

Specification

AS Level

Religious Studies

Cambridge OCR Level 3 Advanced
Subsidiary GCE in Religious Studies
H422

For first assessment in 2016



About our new name

As of September 2025, our name is Cambridge OCR.

Students who sat an exam **in summer 2025** will receive a Cambridge OCR branded exam certificate (our new brand), which will be the same for all future exam series.

You'll continue to see the OCR or Oxford Cambridge and RSA Examinations name while we work to update our material to our new name, Cambridge OCR. This will take some time, and you can still access all up-to-date qualification resources and materials via [Teach Cambridge](#).

Important: We'll keep the OCR/Oxford Cambridge and RSA name on existing teaching resources while the content of these remains applicable to the specification being taught. **New and refreshed** resources will be produced using the Cambridge OCR name/logo.

Are you using the latest version of this specification?

The latest version of our specifications will always be on [our website](#) and may differ from printed versions. We will inform centres about changes to specifications.

Tell us what you think

Your feedback plays an important role in how we develop, market, support and resource qualifications now and into the future. We want you and your students to enjoy and get the best out of our qualifications and resources, but to do that we need your honest opinions to tell us whether we're on the right track or not.

You can email your thoughts to support@ocr.org.uk or visit our [feedback page](#) to learn more about how you can help us improve our qualifications.



Designing and testing in [collaboration with teachers](#) and students



Helping young people develop an [ethical view of the world](#)



Equality, diversity, inclusion and belonging (EDIB) are [part of everything we do](#)

Contents

Support and Guidance	ii
Assessment Preparation and Analysis Service	iii
1 Why choose an OCR AS Level in Religious Studies ?	1
1a. Why choose an OCR qualification?	1
1b. Why choose OCR's AS Level in Religious Studies?	2
1c. What are the key features of this specification?	3
1d. How do I find out more information?	3
2 The specification overview	4
2a. OCR's AS Level in Religious Studies (H173)	4
2b. Content of AS Level in Religious Studies (H173)	5
2c. Content of Philosophy of religion (H173/01)	7
2c. Content of Religion and ethics (H173/02)	14
2c. Content of Developments in religious thought (H573/03 - 07)	22
2c. Content of Developments in Christian thought (H173/03)	23
2c. Content of Developments in Islamic thought (H173/04)	31
2c. Content of Developments in Jewish thought (H173/05)	38
2c. Content of Developments in Buddhist thought (H173/06)	45
2c. Content of Developments in Hindu thought (H173/07)	52
2d. Prior knowledge, learning and progression	59
3 Assessment of AS Level in Religious Studies (H173)	60
3a. Forms of assessment	60
3b. Assessment objectives (AO)	60
3c. Total qualification time	61
3d. Qualification availability outside of England	61
3e. Language	61
3f. Assessment availability	61
3g. Retaking the qualification	62
3h. Assessment of extended response	62
3i. Synoptic assessment	62
3j. Calculating qualification results	62
4 Admin: what you need to know	63
4a. Pre-assessment	63
4b. Special consideration	64
4c. External assessment arrangements	64
4d. Results and certificates	65
4e. Post-results services	65
4f. Malpractice	65
5 Appendices	66
5a. Overlap with other qualifications	66
5b. Accessibility	66
5c. Teaching approaches in context for Developments of Religious Thought (03–07)	67
Summary of updates	69

Support and Guidance

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

Subject Advisors

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

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

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

01223 553998

Religious.Studies@ocr.org.uk

[@OCRexams](#)

Teaching and learning resources

Our resources are designed to provide you with a range of teaching activities and suggestions that enable you to select the best activity, approach or context to support your teaching style and your particular students. The resources are a body of knowledge that will grow throughout the lifetime of the specification, they include:

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

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

Professional development

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

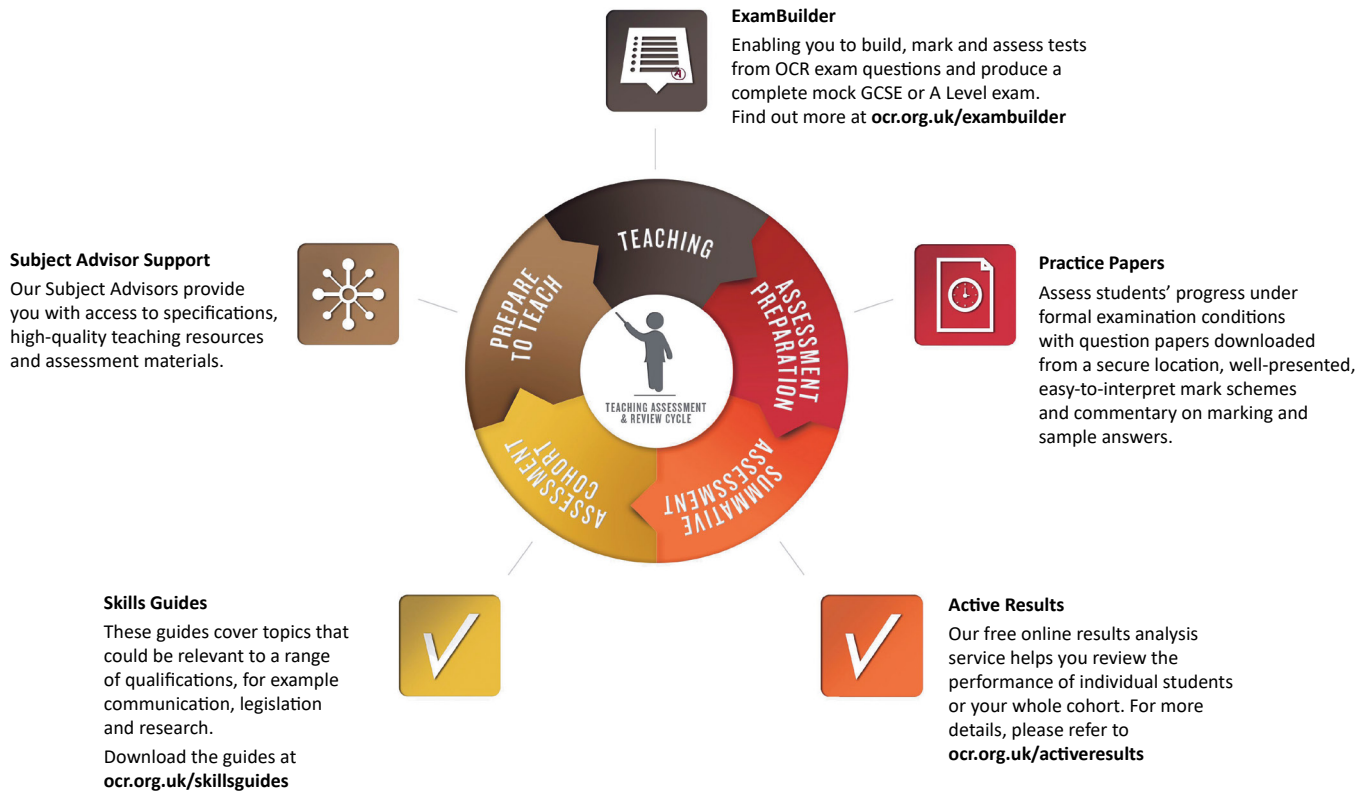
An introduction to new specifications

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

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

Assessment Preparation and Analysis Service

Along with subject-specific resources and tools, you'll also have access to a selection of generic resources that focus on skills development, professional guidance for teachers and results data analysis.





1 Why choose an OCR AS Level in Religious Studies ?

1a. Why choose an OCR qualification?

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

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

We work with teachers, employers, and universities to create qualifications that support the needs of all students and help them prepare for their future. We offer A Levels, GCSEs, vocational qualifications, and other academic options to schools, colleges, workplaces, and other organisations.

Our Specifications

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

We've created teacher-friendly specifications based on extensive research and engagement with the teaching community. They're designed to be straightforward and accessible so that you can tailor the delivery of the course to suit your needs. We aim to encourage learners to become responsible for their own learning, confident in discussing ideas, innovative and engaged.

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

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

All AS Level qualifications offered by OCR are accredited by Ofqual, the Regulator for qualifications offered in England. The accreditation number for OCR's AS Level in Religious Studies is QN:601/8869/8.

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

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

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

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

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

Aims and learning outcomes

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

- develop their interest in a rigorous study of religion and belief and relate it to the wider world
- develop knowledge and understanding appropriate to a specialist study of religion
- develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies
- adopt an enquiring, critical and reflective approach to the study of religion
- reflect on and develop their own values, opinions and attitudes in the light of their study.

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

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

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

1d. How do I find out more information?

If you are already using OCR specifications you can contact us at: www.ocr.org.uk

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

If you are not yet an approved centre and would like to become one go to: www.ocr.org.uk

Want to find out more?

Ask a Subject Advisor:

Email: religiousstudies@ocr.org.uk

Teacher support: 01223 553998

Visit our Online Support Centre at support.ocr.org.uk

Sign up for the e-bulletin:

www.ocr.org.uk/updates

2 The specification overview

2a. OCR's AS Level in Religious Studies (H173)

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

Content Overview

Assessment Overview

Philosophy of religion

Learners will study:

- ancient philosophical influences
- the nature of the soul, mind and body
- arguments about the existence or non-existence of God
- the nature and impact of religious experience
- the challenge for religious belief of the problem of evil

Philosophy of religion (01)

60 marks
1 hour 15 minutes
written paper

33.3%
of total
AS level

Religion and ethics

Learners will study:

- normative ethical theories
- the application of ethical theory to two contemporary issues of importance

Religion and ethics (02)

60 marks
1 hour 15 minutes
written paper

33.3%
of total
AS Level

Developments in religious thought

Learners will study:

- religious beliefs, values and teachings, their interconnections and how they vary historically and in the contemporary world
- sources of religious wisdom and authority
- practices which shape and express religious identity, and how these vary within a tradition

in the context of one religion chosen from Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).

Developments in religious thought (03–07)

60 marks
1 hour 15 minutes
written paper

33.3%
of total
AS Level

2b. Content of AS Level in Religious Studies (H173)

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

All learners will study three components:

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

Whilst Components 01 and 02 are mandatory, the third will constitute the in-depth study of a religious tradition chosen from the five available options: Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).

In *Philosophy of religion* learners will study philosophical issues and questions raised by religion

and belief. These include arguments regarding the existence or non-existence of God, the nature and influence of religious experience and the problems of evil and suffering.

Religion and ethics is characterised by the study of ethical language and thought, with exploration of key concepts and the works of influential thinkers. Learners will study normative ethical theories and key ethical concepts and apply these to issues of importance; namely euthanasia and business ethics.

Developments in religious thought provides an opportunity for the systematic study of one religious tradition. This will include the exploration of religious beliefs, values, teachings and practices that shape religious identity, as well as sources of wisdom and authority.

Using this specification document

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

equivalent material in terms of scope, complexity and anticipated teaching time.

2

Content, Key Knowledge and Discussion Sections

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

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

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

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

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

Texts

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

Contextual References

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

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

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

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

2c. Content of Philosophy of religion (H173/01)

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

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

Learners will critically analyse three contrasting arguments regarding the existence of God. Such arguments are a fundamental element of philosophy

of religion, as well as being central to the personal beliefs of many individuals.

Learners will also be introduced to different types of religious experience, and will be encouraged to discuss and debate the significance and meaning of such experiences, as well as how they can shape religious belief.

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

Technical Terms

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

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

- *a posteriori*
- *a priori*.

1. Philosophical Language and Thought

Learners will study significant concepts and issues in the philosophy of religion through the works of key thinkers

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

Topic	Content	Key Knowledge
Soul, mind and body*	<ul style="list-style-type: none"> • the philosophical language of soul, mind and body in the thinking of Plato and Aristotle • metaphysics of consciousness, including: <ul style="list-style-type: none"> ○ substance dualism ○ materialism 	<ul style="list-style-type: none"> • Plato's view of the soul as the essential and immaterial part of a human, temporarily united with the body • Aristotle's view of the soul as the form of the body; the way the body behaves and lives; something which cannot be separated from the body • the idea that mind and body are distinct substances • Descartes' proposal of material and spiritual substances as a solution to the mind/soul and body problem • the idea that mind and consciousness can be fully explained by physical or material interactions • the rejection of a soul as a spiritual substance
<p>Learners should have the opportunity to discuss issues related to ideas about soul, mind and body, including:</p> <ul style="list-style-type: none"> • materialist critiques of dualism, and dualist responses to materialism • whether the concept of 'soul' is best understood metaphorically or as a reality • the idea that any discussion about the mind-body distinction is a category error 		
<p>Contextual references</p> <p><i>For reference, the ideas Descartes listed above can be found in:</i></p> <ul style="list-style-type: none"> • Descartes, <i>Principles of Philosophy</i>, 1.60–65 <p>Suggested scholarly views, academic approaches and sources of wisdom and authority</p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> • Blackmore, S. (2010) <i>Consciousness; an introduction</i>, Routledge, Chapters 1, 2 and 17 • Ryle, G. (1949 - many editions available) <i>The Concept of Mind</i>, Chapter 1 • Stanford Encyclopedia of Philosophy (2003 rev. 2009) <i>Ancient Theories of the Soul</i> http://plato.stanford.edu/entries/ancient-soul/ 		

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

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

3. God and the World

Learners will study the nature and influence of religious experience, and the challenge posed to religious belief by the problems of evil and suffering

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

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

2c. Content of Religion and ethics (H173/02)

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

As part of their study, learners will study four normative ethical theories, providing a range of approaches: deontological and teleological, religious

and non-religious. These theories will then be applied to two issues of importance: euthanasia and business ethics. This allows learners to explore contemporary issues and deepen their understanding of the ethical theories.

Technical Terms

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

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

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

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

Topic	Content	Key Knowledge
Situation Ethics*	<ul style="list-style-type: none"> • Fletcher’s situation ethics, including: <ul style="list-style-type: none"> ○ <i>agape</i> ○ the six propositions ○ the four working principles ○ conscience 	<ul style="list-style-type: none"> • origins of <i>agape</i> in the New Testament and its religious development in the writing of Fletcher • what they are and how they give rise to the theory of situation ethics and its approach to moral decision-making: <ol style="list-style-type: none"> 1. Love is the only thing that is intrinsically good 2. Love is the ruling norm in ethical decision-making and replaces all laws 3. Love and justice are the same thing – justice is love that is distributed 4. Love wills the neighbour’s good regardless of whether the neighbour is liked or not 5. Love is the goal or end of the act and that justifies any means to achieve that goal 6. Love decides on each situation as it arises without a set of laws to guide it • what they are and how they are intended to be applied: <ol style="list-style-type: none"> 1. pragmatism: it is based on experience rather than on theory 2. relativism: it is based on making the absolute laws of Christian ethics relative 3. positivism: it begins with belief in the reality and importance of love 4. personalism: persons, not laws or anything else, are at the centre of situation ethics • what conscience is and what it is not according to Fletcher, i.e. a verb not a noun; a term that describes attempts to make decisions creatively

	<p>Learners should have the opportunity to discuss issues raised by Fletcher's theory of situation ethics, including:</p> <ul style="list-style-type: none"> • whether or not situation ethics provides a helpful method of moral decision-making • whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, <i>agape</i> is best served • whether Fletcher's understanding of <i>agape</i> is really religious or whether it means nothing more than wanting the best for the person involved in a given situation • whether or not the rejection of absolute rules by situation ethics makes moral decision-making entirely individualistic and subjective
	<p>Contextual references <i>For reference, the ideas of Fletcher listed above can be found in:</i></p> <ul style="list-style-type: none"> • <i>Situation Ethics The New Morality</i> <p>Suggested scholarly views, academic approaches and sources of wisdom and authority <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> • Lewis, C.S. (1960 rev.2016) <i>The Four Loves</i>, William Collins, Chapter 6 • Messer, N. (2006) <i>SCM Study guide: Christian Ethics</i>, London: SCM, Chapter 1

2. Normative Ethical Theories

Two normative ethical theories: one deontological, one teleological

Topic	Content	Key Knowledge
Kantian Ethics*	<ul style="list-style-type: none"> • Kantian ethics, including: <ul style="list-style-type: none"> ○ duty ○ the hypothetical imperative ○ the categorical imperative and its three formulations ○ the three postulates 	<ul style="list-style-type: none"> • origins of the concept of duty (acting morally according to the good regardless of consequences) in deontological and absolutist approaches to ethics • what it is (a command to act to achieve a desired result) and why it is not the imperative of morality • what it is (a command to act that is good in itself regardless of consequences) and why it is the imperative of morality based on: <ol style="list-style-type: none"> 1. Formula of the law of nature (whereby a maxim can be established as a universal law) 2. Formula of the end in itself (whereby people are treated as ends in themselves and not means to an end) 3. Formula of the kingdom of ends (whereby a society of rationality is established in which people treat each other as ends and not means) • what they are and why in obeying a moral command they are being accepted: <ol style="list-style-type: none"> 1. Freedom 2. Immortality 3. God
<p>Learners should have the opportunity to discuss issues raised by Kant's approach to ethics, including:</p> <ul style="list-style-type: none"> • whether or not Kantian ethics provides a helpful method of moral decision-making • whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which duty is best served • whether or not Kantian ethics is too abstract to be applicable to practical moral decision-making • whether or not Kantian ethics is so reliant on reason that it unduly rejects the importance of other factors, such as sympathy, empathy and love in moral decision-making 		
<p>Contextual references</p> <p><i>For reference, the ideas of Kant listed above can be found in:</i></p> <ul style="list-style-type: none"> • <i>Groundwork of the Metaphysic of Morals</i>, Chapter 2 <p>Suggested scholarly views, academic approaches and sources of wisdom and authority</p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> • Pojman, L. (2012) <i>Discovering Right and Wrong</i>, Stamford: Wadsworth, Chapter 8 • O'Neill, O. 'Kantian Approaches to Some Famine Problems' in ed. Shafer-Landau, R. (2013) <i>Ethical Theory: An Anthology</i>, Chichester: Wiley-Blackwell 		

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

3. Applied Ethics

The application of ethical theory, including religious ethical perspectives, to two issues of importance

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

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

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

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

- Christianity
- Islam
- Judaism
- Buddhism
- Hinduism

For their chosen religion learners should study the following content:

- religious beliefs, values and teachings, in their interconnections and as they vary historically and in the contemporary world, including those linked to the nature and existence of God, gods or ultimate reality, the role of the community of believers, key moral principles, beliefs about the self, death and afterlife, beliefs about the meaning and purpose of life

- sources of wisdom and authority including, where appropriate, scripture and/or sacred texts and how they are used and treated, key religious figures and/or teachers and their teachings
- practices that shape and express religious identity, including the diversity of practice within a tradition

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

2c. Content of Developments in Christian thought (H173/03)

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

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

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

Learners will also explore historical and theological understandings of the person of Jesus Christ. They

will consider Jesus as the Son of God, teacher of wisdom and a liberator, which will give them an insight into both traditional and contemporary Christian theology.

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

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

Technical Terms

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

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

- *agape*

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

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

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

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

3. Living

The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles

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

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

2c. Content of Developments in Islamic thought (H173/04)

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

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

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

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

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

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

Technical Terms

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

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

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

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

1. Foundations

The origins and development of Islam, including the sources of wisdom on which it is based

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

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

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

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

3. Living

The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles

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

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

2c. Content of Developments in Jewish thought (H173/05)

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

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

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

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

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

Halakhah explores practices that shape and express religious identity, and the diversity of practice within Judaism. Further, in *Conversion*, learners will study both the process of conversion and responses to it within modern Judaism.

Technical Terms

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

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

- *Halakhah*
- *Mitzvot*

- *Mikveh*
- *Niddah*
- *Parve*
- *Shehitah*
- *Shohet*
- *Trefah*.

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

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

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

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

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

3. Living

The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles

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

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

2c. Content of Developments in Buddhist thought (H173/06)

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

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

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

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

Technical Terms

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

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

- *Buddha*
- *Dhamma/Dharma*

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

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

1. Foundations

The origins and development of Buddhism, and the sources of wisdom on which it is based

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

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

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

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

3. Living

The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles

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

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

2c. Content of Developments in Hindu thought (H173/07)

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

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

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

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

Technical Terms

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

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

- *Adharma*
- *Brahman*

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

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

1. Foundations

The origins and development of Hinduism, and the sources of wisdom on which it is based

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

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

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

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

3. Living

The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles

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

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

2d. Prior knowledge, learning and progression

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

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

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

Find out more at www.ocr.org.uk

3 Assessment of AS Level in Religious Studies (H173)

3a. Forms of assessment

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

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

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

The exam for each component will be worth 60 marks and represents 33.3% of the total marks for AS Level. These three exams will take the form of externally assessed written papers each lasting **1 hour 15 minutes**, and testing both AO1 and AO2.

Each paper will contain three essay questions, with the learner choosing two out of the three to answer. Questions can target material from any area of the specification. Two questions might be set from one specification section, or all questions might be from different sections. In order to guarantee access to the full range of marks for the assessment all specification content should be covered. Each essay will be worth 30 marks and will test both AO1 and AO2. Responses will be assessed via a level of response mark scheme.

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

3b. Assessment objectives (AO)

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

Learners are expected to demonstrate their ability to:

Assessment Objective		
AO1	Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none">• religious, philosophical and/or ethical thought and teaching• influence of beliefs, teachings and practices on individuals, communities and societies• cause and significance of similarities and differences in belief, teaching and practice• approaches to the study of religion and belief.	50%
AO2	Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	50%

AO weightings in AS Level in Religious Studies

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

Component	% of overall AS Level in Religious Studies (H173)	
	AO1	AO2
Philosophy of religion (H173/01)	16.6	16.6
Religion and ethics (H173/02)	16.6	16.6
Developments in religious thought (H173/03–07)	16.6	16.6
Total	50	50

3c. Total qualification time

Total qualification time (TQT) is the total amount of time, in hours, expected to be spent by a learner to achieve a qualification. It includes both guided learning hours and hours spent in preparation, study,

and assessment. The total qualification time for AS Level in Religious Studies is 180 hours. The total guided learning time is 180 hours.

3d. Qualification availability outside of England

This qualification is available in England. For Wales and Northern Ireland please check the Qualifications in Wales Portal (QIW) or the Northern Ireland Department of Education Performance Measures /

Northern Ireland Entitlement Framework Qualifications Accreditation Number (NIEFQAN) list to see current availability.

3e. Language

This qualification is available in English only. All assessment materials are available in English only and all candidate work must be in English.

3f. Assessment availability

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

This specification will be certificated from the June 2018 examination series onwards.

3g. Retaking the qualification

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

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

3h. Assessment of extended response

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

Marks for extended responses are integrated into the marking criteria.

3i. Synoptic assessment

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

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

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

3j. Calculating qualification results

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

and for the relevant exam series to determine the learner's overall qualification grade.

4 Admin: what you need to know

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

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

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

4a. Pre-assessment

Final entries

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

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

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

Entry code	Title	Component code	Component title	Assessment type
H173 A	Religious Studies Option A	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		03	Developments in Christian thought	External Assessment
H173 B	Religious Studies Option B	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		04	Developments in Islamic thought	External Assessment
H173 C	Religious Studies Option C	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		05	Developments in Jewish thought	External Assessment
H173 D	Religious Studies Option D	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		06	Developments in Buddhist thought	External Assessment
H173 E	Religious Studies Option E	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		07	Developments in Hindu thought	External Assessment

Collecting evidence of student performance to ensure resilience in the qualifications system

Regulators have published guidance on collecting evidence of student performance as part of long-term contingency arrangements to improve the resilience of the qualifications system. You should review and consider this guidance when delivering this qualification to students at your centre.

For more detailed information on collecting evidence of student performance please visit our website at: <https://www.ocr.org.uk/administration/general-qualifications/assessment/>

4b. Special consideration

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

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

4c. External assessment arrangements

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

Head of Centre annual declaration

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

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

Private candidates

Private candidates may enter for OCR assessments.

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

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

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

4d. Results and certificates

Grade Scale

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

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

Results

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

The following supporting information will be available:

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

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

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

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

4e. Post-results services

A number of post-results services are available:

- **Review of results** – If you are not happy with the outcome of a learner's results, centres may request a review of marking.
- **Missing and incomplete results** – This service should be used if an individual subject result for a learner is missing, or the learner has been omitted entirely from the results supplied.
- **Access to scripts** – Centres can request access to marked scripts.

4f. Malpractice

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

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

5 Appendices

5a. Overlap with other qualifications

There is no overlap with any other existing qualifications.

5b. Accessibility

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

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

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

Where boxes are blacked out this is to indicate that an area is not covered by the specification.

This only occurs when an area is optional. No compulsory area of study has been omitted.

Content	Christianity	Islam	Judaism	Buddhism	Hinduism
1. Religious beliefs, values and teachings in their interconnections and as they vary historically and in the contemporary world, including all the following:	“Foundations”, “Insight” and “Living” sections of specification	“Foundations”, “Insight” and “Living” sections of specification	“Insight” and “Living” sections of specification	“Foundations” and “Insight” sections of specification	“Insight” and “Living” sections of specification
a) the nature and existence of God, gods or ultimate reality	Foundations: Knowledge of God’s Existence	Insight: God is One	Insight: Maimonides	Foundations: Refuges: Dharma Living: Four Noble Truths: Nirvana	Insight: Brahman and the Self
b) the role of the community of believers	Living: Christian Moral Principles, Christian Moral Action	Living: The Shari’a,	Living: Conversion Foundations: Covenant	Foundations: Three Refuges: Sangha	Living: The Concept of Dharma
c) key moral principles	Living: Christian Moral Principles, Christian Moral Action	Living: The Shari’a	Living: Halakah; Insight: Maimonides	Insight: Four Noble Truths ¹	Living: Living in Accordance with Dharma
d) beliefs about the self	Insight: Augustine on Human Nature	Insight: Human Destiny; Living: Sufism	Insight: Maimonides	Insight: three marks ²	Insight: Brahman and the Self

¹ The Eight Fold Path is included here which has an ethics section

² Includes Anatta – no self

Content	Christianity	Islam	Judaism	Buddhism	Hinduism
e) beliefs about death and afterlife	Insight: Death and the Afterlife	Insight: Human Destiny	Insight: Maimonides	Insight: Samsara ³	Insight: Samsara and Karma, Brahman and the Self
f) beliefs about meaning and purpose of life	Insight: Augustine on Human Nature, Death and the Afterlife	Insight: Human Destiny	Insight: Maimonides, Suffering and Hope	Insight: full section focuses on this in various ways	Insight: Samsara and Karma, Brahman and the Self
2. Sources of wisdom and authority including, as appropriate: (at least one of the following)	“Foundations” section of specification	“Foundations” section of specification	“Foundations”, “Insight” and “Living” sections of specification	“Foundations” section of specification	“Foundations” section of specification
a) scripture and/or sacred texts and how they are used and treated	Living: Christian Moral Principles	Foundations: Prophecy and Revelation, Tradition	Foundations: Jewish oral and written law	Foundations: Three Refuges ⁴	Foundations: Wisdom and Authority
b) key religious figures and/or teachers and their teachings	Foundations: The Person of Jesus Christ	Foundations: Prophecy and Revelation	Insight: Maimonides	Foundations: The Buddha and Three Refuges: Buddha as refuge	Foundations: Wisdom and Authority
3. Practices that shape and express religious identity, including the diversity of practice within a tradition	Living: Christian Moral Principles	Living: The Shari’a, Sufism	Living: Halakah, Conversion	Foundations: Three Refuges	Foundations: Development and Diversity, Wisdom and Authority

³ Includes rebirth

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

Summary of updates

Date	Version	Section	Title of section	Change
May 2018	1.1	i) Front cover ii) Multiple	i) Disclaimer	i) Addition of disclaimer ii) Changes to typographical errors throughout the specification. No changes have been made to any assessment requirements
February 2020	1.2	i) 1d ii) 4e	i) How do I find out more information? ii) Post-results services	i) Insertion of Online Support Centre link ii) Enquiry about results changed to Review of results
July 2020	1.3	2c	Content of Philosophy of religion (H173/01)	Amend to wording in Component 1, section 3 'God and the world'. No change made to assessment requirements
February 2021	1.4			Update to specification covers to meet digital accessibility standards
February 2023	1.5	3c	Total qualification time	Update to include Total qualification time and Guided learning hours (TQT/GLH) to comply with Qualifications in Wales regulations
March 2024	1.6	3d, 3e 4a Checklist	Qualification availability, Language Pre-assessment	Inclusion of disclaimer regarding availability and language Update to include resilience guidance Inclusion of Teach Cambridge
May 2026	2.0	Covers, page footers, section 1a and 4d 4a	 Pre-assessment	Updated covers, footers and certificate title to reflect the new Cambridge OCR brand. Inside cover includes statement: 'About our new name'. Minor rewording in generic section 1a. Removal of Estimated entries wording

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