

IGCSE

London Examinations IGCSE

Religious Studies (4425)

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Specification

London Examinations IGCSE

Religious Studies (4425)

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Authorised by Elizabeth Blount

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Introduction

The London Examinations IGCSE in Religious Studies allows students to study some of the main issues and questions about beliefs and values, and to answer questions from the perspective of a religion or religions of their choice. It offers opportunities to teachers to explore contemporary issues with their students, and to consider these issues alongside the study of religious teachings and practices. Examination questions and coursework offer students the chance to demonstrate their knowledge and understanding of religion, and question papers also give candidates the opportunity to express their own ideas and opinions in evaluating contemporary views about religion.

Key features

- choice of questions in all papers
- clear description of areas of study
- two routes of assessment, 100% examination or 80% examination and 20% coursework (available to approved Teaching Institutions only)
- single tier of entry assessing the whole ability range
- provides opportunity for study of local religious practice
- open to candidates of any religious tradition, or none
- based on study of at least one of the six major world religions
- provides a solid basis for progression to Edexcel AS and Advanced Level Religious Studies, or other equivalent qualifications.

Availability of examination sessions

The specification will be examined twice a year, in May and November.

Centres are asked to note that the coursework component of this specification is normally available only to candidates studying at centres that have been recognised by Edexcel International as International Teaching Institutions. For full details, see the section 'Availability of coursework to international centres' in Appendix 1.

Specification aims and assessment objectives

Aims

The specification aims to encourage candidates to

- acquire knowledge and develop understanding of the beliefs, values and traditions of one or more religion(s)
- consider the influence of the beliefs, values and traditions associated with one or more religion(s)
- consider religious and other responses to moral issues
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life
- develop skills relevant to the study of religion.

Assessment objectives and their weightings

Candidates should demonstrate the ability to

- recall, select, organise, and deploy knowledge of the specification content (**Assessment Objective 1 – 40%**)
- describe, analyse and explain the relevance and application of a religion or religions (**Assessment Objective 2 – 40%**)
- evaluate different responses to religious and moral issues, using relevant evidence and argument (**Assessment Objective 3 – 20%**).

The percentages above are not intended to provide a precise statement of the number of marks allocated to particular assessment objectives.

Assessment objective 1 is often referred to as 'Knowledge'.

Assessment objective 2 is often referred to as 'Understanding'.

Assessment objective 3 is often referred to as 'Evaluation'.

Scheme of assessment

Summary

The scheme of assessment for this specification may be summarised as follows

Paper/ component	Mode of assessment	Weighting	Length
Paper 1	Examination Paper targeted at grades A* – G	80%	2 hours
Paper 2 OR Component 3	Examination Paper targeted at grades A* – G ----- Coursework, targeted at grades A* – G	20% 20%	1 hour –

The scheme of assessment consists of a **single tier**, in which all components target the complete range grades A* – G. Candidates who fail to achieve grade G will be awarded 'Ungraded'.

Candidates take **two** of the above components. **All** candidates will take Paper 1 (written examination), and then **either** Paper 2 (written examination) **or** Component 3 (coursework, which is only available to specifically approved Edexcel centres).

Paper 1

The maximum number of marks available for this paper is 80, scaled to 80% of the overall assessment.

This paper lasts for 2 hours.

This paper will be divided into Section A, Section B, Section C, Section D and Section E.

In **Section A**, candidates must answer **one** question from the two presented, on the area of study **Human beings and their destiny**. Each question will be sub-divided into four parts

- in part (a), two marks will be available testing AO1
- in part (b), five marks will be available testing AO1
- in part (c), eight marks will be available testing AO2.

In **Section B**, candidates must answer **one** question from the two presented, on the area of study **The meaning and purpose of life**. Each question will be sub-divided into four parts

- in part (a), two marks will be available testing AO1
- in part (b), five marks will be available testing AO1
- in part (c), eight marks will be available testing AO2.

In **Section C**, candidates must answer **one** question from the two presented, on the area of study **Marriage, family life and human relationships**. Each question will be sub-divided into four parts

- in part (a), two marks will be available testing AO1
- in part (b), five marks will be available testing AO1
- in part (c), eight marks will be available testing AO2.

In **Section D**, candidates must answer **one** question from the two presented, on the area of study **Relationships with other people**. Each question will be sub-divided into four parts

- in part (a), two marks will be available testing AO1
- in part (b), five marks will be available testing AO1
- in part (c), eight marks will be available testing AO2.

In **Section E**, candidates must answer **two** questions from the eight presented. Each question will open with a statement or opinion which the candidate must discuss in his/her answer. Candidates' responses must include reference to at least one religion. Each question will carry a maximum of ten marks assessing AO3.

Sections A – D will assess AO1 and AO2, while Section E will assess AO3.

Paper 2

The maximum mark available for this paper is 40, scaled to 20% of the overall assessment.

This paper lasts for 1 hour.

Candidates answer any **two** questions from a choice of thirty. Of these thirty, five will be specific to each of the six major world religions, and the questions for each religion will appear on a separate page of the question booklet. For each question, a maximum mark of 20 is available.

For each question, ten marks will assess AO1 and ten marks will assess AO2. These assessment objectives are therefore equally weighted within Paper 2. AO3 is not assessed in this component.

Component 3 (Coursework)

The maximum mark available for coursework will be 20, weighted at 20% of the overall assessment.

This component is normally only available to centres designated International Teaching Institutions specifically approved by Edexcel International to offer coursework. Full details of this are given in Appendix 1.

Coursework is set and marked by the teacher.

Coursework candidates must complete **one** coursework assignment.

The coursework assignment should be in **two** parts, each equally weighted. The first part should address AO1, Knowledge; the second part should address AO2, Understanding. AO3 is not assessed in this component.

The coursework assignment must address **two** aspects of The Religious Community from the five aspects described in more detail on page 14:

- (a) Worship and celebration
- (b) Leadership and authority
- (c) Rules for living
- (d) Founders, gurus, avatars and prophets
- (e) Places of worship and pilgrimage

The recommended overall length for a coursework assignment is about **1,500 words**. While there is no formal penalty for exceeding or falling short of this guideline, there is no benefit to be gained by candidates writing at excessive length.

Choosing the assignment

Teachers should discuss with candidates appropriate topics for coursework assignments. Local religious practice may provide suitable topics. The suggested coursework assignments on the following page are intended to demonstrate the range of topics which can be covered by coursework. They are not prescribed tasks. Teachers may use these suggestions as a starting-point when devising assignments for candidates.

Teachers may advise candidates at all stages of the coursework assignment, but the final assessed piece must be the candidate's own unaided work. Teachers must sign a declaration to that effect on the Coursework cover sheet for each candidate's coursework.

Coursework assessment

There will be **10** marks available for each part of the assignment, **20** marks in total. Teachers will mark their candidates' coursework assignments, and a sample will be sent to London Examinations for moderation.

Full details of the coursework moderation procedures are in Appendix 4.

The assessment grids for marking coursework are given in Appendix 5.

Notes on the coursework assignment

- Coursework assignments should be in 2 parts, each marked out of 10.
- The first part should address AO1 (Knowledge); the second part should address AO2 (Understanding).
- The two parts of the coursework assignment should address **two** different aspects of The Religious Community (a) – (e) listed on page 14.

Exemplar coursework assignments

1. (a) Describe the main features of the life and teaching of the Buddha.
Aspect (a), 10 marks AO1
- (b) Explain why these features are important for Buddhists today.
Aspect (b), 10 marks AO2
2. (a) Describe the main activities of the congregation of St. Nicholas' Church, Otham, with particular reference to regular weekly worship.
Aspect (e), 10 marks AO1
- (b) Explain why the vicar is an important person in the leadership of the community.
Aspect (b), 10 marks AO2
3. (a) Outline the main events in the life of Mahatma Gandhi which shows his commitment to ahimsa (non-violence).
Aspect (d), 10 marks AO1
- (b) Explain why the principle of ahimsa was so important to his life.
Aspect (c), 10 marks AO2
4. (a) Give an account of the main features of the pilgrimage to Mecca (the Hajj).
Aspect (e), 10 marks AO1
- (b) Explain why the hajj is a spiritual journey.
Aspect (d), 10 marks AO2
5. (a) Give an account of the role of the synagogue in Jewish community life.
Aspect (e), 10 marks AO1
- (b) Explain why the home is important in the Jewish way of life.
Aspect (a), 10 marks AO2
6. (a) Give an account of two of the Gurpurbs and their connections with events in the lives of the two Gurus.
Aspect (a), 10 marks AO1
- (b) Explain why it is important for Sikhs today to celebrate the lives of the Gurus.
Aspect (d), 10 marks AO2

Specification content

In all components, candidates write from the viewpoint and in the context of at least one of the six major world religions. These are

- Buddhism
- Christianity
- Hinduism
- Islam
- Judaism
- Sikhism.

There is separate subject content for Paper 1 and Paper 2 (or the coursework alternative).

A summary of Paper 1 content

- **Human beings and their destiny**
 - Human nature and the human condition
 - Human beings and their world
 - The problem of evil and ignorance
 - Life after death
 - Abortion and euthanasia
- **The meaning and purpose of life**
 - The goal of life
 - The ultimate reality
 - Reasons for belief and unbelief
 - Living and suffering
 - Fate and freewill
- **Marriage, family life and human relationships**
 - Human relationships
 - The purposes of marriage
 - Divorce and remarriage
 - Family structures and responsibilities
 - Celibacy and childlessness
- **Relationships with other people**
 - Human rights
 - Roles and status in society
 - Racial harmony
 - Inter-faith relationships
 - Relationships between rich and poor.

A summary of Paper 2 content

There is separate subject content for Paper 2 (or the coursework alternative) where study is focused on **The Religious Community**. This is divided into five aspects as follows

- Worship and celebration
- Leadership and authority
- Rules for living
- Founders, gurus, avatars and prophets
- Places of worship and pilgrimage.

The glossary of generic keywords

In addition to studying the generic specification content (see pages 10 - 14) and the specification content in the context of at least one religious tradition (see Appendix 2), **centres are reminded of the importance of studying the glossary of generic keywords** (see Appendix 3). This study will be essential for candidates in order to answer questions in both Paper 1 and Paper 2.

How to use the specification content

The following pages give details of the areas of study for this specification, firstly for Paper 1 (Beliefs and Values) and then for Paper 2 (The Religious Community).

Paper 1 will consist of a single generic paper. Questions will be based on the specification content set out on pages 10 – 13, which gives details of the various topics in a generic form. Candidates are required to study the themes in the specification **from the perspective of at least one religion**. Therefore the generic specification content on pages 10 – 13 is developed to the perspectives of each religion in Appendix 2. Studying the specification content will therefore require study of the content on pages 10 – 13 as well as that of at least one of the religions in Appendix 2.

In their study of Beliefs and Values from the viewpoint of at least one religion, candidates will also need to know about, understand and evaluate the alternative religious and non-religious viewpoints detailed in the specification. They will also need to be familiar with, and able to explain and use the key terms printed in bold type in the generic specification. The meanings of these terms are given in the Glossary of generic keywords (see Appendix 3).

Generic specification content for Paper 1 (Beliefs and values)

Section A: Human beings and their destiny

(a) Human nature and the human condition

Religious beliefs and teachings about the nature of human beings, including the basic elements which make up human life. Differing views about **immortality** and the **soul**; why some people believe in, and others deny the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Religious beliefs and teachings about the origin and purpose of the **universe**, and about the relationship between human beings and other creatures. Contrasting views about the **commonality** of all living beings, and about the **dominance** of human beings over all other creatures; why people believe that human beings have **responsibility** for the planet, and different ways in which it is exercised; questions about how human beings should treat animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; religious beliefs and teachings about the origin and cause of evil in the world. Contrasting ideas which seek to explain how human beings are responsible for injustice, hatred and selfishness; **sin** and **ignorance** as contrasting ideas about the root causes of human wrongdoing.

(d) Life after death

Religious beliefs and teachings about **human destiny** and the nature of an **afterlife**. Contrasting **linear** and **cyclical** views of human existence; **resurrection** and **rebirth**; reasons why some people believe in life after death and why other people do not believe in an afterlife; contrasting ideas about **judgement** and the **law of cause and effect** in relation to life after death.

(e) Fate and freewill

Religious beliefs and teachings about human freedom and its limits. Contrasting ideas about **determinism**, **predestination** and **freewill**; ideas, including non-religious ideas, about how far human beings can exercise freewill, and about the extent to which human beings can be held **responsible** for their actions.

Section B: The meaning and purpose of life

(a) The goal of life

Religious beliefs and teachings about the purpose of life, about **salvation** and **liberation**, and about how these goals may be achieved. Non-religious ideas about the meaning and purpose of life.

(b) The ultimate reality

Religious beliefs and teachings about the nature and character of God and religious beliefs and teachings about the ultimate reality which do not include reference to God. **Monotheism** and **polytheism**; **agnosticism** and **atheism**.

(c) Reasons for belief and unbelief

The influence of religious **nurture** and the appeal to religious **authority**; experiences which may lead to or support belief in God, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life, may lead to or support belief in God; how non-religious explanations of the world may lead to or support agnosticism or atheism.

(d) Living with suffering

Religious beliefs and teachings about the existence and causes of suffering in the world, and how these relate to the meaning and purpose of life; why the existence of evil and suffering raises questions for people who believe in God as **omnipotent**, **benevolent** and **omniscient**, and may lead some people to reject belief in God; non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; religious beliefs and teachings which emphasise the **sanctity of life**, and those which emphasise the relief of suffering; differences in attitudes among believers about abortion and euthanasia; non-religious attitudes to abortion and euthanasia.

Section C: Marriage, family life and human relationships

(a) Human relationships

Religious teachings about the purposes of human sexuality and about relationships between the sexes; changing attitudes to relationships between the sexes and differing religious and non-religious responses to these changes.

(b) The purposes of marriage

Religious teachings about the importance and purposes of marriage, and about **roles** and **status** within marriage; changing patterns of relationships between the sexes, and differing religious and non-religious responses to these changes; differing religious and non-religious attitudes towards sex outside marriage (**pre-marital sex**, **promiscuity** and **adultery**).

(c) Divorce and remarriage

Religious teachings about **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage, and differing religious and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear**, **extended** and **reconstituted families**); religious teachings on family life and its importance; how religious communities help with and support the upbringing of children, and with keeping the family together; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; religious responses to childlessness, and to forms of **genetic engineering** to support successful conception; religious attitudes towards **contraception**; religious teachings about **celibacy**, and the reasons given both in support of it, and against it; differing religious attitudes towards celibacy.

Section D: Relationships with other people

(a) Human rights

Religious teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations imposed by other freedoms.

(b) Roles and status in society

Religious teachings about the **status** of men and women in religious communities; the growth of **equal rights** for women, and the extent to which these rights are practised in religion; differing religious attitudes to the roles of men and women in society, and the reasons for them; **gender bias** in religion and society, and differing religious responses towards changing attitudes to growing gender equality.

(c) Racial harmony

Religious teachings which help to promote **racial harmony**, and examples of racial harmony within religious practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice**, **discrimination** and **racism**.

(d) Inter-faith relationships

Religious teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within religious communities towards followers of other traditions; religious teachings about relationships with other religions, including **proselytisation**, **exclusivism**, **inclusivism** and **pluralism**.

(e) Relationships between rich and poor

Religious teachings which encourage the wealthy to support the poor, and examples of practical **generosity** within religious communities; differing attitudes towards the poor, as expressed in the ideals of **charity**, **justice** and **compassion**.

Generic specification content for paper 2 (The Religious Community) or component 3 (coursework)

Questions in paper 2 will relate to **The Religious Community** in the context of the six major world religions, as should the alternative coursework assignments. The generic summary of content given below is for information only. Specific content for each of the religions in the specification following these generic themes is given in Appendix 2. Questions in paper 2 relate specifically for each of the religions.

(a) Worship and celebration

The forms and styles of public worship and its importance in the lives of believers / devotees; regular services and celebrations, their forms and traditions; private worship and devotional activities, their significance in the lives of individuals; religious celebrations and worship within the home and family, their importance in the lives of believers / devotees.

(b) Leadership and authority

The significance of, and beliefs about, religious texts; the authority of founders, prophets and other significant historical figures; the roles and authority of international, national and local contemporary leading figures; the impact of their teaching in the lives and behaviour of believers / devotees.

(c) Rules for living

Codes of law, their origins, significance and impact upon the behaviour and practice of believers / devotees; moral teaching and its effects upon recommended and actual behaviour in daily life; the place and status of human reason and conscience.

(d) Founders, gurus, avatars and prophets

The stories of the lives of significant figures within the religion or tradition and the extent to which they are role-models for believers / devotees; the status of these people according to the religious tradition; their teaching and its impact in the lives of believers / devotees.

(e) Places of worship and pilgrimage

The various local buildings and other venues used for public worship and devotions by believers / devotees; buildings and other venues of regional, national or international significance for believers / devotees and the reasons for their status; places of pilgrimage and the reasons for their significance; the traditions and observances of pilgrims; the importance of all such venues for believers / devotees.

Grade descriptions

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

Grade F

Candidates demonstrate elementary knowledge and understanding of beliefs, values and traditions studied and their impact on adherents and others. They do this through limited use of specialist vocabulary and knowledge, sometimes correctly but not often systematically, and by making simple connections between religion and people's lives. They support and evaluate responses to issues studied by giving a reason in support of an opinion.

Grade C

Candidates demonstrate, generally with accuracy, a knowledge and understanding of beliefs, values and traditions and their impact on individuals, societies and cultures. They do this by using correct specialist vocabulary when questions specifically demand it and describing accurately and explaining the importance of the key elements of the religion(s) studied.

They identify, support, interpret and evaluate different responses to issues studied by presenting relevant evidence to support arguments, incorporating reference to different points of view and using arguments to make reasoned judgements.

Grade A

Candidates demonstrate detailed and comprehensive knowledge and understanding of beliefs, values and traditions and their impact on the lives of individuals, societies and cultures. They do this by consistently using and interpreting a range of specialist vocabulary, drawing out and explaining the meaning and religious significance of the key elements of the religion(s) studied and explaining, where appropriate, how differences in belief lead to differences of religious response. They support, interpret and evaluate a variety of responses, recognising the complexity of issues, weighing up opinions and making reasoned judgements supported by a range of evidence and well developed arguments.

Textbooks

For this IGCSE, the following titles are suggested as possible teaching aids only. It should be noted that they are not required reading for the course. In addition, candidates and teachers are reminded of the value of the Internet as a tool for research and learning.

General

Watton, V W *Religion and Life* Hodder & Stoughton, 2001
(4th Edition 2005)

Lovelace, A & White, J *Beliefs, Values & Traditions* Heinemann, 1996

Buddhism

Clarke, S & Thompson, M *Buddhism* Hodder & Stoughton, 1996

Christianity

Clinton, Claire et al *Christianity in Today's World* John Murray, 1998

Jenkins, J *Contemporary Moral Issues* Heinemann, 1997

Hinduism

Dharma, S *Beliefs, Values & Traditions: Hinduism* Heinemann, 1997

Voiels, V *Hinduism: A New Approach* Hodder & Stoughton, 1998

Islam

Maqsood, R *Examining Religions: Islam* Heinemann 1995

Thompson, J *Teach Yourself Islam: A New Approach* Hodder & Stoughton, 1998

Judaism

Forta, A *Judaism* Heinemann, 1995

Pilkington, C M *Judaism* Hodder & Stoughton, 1991

Sikhism

Cole, W O *Teach Yourself Sikhism* Hodder & Stoughton, 1994

Draycott, P *Sikhism: A New Approach* Hodder & Stoughton, 1996

Support and training

Training

A programme of INSET courses covering various aspects of the specifications and assessment will be arranged by London Examinations on a regular basis. Full details may be obtained from

Address: International Customer Relations Unit (ICRU)
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190 High Holborn
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Edexcel publications

Support materials and further copies of this specification can be obtained from

Edexcel Publications

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Mansfield

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Tel: +44 (0) 1623 450 781

Fax: +44 (0) 1623 450 481

E-mail: intpublications@linneydirect.com

The following support materials will be available from 2004

Specimen papers and mark schemes (Publication code: UG014345)

Teacher's Guide (Publication code: UG014355).

Appendices

Appendix 1 – Procedures and contact information

Awarding and reporting

The grading, awarding and certification of this specification will comply with the requirements of the IGCSE for courses for first examination in 2006.

Assessment of this specification will be in English only. All written work for examination must be submitted in English.

The specification assesses candidates in a single tier of entry, giving access to the full range of grades, A* – G.

Candidates who fail to achieve grade G will be awarded 'Ungraded'.

Students with particular requirements

Regulation and guidance relating to students with special requirements are published annually by the Joint Council for Qualifications and are circulated to examination officers. Further copies of guidance documentation may be obtained by contacting the International Customer Relations Unit (contact details opposite).

London Examinations will assess whether or not special consideration or concessions can be made for candidates with particular requirements. Requests should be addressed to the International Customer Relations Unit (contact details opposite).

Availability of coursework to international centres

Centres are asked to note that the coursework component of this specification is normally available only to candidates studying at centres that have been recognised by Edexcel International as International Teaching Institutions. Candidates studying on their own or at centres recognised as Private Centres are not normally permitted to enter for the coursework component of the specification.

Private Centres may not undertake school-based assessment without the written approval of Edexcel International. This will only be given to centres that satisfy Edexcel International requirements concerning resources/facilities and moderation. Teachers at these centres will be required to undertake special training in assessment before entering candidates. Edexcel International offers centres in-service training in the form of courses and distance learning materials. Private centres that would like to receive more information on school-based assessment should, in the first instance, contact the International Customer Relations Unit (contact details opposite).

Contact details of the International Customer Relations Unit (ICRU)

Address: International Customer Relations Unit (ICRU)
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Website: www.edexcel-international.org

Appendix 2 – Specification content in the context of religious traditions

It will be recalled that the specification for Paper 1 (Beliefs and Values) is divided into four sections or subject areas

- Human beings and their destiny
- The meaning and purpose of life
- Marriage, family life and human relationships
- Relationships with other people.

There is additional content for Paper 2 (or coursework) which relates to the five aspects of The Religious Community

- Worship and celebration
- Leadership and authority
- Rules for living
- Founders, gurus, avatars and prophets
- Places of worship and pilgrimage.

This appendix gives further details on each of these areas (firstly for Paper 1 and then for Paper 2 or coursework) in the context of the six major world religions. This forms the basis of study for this specification.

Buddhism (Paper 1: Beliefs and values)

Section A: Human beings and their destiny

(a) Human nature and the human condition

Buddhist beliefs and teachings about the nature of human beings, including the basic elements which make up human life, with particular reference to **anicca**, **anatta** and the **five khandas** (body, feelings, recognition, motivation, conscious awareness). Differing views about **immortality** and the **soul**; why some people believe in, and some people deny, the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Buddhist beliefs and teachings about the origin and purpose of the **universe**, including teaching about **impermanence**, and about the universe being in a constant process of **change**, and about the relationship between human beings and other creatures. Contrasting views about the **commonality** of all living beings and the **uniqueness** of human beings; why Buddhists believe that people have **responsibility** for the planet, based on **compassion** and **wisdom**, and different ways in which it is exercised; how Buddhists respond to questions about how human beings should treat animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; the contrasting ideas of sin and ignorance as the root causes of moral evil; ideas which seek to explain how human beings are responsible for injustice; Buddhist teaching about the origin and cause of evil in the world, with particular reference to **avijja**, **kilesa**, and the three poisons. Contrasting ideas which seek to explain how human beings are responsible for injustice, hatred and selfishness.

(d) Life after death

Buddhist teachings about **samsara** as the continual and endless cycle of birth and rebirth; Buddhist teaching about **kamma** as wilful acts which affect the circumstances of living in this and future existence. Contrasting **linear** and **cyclical** views of human existence; **resurrection** and **rebirth**; reasons why some people believe in life after death and why other people do not believe in an **afterlife**; contrasting ideas about **judgement** and **the law of cause and effect** in relation to life after death.

(e) Fate and freewill

Buddhist teachings about human freedom and its limitations. Contrasting ideas about **determinism**, **predestination** and **freewill**; ideas, including non-religious ideas about how far human beings can exercise free will; and about the extent to which human beings can be held **responsible** for their own actions.

Section B: The meaning and purpose of life

(a) The goal of life

Buddhist beliefs and teachings about the purpose of life; about **salvation** and **liberation**, and about how these goals may be achieved, with particular reference to **nibbana** and the meanings given to it; the **noble Eightfold Path**, with particular reference to the elements of **prajna**, **sila** and **samadhi**, and the three **refuges** of the **Buddha**, the **Dhamma** and the **Sangha**.

(b) The ultimate reality

Buddhist beliefs and teachings about the nature of ultimate reality, and Buddhist attitudes to whether questions about the existence of God or gods are important. **Monotheism** and **polytheism**; **agnosticism** and **atheism**.

(c) Reasons for belief and unbelief

The influence of religious **nurture** and the appeal to religious **authority**, including upbringing in a Buddhist family and community; experiences which may lead to or support religious belief, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life may lead to or support religious belief; how scientific and secular explanations of the world may lead to, or support rejection of, belief in God.

(d) Living with suffering

Buddhist beliefs and teachings about the **Four Noble Truths**, with particular reference to **dukkha** and **tanha** as the cause of suffering, and how these relate to the meaning and purpose of life; why the existence of suffering may raise questions for people who believe in God as **omnipotent**, **benevolent** and **omniscient**; why suffering may lead some people to reject belief in God; non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; Buddhist teaching of the **five precepts** opposed in principle to the taking of life and causing suffering to other beings; religious beliefs and teachings which emphasise the **sanctity of life** and those which emphasise the relief of suffering; differences among Buddhists in their attitudes to abortion and euthanasia; non-religious attitudes to abortion and euthanasia.

Section C: Marriage, family life and human relationships

(a) Human relationships

Buddhist teachings about the purposes of human sexuality, and about relationships between the sexes; the principles of relationships contained in the **five precepts** and the **paramitas**; changing attitudes to relationships between the sexes; differences among Buddhists in their attitudes to these changes.

(b) The purposes of marriage

Buddhist teachings about the importance and purposes of marriage, and about **roles** and **status** within marriage; the traditional role of the householder, and the changing patterns of relationships between the sexes, including differing Buddhist and non-religious responses to these changes; avoiding the causes of suffering to others; differences among Buddhists in their attitudes towards sex outside marriage (**pre-marital sex**, **promiscuity** and **adultery**).

(c) Divorce and remarriage

Buddhist teachings about **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage, and differing Buddhist and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear**, **extended** and **reconstituted** families); Buddhist teachings on family life and its importance; how Buddhist communities help with and support the upbringing of children, and with keeping the family together, particularly through the Vihara; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; Buddhist responses to childlessness, and to forms of **genetic engineering** to support successful conception; differences among Buddhists in their attitudes to **contraception**; Buddhist teachings about **celibacy**, especially in relation to the life of a bhikkhu and bhikkhuni; reasons given in support of, and against, celibacy; differences among Buddhists in their attitudes to celibacy.

Section D: Relationships with other people

(a) Human rights

Buddhist teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations imposed by other freedoms.

(b) Roles and status in society

Buddhist teachings about the **status** of men and women in religious communities; the growth of **equal rights** for women, and the extent to which these rights are practised in Buddhism; differences among Buddhists in their attitudes to the roles of men and women in society, and the reasons for them; **gender bias** in Buddhism and society, and differing Buddhist responses towards changing attitudes to growing gender equality.

(c) Racial harmony

Buddhist teachings which help to promote **racial harmony**, and examples of racial harmony within Buddhist practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice, discrimination** and **racism**.

(d) Inter-faith relationships

Buddhist teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within Buddhist communities towards followers of other traditions; Buddhist teachings about relationships with other religions, including those relating to **proselytisation, exclusivism, inclusivism** and **pluralism**.

(e) Relationships between rich and poor

Buddhist teachings which encourage the wealthy to support the poor, and examples of practical **generosity** within Buddhist communities, with particular reference to **metta** and **karuna**; differing attitudes towards the poor, as expressed in the ideals of **charity, justice** and **compassion**.

Buddhism (Paper 2 or coursework: The religious community)

(a) Worship and celebration

The use, significance and meaning of images of the Buddha; the use, meaning and significance of other Buddhist symbols, such as the wheel of life, mandalas and prayer wheels; devotion and meditation in the vihara and in private and their significance for the Buddhist way of life; traditions associated with retreats and Uposatha days, and the celebration of Wesak, and their importance for Buddhists; forms and significance of rites of passage in Buddhism with particular reference to rituals associated with birth, ordination, marriage and death.

(b) Leadership and authority

The basic teachings of the Tripitaka, with particular reference to the Dhammapada, and their importance for Buddhists; authority within the Sangha; the importance of the Sangha for the lives of individuals and lay people, and the relationship between bhikkhus or bhikkhunis and lay people.

(c) Rules for living

The guidance given in the Noble Eightfold Path, with particular reference to the teachings about right conduct and morality, and how Buddhists apply these teachings in their daily lives; the Five Precepts, and the five additional precepts and their meaning and application to the daily lives of Buddhists; basic principles of the rules of the Vinaya and how these are applied within the Sangha.

(d) Founders, gurus, avatars and prophets

The life and teaching of the Buddha, with particular reference to his early life, the four sights, his experience as an ascetic, his enlightenment, his preaching and his Parinibbana; the teaching and contribution to the development of Buddhism, of one other significant Buddhist, either historical or contemporary; the example of the Buddha and of other Bodhisattvas for Buddhists today.

(e) Places of worship and pilgrimage

The structure, use and importance of the Vihara in Buddhist communities; the importance of significant places in Buddhist tradition, with particular reference to Kapilavastu, Bodh Gaya and Sarnath, and practices associated with pilgrimages to these sites.

Christianity (Paper 1: Beliefs and values)

Section A: Human beings and their destiny

(a) Human nature and the human condition

Christian beliefs and teachings about the nature of human beings, including the basic elements which make up human life, with particular reference to beliefs about the **body**, the **spirit** and the **soul**. Differing views about **immortality** and the **soul**; why some people believe in, and some people deny, the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Christian beliefs and teachings about the origin and purpose in the **universe**, with particular reference to Christian teaching about **creation**; about the role of human beings in the world; and about the relationship between human beings and other creatures. Contrasting views about the **commonality** of all living beings and the **uniqueness** of human beings; why Christians believe that people have **responsibility** for the planet, based on beliefs about **stewardship**, and different ways in which it is exercised; how Christians respond to questions about the treatment of animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; Christian beliefs about the nature of **sin**, its origin, causes and consequences; the contrasting ideas of sin and **ignorance** as the root causes of moral evil; ideas which seek to explain how human beings are responsible for injustice.

(d) Life after death

Christian beliefs and teachings about **heaven**, **hell** and **purgatory**. Christian teaching about **resurrection** and the **last judgement**. Contrasting **linear** and **cyclical** views of human existence; **resurrection** and **rebirth**; reasons why some people believe in life after death and why other people do not believe in an **afterlife**; contrasting ideas about **judgement** and **the law of cause and effect** in relation to life after death.

(e) Fate and freewill

Christian teachings about human freedom and its limitations. Contrasting ideas about **determinism**, **predestination** and **freewill**; ideas, including non-religious ideas, about how far human beings can exercise freewill; and about the extent to which human beings can be held **responsible** for their own actions.

Section B: The meaning and purpose of life

(a) The goal of life

Christian beliefs and teachings about the purpose of life, with particular reference to **eternal life** and the **Kingdom of God**; Christian teachings about **salvation**, and beliefs about **Jesus Christ** as **Lord** and **Saviour**. Christian teachings about how salvation may be attained, with particular reference to the **grace of God**, **faith**, **worship** and **love**. Non-religious ideas about the meaning and purpose of life.

(b) The ultimate reality

Christian beliefs and teachings about God as **Trinity**, as reflected in the **Creeds**, with particular reference to beliefs about God as **Father**, **Creator** and **Judge** and to the nature of God as **omnipotent**, **omniscient** and **benevolent**. Other religious beliefs about the ultimate reality which do not include reference to God. **Monotheism** and **polytheism**; **agnosticism** and **atheism**.

(c) Reasons for belief and unbelief

The influence of Christian **nurture** and **formation**, and the appeal to religious **authority**, with particular reference to the authority of the **Bible** and the **Church**; experiences which may lead to or support religious belief, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life, may lead to or support religious belief; how scientific and secular explanations of the world may lead to or support agnosticism or atheism.

(d) Living with suffering

Christian beliefs and teachings about suffering and its causes, with particular reference to ideas about suffering as a punishment for sin, and as a means of proving faith; why the existence of suffering may raise questions for people who believe in God as omnipotent, omniscient and benevolent; why suffering may lead some people to reject belief in God; non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; Christian beliefs and teachings which emphasise the **sanctity of life** and those which emphasise the relief of suffering; differences among Christians in their attitudes to abortion and euthanasia; non-religious attitudes to abortion and euthanasia.

Section C: Marriage, family life and human relationships

(a) Human relationships

Christian teachings about the purposes of human sexuality, and about relationships between the sexes; Christian principles of relationships, with particular reference to Christian teaching about love; changing attitudes to human relationships; differences among Christians in their attitudes to these changes.

(b) The purposes of marriage

Christian teachings about the importance and purposes of marriage, with particular reference to **marriage vows** and the principle of **monogamy**; and about **roles** and **status** within marriage; changing patterns of relationships between the sexes within marriage, including differing Christian and non-religious responses to these changes; differences among Christians in their attitudes towards sex outside marriage (**pre-marital sex**, **promiscuity** and **adultery**).

(c) Divorce and remarriage

Christian teachings about **annulment**, **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage, and differing Christian and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear**, **extended** and **reconstituted** families); Christian teachings on family life and its importance; how Christian communities help with and support the upbringing of children, and with keeping the family together, particularly through local churches; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; Christian responses to childlessness, and to forms of **genetic engineering** to support successful conception; differences among Christians in their attitudes to **contraception**; Christian teachings about **celibacy**, especially in relation to monastic life; reasons given in support of, and against, celibacy; differences among Christians in their attitudes to celibacy.

Section D: Relationships with other people

(a) Human rights

Christian teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations on it imposed by other freedoms.

(b) Roles and status in society

Christian teachings about the **status** of men and women in religious communities; the growth of **equal rights** for women, and the extent to which these rights are practised in the Christian community; differences among Christians in their attitudes to the roles of men and women in society, and the reasons for them; **gender bias** in Christian communities and in society, and differing Christian responses towards changing attitudes to growing gender equality.

(c) Racial harmony

Christian teachings which help to promote **racial harmony**, and examples of racial harmony within Christian practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice**, **discrimination** and **racism**.

(d) Inter-faith relationships

Christian teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within Christian communities towards followers of other traditions; Christian teachings about relationships with other religions, including those relating to **proselytisation**, **exclusivism**, **inclusivism** and **pluralism**.

(e) Relationships between rich and poor

Christian teachings which encourage the wealthy to support the poor, and examples of practical **generosity** within Christian communities; differing attitudes towards the poor, as expressed in the ideals of **charity**, **justice** and **compassion**.

Christianity (Paper 2 or coursework: The religious community)

(a) Worship and celebration

The practice of worship with particular reference to the celebration of the Eucharist and to the contrasting forms of worship followed by Pentecostal and Quaker Christians; the reasons for these differences; differences among Christians in their attitudes to the use of symbolism in worship; rites of passage and their meaning and importance for Christians, with particular reference to Baptism, marriage and funerals; the celebration and significance for Christians of the festivals of Christmas and Easter.

(b) Leadership and authority

The authority of the Bible, and differences among Christians in their attitudes to its authority and interpretation; the authority of the Church and of individual conscience in matters of belief and practice; hierarchical authority with particular reference to the role of the Pope within Roman Catholic Christianity; differences among Christians in their attitudes to the role of the laity and to leadership in local communities.

(c) Rules for living

The Christian principle of love, its importance as shown in the two commandments of Jesus, and its interpretation in the daily lives of Christians; the Ten Commandments and their interpretation in the Sermon on the Mount; other principles of Christian living as set out in the Sermon on the Mount.

(d) Founders, prophets, avatars and gurus

The life of Jesus Christ, with particular reference to two examples of his ministry of healing, to his teaching about discipleship, and to his baptism, temptations, death and resurrection; the significance of Jesus Christ for Christians today; the teaching and contribution to Christianity of one other significant Christian, either historical or contemporary.

(e) Places of worship and pilgrimage

The design of Christian places of worship, the reasons for different forms of architecture and their significance for Christians; the significance for Christians of places in the Holy Land, with particular reference to Bethlehem and Jerusalem; the significance of one other place of pilgrimage for Christians.

Hinduism (Paper 1: Beliefs and values)

Section A: Human beings and their destiny.

(a) Human nature and the human condition

Hindu beliefs and teachings about the nature of human beings, including the basic elements which make up human life, with particular reference to the body and the **atman**, and the three **gunas**; differing views about the **soul** and **immortality**; why people believe in or deny the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Hindu beliefs about the origin and purpose of the **universe** and about the relationship between human beings and other creatures; contrasting views about the **commonality** of all living beings, and about the **dominance** of human beings over all other creatures; why Hindus believe that human beings have **responsibility** for the planet, and different ways in which it is exercised; how Hindus respond to questions about how human beings should treat animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; Hindu beliefs and teachings about the origin and cause of evil in the world, with particular reference to **avidya** and **maya**; ideas which seek to explain how human beings are responsible for injustice, hatred and selfishness; **sin** and **ignorance** as contrasting ideas about the root causes of human wrongdoing.

(d) Life after death

Hindu beliefs about **human destiny** and the nature of an **afterlife** with particular reference to **samsara** and **karma**; **linear** and **cyclical** views of human existence; **resurrection** and **rebirth**; ideas about rewards and punishments; reasons why some people believe in life after death and why some people do not believe in an afterlife; the contrasting ideas of **judgement** and karma in relation to life after death.

(e) Fate and freewill

Hindu teachings about human freedom and its limits; ideas about **determinism** and **predestination**; ideas, including non-religious ideas, about how far human beings can exercise **freewill**, and about the extent to which human beings can take **responsibility** for their actions.

Section B: The meaning and purpose of life

(a) The goal of life

Hindu beliefs about the purpose of life and about **salvation** and **liberation** and about how these goals may be achieved, with particular reference to **moksha** and **enlightenment**, and **jnana marga**, **karma marga** and **bhakti marga**; non-religious ideas about the meaning and purpose of life.

(b) The ultimate reality

Hindu teachings about the nature and character of God, with particular reference to **Brahman**, both without form (**nirguna**) and with form (**saguna**); teachings about the ultimate reality which do not include reference to God; **monotheism**; **agnosticism** and **atheism**; **monism** and **polytheism**.

(c) Reasons for belief and unbelief

The influence of Hindu **nurture**, with particular reference to family life; and the appeal to religious **authority**, with particular reference to the **Vedas** and the **Gita**; experiences which may lead to or support belief in God, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life, may lead to or support belief in God; how non-religious explanations of the world may lead to, or support rejection of, belief in God.

(d) Living with suffering

Hindu explanations for the causes and existence of suffering in the world, and how these relate to the meaning and purpose of life, with particular reference to **karma**; why the existence of evil and suffering raises questions for people who believe in God as **omnipotent**, **benevolent** and **omniscient**, and may lead some people to reject belief in God; non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; differences among Hindus in their attitudes to abortion and euthanasia, and the reasons for these differences; belief in the **sanctity of life** and how this is reflected in the attitudes of religious believers.

Section C: Marriage, family life and human relationships

(a) Human relationships

Hindu teachings about the purposes of human sexuality and about relationships between the sexes; changing attitudes to human relationships and differing religious responses to these changes.

(b) The purposes of marriage

Hindu teachings about the importance and purposes of marriage, and about **roles** and **status** within marriage; changing patterns of relationships between the sexes, and differing religious responses to these changes; religious attitudes towards sex outside marriage (**pre-marital sex, promiscuity** and **adultery**).

(c) Divorce and remarriage

Hindu teachings about **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage; differences among Hindus in their attitudes to these changes, and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear, extended** and **reconstituted families**); Hindu teachings on family life and its importance; how Hindu communities help with and support the upbringing of children, and with keeping the family together; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; religious responses to childlessness, and to forms of **genetic engineering** to support successful conception; religious attitudes towards **contraception**; Hindu teachings about **celibacy**, and the reasons given both in support of it, and against it, with particular reference to the role and lifestyle of the **sannyasi**; differing religious attitudes towards celibacy.

Section D: Relationships with other people

(a) Human rights

Hindu teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations imposed by other freedoms.

(b) Roles and status in society

Hindu teachings about **status** of men and women in Hindu communities; the growth of **equal rights** for women, and the extent to which these rights are practised in Hinduism; differing religious attitudes to the roles of men and women in society, and the reasons for them; **gender bias** in Hinduism and society, and differences among Hindus in their responses to changing attitudes to growing gender equality.

(c) Racial harmony

Hindu teachings which help to promote **racial harmony**, and examples of racial harmony within Hindu practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice, discrimination** and **racism**.

(d) Inter-faith relationships

Hindu teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within Hindu communities towards followers of other traditions; Hindu teachings about relationships with other religions, including those related to **proselytisation, exclusivism, inclusivism** and **pluralism**.

(e) Relationships between rich and poor

Hindu teachings which encourage the wealthy to support the poor, and examples of practical **generosity** within Hindu communities; differing attitudes towards the poor, as expressed in the ideals of **charity, justice** and **compassion**.

Hinduism (Paper 2 or coursework: The religious community)

(a) Worship and celebration

The celebration and significance of the samskaras, with particular reference to the sacred thread, marriage and death; forms of devotion in the home and in the mandir and the importance of these for devotees; practices associated with Bhakti and their significance within the devotional tradition, with particular reference to the Aarti ceremony and the use of images of deities; significance and use of mantras and of sound and visual imagery in Hindu devotion; the celebration of Navaratri, including Durga Puja, and Diwali and either Raksha Bandan or Holi, and their significance for devotees.

(b) Leadership and authority

The authority for Hindus of sruti and smriti writings, with particular reference to the contrasting styles of teaching in the Vedas and Upanishads; and the influence of the basic teachings of the Bhagavad Gita, with particular reference to teachings about mukti; the roles and importance for devotees of the pujari and the swami in the mandir.

(c) Rules for living

The importance for Hindus of the Code of Manu; the principle of ahimsa, and how it is applied by Hindus in their daily lives; the principles of dharma, kama, artha and moksha, and their influence on Hindu living; the importance of the five yamas and the five niyamas in daily life.

(d) Founders, gurus, avatars and prophets

The stories associated with Rama and Krishna, and their significance for devotees; the influence of Shankaracharya and Ramanuja on the development of Hindu ideas; the influence of **either** Sri Ramakrishna **or** Mahatma Gandhi on the development of modern Hinduism.

(e) Places of worship and pilgrimage

The use and importance of Temples and the significance of their architecture and contents; the importance of sacred rivers and other natural phenomena, with particular reference to the Ganges and beliefs and practices associated with pilgrimage to its source; the practice and significance of pilgrimage to sacred places for Hindus, with particular reference to Varanasi.

Islam (Paper 1: Beliefs and values)

Section A: Human beings and their destiny

(a) Human nature and the human condition

Beliefs and teachings of Islam about the nature of human beings, including the basic elements which make up human life, with particular reference to the **body**, the **nafs** and the **qalb**. Differing views about the **soul** and **immortality**; why people believe in or deny the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Islamic beliefs about the origin and purpose of the **universe** as the **creation** of Allah, and about the relationship between human beings and other creatures, with particular reference to the role of human beings as **khalifah**; contrasting views about the **commonality** of all living beings, and about the **dominance** of human beings over all other creatures; why people believe that human beings have **responsibility** for the planet, and different ways in which it is exercised; questions about how human beings should treat animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; Islamic beliefs and teachings about the origin and cause of evil in the world, with particular reference to **unbelief** and **shirk**; ideas which seek to explain how human beings are responsible for injustice, hatred and selfishness; **sin** and **ignorance** as contrasting ideas about the root causes of human wrongdoing.

(d) Life after death

Islamic beliefs about **human destiny** and the nature of an **afterlife** with particular reference to **akhirah** and to **resurrection**, **judgement**, **paradise** and **hell**; **linear** and **cyclical** views of human existence; resurrection and **rebirth**; ideas about rewards and punishments; reasons why some people believe in life after death and why some people do not believe in an afterlife; the contrasting ideas of judgement and **the law of cause and effect** in relation to life after death.

(e) Fate and freewill

Islamic teachings about human freedom and its limits, with particular reference to **al-Qadr**; ideas about **determinism** and **predestination**; ideas, including non-religious ideas, about how far human beings can exercise **freewill**, and about the extent to which human beings can take **responsibility** for their actions.

Section B: The meaning and purpose of life

(a) The goal of life

Religious ideas about **salvation** and **liberation**; Islamic teachings about how **Islam**, may be achieved, and about being a **Muslim**, with particular reference to **iman**, **ibadah** and **akhlaq**; non-religious ideas about the meaning and purpose of life.

(b) The ultimate reality

Islamic teachings about the nature and character of **Allah**, with particular reference to **Tawhid** and to the teachings of Sura al-Fatihah; teachings about the ultimate reality which do not include reference to God; **monotheism and polytheism**; **agnosticism** and **atheism**.

(c) Reasons for belief and unbelief

The influence of **nurture** in Islam with particular reference to family life; and the appeal to religious **authority**, with particular reference to the **Qur'an** and the **sunnah** of the Prophet; experiences which may lead to or support belief in God, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life, may lead to or support belief in God; how non-religious explanations of the world may lead to or support rejection of belief in God.

(d) Living with suffering

The teaching of Islam about the causes and existence of suffering in the world, with particular reference to the belief that life is a test; why the existence of evil and suffering raises questions for people who believe in God as **omnipotent**, **benevolent** and **omniscient**, and may lead some people to reject belief in God; Islamic responses to these questions and non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; differences among Muslims in their attitudes to abortion and euthanasia, and the reasons for these differences; belief in the **sanctity of life** and how this is reflected in the attitudes of religious believers.

Section C: Marriage, family life and human relationships

(a) Human relationships

Islamic teachings about the purposes of human sexuality and about relationships between the sexes; changing attitudes to **human relationships** and differing religious responses to these changes.

(b) The purposes of marriage

Islamic teachings about the importance and purposes of marriage, and about **roles** and **status** within marriage; changing patterns of relationships between the sexes, and differing religious responses to these changes; religious attitudes towards sex outside marriage (**pre-marital sex, promiscuity** and **adultery**).

(c) Divorce and remarriage

Islamic teachings about **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage; differences among Muslims in their attitudes to these changes, and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear, extended** and **reconstituted families**); Islamic teachings on family life and its importance; how Muslim communities help with and support the upbringing of children, and with keeping the family together particularly through the mosque; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; religious responses to childlessness, and to forms of **genetic engineering** to support successful conception; differences among Muslims in their attitudes towards **contraception**; Islamic teachings about the rejection of **celibacy** and differing religious attitudes towards celibacy.

Section D: Relationships with other people

(a) Human rights

Islamic teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations imposed by other freedoms.

(b) Roles and status in society

Islamic teachings about **status** of men and women in Muslim communities; the growth of **equal rights** for women, and the extent to which these rights are practised in the Muslim community; differing religious attitudes to the roles of men and women in society, and the reasons for them; issues about **gender bias** in the Muslim community and in society, and differences among Muslims in their responses to changing attitudes to growing gender equality.

(c) Racial harmony

Islamic teachings which help to promote **racial harmony** with particular reference to the universal nature of the **ummah**, and examples of racial harmony within Muslim practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice**, **discrimination** and **racism**.

(d) Inter-faith relationships

Islamic teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within Muslim communities towards followers of other traditions; Islamic teachings about relationships with other religions, including those related to **proselytisation**, **exclusivism**, **inclusivism** and **pluralism**, and the obligation of **da'wah**.

(e) Relationships between rich and poor

Islamic teachings which encourage the wealthy to support the poor, and examples of practical **generosity** within Muslim communities, with particular reference to the practice of **zakah** and **sadaqah**; differing attitudes towards the poor, as expressed in the ideals of **charity**, **justice** and **compassion**.

Islam (Paper 2 or coursework: The religious community)

(a) Worship and celebration

The practice, and importance for Muslims, of the five daily prayers and the Jum'a prayers; the celebrations of Id-ul-Fitr and Id-ul-Adha and their meaning and importance for Muslims; the practice of ceremonies associated with birth, marriage and death in Islam, and their importance for Muslims.

(b) Leadership and authority

The authority of the Qur'an, and its importance in Islam; the importance of the sunnah of the Prophet; the importance of the Shari'ah in relation to the daily lives of Muslims; the role and importance of the Ulema in matters of belief and practice among Muslims today, and the principles of ijma and qiyas; the role and importance of the imam in Sunni communities; the role and significance of the Imam in Shi'ah Islam.

(c) Rules for living

The Five Pillars of Islam, their meaning and importance for Muslims, with particular reference to the practice and significance of sawm and zakah; the guidance of the Shari'ah in matters of dress and food; the principles of actions which are regarded as halal, including fard, mandub, and mubah; and haram and makruh, and how these principles are applied.

(d) Founders, prophets, avatars and gurus

The life and teaching of the Prophet Mohammad, with particular reference to the revelation of the Qur'an, the establishment of the Muslim community in Madinah, and his final sermon; the importance of Muhammad as the 'seal of the prophets', and as the exemplar of the Muslim way of life; the significance of the Rightly-Guided Caliphs for the development of Sunni Islam.

(e) Places of worship and pilgrimage

The design and purpose of the mosque as a place of prostration and education; its importance for local Muslim communities; the practice and significance of the hajj, and of Makkah and Madinah.

Judaism (Paper 1: Beliefs and values)

Section A: Human beings and their destiny

(a) Human nature and the human condition

Jewish beliefs and teachings about the nature of human beings, including the basic elements which make up human life, with particular reference to the unity of **body** and **soul**; differing views about the **soul** and **immortality**; why people believe in or deny the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Jewish beliefs about the origin and purpose of the **universe**, with particular reference to its **creation** by the Almighty; Jewish beliefs about the relationship between human beings, as the goal of creation, and other creatures, with particular reference to teaching about **tikkun olam**; contrasting views about the **commonality** of all living beings, and about the **dominance** of human beings over all other creatures; why people believe that human beings have **responsibility** for the planet, and different ways in which it is exercised; questions about how human beings should treat animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; Jewish beliefs and teachings about the origin and cause of evil in the world, with particular reference to **sin** and to the **Yetzer hatov** and the **Yetzer hara**; ideas which seek to explain how human beings are responsible for injustice, hatred and selfishness; **sin** and **ignorance** as contrasting ideas about the root causes of human wrongdoing.

(d) Life after death

Jewish beliefs about **human destiny** and the nature of an **afterlife**, with particular reference to different views about **resurrection** and life beyond the grave, and their importance; **linear** and **cyclical** views of human existence; resurrection and **rebirth**; ideas about rewards and punishments; reasons why some people believe in life after death and why some people do not believe in an afterlife; the contrasting ideas of **judgement** and **the law of cause and effect** in relation to life after death.

(e) Fate and freewill

Jewish teachings about human freedom and its limits; ideas about **determinism** and **predestination**; ideas, including non-religious ideas, about how far human beings can exercise **freewill**, and about the extent to which human beings can take **responsibility** for their actions.

Section B: The meaning and purpose of life

(a) The goal of life

Jewish beliefs about the purpose of life; Jewish teachings about **salvation** and **liberation** and about how these goals may be achieved, with particular reference to both the individual and the Jewish community through keeping the Law; non-religious ideas about the meaning and purpose of life.

(b) The ultimate reality

Jewish teachings about the nature and character of the **Almighty** as **holy**, and **just**, and as **creator**; beliefs expressed in the **Shema**: ideas about the ultimate reality which do not include reference to God; **monotheism** and **polytheism**, **agnosticism** and **atheism**.

(c) Reasons for belief and unbelief

The influence of **nurture** in the Jewish community, with particular reference to the influence of the family and the synagogue; and the appeal to religious **authority**, with particular reference to the **Torah** and Jewish **tradition**; experiences which may lead to or support belief in God, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life, may lead to or support belief in God; how non-religious explanations of the world may lead to or support rejection of belief in God.

(d) Living with suffering

Jewish explanations for the causes and existence of suffering in the world, and in the Jewish community, and how these relate to the meaning and purpose of life; why the existence of suffering raises questions for people who believe in God as **omnipotent**, **benevolent** and **omniscient**, and may lead some people to reject belief in God; non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; differences among Jewish people in their attitudes to abortion and euthanasia, and the reasons for these differences; belief in the **sanctity of life** and how this is reflected in the attitudes of religious believers.

Section C: Marriage, family life and human relationships

(a) Human relationships

Jewish teachings about the purposes of human sexuality and about relationships between the sexes; changing attitudes to human relationships and differences among Jewish people in their responses to these changes.

(b) The purposes of marriage

Jewish teachings about the importance and purposes of marriage, including the **mitzvah** to marry, and the avoidance of **assimilation**, and about **roles** and **status** within marriage; changing patterns of relationships between the sexes, and differences among Jewish people in their responses to these changes; Jewish attitudes towards sex outside marriage (**pre-marital sex**, **promiscuity** and **adultery**), and the reasons for these attitudes.

(c) Divorce and remarriage

Jewish teachings about **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage, and differing religious and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear**, **extended** and **reconstituted families**); Jewish teachings on family life and its importance; how Jewish communities help with and support the upbringing of children, and with keeping the family together; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; Jewish responses to childlessness, and to forms of **genetic engineering** to support successful conception; Jewish attitudes towards **contraception**; the rejection of **celibacy** in Jewish teaching; religious reasons given in support of celibacy; differing religious attitudes towards celibacy.

Section D: Relationships with other people

(a) Human rights

Jewish teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations imposed by other freedoms.

(b) Roles and status in society

Jewish teachings about the **status** of men and women in religious communities; the growth of **equal rights** for women, and the extent to which these rights are practised in Judaism; differing Jewish attitudes to the roles of men and women in society, and the reasons for them; issues about **gender bias** in Judaism and society, and differences among Jewish people in their responses towards changing attitudes to growing gender equality.

(c) Racial harmony

Jewish teachings which help to promote **racial harmony**, and examples of racial harmony within Jewish practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice**, **discrimination** and **racism**.

(d) Inter-faith relationships

Jewish teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within Jewish communities towards followers of other traditions; Jewish teachings about relationships with other religions, including those relating to **proselytisation**, **exclusivism**, **inclusivism** and **pluralism**, with particular reference to promoting the **Noachide laws**.

(e) Relationships between rich and poor

Jewish teachings which encourage the wealthy to support the poor, with particular reference to promoting **Tzedaka**, and examples of practical **generosity** within Jewish communities; differing attitudes towards the poor, as expressed in the ideals of **charity**, **justice** and **compassion**.

Judaism (Paper 2 or coursework: The religious community)

(a) Worship and celebration

The practice and importance of prayer; the observance of Shabbat in the home and in the synagogue, and its significance in the Jewish way of life; the use and meaning of symbolism in Jewish worship, with particular reference to the Ner Tamid and the Aaron Hakodesh; the celebration and significance of Pesach in the home and of Rosh Hashanah, including Yom Kippur, in the synagogue; the practice and significance of Brit Milah, Bar Mitzvah and the marriage service, and rituals associated with death.

(b) Leadership and authority

The role of the rabbi and the Beth Din, and their importance in the Jewish way of life; the Tenakh as the revelation of the Almighty and its authority in Judaism; the use and significance of the Mishnah, Talmud, Responsa, Codes and Halakhah; different attitudes to tradition in the Jewish community.

(c) Rules for living

The Mitzvot as the basis of the Jewish way of life; customs of and attitudes towards dress; the observance and importance of rules about Kashrut, and the maintenance of the Jewish way of life in the home; principles and importance of the Pirkei Avot.

(d) Founders, prophets, avatars and gurus

The role and importance of the prophets, with particular reference to Abraham and Moses; the influence and importance of Maimonides in the development of Judaism.

(e) Places of worship and pilgrimage

The architecture and symbolism of the synagogue and its importance in Judaism as a place of prayer, meeting and study; the significance of Israel and Jerusalem in the Jewish community, and different attitudes among Jewish people towards these places, with particular reference to Masada, the Western Wall, and Yad Vashem.

Sikhism (Paper 1: Beliefs and values)

Section A: Human beings and their destiny

(a) Human nature and the human condition

Sikh beliefs and teachings about the nature of human beings, including the basic elements which make up human life, with particular reference to the body, the **man** and the **atman**; differing views about the **soul** and **immortality**; why people believe in or deny the existence of the soul; why some people believe in **materialism**.

(b) Human beings and their world

Sikh beliefs about the origin and purpose of the **universe**, with particular reference to God as **karta purukh**; Sikh beliefs about the relationship between human beings and other creatures; contrasting views about the **commonality** of all living beings, and about the **dominance** of human beings over all other creatures; why people believe that human beings have **responsibility** for the planet, and different ways in which it is exercised; how Sikhs respond to questions about the treatment of animals, and about **animal rights**.

(c) The problem of evil and ignorance

Moral evil; Sikh beliefs and teachings about the origin and cause of evil in the world, with particular reference to **maya**, **manmukh** and **haumai**; ideas which seek to explain how human beings are responsible for injustice, hatred and selfishness; **sin** and **ignorance** as contrasting ideas about the root causes of human wrongdoing.

(d) Life after death

Sikh beliefs about **human destiny** and the nature of an **afterlife**, with particular reference to **samsara**; **linear** and **cyclical** views of human existence; **resurrection** and **rebirth**; ideas about rewards and punishments; reasons why some people believe in life after death and why some people do not believe in an afterlife; the contrasting ideas of **judgement** and **the law of cause and effect** in relation to life after death.

(e) Fate and freewill

Sikh teachings about human freedom and its limits; ideas about **determinism** and **predestination**; ideas, including non-religious ideas, about how far human beings can exercise **freewill**, and about the extent to which human beings can take **responsibility** for their actions.

Section B: The meaning and purpose of life

(a) The goal of life

Sikh beliefs about the purpose of life; Sikh teachings about **salvation** and **liberation** and about how these goals may be achieved, with particular reference to **anand** and **mukti**, and to the **grace** of God, the state of **gurmukh** and the practice of **nam simran** and **sewa**; non-religious ideas about the meaning and purpose of life.

(b) The ultimate reality

Sikh beliefs and teachings about the nature and character of God as **Sat Guru**, and as set out in the Mool Mantar, with particular reference to his timelessness (**Akal Purukh**) and oneness (**Ik Oankar**); the divine order of the universe (**hukam**). teachings about the ultimate reality which do not include reference to God; **monotheism** and **polytheism**, **agnosticism** and **atheism**.

(c) Reasons for belief and unbelief

The influence of Sikh **nurture**, with particular reference to the influence of the family and the gurdwara; and the appeal to religious **authority**, with particular reference to the **Ten Gurus** and the **Guru Granth Sahib**; experiences which may lead to or support belief in God, including **conversion**; how the appearance of the world (**design** and **causation**), and the search for meaning and purpose in life, may lead to or support belief in God; how non-religious explanations of the world may lead to, or support rejection of, belief in God.

(d) Living with suffering

Sikh explanations for the causes and existence of suffering in the world, and how these relate to the meaning and purpose of life; why the existence of suffering raises questions for people who believe in God as **omnipotent**, **benevolent** and **omniscient**, and may lead some people to reject belief in God; non-religious explanations for the causes and existence of suffering in the world.

(e) Abortion and euthanasia

The nature of **abortion** and **euthanasia**; the current legal arrangements which permit or forbid these practices; differences among Sikhs in their attitudes to abortion and euthanasia, and the reasons for these differences; belief in the **sanctity of life** and how this is reflected in the attitudes of religious believers.

Section C: Marriage, family life and human relationships

(a) Human relationships

Sikh teachings about the purposes of human sexuality and about relationships between the sexes; changing attitudes to **human relationships** and differences among Sikhs in their responses to these changes.

(b) The purposes of marriage

Sikh teachings about the importance and purposes of marriage, with particular reference to the importance of the householder (**gristhi**), and about **roles** and **status** within marriage; changing patterns of relationships between the sexes, and differing Sikh and non-religious responses to these changes; Sikh attitudes towards sex outside marriage (**pre-marital sex, promiscuity** and **adultery**), and the reasons for these attitudes.

(c) Divorce and remarriage

Sikh teachings about **divorce** and **remarriage**; changing attitudes towards the breakdown of marriage, and differing Sikh and non-religious responses to these changes.

(d) Family structures and responsibilities

The changing nature of family life (**nuclear, extended** and **re-constituted families**); Sikh teachings on family life and its importance; how Sikh communities help with and support the upbringing of children, and with keeping the family together particularly through the gurdwara; responsibilities within the family, including those between different generations; the **rights of children**.

(e) Celibacy and childlessness

Reasons for not having children; Sikh responses to childlessness, and to forms of **genetic engineering** to support successful conception; Sikh attitudes towards **contraception**; the rejection of **celibacy** in Sikh teaching; religious reasons given in support of celibacy.

Section D: Relationships with other people

(a) Human rights

Sikh teachings about, and support for, **human rights**, including those concerning **freedom of religion** and the right to practise, or not to practise, religion; **freedom of speech** and limitations imposed by other freedoms.

(b) Roles and status in society

Sikh teachings about the **status** of men and women in religious communities; the growth of **equal rights** for women, and the extent to which these rights are practised in Sikhism; differing Sikh attitudes to the roles of men and women in society, and the reasons for them; **gender bias** in Sikhism and society, and differences among Sikhs in their responses towards changing attitudes to growing gender equality.

(c) Racial harmony

Sikh teachings which help to promote **racial harmony**, and examples of racial harmony within Sikh practice; the nature of a **multi-ethnic society**, its benefits and problems; **prejudice, discrimination** and **racism**.

(d) Inter-faith relationships

Sikh teachings which help to promote the development of a **multi-faith society**, and examples of inter-faith relationships in practice; differing attitudes within Sikh communities towards followers of other traditions; Sikh teachings about relationships with other religions, including those relating to **proselytisation, exclusivism, inclusivism** and **pluralism**.

(e) Relationships between rich and poor

Sikh teachings which encourage the wealthy to support the poor, with particular reference to **vand chakna**, and examples of practical **generosity** within Sikh communities; differing attitudes towards the poor, as expressed in the ideals of **charity, justice** and **compassion**.

Sikhism (Paper 2 or coursework: The religious community)

(a) Worship and celebration

The forms and styles of worship in the gurdwara and their significance for devotees, with particular reference to the use and importance of the Guru Granth Sahib; the importance for Sikhs of the Nit Nem and private devotions; the celebrations of rites of passage and their importance in the lives of devotees and the wider community, with particular reference to naming, initiation into the Khalsa, marriage and death; the celebrations of melas and gurpurbs, with particular reference to Baisakhi, and the reasons for these celebrations and their significance for devotees.

(b) Leadership and authority

The authority of the Guru Granth Sahib and its significance in the lives of devotees; other sources of guidance and their importance for Sikhs, with particular reference to the Rahit Maryada; leadership in the gurdwara and the local Sikh community, with particular reference to the role of the granthi.

(c) Rules for living

The five Ks, their symbolism and their significance and effects in the lives of devotees; the principle of sewa and how Sikhs apply this principle in their daily lives; the principles of honest work and giving to charity, and other promises made during the amrit ceremony; the principles of conduct set out in the Rahit Maryada.

(d) Founders, prophets, avatars and gurus

The significance of the Gurus within Sikhism, with particular reference to the lives, teachings, achievements and influence of Guru Nanak and Guru Gobind Singh.

(e) Places of worship and pilgrimage

The internal and external structure of the gurdwara, with particular reference to the nishan sahib, the langar and the prayer hall, and the importance of the gurdwara in the community; the significance of Amritsar, with particular reference to the Harimandir and its associated buildings; differences among Sikhs in their attitudes to the practice of pilgrimage.

Appendix 3 – Glossary of generic keywords

The definitions given below are specific to paper 1. If asked to give the meanings of these terms, candidates may use these definitions or similar definitions conveying the same meaning.

Section A: Human beings and their destiny

Afterlife	Continuing existence after death
Animal rights	(The principle of) treating animals fairly
Commonality	(The belief that) all living creatures are part of the same process of development
Cyclical	(The belief that) time has no beginning or end
Determinism	(The belief that) human actions or events are decided or programmed beforehand
Dominance	(The belief that) human beings are given control over all other creatures
Freewill	(The belief that) human beings can act as they please
Human destiny	The future of human beings or the human race
Ignorance	Not knowing or understanding (the causes of human wrongdoing)
Immortality	The idea that the soul lives on after the death of the body
Judgement	The decision of God about the destiny of human beings
Law of cause and effect	(The belief that) every human action has an automatic consequence
Linear	(The belief that) time has a beginning and an end
Materialism	(The belief that) nothing exists except matter
Moral evil	Actions done by humans which cause suffering
Predestination	(The belief that) God has already decided the fate of human beings
Rebirth	(The belief that) the soul is re-born into another body
Responsibility	A duty which people have
Resurrection	(The belief that) the body is brought back to life after death
Sin	Behaviour which is against the law of God
Soul	The spiritual or non-material part of a person
Universe	Everything that exists

Section B: The meaning and purpose of life

Abortion	The removal of a foetus from the womb before it can survive
Agnosticism	Not being sure whether God exists
Atheism	(The belief that) God does not exist
Authority	The power or the means of making people obey
Benevolent	(The belief that) God has goodwill towards all beings
Causation	(The belief that) everything has been started off by something else
Conversion	Changing a person's whole outlook on life
Design	When things are connected and seem to have a purpose
Euthanasia	An easy and gentle death, usually associated with release from incurable disease
Liberation	Being set free
Monotheism	Belief in one God
Nurture	Being brought up to follow the teachings and practices of a religion
Omnipotent	(The belief that) God is all-powerful
Omniscient	(The belief that) God knows everything in the past and in the future
Polytheism	Belief in more than one God
Salvation	Being released from the limitations of human existence
Sanctity of life	(The belief that) life is holy and belongs to God

Section C: Marriage, family life and human relationships

Adultery	A married person having sexual relations with someone other than their marriage partner
Celibacy	Remaining unmarried and having no sexual relationships
Cohabitation	Living together without being married
Contraception	A means of preventing a woman from becoming pregnant
Divorce	The legal ending of a marriage
Extended family	A number of different family relations, such as parents, children, grandparents, aunts, uncles, cousins, living together as a unit or close to each other
Faithfulness	Staying only with a partner in marriage and having sexual relations only with that partner
Genetic engineering	Changing the basic structure of human life by medical means
Heterosexuality	Being attracted to people of the opposite gender to yourself
Homosexuality	Being attracted to people of the same gender as yourself
Marriage	A man and a woman who have been legally joined together
Nuclear family	Mother, father and children living as a family unit
Pre-marital sex	Having sexual relations before marriage
Promiscuity	Having sexual relations with a number of partners without any commitment
Reconstituted family	Children from different marriages becoming one family after their divorced parents marry each other
Remarriage	Marrying again after being divorced from a previous marriage
Rights of children	(The principle of) treating children fairly
Role	The part a person plays in life
Status	A person's importance in relation to other people

Section D: Relationships with other people

Charity	Those who are wealthy giving money to the poor
Compassion	Being willing to share in the suffering of others
Discrimination	Treating people less favourably because of their race/gender/colour/class
Equal rights	Ensuring that men and women enjoy the same freedom to be treated fairly
Exclusivism	(The belief that) only one religion is true and avoiding people who follow other religions
Freedom of religion	A person's right to follow, or not to follow, a religion
Freedom of speech	The right of people to say what they think
Gender bias	Regarding and treating either men or women more favourably
Generosity	Showing kindness freely towards other people
Human rights	(The principle of) treating all people fairly
Inclusivism	(The belief that) there is truth in all religions and welcoming and working with other people, whatever their religion
Justice	Making sure that people have what is theirs by right
Multi-ethnic society	Many different races and cultures living together in one society
Multi-faith society	Different religions living together in one society
Pluralism	The belief that a multi-faith/multi-ethnic society is desirable
Prejudice	Believing some people are inferior or superior without even knowing them
Proselytisation	Trying to convert people to join a religion
Racial harmony	People of different races/colours living together happily
Racism	The belief that some races are superior to other races
Status	The importance given to men and women in religious communities

Appendix 4 – Coursework moderation procedures

Overview

Coursework (Component 3) is marked in the first instance by teachers within the centre. The marks which the teacher(s) gives for all candidates are reported to London Examinations on forms called OPTEMS – Optically-Read Teacher-Examiner Mark Sheets. London Examinations selects a random sample of these candidates and the work that they have produced is then submitted to London Examinations for moderation. The candidates selected in this random sample will have an asterisk (*) printed next to their names on the OPTEMS.

In the moderation process, London Examinations judges whether the marks which the teacher in the centre has awarded are appropriate and in line with the year-on-year and 'global' standards across all centres. Where it is found that a centre has marked leniently or harshly, London Examinations will adjust the marks for *all* candidates in that centre, based on the evidence of marking presented in the sample submitted. London Examinations may also require a second sample of candidates' work, or may require that the work of all candidates is submitted.

Which candidates will be selected for moderation?

The candidates selected for moderation are selected at random by computer. Centres must post the coursework of those candidates selected in the moderation sample (those with an asterisk next to their names), together with the second copy of the OPTEMS, to reach the moderator by the end of May for candidates in the May series, or by the end of November for candidates in the November series. The name and address of the moderator will either be printed on the OPTEMS or supplied separately.

In addition the centre must send the work of the candidate awarded the **highest** mark and the work of the candidate awarded the **lowest** mark, if these are not already included within the initial samples selected. The centre should indicate the additional samples by means of a tick (✓) in the left-hand column against the names of each of the candidates concerned.

Centres must securely attach a completed copy of the coursework cover sheet to all work sent to the moderator.

If the pre-selected sample does **not** adequately represent **all** parts of the entire mark range for the centre, additional samples in the range(s) not covered should also be sent to the moderator. As above, additional samples should be indicated by means of a tick (✓).

Internal marking and internal standardisation

Centres are reminded that it is their responsibility to ensure that where more than one teacher-examiner has marked the work in a centre, effective internal standardisation has been carried out. This procedure ensures that the work of all candidates at the centre is marked to the same standard. The statement confirming this on the OPTEMS form **must** be signed. **It is not possible for external moderation by London Examinations to take place if effective internal standardisation has not been carried out. It is also not possible to moderate work unless the centre has carried out the initial marking, and OPTEMS for each component have been completed correctly.** Once internal standardisation has been carried out, teachers must indicate the final mark awarded to each student on the OPTEMS.

How to complete the OPTEMS

In March (for the May examination session) or October (for the November examination session) all centres will receive Optically-Read Teacher-Examiner Mark Sheets (OPTEMS). Centres will submit their marks to London Examinations by recording marks on the OPTEMS. They will be pre-printed on three-part stationery with specification code, paper number, centre details and candidate names in candidate number order. The teacher should carefully check all the pre-printed details as soon as the OPTEMS are received. A number of blank OPTEMS for candidates not listed will also be supplied.

The OPTEMS should be completed **using an HB pencil**. Please ensure that you work on a firm flat surface and that figures written in the 'Marks' box go through to the second and third copies.

Encode the mark on the right-hand side by filling in the circles on the appropriate marks as indicated on the OPTEMS. Please ensure that the HB pencil marks do not extend outside the circles. Take care to remember the trailing zeros for candidates scoring 10, 20, etc and the leading zero for single figures.

If you make a mistake, rub out the incorrect marks completely. Amend the number in the 'Marks' box and in the encoded section, but **please remember to amend separately the second and third copies to ensure that the correct mark is clear.**

Every candidate listed on the OPTEMS must have either a mark or one of the following codes in the 'Marks' box

- 0 (zero marks) should be entered only if work submitted has been found to be worthless. It should **not** be used where candidates have failed to submit work.
- ABS in the marks box and an A in the encoded section for any candidate who has been absent or has failed to submit any work, even if an aegrotat award has been requested.
- W should be entered in the marks box and the encoded section where the candidate has been withdrawn.

The authentication and internal standardisation statement on the OPTEMS must be signed. Centres are reminded that it is their responsibility to ensure that internal standardisation of the marking has been carried out.

Example of a completed OPTEMs

Candidate name	Number	Marks	Encoded section											
			(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
NEW ALAN* SP	3200	0	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
OTHER AMY* SP	3201	15	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
SMITH JOHN AW	3202	11	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
WATTS MARK* SP	3203	ABS	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
STEVEN JANE AW	3204	15	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	<u>(•50•)</u> (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
JONES ANN* AW	3205	18	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
PATEL RAJ* AW	3206	10	<u>(•0•)</u> (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)
WEST SARA SP	3207	W	(•0•) (•0•)	(•10•) (•1•)	(•20•) (•2•)	(•30•) (•3•)	(•40•) (•4•)	(•50•) (•5•)	(•60•) (•6•)	(•70•) (•7•)	(•80•) (•8•)	(•90•) (•9•)	(•100•) (•A•)	(•200•) (•W•)

Where there is more than one teacher in the centre, the teacher of each candidate listed on the OPTEMs should be indicated by initials next to or underneath the candidate's name (see AW and SP in the example above).

The top copy of the OPTEMs

The **top copy** of the completed OPTEMs for each component must be sent to London Examinations (at the address for **Pearson Assessments and Testing**) no later than the end of May or the end of November, as appropriate for the examination session entered. The address for Pearson Assessments and Testing will be printed on the side of the OPTEMs as well as on the envelope provided.

The top copy is designed so that the marks can be read directly by an Optical Mark Reader. It is important therefore to complete the OPTEMs carefully in accordance with the instructions above. **Please do not fold or crease the sheets.**

The second copy of the OPTEMS

At the same time, centres must send the **second copy** of the OPTEMS, together with the Coursework Record Sheet (Appendix 6) for the candidates in the sample and the coursework required for moderation, to the moderator. The address of the moderator will either be printed on the OPTEMS or given separately. The Coursework Record Sheet must be completed and securely attached to the coursework.

No other work should be submitted for moderation. The only exception to this is if any candidate indicated as being part of the sample is absent, when the centre should send the work of another candidate achieving similar marks for coursework as part of the sample. A letter informing London Examinations of the substitution should be included with the candidate's work and assessment documentation. The work for all the other candidates (those not randomly selected for the sample) should be kept securely at the centre.

The third copy of the OPTEMS

The third copy of the OPTEMS should be securely retained by the centre. It can be used for reference and as a reserve copy if needed.

Additional candidates (late entries)

Candidates are listed according to the latest entry information received from your centre at the time of printing. Additional candidates should not be added to the form without first receiving confirmation from London Examinations that late entries have been received and accepted. If such confirmation has been received, candidate details should be entered in the blank spaces at the bottom of the form (if possible) or on a blank form (supplied). If a blank OPTEMS is used the correct specification code, paper number, centre details and candidates' names and candidates' numbers must be added accurately. It is only acceptable to notify London Examinations of marks in this way if confirmation of the entry has been received; the addition of candidate details to existing documents such as the OPTEMS will not generate an entry.

Amendments

If marks that have already been submitted require amendment, the **OPTEMS Amendment Form** should be used. Any marks written on the OPTEMS Amendment Form will supersede any mark previously submitted. Attempts to amend marks by any other method will not be accepted. Please liaise with the Examinations Officer at your centre for OPTEMS Amendment forms.

Appendix 5 – Assessment grids for marking coursework

Mark scheme for Knowledge (Assessment Objective 1)

Level 0	The question was not attempted, or the answer is entirely inaccurate, incoherent, irrelevant or worthless for some other reason.	0 marks
Level 1	For an isolated example of relevant knowledge.	1-2 marks
Level 2	For basic relevant knowledge presented within a limited structure.	3-5 marks
Level 3	For an organised outline/description, deploying relevant knowledge with limited use of specialist vocabulary.	6-8 marks
Level 4	For a comprehensive outline/description, deploying specialist vocabulary appropriately within a coherent structure.	9-10 marks

Mark scheme for Understanding (Assessment Objective 2)

Level 0	The question was not attempted, or the answer is entirely inaccurate, incoherent, irrelevant or worthless for some other reason.	0 marks
Level 1	For a simple, appropriate and relevant idea.	1-2 marks
Level 2	For a basic explanation showing understanding of a relevant idea.	3-5 marks
Level 3	For a developed explanation showing understanding of the main idea(s) using some specialist vocabulary.	6-8 marks
Level 4	For a comprehensive explanation, showing understanding of the main idea(s) and using specialist language appropriately.	9-10 marks

The two marks out of 10 should be recorded separately on the Coursework Record Sheet (Appendix 6), as well as the total out of 20 marks.

Appendix 6 – Coursework record sheet

IGCSE Religious Studies (4425/03)

Examination session: May / November 20..... (delete as appropriate)			
Centre Name:		Centre Number:	
Candidate Name:		Candidate Number:	

Title of assignment

(a) AO1 _____

(b) AO2 _____

Tick (✓) the **two** aspects of *The Religious Community* assessed by this coursework assignment:

Worship and celebration

Leadership and authority

Rules for living

Founders, gurus, avatars and prophets

Places of worship and pilgrimage

Teacher's mark		Moderator's mark (London Examinations use only)	
AO1	AO2	AO1	AO2
10	10		
Total out of 20:			

Declaration by teacher

I declare that this coursework has been produced without external assistance, apart from any which is acceptable under the scheme of assessment.

Signature: Date:

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