul style="list-style-type: none"> <li>• the Purusha Sukta.</li> </ul>	<p>Candidates should be familiar with this text. They should understand what it says about the creation of the world, and the central role of sacrifice in creation and in the maintenance of the natural order. They should be aware of how this text presents the idea of different groups of people created for the performance of distinct roles in society. They should be prepared to consider the main themes of the text, the issues it raises and the extent to which it provides helpful answers.</p>

**5.1.7 Part 7: Islam – a foundation for Module 2767**

<p>(a) Pre-Islamic Arabia: historical, geographical and religious context with a consideration of Jewish, Christian and Pagan influences.</p>	<p>Knowledge of the historical, geographical and religious background will include the particular importance of Makkah as the centre of a number of trading routes. Candidates also need to understand how the various influences interacted. From this they can understand the environment in which Muhammad ﷺ was born and Islam was introduced.</p>
<p>(b) Muhammad ﷺ as the final messenger of God:</p>	
<ul style="list-style-type: none"> <li>• his early life in Makkah;</li> </ul>	<p>Candidates need to understand the significance, importance and uniqueness of Muhammad ﷺ. They should know about his upbringing in Makkah and the influences he was under.</p>
<ul style="list-style-type: none"> <li>• revelation of the Qur'an;</li> </ul>	<p>There should be a consideration of the particular manner in which the Qur'an was revealed to him;</p>
<ul style="list-style-type: none"> <li>• the migration to al-Madinah, and Muhammad's ﷺ later role as prophet and statesman.</li> </ul>	<p>and the reasons for and importance of his migration to al-Madinah.</p>
	<p>Candidates should be able to consider the significance and relative success of his dual role as both Prophet and Statesman in al-Madinah and understand the implications of the social and political environment within which he lived and worked there.</p>

**Part 8: Judaism – a foundation for Module 2768**

(a) The importance of Tenakh and Talmud:	Candidates need to be familiar with Tenakh and Talmud as Written and Oral Law respectively and to show clear understanding of the differences between them.
<ul style="list-style-type: none"> <li>the origins, content and use of Tenakh;</li> </ul>	They should understand the origins of the Tenakh either in traditional belief or through modern criticism. They should be aware of the principal contents of the Tenakh and the way in which it is used in both daily life and worship. There should also be a clear appreciation of the purpose of Torah within Judaism as divine revelation to guide the people.
<ul style="list-style-type: none"> <li>the origins, content, use and purpose of Talmud;</li> </ul>	Candidates should understand the origins of both the Jerusalem and the Babylon Talmuds and the principal differences between them. They should be able to explain how they came into existence and were brought together. There should be an understanding of the use of the Talmud and the ways in which it has continued to develop.
<ul style="list-style-type: none"> <li>their importance for Jewish belief and life today.</li> </ul>	Candidates need to be aware of the continuing importance of both Oral and Written Torah and the way in which they are used in and influence Jewish life and worship.
(b) Ethical monotheism:	
<ul style="list-style-type: none"> <li>the nature of a monotheistic G-d;</li> </ul>	Candidates should understand ethical monotheism in that Judaism is monotheistic because of ethical considerations and through a direct insight into the absolute character of the moral law.
	They should understand G-d as supranatural, personal, good and holy. In this way candidates should be able to distinguish between the ethical monotheism of Judaism and pagan monotheism.
	Candidates need to be aware that in later biblical prophecy G-d is claimed not only as the one G-d of Israel but as the one G-d of universal history.
<ul style="list-style-type: none"> <li>the particular role of the Jews as a 'chosen people';</li> </ul>	There should be a clear understanding of the role of the Jews as a 'chosen people'. This is tied in with the concept of a royal priesthood in that Jews are required to set an example for others in their way of life and devotion to G-d.
<ul style="list-style-type: none"> <li>the role of ethical monotheism for Jewish life today.</li> </ul>	Finally, there needs to be a consideration of the continuing importance of ethical monotheism for Jewish life today, by observance both of the Ten Commandments and of the 613 mitzvot.

## 5.2 Module 2761: Philosophy of Religion 1 (AS)



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in Part 1 of Module 2760 will be assumed as a foundation and preparation for the content of this module.

### Content

<p>(a) Traditional arguments for the existence of God:</p>	
<ul style="list-style-type: none"> <li>the ontological argument from Anselm and Descartes, and challenges to it from Gaunilo and Kant;</li> </ul>	<p>Anselm’s understanding of God as a being than which nothing greater can be conceived – his understanding of the differences between contingent and necessary existence. Descartes’ understanding of existence as a perfection which God cannot lack. Gaunilo’s analogy of the island in <i>On Behalf of the Fool</i>. Kant’s argument that existence is not a predicate. Candidates should be able to discuss these views.</p>
<ul style="list-style-type: none"> <li>the cosmological argument from Aquinas and Copleston, and challenges to it from Hume and Russell;</li> </ul>	<p>Aquinas’ understanding of the need for evidence in establishing the reasonableness of belief in the existence of God – his presentation of the cosmological argument in the Five Ways. The arguments put forward by Copleston in the 1947 radio debate with Russell. Hume’s criticisms of the view that the existence of the universe is evidence for the existence of God. Russell’s position in the radio debate with Copleston. Candidates should be able to discuss these views.</p>
<ul style="list-style-type: none"> <li>the teleological argument from Aquinas and Paley, and the challenges to it from Hume, Mill and Darwinism;</li> </ul>	<p>Aquinas’ understanding of the ways in which the universe reveals God, in his ‘Five Ways’. Paley’s analogy of the watch. Hume’s challenge that there could be other explanations for the apparent order in the universe. Mill’s challenge that the world can seem to reveal a cruel or incompetent designer. Darwinist challenges that the apparent design in living things is attributable to evolution through natural selection. Candidates should be able to discuss these views.</p>



<ul style="list-style-type: none"> <li>the moral argument from Kant, and challenges to it from Freud;</li> </ul>	<p>Kant's understanding of the moral argument, including his concept of the '<i>summum bonum</i>' and his inferences about innate moral awareness. Freud's view that moral awareness comes from sources other than God. Candidates should be able to discuss the strengths and weaknesses of these positions.</p>
<ul style="list-style-type: none"> <li>arguments from religious experience from William James, and challenges to it from Freud and Marx.</li> </ul>	<p>Candidates should have an understanding of the aims and main conclusions drawn by William James in <i>The Varieties of Religious Experience</i>. They should understand Freud's different understanding of the origins and value of religious experience. They should understand Marx's view of the role of religion in society and should be able to explain what a Marxist view of religious experience might be. Candidates should be able to discuss these views.</p>
(b) Challenges to religious belief:	
<ul style="list-style-type: none"> <li>the problem of evil: the classic theodicies of Augustine and Irenaeus;</li> </ul>	<p>Candidates should understand the nature of the problem of evil, and the perceived differences between natural and moral evil. They should be able to describe and explain the theodicies of Irenaeus and Augustine. They should know how each understands the responsibility or otherwise of God for the existence of evil in the world, the origins of evil, and the role of human free will. They should be able to consider the strengths and weaknesses of each of these approaches, and be able to compare the two in a critical way.</p>
<ul style="list-style-type: none"> <li>the challenges of psychology and sociology to religious belief, in terms of the ways in which these disciplines approach an understanding of religion.</li> </ul>	<p>Candidates should be able to describe how religious belief has been explained and assessed by psychologists such as Freud and Jung. They should know how sociologists such as Durkheim and Weber have understood the nature and role of religion in society. Candidates should recognise why some of these approaches might be seen to present a challenge to religious belief. They should be able to consider whether such approaches attempt to 'explain away' religion and the extent to which these challenges have been successful.</p>

## 5.3 Module 2762: Religious Ethics 1 (AS)



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in Part 2 of Module 2760 will be assumed as a foundation and preparation for the content of this module.

### Content

(a) Ethical theory:	
<ul style="list-style-type: none"> <li>Kant and the Categorical Imperative;</li> </ul>	Candidates should understand the nature of the Categorical Imperative as distinct from the Hypothetical Imperative in the thinking of Kant; his theory of duty; his understanding of universalisable maxims. They should be able to consider the strengths and weaknesses of Kant's thinking.
<ul style="list-style-type: none"> <li>Utilitarianism: the views of Bentham and Mill;</li> </ul>	Candidates should understand the 'greatest happiness principle'. They should be able to describe the main similarities and differences between the thinking of Bentham and Mill. They should consider the distinction between Act and Rule Utilitarianism suggested by some scholars, and should be able to discuss the extent to which either of these labels might be appropriate for Bentham or Mill. They should be able to consider the strengths and weaknesses of Utilitarianism.
<ul style="list-style-type: none"> <li>the concepts of absolute and relative morality;</li> </ul>	Candidates should be able to understand what is meant by 'absolute' and 'relative' morality, and should be able to give examples. They should consider the extent to which the ethical systems they have studied so far contain elements of absolutism or relativism. They should be able to discuss absolutist and relativist ways of understanding right and wrong.
<ul style="list-style-type: none"> <li>the relation between these ethical systems and religious methods of ethical decision-making, in terms of a comparison between the religious ethics studied and the views of Kant, Bentham and Mill.</li> </ul>	Candidates should be able to describe and explain the main ethical principles of any one religion. They should have an understanding of how followers of that religion make moral decisions. They should be able to make critical comparisons between the ethics of the religion they have studied, Utilitarianism, and Kantian ethics.

(b) Practical ethics – theory as applied to:	
<ul style="list-style-type: none"> <li>medical ethics: abortion, euthanasia, the right to life, the right to a child; genetic engineering and embryo research;</li> </ul>	<p>Candidates should be able to describe and explain the ethical issues that arise in the specified areas of medical ethics. Some basic knowledge of the law and of medical procedures will be necessary for an adequate understanding of these issues, but the emphasis of questions will be on religious and ethical issues. They should understand the concepts of the sanctity of life, personhood, rights and consent, in relation to these issues.</p>
<ul style="list-style-type: none"> <li>an understanding of the ways in which the ethical systems of Natural law, virtue ethics, Kant, Bentham and Mill might be applied to issues raised by these areas, and religious responses to these issues.</li> </ul>	<p>Candidates should be able to apply the ethical theories and religious ethics they have studied in this unit and in the Foundation unit to issues arising in the areas of medical ethics specified. They should be able to show how application of these theories might lead to different conclusions. They should be able to consider these different approaches in relation to medical ethics.</p>

## 5.4 Module 2763: Jewish Scriptures 1



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in Part 3 of Module 2760 will be assumed as a foundation and preparation for the content of this module.

### Content

<p>The texts are to be studied with reference to their date, authorship, purpose and historicity.</p>	<p>Candidates are free to consider the texts from a traditional Jewish or a critical approach. It is very important that, although detailed textual questions will not be asked, candidates are nevertheless fully familiar with the set texts and able to quote (in paraphrase) from them where appropriate.</p>
<p>Candidates should be able to comment in detail on the texts in relation to the concepts listed below, though questions focusing on the context of short passages ('gobbet' questions) will not be asked.</p>	
<p>(a) Covenant – the idea of Covenant as a particularly Jewish concept and of the way in which this idea develops through the following texts, moving from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity:</p>	<p>The development of covenantal ideas is of great importance here and candidates should be absolutely clear about the differences between each of the seven covenants listed and the way in which they show the developing relationship between G-d and the Jews.</p>
<ul style="list-style-type: none"> <li>Genesis 1:26-30, (Adam) 8:20-9:29, (Noah) 12, 17 (Abraham); Exodus 19-24 (Moses); 2 Samuel 7 (David); Jeremiah 31 (the new covenant).</li> </ul>	
<p>(b) G-d and suffering – the suffering of the Jews as demonstrated in the following texts, in relation to the Jewish understanding of the nature of G-d:</p>	<p>Candidates need to understand the unique nature of the books of Jonah and Job and the particular teachings about the nature of G-d which are found within them.</p>
<ul style="list-style-type: none"> <li>Jonah (obedience, the inability to hide from G-d or resist G-d's wishes and the relationship with non-Jews), <b>Job 1-14</b>; 42 (the first series of arguments between Job and his 'comforters'; Job's suffering, his acceptance of G-d's will and his final reward).</li> </ul>	<p>For Job, they should have good textual knowledge of the Prologue (chapter 1) and the Epilogue (chapter 42) as well as the first series of arguments with his 'comforters' (chapters 2-14).</p>
	<p>In discussing the texts they need to be able to refer to their structure and theological importance as well as simply knowing their content.</p>

Bibles are **not** permitted in the examination.

## 5.5 Module 2764: New Testament 1



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in the related section of Part 4 of Module 2760 will be assumed as a foundation and preparation for the chosen content of this module.

Candidates study **one** of these alternatives:

**Either**            **A: The Early Church**

### Content

Acts 13-19:	Candidates need to be thoroughly familiar with the set texts of Acts 13-19. They should be able to refer to the text and quote (in paraphrase) from it where appropriate.
<ul style="list-style-type: none"> <li>issues relating to the text: purpose – the intended readership, historical accuracy; evidence for use of sources;</li> </ul>	The issues to be considered, building on the work done in the Foundation unit, include: the different nature of the speeches to Jewish and pagan audiences; the way in which Paul's mission often turns from the Jews to the gentiles; the nature and content of the gospel he is preaching; the versions of scripture quoted in the text.
<ul style="list-style-type: none"> <li>comparison of Acts 15 and Galatians 2 with particular reference to the Jerusalem Council: areas of conflict between the two accounts and their backgrounds (e.g. issues of dating related to the destination of the epistle; the relative importance of main characters in the accounts);</li> </ul>	<p>Candidates need to have a good knowledge of Acts 15 and Galatians 2. In particular they should be able to consider the arguments as to the historicity of the two documents in relation to the Jerusalem Council and the Apostolic letter.</p> <p>They need to have considered the possible destination of the Epistle – North or South Galatia - and also the differing emphasis on the main characters who appear in the two accounts: Paul, Peter / Cephas, James.</p>
<ul style="list-style-type: none"> <li>concepts of: the emergence of the early church in the context of Judaism and pagan Roman religion; universalism (Christianity open to all); the developing understanding of the work of the Holy Spirit and of Jesus as saviour; sin; the practices related to baptism.</li> </ul>	<p>Candidates need to have a thorough understanding of the emergence and development of the early church and to see how this relates to the Judaism and Roman religion of the time, which they have studied in the Foundation module.</p> <p>They should have a good knowledge the concepts listed: the actions of the Spirit, and the account of Jesus presented in Paul's sermons where he seems to know little of his life. Candidates should look at the relationships between sin and sickness and between baptism and the gift of the Spirit as portrayed in Acts. There should be study of the role and importance accorded to baptism, especially in the Acts 19 passage about John's baptism.</p>

or **B: Gospels**

## Content

Passion and resurrection narratives in Mark (14:1-16:20) and John (18-21):	Candidates need to know the set texts thoroughly and to be able to use them (in paraphrase) in their responses to questions.
<ul style="list-style-type: none"> <li>issues relating to the text: purpose – the intended readership, historical accuracy; evidence for use of sources;</li> </ul>	They also need to have considered the other issues listed here and to be able to compare the parts studied of the two gospels in relation to these.
<ul style="list-style-type: none"> <li>concepts and issues arising from the study of the texts: sacrifice (extent of relationship to Old Testament ideas), basis for ideas of redemption, foundations for Christian teachings on sin, resurrection, and eternal life;</li> </ul>	Candidates need to place the ideas of sacrifice, redemption, sin, resurrection and eternal life in their context in terms of the Old Testament and first-century Jewish ideas. They need to be aware of Jewish material about the Passover and the Day of Atonement from Exodus 12-13 and Leviticus 16.
	The differing theological approaches between Mark and John should be identified and explored.
<ul style="list-style-type: none"> <li>the significance of the actions of Jews and Romans in the Passion as recorded in the set texts;</li> </ul>	Candidates need a thorough understanding of the texts and of the actions attributed to the Jews and the Romans, with a critical consideration of these.
<ul style="list-style-type: none"> <li>Jewish features in the account, e.g. Passover, Sabbath, Sanhedrin; texts from Psalms, Wisdom, Isaiah, and Zechariah.</li> </ul>	Candidates need to be aware of the importance of the Old Testament and Jewish backgrounds to the narratives and the significance of the quotations from and allusions to Old Testament texts and Jewish practices, including the concept of Messiahship. The methods of exegesis should be examined, as should the possible use of collections of proof texts.

Bibles are **not** permitted in the examination, and questions focusing on the context of short passages ('gobbet' questions) will not be asked.

## 5.6 Module 2765: Developments in Christian Thought 1



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in Part 5 of Module 2760 will be assumed as a foundation and preparation for the content of this module.

### Content

(a) Feminist Theology:	
<ul style="list-style-type: none"> <li>traditional Christian views of the role of women: biblical views,</li> </ul>	Candidates should be aware of the variety of views about the role of women to be found in both the Old and New Testament, and in particular between the gospels and Paul's letters. Some women are seen as powerful or influential, both for good and ill, and appropriate examples should be studied.
	In relation to Augustine and Aquinas they should have considered:
<ul style="list-style-type: none"> <li>Augustine</li> </ul>	The effects of the fall, the function of the soul (deliberative and obedient) and its male/female difference
<ul style="list-style-type: none"> <li>and Aquinas;</li> </ul>	The effects of the fall; man as first principle of woman, woman as distorted male, woman as child bearer; function of marriage
<ul style="list-style-type: none"> <li>modern feminist theology: its main aims and message;</li> </ul>	The aims of liberal, reconstruction, and radical post-Christian feminist theologies should be analysed.
<ul style="list-style-type: none"> <li>criticisms of feminist interpretations of Christianity;</li> </ul>	Analysis of these three theologies for criticisms of their interpretations.
<ul style="list-style-type: none"> <li>debates about the role of women in Christian life.</li> </ul>	Role of women in the church as ministers/priests: traditional and feminist theological views;
	Role of women as mothers: traditional and feminist theological views;
	Women, family and the workplace: traditional and feminist theological views.

Liberation Theology:	
<ul style="list-style-type: none"> <li>the main aims and message of liberation theology, with special reference to Gutiérrez, Sobrino and Boff, and the debates at Medellin and Puebla;</li> </ul>	Candidates should have a good understanding of the debates and theologians cited but questions will not be set specifically on the named theologians nor on the two bishops' meetings.
	The issues to be covered are:
	<p>Preferential option for the poor.                  Praxis: first and second act praxis, three mediations, orthodoxy v orthopraxis.                  Hermeneutics: purpose and function.                  Interpretation of key biblical texts.                  Conscientization.                  Jesus the Liberator.                  Types of sin: structural and social.                  Base communities: organisation and theology, relationship with the Church.</p>
<ul style="list-style-type: none"> <li>the relation between liberation theology and Marxism;</li> </ul>	Candidates should have considered the following:
	<p>Attitude to capitalism                  Alienation and exploitation                  Private ownership of the means of production                  Justice                  Dialectical view of history                  Marxism as a tool for social analysis                  Reversal and analysis of 'false consciousness'                  Ratzinger and the Vatican <i>Instruction</i></p>
<ul style="list-style-type: none"> <li>criticisms of liberation theology.</li> </ul>	Candidates should have considered both internal and external criticisms.



## 5.7 Module 2766: Eastern Religions 1



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in the related section of Part 6 of Module 2760 will be assumed as a foundation and preparation for the chosen content of this module.

Candidates study **one** of these alternatives:

### Either **A: Buddhism**

(a) Central doctrines:	
<ul style="list-style-type: none"> <li>the Triple Refuge – Buddha, Dhamma, Sangha;</li> </ul>	Candidates should show knowledge and understanding of what the Triple Refuge means in Buddhism, and should understand that not all Buddhists think in the same way. They should be able to describe and explain what ‘taking refuge’ means in this context, and should be able to give accurate explanations of each Refuge, using appropriate terminology. Candidates should be able to discuss the relative importance of the three refuges in Buddhist thought. They should be able to consider whether these refuges represent an escapist attitude.
<ul style="list-style-type: none"> <li>the Three Marks of Existence – anicca, anatta, dukkha;</li> </ul>	Candidates should be able to explain the Three Marks of Existence, using accurate terminology where appropriate. They should be able to discuss whether this is a pessimistic approach to take to life and the relative importance of each of these marks of existence. They should be able to discuss whether this belief is helpful or consistent with human experience.
<ul style="list-style-type: none"> <li>the concepts of kamma, samsara, dependent origination and rebecoming;</li> </ul>	Candidates should be able to describe and explain these terms, using accurate terminology where appropriate. They should be able to understand the relation between these concepts, and be able to show knowledge of Buddhist thinking about cause and rebirth. They should be able to consider the implications of this understanding.
<ul style="list-style-type: none"> <li>the nature of nibbana.</li> </ul>	Knowledge and understanding of what nibbana is, and how it is to be achieved, according to Buddhist thought. Candidates should be able to discuss whether this goal is worthwhile or achievable.

(b) The Fourfold Sangha: monastic and lay practices.	Candidates should be able to demonstrate knowledge and understanding of the Fourfold Sangha, including the ethical principles and practices for monks and lay people. They should understand the role of the Sangha for the individual and for the community, and its importance as a 'refuge' for Buddhists. Candidates should be able to discuss whether it is possible to achieve nibbana without belonging to the Sangha, and whether the Sangha provides the ideal conditions for following the Noble Eightfold Path. They should be able to consider whether joining the Sangha is an essentially selfish act, and whether all Buddhists should become members of the Sangha.
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or **B: Hinduism**

(a) The Advaita system of Sankara and the Vishishtadvaita of Ramanuja; the relation between the One and the Many.	Candidates should be able to demonstrate knowledge and understanding of the relation between the One and the Many in the thinking of Sankara and Ramanuja. They should be able to discuss whether Sankara's monism is too intellectually demanding, and should be able to compare the two thinkers. They should be able to consider the extent to which Ramanuja agreed or disagreed with Sankara.
(b) The concept of Brahman, and the significance and main characteristics of the deities: Siva, Vishnu (including Rama and Krishna), Kali, Lakshmi and Ganesha.	Candidates should have knowledge and understanding of main characteristics and image-forms of the specified deities. They should be able to discuss the nature of these deities. They should understand the concept of Brahman, and should be able to consider whether Hinduism can be described as polytheistic.
(c) The practice of puja and devotion to the murtis.	Candidates should be able to demonstrate knowledge and understanding of puja practices and devotion to murtis. They should know how these practices reflect beliefs and consider the role that they play in Hindu life. They should be able to relate puja to bhakti.
(d) The concepts of atman, karma, samsara, maya, moksha, dharma, jnana and bhakti.	Candidates should be able to use these terms correctly, and show knowledge of what they mean in Hindu thought. They should be able to consider their importance for Hindus, and show how they relate to each other, for example how karma and samsara are related, or jnana and moksha.
(e) The <i>Bhagavad Gita</i> chapters 2, 5, 9 and 11.	Candidates should be familiar with these passages, and should be able to explain their main themes and teachings. They should be able to discuss the ways in which these passages from the <i>Bhagavad Gita</i> address the nature of dharma, the concept of bhakti, and the nature of God.

## 5.8 Module 2767: Islam 1



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in Part 7 of Module 2760 will be assumed as a foundation and preparation for the content of this module.

### Content

<p>(a) The Qur'an: its process of revelation and collection, structure, role and status.</p>	<p>Building on the knowledge and understanding gained in the Foundation module about the revelation of the Qur'an, students should consider particular and unique nature and process of that revelation, with a consideration of the differences in the Surahs revealed at Makkah and those at al-Madinah. They should have considered the manner in which the Qur'an was ultimately compiled by Muhammad's <math>\Delta</math> followers and its resulting structure and the infallible status accorded to the text. They should also be able to discuss the role it continues to play in the life of Muslims.</p>
<p>(b) The Five Pillars: shahadah, salah, zakah, sawm, hajj; and Muslim life:</p>	<p>Candidates need to have studied the references to the Five Pillars in the Qur'an and Hadith. They should be able to consider their practical and theological nature, their inter-relationship, and the effect which their observance has on Muslim life.</p>
<ul style="list-style-type: none"> <li>• Jihad.</li> </ul>	<p>There should be clear understanding of Jihad as 'striving for the will of Allah' and candidates should be able to distinguish between Greater and Lesser Jihad.</p>
<p>(c) Worship and the mosque:</p>	
<ul style="list-style-type: none"> <li>• architecture and design of the mosque;</li> </ul>	<p>Candidates need to have considered the architecture and design of the mosque and in particular the practical and theological reasons for these. This will include the symbolic nature of aspects of the building such as the dome, the prayer hall and the washing facilities, the importance of an area for study and the practical purpose of items such as the minarets. In the design they need to be able to comment on the reason for the absence of figurative portrayal and also on the use of calligraphy.</p>
<ul style="list-style-type: none"> <li>• the Imam and Salat-ul-Jumu'ah (Friday prayers).</li> </ul>	<p>There needs to be an understanding of the particular role of the Imam in Muslim life as a teacher and leader rather than a priest and of the form of worship practised at Salat-ul-Jumu'ah prayers.</p>

<p>(d) Ummah and its implications for Muslim ethics.</p>	<p>Candidates should show knowledge and understanding of the theological basis and practical implications of this 'worldwide community of Muslims'. They should also see the importance of Ummah in the way in which it can influence and affect Muslim ethics.</p>
<p>(e) Surahs 1, 4.</p>	<p>Surah 1 needs to be studied in detail with an in-depth consideration of the issues raised within it. In particular they need to be able to discuss what it says about Allah and the relationship between Allah and his people.</p>
	<p>Candidates need to be familiar with the contents of Surah 4 in particular in relation the treatment of women in pre-Islamic Arabia and the changes which Muhammad <math>\Delta</math> introduced. However, detailed knowledge of the text is not required.</p>

## 5.9 Module 2768: Judaism 1



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in Part 8 of Module 2760 will be assumed as a foundation and preparation for the content of this module.

### Content

(a) The concept of the Law with reference to Exodus 20 and Deuteronomy 4-7.	Candidates need to be able to discuss the relative importance of the Ten Commandments and the other laws. They should understand the centrality of the Law in Judaism and the way in which it demonstrates the relationship between G-d and the Jews.
(b) Halakhah and Mitzvot – the principles of Jewish life, worship and practice, observance and kashrut.	Candidates should understand the purpose of the 613 mitzvot and the ways in which these generally affect Jewish life.
	They should understand the basis of Jewish life and worship as devotion to G-d and the way in which this is carried out. They should understand kashrut in relation to food, clothes and money.
(c) Worship in the home and synagogue;	Candidates should be familiar with the forms of worship in the home, private as well as worship as a family, and the purpose and practice of prayer both at set times and spontaneous prayer.
<ul style="list-style-type: none"> <li>including Sabbath, Yom Tovim and the Pilgrim Festivals.</li> </ul>	Candidates should know the origins, practice and observance of the Sabbath (Shabbat), the High Holy Days of Rosh Hashanah and Yom Kippur and the Pilgrim Festivals of Pesach, Shavuot and Sukkot. They should be able to discuss the relative importance of these festivals.
(d) The roles of men and women; including the laws of purity.	Candidates should understand the roles of men and women within the Jewish family and in worship. They need to be able to compare these roles and their origins, and consider to what degree they give equality to the persons concerned. There should also be an understanding and consideration of the laws of niddah (purity) and the use of the mikveh together with its importance in the community.

## 5.10 Module 2769: Philosophy of Religion 2 (AS)



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

This module is **only** available to candidates following route AX (either a ‘stand-alone’ AS GCE concentrating on the Philosophy of Religion or taking this AS GCE before studying the two A2 modules in Religious Ethics; see Appendix B). The content is essentially identical with that for the A2 Philosophy of Religion 2 (A2) Module (2771), and there will be the same expectation of knowledge and understanding of the material in Module 2761 as there is for A2 candidates; Module 2769 must therefore be taught after Module 2761.

### Content:

(a) Distinctions between body and soul in the thinking of Plato, John Hick and Richard Dawkins;	Candidates should know how Plato, Hick and Dawkins approach the issue of whether humans have souls. They should be able to explain each view and compare the views with each other.
<ul style="list-style-type: none"> <li>different views of life after death: resurrection and rebirth, the relative coherence of these concepts and the implications for the problem of evil of these views.</li> </ul>	Candidates should know what is meant by resurrection, reincarnation or rebirth. They should understand the issues arising from the concepts of life after death. They should consider whether disembodied existence is a coherent concept, and whether the person who existed before death can be said to be the same in the after-life, if there is one. Candidates should be able to discuss these different views. They should also be able to relate issues of life after death to the problem of evil, and consider whether belief in an after-life is essential for the existence of evil to be explained, as well as whether the promise of after-life is adequate as a response to evil.
(b) Revelation: the concept of religious experience, and a consideration of the following different forms of religious experience: visions, voices, ‘numinous’ experience;	Candidates should be able to demonstrate an understanding of different forms of religious experience, with examples. They should be able to discuss the extent to which these experiences should be accepted as veridical, and consider the extent to which personal religious experience should be recognised as evidence of God.

<ul style="list-style-type: none"> <li>the concept of miracle, and criticisms made by Hume and Wiles;</li> </ul>	<p>Candidates should understand different definitions of 'miracle', and should be able to discuss the implications of these different definitions. They should be able to illustrate their answers with examples of reported miracles. They should be able to explain why some religious believers consider miracles to be important and significant. They should have an understanding of the criticisms made of miracle by Hume, and by Maurice Wiles, and they should be able to consider the extent to which these criticisms are valid.</p>
<ul style="list-style-type: none"> <li>the concept of revelation through holy scripture: the view that scripture is divinely inspired.</li> </ul>	<p>Candidates should understand the differences between propositional and non-propositional revelation. They should be able to discuss the concept of God revealed through scripture. They should consider the implications of the view that scripture is divinely inspired.</p>
(c) Religious language:	
<ul style="list-style-type: none"> <li>the <i>via negativa</i> (Apophatic way);</li> </ul>	<p>An understanding of the view that God can only be spoken of in negative terms, using examples such as Pseudo-Dionysius the Areopagite. Candidates should be able to discuss the advantages and disadvantages of this approach.</p>
<ul style="list-style-type: none"> <li>the verification and falsification principles;</li> </ul>	<p>A knowledge and understanding of the verification principle from Ayer and the falsification principle from Flew, using Wisdom's parable of the gardener. Candidates should be able to give a critical assessment of these principles, and discuss the extent to which they provide a real challenge to the meaningfulness of religious language.</p>
<ul style="list-style-type: none"> <li>the uses of symbol, analogy and myth to express human understanding of God.</li> </ul>	<p>Candidates should be able to show understanding, with examples, of the ways in which writers have used symbol, analogy and myth to express their understanding of God. They should know Aquinas' contribution to an understanding of analogical language, with, perhaps, Tillich's understanding of symbol, and Ramsey's use of 'models and qualifiers'. They should be able to discuss each of these ways of expressing religious ideas, and should be able to consider one method in comparison with another.</p>

## 5.11 Module 2770: Religious Ethics 2 (AS)



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

This module is **only** available to candidates following route AY (either a 'stand-alone' AS GCE concentrating on Religious Ethics or taking this AS GCE before studying the two A2 modules in the Philosophy of Religion; see Appendix B). The content is essentially identical with that for the A2 Religious Ethics 2 (A2) Module (2772), and there will be the same expectation of knowledge and understanding of the material in Module 2762 as there is for A2 candidates. Module 2770 must therefore be taught after Module 2762.

### Content

<p>(a) Free will and determinism: the views of 'hard' and 'soft' determinists and libertarians, and the implications of these views for moral responsibility.</p>	<p>An understanding of what determinism means, and the spectrum of opinion that may be held about it, using examples of relevant thinkers; an understanding of how people may be considered to be determined by God, by their genes, by their environments, by social conditioning. A consideration of the implications of determinism for ethics.</p>
<p>(b) The nature and role of the conscience: the views of Aquinas, Butler and Freud.</p>	<p>An understanding of the views of Aquinas, Butler and Freud on the nature of the conscience, i.e. whether it is innate, whether it is the voice of God, whether it is fallible, the extent to which it relates to reason, whether everyone has the same experience of conscience, whether the demands of the conscience override other ethical considerations. Candidates should be able to discuss these questions.</p>
<p>(c) Religious ethics, from the position of any one religion chosen by the Centre:</p>	
<ul style="list-style-type: none"> <li>the main ethical precepts of the chosen religion, and the purpose of ethical behaviour.</li> </ul>	<p>An understanding of the ethics of any one religion, and the virtues and principles that are most highly valued. They should know the reasons why members of that religion believe it is important to act morally. They should be able to discuss these principles.</p>



<ul style="list-style-type: none"> <li>the contribution made by the religion to the practical ethics issues specified in both Religious Ethics 1 (module 2762/2780) and Religious Ethics 2 (module 2770/2772) (medical ethics, environmental ethics, sex and relationships, and war, peace and justice);</li> </ul>	<p>Candidates should be able to describe and explain how members of the religion they are studying might approach the ethical issues specified. They should be able to apply religious principles to these practical issues. They should be able to compare these religious responses with the approaches of other ethical systems they have studied, for example comparing a Christian approach to environmental ethics with the approach of a Utilitarian. They should be able to consider the relative merits of these different approaches.</p>
<ul style="list-style-type: none"> <li>the nature of the ethics of the chosen religion in comparison with other systems</li> </ul>	<p>Candidates should know how 'goodness' is understood within the religion they are studying. They should be able to discuss whether the ethics are deontological or teleological, absolutist or relativist. They should be able to make comparisons between the religious ethics they have studied and the other specified systems: virtue ethics, natural law, Utilitarianism, Kantian ethics.</p>
<p>(d) Practical ethics: ethical theory (Natural law, virtue ethics, relativist views, Kant, Bentham and Mill) and religious ethics as applied to:</p>	<p>A knowledge and understanding of the main ethical issues relating to the environment, sex and relationships, and war, peace and justice. (In relation to justice, candidates are expected to have considered the following areas only: the meaning of justice; what justice means in the context of the Just War; whether it is just to prosecute war criminals; whether the situation of war justifies behaviour that might be unacceptable in peacetime.)</p>
<ul style="list-style-type: none"> <li>Environmental ethics;</li> </ul>	
<ul style="list-style-type: none"> <li>Sex and relationships;</li> </ul>	
<ul style="list-style-type: none"> <li>War, peace and justice.</li> </ul>	<p>Candidates should be able to show how the different ethical approaches they have studied, including religious approaches, might address these issues. They should be able to discuss these different approaches in relation to the issues specified.</p>

## 5.12 Module 2771: Philosophy of Religion 2 (A2)



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the related AS Module (module 2761) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for this module. Candidates may not offer both this unit and 2769.

### Content:

- (a) Distinctions between body and soul in the thinking of Plato, John Hick and Richard Dawkins; other concepts of the body/soul distinction;
- (b) different views of life after death: resurrection and rebirth, the relative coherence of these concepts and the implications for the problem of evil of these views; questions surrounding the nature of disembodied existence, and the concepts of heaven and hell.
- (c) Revelation: the concept of religious experience, and a consideration of the following different forms of religious experience: visions, voices, 'numinous' experience, conversion experience, corporate religious experience such as the 'Toronto Blessing';
  - the concept of miracle, and criticisms made by Hume and Wiles; the implications of the concept of miracle for the problem of evil;
  - the concept of revelation through holy scripture: the view that scripture is divinely inspired; different approaches to an understanding of the nature of sacred writing.
- (d) Religious language:
  - the *via negativa* (Apophatic way);
  - the verification and falsification principles: discussions of the meaningfulness of religious language;
  - the uses of symbol, analogy and myth to express human understanding of God.

**The extended essay alternative (January only) is Unit 2781.**

## 5.13 Module 2772: Religious Ethics 2 (A2)



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the related AS Module (module 2762) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for this module. Candidates may not offer both this unit and 2770.

### Content

- (a) Free will and determinism: the views of 'hard' and 'soft' determinists and libertarians, and the implications of these views for moral responsibility; the way in which the religion studied contributes to debates about human free will and moral responsibility.
- (b) The nature and role of the conscience: the views of Aquinas, Butler and Freud; other understandings of the conscience as innate, God-given or acquired, e.g. the views of Newman or Piaget.
- (c) Religious ethics, from the position of any one religion chosen by the Centre:
  - the nature of the ethics of the chosen religion: the main precepts, and the purpose of ethical behaviour; the extent to which the religious ethics can be considered deontological or teleological;
  - the contribution made by the religion to the practical ethics issues specified in both Religious Ethics 1 (module 2762/2780) and Religious Ethics 2 (module 2770/2772) (medical ethics, environmental ethics, sex and relationships, and war, peace and justice).
- (d) Practical ethics: ethical theory (Natural Law, virtue ethics, relativist views, Kant, various forms of Utilitarianism) and religious ethics as applied to:
  - Environmental ethics;
  - Sex and relationships;
  - War, peace and justice.

**The extended essay alternative (January only) is Unit 2782.**

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## 5.14 Module 2773 Jewish Scriptures 2

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C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the related AS Module (module 2763) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for this module.

### Content

The texts are to be studied with reference to their date, authorship, purpose and historicity.

Candidates should be able to comment in detail on the texts in relation to the concepts listed below, though questions focusing on the context of short passages ('gobbet' questions) will not be asked.

- (a) The concept of reward and punishment as understood by the writers of the Tenakh: with specific reference to Isaiah 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7.
- (b) A study of the book of Amos, with particular reference to social concerns.
- (c) Messianic hope, with particular reference to Isaiah 40 – 43; Micah.

Bibles are **not** permitted in the examination.

**The extended essay alternative (January only) is Unit 2783.**

## 5.15 Module 2774: New Testament 2



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the equivalent option in the related AS Module (module 2764) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for the option chosen in this module.

Candidates must study the option which follows on from their choice in the related AS module.

**Either            A: The Early Church**

### Content

Pauline Theology: Romans 2:12-8:39; 1 Corinthians 15 and references in Galatians 2-5; and comparison with the theology of Ephesians 1-4:

- critical approach to text – considering date, authorship, historicity and purpose of the four specified epistles;
- concepts of: sin, faith, justification, law, second Adam, baptism, redemption, Spirit; as found in the specified texts.

**or                    B: Gospels**

### Content

Jesus as teacher and healer:

- Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; Luke 15;
- use and meanings of parables, sayings, teachings and healing miracles as found in the specified texts; the link between illness and sin;
- concepts of: salvation, judgement, forgiveness, Kingdom of God, the Law; as found in the specified texts;
- Jesus' authority and status as illustrated in the specified texts.

Bibles are **not** permitted in the examination, and questions focusing on the context of short passages ('gobbet' questions) will not be asked.

**The extended essay alternative (January only) is Unit 2784.**

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## 5.16 Module 2775: Developments in Christian Thought 2

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C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the related AS Module (module 2765) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for this module.

### Content

- (a) Black Theology in North America:
- the reasons why people have felt a need for a black theology; its historical context;
  - the main concepts of black theology, with special reference to the thinking of Martin Luther King Jr and James Cone;
  - the relation between black theology, feminist theology and liberation theology.
- (b) Christianity in a multi-faith society:
- the response of Christianity to the plurality of religions in Britain, including:
    - Exclusivism – the view that salvation is only through explicit confession of Christ;
    - Pluralism – the view that all religions are equally valid;
    - Inclusivism – the view that Christ is the normative revelation of God but that salvation can be found outside the Christian faith.

Special reference should be made to the views of Karl Barth, Karl Rahner and John Hick.

**The extended essay alternative (January only) is Unit 2785.**

## 5.17 Module 2776: Eastern Religions 2



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the equivalent option in the related AS Module (module 2766) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for the option chosen in this module.

Candidates must study the option which follows on from their choice in the related AS module.

### Either A: Buddhism

#### Content

- (a) Differences between Theravada and Mahayana schools of thought, with special reference to: the ideals of the bodhisattva and the arhat.
- (b) The distinctive features of Zen Buddhism and Pure Land Buddhism.
- (c) The aims and methods of meditation.
- (d) The importance of the Pali canon, the Lotus Sutra and the Heart Sutra.
- (e) Buddhist ethics, especially the Five Precepts.

or **B: Hinduism**

#### Content

- (a) The Samkhya system, and the aims and practices of Yoga; the Yoga Sutra of Patanjali 1 – 24.
- (b) Hindu ethics, including varnashramadharma, the four purushartas, the concepts of ahimsa and sanatadharma.
- (c) Reforming movements in Hinduism:
  - the Brahmo Samaj, the Arya Samaj and the Ramakrishna Mission;
  - the significance for Hinduism of the life and thought of M K Gandhi.

**The extended essay alternative (January only) is Unit 2786.**

## 5.18 Module 2777: Islam 2



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the related AS Module (module 2767) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for this module.

### Content

- (a) Beliefs about God: creator, judge and guide; tawhid.
- (b) Articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree.
- (c) Qur'an, Sunnah and Shari'ah as bases for Muslim life; ijihad.
- (d) rigins and beliefs of Sunni and Shi'a Islam; Sufism.
- (e) Family life and the roles of men and women.

**The extended essay alternative (January only) is Unit 2787.**

## 5.19 Module 2778: Judaism 2



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

The knowledge, understanding and skills developed in studying the related AS Module (module 2768) will be assumed in this module. The required knowledge and understanding to make the connections assessed in the relevant synoptic unit are incorporated in the content specified for this module.

### Content

- (a) the significance of the concept of the Land of Israel for Judaism: its historical context as the 'Promised Land'; the relationship between the religious idea and the present day State of Israel.
- (b) Messianic hope, with reference to Isaiah and Malachi: the importance attached to the Messianic Hope by Jews; various interpretations and understandings of this hope today, e.g. the contrast between the way in which this is understood and interpreted by Orthodox and Progressive Jewish groups.
- (c) The twentieth-century Holocaust and post-Holocaust theology: the twentieth-century Holocaust and its effects on world Jewry; some of the various Orthodox and Progressive responses to the Holocaust; the theology which has arisen from attempts to understand the event.
- (d) Orthodoxy, Neo-Orthodoxy, Conservative, Reform and Liberal: the origins of these groups as they are represented in the United Kingdom; the principal theological differences between them and they way in which these may be reflected in Jewish life and practice.

**The extended essay alternative (January only) is Unit 2788.**



## 5.20 Module 2779: Philosophy of Religion 1 (A2)



**C3.1a, C3.1b, C3.2, C3.3;  
IT3.1**

**WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3**

This module is **only** available to candidates following route AY (having taken the two AS units [2762 and 2770] in Religious Ethics; see Appendix B). The content is essentially identical with that for the AS Philosophy of Religion 1 (AS) Module (module 2761). The knowledge, understanding and skills assumed in the related A2 Philosophy of Religion 2 (A2) Module (module 2771) are provided in this module, which must therefore be studied before Module 2771. Candidates may not offer both this unit and 2761.

Candidates taking this unit are required to take the Philosophy of Religion and Religious Ethics [Route A] Connections in Religious Studies unit (Unit 2791), so some time will need to be spent on the appropriate aspects of the A2 Religious Ethics 2 (A2) Module (2772).

### Content

(a) Traditional arguments for the existence of God:

- the ontological argument from Anselm and Descartes, and challenges to it from Gaunilo and Kant; the classic versions of these arguments, modern restatements of them, and other criticisms made of the arguments, including the views of Hume and Malcolm;
- the cosmological argument from Aquinas and Copleston, and challenges to it from Hume and Russell; other versions of this argument, including modern versions and the Anthropic Principle, and other criticisms of it, for example from Dawkins. The implications for the cosmological argument of scientific theories about the origins of the universe;
- the teleological argument from Aquinas and Paley, and the challenges to it from Hume, Mill and Darwinism; other versions of teleological arguments, including modern versions, and other criticisms of it e.g. the views of Tennant and Dawkins, including the challenges posed by modern science;
- the moral argument from Kant, and challenges to it from Freud; other versions of moral arguments, and criticisms of them;
- arguments from religious experience from William James, and challenges to it from Freud and Marx; other arguments for the validity of religious experience, such as from Swinburne, and criticisms of these.

(b) Challenges to religious belief:

- the problem of evil: the classic theodicies of Augustine and Irenaeus; modern understandings of the problem of evil, and other suggested theodicies, for example the thinking of John Hick;
- the challenges of psychology and sociology to religious belief, in terms of the ways in which these disciplines approach an understanding of religion, and including the thinking of Freud and Jung, Marx, Weber, and Durkheim.

**The extended essay alternative (January only) is Unit 2789.**

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## 5.21 Module 2780: Religious Ethics 1 (A2)

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C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

This module is **only** available to candidates following route AX (having taken the two AS units [2761 and 2769] in the Philosophy of Religion; see Appendix B). The content is essentially identical with that for the AS Religious Ethics 1 (AS) Module (module 2762). The knowledge, understanding and skills assumed in the related A2 Religious Ethics 2 (A2) Module (module 2772) are provided in this module, which must therefore be studied before Module 2772. Candidates may not offer both this unit and 2762.

Candidates taking this unit are required to take the Philosophy of Religion and Religious Ethics [Route A] Connections in Religious Studies unit (Unit 2791), so some time will need to be spent on the appropriate aspects of the A2 Philosophy of Religion 2 (A2) Module (2771).

### Content

(a) Ethical theory:

- Kant and the Categorical Imperative; Kant's understanding of duty; Kant's understanding of morality in relation to God;
- Utilitarianism: the views of Bentham and Mill; Preference Utilitarianism and Proportionalism, and the relation between these;
- the concepts of absolute and relative morality;
- the relation between these ethical systems and religious methods of ethical decision-making: a comparison between the religious ethics studied and other ethical systems; a comparison of religious and secular understandings of the purpose of ethical behaviour.

(b) Practical ethics – theory as applied to:

- medical ethics: abortion, euthanasia, the right to life, the right to a child; genetic engineering and embryo research;
- an understanding of the ways in which the ethical systems of natural law, virtue ethics, relativist views, Kant and Utilitarianism in its different forms might be applied to issues raised by these areas, and religious responses to these issues.

**The extended essay alternative (January only) is Unit 2790.**

## 5.22 Modules 2791 – 2795: Connections in Religious Studies



C3.1a, C3.1b, C3.2, C3.3;  
IT3.1

WO3.1, WO3.2, WO3.3; LP3.1, LP3.2,  
LP3.3; PS3.1, PS3.2, PS3.3

- Module 2791: Connections in Religious Studies (routes A, AX, AY) – [Philosophy and Ethics]
- Module 2792: Connections in Religious Studies (routes C, D, J, K, P, S) – [routes including Christianity]
- Module 2793: Connections in Religious Studies (routes E, L) – [routes including Eastern Religions]
- Module 2794: Connections in Religious Studies (routes F, M, Q, T) – [routes including Islam]
- Module 2795: Connections in Religious Studies (routes B, G, H, N, R, V) – [routes including Jewish Scriptures or Judaism]

The examination units assessing these teaching and learning modules are designed to be synoptic, that is to assess the candidates' knowledge and understanding of the connections between elements of the areas of study selected, and the skill of relating such connections to specified aspects of human experience as specified for Advanced GCE candidates in the General Criteria for GCE and the Religious Studies Subject Criteria.

**Candidates enter for the unit covering the route they have followed.**

The particular connections and the specified aspects of human experience appropriate to each recommended route are listed below and in the descriptions of these routes in Appendix B; the required knowledge and understanding to make these connections for each area of study are incorporated in the content specified for each unit at A2. Thus much of the preparation time for the relevant synoptic unit is properly part of the delivery of the other two modules studied in A2; it is anticipated that, in addition, some time may be devoted to developing and practising the skill of applying this knowledge and understanding to the particular requirements of the synoptic unit to be taken.

The questions in each synoptic unit require high-level skills of selection, comparison and evaluation, using knowledge acquired throughout the course.

**Appropriate connections and aspects of human experience:**

**Route A      Philosophy of Religion with Religious Ethics**

**Route AX     Philosophy of Religion with Religious Ethics *co-teaching option I***

**Route AY     Philosophy of Religion with Religious Ethics *co-teaching option II***

- the conscience or sense of moral responsibility as possible evidence for the existence of God
- the concept of free will and determinism in relation to the nature of an omniscient God; issues of the extent to which God can be held to know the future, and the implications of this for human responsibility
- the relation between free will and the problem of evil
- the implications for ethics of the theories of psychology and sociology
- the relation between ethical language and religious language
- the relation between moral behaviour and life after death

**Route B      Philosophy of Religion with Jewish Scriptures**

- the ways in which the specified Jewish Scriptures address the philosophical problems of evil and suffering; a comparison of the theology of Job with traditional theodicies
- questions of the authority of Jewish Scriptures; the ways in which they can be understood to be sacred texts
- the use of symbol, analogy and myth in the specified texts; the ways in which Jewish scriptures use religious language, and the advantages and disadvantages of using these ways of expressing human understanding of G-d
- the nature of religious experience as presented in the specified texts; a consideration and comparison of the ways in which the specified texts describe religious experience

**Route C      Philosophy of Religion with New Testament**

- life after death; the concepts in the texts and a comparison with other philosophical possibilities; the extent to which New Testament ideas can be held to be coherent when held up to philosophical criticism; the relation between moral behaviour and life after death in the New Testament
- debates about the inspiration and authority of the Bible, with relation to the specified texts, the nature of revelation in the specified texts; the extent to which the New Testament can be considered to be the direct word of God, and the implications of different understandings of its authority
- the concept of miracle with relation to the specified texts
- the nature of religious experience in the specified texts; a consideration and comparison of the ways in which the specified texts describe religious experience

**Route D      Philosophy of Religion with Developments in Christian Thought**

- the ways in which modern black, feminist and liberation theologians have reinterpreted Christianity and the extent to which these views meet the specified challenges to belief in God
- the worldly interests of Liberation Theology in comparison with views of the after-life
- the ways in which feminist and black theology have challenged the concept of revelation; suggestions that revelation and religious experience are culture-dependent and can be reinterpreted
- the implications of Christian attitudes towards religious plurality for an understanding of the authority of scripture
- the connections between exclusivist, inclusivist and pluralist understandings of salvation, and beliefs about life after death

**Route E      Philosophy of Religion with Eastern Religions**

*the contributions made by **either** Hinduism **or** Buddhism to:*

- understandings of the reasons for the existence of evil and suffering; consideration of the extent to which Eastern religion provides adequate responses to questions raised by evil and suffering
- concepts of life after death, the contribution of Eastern religion to understandings of life after death and an evaluation of these views in comparison with other possibilities
- the nature of the person including the existence or non-existence of atman or the soul
- a comparison of different understandings of the ways in which humanity learns about ultimate truths (for example: revelation, meditation, prayer, ascetic practice, religious experience)
- the ways in which Hindu or Buddhist scriptures are understood to be sacred texts
- Hindu or Buddhist understandings of causation in comparison with traditional Christian arguments for the existence of God

**Route F      Philosophy of Religion with Islam**

- the contribution made by Islam to discussions of death and the after-life, with a comparison between Islamic teachings and other concepts such as rebirth
- the inspiration and authority of the Qur'an, in comparison with views about the nature of the Bible, Muslim contributions to discussions about the nature of revelation
- Muslim arguments for the existence of God (especially the kalam argument)
- the nature of religious experience in Islam

**Route G      Philosophy of Religion with Judaism**

- discussions of the problem of evil and suffering, especially in relation to the Holocaust and to post-Holocaust theology
- the authority of scripture for daily life; the concept of revelation in Judaism
- Jewish contributions to understandings of the ways in which humanity can have a relationship with G-d, the nature of religious experience in Judaism

**Route H      Religious Ethics with Jewish Scriptures**

- the relation between the Jewish concept of Law and ideas about duty and absolute systems of morality
- the concept of free will and human responsibility in the specified texts
- the possibilities and difficulties of applying the specified texts to modern practical ethical issues

**Route J      Religious Ethics with New Testament**

- the possibilities and difficulties of applying the specified texts to the ethical issues studied; a comparison between the ethics of the specified texts and other methods of approaching practical ethics issues
- the reasons for and consequences of ethical behaviour, according to the specified texts
- the extent to which New Testament ethics is consistent with any of the normative ethical systems studied; a consideration of the basic principles of New Testament ethics, such as ideas of duty to God and agape

**Route K      Religious Ethics with Developments in Christian Thought**

- the approach of Liberation Theology to ethical issues of war, peace and justice
- a consideration of the ethical principles underlying feminist theology and black theology, and the various implications of giving these principles priority
- ideas about absolute and relative morality in the light of different understandings of the nature of humanity's relationship with God

**Route L      Religious Ethics with Eastern Religions**

- a comparison between the concept of karma and ideas about free will and determinism
- the different approaches which **either** Hinduism **or** Buddhism might adopt with relation to the practical ethics issues specified, for example the implications of ahimsa for issues of war, peace and justice in comparison with other ethical approaches
- the basis of Hindu or Buddhist morality, the purpose behind Hindu or Buddhist ethical behaviour, the concepts of absolute and relative morality in relation to Hindu or Buddhist teachings

**Route M Religious Ethics with Islam**

- the ethics of Islam in relation to issues of war and peace, the concept of jihad in comparison with other views such as the Just War and pacifism
- the concept of Ummah and its implications for ethics, ideas about brotherhood and equality in comparison with other systems of ethics
- Muslim morality as given by Allah in comparison with ethical theories: the Categorical Imperative, Utilitarianism, moral relativism
- Muslim approaches to the practical ethics issues of abortion and euthanasia, sex and relationships, environmental issues

**Route N Religious Ethics with Judaism**

- the concept of free will and determinism in Judaism, in comparison with other views
- a comparison between Jewish ethics and the ethical theories of Categorical Imperativism, Utilitarianism and moral relativism
- Jewish approaches to practical ethics issues of life and death, war, peace and justice, sex and relationships and environmental issues
- the implications of ethical monotheism for the nature and role of the conscience

**Route P Jewish Scriptures with New Testament**

- a comparison between the usefulness of form criticism in interpreting the Jewish Scriptures, with that of source criticism in interpreting the gospels
- the ways in which the New Testament passages studied have made use of the concepts of the Jewish Scriptures
- a comparison between the ethics of the Jewish scriptures studied, with the ethics of the New Testament passages
- a comparison between the Jewish Scriptures and New Testament understanding of revelation and of religious experience

**Route Q Developments in Christian Thought with Islam**

- the ways in which feminism has posed a challenge to Islam and a comparison with the way in which feminist theologians have reinterpreted Christianity; a consideration of Muslim and Christian responses to these challenges
- a comparison between the ways Christians and Muslims view the revelation of God through sacred texts
- a comparison between the aims of Liberation Theology and the role of Ummah in Islam
- a comparison between the ways in which Christians and Muslims view the validity of other world religions

**Route R Jewish Scriptures with Judaism**

- the use of Scripture in Jewish worship
- the authority which different groups within Judaism give to Jewish Scriptures; different interpretations
- the implications of the theme of covenant for Jewish life and worship
- the relationship between the theology of Job and post-Holocaust theology
- the ways in which the themes of the specified texts are interpreted and applied to modern Jewish life, for example the scriptural basis for and against Zionism

**Route S New Testament with Developments in Christian Thought**

- the purposes of the suffering, death and resurrection of Christ in the light of Liberation Theology and Black Theology
- a comparison between feminist theology and the theology of the New Testament (**either** the Gospels **or** the teaching of Paul), the ways in which **either** the Gospels **or** the teaching of Paul has been interpreted by feminist and black theologians
- the relation between New Testament teaching (**either** the Gospels **or** the teaching of Paul) and Liberation Theology
- the contribution of **either** the Gospels **or** the teaching of Paul to debates about whether there is validity in non-Christian religions

**Route T New Testament with Islam**

- a comparison between the status of Jesus in the New Testament with the status of Muhammad ﷺ for Muslims
- a comparison between the ethical principles of the New Testament and the ethical principles of Islam
- a comparison between New Testament and Muslim concepts of the nature of sin, redemption, God as judge, and eternal life
- a comparison between the authority of the New Testament for Christians and the authority of the Qur'an for Muslims; the nature of revelation in the New Testament and in Islam

**Route V Islam with Judaism**

- a comparison between Muslim and Jewish understandings of the nature of G-d/Allah
- a comparison between the ways Muslims and Jews view the revelation of G-d/Allah through sacred texts
- a comparison between Muslim and Jewish attitudes to war
- the reasons for divisions within Judaism, compared with the reasons for divisions within Islam
- a comparison between Muslim and Jewish methods of worship, and the understandings of the relationship between humanity and G-d/Allah which this displays



## **6 Further Information and Training for Teachers**

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To support teachers using this specification, OCR will make the following materials and services available:

- a full programme of In-Service training (INSET) meetings;
- Notes for Guidance;
- a list, regularly updated, of suggested books and other resources;
- specimen question papers and mark schemes;
- past question papers and mark schemes after each examination session;
- a Report on the Examination, compiled by senior examining personnel after each examination session.

If you would like further information about the specifications, please contact OCR.


# Appendix A

## Key Skills

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These specifications provide opportunities for the development of the Key Skills of *Communication, Information Technology, Working With Others, Improving Own Learning and Performance* and *Problem Solving* as required by QCA's subject criteria for Religious Studies.

Through classwork and preparation for external assessment, candidates may produce evidence for Key Skills at Level 3. However, the extent to which this evidence fulfils the requirements of the QCA specifications at this level will be dependent on the style of teaching and learning adopted for each module. In some cases, the work produced may meet the evidence requirements of the Key Skills specifications at a higher or lower level.

Throughout section 5 the symbol  is used in the margin to highlight where Key Skills development opportunities are signposted. The following abbreviations are used to represent the above Key Skills:

C = Communication

IT = Information Technology

WO = Working with Others

LP = Improving Own Learning and Performance

PS = Problem Solving

These abbreviations are taken from the Key Skills specifications (QCA, 2000). References in section 5 and Appendix A, for example **IT3.1**, show the Key Skill (IT), the level (3) and subsection (1).

Centres are encouraged to consider the OCR Key Skills scheme to provide certification of Key Skills for their students.

**Detailed opportunities for generating Key Skills evidence through this specification are posted on the OCR website, [www.ocr.org.uk](http://www.ocr.org.uk)**

## Key Skills Coverage

For each module, the following matrix indicates those Key Skills for which opportunities exist for at least some coverage of the relevant Key Skills specification.

Module	Communication	Application of number	IT	Working with Others	Learning Performance	Problem Solving
	Level 3	Level 3	Level 3	Level 3	Level 3	Level 3
2760-2795	✓	✓		✓	✓	✓

# Appendix B

## Recommended Routes – an overview

Centres are reminded of the rules of combination in Section 4. Centres are strongly recommended to offer units in **one** of the following combinations, making up a route identified by a letter A – V, AX or AY:

Route	AS units											A2 units										
	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	One of 2791 - 2795
A	*	*	*									*	*									*
AX	*	*							*				*								*	*
AY	*		*							*	*								*			*
B	*	*		*								*	*									*
C	*	*			*							*		*								*
D	*	*				*						*				*						*
E	*	*					*					*					*					*
F	*	*						*				*						*				*
G	*	*							*			*							*			*
H	*		*	*								*	*									*
J	*		*		*							*		*								*
K	*		*			*						*			*							*
L	*		*				*					*					*					*
M	*		*					*				*						*				*
N	*		*						*			*							*			*
P	*			*	*								*	*								*
Q	*					*		*							*			*				*
R	*			*					*				*						*			*
S	*				*	*								*	*							*
T	*				*			*						*				*				*
V	*						*	*										*	*			*
	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	One of 2791 - 2795

2760	Foundation for the Study of Religion		
2761	Philosophy of Religion 1 (AS)	2771	Philosophy of Religion 2 (A2)
2762	Religious Ethics 1 (AS)	2772	Religious Ethics 2 (A2)
2763	Jewish Scriptures 1	2773	Jewish Scriptures 2
2764	New Testament 1	2774	New Testament 1
2765	Developments in Christian Thought 1	2775	Developments in Christian Thought 2
2766	Eastern Religions 1	2776	Eastern Religions 2
2767	Islam 1	2777	Islam 2
2768	Judaism 1	2778	Judaism 2
2769	Philosophy of Religion 2 (AS)	2779	Philosophy of Religion 1 (A2)
2770	Religious Ethics 2 (AS)	2780	Religious Ethics 1 (A2)
2791 - 2795	Connections in Religious Studies		

In all cases, for Advanced GCE candidates must take Unit 2760 and one of Units 2791 – 2795.

One of Units 2781 – 2790 (Extended Essay) may be substituted for one of Units 2771 – 2780 respectively.

## Route A Philosophy of Religion with Religious Ethics

Foundation for the Study of Religion Parts 1 & 2 Unit 2760 Option A

AS Units 2761 & 2762

A2 Units 2771 & 2772 (or **one** of 2781 or 2782)

### Connections in Religious Studies: assessed by Unit 2791.

Advanced GCE candidates must take synoptic Unit 2791 which covers the following connections and aspects of human experience:

- the conscience or sense of moral responsibility as possible evidence for the existence of God
- the concept of free will and determinism in relation to the nature of an omniscient God; issues of the extent to which God can be held to know the future, and the implications of this for human responsibility
- the relation between free will and the problem of evil
- the relation between ethical language and religious language
- the implications for ethics of the theories of psychology and sociology
- the relation between moral behaviour and life after death

## **Route AX AS concentrating on Philosophy of Religion or Philosophy of Religion with Religious Ethics *co-teaching option I***

Foundation for the Study of Religion Parts 1 & 2 Unit 2760 Option A

AS Units 2761 & 2769 *studied in this order*

A2 Units 2780 & 2772 *studied in this order* (or **one** of 2790 or 2782)

### **Connections in Religious Studies: assessed by Unit 2791.**

Advanced GCE candidates must take synoptic Unit 2791 which covers the following connections and aspects of human experience:

- the conscience or sense of moral responsibility as possible evidence for the existence of God
- the concept of free will and determinism in relation to the nature of an omniscient God; issues of the extent to which God can be held to know the future, and the implications of this for human responsibility
- the relation between free will and the problem of evil
- the implications for ethics of the theories of psychology and sociology
- the relation between ethical language and religious language
- the relation between moral behaviour and life after death

### **AS concentrating on Philosophy of Religion**

Candidates take the Philosophy of Religion and Religious Ethics sections [1 & 2] of the AS Introduction to the Study of Religion Unit 2760 Option A, and the Philosophy of Religion AS Units 2761 and 2769. Candidates who subsequently decide to take Advanced GCE must continue in route AX.

### **Co-teaching**

Routes AX and AY allow candidates for the Advanced GCE Philosophy of Religion with Religious Ethics route to be taught the AS and A2 modules in the same group for much of the course and take assessment units at the appropriate level after a year's study in each area. The candidates can be taught the much the same content in terms of subject matter, but those who are entering at A2 will be expected to display higher level skills in the examination than those who are entering an AS unit. The content in these A2 modules is not intrinsically more demanding; the differentiation here occurs in the assessment methods and outcomes.

For candidates following the co-teaching route, unit 2769 builds on unit 2761 and should be studied after it; similar requirements apply to units 2770 and 2762, 2779 and 2771, and 2780 and 2772, as there is progression of understanding from one to the other.

As an example, a single group could be taught the Philosophy of Religion modules for units 2761 and 2772 together; at the end of the year, candidates for AS would be assessed by units 2760, 2761 and 2769 (route AX) while candidates for A2 would take units 2771, 2779 and 22 (route AY). This is possible because the core content assessed in units 2761 and 2779 (Philosophy of Religion 1) is the same, though it is assessed at AS level in unit 2761 and at A2 level in unit 2779. There is a similar relationship between units 2769 and 2771 (Philosophy of Religion 2).

In alternate years, the candidates would be taught together for the Religious Ethics units in the same way; those who had taken AS Philosophy of Religion take the A2 units in Religious Ethics (continuing route AX: units 2780 and 2772 studied in that order, plus the synoptic unit 22) and complete the Advanced GCE, while new candidates in the first year of the course would take Religious Ethics AS units 2762 and 2770 (route AY).

In both cases, candidates will take the Philosophy of Religion and Religious Ethics Parts [1 & 2] of the AS Foundation for the Study of Religion Unit, and the Philosophy of Religion with Religious Ethics pairing [A] in the A2 Synoptic unit.

### **Route AY AS concentrating on Religious Ethics or Philosophy of Religion with Religious Ethics co-teaching option II**

Foundation for the Study of Religion Parts 1 & 2 Unit 2760 Option A

AS Units 2762 & 2770 *studied in this order*

A2 Units 2779 & 2771 *studied in this order* (or **one** of 2789 or 2781)

#### **Connections in Religious Studies: assessed by Unit 2791.**

Advanced GCE candidates must take synoptic Unit 2791 which covers the following connections and aspects of human experience:

- the conscience or sense of moral responsibility as possible evidence for the existence of God
- the concept of free will and determinism in relation to the nature of an omniscient God; issues of the extent to which God can be held to know the future, and the implications of this for human responsibility
- the relation between free will and the problem of evil
- the implications for ethics of the theories of psychology and sociology
- the relation between ethical language and religious language
- the relation between moral behaviour and life after death

### **AS concentrating on Religious Ethics**

Candidates take the Philosophy of Religion and Religious Ethics Parts [1 & 2] of the AS Foundation for the Study of Religion Unit 2760 Option A, and the Religious Ethics AS Units 2762 and 2770. Candidates who subsequently decide to take Advanced GCE must continue in route AY.

### **Co-teaching**

See the notes under route AX, above.

## **Route B Philosophy of Religion with Jewish Scriptures**

Foundation for the Study of Religion Parts 1 & 3 Unit 2760 Option E

AS Units 2761 & 2763

A2 Units 2771 & 2773 (or **one** of 2781 or 2783)

### **Connections in Religious Studies: assessed by Unit 2795.**

Advanced GCE candidates must take synoptic Unit 2795 which covers the following connections and aspects of human experience:

- the ways in which the specified Jewish Scriptures address the philosophical problems of evil and suffering; a comparison of the theology of Job with traditional theodicies
- questions of the authority of Jewish Scriptures; the ways in which they can be understood to be sacred texts
- the use of symbol, analogy and myth in the specified texts; the ways in which Jewish scriptures use religious language, and the advantages and disadvantages of using these ways of expressing human understanding of G-d
- the nature of religious experience as presented in the specified texts; a consideration and comparison of the ways in which the specified texts describe religious experience



## Route C Philosophy of Religion with New Testament

Foundation for the Study of Religion Parts 1 & 4 A or B Unit 2760 Option B

AS Units 2761 & 2764 A or B

A2 Units 2771 & 2774 A or B (or **one** of 2781 or 2784)

### Connections in Religious Studies: assessed by Unit 2792.

Advanced GCE candidates must take synoptic Unit 2792 which covers the following connections and aspects of human experience:

- life after death; the concepts in the texts and a comparison with other philosophical possibilities; the extent to which New Testament ideas can be held to be coherent when held up to philosophical criticism; the relation between moral behaviour and life after death in the New Testament
- debates about the inspiration and authority of the Bible, with relation to the specified texts, the nature of revelation in the specified texts; the extent to which the New Testament can be considered to be the direct word of God, and the implications of different understandings of its authority
- the concept of miracle with relation to the specified texts
- the nature of religious experience in the specified texts; a consideration and comparison of the ways in which the specified texts describe religious experience

## Route D Philosophy of Religion with Developments in Christian Thought

Foundation for the Study of Religion Parts 1 & 5 Unit 2760 Option B

AS Units 2761 & 2765

A2 Units 2771 & 2775 (or **one** of 2781 or 2785)

### Connections in Religious Studies: assessed by Unit 2792.

Advanced GCE candidates must take synoptic Unit 2792 which covers the following connections and aspects of human experience:

- the ways in which modern black, feminist and liberation theologians have reinterpreted Christianity and the extent to which these views meet the specified challenges to belief in God
- the worldly interests of Liberation Theology in comparison with views of the after-life
- the ways in which feminist and black theology have challenged the concept of revelation; suggestions that revelation and religious experience are culture-dependent and can be reinterpreted
- the connections between exclusivist, inclusivist and pluralist understandings of salvation, and beliefs about life after death
- the implications of Christian attitudes towards religious plurality for an understanding of the authority of scripture

## Route E Philosophy of Religion with Eastern Religions

Foundation for the Study of Religion Parts 1 & 6 A or B Unit 2760 Option C

AS Units 2761 & 2766 A or B

A2 Units 2771 & 2776 A or B (or **one** of 2781 or 2786)

### Connections in Religious Studies: assessed by Unit 2793.

Advanced GCE candidates must take synoptic Unit 2793 which covers the following connections and aspects of human experience:

*the contributions made by **either** Hinduism **or** Buddhism to:*

- understandings of the reasons for the existence of evil and suffering; consideration of the extent to which Eastern religion provides adequate responses to questions raised by evil and suffering
- concepts of life after death, the contribution of Eastern religion to understandings of life after death and an evaluation of these views in comparison with other possibilities
- the nature of the person including the existence or non-existence of atman or the soul
- a comparison of different understandings of the ways in which humanity learns about ultimate truths (for example: revelation, meditation, prayer, ascetic practice, religious experience)
- the ways in which Hindu or Buddhist scriptures are understood to be sacred texts
- Hindu or Buddhist understandings of causation in comparison with traditional Christian arguments for the existence of God

## Route F Philosophy of Religion with Islam

Foundation for the Study of Religion Parts 1 & 7 Unit 2760 Option D

AS Units 2761 & 2767

A2 Units 2771 & 2777 (or **one** of 2781 or 2787)

### Connections in Religious Studies: assessed by Unit 2794.

Advanced GCE candidates must take synoptic Unit 2794 which covers the following connections and aspects of human experience:

- the contribution made by Islam to discussions of death and the after-life, with a comparison between Islamic teachings and other concepts such as rebirth
- the inspiration and authority of the Qur'an, in comparison with views about the nature of the Bible, Muslim contributions to discussions about the nature of revelation
- Muslim arguments for the existence of God (especially the kalam argument)
- the nature of religious experience in Islam

## **Route G Philosophy of Religion with Judaism**

Foundation for the Study of Religion Parts 1 & 8 Unit 2760 Option E

AS Units 2761 & 2768

A2 Units 2771 & 2778 (or one of 2781 or 2788)

### **Connections in Religious Studies: assessed by Unit 2795.**

Advanced GCE candidates must take synoptic Unit 2795 which covers the following connections and aspects of human experience:

- discussions of the problem of evil and suffering, especially in relation to the Holocaust and to post-Holocaust theology
- the authority of scripture for daily life; the concept of revelation in Judaism
- Jewish contributions to understandings of the ways in which humanity can have a relationship with G-d, the nature of religious experience in Judaism

## **Route H Religious Ethics with Jewish Scriptures**

Foundation for the Study of Religion Parts 2 & 3 Unit 2760 Option E

AS Units 2762 & 2763

A2 Units 2772 & 2773 (or **one** of 2782 or 2783)

### **Connections in Religious Studies: assessed by Unit 2795.**

Advanced GCE candidates must take synoptic Unit 2795 which covers the following connections and aspects of human experience:

- the relation between the Jewish concept of Law and ideas about duty and absolute systems of morality
- the concept of free will and human responsibility in the specified texts
- the possibilities and difficulties of applying the specified texts to modern practical ethical issues

## **Route J Religious Ethics with New Testament**

Foundation for the Study of Religion Parts 2 & 4 A or B Unit 2760 Option B

AS Units 2762 & 2764 A or B

A2 Units 2772 & 2774 A or B (or **one** of 2782 or 2784)

### **Connections in Religious Studies: assessed by Unit 2792.**

Advanced GCE candidates must take synoptic Unit 2792 which covers the following connections and aspects of human experience:

- the possibilities and difficulties of applying the specified texts to the ethical issues studied; a comparison between the ethics of the specified texts and other methods of approaching practical ethics issues
- the reasons for and consequences of ethical behaviour, according to the specified texts
- the extent to which New Testament ethics is consistent with any of the normative ethical systems studied; a consideration of the basic principles of New Testament ethics, such as ideas of duty to God and agape

## **Route K Religious Ethics with Developments in Christian Thought**

Foundation for the Study of Religion Parts 2 & 5 Unit 2760 Option B

AS Units 2762 & 2765

A2 Units 2772 & 2775 (or **one** of 2782 or 2785)

### **Connections in Religious Studies: assessed by Unit 2792.**

Advanced GCE candidates must take synoptic Unit 2792 which covers the following connections and aspects of human experience:

- the approach of Liberation Theology to ethical issues of war, peace and justice
- a consideration of the ethical principles underlying feminist theology and black theology, and the various implications of giving these principles priority
- ideas about absolute and relative morality in the light of different understandings of the nature of humanity's relationship with God

## Route L Religious Ethics with Eastern Religions

Foundation for the Study of Religion Parts 2 & 6 A or B Unit 2760 Option C

AS Units 2762 & 2766 A or B

A2 Units 2772 & 2776 A or B (or **one** of 2782 or 2786)

### Connections in Religious Studies: assessed by Unit 2793.

Advanced GCE candidates must take synoptic Unit 2793 which covers the following connections and aspects of human experience:

- a comparison between the concept of karma and ideas about free will and determinism
- the different approaches which **either** Hinduism **or** Buddhism might adopt with relation to the practical ethics issues specified, for example the implications of ahimsa for issues of war, peace and justice in comparison with other ethical approaches
- the basis of Hindu or Buddhist morality, the purpose behind Hindu or Buddhist ethical behaviour, the concepts of absolute and relative morality in relation to Hindu or Buddhist teachings

## Route M Religious Ethics with Islam

Foundation for the Study of Religion Parts 2 & 7 Unit 2760 Option D

AS Units 2762 & 2767

A2 Units 2772 & 2777 (or **one** of 2782 or 2787)

### Connections in Religious Studies: assessed by Unit 2794.

Advanced GCE candidates must take synoptic Unit 2794 which covers the following connections and aspects of human experience:

- the ethics of Islam in relation to issues of war and peace, the concept of jihad in comparison with other views such as the Just War and pacifism
- the concept of Ummah and its implications for ethics, ideas about brotherhood and equality in comparison with other systems of ethics
- Muslim morality as given by Allah in comparison with ethical theories: the Categorical Imperative, Utilitarianism, moral relativism
- Muslim approaches to the practical ethics issues of abortion and euthanasia, sex and relationships, environmental issues

## **Route N Religious Ethics with Judaism**

Foundation for the Study of Religion Parts 2 & 8 Unit 2760 Option E

AS Units 2762 & 2768

A2 Units 2772 & 2778 (or **one** of 2782 or 2788)

### **Connections in Religious Studies: assessed by Unit 2795.**

Advanced GCE candidates must take synoptic Unit 2795 which covers the following connections and aspects of human experience:

- the concept of free will and determinism in Judaism, in comparison with other views
- a comparison between Jewish ethics and the ethical theories of Categorical Imperativism, Utilitarianism and moral relativism
- Jewish approaches to practical ethics issues of life and death, war, peace and justice, sex and relationships and environmental issues
- the implications of ethical monotheism for the nature and role of the conscience

## **Route P Jewish Scriptures with New Testament**

Foundation for the Study of Religion Parts 3 & 4 A or B 2760 Unit Option B

AS Units 2763 & 2764 A or B

A2 Units 2773 & 2774 A or B (or **one** of 2783 or 2784)

### **Connections in Religious Studies: assessed by Unit 2792.**

Advanced GCE candidates must take synoptic Unit 2792 which covers the following connections and aspects of human experience:

- a comparison between the usefulness of form criticism in interpreting the Jewish Scriptures, with that of source criticism in interpreting the gospels
- the ways in which the New Testament passages studied have made use of the concepts of the Jewish Scriptures
- a comparison between the ethics of the Jewish scriptures studied, with the ethics of the New Testament passages
- a comparison between the Jewish Scriptures and New Testament understanding of revelation and of religious experience

## Route Q Developments in Christian Thought with Islam

Foundation for the Study of Religion Parts 5 & 7 Unit 2760 Option D

AS Units 2765 & 2767

A2 Units 2775 & 2777 (or **one** of 2785 or 2787)

### Connections in Religious Studies: assessed by Unit 2794.

Advanced GCE candidates must take synoptic Unit 2794 which covers the following connections and aspects of human experience:

- the ways in which feminism has posed a challenge to Islam and a comparison with the way in which feminist theologians have reinterpreted Christianity; a consideration of Muslim and Christian responses to these challenges
- a comparison between the ways Christians and Muslims view the revelation of God through sacred texts
- a comparison between the aims of Liberation Theology and the role of Ummah in Islam
- a comparison between the ways in which Christians and Muslims view the validity of other world religions

## Route R Jewish Scriptures with Judaism

Foundation for the Study of Religion Parts 3 & 8 Unit 2760 Option E

AS Units 2763 & 2768

A2 Units 2773 & 2778 (or **one** of 2783 or 2788)

### Connections in Religious Studies: assessed by Unit 2795.

Advanced GCE candidates must take synoptic Unit 2795 which covers the following connections and aspects of human experience:

- the use of Scripture in Jewish worship
- the authority which different groups within Judaism give to Jewish Scriptures; different interpretations
- the implications of the theme of covenant for Jewish life and worship
- the relationship between the theology of Job and post-Holocaust theology
- the ways in which the themes of the specified texts are interpreted and applied to modern Jewish life, for example the scriptural basis for and against Zionism

## **Route S    New Testament with Developments in Christian Thought**

Foundation for the Study of Religion Parts 4 A *or* B & 5 Unit 2760 Option B

AS Units                                    2764 A *or* B & 2765

A2 Units                                    2774 A *or* B & 2775 (or **one** of 2784 or 2785)

### **Connections in Religious Studies: assessed by Unit 2792.**

Advanced GCE candidates must take synoptic Unit 2792 which covers the following connections and aspects of human experience:

- the purposes of the suffering, death and resurrection of Christ in the light of Liberation Theology and Black Theology
- a comparison between feminist theology and the theology of the New Testament (**either** the Gospels **or** the teaching of Paul), the ways in which **either** the Gospels **or** the teaching of Paul has been interpreted by feminist and black theologians
- the relation between New Testament teaching (**either** the Gospels **or** the teaching of Paul) and Liberation Theology
- the contribution of **either** the Gospels **or** the teaching of Paul to debates about whether there is validity in non-Christian religions

## **Route T    New Testament with Islam**

Foundation for the Study of Religion Parts 4 A *or* B & 7 Unit 2760 Option D

AS Units                                    2764 A *or* B & 2767

A2 Units                                    2774 A *or* B & 2777 (or **one** of 2784 or 2787)

### **Connections in Religious Studies: assessed by Unit 2794.**

Advanced GCE candidates must take synoptic Unit 2794 which covers the following connections and aspects of human experience:

- a comparison between the status of Jesus in the New Testament with the status of Muhammad ﷺ for Muslims
- a comparison between the ethical principles of the New Testament and the ethical principles of Islam
- a comparison between New Testament and Muslim concepts of the nature of sin, redemption, God as judge, and eternal life
- a comparison between the authority of the New Testament for Christians and the authority of the Qur'an for Muslims; the nature of revelation in the New Testament and in Islam



## **Route V Islam with Judaism**

Foundation for the Study of Religion Parts 7 & 8 Unit 2760 Option E

AS Units 2767 & 2768

A2 Units 2777 & 2778 (or **one** of 2787 or 2788)

### **Connections in Religious Studies: assessed by Unit 2795.**

Advanced GCE candidates must take synoptic Unit 2795 which covers the following connections and aspects of human experience:

- a comparison between Muslim and Jewish understandings of the nature of G-d/Allah
- a comparison between the ways Muslims and Jews view the revelation of G-d/Allah through sacred texts
- a comparison between Muslim and Jewish attitudes to war
- the reasons for divisions within Judaism, compared with the reasons for divisions within Islam
- a comparison between Muslim and Jewish methods of worship, and the understandings of the relationship between humanity and G-d/Allah which this displays