



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

Religious Studies 3062/3067 *Specification B* 2009

Material accompanying this Specification

- Past Papers and Mark Schemes
- Report on the Examination

SPECIFICATION

This specification will be published annually on the AQA Website (www.aqa.org.uk). If there are any changes to the specification centres will be notified in print as well as on the Website. The version on the Website is the definitive version of the specification.

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Background Information

1

The Revised General Certificate of Secondary Education

Following a review of the National Curriculum requirements, and the establishment of the National Qualifications Framework, all the unitary awarding bodies have revised their GCSE syllabuses for examination in 2003.

1.1 Changes at GCSE

Key Skills

All GCSE specifications must identify, as appropriate, opportunities for generating evidence on which candidates may be assessed in the “main” Key Skills of communication, application of number and information technology at the appropriate level(s). Also, where appropriate, they must identify opportunities for developing and generating evidence for addressing the “wider” Key Skills of working with others, improving own learning and performance and problem solving.

Spiritual, moral, ethical, social, cultural, environmental, health and safety and European Issues

All specifications must identify ways in which the study of the subject can contribute to an awareness and understanding of these issues.

ICT

The national curriculum requires that students should be given opportunities to apply and develop their ICT capacity through the use of ICT tools to support their learning. In each specification candidates will be required to make effective use of ICT in ways appropriate to the needs of the subject. Further information is provided in Section 14.7.

Tiering

The question papers for GCSE Religious Studies will **not** be tiered.

Citizenship

From 2002, students in England will be required to study Citizenship as a national curriculum subject. Each GCSE specification must signpost, where appropriate, opportunities for developing citizenship knowledge, skills and understanding.

1.2 Changes to the Religious Studies Criteria

The latest version of the Qualification and Curriculum Authority's subject specific criteria for Religious Studies (published in February 2000) contains a significant change to the Assessment Objectives. Previously there were separate sets of Assessment Objectives for Religious Studies and Religious Education. The Religious Education Assessment Objectives have been taken by the new criteria as the model for all GCSE specifications in the subject. Each written paper targets all assessment objectives.

The new criteria eliminate the title "Religious Education". All full course and short course GCSE qualifications in the subject will henceforth be entitled "Religious Studies". Both short course and full course qualifications are available through this specification.

2

Specification at a Glance

Religious Studies: World and Philosophical Perspectives on Religious Issues

Summary

This is one of three specifications in Religious Studies offered by AQA. The others are Specification A: Christianity and Specification C: World Religions. GCSE Full Course and GCSE Short Course qualifications are offered in each specification. The Scheme of Assessment is not tiered.

GCSE Full Course Religious Studies	
EITHER	
Unit 1 Thinking about God and Morality	
Written Paper 1¾ hours	50% of total marks
OR	
Unit 2 Key Beliefs, Ultimate Questions and Life Issues	
Written Paper 1¾ hours	50% of total marks
OR	
Unit 3 Faith Studies and Ethics in Two Religions	
Written Paper 1¾ hours	50% of total marks
+	
Unit 4 Truth, Spirituality and Contemporary Issues	
Written Paper 1¾ hours	50% of total marks

GCSE Full Course
3062

The scheme of assessment is modular, and therefore flexible. The following possibilities are available.

- Both assessment units taken at the end of one year of study.
- Both assessment units taken at the end of two years of study.
- One assessment unit taken at the end of one year of study, and another assessment unit taken at the end of a second year of study.
- Assessment units can be taken in any order.

<table border="1"> <tr> <td style="background-color: #f8d7da;">GCSE Short Course</td> </tr> <tr> <td>3067</td> </tr> </table>	GCSE Short Course	3067	GCSE Short Course Religious Studies
	GCSE Short Course		
	3067		
	EITHER		
	Unit 1 Thinking about God and Morality		
	Written Paper	100% of total marks	
	1¾ hours		
	OR		
Unit 2 Key Beliefs, Ultimate Questions and Life Issues			
Written Paper	100% of total marks		
1¾ hours			
OR			
Unit 3 Faith Studies and Ethics in Two Religions			
Written Paper	100% of total marks		
1¾ hours			
OR			
Unit 4 Truth, Spirituality and Contemporary Issues			
Written Paper	100% of total marks		
1¾ hours			

The following possibilities are available.

- One assessment unit taken at the end of one year of study.
- One assessment unit taken at the end of two years of study.
- The facility to “top-up” a unit certificated as a Short Course to a Full Course, by taking a further assessment unit (one of the two units must be Unit 4).

3

Availability of Assessment Units and Entry Details

-
- 3.1 Availability of Assessment Units** Examinations based on this Specification are available in the June examination series only.
- An individual unit taken at the end of one year of study can be certificated as a GCSE Short Course. However, unit certification could be deferred until the following year.
-
- 3.2 Entry Codes** Normal entry requirements apply, but the following information should be noted.
- The **Subject Codes** for entry to the GCSE award are 3062 (Full Course) and 3067 (Short Course).
-
- 3.3 Classification Codes** Each specification is assigned to a national classification code, indicating the subject area to which it belongs.
- Centres should be aware that candidates who enter for more than one GCSE qualification with the same classification code, will have only one grade (the highest) counted for the purpose of the School and College Performance Tables.
- The Classification Code for this specification is 4610 (Full Course and Short Course).
-
- 3.4 Private Candidates** This qualification is available for private candidates. Private candidates should write to AQA for a copy of “*Supplementary Guidance for Private Candidates*”.
-
- 3.5 Access Arrangements and Special Consideration** AQA pays due regard to the provisions of the Disability Discrimination Act 1995 in its administration of this specification.
- Arrangements may be made to enable candidates with disabilities or other difficulties to access the assessment. An example of an access arrangement is the production of a Braille paper for a candidate with a visual impairment. Special consideration may be requested for candidates whose work has been affected by illness or other exceptional circumstances.
- Further details can be found in the Joint Council for Qualifications (JCQ) document:
Access arrangements and Special Consideration Regulations and Guidance Relating to Candidates who are Eligible for Adjustments in Examination GCE, AEA, VCE, GCSE, GNVQ, Entry Level & Key Skills
 This document can be viewed via the AQA web site (www.aqa.org.uk)
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Applications for access arrangements and special consideration should be submitted to AQA by the Examinations Officer at the centre.

3.6 Language of Examinations

All assessment will be through the medium of English. Assessment materials will not be provided in Welsh or Gaelic.

Scheme of Assessment

4

Introduction

4.1 National Criteria

This GCSE Religious Studies Specification complies with the following:

- The GCSE Subject Criteria for Religious Studies;
- The GCSE and GCE A/AS Code of Practice;
- The GCSE Qualification Specific Criteria;
- The Arrangements for the Statutory Regulation of External Qualifications in England, Wales and Northern Ireland: Common Criteria.

4.2 Rationale

This specification is one of three specifications in Religious Studies provided by AQA. It is distinctive in providing opportunity for thematic studies of religion and religious responses to moral issues and fundamental questions of life. This specification offers four distinctive approaches, through four separate modules, to the study and understanding of religious issues. Each one of these approaches is available as a GCSE Short Course qualification. To gain a GCSE Full-Course qualification, any **one** of Modules 1 to 3 must be taken and combined with Module 4.

Each of Modules 1 to 4 is intended to meet the needs of schools which are required to teach Religious Education in accordance with an agreed syllabus that “reflects the fact that the religious traditions of Great Britain are in the main Christian, whilst taking account of the other principal religions represented in Great Britain”. The variety of approaches is necessary because of the diversity of the requirements of different local agreed syllabuses reflecting the range and variety of religious faiths which exist in Britain’s multi-cultural society and the demographic variety in different parts of Britain.

Modules 1, 2 and 4 are intended to meet the needs of schools which are permitted or required to teach Christianity only and of schools which are required to teach more than one religion, though not necessarily with equal emphasis on each. Candidates studying Christianity only are required to answer questions from the perspective of **at least two** Christian denominations. Examples of Christian denominations include, Roman Catholic, Orthodox, Church of England and Methodist. (N.B. The examples of Christian denominations given here are not prescriptive.)

Module 3 provides for a balanced study of two of the six major world religions. For the purposes of this specification, the six major world religions are classified as Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.

Where possible and without prejudice to the Religious Studies focus of the Module 4, topics have been rendered compatible with QCA's guidance on Spiritual, Ethical, Moral, Social and Cultural issues, as well as QCA's guidance on Citizenship. It is intended that the facility to take Module 4 as a free-standing short course may assist in reinforcing these cross curricular themes.

N.B. Whilst every effort has been made to create a flexible framework within which centres might meet their legal requirements to deliver Religious Education, the range and variety of agreed syllabuses is such that this specification may not cover all of the content of the Religious Education syllabus which a particular centre is required to follow. It is for centres themselves to decide what additional measures they may need to take to meet their legal obligations.

Module 1 *Thinking about God and Morality*

This module addresses, in Section A, the philosophy of religion, asking fundamental questions about the basis for religious beliefs and traditions. Section B provides scope for investigation of ways in which religious beliefs and values are relevant to moral issues and behaviour.

This dual focus, through two separate but mutually complementary units of study, is distinctive in permitting a study of the philosophy of religion in the greatest depth and detail possible at GCSE level whilst maintaining accessibility for the full GCSE ability range. The module provides a foundation for progression to the study of the philosophy of religion, and religion and ethics at AS and A2 levels.

In the examination, candidates are required to answer from the perspectives of **either** of Christianity and one other world religion, **or** at least two denominations within Christianity.

Module 2 *Key Beliefs, Ultimate Questions and Life Issues*

Module 2, like Module 1, is designed to cater for the needs of centres which are required by the local agreed syllabus to teach Christianity and of those which are required to teach two or three religions.

Module 2 offers the facility for an introductory study of any one of the six major world religions in Section A. Section B includes the exploration of important questions of meaning, and Sections C and D a range of contemporary issues. No more than two World Religions should be used in answer to any one question, but candidates may respond to the issues-based questions from the perspective of one world religion alone.

In the examination, one, two or three world religions may be drawn on in candidates' responses, and Christianity is not compulsory.

Module 3 *Faith Studies and Ethics in Two Religions*

Module 3 provides a thematic approach to two world religions, one of which may be Christianity. The module integrates the study of beliefs,

concepts, practices, and worship of two world religions, together with their responses to selected ethical issues and provides the opportunity for candidates to focus on particular themes in the study of two religions.

In the examination, candidates are required to state which **two** religions they have studied and answer questions only in relation to each of these two religions. In this way, the juxtaposition of the two religions is intended to provide a deeper understanding of each.

Module 4 *Truth, Spirituality and Contemporary Issues*

To gain a GCSE Full Course qualification, Module 4 must be taken together with any **one** of Modules 1 to 3. Module 4 is also available as a Short Course qualification.

Candidates are required to study **either** two world religions **or** at least two Christian denominations.

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| 4.3 | Prior level of attainment and recommended prior learning | <p>No prior learning or level of attainment is necessary for candidates to undertake a course of study based on this specification. However:</p> <ol style="list-style-type: none"> a. in the course of compiling the subject content of this specification consideration has been given to the wide variety of courses in Religious Education followed at Key Stage 3 across the range of centres: denominational, non-denominational, aided, and those funded by faith communities. b. The religions required for study, the approach to these religions, concepts and illustrative issues selected for inclusion in the specifications as a whole are those most commonly found in agreed and other syllabuses for Religious Education at Key Stage 4 and which are most likely to be of concern and interest to pupils at this stage of their development. c. Particular opportunities will be found in courses of study leading to this qualification to develop candidates' skills in literacy and communication. |
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| 4.4 | Progression | <p>This qualification is a recognised part of the National Qualification framework. As such, GCSE provides progression from Key Stage 3 to post-16 studies.</p> <p>It lays an appropriate foundation for further study of Religious Studies or related subjects at Advanced Subsidiary and Advanced levels.</p> <p>In addition it provides a worthwhile course for candidates of various ages and from diverse backgrounds in terms of general education and lifelong learning.</p> |
|-----|--------------------|---|

5

Aims

A course based on this specification should encourage candidates to:

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

This specification does not presuppose faith, and is designed to be accessible to persons of any religious persuasion or none.

6

Assessment Objectives

6.1	<p>Candidates must demonstrate their ability to:</p> <p>AO1 recall, select, organise and deploy knowledge of the specification content;</p> <p>AO2 describe, analyse and explain the relevance and application of a religion or religions;</p> <p>AO3 evaluate different responses to religious and moral issues, using relevant evidence and argument.</p> <p>Although the assessment objectives are expressed separately they are not wholly discrete. AO1 pervades the other assessment objectives.</p>
6.2	<p>Quality of Written Communication</p> <p>Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication. Candidates will be required to:</p> <ul style="list-style-type: none"> • present relevant information in a form that suits its purposes; • ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear; • use a suitable structure and style of writing. <p>Quality of written communication will be assessed in all components and in relation to all assessment objectives.</p> <p>3 marks The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.</p> <p>2 marks The candidate presents relevant information in a way which assists with communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.</p> <p>1 mark The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.</p> <p>0 marks The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.</p>

7

Scheme of Assessment (Full Course and Short Course)

7.1 Assessment Units

GCSE Full Course

The Scheme of Assessment for GCSE (Full Course) comprises two components. Candidates must complete one from Modules 1 to 3 together with Module 4. Modules may be taught in any order.

GCSE Short Course

The Scheme of Assessment for GCSE (Short Course) comprises one component. Candidates must complete one from Modules 1 to 4.

Module 1: Thinking about God and Morality

Written Paper 1³/₄ hours

50% of the marks (Full Course) 80 marks

100% of the marks (Short Course)

Section A (Thinking About God): candidates answer two compulsory stimulus-based questions divided into short-answer parts. Section B (Thinking about Morality): four structured essay questions will be available based on the moral issues identified in Section B of the Module 1 subject content.

Candidates will answer two questions, **either** Question B3 **or** Question B4, and **either** Question B5 **or** Question B6. Stimulus material **may** be used, as appropriate, in all questions.

Candidates answer a total of four questions each worth 20 marks.

Module 2: Key Beliefs, Ultimate Questions and Life Issues

Written Paper 1³/₄ hours

50% of the marks (Full Course) 80 marks

100% of the marks (Short Course)

Section A Key Beliefs: candidates answer one question, subdivided into short-answer parts, chosen from Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and Christian Ethics. Section B Questions of Meaning; Section C Life Issues; Section D Planet Earth: candidates choose one from two stimulus-based structured essay questions in each section.

Candidates answer a total of four questions each worth 20 marks.

Module 3: Faith Studies and Ethics in Two Religions

Written Paper 1¾ hours

50% of the marks (Full Course) 80 marks

100% of the marks (Short Course)

Section A Worship: candidates answer one compulsory question subdivided into parts, to be answered from the perspective of two religions. Section B Relationships, Rights and Responsibilities: candidates answer three from six available structured essay questions.

Candidates answer: **either** Question B2 **or** Question B3, and **either** Question B4 **or** Question B5, and **either** Question B6 **or** B7.

Candidates answer a total of four questions each worth 20 marks.

Module 4: Truth, Spirituality and Contemporary Issues

Written Paper 1¾ hours

50% of the marks (Full Course) 80 marks

100% of the marks (Short Course)

Section A Truth and Spirituality: candidates answer one compulsory stimulus response question subdivided into parts. Section B Contemporary Issues: candidates answer one structured essay question based on each of three of the following topics: matters of life, matters of death, drug abuse, media and technology, crime and punishment, rich and poor in society.

Candidates answer a total of four questions each worth 20 marks.

7.2 Weighting of Assessment Objectives

The approximate relationship between the relative percentage weighting of the Assessment Objectives (AOs) and the overall Scheme of Assessment is shown in the following table:

Assessment Objectives GCSE Full Course	Component Weightings (%)		Overall Weighting of AOs (%)
	First Module	Second Module	
AO1 and AO2	37½	37½	75
AO3	12½	12½	25
Overall Weighting of Units (%)	50	50	100

Candidates' marks for each assessment unit are scaled to achieve the correct weightings.

Assessment Objectives GCSE Short Course	Component Weightings (%)	Overall Weighting of AOs (%)
	Module	
AO1 and AO2	75	75
AO3	25	25
Overall Weighting of Units (%)	100	100

Candidates' marks for each assessment unit are scaled to achieve the correct weightings.

Subject Content

8

Summary of Subject Content

8.1

Module 1: Thinking about God and Morality

Section A Thinking about God.

- The existence of God: arguments for and against; origins of the universe; design of the universe; religious experience. The problem of suffering; the problem of evil.
- The nature of God: personal or impersonal; immanent or transcendent; one or many forms. General or special revelation.

Section B Thinking about Morality.

- Ways of making moral decisions: absolute and relative morality; sources of moral authority; relationship between belief and behaviour.
- Human rights and responsibilities: abortion; sex, marriage and divorce; prejudice and discrimination.
- Global Issues: world poverty; war and peace; the natural world.

Module 2: Key Beliefs, Ultimate Questions and Life Issues

- Section A: Key Beliefs. For **one** of Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and Christian Ethics: attitudes to Love and Forgiveness.
- Section B: Questions of Meaning : evidence for and against existence of God/belief in God; the question of suffering; life after death.
- Section C: Life Issues : abortion; war and peace; religion and prejudice.
- Section D: Planet Earth : origins of life; human attitudes to animals; care of the planet.

Module 3: Faith Studies and Ethics in Two Religions

The following areas are to be studied in relation to two religions.

- Section A: Worship: public and private worship; places of worship.
- Section B: Relationships, rights and responsibilities: human relationships; prejudice and discrimination in society; animals and the environment; protest, pressure groups and minority rights.

Module 4: Truth, Spirituality and Contemporary Issues

Section A: Truth and Spirituality

- Different types of truth
- The place in religious faith of belief, trust, reason and experience
- Nature of Spirituality
- Ways of expressing spirituality in society. Expression of individual commitment; support of voluntary organisations; membership of a faith community.

Section B: Contemporary Issues

Religious responses to contemporary issues:

- matters of life;
- matters of death;
- drug abuse;
- media and technology;
- crime and punishment;
- rich and poor in society.

8.2 Use in Wales and Northern Ireland

Every effort has been made in this specification to create a flexible framework within which centres may meet their legal responsibilities to deliver religious education. These are, for England and Wales, as appropriate, Section 375(3) of the 1996 Education Act and Section 28 of the 1944 Education Act, with exemptions applying to certain centres depending on their funding arrangements. In Northern Ireland, the relevant legislation is contained in Article 13 of the Education Reform (Northern Ireland) Order 1989.

The range and variety of agreed syllabuses that exist under these statutory arrangements is such that this specification may not cover all of the content of the agreed syllabus which a centre is required to follow. It is for centres themselves to decide what additional measures they may need to take to meet their legal obligations.

Module 1

Thinking about God and Morality

9.1 Module 1 is intended to encourage candidates to reflect upon common human experiences that raise questions about the meaning and purpose of life, and to develop their own reasoned response to these questions. In the examination candidates will be expected to illustrate their answers by reference to actual examples in relation to the issues raised, and to make appropriate references to religious stories, teachings and practices that they have studied.

Questions will be focussed on concepts and framed in an open-ended way that will allow candidates to answer with reference to the religions they have studied. On any moral issue, candidates will be expected to show awareness of the viewpoints of:

either Christianity plus one other World Religion (Buddhism, Hinduism, Islam, Judaism and Sikhism),

or at least two Christian denominations. Examples of Christian denominations include Roman Catholic, Orthodox, Church of England and Methodist. (N.B. The examples of Christian denominations given here are not prescriptive.) Candidates studying Christianity only must be aware of both the broader context of the religion as a whole, and the diversity of views within Christianity, where appropriate.

Candidates may refer to the same two World Religions or Christian denominations in all of their answers, but they will not be required to do so. They may, for example, answer one question from Christian and Jewish perspectives, another from Christian and Muslim viewpoints, and a third from the perspective of two Christian denominations (e.g. Roman Catholic and Quaker). (N.B. Each individual Christian denomination referred to will be counted under the global heading of Christianity.) This freedom is intended to allow centres the flexibility they need to meet the requirements of their own teaching syllabuses.

It will be to the advantage of candidates both educationally and in the examination if the perspectives chosen for study on any issue allow them to see and discuss contrasting and varied points of view. Their grasp of the underlying beliefs and values of religious traditions will, however, be weakened if it is spread too widely. In the interests of coherence, candidates should be advised against answering the paper with reference to more than two religions in addition to Christianity.

9.2 Section A Thinking about God

The existence of God

Candidates need only refer to **one** religious perspective in this section. They will be expected to know the following terms: *theist*, *atheist*, *agnostic*, *free will* and others which appear below.

Arguments for and against the existence of God	<ul style="list-style-type: none">• Origins of the universe. Are creation and evolution compatible or in conflict? Include consideration of God as the First Cause, basic ‘Big Bang’ scientific theory and one creation story from a religious tradition.• Design of the universe. Does the universe reflect a Designer or random chance? Consider arguments for and against design, including intricate interdependence within nature and the human body, ‘survival of the fittest’, and cruelty within nature.• Religious experience. Are such experiences illusion or reality? Religious experiences illustrated by conversion, sacramental ritual, charismatic phenomena, prayer and meditation.
The problem of suffering	What forms does suffering take? Is it natural or man-made? In what ways is suffering unjust? Has it any purpose? What questions does it raise about God’s love and purposes?
The problem of evil	Where does evil come from? What is its nature – an impersonal force, a personal being or a psychological phenomenon? What questions does the existence of evil raise about God’s creation and power?
The nature of God	Candidates need only refer to one religious perspective in this Section. However, candidates may wish to illustrate their answers with reference to more than one religious perspective.
Personal or impersonal	What is God like? Is God a ‘person’ like human beings, with human characteristics? If so, how can he be everywhere at the same time, care for everyone, answer prayers, etc.? If God is not ‘personal’, what is he? Is he more like an impersonal ‘spirit’, or a prime number, or the idea of infinity, or some other idea in the minds of people? If so, can humans have a meaningful relationship with God? What are the implications for the adherents of religious traditions?
Immanent or transcendent	What does it mean to say that God is immanent? Does it mean that, because God is in the world, he is <i>part</i> of the world, or that, if he is immanent, he cannot also be transcendent? Why do members of some religious traditions want to think of God as being immanent? Why do others prefer to think of God as transcendent?
One or many forms	What does it mean to say that ‘God is One’? Is this more helpful to adherents of religious traditions than to think of different ‘aspects’ of God, or of several different gods or different images of God (e.g. Trinity, deities)?
General or Special Revelation	The difference between ‘general’ and ‘special’ revelation. To what extent may God be known through nature, the lives and work of religious leaders, religious writings, formal or informal worship, and personal experience? Is either general or special revelation sufficient in itself for a knowledge of God?

9.3 Section B Thinking about Morality	Candidates are required to answer from the perspectives of, either Christianity and one other World Religion or at least two denominations within Christianity.
Ways of making moral decisions	This part of Section B is concerned with the basis for making moral decisions. The concepts in this section underpin and should be applied to all of the issues considered in the further parts of Section B.
Absolute and relative morality	The meaning of absolute and relative morality. Examples of religious traditions, individuals and movements which take or have taken an absolutist or relativist stance towards making moral decisions. Candidates will be expected to be able to apply such ideas of morality to the specific issues detailed under “Issues and Concepts”.
Sources of moral authority	Where and how adherents of religious traditions derive moral authority and authentication for their actions (through scripture, tradition, reason, conscience, religious leaders).
Relationship between belief and behaviour	How do the beliefs people hold affect their behaviour? Should religious beliefs have more of an effect on behaviour than other beliefs? Can religious people legitimately hold beliefs about moral issues which they do not practise?
Issues and Concepts	The issues and concepts which candidates will be expected to be aware of are given below for each of the topics of <i>Human Rights and Responsibilities</i> and <i>Global Issues</i> . These topics are subdivided as follows, but questions may be set across related topics.
	Human Rights and Responsibilities
	<ul style="list-style-type: none"> (i) Abortion (ii) Sex, marriage and divorce (iii) Prejudice and discrimination
	Global Issues
	<ul style="list-style-type: none"> (i) World Poverty (ii) War and Peace (iii) The Natural World (Environmental Conservation, pollution, animal rights).
Human Rights and Responsibilities	
Abortion	<p>Reasons used by religious believers for and against abortion</p> <p>differing religious responses to situations when abortion is advocated</p> <p>application of sacred texts, religious principles and statements by religious authorities to abortion</p> <p>concepts of ‘sanctity of life’ and ‘quality of life’</p>

Sex, Marriage and Divorce	<p>Religious attitudes to sexual relationships before and outside marriage reasons for contrasting views held by religious believers on contraception and on divorce</p> <p>religious understandings of the purpose and character of marriage</p> <p>religious responses to the issues of love, parental involvement and race in the choice of marriage partner</p> <p>application of sacred texts, religious principles and statements by religious authorities to sex, marriage and divorce</p> <p>concepts of commitment, responsibility, contract and covenant</p>
Prejudice and Discrimination	<p>Causes of prejudice and discrimination</p> <p>consideration of at least two different forms of prejudice and discrimination</p> <p>religious attitudes to prejudice and discrimination</p> <p>application of sacred texts, religious principles and statements by religious authorities to prejudice and discrimination</p> <p>concepts of equality, justice and community</p>
Global Issues	
World Poverty	<p>Reasons used by religious believers for caring for the poor</p> <p>ways in which religious believers care for those in need</p> <p>the work of a religious organisation which alleviates world poverty</p> <p>application of sacred texts, religious principles and statements by religious authorities to world poverty</p> <p>concepts of justice, stewardship and compassion</p>
War and Peace	<p>Reasons used by religious believers for pacifism</p> <p>reasons used by religious believers for taking part in war</p> <p>the work of a religious believer who has worked for peace or led non- violent protest</p> <p>criteria for a ‘just war’ and a ‘holy war’ and application of each term to a relevant example</p> <p>application of sacred texts, religious principles and statements by religious authorities to war and peace</p> <p>concepts of peace, justice and sanctity of life</p>

The Natural World

Reasons why religious believers should care for the environment and promote its conservation

conflicts which can arise for religious believers between uses of land and water (including destruction of natural habitats)

differing religious responses to animal rights and the means of protecting those rights

differing religious responses to vegetarianism

application of sacred texts, religious principles and statements by religious authorities to the environment and animal life

concepts of responsibility, stewardship, creation and sanctity of life.

Module 2

Key Beliefs, Ultimate Questions and Life Issues

10.1 Module 2 is organised in four sections. Section A provides an introduction to the basic principles of **one of** Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and Christian Ethics. Section B focuses on questions of meaning: evidence for and against the existence of God/belief in God; the question of suffering in the world, and questions relating to life after death. Section C raises questions about the religious implications of the three life issues of abortion, war and prejudice. Section D invites candidates to explore the religious dimensions of life on earth, human and animal.

The course allows for the study solely of Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism or of up to three different religions. Candidates are only allowed to answer a question relating to **one** religion in Section A, but in Sections B, C and D they may use **one or two** religions in any one answer. On the paper as a whole they may use their knowledge and understanding of up to **three** World Religions.

10.2 Section A Key Beliefs

Candidates must study **one** of the following:

- | | | | |
|---|--------------|---|---|
| a | Buddhism | e | Judaism |
| b | Christianity | f | Sikhism |
| c | Hinduism | g | Christian Ethics: attitudes to Love and Forgiveness |
| d | Islam | | |

(a) Buddhism

Candidates are expected to be aware of the origins of Buddhism, the significance of Siddhattha Gotama within Buddhism and the nature and importance of the Tipitaka.

Candidates are encouraged to consider the importance of the Buddhist faith for believers today and to express their own reasoned views about Buddhist belief and practice.

Key Teachings

- The Three Marks of Existence (Anicca, Anatta, Dukkha).
- The Three Refuges (Buddha, Dhamma, Sangha).
- The Four Noble Truths.
- The Five Moral Precepts.
- The Eightfold Path.
- Nibbana.

Worship in Buddhism	<ul style="list-style-type: none"> • Worship in Buddhism (shrines, aids to worship, devotions in worship). • Meditation in Buddhism (Metta, Samatha, Vipassana).
(b) Christianity	<p>Candidates are expected to be aware of the origins of Christianity and its continuing impact on contemporary society. Candidates should demonstrate an awareness of key events in the life of Jesus and also the significance of the Bible within the Christian tradition.</p> <p>Candidates are expected to assess the importance of the Christian faith for believers today and to express their own reasoned views about Christian belief and practice.</p>
Key Beliefs and Teachings	<ul style="list-style-type: none"> • The nature of God as Father (Creator, Sustainer), Son (Incarnate) and Holy Spirit (Guide, Comforter). • Salvation and Eternal Life (Luke 18 v 18-30, Luke 19 v 1-10). • Resurrection (including the purpose and significance of the Resurrection, both for the early Christians and for Christians today) (Luke 24 v 1-49, 1 Corinthians 15 v 12-22).
Worship	<ul style="list-style-type: none"> • Different forms of worship (liturgical and non-liturgical) and the reasons for them. • The significance of Holy Communion within the Christian tradition. <p>N.B. Any version of the Bible may be studied by candidates and quoted in the examination, but quotations in question papers are given in the words of the New Revised Standard Version and the Good News Bible (2nd edition).</p>
(c) Hinduism	<p>Candidates will be expected to be aware of the origins of Hinduism. Candidates should also be familiar with the nature and significance of both Shruti ('revealed' scriptures) and Smriti ('remembered' scriptures).</p> <p>Candidates are encouraged to consider the importance of the Hindu faith for believers today and to express their own reasoned views about Hindu belief and practice.</p>
Beliefs and Teachings	<ul style="list-style-type: none"> • The concept of Brahman as ultimate reality. • The concept of Atman, the inner 'self'. • The Triad of Gods: Brahma, Vishnu (and his avatars) and Shiva. • Some popular Deities: Rama, Krishna, Ganesha, Lakshmi, Kali. • The four aims of life (Dharma, Artha, Kama, Moksha). • The concepts of Ahimsa, Karma and Samsara.
Worship	<ul style="list-style-type: none"> • Worship in Hinduism (shrines, aids to worship, devotions in worship). • Meditation in Hinduism (Yoga and Mantra).

(d) Islam

Candidates are expected to be aware of the origins of Islam and the life and significance of the prophet Muhammad within the Islamic tradition. Candidates should also be familiar with the nature and significance of the Qur'an and its importance for Muslims.

Candidates are encouraged to consider the importance of the Islamic faith for believers today and to express their own reasoned views about Islamic belief and practice.

Beliefs and Concepts

- The attributes of Allah (Surahs 1; 59:22-24; 112).
- Tawhid
- Day of Judgement, Akhirah, Heaven and Hell.

Teaching and Practices

- The Five Pillars of Islam:
 - Shahadah – creed, monotheism, risallah
 - Salah – call to prayer, wudu, rak'ahs, jumu'ah (Friday prayer), aids to worship, du'a
 - Zakah – compulsory giving, sadaque (other giving)
 - Sawm – Ramadan, Eid ul Fitr
 - Hajj – significant sites, rituals, Eid ul Adha

(e) Judaism

Candidates are expected to be aware of the origins of Judaism and the significance of Abraham, Moses and David within the Jewish tradition. Candidates should also be familiar with the nature and significance of the Tenakh within Judaism and its importance for Jews.

Candidates are encouraged to consider the importance of the Jewish faith for believers today and to express their own reasoned views about Jewish belief and practice.

Beliefs and Concepts

- Jewish Beliefs about God – the Shema, God as Creator and Sustainer, God as Law Giver and Judge, God as Redeemer.
- The Covenant.
- Repentance (including the practices of Rosh Hashanah and Yom Kippur).
- Kashrut.

Practices

- Shabbat (its practice and importance) in the home and in the synagogue.

(f) Sikhism	<p>Candidates will be expected to be aware of the origins of Sikhism and the significance of the ten gurus within the Sikh tradition. Candidates should also be familiar with the nature and significance of the Guru Granth Sahib and its importance for Sikhs.</p> <p>Candidates are encouraged to consider the importance of the Sikh faith for believers today and to express their own reasoned views about Sikh belief and practice.</p>
Beliefs	<ul style="list-style-type: none"> • The nature of God (Mool Mantar (Mantra)). • The significance of the Ten Gurus.
Practices	<ul style="list-style-type: none"> • The 5Ks (Kachera, Kangha, Kara, Kesh, Kirpan). • Kurahit (Prohibitions). • Worship in the home and Gurdwara.
(g) Christian Ethics: attitudes to Love and Forgiveness	<p>This part of the specification provides an opportunity for candidates to study in depth two key aspects of Christian ethics (love and forgiveness). Candidates are expected to be familiar with the bases of Christian ethics and how Christian decision-making is influenced by scripture, tradition, prayer, reason, Church teachings, conscience and example. Candidates are also expected to consider the impact of Christian ethics upon contemporary society and how Christians have sought to put into practice their ethical thinking.</p> <p>Candidates are expected to assess the importance of Christian ethics for believers and to express their own reasoned views about Christian decision-making. Candidates are also expected to demonstrate awareness of other types of ethics.</p>
Love	<ul style="list-style-type: none"> • Types of love in the New Testament (Agape, Eros, Philia, Storge). • Love – of God, of neighbour, of enemies (Mark 12 v 28-34, Luke 10 v 25-37, Matthew 5 v 43-48). • Paul’s concept of Love – 1 Corinthians 13.
Forgiveness	<p>Jesus’ words and actions on Forgiveness</p> <p style="padding-left: 40px;">Matthew 18 v 21-35, The Parable of the Unforgiving Servant</p> <p style="padding-left: 40px;">Matthew 9 v 1-8, The Healing of the Paralysed Man</p> <p style="padding-left: 40px;">Luke 11 v 1-4, The Lord’s Prayer</p> <p style="padding-left: 40px;">John 8 v 1-11, The Woman Caught in Adultery</p> <p style="padding-left: 40px;">Luke 15 v 11-32, The Parable of the Prodigal Son</p> <p style="padding-left: 40px;">Luke 23 v 26-43, The Crucifixion</p> <p>N.B. Any version of the Bible may be studied by candidates and quoted in the examination, but quotations in question papers are given in the words of the New Revised Standard Version and the Good News Bible (2nd Edition). Events, parables and miracles are referred to by the names given in this specification.</p>

10.3 Introduction to Sections B, C and D

Within each specified area of study candidates are expected to:

- have explored a range of ideas and viewpoints in relation to the area being studied;
- demonstrate (where appropriate) an awareness of current legal requirements regarding the area being studied;
- have covered in depth the specific teachings within the religion(s) studied in relation to the area being studied;
- have considered and evaluated in depth their personal responses to the area being studied using a range of reasoned arguments.
- have considered the links between religion and action in the lives of believers.

A series of grids, reproduced in the accompanying Teachers' Guide, indicates material which could be used in discussing these topics in relation to each religion. These are **not** "set passages" and teachers are free to choose alternative references or material in exploring the topics with their candidates. The material identified indicates the depth of knowledge expected when discussing a religion as one of two religions. Where candidates choose to answer a question in relation to one religion, they will need a greater depth of knowledge, which could be shown by more extensive support from sacred texts or by consideration of differing traditions within the religion. N.B. Questions may be set across related topics in a section.

Candidates may answer questions in Sections B, C and D with reference to **one or two** religions. No more than two world religions should be used in answer to any one question.

10.4 Section B: Questions of Meaning

This part of the specification enables candidates to study a range of key questions and contemporary issues. The content within this section is also designed to enable Religious Studies to link closely with other subjects, particularly Citizenship and Personal and Social Education, and to contribute actively to pupils' Spiritual, Moral, Social and Cultural development.

Topics

Within this section, candidates should be familiar with the key teachings from sacred texts within the religion(s) studied and should be aware of how religious leaders and other faith members have interpreted these texts in the light of contemporary life.

- The evidence for and against the existence of God/belief in God, considering the arguments from Design and those from religious experience and religious revelation, and taking into account the nature and the characteristics of God as perceived by the religion(s) studied.
- The question of suffering in the world (types, origins and purposes of suffering; the potential problems posed to belief in God).
- Life after death (evidence and reasons for such beliefs and their influence on people's lives).

10.4 Section C: Life Issues

Within this section, candidates should be aware of relevant teachings both from sacred texts and from contemporary religious leaders and organisations. Candidates should also demonstrate knowledge and understanding of the diversity of viewpoints which believers may hold within a single tradition.

Topics

- Abortion (including concepts such as sanctity of life, quality of life; the rights of those involved).
- War and Peace (including Just War, Holy War and Pacifism).
- Religion and Prejudice (types of prejudice based on religion, race, colour, gender, age; reasons for prejudice; responses to prejudice; effects of prejudice and discrimination).

10.5 Section D: Planet Earth

Within this section, candidates should be aware of relevant teachings both from sacred texts and from contemporary religious leaders and organisations. Candidates should also be aware of key teachings relating to the origins of human life and how these have been interpreted in relation to contemporary viewpoints about the planet within the religion(s) studied.

Topics

- The origins of life (scientific and religious views of how life began and developed / evolved).
- Human attitudes to animals (the extent to which animals are different from humans and their relative value; issues including vegetarianism, animal experiments, factory farming, hunting and other aspects of animal rights).
- The care of the planet (responses to environmental problems; pollution, the use and abuse of natural resources; destruction of natural habitat and animal and plant extinction; conservation).

Module 3

Faith Studies and Ethics in Two Religions

11.1

The aim of this module is to provide for the study of **two** world religions from Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Within those two religions candidates will be required to study two themes in depth and to appreciate the importance of these for the believers of **two** different faiths.

In addition to the content set out in this specification, candidates must be aware of the principal teachings and beliefs which form the basis of the **two** world religions they are studying. These principal teachings and beliefs should inform, illustrate and exemplify answers to all questions in the examination.

There are two sections:

Section A Worship, and

Section B Relationships, Rights and Responsibilities.

Section A: Worship

- (a) Public and Private Worship
- (b) Places of Worship

Section B: Relationships, Rights and Responsibilities

Within this section, where appropriate, candidates should be aware of relevant teachings from both sacred texts and contemporary religious leaders and organisations. Candidates should also be aware of the diversity of viewpoints which might exist within and between religions and be able to demonstrate this awareness through the assessment criteria.

- (a) Human Relationships
- (b) Prejudice and Discrimination in Society
- (c) Animals and the Environment
- (d) Protest, Pressure Groups and Minority Rights

11.2 Section A: Worship

Buddhism

(a) Public and Private Worship

- Merit-making through devotions and offerings
- Forms of meditation and their purpose: metta, samatha, vipassana
- The use of symbols and aids to worship
- The role of the sangha and bhikkhus
- The use of sacred texts
- Devotion in the home

(b) Places of Worship

- Temples, stupas and shrines
- Shrines in the home
- The design, furniture, furnishings, artefacts and symbolism of places of worship

Christianity

(a) Public and Private Worship

- The importance of Sunday
- The service of Holy Communion
- Forms and types of prayer and meditation
- The use of symbols and aids in worship
- The role of the priest or minister
- The importance of the Bible
- Prayer and Bible study in the home

(b) Places of Worship

- The Church
- The home
- The design, furniture, furnishings, artefacts and symbolism of places of worship

Hinduism

(a) Public and Private Worship

- The five daily obligations
- Ceremonies and rituals in the mandir, temple and at shrines, including puja, the arti ceremony, havan, pravachan, bhajan and kirtan
- Meditation, including Aum, mantras, rangolis and yoga
- The use of symbols and aids to worship
- The role of the Brahmin, guru and pandit
- The use of sacred texts
- Devotion in the home

(b) Places of Worship

- The Mandir
- The puja room and shrines in the home
- The design, furniture, furnishings, artefacts and symbolism of places of worship

Islam

(a) Public and Private Worship

- Salah, including times, the call to prayer, ablutions (wudu), prayer sequence (rak'ah)
- The importance of Jumuah (Friday prayer)
- The use of aids to worship
- The role of the imam and mu'adhin (muezzin)
- The importance of the Qur'an
- Prayer and study of the Qur'an in the home

(b) Places of Worship

- The mosque
- The home
- The design, furniture, furnishings, artefacts and symbolism of places of worship

Judaism

(a) Public and Private Worship

- The importance of Shabbat
- Shabbat worship in the synagogue and the home
- The use of symbols and aids to worship
- The role of the rabbi and chazan (cantor)
- The importance of Torah
- Prayer and study of the Torah in the home

(b) Places of Worship

- The synagogue
- The home
- The design, furniture, furnishings, artefacts and symbolism of places of worship

Sikhism

(a) Public and Private Worship

- Forms and patterns of worship in the Gurdwara and in the home
- The use of symbols and aids to worship
- The role of the granthi / ragis
- The importance of the Guru Granth Sahib in worship
- Prayer and study of the Guru Granth Sahib in the home

(b) Places of Worship

- The Gurdwara and Langar
- The home
- The design, furniture, furnishings, artefacts and symbolism of places of worship

11.3 Section B: Relationships, Rights and Responsibilities

Within this section, where appropriate, candidates should be aware of relevant teachings from both sacred texts and contemporary religious leaders and organisations. Candidates should also be aware of the diversity of viewpoints which might exist within, and between, the two religions chosen for study and be able to demonstrate this awareness through the assessment criteria. The areas of study contained in this part of the specification are the same for each of the religions studied. N.B. Questions may be set across related topics.

(a) Human Relationships

- Age of consent
- Heterosexuality / Homosexuality
- Sex inside and outside of marriage
- Marriage ceremonies, contracts and vows
- The roles of husband, wife, father and mother
- Divorce and remarriage
- Whether to have children or not
- Contraception
- Abortion
- Birth and Initiation ceremonies
- Raising children within a faith in contemporary society

(b) Prejudice and Discrimination in Society

- The nature, implications and consequences of prejudice and discrimination
- The experience of prejudice and discrimination based on religion, race, colour, age, gender and sexual orientation
- Responses to prejudice and discrimination by individuals, groups, society and the law

(c) Animals and the environment

- The relationship between animals, the environment and humans and their relative value
- The concept of animal rights
- Contemporary use and abuse of animals and the environment through laboratory experiments, factory farming, zoos, hunting, genetic modification of animals, plants and crops, consumption of natural resources, pollution, deforestation, global warming, destruction of natural habitat and animal and plant extinction

Meat, vegetarian and vegan diets

(d) Protest, Pressure Groups and Minority Rights

- Case studies of contemporary local and national minority issues
- The role of local, national and international pressure groups and organisations where they exist in relation to minority issues and topics contained in the preceding parts of Section B
- Forms of protest as a means of publicising issues and achieving minority rights.

Module 4

Truth, Spirituality and Contemporary Issues

12.1

The aim of this module is to enable candidates to address fundamental questions about the basis for religious beliefs and behaviour and to investigate ways in which religious beliefs and values are relevant to specified moral issues and behaviour. Whilst the topics will be new to all candidates, it is hoped that candidates studying this module as part of a Full Course scheme of assessment will be encouraged to refer to the same religious traditions used in the first module studied and adapt any relevant knowledge gained in that module to use as exemplars.

On **Contemporary Issues**, candidates must refer to **either** two World Religions (Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism) **or** two Christian denominations. Examples of Christian denominations include Roman Catholic, Orthodox, Church of England and Methodist. (N.B. The examples of Christian denominations given here are not prescriptive.)

12.2 Section A

Candidates need only refer to **one** religious perspective in this section. However, candidates may wish to illustrate their answers with reference to more than one religious perspective.

Nature and Expression

- (a) Truth
- (i) Different Types of Truth
- Scientific - based upon observation, hypothesis, experiment, repeated testing
- Historical - based upon documentary and archaeological evidence
- Moral - based upon abstract reasoning, sacred writings, conscience
- Spiritual - based upon religious authorities, sacred writings and conscience
- The significance and problems of each different type of truth
- Distinction between evidence and proof, probability and certainty.
- (ii) The place in religious faith of belief, trust, reason and experience.

- (b) Nature of Spirituality
- (i) Search for meaning in life, answers to ultimate questions
Awareness of aspects of life other than the physical/material
feelings of awe, wonder and mystery
the inner world of inspiration and creativity
awareness of self-identity and self-worth
recognition of the value of the world and others
closeness to the Divine
- (ii) Some Ways of Expressing Spirituality in Society
Candidates will be expected to be familiar with a variety of examples to illustrate their study. The following examples are not exhaustive and **other examples could be used.**
- Expression of Individual Commitment
Symbolism (e.g. artefacts, ritual objects, physical movements)
piety (e.g. meditation, discipline, mysticism)
creativity (e.g. in art, literature, music and architecture)
 - Support of Voluntary Organisations
Motivations for support
ways of support
 - Membership of a Faith Community
different types of community (e.g. communal, monastic, denominational)
benefits and responsibilities of membership of a faith community (e.g. pastoral support, opportunity for corporate worship, consistent lifestyle, service to others, witness and/or evangelism)

12.3 Section B
Religious Responses to Contemporary Issues

Within this section, candidates should be aware of relevant religious beliefs and teachings in relation to the range of contemporary issues listed below. The teachings should be taken from both sacred texts and contemporary religious leaders and organisations.

On **moral issues**, candidates must confine their answers to any one question to **either** two world religions **or** two Christian denominations. However, they may choose to use different world religions or Christian denominations for different questions.

In the interest of coherence, candidates should be advised against answering this section with reference to more than three religions.

The content of this section is designed to enable Religious Studies to link closely with other subjects, particularly Citizenship and Personal, Social and Health Education, and to contribute actively to pupils' Spiritual, Moral, Social and Cultural development.

Within the areas of study outlined in parts (a) to (f) candidates are expected to demonstrate knowledge and understanding of:

- relevant teachings from both sacred texts and contemporary religious leaders and organisations;
- the work of voluntary groups and organisations (religious and non-religious), where they make a significant contribution;
- the diversity of viewpoints which may exist within and between religions;
- significant secular responses and the legal position;
- the relationship between religious beliefs and teachings and action in the lives of believers;

Candidates will be required to answer questions in the examination based on **three** of the following topic areas.

(a) Religious attitudes to Matters of Life

Within this part candidates should be aware of beliefs and teachings concerning when life begins, pre-existence and who is responsible for life. They should be aware of the implications of these in relation to developments in medicine and medical research and ethics and for the ways in which people respond to situations within this area and in particular to the following topics:

- the desire to have children and the ways in which this can be fulfilled through surrogacy, fertility treatments such as in vitro fertilisation (IVF), artificial insemination by donor (AID) artificial insemination by husband (AIH). The implications of artificial methods for those who take part and for the children produced;
- the concept of the sanctity of life in relation to medical research and practice in the areas of human genetic engineering, embryology, cloning, transplant surgery and blood transfusion and the contemporary debate about these matters, particularly in formulating balanced arguments.

(b) Religious attitudes to Matters of Death

Within this part candidates should be aware of beliefs and teachings concerning life, death and what happens after death. They should be aware of the implications of these and of developments in medicine and medical ethics for the ways in which people respond to situations within this area and in particular to the following topics:

- the role of the family and community in caring for the terminally ill and elderly and the nature of individual and corporate responsibility, including the work of homes for the elderly, hospitals and hospices;

- the use of life support machines to sustain life and the problems associated with making decisions about whether to continue life by artificial means or whether and under what circumstances a machine should be switched off and a life terminated;
- the problems associated with a definition of death and the significance of the heart and the brain together with the concepts of the sanctity and quality of life;
- the issue of the right to self determination in relation to both euthanasia and suicide and the consequences for the individual concerned and for others of such actions;
- the distinction between active and passive euthanasia and the contemporary debate about euthanasia.

(c) Religious attitudes to Drug Abuse

Within this part candidates should be aware of beliefs and teachings concerning the mind and body. They should be aware of the implications of these in relation to the taking of drugs for non-medical purposes and with reference to the following areas:

- the legal acceptability of certain drugs: caffeine, alcohol, tobacco; and the use of the taxes raised on these for medical research and treatment;
- the use, effects and physical, mental, social and legal consequences of taking drugs for social and recreational purposes and to enhance performance in sport;
- the debate about the classification and legal status of different drugs.

(d) Religious attitudes to Media & Technology

Within this part candidates should be aware of the ways in which beliefs and teachings impact upon the relationship between religion and the media. Particular consideration should be given to:

- the range and accessibility of the media including newspapers, magazines, television, cinema, music, the internet;
- the debate about the effects of the media and their accessibility, particularly on children;
- the debate about controlling the content of media output including advertising standards, the categorisation of films, censorship and the TV watershed, particularly in the portrayal of sex and violence and access to pornography;
- the nature, purpose and range of religious broadcasting on the BBC and ITV channels, and the use of satellite broadcasting for evangelism.

(e) Religious attitudes to Crime and Punishment

Within this part candidates should be aware of beliefs and teachings concerning human nature, wrongdoing and the punishment of offenders and repentance and forgiveness. They should be aware of the implications of these beliefs and teachings in relation to:

- crimes against the person, property and the state and religious offences;
- the debate about the causes of crime including social, environmental and psychological explanations;
- the aims of punishment, defined as protection, retribution, deterrence, reformation, vindication and reparation and the appropriateness of different forms of punishment in achieving these aims, including the effects of imprisonment, the handling of young offenders, issues arising out of parole and early release, the meaning and implications of life imprisonment and the debate about capital punishment;
- alternatives to prison, community service and the debate about prison reform.

(f) Religious attitudes to Rich and Poor in Society

Within this part candidates should be aware of beliefs and teachings concerning individual wealth and poverty and explanations for the existence of both rich and poor in society. They should be aware of the implications of these beliefs and teachings in relation to:

- the possible causes and sources of wealth and poverty, including, personal, economic and social and the relationship to these of inheritance, work, indolence, gambling, homelessness and unemployment;
- attitudes towards the rich and the poor and the rights and responsibilities of each including the debate about the minimum wage and ‘fat cat’ salaries;
- the debate about who is responsible for the poor and what they should do, from the state, to the community and down to families in caring for the poor;
- the role of the Lotto (National Lottery) as a source of national charity and personal wealth and whether or not it is right to play.

Key Skills and Other Issues

13

Key Skills – Teaching, Developing and Providing Opportunities for Generating Evidence

13.1 Introduction

The Key Skills Qualification requires candidates to demonstrate levels of achievement in the Key Skills of *Application of Number, Communication and Information Technology*.

The units for the ‘wider’ Key Skills of *Improving own Learning and Performance, Working with Others and Problem-Solving* are also available. The acquisition and demonstration of ability in these ‘wider’ Key Skills is deemed highly desirable for all candidates, but they do not form part of the Key Skills Qualification.

Copies of the Key Skills Units may be down loaded from the QCA web site <http://www.qca.org.uk/keyskills>.

The units for each Key Skill comprise three sections:

- A What you need to know.
- B What you must do.
- C Guidance.

Candidates following a course of study based on this Specification for Religious Studies can be offered opportunities to develop and generate evidence of attainment in aspects of the Key Skills of *Communication, Information Technology, Improving own Learning and Performance, Working with Others and Problem-Solving*. Areas of study and learning that can be used to encourage the acquisition and use of Key Skills, and to provide opportunities to generate evidence for Part B of the units, are signposted below.

Opportunities for developing and generating evidence of attainment in the Key Skill of Application of Number are not readily available in this specification.

13.2 Key Skills Opportunities in Religious Studies

Communication Level 1

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
C1.1 Take part in discussions	✓	✓	✓	✓
C1.2 Read and obtain information	✓	✓	✓	✓
C1.3 Write different types of documents	✓	✓	✓	✓

Communication Level 2

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
C2.1a Contribute to discussions	✓	✓	✓	✓
C2.1b Give a short talk	✓	✓	✓	✓
C2.2 Read and summarise information	✓	✓	✓	✓
C2.3 Write different types of documents	✓	✓	✓	✓

Information Technology Level 1

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
IT1.1 Find, explore and develop information	✓	✓	✓	✓
IT1.2 Present information, including text, numbers and images	✓	✓	✓	✓

Information Technology Level 2

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
IT2.1 Search for and select information	✓	✓	✓	✓
IT2.2 Explore and develop information and derive new information	✓	✓	✓	✓
IT2.3 Present combined information, including text, numbers and images	✓	✓	✓	✓

Working with Others Level 1

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
WO1.1 Confirm what needs to be done and who is to do it	✓	✓	✓	✓
WO1.2 Work towards agreed objectives	✓	✓	✓	✓
WO1.3 Identify progress and suggest improvements	✓	✓	✓	✓

Working with Others Level 2

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
WO2.1 Plan work and confirm working arrangements	✓	✓	✓	✓
WO2.2 Work co-operatively towards achieving identified objectives	✓	✓	✓	✓
WO2.3 Exchange information on progress and agree ways of improving work with others	✓	✓	✓	✓

Improving own Learning and Performance Level 1

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
LP1.1 Confirm short-term targets and plan how these will be met	✓	✓	✓	✓
LP1.2 Follow plan to meet targets and improve performance	✓	✓	✓	✓
LP1.3 Review progress and achievements	✓	✓	✓	✓

Improving own Learning and Performance Level 2

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
LP2.1 Help set short-term targets and plan how these will be met	✓	✓	✓	✓
LP2.2 Use plan and support from others, to meet targets	✓	✓	✓	✓
LP2.3 Review progress and identify evidence of achievements	✓	✓	✓	✓

Problem Solving Level 1

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
PS1.1 Confirm understanding of given problems	✓	✓	✓	✓
PS1.2 Plan and try out ways of solving problems	✓	✓	✓	✓
PS1.3 Check if problems have been solved and describe the results	✓	✓	✓	✓

Problem Solving Level 2

What you must do ...	Signposting of Opportunities for Generating Evidence in Subject Content			
	1	2	3	4
PS2.1 Identify problems and come up with ways of solving them	✓	✓	✓	✓
PS2.2 Plan and try out options	✓	✓	✓	✓
PS2.3 Apply given methods to check if problems have been solved and describe the results	✓	✓	✓	✓

13.3 Further Guidance

More specific guidance and examples of tasks that can provide evidence of single Key Skills, or composite tasks that can provide evidence of more than one Key Skill are given in the AQA specification support material, particularly the Teachers' Guide.

14

Spiritual, Moral, Ethical, Social, Cultural and Other Issues

14.1 Spiritual, Moral, Ethical, Social, Cultural and Other Issues

All modules in this specification provide opportunities to address subject matter that is concerned with:

- the quest for meaning of life, truth and ultimate values;
- awareness of aspects of human life other than the physical and material;
- the exploration of religious belief.

In addition, they provide opportunities for candidates to:

- explore their own beliefs, creative abilities, insights, self-identity, own self-worth;
- recognise and value the world and others.

14.2 European Dimension

AQA has taken account of the 1988 Resolution of the Council of the European Community in preparing this specification and associated specimen papers.

Candidates studying this specification will have the opportunity to recognise that religious faith is not subject to political or national boundaries. There will be opportunities to study the legacy of significant European religious leaders as manifested in the variety of modern Christian belief and practice.

14.3 Environmental Issues

AQA has taken account of the 1988 Resolution of the Council of the European Community and the Report *“Environmental Responsibility: An Agenda for Further and Higher Education”* 1993 in preparing this specification and associated specimen papers.

Religious perspectives on environmental issues should be studied as the opportunity arises.

The specification requires this focus in the subject content for Modules 1, 2 and 3.

14.4 Citizenship

All modules within this specification will assist with the development of candidates’ reflection on and sense of social and moral responsibility. Opportunities will be available for the development of knowledge and understanding of responsibilities, issues of religious diversity, roles of voluntary and other bodies; the involvement of religious institutions in conflict resolution; religious perspectives on economic development and on environmental issues. The specification will assist with the development of the skill of enquiry and communication of topical religious issues. All modules will encourage the skill of participation and responsible action in the life of the community.

14.5 Avoidance of Bias

AQA has taken great care in the preparation of this specification and associated specimen papers to avoid bias of any kind.

14.6 Health and Safety

All modules within this specification will encourage the development of a sense of responsibility for the health and safety of the self and others. Particular opportunities should be exploited to promote these issues, and such opportunities will be found in all modules.

14.7 ICT

All options within this specification will provide opportunities for the development of skills in using ICT. For example, research on issues, religious concepts or places of worship, in any option, would be enhanced by utilising the internet to access relevant web sites, or using, for example, a CD-ROM based encyclopaedia. ICT can form the basis of attractive tasks designed to assist with the assimilation of and familiarisation with the subject content of all options. For example, candidates might be encouraged to devise an intranet web page, designed for younger members of the school, based on a place of worship, a religious festival, or a specific religious practice.

Candidates might also be encouraged to develop their own facility in the subject by creating ICT-based resources useful for others, such as an intranet-based resource bank based on the religious practices of a particular denomination. Another application might be the construction of an intranet chat room, to be used for exploration and discussion of any of the ethical or moral issues identified in the subject content of this specification.

Candidates might also make use of, for example, e-mail to survey views on a particular topic or issue identified within the specification. Electronic presentation packages might be employed to enhance presentations of the findings of such research.

Equally, word processing of classwork, incorporating scanned images and integrated statistical data, where appropriate, might enhance the effectiveness of the work and provide evidence for attainment of the Key Skill in IT at Level 2.

Awarding and Reporting

15

Grading, Shelf-Life and Re-Sits

15.1 Qualification Titles

The qualifications based on this specification have the following titles: AQA GCSE in Religious Studies, and AQA GCSE in Religious Studies (Short Course).

15.2 Grading System

The qualifications will be graded on an 8 point grade Scale A*, A, B, C, D, E, F, G. Candidates who fail to reach the minimum standard for grade G will be recorded as U (unclassified) and will not receive a qualification certificate.

The question papers for GCSE Religious Studies will not be tiered.

15.3 Re-Sits

Candidates are allowed to re-sit any assessment unit once prior to certification of the qualification. Individual assessment unit results, prior to certification of the qualification, have a shelf-life limited only by the shelf-life of the specification when they are used to contribute to the qualification.

An assessment unit could be taken either at the end of the first or second year of study, leading to a GCSE Short Course qualification. A candidate taking an assessment unit at the end of Year 10, for example, could re-take this unit at the end of Year 11.

The result of a candidate's attempt on an assessment unit could be obtained after one year of study, and this result combined with a further assessment unit result obtained the following year, to gain a GCSE Full Course qualification. A special feature of this specification is that a unit result can be "topped-up" with another unit result and be certificated as a Full Course, even if the first unit result had been certificated as a Short Course. Full and Short Course entries can be mixed within teaching groups and candidates may enter simultaneously for a Full Course award and a Short Course award.

An entire qualification may be taken more than once. Candidates are not permitted to decline certification of either the Full Course or the Short Course but they may take either or both qualifications more than once.

15.4 Minimum Requirements

Candidates will be graded on the basis of work submitted for assessment.

15.5 Awarding and Reporting

This specification complies with the grading, awarding and certification requirements of the current GCSE, GCE, GNVQ and AEA Code of Practice April 2007, and will be revised in the light of any subsequent changes for future years.

Appendices

A

Grade Descriptions

The following grade descriptors indicate the level of attainment characteristic of the given grade at GCSE. They give a general indication of the required learning outcomes at each specific grade. The descriptors should be interpreted in relation to the content outlined in the specification; they are not designed to define that content.

The grade awarded will depend in practice upon the extent to which the candidate has met the assessment objectives (as in section 6) overall. Shortcomings in some aspects of the examination may be balanced by better performances in others.

- Grade A** Candidates demonstrate detailed and comprehensive knowledge and understanding of beliefs, values and traditions and their impact on the lives of individuals, societies and cultures. They do this by consistently using and interpreting a range of specialist vocabulary, drawing out and explaining the meaning and religious significance of the religion(s) studied and explaining, where appropriate, how differences in belief lead to differences of religious response. They support, interpret and evaluate a variety of responses recognising the complexity of issues, weighing up opinions and by making judgements supported by a range of evidence and well-developed arguments.
- Grade C** Candidates demonstrate, generally with accuracy, a knowledge and understanding of beliefs, values and traditions and their impact on individuals, societies and cultures. They do this by using correct specialist vocabulary when questions specifically demand it and describing accurately and explaining the importance of the religion(s) studied. They support, interpret and evaluate different responses to issues studied by presenting relevant evidence to support arguments, incorporating reference to different points of view and using arguments to make reasoned judgements.
- Grade F** Candidates demonstrate elementary knowledge and understanding of beliefs, values and traditions studied and their impact on adherents and others. They do this through limited use of specialist vocabulary and knowledge, sometimes correctly but not often systematically, and by making simple connections between religion and people's lives. They support and evaluate responses to issues studied by giving a reason in support of an opinion.

B

Overlaps with other Qualifications

There is the potential for AQA GCSE Religious Studies Specification B to overlap with AQA GCSE Religious Studies Specification C if the same religions are chosen for study in Specification B as the focus for study within Specification C.

There is the potential for AQA GCSE Religious Studies Specification B to overlap peripherally with Specification A depending on the option module(s) chosen within Specification B. The major potential for this occurs in the focus on Christianity in Module 1 and the possible choice of Christianity as one of the two religions chosen as the focus for Module 3 or Module 4.

However, the approaches adopted in the two specifications are different. Because of the very specific phenomenological focus on Christianity in Specification A, and the generic, thematic approaches adopted in Specification B it is considered that the two Specifications would provide the basis for a valuable, complementary and mutually enlightening study of religion.

In all cases of overlap, the perspective and depth required in the study of issues or aspects of religion varies within each specification.

There is the potential for AQA GCSE Religious Studies Specification B to overlap with AQA GCSE Humanities depending on the options chosen for study within Specification B and the issue chosen as the basis for exploring Key Idea 4 of Core Module 1 of the AQA GCSE Humanities Specification. This requires the exploration of an issue including either euthanasia, abortion, or gender roles from the contrasting perspectives of at least two groups and this issue can be approached from the perspective of contrasting beliefs systems.

If the beliefs systems in relation to the issue(s) chosen comprise those reflected in any of the major world religions, there is some possibility of overlap between the two specifications. This could take place if Modules 1 or 4 are selected for study in GCSE Religious Studies Specification B, as these options require study of a religious perspective on the issues of abortion and animal rights; and euthanasia, abortion and capital punishment respectively.