

Religious Studies C (Religion and Belief in Today's World)

OCR GCSE in Religious Studies C (Religion and Belief in Today's World) J622

OCR GCSE (Short Course) in Religious Studies C J122

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The specification for this qualification has been updated. Vertical black lines indicate a significant change to the previous printed version. Changes can be found on pages 50 and 52.

1 About these Qualifications

This publication contains OCR's GCSE and GCSE (Short Course) specifications in Religious Studies C (Religion and Belief in Today's World) for teaching from September 2009.

The OCR GCSE and GCSE (Short Course) specifications in Religious Studies C, with their emphasis on Religion and Belief in Today's World, provide an opportunity for candidates to build upon the foundations laid down by following a Locally Agreed Syllabus in Religious Education (where applicable). They enable candidates to continue their study of Religious Education from the earlier Key Stages, although not requiring or assuming any prior knowledge in the area of Religious Education. It is possible to deliver the specifications in conjunction with a Locally Agreed Syllabus in Religious Education.

These specifications provide the opportunity for candidates to follow a course that is coherent, and that balances breadth of religion(s) and/or belief(s) studied with depth of understanding.

These specifications are distinctive in that they enable candidates to study aspects of two or more religions in an inter-faith framework, community cohesion and valuing diversity. It helps towards the statutory duty for schools to promote Community Cohesion.

There are four units, all of which make up the full course and any two of which make up the short course.

These specifications are consistent with the requirements of the non-statutory framework for religious education (England), the national exemplar framework for religious education (Wales), and the equivalent requirements for Northern Ireland.

These specifications offer all candidates equal opportunities to demonstrate their attainment, regardless of gender, religion and ethnic and social background; they are accessible to candidates of any religious persuasion or none.

These specifications complement courses in Personal, Social and Health Education and/or Citizenship, and provide potentially rich sources of evidence for attainment in five of the six Key Skills; they also contribute to cross-curricular areas of health education, personal and social education, gender and multi-cultural issues.

These specifications allow progression into general post-16 education and provide candidates with an appropriate foundation for study at Advanced Subsidiary GCE and Advanced GCE in Religious Studies.

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

1.1 GCSE (Full Course)

From September 2009 the GCSE is made up of four units. These units are externally assessed. **Two** of these units may be carried forward from the Short Course but this is not compulsory.

1.2 GCSE (Short Course)

The GCSE (Short Course) is both a 'stand-alone' qualification and also the first half of the corresponding GCSE. The GCSE (Short Course) is assessed at the same standard as the corresponding two year GCSE course.

From September 2009 the GCSE (Short Course) is made up of a choice of two units which are externally assessed and form 50% of the corresponding GCSE (Full course). Centres may choose any two units.

1.3 Qualification Titles and Levels

These qualifications are shown on a certificate as:

- OCR GCSE in Religious Studies C (Religion and Belief in Today's World).
- OCR GCSE (Short Course) in Religious Studies C (Religion and Belief in Today's World).

These qualifications are approved by the regulatory authorities (QCA, DCELLS and CCEA) as part of the National Qualifications Framework.

Candidates who gain Grades D to G will have achieved an award at Foundation Level 1 (Level 1 of the National Qualifications Framework).

Candidates who gain Grades A* to C will have achieved an award at Intermediate Level 2 (Level 2 of the National Qualifications Framework).

1.4 Aims and learning outcomes

GCSE specifications in Religious Studies should encourage candidates to be inspired, moved and changed by following a broad, satisfying and worthwhile course of study that challenges young people and equips them to lead constructive lives in the modern world.

GCSE specifications in Religious Studies must enable candidates to:

- adopt an enquiring, critical and reflective approach to the study of religion;
- explore religions and beliefs, reflect on fundamental questions, engage with them intellectually and respond personally;
- enhance their spiritual and moral development, and contribute to their health and well being;

- enhance their personal, moral, social and cultural development, their understanding of different cultures locally, nationally and in the wider world and to contribute to social and community cohesion;
- develop their interest in and enthusiasm for the study of religion, and relate it to the wider world;
- reflect on and develop their own values, opinions and attitudes in light of their learning.

1.5 Prior Learning/Attainment

Candidates entering this course should have achieved a general educational level equivalent to National Curriculum Level 3, or 'Entry 3' at Entry Level within the National Qualifications Framework.

2 Summary of Content

2.1 GCSE Units

Unit B611: *Religion and Belief in the Modern World*

- Key area 1: Religion and Secularisation
- Key area 2: Issues Across the Faiths
- Key area 3: The Rise and Interest in Religious Movements

Unit B612: *Religion, Politics and Culture in Britain*

- Key area 1: Religion and Cultural Expression
- Key area 2: The Influence of Christianity upon British Politics
- Key area 3: Religion and Modern Britain

Unit B613: *The Individual*

- Key area 1: Religious Truth and the Individual
- Key area 2: Religious Fundamentalism and the Individual
- Key area 3: The Impact of Religion on Everyday Life

Unit B614: *Community Cohesion and the Individual*

- Key area 1: Religion and Human Rights
 - Key area 2: Religion/secular philosophy and the Influence of Technology
 - Key area 3: Religion/secular philosophy and Citizenship
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3 Content

3.1 Unit B611: *Religion and Belief in the Modern World*

This Unit focuses on the worldwide influence and impact of religions and secular traditions upon communities.

Key area 1: Religion and Secularisation

This section looks at ways in which various religions and secular philosophies affect society and politics around the world. The emphasis is on the increasing interest in various faith systems, interest in spirituality and understanding the impact of secularisation around the world. This discussion could incorporate study of the rise of science, theories of secularisation and analysis of the decline/persistence/resurgence of religious faith and active religious practice worldwide.

Candidates must study **TWO** whole countries. (Increasing influence of religions in society and Impact of Humanism and secularisation) Candidates should have knowledge and understanding of the following areas in relation to religion:

Key Themes

- The relationship between politics and religions and secular philosophies;
- Political laws related to religion and secular philosophies;
- Impact of Humanism and secularisation.

Indicative Content

- The decline/persistence/resurgence of religion in society and its impact upon the following:
 - Education;
 - Politics;
 - Laws;
 - Personal Freedoms.
 - The influence of secular and humanistic philosophies and how they relate to religious/faith communities:
 - Humanist Associations;
 - Secularism;
 - Atheism.
-

Increasing influence of religions in society	Impact of Humanism and secularisation
China	
<ul style="list-style-type: none"> • Education: <ul style="list-style-type: none"> • State schools; • Religious schools. • Politics/Law: <ul style="list-style-type: none"> • Officially atheist government; • Freedom of Religious Belief; • Legal protection of Freedom of Religious Belief; • Judicial and administrative guarantees; • Influence of Buddhism and Taoism on Chinese culture in the 21st Century in the wake of growing materialism in China. 	<ul style="list-style-type: none"> • Influence of Marxism; • The accessions to power of the Communists and the decline and subjections to persecution of faith and political groups; • Influence of The Cultural Revolution on art, culture and religion; • China's rapid economic developments from 1990s onwards and its impact upon religion in the country; • Impact of New Confucianism.
France	
<ul style="list-style-type: none"> • Education: <ul style="list-style-type: none"> • Public schools; • Civilisation and historical knowledge. • Politics/Law: <ul style="list-style-type: none"> • Secular society; • The Vivien Report 1985; • 1995 Parliamentary Commission on Cults in France and subsequent political views on the outcomes of this commission; • The About-Picard Bill 2001; • 2004 Law on Secularity and Conspicuous Religious Behaviours and Symbols in schools; • Tax on Jehovah's Witnesses; • No religion can be supported by the state; • Right to follow a religion, but no obligation; • The Stasi Commission; • 1950/60s influx of Muslims from former colonial countries and the impact upon French Laws; • Impact of Roman Catholicism in France. 	<ul style="list-style-type: none"> • Separation of Church and State: the 1905 Law is the basis of the French concept of "<i>laïcité</i>"; • 100 years of secular society and reasons why the French Government separate religion from politics; • 2005 Anniversary of Laïcité; • The relationship between major religions and the concept of laïcité; • Pride of being French and secondarily Christian or Muslim; • Illegality of collecting religious data about people in France.

India	
<ul style="list-style-type: none"> • Education: <ul style="list-style-type: none"> • No religious instruction in government or government-aided schools; • General information about all established world religions is part of the course in Sociology; • Influence of political parties on education, particularly for Muslim or pro-Marxist biases in school curricula. • Politics/Law: <ul style="list-style-type: none"> • Secular republic; • Equality of all religions and religious tolerance; • All citizens, irrespective of their religious beliefs are equal in the eyes of law; • Secularism is an integral part of the basic structure of the constitution; • The Rise of Hindu Nationalism in the 20th Century and Islamic Fundamentalism and Islamism and its impact upon political life in India; • The Babri Riots in 1992. 	<ul style="list-style-type: none"> • Indian Constitution as a "sovereign socialist secular democratic republic". Forty-second Amendment Act of 1976. It mandates equal treatment and tolerance of all religions. India does not have an official state religion; • The importance of secularism in the Constitution; • Major post-independence communal conflicts between Hindus, Muslims and Sikhs; threats to secularism; • The Atheist Centre and other Humanist and rationalist movements in India and their influence on beliefs and practice.
Turkey	
<ul style="list-style-type: none"> • Education: <ul style="list-style-type: none"> • Cannot establish faith-based schools; • Can only have religious teachings after a state decided age; • Mainstream Hanafite school of Sunni Islam is largely organized by the state, through the <i>Diyanet İşleri Başkanlığı</i> (Religious Affairs Directorate); • Religious Education in Turkey. • Politics/Law: <ul style="list-style-type: none"> • Issues of head scarves and its impact upon Turkey's entry to the EU; • Religious-based political parties (e.g. Welfare Party, AKP) constitutional rule that prohibits discrimination on religious grounds is taken very seriously; • The state has no official religion nor promotes any; • The constitution recognises freedom of religion for individuals; • Religious communities are placed 	<ul style="list-style-type: none"> • Turkey's "laïcité" one of "active neutrality"; • The Constitution of 1924 – basis for many fundamental changes that sought to transform Turkey into a modern, secular and democratic Republic; • The relationship between secular state and the Islamic religion; • Growth of Islamic Fundamentalism and the impact upon the Turkey Government.

<p>under the protection of the state;</p> <ul style="list-style-type: none"> • No party can claim that it represents a form of religious belief; • Freedom of Speech Laws. 	
UK	
<ul style="list-style-type: none"> • Education: <ul style="list-style-type: none"> • Community schools; • Faith schools. • Politics/Law: <ul style="list-style-type: none"> • Officially Christian; • Monarch is Head of the Church of England; • The Church of England is represented in Parliament and has the right to draft legislative measures. 	<ul style="list-style-type: none"> • British Humanist Association; • Humanist beliefs and philosophy; • The campaign work of BHA; • BHA influence on the law e.g. embryology and blasphemy laws; • Humanist representatives on SACRE; • View of Religious Education in State schools; • National Secular Society; • Campaigns particularly in Education and freedom of speech and disestablishment of the Church of England and State; • Attitude to the influence of religion in public life; • Rise in Atheism in UK; • People e.g. Phillip Pullman, AC Greyling and Julian Huxley.
USA	
<ul style="list-style-type: none"> • Education: <ul style="list-style-type: none"> • State schools; • Home Schooling. • Politics/Law: <ul style="list-style-type: none"> • Officially secular government; • The First Amendment; • Separation of Church and State; • Prohibition on religious tests. 	<ul style="list-style-type: none"> • American Humanist Association (AHA); • Council for Secular Humanism; • Councils' activities on Freedom of speech, separation between State and Church; • Importance of democracy; • Support moral education not religious education; • View on science and technology; • The campaign work of AHA e.g. women's rights and equality in society; • The work of the 'American Ethical Union'.

Key area 2: Issues Across the Faiths

This section focuses upon exploring and understanding recent real life examples of personal and communal issues that arise due to differences between believers within faiths and of other faiths. Laws that impact upon practising faith members, for example those that may cause tensions or impinge upon freedom to practise one's faith will be studied. Candidates will be expected to recognise ways in which religious practices and beliefs impinge upon society in general.

Key themes

- Impact of laws on personal freedoms;
- Interfaith Marriage;
- Work and Business.

Indicative Content

- Candidates should argue and debate the impact of laws upon our freedom to practise one's faith;
 - Candidates should consider the significance of religion and cultures;
 - Candidates should consider the importance of morality and economic wellbeing in a modern world;
 - Understanding the difference between culture and religion: the reasons and the law: a matter of culture not religion.
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Impact of laws on personal freedoms	Marriage	Work and business
<p data-bbox="241 215 439 244">Gender Issues</p> <ul data-bbox="241 276 824 904" style="list-style-type: none"> • Different roles of women in society including in the UK and Afghanistan; • Influence of the political and religious groups upon the lives and roles of men and women including the Taliban in Afghanistan; • Equality Discrimination Laws and where they clash with religion including dress code and appearance in Turkey, France, Saudi Arabia and the wearing of religious symbols e.g. Christian crosses at work; • The religious and cultural reasons for male circumcision and how religions view the practice; • The religious and cultural reasons for female circumcision and how religions view the practice. 	<p data-bbox="844 215 1111 244">Arranged marriages</p> <ul data-bbox="844 276 1435 738" style="list-style-type: none"> • What sacred writings say about arranged marriages; • Reasons for and practices of different religions and faith groups on arranged marriages (choose a religion to study); • Success and Divorce among arranged marriages; • Difference between an arranged marriage and a forced marriage; • Reasons for forced marriages; • Law on forced marriages in Saudi Arabia and in the UK. 	<p data-bbox="1473 215 1570 244">Money</p> <ul data-bbox="1473 276 2029 681" style="list-style-type: none"> • Religious teaching about the use of money and the distribution of wealth; • Protestant Work Ethic; • Wages and the value of human beings; • Morality of making profit; • Charity: what is meant by the term and what religions have to say about charity; • Taxation of the people; • Islamic Banking.
<p data-bbox="241 917 595 946">Violations of human rights</p> <ul data-bbox="241 978 824 1431" style="list-style-type: none"> • Reasons for sensitivity of religious beliefs e.g. Denmark and sensitivity to Islamic beliefs about cartoons depicting Muhammad ﷺ; • Freedom of speech, religion and the media; • Ethnic Cleansing e.g. Former Yugoslavia, Rwanda; • Persecution of minority groups e.g. Christians in Saudi Arabia and Baha'is in Iran, Buddhists in Tibet, Atheists in Indonesia; 	<p data-bbox="844 917 1126 946">Same Sex Marriages</p> <ul data-bbox="844 978 1451 1287" style="list-style-type: none"> • Religious beliefs and teaching on same sex marriages; • Reasons for tensions between religious and secular views; • Northern European laws on same sex marriage; • Effects of Equality Rights Bills on same sex partnerships. 	<p data-bbox="1473 917 1603 946">Business</p> <ul data-bbox="1473 978 2029 1377" style="list-style-type: none"> • Ethical Business: what is meant by the term; • Fair Trade: its aims and its impact; • Eliminating Slave Labour in the modern world; • Religious teachings about work life, choices of jobs; • Vocational professions; • Voluntary work and its impact upon the world economy.

<ul style="list-style-type: none"> Understanding Honour Crimes and the law e.g. in UK, Turkey and Pakistan. 		
Travel around the world	Interfaith marriages	Religious and Ethical Issues in Business
<ul style="list-style-type: none"> Understanding of religious practices which impact upon travellers to other countries e.g. alcohol laws; dress codes in places of worship e.g. mosques, the Vatican or Shrines; Appropriate behaviour; Community Cohesion, multi cultural societies: how these are promoted and the benefits. 	<ul style="list-style-type: none"> What sacred writings say about inter-faith marriages; Religious beliefs and teaching about inter-faith marriage; Policies of different religions and faith groups on interfaith marriage; Valuing diversity or watering down the faith?; Success and Divorce among mixed marriages; Family discussions arising out of interfaith marriages e.g. contraception, raising children, rites of passage; How couples handle religious differences; Reaction to interfaith marriages by other faith members; Impact of interfaith marriages upon the local community/the culture as well as religion e.g. legal ceremonies. 	<ul style="list-style-type: none"> Segregation in the work place between the sexes e.g. in Saudi Arabia; Gender related pay; Employment Law and the right to practice one's religion; Impact of Holy days and prayer times on businesses; Carbon footprints: world trading v local trading.

Key area 3: The Rise of and Interest in Religious Movements

This section focuses upon the rise of various religious movements and the interest that they have generated throughout the world.

Candidates should study **TWO** religious movements.

Key themes:

- History;
- Beliefs and teachings;
- Practices;
- Acceptance as a religion and its impact upon culture and society.

Indicative content:

Falun Gong

- History:
 - Master Li Hongzhi;
 - China;
 - Twentieth century.
- Popularity throughout the world.
- Beliefs:
 - Zhen (Truthfulness);
 - Shan (Benevolence/Compassion);
 - Ren (Forebearance/Tolerance);
 - Xinxing (Moral Character).
- Teachings:
 - Five sets of exercise;
 - Health and rejuvenation;
 - The role of aliens.
- Acceptance as a religion.

Jehovah's Witnesses

- History:
 - Charles Taze Russell;
 - America;
 - Nineteenth century.
- Popularity throughout the world.
- Beliefs:
 - Jehovah;
 - Jesus;
 - Salvation;

- Authority of the Bible.
- Teachings:
 - Ethics and morality;
 - Proselytization;
 - Avoidance of inter-faith activity.
- Acceptance as a religion.

Baha'i Faith

- History:
 - Baha'u'llah;
 - Persia;
 - Nineteenth century.
- Popularity throughout the world.
- Beliefs:
 - Unity of God;
 - Unity of religion;
 - Unity of humanity.
- Teachings:
 - Social principles;
 - Mystical teachings;
 - The Covenant.
- Acceptance as a religion.

Order of Bards, Ovates and Druids

- History:
 - Ross Nichols;
 - England;
 - Twentieth century.
- Popularity throughout the world.
- Beliefs:
 - Fundamentally spiritual nature of life;
 - Earth and all of Nature as sacred – The web of life, the illusion of separateness and the law of the harvest;
 - Develop creative and spiritual abilities;
 - The Otherworld;
 - Death and rebirth.
- Teachings:
 - Bards – teach histories, stories, legends, songs of his/her people;
 - Ovates – "prophets" and seers, tree-lore, herbalism and healing;
 - Druids – Judges, teachers, advisors, scientists and inventors, metal workers, peacemakers, philosophers;
 - Combining Druidry with other religions e.g. Christianity, Buddhism and Jainism.
- Acceptance as a religion.

Unification Church

- History:
 - Sun Myung Moon;
 - Korea;
 - Twentieth century.
- Popularity throughout the world.
- Beliefs:
 - Principles underlying God's creation;
 - The fall of humanity;
 - Restoration of God's original ideal;
 - Jesus and Reverend Moon.
- Teachings:
 - Celibacy and marriage;
 - Give-and-Take action;
 - Recruitment.
- Acceptance as a religion.

Rastafarianism

- History:
 - Marcus Garvey;
 - Jamaica;
 - Twentieth century.
- Popularity throughout the world.
- Beliefs:
 - Zion and Babylon;
 - Afrocentrism;
 - Haile Selassie and the Bible.
- Teachings:
 - Afterlife;
 - 'Back to Africa Movement';
 - Church and the Holy Trinity.
- Influence of Bob Marley in 1970s.
- Acceptance as a religion.

3.2 Unit B612: *Religion, Politics and Culture in Britain*

This unit is concerned with developing candidates' understanding of the significance of the Christian religion in this country and its impact upon culture and the history of Britain.

Key area 1: Religion and Culture.

The focus of this section is on the way in which Christian heritage has influenced British culture. Candidates can select an historical period to study that has resulted in significant influence upon Britain and especially upon literature, music, art and architecture for the second key area.

Through this key area there is an opportunity for candidates to focus on learning outside the classroom (including visits to art galleries and museums) especially those dealing with notions of 'sacred space'.

Key Themes

- How and why religion is expressed through the arts;
- Knowing and understanding the significance of one period of the history of the Christian Religion in British history;
- A study of one or more geographical landmarks of special religious and cultural significance and evaluating its worth.

Indicative Content:

Candidates should have considered a variety of art forms that relate to the Christian religion and consider the value of such art forms to the nation's culture

- Expressing religion through the arts, including literature, music, painting/sculpture and theatre/television/film e.g. C.S. Lewis and *The Chronicles of Narnia*, Gospel music, Soul music, Church music, Rap music, musicals such as *Jesus Christ Superstar*, *Joseph and Godspell*, festivals such as Greenbelt, the influence of the 60's pop culture on values and morals as well as culture; 'Seeing Salvation Art Exhibition', Devotional Art, sculptures, poetry such as *Footprints in the Sand*; plays, importance of dance in culture and how these contribute to people's spiritual development;
- Multiculturalism in Britain and issues surrounding artistic licence to portray religions e.g. play axed after Sikh protest in 2004 in Birmingham, *Jerry Springer The Musical*, Mel Gibson's *'Passion of the Christ'*, Salman Rushdie and *Satanic Verses*.

Candidates should recognise the significance of a particular period in British history of the Christian religion

- Understanding what happened during one of the following significant periods and the impact it made;
 - The early Christian missionary activity;
 - The development of Celtic and English Christianity;
 - Medieval monasticism;
 - The Reformation;
 - Post-Reformation emergence of a diversity of Protestant Christian denominations.

Candidates are to be encouraged to study a site of religious, historical and cultural significance, and to evaluate its significance to modern Britain

- A study of one significant heritage site of special religious and cultural significance, its history, what it represented, why it is preserved and the moral question about funding such sites when money could be used elsewhere e.g. UNESCO World Heritage sites of Avebury and Stonehenge; Canterbury; Glastonbury; Iona; St David's; York, Lindisfarne; Walsingham; or a local site.

Key area 2: The influence of Christianity upon British Politics.

The focus of this section is upon the way in which the Christian heritage of Britain has influenced politics. Emphasis will be on the current constitutional make up of our government, how it operates and how religious leaders influence political decisions. Understanding the link between State and Religion will be explored through the role of the monarchy. Recent Laws regarding religion are to be examined.

Key Themes:

- The role of the monarchy and links with The Church of England;
- Religious influences on governance of this country;
- British Laws and connections to religion.

Indicative Content:

Candidates should consider the link between the Church of England, the monarchy and the State

- History of the formation of the Church of England;
- The relationship between Monarchy and the Established Church of England;
- The Monarchy and marriage;
- Make up of the Government: the role of Bishops in the House of Lords;
- Cost to tax payers and implications of dis-establishment;
- The world wide Anglican Community;
- Lambeth Conferences.
- Religious pressure groups e.g. Christian CND (Campaign for Nuclear Disarmament);
- The influence of faith leaders on law making e.g. abortion, embryology, ecology,

Candidates should study the influences of religious groups on the governance of the country.

Candidates should understand the reasons behind some of our laws appertaining to religion

- stewardship;
- Religion and democracy. Christian teachings that could support democracy.
- 1948 and 1981 Nationality Act;
- Gender Equality Duty Act 2007;
- UK's Blasphemy laws, and why they have been abolished;
- British Law banning 'Incitement to Religious Hatred' in 2006;
- Part 2 of The Equality Act 2006;
- The Employment Equality (Religion or Belief) Regulations 2003 and Governmental Guidance on Discrimination;
- Education Acts and duty to promote Community Cohesion.

Key area 3: Religion and Modern Britain.

Candidates should study the historical-political background to and debates around multi-faith and multicultural diversity in Britain, including histories of Empire/Commonwealth, particularly in relation to migration and globalisation in order to understand current agendas about community cohesion, education and valuing diversity. Interfaith dialogue and actions by faith communities should be explored.

Key Themes:

- The impact of the Empire on Modern Britain;
- Britain today;
- Moral and Religious Education and the curriculum.

Indicative Content:

Candidates should examine the history of Colonialism and understand its legacy upon Britain in relation to religion

- Religion and Empire;
- Pluralism and how faiths, other than Christianity came to Britain;
- The emergence of 'the Commonwealth', the United Nations and 'universal human rights';
- Immigration encouraged in the 1950s and onwards bringing a variety of faith systems e.g. African Caribbean (Pentecostal), Roma and Gypsy Travellers (many Irish Roman Catholics);
- 1980s arrival of Somali, Kurdish and Tamil refugees;
- Asian communities, a mixture of Religions;
- The role of missionary activity historically and in the world today.

Candidates should reflect upon what it means to be a member of a multi-faith and multi-cultural nation

- The post-War emergence of 'multi-faith' and 'multicultural' Britain;
- Creation of The British Council of Churches;
- What it means to be a faith believer, other

- than a Christian, in Britain;
- Work and role of Jewish Board of Deputies;
- Work and Role of Hindu Council UK;
- Work and role of Muslim Council of Britain;
- Work and role of network of Sikh organisations;
- The development of Race Relations legislation;
- Value of different faiths operating side by side in society and problems that arise when one has many different faiths in a country;
- Importance of keeping beliefs, values and traditions in British Society;
- Churches Together;
- Ways to bring about interfaith dialogue and resolution to conflicts;
- Centre for the Study of Muslim-Jewish Relations (CMJR) and Centre for the Study of Jewish-Christian Relations (CJCR);
- The Council of Christians and Jews;
- The Society for Interfaith Dialogue and Action;
- The Interfaith Network UK;
- local SACREs;
- Government initiatives to encourage community cohesion, local and regional interfaith groups;
- Regional and local Councils/forums of Faith.

Candidates are to consider attitudes and values towards education and the impact of religion upon education in Britain

- Impact of the Established Church as providers of education for all, 1870s onwards e.g. (Voluntary Aided)VA and (Voluntary Controlled)VC Schools;
 - Religious Foundation schools and other faith Foundation Schools in Britain;
 - The role of Religious Education and Collective worship on the curriculum and current legislation;
 - Consideration about the value of having state funded community schools and state funded faith schools;
 - UK-governmental and related sources promoting community cohesion should be studied and critically interrogated.
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3.3 Unit B613: *The Individual*

Key area 1: Truth and the Individual

This option is concerned with the concept of the Truth and the relationship between truth and religious belief. Candidates will consider ideas of different ‘sources’ of truth and how these ideas may impact on the behaviour of the individual believer. They should be able to make links between this unit and the work from Key area 2 about the interpretations of sacred texts as well as understanding the different ways in which people seek truth. Candidates should also show understanding about the connection between beliefs and actions, as well as awareness in all areas of the difference between fundamentalist and other views.

The Indicative Content section gives a brief overview of relevant material from Buddhist, Christian, Hindu, Humanist, Jewish, Muslim and Sikh perspectives and candidates should be familiar with the point of view of a minimum of **TWO** of these.

Key Themes:

- The nature of truth;
- Seeking the truth;
- Sharing the truth.

Indicative Content:

Candidates must study **TWO** faiths and should be aware of the following areas in relation to those faiths:

The Nature of Truth:

- Differences in understanding of Revealed Truths, prophets and messengers;
- Allegory, myth and symbol;
- Differences in understanding of origins and interpretations of sacred text.

Seeking the Truth:

- Mysticism;
- Asceticism;
- Religious life;
- Agnosticism.

Sharing the Truth:

- Sharing the word;
 - Inter-faith communications;
 - The impact of religious ideas on modern ethical issues.
-

The Nature of Truth	Sharing the Truth	Seeking the Truth
<p>Buddhism</p> <ul style="list-style-type: none"> • Differences in understanding of the role and authority of sacred text for Buddhists; • Differences in understandings of revelation, literalism, interpretation, allegory, myth and symbol and their relevance to Buddhist sacred texts; • Modern Buddhist role models and holy people including the Dalai Lama; • Buddhism, Buddhist identity, religious pluralism and agnosticism. 	<p>Buddhism</p> <ul style="list-style-type: none"> • Converts to Buddhism, charity work; • Interfaith communication; • Teaching Buddhist children – including religious instruction; • Buddhist teachings and moral issues – including legal/illegal drugs, embryology and genetic engineering. 	<p>Buddhism</p> <ul style="list-style-type: none"> • The nature and significance of mysticism in Buddhism; • The nature and significance of asceticism in Buddhism; • Buddhist religious lives – bhikku and bhikkuni, boddhisatva, living with faith, the sangha.
<p>Christianity</p> <ul style="list-style-type: none"> • Differences in understanding of the role and authority of the Bible; • Differences in understandings of revelation, literalism and inerrancy, interpretation, allegory, myth and symbol and their relevance to Christian sacred texts; • Modern Christian role models and holy people including the Pope; • Christianity, Christian identity, religious pluralism and agnosticism. 	<p>Christianity</p> <ul style="list-style-type: none"> • Converts to Christianity; evangelism; missionary and charity work; • Interfaith communication and the ecumenical movement; • Teaching Christian children – including religious instruction, Faith Schools and Sunday school; • Christian teachings and moral issues – including legal/illegal drugs, embryology and genetic engineering. 	<p>Christianity</p> <ul style="list-style-type: none"> • The nature and significance of mysticism in Christianity; • The nature and significance of asceticism in Christianity; • Christian religious lives – ordination; monks and nuns; living with faith; • Agnosticism and Christianity.
<p>Hinduism</p> <ul style="list-style-type: none"> • Differences in understanding of the role and authority of sacred text in Hinduism; • Differences in understandings of revelation, literalism and inerrancy, interpretation, allegory, myth and symbol 	<p>Hinduism</p> <ul style="list-style-type: none"> • Converts to Hinduism, missionary, charity work; • Interfaith communication; • Teaching Hindu children – including 	<p>Hinduism</p> <ul style="list-style-type: none"> • The nature and significance of mysticism in Hinduism; • The nature and significance of asceticism in Hinduism; • Hindu religious lives – priests, sadhus,

<p>and their relevance to Hindu sacred texts;</p> <ul style="list-style-type: none"> • Modern Hindu role models and holy people including Gandhi; • Hinduism, Hindu identity, religious pluralism and agnosticism. 	<p>religious instruction and Faith Schools;</p> <ul style="list-style-type: none"> • Hindu teachings and moral issues – including legal/illegal drugs; embryology and genetic engineering. 	<p>swami, living with faith;</p> <ul style="list-style-type: none"> • Agnosticism and Hinduism.
Humanism	Humanism	Humanism
<ul style="list-style-type: none"> • Differences in understanding of the existence, role and sources of authority for humanists; • Differences in understandings of revelation, literalism and inerrancy, interpretation, allegory, myth and symbol and their relevance to Humanist sources of authority; • Modern Humanist role models; • Humanism, Humanist identity, religious pluralism and agnosticism. 	<ul style="list-style-type: none"> • Promoting humanism and atheism; • Humanism as a faith; • Interfaith communication; • Teaching humanist children including reason and judgement; • Humanist views and moral issues – including legal/illegal drugs; embryology and genetic engineering. 	<ul style="list-style-type: none"> • The nature and significance of mysticism to humanism; • The absence of asceticism; • Humanist lives – including celebrants and officiates; living ethical lives; • Agnosticism and Humanism.
Islam	Islam	Islam
<ul style="list-style-type: none"> • Differences in understanding of the role and authority of the Qur'an and Hadith; • Differences in understandings of revelation, literalism and inerrancy, interpretation, allegory, myth and symbol and their relevance to Muslim sacred texts; • Modern Muslim role models and holy people; • Islam, Muslim identity, religious pluralism and agnosticism. 	<ul style="list-style-type: none"> • Reverting to Islam; missionary and charity work; • Interfaith communication; • Teaching Muslim children – including religious instruction, Faith Schools and Madrasah; • Muslim teachings and moral issues – including legal/illegal drugs, embryology and genetic engineering. 	<ul style="list-style-type: none"> • The nature and significance of mysticism in Islam; • The nature and significance of asceticism in Islam; • Muslim religious lives – imams, ayatollahs, living with faith; • Agnosticism and Islam.

Judaism	Judaism	Judaism
<ul style="list-style-type: none"> • Differences in understanding of the role and authority of the Torah and Talmud; • Differences in understandings of revelation, literalism and inerrancy, interpretation, allegory, myth and symbol and their relevance to Jewish sacred texts; • Modern Jewish role models and holy people; • Judaism, Jewish identity, religious pluralism and agnosticism. 	<ul style="list-style-type: none"> • Converts to Judaism, Chosen People of G-d, charity work; • Interfaith communication; • Teaching Jewish children – including religious instruction and Faith schools; • Jewish teachings and moral issues – including legal/illegal drugs, embryology and genetic engineering. 	<ul style="list-style-type: none"> • The nature and significance of mysticism in Judaism; • The nature and significance of asceticism in Judaism; • Jewish religious lives – rabbis, living with faith; • Agnosticism and Judaism.
Sikhism	Sikhism	Sikhism
<ul style="list-style-type: none"> • Differences in understanding of the role and authority of the Guru Granth Sahib Ji; • Differences in understandings of revelation, literalism and inerrancy, interpretation, allegory, myth and symbol and their relevance to Sikh sacred texts; • Modern Sikh role models and holy people; • Sikhism, Sikh identity, religious pluralism and agnosticism. 	<ul style="list-style-type: none"> • Converts to Sikhism, Sewa and charity work; • Interfaith communication; • Teaching Sikh children – including religious instruction, Faith schools and the Gurdwara; • Sikh teachings and moral issues – including legal/illegal drugs, embryology and genetic engineering. 	<ul style="list-style-type: none"> • The nature and significance of mysticism in Sikhism; • The nature and significance of asceticism in Sikhism; • Sikh religious lives – granthi, the khalsa; living with faith; • Agnosticism and Sikhism.

Key area 2: Religious Fundamentalism and the Individual

This option is concerned with the nature and significance of religious/secular fundamentalism in the context of modern society. For all aspects of this topic candidates will need to understand what is meant by the term 'fundamentalism' together with a general understanding of the differences between a fundamentalist, conservative or liberal approach. They will need to be able to relate this understanding to specific movements, ideas and beliefs within a particular faith group. They should be aware of the main differences between a fundamentalist approach and the alternatives, how large a proportion of a faith/secular group the fundamentalist segment represents, how fundamentalist beliefs affect individual behaviour and social interaction, the reasons for fundamentalism and the impact of fundamentalism on an 'outsiders' view of the faith/secular authority.

The Indicative Content section gives a brief overview of relevant material from Buddhist, Christian, Hindu, Humanist, Jewish, Muslim and Sikh perspectives and candidates should be familiar with the point of view of at least **TWO** of these.

Key Themes:

- The nature of fundamentalism;
- Fundamentalism, belief and the world;
- Fundamentalism in society.

Indicative content:

Candidates must study TWO faiths/secular philosophies and should be aware of the following areas in relation to them:

The Nature of Fundamentalism:

- Fundamentalism and alternative views;
- Fundamentalist movements including extremism and cults;
- Causes of and reasons for fundamentalism;
- Reactions to fundamentalism from within the faith/secular philosophy and from outside the faith/secular philosophy.

Fundamentalism, belief and the world:

- Proselytising and inter-faith communication;
- Religious persecution and inter-faith clashes;
- Attitudes to sacred places in the world;
- Differing beliefs relating to judgement, life after death, science and current affairs.

Fundamentalism in Society:

- Perceptions, stereotypes and reality;
- Belief in Action (including Terrorism);
- Belief and politics;
- Men and women.

The Nature of Fundamentalism	Fundamentalism, Belief and the World	Fundamentalism in Society
<p>Buddhism</p> <ul style="list-style-type: none"> • Generic definitions of Fundamentalist, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; • Militant Buddhism (Sri Lanka) and why this is unusual; • Buddhist and non-Buddhist reactions to Buddhist fundamentalism. 	<p>Buddhism</p> <ul style="list-style-type: none"> • Buddhism and inter-faith communication; • Buddhism, persecution and inter-faith clashes; • Buddhism, India, China and Tibet; different attitudes to these places within the faith; • Beliefs and the various interpretations of beliefs relating to Karma, reincarnation and the Six Realms; Nivarna; Buddhism and science – areas of conflict and agreement; current affairs (including Human Rights). 	<p>Buddhism</p> <ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Buddhism and fundamentalism; • Buddhism in action including- Pacifism and self-immolation, protests, violence; • Buddhism and politics including– Dalai Lama and the nation of Tibet; faith and the state; • Gender roles in Buddhism – teachings on equality.
<p>Christianity</p> <ul style="list-style-type: none"> • Generic definitions of Fundamentalist, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; • The evangelical movement; • Christian and non-Christian reactions to Christian fundamentalism. 	<p>Christianity</p> <ul style="list-style-type: none"> • Ecumenism, Evangelism and inter-faith communication; • Christianity, persecution and inter-faith clashes; • The significance of the ‘Holy Land’ and other sacred sites; different attitudes to these places within the faith; • Beliefs and the various interpretations of beliefs relating to The Day of Judgement; • Heaven and hell; Christianity and science - areas of conflict and agreement; current affairs (including Human Rights). 	<p>Christianity</p> <ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Christianity and fundamentalism; • Christianity in action including – protests and violence; martyrdom; terrorism; • Christianity and politics including - church authority; law and the state; • Gender roles in Christianity including – Ordination.

Hinduism	Hinduism	Hinduism
<ul style="list-style-type: none"> • Generic definitions of Fundamentalist, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; • Fundamentalist Hinduism and why this is unusual; • Hindu and non-Hindu reactions to Hindu fundamentalism. 	<ul style="list-style-type: none"> • Hinduism and inter-faith communication; • Hinduism persecution and inter-faith clashes; • Hinduism and India's sacred sites; different attitudes to these places within the faith; • Beliefs and the various interpretations of beliefs relating to Karma, dharma and the cycle of samsara; Hinduism and science – areas of conflict and agreement; current affairs (Including Human Rights). 	<ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Hinduism and fundamentalism; • Hinduism in action including – Ahimsa; Jati and the Dalits; protests including Gandhi; violence; • Hinduism and politics – Hindu nationalism; faith and the state; • gender roles in Hinduism including – Sati.
Humanism	Humanism	Humanism
<ul style="list-style-type: none"> • Generic definitions of Fundamentalist, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; • Scientism, agnosticism, atheism and religious humanism; • Humanist and non-Humanist reactions to humanist (scientific) fundamentalism. 	<ul style="list-style-type: none"> • Humanism and interfaith communication; • The rejection of religious authority, science and the use of reason; • Why humanism has no 'sacred' sites; • Beliefs and the various interpretations of beliefs relating to Humanism and life after death; judgement; morality; science and current affairs (including Human Rights). 	<ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Humanism and fundamentalism; • Humanism in action including – British Humanist Association and education; protests; violence; • Humanism and politics including - Humanism and the state; secularisation of society; • Gender roles in Humanism including – equal rights.
Islam	Islam	Islam
<ul style="list-style-type: none"> • Generic definitions of Fundamentalist, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; 	<ul style="list-style-type: none"> • Jahiliya, Islamisation, dhimmis and interfaith communication; • Islam and interfaith clashes; • The significance of 'The Holy Land', Jerusalem and Makkah; different attitudes to these places within the faith; 	<ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Islam and fundamentalism; • Islam in action including - Shari'a; militant Islam and terrorism; Jihad; martyrdom; • Islam and politics including – Shari'a

<ul style="list-style-type: none"> • Wahhabism; • Muslim and non-Muslim reactions to Islamic fundamentalism. 	<ul style="list-style-type: none"> • Beliefs and the various interpretations of beliefs relating to Judgement; resurrection; Jannah and Janaam; Jihad, Islam and science – areas of conflict and agreement; current affairs (including Human Rights). 	<p>Law and countries that use it; Islam in secular States;</p> <ul style="list-style-type: none"> • gender roles in Islam including – hijab and cultural expressions of it.
Judaism	Judaism	Judaism
<ul style="list-style-type: none"> • Generic definitions of Ultra Orthodox, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; • Hasidism; • Jewish nationalism, Zionism and Gush Emunim; • Jewish and non-Jewish reactions to Jewish fundamentalism. 	<ul style="list-style-type: none"> • Judaism and inter-faith communication; • Judaism, persecution and interfaith clashes; • The significance of 'The Holy Land' and other sacred sites; different attitudes to these places within the faith; • Beliefs and the various interpretations of beliefs relating to Judgement; resurrection and the Messiah; Sheol; Gan Eden and Gehenna; Judaism and science – areas of conflict and agreement; current affairs (including Human Rights). 	<ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Judaism and fundamentalism; • Judaism in action including – Gush Emunim; and Gush Shalom; protests; violence; martyrdom; • Judaism and politics including - Nationalism and Israel; faith, law and the state; • gender roles in Judaism including – rabbis.
Sikhism	Sikhism	Sikhism
<ul style="list-style-type: none"> • Generic definitions of Fundamentalist, Liberal and Conservative views; • How these terms are used and the implications of them including how individuals may apply them to themselves; • Ways of being Sikh – amritdhari, keshdhari and sahadhari; • Sikh and non-Sikh reactions to Sikh fundamentalism. 	<ul style="list-style-type: none"> • Sikhism and inter-faith communication; • Sikhism, persecution and inter-faith clashes; • The significance of Amritsar and Sikh nationhood; different attitudes to these issues within the faith; • Beliefs and the various interpretations of beliefs relating to Reincarnation and the journey back to God; Sikhism and science – areas of conflict and agreement; current affairs (including Human Rights). 	<ul style="list-style-type: none"> • Perceptions, stereotypes and the reality of Sikhism and fundamentalism; • Martyrdom and saints; • Sikhism in action including – sewa; langar and equality; protests; violence; • Sikhism and politics including – Sikh Nationalism; faith and the state; • Gender roles in Sikhism including – equality and the khalsa.

Key area 3: The Impact of Religion on Everyday Life

This option is concerned with the effect of beliefs on the life of the individual believer, their family and community. Candidates will consider aspects of everyday life as well as significant events and celebrations. They should show awareness of the traditional requirements of the faith groups being studied as well as, where relevant, cultural adaptations that have had to be made as a result of secular laws in countries other than the country of origin. Candidates should be able to make links between the content of key area 2 (fundamentalism and its alternatives) and elements of this key area, such as rules and regulations in daily life, and should show awareness in all areas of the difference between fundamentalist and other views.

The Indicative Content section gives a brief overview of relevant material from Buddhist, Christian, Hindu, Humanist, Jewish, Muslim and Sikh perspectives and candidates should be familiar with the point of view of a minimum of **TWO** of these.

Key Themes:

- Religion and the family;
- Young people and religion;
- Coping with crisis.

Indicative content:

Candidates must study TWO faiths/secular philosophies and should be aware of the following areas in relation to them:

Religion and the Family:

- The differences between religious and cultural rules and norms;
- Claims of family and community;
- Forming new relationships; forced and arranged marriage.

Young People and Religion:

- Challenges faced by young people;
- Making choices;
- Growing up.

Coping with Crisis:

- Strengthening faith;
- Losing faith;
- Helping others.

Religion and the Family	Young People and Religion	Coping with Crisis
Buddhism	Buddhism	Buddhism
<ul style="list-style-type: none"> Religious rules and cultural norms of behaviour for young people within the family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities; Family expectations – including continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity. 	<ul style="list-style-type: none"> Role, rights and responsibilities of young people within a Buddhist community including – Buddhist youth groups/youth work; Choosing Buddhist changes and challenges; Areas of agreement and conflict between Buddhism and modern secular youth culture and expectations. 	<ul style="list-style-type: none"> Dealing with events that challenge faith – including personal/family tragedy and global disasters; using faith to help cope with such issues; questioning faith as a result of such issues; Buddhist support for believers questioning their faith; Buddhist charity work on an individual, local, national and global scale.
Christianity	Christianity	Christianity
<ul style="list-style-type: none"> Religious rules and cultural norms of behaviour for young people within the family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities; Family expectations – including continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity. 	<ul style="list-style-type: none"> Role, rights and responsibilities of young people within a Christian community including – Christian youth groups/youth work; Choosing Christianity – changes and challenges - including believers baptism; preaching/witnessing and missionary work; Areas of agreement and conflict between Christianity and modern secular youth culture and expectations. 	<ul style="list-style-type: none"> Dealing with events that challenge faith – including personal/family tragedy and global disasters; using faith to help cope with such issues; questioning faith as a result of such issues; Christian support for believers questioning their faith; Christian charity work on an individual, local, national and global scale.
Hinduism	Hinduism	Hinduism
<ul style="list-style-type: none"> Religious rules and cultural norms of behaviour for young people within the family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities; Family expectations – including 	<ul style="list-style-type: none"> Role, rights and responsibilities of young people within a Hindu community including – Hindu youth groups/youth work; Choosing Hinduism - changes and challenges including sacred thread ceremony; requirements of puja; 	<ul style="list-style-type: none"> Dealing with events that challenge faith – including personal/family tragedy and global disasters; using faith to help cope with such issues; questioning faith as a result of such issues; Hindu support for believers questioning

continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity.	<ul style="list-style-type: none"> • Areas of agreement and conflict between Hinduism and modern secular youth culture and expectations. 	<p>their faith;</p> <ul style="list-style-type: none"> • Hindu charity work on an individual, local, national and global scale.
Humanism	Humanism	Humanism
<ul style="list-style-type: none"> • Religious rules and cultural norms of behaviour for young people within the family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities; • Family expectations – including continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity. 	<ul style="list-style-type: none"> • Role, rights and responsibilities of young people within a Humanist community including – youth groups/youth work; • Choosing Humanism - changes and challenges; • Areas of agreement and conflict between Humanism and modern religious youth culture and expectations. 	<ul style="list-style-type: none"> • Dealing with events that raise questions of meaning – including personal/family tragedy and global disasters; using reason to help cope with such issues; questioning reason as a result of such issues; • Humanist attitudes to religious believers questioning their faith; theistic and atheistic humanism; • Humanist charity work on an individual, local, national and global scale.
Islam	Islam	Islam
<ul style="list-style-type: none"> • Religious rules and cultural norms of behaviour for young people within the family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities; • Family expectations – including continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity. 	<ul style="list-style-type: none"> • Role, rights and responsibilities of young people within a Muslim community including –Muslim youth groups/youth work; • Choosing Islam – changes and challenges including reversion; hijab; preaching/witnessing and missionary work; • Areas of agreement and conflict between Islam and modern secular youth culture and expectations. 	<ul style="list-style-type: none"> • Dealing with events that challenge faith – including personal/family tragedy and global disasters; using faith to help cope with such issues; questioning faith as a result of such issues; • Muslim support for believers questioning their faith; • Muslim charity work on an individual, local, national and global scale.
Judaism	Judaism	Judaism
<ul style="list-style-type: none"> • Religious rules and cultural norms of behaviour for young people within the 	<ul style="list-style-type: none"> • Role, rights and responsibilities of young people within a Jewish community 	<ul style="list-style-type: none"> • Dealing with events that challenge faith – including personal/family tragedy and

<p>Family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities;</p> <ul style="list-style-type: none"> Family expectations – including continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity. 	<p>including – Jewish youth groups/youth work;</p> <ul style="list-style-type: none"> Choosing Judaism - changes and challenges including kosher/kashrut; Shabbat and other mitzvot affecting daily life; Areas of agreement and conflict between Judaism and modern secular youth culture and expectations. 	<p>global disasters; using faith to help cope with such issues; questioning faith as a result of such issues;</p> <ul style="list-style-type: none"> Jewish support for believers questioning their faith; Jewish charity work on an individual, local, national and global scale.
<p>Sikhism</p>	<p>Sikhism</p>	<p>Sikhism</p>
<ul style="list-style-type: none"> Religious rules and cultural norms of behaviour for young people within the family – areas of agreement and conflict including social gathering and parties; dress; attitudes to family activities; Family expectations – including continuing faith traditions and customs, having children and contraception, attitudes to gender relationships; marriage; participation in community events; identity. 	<ul style="list-style-type: none"> Role, rights and responsibilities of young people within a Sikh community including – Sikh youth groups/youth work; Choosing Sikhism - changes and challenges including joining the Khalsa and the 5 Ks; Areas of agreement and conflict between Sikhism and modern secular youth culture and expectations. 	<ul style="list-style-type: none"> Dealing with events that challenge faith – including personal/family tragedy and global disasters; using faith to help cope with such issues; questioning faith as a result of such issues; Sikh support for believers questioning their faith; Sikh charity work on an individual, local, national and global scale.

3.4 Unit B614: *Community Cohesion and the Individual*

The unit seeks to allow teachers and candidates to explore the links between individual identity and community cohesion, religious faith or personal belief and cultural diversity in order to consider the role of religion in the modern world.

It is required that a minimum of two religions/secular philosophies are considered in relation to the topic area.

Key area 1: Religion and Human Rights.

This topic is concerned with the links between religion and human rights in the world today. An understanding of the nature of human rights as set down by the Universal Declaration of the U.N. is required together with a recognition of how religion helps or hinders implementation in countries and communities around the world, with reference to particular issues arising.

Key Themes:

- Realities and practicalities of human rights;
- Understanding human rights;
- Reconciling conflicts between religion and human rights.

Indicative content:

- Teachings and philosophies from the chosen religions/secular philosophies about: equality, values and human rights;
 - The U.N. and the Universal Declaration in the development of human rights;
 - One specific example of an individual or a group who fight or have fought for the instigation and/or upholding of rights;
 - Conflicts between belief and state – the existence of religious/secular philosophy persecution or discrimination;
 - A study of beliefs/teachings in the chosen religions/secular philosophies in relation to freedom of expression;
 - Reconciling conflicts in human rights in the light of religious/secular teaching – the Golden Rule.
-

Realities and practicalities of human rights	Understanding human rights	Reconciling conflicts
<p>Buddhism</p> <ul style="list-style-type: none"> • Generic of 'truth' and 'justice'; • Understanding of the Buddha's teaching and the role of sources of religious authority in understanding values; • Beliefs and teachings about the 'value of human life' – "All people are equal and have within them the Buddha-nature, the nature of enlightenment" Dhammapada 393-4; "Many do not know that we are here to live in harmony" – Dhammapada 6; the appropriate elements of the eight-fold path; • Other teachings as appropriate. <p>(Dhammapada references from: Penguin Classics (1959) Buddhist Scriptures. ISBN 0-14-044088-7)</p>	<p>Buddhism</p> <ul style="list-style-type: none"> • The work and teaching of Siddhartha Gautama on equality; • Examples where Buddhists are suffering persecution e.g. Tibet. Attitudes to clothing, symbolism and outward show; • Teachings relating to individuality and sexuality, teachings regarding the Middle Way between indulgence and austerity; the moving away from attachment and craving; the five precepts and eightfold path in these regards; • Teachings on transplants show that these issues are a matter of personal conscience with a high regard for compassion, but also the wishes of others. 	<p>Buddhism</p> <ul style="list-style-type: none"> • The Golden Rule; • Beliefs and teachings on equality: Dhammapada 6; the eightfold path and 5 precepts; "Buddhism is not the possession of any race or nation but aspires to the unity of the human race on earth" – World Fellowship of Buddhists 1984; • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women: the Buddha created the Bhikkuni Sangha for women and gave them religious equality for spiritual development; women are of equal worth in the religion; • Teachings on justice: the Dhamma indicates upholding justice and Kamma will teach approach to justice.
<p>Christianity</p> <ul style="list-style-type: none"> • Generic definitions of 'truth' and 'justice'; • The concept of God and the role of sources of religious authority in understanding values; • Beliefs and teachings about the 'value of human life' – Genesis 1:27; Psalm 139:13-16; "Each individual is truly a person, with a nature that is endowed with intelligence and freewill, and rights 	<p>Christianity</p> <ul style="list-style-type: none"> • The work of ACT, Liberation Theology or other organisation seeking to uphold rights; • Examples where Christians are facing religious persecution (see Christian Solidarity Worldwide website) e.g. Eritrea, China, Turkey; • The wearing of Christian symbols and celebrating festivals e.g. the action of some councils to ban Christmas decorations in 	<p>Christianity</p> <ul style="list-style-type: none"> • The Golden Rule; • Beliefs and teachings on equality: Acts 17:26; Galatians 3:28; Luke 10:30; • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women - Genesis chap.2: vs. 21-24; Gen. 1:26; I Peter 3:1;

<p>and duties...these rights and duties are universal and inviolable"- Encyclical letter of Pope John XXIII;</p> <ul style="list-style-type: none"> • Other teachings as appropriate. 	<p>towns;</p> <ul style="list-style-type: none"> • Teachings relating to individuality and sexuality – the Parable of the Good Samaritan – Luke 10; Jesus' teachings on lust – Matthew 5:27ff; I Cor. 7:3ff; • Teachings on transplants –.for example – “if technology is not ordered to something greater than a merely utilitarian end, it could soon prove inhuman and even become the potential destroyer of the human race” – Pope John Paul II, Fides et ratio 1998. 	<p>Galatians 3:26-29;</p> <ul style="list-style-type: none"> • Teachings on justice: Galatians 3:26-29.
Hinduism	Hinduism	Hinduism
<ul style="list-style-type: none"> • Generic definitions of 'truth' and 'justice' • The concept of Brahman and the role of sources of religious authority in understanding values; • Beliefs and teachings about the 'value of human life' The doctrine of 'ahimsa'; the role of the Dharma in everyday life; “this is the sum of duty: do naught to others which if done to thee would cause thee pain” The Mahabharata; • Other teachings as appropriate. 	<ul style="list-style-type: none"> • The work of Ghandi in India; • Examples where Hindus are suffering persecution e.g. Bangladesh, Malaysia; • The wearing of traditional Hindu clothing and symbols. e.g. Daily Mail September 2007 "Hindu worker sacked for wearing nose stud"; • Teachings relating to individuality and sexuality, teachings in relation to the stages of life and aims of life; • Teachings on transplants: an examination of beliefs about the use of the body to help others contrasts with the inevitability of death and the effect on future reincarnations. 	<ul style="list-style-type: none"> • The Golden Rule; • Beliefs and teachings on equality: “I look upon all creatures equally; none is less dear to me and none more dear” (Ch 9, verse 29). “All those who take refuge in me, whatever their birth, race, sex, or caste, will attain the supreme goal; this realization can be attained even by those whom society scorns. Kings and Sages, too seek this goal with devotion”(Ch 9, Verse 32,33). Bhagavad Gita; the Purusha-sukta; • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women: teachings associated with karma and behaviour to others; change in the status of women over time – change regarding Suti;

		<ul style="list-style-type: none"> • Teachings on justice: the influence of Karma on behaviour and the Dharma.
Humanism	Humanism	Humanism
<ul style="list-style-type: none"> • Generic definitions of 'truth' and 'justice'; • Humanism's ethos of the 'Harm Principle' and views on the essential nature of human experience as a teaching tool rather than sacred texts; • Beliefs and teachings about the 'value of human life' – "My country is the world and my religion is to do good."; • Thomas Paine, 18th century; "Humanists put their values into practice by actively supporting human rights campaigns and a range of charities" www.humanismforschools.org.uk; • Humanist founders of key institutions e.g. John Boyd, Brock Chrisholm, Julian Huxley and Peter Ritchie-Calder • Other teachings as appropriate. 	<ul style="list-style-type: none"> • International Humanist and Ethical union; • The work of Amnesty International or other non-religious groups; • Views about the wearing of particular clothing and symbols, the celebration of religious festivals; • Teachings relating to individuality and sexuality – follow the Golden Rule and value all human beings, bringing harm to none; • Most humanists have no objection to blood transfusions and may receive transplants or donate organs for transplantation. 	<ul style="list-style-type: none"> • The Golden Rule; • Beliefs about equality: humanists teach that all human beings are of value and prejudice should not be allowed to separate people; division does not improve the human lot and human life is valuable above all else; • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women: equality for all; they would support campaigns to uphold the place of women in society; they celebrate diversity; • Beliefs about justice: this concept is considered important as it affects the place of people in the world; there is no life after death so living a morally good life is crucial for the benefit of all; follow the Golden rule and avoid harm; they will stand up for justice in the world and campaign for its promotion.
Islam	Islam	Islam
<ul style="list-style-type: none"> • Generic definitions of 'truth' and 'justice'; • The concept of Allah and the role of sources of religious authority in understanding values; • Beliefs and teachings about the 'value of human life' – Qur'an 40:70; "Nor take life 	<ul style="list-style-type: none"> • Cairo Declaration on Human Rights in Islam • Examples where Muslims are suffering persecution e.g. India, Uzbekistan or Burma; • The wearing of traditional Muslim clothing 	<ul style="list-style-type: none"> • The Golden Rule; • Beliefs and teachings on equality: Qur'an 60:8; "O People! Your God is one; your father is one; no preference of an Arab neither over non-Arab nor of a non-Arab over an Arab or red over black or black over red except for the

<p>which God has made sacred, except for a just cause" (al-Isra', 17:33); "if anyone saved a life, it would be as if he saved the life of a whole people. (al-Ma'ida, 5:32);</p> <ul style="list-style-type: none"> • Other teachings as appropriate. 	<p>by women, difficulties in performing prayer rituals in Western culture;</p> <ul style="list-style-type: none"> • Teachings relating to individuality and sexuality – Qur'an 24:30ff; Qur'an 17:32; Qur'an 4:16ff; Qur'an 26:165ff; • Teachings on transplants etc. Life is precious Qur'an 17:33 and 40:70; the allowing of transplants in genuine need. 	<p>most righteous. Verily the most honoured of you is the most righteous."- Muhammad ﷺ;</p> <ul style="list-style-type: none"> • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women: Qur'an 4; "All God's creatures are his family" Hadith; equality as seen at the Hajj; Qur'an 16:97; differing roles within the Ummah; • Teachings on justice: Qur'an 49:9 13; 4:58; 5:8.
Judaism	Judaism	Judaism
<ul style="list-style-type: none"> • Generic definitions of 'truth' and 'justice'; • The concept of G-d and the role of sources of religious authority in understanding values; • Beliefs and teachings about the 'value of human life' – Genesis 1:27; Psalm 139:13-16; "The value of human life is infinite and beyond measure, so that any part of life – even if only an hour or a second – is of precisely the same worth as seventy years of it, just as any fraction of infinity, being indivisible, remains infinite" – Lord Jakobovits, former UK Chief Rabbi; • Other teachings as appropriate. 	<ul style="list-style-type: none"> • The work of Renecassin and the Jewish Human Rights Network; • Examples where Jews are suffering persecution e.g. Iran, Europe; • The wearing of traditional Jewish clothing and symbols; • Teachings relating to individuality and sexuality "Know that sexual intercourse is holy and pure when carried on properly" – Nachmanides 1194-1270; Exodus 20:14; Genesis 1:22; • Teachings on transplants. Life is precious "If one is in the position to donate an organ to save another's life, it is obligatory to do so" Orthodox Rabbi Moses Tendler; since saving a life is of the utmost importance in Judaism, donations are praiseworthy. 	<ul style="list-style-type: none"> • The Golden Rule; • Beliefs and teachings on equality: Genesis 1:27; Midrash (Sanhedrin 37a); Deuteronomy 10:18f; • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women: Gen 1:27; Gen. 2:22; Lev. 19:3; women's obligations and responsibilities are different from men's but no less important; • Teachings on justice: Leviticus 19; The seven Noachim Precepts; Micah 6:8.

Sikhism	Sikhism	Sikhism
<ul style="list-style-type: none"> • Generic definitions of 'truth' and 'justice'; • The concept of God and the role of sources of religious authority in understanding values; • Beliefs and teachings about the 'value of human life' – "Life is a gift from God" : Guru Granth Sahib 1239; "In stressing the equality of all human beings.....the Gurus gave us, in a sense, the forerunner of the United Nations ideal" – Indarjit Singh, BBC Thought for the day 23rd October 1985; • Other teachings as appropriate. 	<ul style="list-style-type: none"> • The work and teaching of Guru Nanak on equality; • Examples where Sikhs are suffering persecution e.g. India; • The wearing of traditional Sikh clothing and symbols, including the 5Ks; • Teachings relating to individuality and sexuality, teachings regarding traditional marriage, modesty and family honour; "do not cast your eyes on the beauty of another's wife" Guru Granth Sahib 274; • Teachings on transplants would refer to traditional values and ask "Would the Guru approve of what I am about to do? And, "If everyone did what I am about to do would that be alright?" Moral action would be based on this. 	<ul style="list-style-type: none"> • The Golden Rule; • Beliefs and teachings on equality: Adi Granth 557; the traditions of the Langhar; Adi Granth 349; Akal ustal 85:15; • Attitudes to those in need e.g. immigrants, refugees and asylum seekers; • The place of women: equality for all, anyone can read from the Guru Granth Sahib Ji or take the service; Guru Granth Sahib Ji 473; • Teachings on justice: the symbolism of the Nashan Sahib; the symbolism of the 5 Ks the implications of Karma.

Key area 3: Religion/Secular philosophy and the influence of technology

This topic is concerned with the impact and influence of technology in today's world and the way in which religion/secular philosophies might inform debate on issues surrounding new technologies or conflict with them. Can religion/secular philosophies keep up with the rate of change? The impact of research and modern science on human life and the planet during the last hundred years has been more than at any other time in history – candidates should explore the question 'what part should religions/secular philosophies play in modern debates about future technologies?'

It is required that at least two religions/ secular philosophies are considered in relation to the topic area.

Key themes:

- Biotechnology;
- Aspects of medical technology;
- The place of the internet.

Indicative content:

- What is 'biotechnology'? Its importance and impact
- an understanding of what is meant by genetically modified (GM) foods and the implication for their use in developing nations and around the world. Food safety and the impact of GM on the natural environment;
- issues of food safety and the impact of GM on the natural environment;
- religious/secular philosophy arguments relating to the natural world and the impact of Man;
- what are 'embryology', 'genetic engineering' and 'cloning'? Uses, types, moral implications and the law;
- the use of genetic engineering in research for greater understanding of disease and the potential for cures;
- positive and negative aspects of new medical technology and religious/secular philosophy arguments surrounding such developments;
- arguments in relation to the internet as a form of media e.g. worldwide access;
- religious/secular philosophy perspectives on the internet as a positive means to bring teaching more easily into people's lives with opportunities for promoting positive understanding of faith and belief;
- religious/secular philosophy perspectives on the internet as a negative way of accessing unregulated sites run by religious extremism;
- difficulties in differentiating between accepted teaching and radical ideas.

Biotechnology	Aspects of medical technology	The place of the Internet
<p>Buddhism</p> <p>Key concepts: Stewardship, rights and responsibilities, respect, reverence, commitment:</p> <p>Attitude to care of the planet:</p> <ul style="list-style-type: none"> • Ahimsa; • eightfold path; • Dhammapada 49 – loving kindness (metta); • “The bottomless greed has pushed mankind to satisfy excessive and unnecessary demands, and taken them into endless competitions, leading to self-destruction and environmental damage.” Thich Tri Quang “Buddhism and Environmental Protection”; • Assisi declarations; • Modern statements. 	<p>Buddhism</p> <p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p> <ul style="list-style-type: none"> • Who is responsible for life?; • When does life begin?; • The Five precepts; • The four noble truths; • Dhammapada 4; • Individual conscience; • Modern statements. 	<p>Buddhism</p> <p>Key concepts: World Wide Web, regulation, extremism, proselytising, blasphemy:</p> <ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating Buddhist websites – religious integrity; • The Five precepts; • The four noble truths; • Eightfold path; • Responsible usage; • Education e.g. meditation techniques.
<p>Christianity</p> <p>Key concepts: Stewardship, rights and responsibilities, respect, reverence, commitment:</p> <ul style="list-style-type: none"> • Attitude to care of the planet: • Genesis 3:17-18; 8:22-9:17; • “Man’s dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by the concern for the quality of life of his 	<p>Christianity</p> <p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p> <ul style="list-style-type: none"> • Who is responsible for life? • When does life begin? • God as Creator; • Genesis 1:26; • Psalm 139:13,15; 	<p>Christianity</p> <p>Key concepts: World Wide Web, regulation, extremism, evangelism, blasphemy:</p> <ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating Christian websites – religious integrity; • “Like all these developments there is that which has the potential for good,

<p>neighbour, including generations to come; it requires a religious respect for the integrity of creation.” Catechism of the Catholic Church 2415;</p> <ul style="list-style-type: none"> • Assisi Declarations; • Modern statements. 	<ul style="list-style-type: none"> • Modern statements. 	<p>and that which has the potential for evil.” Archbishop David Hope-Conservatism magazine.</p>
Hinduism	Hinduism	Hinduism
<p>Key concepts: Stewardship, rights and responsibilities, respect, reverence, commitment:</p> <p>Attitude to care of the planet:</p> <ul style="list-style-type: none"> • Ahimsa; • Yajur Veda 13:47; • Laws of Manu 4:2; • Assisi declarations; • Modern statements. 	<p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p> <ul style="list-style-type: none"> • Who is responsible for life? • When does life begin? • Concept of the Atman; • Implications for dharma and karma-reincarnation; • Modern statements. 	<p>Key concepts: World Wide Web, regulation, extremism, proselytising, blasphemy:</p> <ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating Hindu websites – religious integrity; • Virtues of Ahimsa; • Use for education.
Humanism	Humanism	Humanism
<p>Key concepts: Rights and responsibilities, respect, commitment:</p> <ul style="list-style-type: none"> • Attitude to care of the planet; • The Categorical imperative; • “Traversing the territories: when humanists engage with biotechnology.”. Muri <i>New Media Society</i>.2007; 9: 871-879; • http://www.iheu.org/node/1827. 	<p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p> <ul style="list-style-type: none"> • Who is responsible for life? • When does life begin? • http://www.iheu.org/node/1827; • Modern statements. 	<p>Key concepts: World Wide Web, regulation, extremism, proselytising, blasphemy:</p> <ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating websites – using integrity; • http://www.iheu.org/humanism • Use for education.

Islam	Islam	Islam
<p>Key concepts: Stewardship, rights and responsibilities, respect, reverence, commitment:</p> <p>Attitude to care of the planet:</p> <ul style="list-style-type: none"> • Khalifah; • Qur'an 6:165; 30:30; • Assisi declarations; • Modern statements. 	<p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p> <ul style="list-style-type: none"> • Who is responsible for life? • When does life begin? • Allah as Creator; • Qur'an 4:1 & 40:70; • Shari'ah laws; • Modern statements. 	<p>Key concepts: World Wide Web, regulation, extremism, proselytising, blasphemy:</p> <ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating Islamic websites – religious integrity; • Shari'ah; • Basphemy laws; • Benefits as educational tool.
Judaism	Judaism	Judaism
<p>Key concepts: Stewardship, rights and responsibilities, respect, reverence, commitment:</p> <p>Attitude to care of the planet:</p> <ul style="list-style-type: none"> • Genesis 1; 3:17-18; 8:22-9:17; • Psalm 8:1; 3-6; • Psalm 24:1; • Assisi declarations; • Tikkun Olam; • Modern statements. 	<p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p> <ul style="list-style-type: none"> • Who is responsible for life? • When does life begin? • G-d as Creator; • Genesis 1:26; • Psalm 139:13,15; • Modern statements. 	<p>Key concepts: World Wide Web, regulation, extremism, proselytising, blasphemy:</p> <ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating Jewish websites – religious integrity; • Dangers of transmission of slander or gossip – “The lips of just men silence hatred, he who voices slander is a fool.” – Proverbs 10:18. • Use for education.
Sikhism	Sikhism	Sikhism
<p>Key concepts: Stewardship, rights and responsibilities, respect, reverence, commitment:</p>	<p>Key concepts: embryology; genetic engineering, cloning – human, reproductive, therapeutic, sanctity of life:</p>	<p>Key concepts: World Wide Web, regulation, extremism, proselytising, blasphemy:</p>

<ul style="list-style-type: none"> • Attitude to care of the planet: • Guru Granth Sahib Ji 472; 21 and 83 • The vegetarian langhar; • “Sikhism teaches both respect and responsibility towards God’s creation and the needs of future generations.” Indajit Singh JP, Editor, Sikh Messenger; • Modern statements. 	<ul style="list-style-type: none"> • Who is responsible for life? • When does life begin? • Mukti-Cycle of rebirths does not allow for human interference; • Guru Granth Sahib Ji 1239; • Modern statements. 	<ul style="list-style-type: none"> • Range and accessibility of technology; • Effects of uncensored access; • Differentiating Sikh websites – religious integrity; • Way of connecting Sikh communities across the world; • SALDET (formally Sikh Mediawatch and Resource Task Force); • Use for education.
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Key area 3: Religion/secular philosophy and Citizenship

This topic is concerned with the place of religion/secular philosophy in contemporary society and in membership of the worldwide community. It can examine the role of faith and belief in endorsing patterns of behaviour and the expression of personal conviction and responsibility through action.

It is required that at least two religions/secular philosophies are considered in relation to the topic area.

Key Themes:

- Questions arising from citizenship;
- Responsibilities and duties in the wider world;
- Religious Citizenship.

Indicative content:

- Examine what it means to be a citizen locally, nationally and worldwide and how religions/secular philosophies support societies.
- An examination of different types of citizenship;
- The concept of solidarity between peoples of the world and a recognition of the work of religions/secular philosophies involved in projects across continents e.g. the work of Muslim Aid or Jewish Aid;
- Society and notions of reward in this life and/or the next.

Questions arising from citizenship	Responsibilities and duties in the wider world	Religious citizenship
<p>Buddhism</p> <p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • The four noble truths; • Values; • Influences on behaviour- the Dharma • The noble eightfold path; • The role of personal responsibility and Karma. 	<p>Buddhism</p> <p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • The role of ‘collective karma’; • The notion of equanimity; • The idea of loving compassion – “the mind that cherishes all other beings and would secure their happiness is the gateway leading to infinite good qualities.” –from ‘Offering to the Spiritual Guide’, Panchen Lozang Chokkyi Gyaltzan 1570-1662 CE; • The ethos of Mahayana; • Faith organisations e.g. UK Buddhist charities, Buddhist Aid. 	<p>Buddhism</p> <p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of Buddhism in community • The notion of personal responsibility within the world’s community; • The importance of meditation; • Faith through action- the Sangha; • The notion of reincarnation, karma and Nivarna.
<p>Christianity</p> <p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • Types of truth; • Values; • Influences on behaviour; • Romans 13:1; 13:8,13. 	<p>Christianity</p> <p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • “The Church must say to worldly rulers, whose laws are at variance with the laws of God, “We had much rather obey God than man. “(Acts 4:19) – Archbishop Desmond Tutu; • Matthew 5:17-18; • Luke 4:18-21; 10:25-37; • Faith organisations in the community e.g. the Salvation Army; Christian Aid. 	<p>Christianity</p> <p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of the church in community; • Responsibility for the world’s community; • “We are not human beings on a spiritual journey, we are spiritual beings on a human journey” – Teilhard de Chardin; • The role of conscience; • Support of voluntary organisations; • Living in religious orders; • The notion of heaven and hell.

Hinduism	Hinduism	Hinduism
<p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • Types of truth; • Values; • Influences on behaviour; • Dana; • The concept of religious duty; • Dharma. 	<p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • The concept of Dana; • “...those who are sinless, have true wisdom and work for the welfare of all their fellow beings attain liberation.”-Bhagavad Gita 5:25; • “Those who possess self-control and an impartial attitude and work for the welfare of all beings also reach me.” – Bhagavad Gita 12:4; • Faith organisations in the community e.g. the Sarvodaya-Samaj; Hindu Aid. 	<p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of the Mandir in community; • Responsibility for the world’s community; • The role of conscience; • Support of voluntary organisations; • The role of the orders of Hindu monks-sadhu or sadhavi; • Contemplative Hinduism and use of meditation/Yogas; • The notion of Karma and Moksha.
Humanism	Humanism	Humanism
<p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • Types of truth; • Values; • Influences on behaviour; • Being a responsible citizen – keeping the law of the land. 	<p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • “It is not so much our friends’ help we value, as the confident knowledge that they will help us.” – Epicurus Fragments c 300BCE; • The Golden Rule; • “Because of their belief that this world is the only one we have and that human problems can only be solved by humans, humanists have often been very active social reformers.” – www.Humanismforschools.org.uk; • Organisations in the community e.g. Shelter, Amnesty International, Oxfam. 	<p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of community in everyday life; • Responsibility for the world’s community; • Support of voluntary organisations; • The notion of reward – “Happiness is the only good..the time to be happy is now, and the way to be happy is to make others so.” – Robert Ingersoll 19th century American humanist; • “I was not – I have been – I am not – I do not mind.” – Epicurean epitaph circa 2300 yrs ago; • “Be sure then that you have nothing to

		fear in death. Someone who no longer exists cannot suffer..." – Lucretius c 95-55BCE.
Islam	Islam	Islam
<p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • Types of truth; • Values; • Influences on behaviour; • Essence of 'submission' and 'shari'ah'. 	<p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • Sadaqah and Zakah; • Qur'an 2:274; • The Ummah; • Faith organisations in the community e.g. examples from www.salaam.co.uk/charities/list.php; Muslim Aid. 	<p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of the mosque in community; • Responsibility for the world's community; • The role of conscience; • Support of voluntary organisations; • "Believers are like the parts of a building; each part supports the others." – Hadith; • Contemplative Islam; • The concept of Akhirah, Paradise and Hell.
Judaism	Judaism	Judaism
<p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • Types of truth; • Values; • Influences on behaviour; • Sheva mitzvoh; • The Ten Commandments. 	<p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • Leviticus 25:35-37; 19:18; • The concept of Tzedakah; • Faith organisations in the community e.g. Jewish Care; Jewish Aid. 	<p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of the synagogue in community; • Responsibility for the world's community; • The role of conscience; • Support of voluntary organisations; • Living in a kibbutz; • Contemplative Judaism; • The notion of good deeds and the

		hope of eternal life in 'the world to come'.
Sikhism	Sikhism	Sikhism
<p>Key concepts – Citizenship, morality – absolute and relative, the need for laws, community, commitment:</p> <ul style="list-style-type: none"> • Sources of moral authority; • Types of truth; • Values; • Influences on behaviour; • “Call no one high or low. God, the one potter has made all alike. God’s light alone pervades all creation.” – Adi Granth 62; • The rules of the Khalsa. 	<p>Key concepts – responsibility, duty, community, solidarity:</p> <ul style="list-style-type: none"> • The role of the Khalsa; • The concept of sewa; • “A place in God’s court can only be attained if we do service to others in this world.” – Adi Granth 26; • Faith organisations in the community e.g. UK Sikh charities, Sikh Aid. 	<p>Key concepts- stewardship, citizenship, world community, contemplation, commitment, reward, life after death:</p> <ul style="list-style-type: none"> • Role of the Langhar in community – and the sangat; • The notion of the panth - responsibility for the world’s community; • “ A sign of divine worship is the service of one’s fellows.” – Var.14:7; • Support of voluntary organisations; • Faith through action; • The notion of reincarnation, karma and mukti.

4 Schemes of Assessment

4.1 GCSE and GCSE (Short Course) Scheme of Assessment

GCSE Religious Studies (Religion and Belief in Today's World) J622 / J122

The GCSE Full Course consists of all **four** units.

The GCSE Short Course consists of any **two** units.

B611: *Religion and Belief in the Modern World*

B612: *Religion, Politics and Culture in Britain*

B613: *The Individual*

B614: *Community Cohesion and the Individual*

Each individual unit equals 25% of the total GCSE marks (50% of the GCSE Short Course).

All examinations will be 1 hour.

The total mark for each unit is 51. Please note that the total marks for all units now incorporate additional marks for spelling, punctuation and grammar. See section 4.6 for further information.

Questions papers for all units have **three** questions each containing **three** parts. Candidates are required to answer **two** out of the **three** questions.

Candidates should answer all parts of both the questions chosen.

Parts a and b of all questions ask candidates to describe, explain and analyse in their answers.

Part c of all questions requires the use of evidence and reasoned argument in the candidates' answers.

All units are externally assessed.

4.2 Entry Options

GCSE candidates must be entered for all four units.

GCSE (Short Course) candidates must be entered for any two units.

Candidates must be entered for certification to claim their overall GCSE qualification grade. All candidates should be entered under the following certification codes:

OCR GCSE in Religious Studies (Religion and Belief in Today's World) – J622

OCR GCSE (Short Course) in Religious Studies (Religion and Belief in Today's World) – J122

4.3 Tiers

This scheme of assessment is untiered, covering all of the ability range grades from A* to G. Candidates achieving less than the minimum mark for Grade G will be ungraded.

4.4 Assessment Availability

There is one examination series for this specification each year, in June.

In 2010 onwards, all units will be assessed.

The final exam session for this qualification is June 2013.

4.5 Assessment Objectives

Candidates are expected to demonstrate the following in the context of the content described:

AO1 Describe, explain and analyse

- Describe, explain and analyse, using knowledge and understanding

AO2 Using evidence and argument

- Use evidence and reasoned argument to express and evaluate personal responses, informed insights, and differing viewpoints

AO weightings – GCSE

The relationship between the components and the assessment objectives of the scheme of assessment is shown in the following grid.

Unit	% of GCSE		
	AO1	AO2	Total
Unit B611: <i>Religion and Belief in the Modern World</i>	12.5%	12.5%	25%
Unit B612: <i>Religion, Politics and Culture in Britain</i>	12.5%	12.5%	25%
Unit B613: <i>The Individual</i>	12.5%	12.5%	25%
Unit B614: <i>Community Cohesion and the Individual</i>	12.5%	12.5%	25%
	50%	50%	100%

AO weightings – GCSE (Short Course)

The relationship between the components and the assessment objectives of the scheme of assessment is shown in the following grid. Candidates take any two units for the Short Course.

Unit	% of GCSE (Short Course)		Total
	AO1	AO2	
Unit B611: <i>Religion and Belief in the Modern World</i>	25%	25%	50%
Unit B612: <i>Religion in the Community 2</i>	25%	25%	50%
Unit B613: <i>The Individual</i>	25%	25%	50%
Unit B614: <i>Personal Religion 2</i>	25%	25%	50%
	100%	100%	100%

4.6 Quality of Written Communication and the Assessment of Spelling, Punctuation and Grammar

Quality of written communication is assessed in all units and is integrated in the marking criteria for all questions.

Candidates are expected to:

- ensure that text is legible and that spelling, punctuation and grammar are accurate so that meaning is clear
- present information in a form that suits its purpose
- use an appropriate style of writing and, where applicable, specialist terminology.

For **June 2013**, all of the external assessment units will carry additional marks for spelling, punctuation and grammar on part c. The questions will be marked with a pencil (✎).

5 Technical Information

5.1 Making Unit Entries

Please note that centres must be registered with OCR in order to make any entries, including estimated entries. Centres must apply to OCR to become a registered centre before starting to teach this course.

It is essential that unit entry codes are quoted in all correspondence with OCR. See section 4.1 for entry codes.

5.2 Terminal Rules

Candidates must take at least 40% of the assessment in the same series they enter for either the full course or short course qualification certification.

This means that for a short course candidates must take **ONE** unit in the certification session and **TWO** units for the full course.

5.3 Unit and Qualification Re-sits

Candidates may re-sit each unit once before entering for certification for a GCSE or GCSE (Short Course).

Candidates may enter for the qualifications an unlimited number of times.

5.4 Making Qualification Entries

Candidates must enter for qualification certification separately from unit assessment(s). If a certification entry is **not** made, no overall grade can be awarded.

Candidates may enter for:

- GCSE in Religious Studies C (Religion and Belief in Today's World) -J622.

- GCSE Religious Studies C (Short Course) -J122.

A candidate who has completed all the units required for the qualification must enter for certification in the same examination series in which the terminal rules are satisfied.

GCSE (Short Course) certification is available from June 2010.

GCSE certification is available from June 2011.

5.5 Grading

Both GCSE (Short Course) and GCSE results are awarded on the scale A*-G. Units are awarded a* to g. Grades are indicated on certificates. However, results for candidates who fail to achieve the minimum grade (G or g) will be recorded as *unclassified* (U or u) and this is **not** certificated.

Both GCSE (Short Course) and GCSE are unitised schemes. Candidates can take units across several different series provided the terminal rules are satisfied. They can also re-sit units. When working out candidates' overall grades OCR needs to be able to compare performance on the same unit in different series when different grade boundaries have been set, and between different units. OCR uses a Uniform Mark Scale to enable this to be done.

A candidate's uniform mark for each unit is calculated from the candidate's raw marks on that unit. The raw mark boundary marks are converted to the equivalent uniform mark boundary. Marks between grade boundaries are converted on a pro rata basis.

When unit results are issued, the candidate's unit grade and uniform mark are given. The uniform mark is shown out of the maximum uniform mark for the unit e.g. 30/50.

The specification is graded on a Uniform Mark Scale. The uniform mark thresholds for each of the assessments are shown below:

(GCSE) Unit Weighting	Maximum Unit Uniform Mark	Unit Grade								
		a*	a	b	c	d	e	f	g	u
25%	50	45	40	35	30	25	20	15	10	0

(GCSE Short Course) Unit Weighting	Maximum Unit Uniform Mark	Unit Grade								
		a*	a	b	c	d	e	f	g	u
50%	50	45	40	35	30	25	20	15	10	0

Candidate's uniform marks for each module are aggregated and grades for the specification are generated on the following Uniform Mark Scale.

Qualification	Max Uniform mark	Qualification Grade								U
		A*	A	B	C	D	E	F	G	
GCSE	200	180	160	140	120	100	80	60	40	0
GCSE (Short Course)	100	90	80	70	60	50	40	30	20	0

Awarding Grades

The written papers will have a total weighting of 100%. A candidate's uniform mark for each paper will be combined to give a total uniform mark for the specification. The candidate's grade will be determined by the total uniform mark.

5.6 Result Enquiries and Appeals

Under certain circumstances, a centre may wish to query the result issued to one or more candidates. Enquiries about Results for GCSE units must be made immediately following the series in which the relevant unit was taken (by the Enquiries about Results deadline).

Please refer to the *JCQ Post-Results Services* booklet and the *OCR Admin Guide* for further guidance about action on the release of results. Copies of the latest versions of these documents can be obtained from the OCR website.

5.7 Shelf-Life of Units

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

5.8 Guided Learning Hours

GCSE Religious Studies (Religion and Belief in Today's World) requires 120-140 guided learning hours in total.

GCSE (Short Course) Religious Studies (Religion and Belief in Today's World) requires 60-70 guided learning hours in total.

5.9 Code of Practice/ Common Criteria Requirements/ Subject Criteria

These specifications comply in all respects with the current *GCSE, GCE and AEA Code of Practice* as available on the QCA website, *The Statutory Regulation of External Qualifications 2004* and the subject criteria for GCSE Religious Studies.

5.10 Classification Code

Every specification is assigned a national classification code indicating the subject area to which it belongs. The classification code for this specification is 4610.

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

Centres may wish to advise candidates that, if they take two specifications with the same classification code, schools and colleges are very likely to take the view that they have achieved only one of the two GCSEs. The same view may be taken if candidates take two GCSE specifications that have different classification codes but have significant overlap of content. Candidates who have any doubts about their subject combinations should seek advice, for example from their centre or the institution to which they wish to progress.

5.11 Disability Discrimination Act Information Relating to this Specification

GCSEs often require assessment of a broad range of competences. This is because they are general qualifications and, as such, prepare candidates for a wide range of occupations and higher level courses.

The revised GCSE qualifications and subject criteria were reviewed to identify whether any of the competences required by the subject presented a potential barrier to any disabled candidates. If this was the case, the situation was reviewed again to ensure that such competences were included only where essential to the subject. The findings of this process were discussed with disability groups and with disabled people.

Reasonable adjustments are made for disabled candidates in order to enable them to access the assessments. For this reason, very few candidates will have a complete barrier to any part of the

assessment. Information on reasonable adjustments is found in *Access Arrangements, Reasonable Adjustments and Special Consideration* produced by the Joint Council (www.jcq.org.uk).

These access arrangements permissible for use in this specification are in line with QCA's GCSE subject criteria equalities review and are as follows:

	Yes/No	Type of assessment
Readers	Y	All written examinations
Scribes	Y	All written examinations
Practical Assistants	Y	All written examinations
Word Processors	Y	All written examinations
Transcripts	Y	All written examinations
BSL signers	Y	All written examinations
Oral Language Modifier	Y	All written examinations
Modified papers	Y	All written examinations
Extra Time	Y	All written examinations

5.12 Arrangements for Candidates with Particular Requirements

Candidates who are not disabled under the terms of the DDA may be eligible for access arrangements to enable them to demonstrate what they know and can do. Candidates who have been fully prepared for the assessment but who are ill at the time of the examination, or are too ill to take part of the assessment, may be eligible for special consideration. Centres should consult *Access Arrangements, Reasonable Adjustments and Special Consideration* produced by the Joint Council.

6 Other Specification Issues

6.1 Overlap with other Qualifications

There are areas that could potentially overlap between the content of this specification and that of OCR's specifications in GCSE History A and History B.

Unit B611, Key area 3 could potentially overlap with History B unit A971 on Terrorism

Unit B612, Key area 1 could potentially overlap with History A Controlled assessment Historical Site study.

6.2 Progression from these Qualifications

GCSE qualifications are general qualifications which enable candidates to progress either directly to employment, or to proceed to further qualifications.

Progression to further study from GCSE will depend upon the number and nature of the grades achieved. Broadly, candidates who are awarded mainly Grades D to G at GCSE could either strengthen their base through further study of qualifications at Level 1 within the National Qualifications Framework or could proceed to Level 2. Candidates who are awarded mainly Grades A* to C at GCSE would be well prepared for study at Level 3 within the National Qualifications Framework.

6.3 Spiritual, Moral, Ethical, Social, Legislative, Economic and Cultural Issues

Religious Studies enables candidates to develop their understanding of spiritual, moral, social and cultural issues in considerable depth. All modules address at least one of these areas directly. Candidates learn about the nature of the spiritual issues and have the opportunity to consider some responses to questions about them. For example, candidates will study the basics of the religious or non-religious teachings which may guide the modern Buddhist/Christian/Hindu/Humanist/Jew/Muslim/Sikh in making decisions about contemporary issues such as fundamentalism and Technology.

Candidates studying any of the units B611 through B614 will gain an understanding of the beliefs of the faith concerned and of the way these have an impact on cultural and social issues in the community and in the family.

6.4 Sustainable Development, Health and Safety Considerations and European Developments, consistent with international agreements

OCR has taken account of the 1988 Resolution of the Council of the European Community and the Report *Environmental Responsibility: An Agenda for Further and Higher Education*, 1993 in preparing this specification and associated specimen assessments. European examples should be used where appropriate in the delivery of the subject content.

6.5 Avoidance of Bias

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

6.6 Language

These specifications and associated assessment materials are in English only.

6.7 Key Skills

This specification provides opportunities for the development of the Key Skills of *Communication*, *Application of Number*, *Information and Communication Technology*, *Working with Others*, *Improving Own Learning and Performance* and *Problem Solving* at Levels 1 and/or 2. However, the extent to which this evidence fulfils the Key Skills criteria at these levels will be totally dependent on the style of teaching and learning adopted for each unit.

The following table indicates where opportunities may exist for at least some coverage of the various Key Skills criteria at Levels 1 and/or 2 for each unit.

Unit	C		AoN		ICT		WwO		IoLP		PS	
	1	2	1	2	1	2	1	2	1	2	1	2
B611	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓
B612	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓
B613	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓
B614	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓

Detailed opportunities for generating Key Skills evidence through this specification are posted on the OCR website (www.ocr.org.uk). A summary document for Key Skills Coordinators showing ways in which opportunities for Key Skills arise within GCSE courses has been published.

6.8 ICT

In order to play a full part in modern society, candidates need to be confident and effective users of ICT. Where appropriate, candidates should be given opportunities to use ICT in order to further their study of Religious Studies (Religion and Belief in Today's World).

This section offers guidance on opportunities for using ICT during the course. Such opportunities may or may not contribute to the provision of evidence for IT Key Skills.

ICT Application / Development	Opportunities for Using ICT During the Course
Search for and select information.	CD-ROM or Web-based research for any aspect of the course, to be used in preparation for class assignments.
Present information.	Information, derived from a variety of electronic or book-based sources, presented for a short class assignment or a longer revision task. There are many opportunities for the use of images in addition to text.

6.9 Citizenship

Since September 2002, the National Curriculum for England at Key Stage 4 has included a mandatory programme of study for Citizenship. Parts of this Programme of Study may be delivered through an appropriate treatment of other subjects.

This section offers guidance on opportunities for developing knowledge, skills and understanding of citizenship issues during the course.

Citizenship Programme of Study		Opportunities for Teaching Citizenship Issues during the Course
Candidates need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.		
1.1 c	Considering how democracy, justice, diversity, toleration, respect and freedom are valued by people with different beliefs, backgrounds and traditions within a changing democratic society.	Every paper includes opportunities to learn about the need for mutual respect and understanding of different religious identities.
1.2 a	Exploring different kinds of rights and obligations and how these affect both individuals and communities.	
1.3 b	Exploring the diverse national, regional, ethnic and religious cultures, groups and communities in the UK and the connections between them.	
These are (some of) the essential skills and processes in citizenship that candidates need to learn to make progress.		
Candidates should be able to:		
2.1 a	question and reflect on different ideas, opinions, assumptions, beliefs and values when exploring topical and controversial issues and problems	All units include this skill.
2.1 b	research, plan and undertake enquiries into issues and problems, using a range of information, sources and methods	All units include this skill.
2.1 d	evaluate different viewpoints, exploring connections and relationships between viewpoints and actions in different contexts (from local to global)	All units include this skill.
2.2 a	evaluate critically different ideas and viewpoints including those with which they do not necessarily agree	All units include this skill.
2.2 b	explain their viewpoint, drawing conclusions from what they have learnt through research, discussion and actions	All units include this skill.
2.2 c	present a convincing argument that takes account of, and represents, different	All units include this skill.

	viewpoints, to try to persuade others to think again, change or support them	
<p>Citizenship focuses on the political and social dimensions of living together in the UK and recognises the influence of the historical context. Citizenship helps candidates make sense of the world today and equips them for the challenges and changes facing communities in the future.</p> <p>The study of citizenship should include:</p>		
3 h	the impact and consequences of individual and collective actions on communities, including the work of the voluntary sector	Every paper includes opportunities to learn about both individuals and communities in respect to this content.
3 l	the origins and implications of diversity and the changing nature of society in the UK, including the perspectives and values that are shared or common, and the impact of migration and integration on identities, groups and communities	
3 n	the challenges facing the global community, including international disagreements and conflict, and debates about inequalities, sustainability and use of the world's resources.	

Appendix A: Grade Descriptions

Grade descriptions are provided to give a general indication of the standards of achievement likely to have been shown by candidates awarded particular grades. The descriptions must be interpreted in relation to the content 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 assessment may be balanced by better performance in others.

Grade F

Candidates demonstrate basic knowledge and understanding of religion to describe, with some reasons, the significance and impact of beliefs, teachings, sources, practices, ways of life and forms of expressing meaning. They show some awareness of the meaning and importance of the religion(s) and/or beliefs studied, sometimes recognising and making simple connections between religion and people's lives. They communicate their ideas using everyday language.

They present reasons in support of an opinion about the issues studied, and show some understanding of the complexity of the issues by describing different points of view.

Grade C

Candidates demonstrate sound knowledge and understanding of religion to describe and explain the significance and impact of beliefs, teachings, sources, practices, ways of life and forms of expressing meaning. They show awareness of the meaning and importance of the beliefs and practices of the religion(s) and/or beliefs studied, and can describe the impact of these on the lives of believers. They recognize how differences in belief lead to differences of religious response. They communicate their ideas using specialist vocabulary appropriately.

They use argument supported by relevant evidence to express and evaluate different responses to issues studied. They refer to different points of view in making judgements about these issues.

Grade A

Candidates demonstrate detailed knowledge and thorough understanding of religion to describe, explain and analyse the significance and impact of beliefs, teachings, sources, practices, ways of life and forms of expressing meaning. They interpret draw out and explain the meaning and importance of the beliefs and practices of the religion(s) and/or beliefs studied, and assess the impact of these on the lives of believers. They explain, where appropriate, how differences in belief lead to differences of religious response. They understand and use accurately and appropriately a range of specialist vocabulary.

They use reasoned argument supported by a range of evidence to respond to religious beliefs, moral issues and ultimate questions, recognising the complexity of issues. They demonstrate informed insight in evaluating different points of view to reach evidenced judgements about these beliefs, issues and questions.