

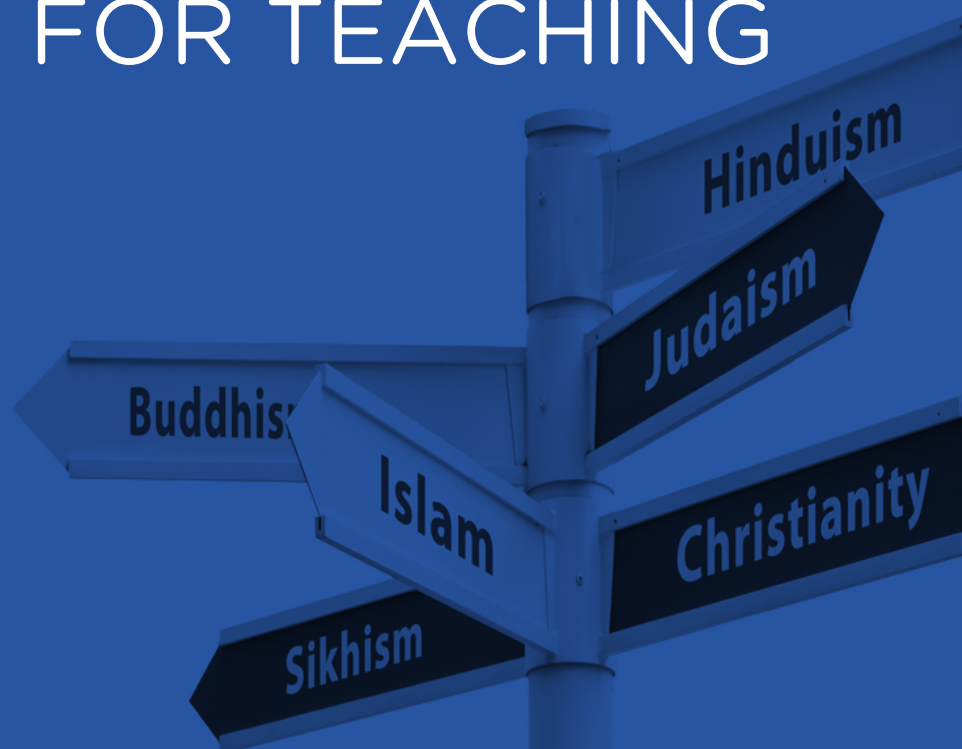
GCE A LEVEL

WJEC Eduqas GCE A LEVEL in RELIGIOUS STUDIES

ACCREDITED BY OFQUAL

GUIDANCE FOR TEACHING

Teaching from 2016



Contents

Introduction	3
Aims of the Guidance for Teaching	3
Frequently Asked Questions	4
Summary of Assessment	5
Co-teachability information	7
Assessment Objectives	9-10
Command word glossary	11-12
Assessment Objectives and examples of their related command words	13-14
Delivering the Specification	
Component 1: A Study of Religion	
Option A: A Study of Christianity	15-34
Option B: A Study of Islam	35-49
Option C: A Study of Judaism	50-64
Option D: A Study of Buddhism	65-87
Option E: A Study of Hinduism	88-105
Option F: A Study of Sikhism	106-120
Component 2: Philosophy of Religion	121-141
Component 3: Religion and Ethics	142-167

Introduction

The **WJEC Eduqas A Level in Religious Studies** provides a broad, coherent, satisfying and worthwhile course of study. A level Religious Studies encourages learners to develop:

- their interest in a rigorous study of religion and belief and relate it to the wider world
- knowledge and understanding appropriate to a specialist study of religion
- understanding and appreciation of religious thought and its contribution to individuals, communities and societies
- an enquiring, critical and reflective approach to the study of religion, including considering the views of scholars/academics
- the ability to analyse the nature of connections between the components they have studied
- their own values, opinions and attitudes, in the light of their study.

The A level will be awarded for the first time in Summer 2018, using grades A*–E.

The specification is intended to promote a variety of styles of teaching and learning. It is presented in a clear and concise way (with each Component or Option within a component containing four themes), to ensure that its content is accessible, relevant and engaging for both teachers and learners.

Aims of the Guidance for Teaching

The principal aim of the Guidance for Teaching is to support teachers in the delivery of the new WJEC Eduqas A level Religious Studies specification and to offer guidance on the requirements of the A level specification and the assessment process. The guidance is not intended as a comprehensive reference, but as support for professional teachers to develop stimulating and exciting courses tailored to the needs and skills of their own students in their particular centres.

In addition, this guidance must not be used instead of the specification, but must be used to support the delivery of it. This guidance offers assistance to teachers with regard to possible classroom activities, links to digital resources (both our own, freely available, digital materials and some from external sources), text books and other resources, to provide ideas when planning interesting, topical and engaging lessons.

Additional ways that WJEC Eduqas can offer support:

- Specimen assessment materials
- Face-to-face [CPD training courses](#)
- Examiners' reports on each question paper
- Free access to past question papers and mark schemes via the secure website
- Direct access to the Subject Officer and Support Officers
- Free online resources – [Eduqas Digital Resources](#)
- Exam Results Analysis
- Online Examination Review.

The specification, latest news, resources and the Subject Officer/Subject Support Officers' contact details are available on the Eduqas AS/A Level Religious Studies [webpage](#).

Frequently Asked Questions

1. When do I start teaching the new specification?

Teaching will start in September 2016, with the first assessment in 2018.

2. If I am co-teaching a class is there any information about what to teach in Year 1 and what to teach in Year 2?

Yes – see pages 6 and 7.

3. What training does WJEC Eduqas offer?

In support of all our qualifications, regular CPD training takes place at locations across England, throughout the academic year. Details can be found [here](#).

4. Are there digital resources available to support this qualification?

Yes, free digital resources can be found on the Eduqas Resources website [here](#)

5. What other resources are available from WJEC Eduqas to support this qualification?

A full list of resources to support this qualification can be found [here](#) on the Eduqas website.

6. Will there be a supporting text book for the qualification?

Yes, for the majority of options available. Various course companion text books are being produced by Illuminate Publishing. Further details can be found [here](#).

7. Will you be providing examples of student exemplars with examiners' commentaries?

Yes, these will be available from September 2016 onwards via our Online Exam Review (OER) site, which can be found [here](#).

8. What other support is available?

We provide direct access to dedicated subject specialists and helpful administrative staff to support centres with all aspects of delivering the qualification.

9. How can I receive regular updates about this subject?

You can sign up [here](#).

You can also follow us on Twitter: https://twitter.com/WJEC_RS

SUMMARY OF ASSESSMENT

Learners must study **all** three components.

Component 1: A Study of Religion **Written examination: 2 hours** **33⅓% of qualification**

This component offers the choice of the study of **one** religion from a choice of **six**:

- Option A: Christianity
- Option B: Islam
- Option C: Judaism
- Option D: Buddhism
- Option E: Hinduism
- Option F: Sikhism

There will be four themes within each option: religious figures and sacred texts; religious concepts and religious life; significant social and historical developments in religious thought; religious practices and religious identity.

Learners will be expected to answer one question from Section A out of a choice of two and one question from Section B out of a choice of three in this component. Questions can be taken from any area of the specification.

Component 2: Philosophy of Religion **Written examination: 2 hours** **33⅓% of qualification**

There will be four themes within this component: arguments for the existence of God; challenges to religious belief; religious experience; religious language.

Learners will be expected to answer one question from Section A out of a choice of two and one question from Section B out of a choice of three in this component.

Component 3: Religion and Ethics **Written examination: 2 hours** **33⅓% of qualification**

There will be four themes within this component: ethical thought; deontological ethics; teleological ethics; determinism and free will.

Learners will be expected to answer one question from Section A out of a choice of two and one question from Section B out of a choice of three in this component. Questions can be taken from any area of the specification.

This linear qualification will be available in May/June each year. It will be awarded for the first time in summer 2018.

Specification overview - A Level

	Study of Religion	Philosophy of Religion	Religion and Ethics
Theme 1	Religious figures and sacred texts	Arguments for the existence of God	Ethical thought
Theme 2	Religious concepts and religious life	Challenges to religious belief	Deontological Ethics
Theme 3	Significant social and historical developments in religious thought	Religious experience	Teleological ethics
Theme 4	Religious practices that shape religious identity	Religious language	Determinism and Free Will

Black = existing areas which have been ‘topped up’ from AS

Blue = AS material only

Orange = completely new area for A level

A level – co-teachability grid

Component 1 Study of Religion	Year 1 AS content as found in the A level specification	Year 2 extra content needed for full A level
Theme 1	A, B & C	D, E & F
Theme 2	A, B, C, D, E & F	
Theme 3		A, B, C, D, E & F
Theme 4	A, B & C	D, E & F

Component 2 Philosophy of Religion	Year 1 AS content as found in the A level specification	Year 2 extra content needed for full A level
Theme 1	A, B, C, D, E & F	
Theme 2	A, B & C	D, E & F
Theme 3	A, B & C	D, E & F
Theme 4		A, B, C, D, E & F

Component 3 Religion and Ethics	Year 1 AS content as found in the A level specification	Year 2 extra content needed for full A level
Theme 1	A, B & C	D, E & F
Theme 2	A, B & C	D, E & F
Theme 3	A, B, C, D, E & F	
Theme 4		A, B, C, D, E & F

Assessment Objectives

(Taken from the Ofqual document *GCE Subject Level Guidance for Religious Studies July 2015*)

The tables which follow, illustrates how the Assessment Objectives (AOs) are divided and shows where they are also sub-divided into strands and/or elements.

AO1: Demonstrate knowledge and understanding of religion and belief, including:

- 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.

No.	Strand	Element
1	Demonstrate knowledge and understanding of religion and belief, including religious, philosophical and/or ethical thought and teaching.	This strand is a single element.
2	Demonstrate knowledge and understanding of religion and belief, including influence of beliefs, teachings and practices on individuals, communities and societies.	This strand is a single element.
3	Demonstrate knowledge and understanding of religion and belief, including cause and significance of similarities and differences in belief, teaching and practice.	This strand is a single element.
4	Demonstrate knowledge and understanding of religion and belief, including approaches to the study of religion and belief.	This strand is a single element.

AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.		
Strands	Elements	Interpretations and definitions
n/a	1. Analyse aspects of, and approaches to, religion and belief, including their significance, influence and study.	<p>In the context of this assessment objective:</p> <ul style="list-style-type: none"> analyse means deconstructing information and/or issues to find connections between them and to provide logical chains of reasoning; evaluate means appraising and/or making judgements with respect to information and/or issues; and analysis and evaluation should draw on underpinning knowledge and understanding. <p>Aspects of, and approaches to, religion and belief refers to the subject content in an overarching sense, encompassing, as appropriate, the study of religion, textual approaches and philosophical and ethical views.</p> <p>The emphasis here is on the learner constructing coherent and reasoned responses, supported by evidence.</p>
n/a	2. Evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	

AO1 Command Words

Command word	Meaning
Apply	Show how a principle, theory or teaching might be used in relation to an issue or situation, e.g. how an ethical theory might be employed to solve an ethical problem.
Compare	Explain the similarities and differences between things or scholarly views, e.g. ideas, key findings.
Explain	<p>Write a systematic and comprehensive account of a topic, exploring underlying reasons, focusing upon the aspect highlighted in the question (such as definition, nature, purpose, features), e.g.</p> <p>Explain how...</p> <p>Explain why...</p> <p>Explain the importance/significance of...</p> <p>Explain is focused on reasons in relation to a straightforward topic.</p>
Examine	<p>Portray and account for different facets of, or angles on, a complex practice, concept or belief, e.g.</p> <p>Examine the characteristics of...</p> <p>Examine different ways in which...</p> <p>Examine is focused on the varied aspects of a many-sided topic.</p>

AO2 Command Words

Command word	Meaning
<p>Evaluate this view</p> <p>or</p> <p>Evaluate the view that ...</p>	<p>Using evaluative skills to make a reasoned judgement (including an appropriate conclusion), whilst having critically considered a variety of arguments/ideas.</p>

Assessment objectives and examples of their related command words

Below are some examples of the command words that could be used in examination papers to address the Assessment Objectives.

Strand/ element	Assessment Objective AO1 Strands/Elements	Example command words	Examples taken from the Sample Assessment Materials
			(AO1 Strands 1, 2, 3 & 4) Component 1: Option A - Christianity 5. (a) Explain the arguments for and against the ordination of women. Component 1: Option D - Buddhism 5. (a) Explain the diversity of Buddhism in Britain. (AO1 Strands 1,2 and 4) Component 1: Option E - Hinduism 2. (a) Explain how Vivekananda influenced the development of Hinduism. Component 3: Religion and Ethics 1. (a) Explain John Finnis' development of Aquinas' Natural Law.
1	Demonstrate knowledge and understanding of religion and belief, including religious, philosophical and/or ethical thought and teaching.	Explain Examine Apply	
2	Demonstrate knowledge and understanding of religion and belief, including influence of beliefs, teachings and practices on individuals, communities and societies.	Explain Examine Apply	
3	Demonstrate knowledge and understanding of religion and belief, including cause and significance of similarities and differences in belief, teaching and practice.	Explain Examine Compare	
4	Demonstrate knowledge and understanding of religion and belief, including approaches to the study of religion and belief.	Explain... Examine.... Apply	

Strand/ element	Assessment Objective AO2 Strands/Elements	Command words used:	<p>An example taken from the Sample Assessment Materials</p> <p>Both AO2 elements will always assessed together.</p> <p>Component 2: Philosophy of Religion</p> <p>3. (b) 'Freud simply misunderstood religious belief.' Evaluate this view.</p>
1	Analyse aspects of, and approaches to, religion and belief, including their significance, influence and study.	<p>Evaluate this view</p> <p>or</p>	
2	Evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	<p>Evaluate the view that ...</p>	

Delivering the Specification

A level Component 1: A Study of Religion

Option A: A Study of Christianity

Theme 1: Religious figures and sacred texts

Within Theme 1, Section 1A examines issues surrounding the birth narratives, whereas Section B considers different scholarly views of the resurrection and the interpretation and application of Jesus' resurrection to key Christian beliefs. Section C examines the role of the Bible as a source of wisdom and authority for Christians in their daily lives.

1A. Jesus – his birth

Section A focuses on Jesus and his birth. Candidates should understand the role of the birth narratives in accounts of Jesus' identity (e.g. see the angelic declaration Luke 2:14, the song of Simeon, Luke 2:30 and the visit of the Magi, Matthew 2). Candidates should be familiar with the function of the Nativity narratives as the foundation of Christian assertions concerning the dual nature of Jesus both human and divine. Candidates should be familiar with the concept of substantial presence - the whole and entire presence of both the divine and human aspects of Jesus Christ. They should understand the concept of the kenotic model as attempts to resolve the problem of Jesus being both fully God and fully human (see glossary for further details). Candidates should be introduced to the central issues related to the credibility of the birth narratives. This includes the extent to which there is any historical support for the extraordinary circumstances of Jesus birth, and the degree to which Matthew and Luke's accounts of the birth narratives can be harmonized. It is expected that candidates will have a basic understanding of the role of redaction criticism in interpreting the birth narratives.

1B. Jesus – his resurrection

Section B focuses on Jesus and his resurrection. Candidates should be familiar with the views of both Rudolf Bultmann and N.T.Wright. Bultmann introduces a discontinuity between the pre-Easter and post-Easter Jesus and argues the need to demythologize the account in order to understand it. In contrast, Wright defends a physical and literal account of the resurrection. It is expected that candidates will be introduced to the centrality of 'the resurrection of the dead' in the development of Christian belief. Candidates should be aware of the diverse ways Christians have articulated the resurrection, whether as a physical or spiritual event, and the ways in which these articulations have impacted upon Christian beliefs concerning death and the soul. Students should be introduced to Wright and Bultmann's views on the afterlife, with a particular focus on existentialism in the latter and a defence of Christian orthodoxy the thought of the former. Candidates should have an understanding of the resurrected body in life after death in the light of both John 20-21 and 1 Corinthians 15.

1C. The Bible as a source of wisdom and authority in daily life

Section C focuses on the role of the Bible as a source of wisdom and authority in the lives of Christians and their communities. Central to this section is the place of Scripture in the formation of Christian ethics and the relative value of the Bible as teaching on the meaning and purpose of life. This section also examines how Christians derive comfort, direction and moral advice from various Biblical texts. It is expected that candidates will have studied the specific texts listed in the specification.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

In the second half of Theme 1, the focus in Section 1D is on the formation of the Bible and differing views on the Bible as the word of God. Section 1E considers the message of the Early Church and the issues surrounding this. Finally, Section 1F compares the views of two scholars of Jesus.

1D. The Bible as a source of wisdom and authority

In this section, candidates should have a basic understanding as to how the Christian biblical canon was established. They should show an awareness of the fact that the canon was assembled over several centuries and contains writings of a number of authors. They should be familiar with different understandings of the term Word of God and the diversity of perspectives concerning the status of Biblical authority within Christian communities. Candidates should possess an awareness of theological categories of divine inspiration (2 Timothy 3:16-17 might be a useful passage to use although this is not listed in the specification and therefore not compulsory – the objective and subjective views of inspiration. Calvin's doctrine of accommodation should be studied, with candidates encouraged to reflect upon its implications for Christian accounts of divine revelation.

1E. The early church (in Acts of the Apostles)

Within this section, candidates should be introduced to the notion of kerygmata (proclamation) in the scholarly work of C. H. Dodd and Rudolf Bultmann. They should possess an understanding of Bultmann's distinction between Jesus message concerning the Kingdom of God and the proclamation of the early Church about Jesus. A grasp of the central themes of Acts 2:14-39; 3:12-26 is also required, including Jesus' Sonship, his sacrificial death and his ascension to heaven. Candidates should be familiar with Dodd's contention that Christian proclamation found in the Gospel is a unique genre (neither biography, history nor theology) but containing elements of all of these. They should also have a basic understanding of the cultural context of Peter's proclamation in Acts. There should be an awareness both of the Jewish and the non-Jewish setting of the proclamation and how the Christian message was adapted to suit the different audiences.

1F. Two views of Jesus

The final section within this theme introduces candidates to the work of John Dominic Crossan and N.T. Wright and their respective views of Jesus. While both are historians, Crossan and Wright differ on the conclusions they draw from the New Testament sources. Crossan presents Jesus as the social revolutionary and draws on contemporary Jewish authors like Josephus. He sees Palestine at the time of Jesus as being a period of social turmoil and protest and Jesus is depicted as a social and political reformer. Crossan uses apocryphal gospels and sees Jesus as a product of his time, interpreting the words of Jesus in terms of what they would have meant in Jesus' time. In contrast, Wright presents Jesus as the true Messiah. Candidates should be introduced to Wright's historical defence of traditional Christian beliefs about Jesus and his emphasis on the Jewish context of Jesus. Wright's method for historical research is called critical realism. While it is not possible to have unmediated access to historical reality we are not confined to our own experiences. It is possible to have provisional knowledge of the past through texts and traditions, but these perspectives are always mediated via particular worldviews (perspectives which make sense of the world). Candidates should understand Wright's method as rejecting a false choice between subjectivity and objectivity, seeking to find the best explanation for the traditions found in the Gospels. This topic should build on the work undertaken in section 1B. A helpful source book that examines the approaches of both Crossan and Wright is *The Jesus Debate: Modern historians investigate the life of Christ* by Mark Allan Powell (Lion), 1999 (Chapters 5 and 9).

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 2: Religious concepts and religious life

This theme considers several aspects of contemporary theological discussion about religious concepts, such as feminist reinterpretation of God language (2A), the Trinity (2B) and Christian accounts of God's saving action in the atonement (2C). Through these diverse models, candidates should be made aware of the Biblical sources and images which shape Christian language about God.

2A. Religious concepts – the nature of God

In this section, candidates should be introduced to scriptural, cultural and theological reasons why God might be understood as male in Christian tradition, including the pastoral benefits and challenges of the model of Father. Sallie McFague's feminist theology should be understood through the background of these traditional formulas. Candidates are also expected to be familiar with Jurgen Moltmann view of a suffering God. They should appreciate the centrality of Jesus' crucifixion for Moltmann's understanding of God and the idea that the God of Christianity is not solely a distant 'transcendent being', but suffers alongside humanity on the Cross.

2B. Religious concepts – the Trinity

The notion of God as existing in Three Person assists many Christians in understanding the relationship between God as Father, God as Son and God as the Holy Spirit. Candidates should be aware of the role of Trinitarian ideas in establishing a shared Christian orthodoxy. Candidates should have an understanding of the Christian claims concerning the eternal pre-existence and divinity of Jesus. Candidates may wish to refer back to Section 1A here. Although not listed in the specification, candidates might find it helpful to look at some key passages in the New Testament which illuminate the relationship between Christ and the Father. For example, John 10:30, Colossians 1:15 and John 8:58. In parallel to these ideas students should be familiar with Christian beliefs concerning the full humanity of Christ. The notion of the co-eternity of the Father and Son means that there was not a point where the Father existed and the Son did not, rather the Son was always in and with God from the beginning. Candidates should be aware of the role that this idea plays in theological discussions surrounding Jesus' divinity. A further area for study concerns the origin of the Holy Spirit. Candidates should be introduced to the sources and consequences of the filioque ('and the son') controversy. In particular, candidates should be aware of the implications of the conflict for Christian understanding of the relationship between the Father, Son and Holy Spirit. The question at stake in the discussion was whether the Spirit proceeded from the Father and Son as a co-eternal unity, or whether the Spirit proceeds from the Father. This is significant for an understanding of the Trinity since it poses the question as to whether all Persons in the Trinity are equal, or is there a hierarchy?

2C. Religious concepts – the Atonement

Section C examines three theories of the Atonement: For Christians the atonement is the means by which God purifies individual Christians of sin and reconciles the world to himself. The instrument of the Atonement is the death of Jesus on the cross. Candidates may find the following passages helpful, though they are not for compulsory study and not listed In the specification - Colossians 1:20, 1 John 2:2 and Revelation 7:14. Candidates should be introduced to three dominant theories of the atonement:

- (i) The Christ as Victor Theory: Candidates should understand the role of the devil in this theory, and how it is linked to early Christian beliefs about Jesus' dissent into Hell prior to the Resurrection.
- (ii) The Substitution Theory: Candidates should understand the key idea that Jesus died as a substitute for others, instead of them. In some way, through his death, Jesus absorbed the penalty of sin and made it possible for human beings to be at one with God.
- (iii) The Moral-Example Theory: In this model, reconciliation and purification are achieved by an inward and loving acceptance of the sacrifice made by Christ on the cross. Here Jesus functions as a moral example to follow.

Candidates should be aware of the notion that for Christians' sin is not merely a 'bad action', but denotes a state of separation from God. The Atonement poses questions such as the extent to which God is a stern judge intent on punishment, or a God who is a loving Father? Although not required by

the specification, candidates might find it helpful to relate these issues back to earlier discussions of Jesus' status as Son (Section 2B) and to refer to John 3:16.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 2 considers the debate over justification by faith and/or works (2D), the role of the community of believers as reflected in Acts 2 (2E) and the key moral principles for Christians as reflected in selected Biblical texts (2F).

2D. Religious life – faith and works

Here candidates explore what a Christian life should look like - whether it should depend on right actions or inward acceptance of saving grace. Such a discussion is significant because it touches on key differences between Christians (particularly Catholics and Protestants). This section is concerned with the religious life of faith and works, and examines Luther's arguments for justification by faith alone. Candidates should be familiar with the central role of Paul's Epistle to the Romans, in shaping Luther's view. In particular, they should understand why Romans 1:17; 5:1 and the other texts listed in the specification, caused Luther to revise his view of the shape of the Christian life. Candidates should also be aware of why Luther was hostile to the Epistle of James. Luther's views on faith and works led to conflict with the Catholic Church. Candidates should be aware of the Council of Trent as a response to Luther. It is important to note here the Catholic refutation of the Protestant notion of sola scriptura. Members of the Council declared that Luther had no traditional Church authority for his doctrine of justification. Candidates should be introduced to E.P. Sanders historical approach to the doctrine of justification. Rejecting Luther's negative view of the Jewish Law, he suggests that justification is not about rejecting moral effort, but about joining a covenant people. Sanders suggests that while justification is about 'getting in' to the Church, in order to remain in the Church one must conform to the Church's moral teachings.

2E. Religious life – the community of believers

Section E examines the New Testament community of believers as a model for churches today. Candidates should be familiar with Acts 2:42-47 and should consider what this tells us about life in the early church including Christian attitudes towards wealth, property and ownership. They should be aware of the role of churches in providing worship and sacraments including, baptism and Eucharist. Some attention should be given to the term 'sacrament' and their status as 'outward signs of inward grace'. Other roles of the Church that candidates should examine are teaching, transmitting and articulating Christian beliefs. Candidates should understand the role of evangelism for Christian communities, Christian motives for mission and the link between mission and service. An important aspect of the religious life is the fellowship of believers. Candidates should be familiar with the idea that Church is more than a just a group of people who meet together. It is a living organism in union with Christ and with each other.

2F. Religious life – key moral principles

Section F focuses on key moral principles of a religious life. Candidates should be familiar with the role of Jesus as a moral example and the role of the Church as the transmitter of Christian moral principles. It is expected that all the texts listed in this section of the specification will have been studied and applied to illustrate the key moral principles. The centrality of love (*agape*) should frame this discussion, with an emphasis placed upon the Biblical sources. Candidates should be aware of the implications of the commitment of love of neighbour (Leviticus 19:34) and the Good Samaritan parable (Luke 10:25-28) for Christian attitudes towards social justice. They should consider how the commandment to love applies within the Christian community. Candidates should be encouraged to make links between the character of Christian ethics and God as a loving parent (see Exodus 34:6-7; 1 John 4:19- 21). They should also make links between this imagery and the models of redemption and atonement (Theme 2C). Truth and forgiveness are central to living a religious life. For instance both 1 Samuel 12:24 and Ephesians 4:25-27 link truth to the fellowship of believers (Theme 2E) using the illustration of the one body. Other passages such as Colossians 3:12-13 and Matthew 6:14-15 stress the importance of forgiveness for Christians. The notion of Christians' possessing a clear conscience (see 2 Corinthians 1:12 and Timothy 1 1:15) is also linked back to the goal of love.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.
Theme 3: Significant social and historical developments in religious thought

The first part of Theme 3 examines three areas where social developments have impacted upon Christianity. It considers the Biblical approaches to the attitudes towards wealth through examination of specific Biblical texts. The effects of both migration and feminist theology are then studied with reference to how they have affected Christianity in the UK.

3A. Attitudes towards wealth

In this section candidates should examine the apparent different attitudes that exist within Christianity concerning wealth. A central aspect of Jesus ministry was to the poor and candidates should be encouraged to make links between Christian responses to wealth and Jesus' teaching on attitudes to material possessions, based on the three Gospel set texts in the specification. Candidates should be aware of the implications that 1 Timothy 6:10 raises for Christians. Jesus' teaching suggests that there is a just and generous way to make use of wealth, but that wealth can become a spiritual obstacle. Candidates should also be introduced to the notion that some see wealth as a divine blessing. In this regard, candidates should become familiar with the concept of the prosperity gospel of the World-Faith movement. In these movements, wealth is understood as a sign of God's favour.

3B. Migration and Christianity in the UK:

In this section candidates should develop an understanding of the impact of migration on UK Christian communities. Candidates should be aware of the revival of urban congregations that migration has brought about and the challenges the Christian migrants face at the level of liturgy, worship and fellowship. For instance, the challenges to assimilation that may occur because of their different cultures and resulting styles of worship. Candidates should understand that the decline in attendance in Christian worship in the UK has led countries outside the UK sending missions to the UK, whereas in the past it was the UK that sent missions to other parts of the world. It is expected that candidates could give examples of the reverse mission movement to the UK.

3C. Feminist theology and the changing role of men and women

In this section the focus is on feminist theology and the impact this has on Christianity. Candidates should be introduced to the work of Mary Daly and Rosemary Radford Ruether and their work on God-language. Candidates should appreciate the Catholic context of both thinkers. They should understand the ways in which their feminist methodologies come into conflict with Catholic orthodoxy, and shape contemporary Church debates. Candidates should be familiar with theological differences between Christian denominations regarding the legitimacy of the ordination of women priests and bishops. Consideration should be given to the impact these issues have on the roles of men, the lives of believers and communities within Christianity today.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

This second half of Theme 3 focuses on the historical developments in religious thought and introduces candidates to particular challenges from secularism, science and pluralism. Candidates will be expected to be aware of the work and contribution of the named scholars listed in the specification in 3E and 3F.

3D. Challenges from secularisation

Candidates should be familiar with the contentious issue of Christianity's role in the UK. In particular, candidates should be aware of the debate concerning both the value of Christian faith schools and the extent to which the UK can be regarded as a 'Christian country'. This should lead to an examination of the meaning of the term "Christian" when applied to a country and its relationship to British identity and culture. Recurrent tension between the right to practice one's faith and the obligation to obey the

law will best be considered by identifying some beliefs that conflict with the laws of the country. For example, recent court decisions have, in the eyes of some, restricted the right of Christians to practice their faith. One example of this was Peter and Hazelmary Bull's refusal to let a gay couple stay at their B&B, see - <http://www.bbc.co.uk/news/uk-england-25119158>. Candidates should examine the perceived challenges to Christianity, including its alleged decline in role and status. Again, the list of challenges listed in the specification may well be best explored by referring to appropriate examples.

3E. Challenges from science

Candidates should be introduced to the views of Richard Dawkins and Alister McGrath in relation to the specific areas listed in the specification. A helpful resource is Alister McGrath's book *The Dawkins Delusion* (SPCK 2007). It is expected that candidates should have a basic understanding of the scientific method. They should appreciate the ways in which scientific inquiry attempts to divorce questions of meaning and purpose from observation, and the way such a divorce divides religious and scientific approaches. Candidates should be aware of the differences between proof, probable, and justifiable in terms of the nature of proof. It is expected that candidates will explore how the nature of reality limits science. Candidates should be familiar with the 'God of the gaps' concept, wherein the effectiveness of the God-hypothesis is steadily diminishing as science increasingly offers explanations of the structure of the world, without evoking a concept of God. Students should return to McGrath and consider whether he effectively counters such an accusation.

3F. Challenges from pluralism and diversity within a tradition

This section considers the challenges to Christianity from other faith traditions. Candidates should understand the difference between religious pluralism (an acceptance of diverse religious tradition as equal paths to religious truth) and religious tolerance (acceptance of diverse faith traditions while accepting Christianity as the one truth). Candidates should develop an understanding of the differences between exclusivist and inclusivist approaches to religious truth. While exclusivists emphasise attempts to define the absolute truth and correctness of Christian faith (against the claims of other faiths) inclusivists seek to embrace diversity and suggest that no one tradition has the whole truth. Alongside this general discussion, candidates should have an understanding of exclusivism in relation to belief in Jesus and salvation. It is expected that candidates will be able to support the different views using the set texts listed in the specification and understand the implications of these texts for the viability of interfaith dialogue and Christian attitudes to other religions. Candidates should also be familiar with the contributions of John Hick and Karl Rahner in Christian discussions surrounding the status of other religion traditions. The Catholic context of Rahner should be considered, alongside his notion of the 'anonymous Christian'. While Rahner does not dispute the complete uniqueness and truthfulness of Christian claims, he suggests that non-Christians (through their life and religious practice) can be saved by God from outside the Christian community. This should be contrasted with Hick's pluralistic universalism, which suggests among other things, that the same God is understood in a variety of ways by diverse faith traditions. Candidates should be able to distinguish between Christian universalism and pluralistic universalism. While Christian universalism insists that salvation is open and granted to all through Jesus Christ, pluralistic universalism dismisses the absolute truthfulness of Christian claims about salvation and sees them as one valid symbol of religious truth among others.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 4: Religious practices that shape religious identity

This theme considers the role of religious rites in the creation and maintenance of Christian identity. Included here, is a study of the role and understanding of baptism and the Eucharist, as well as the marking of Christmas and Easter in the Church year. Candidates should be introduced to the diversity, meaning and purposes of these practices and the ways they reflect Christian beliefs.

4A. Religious identity through diversity in baptism

Candidates should understand the respective views of Augustine and Zwingli on the issue of infant baptism. It is expected that candidates will develop an understanding of Augustine's view that infant baptism is the mechanism through which God saves human beings from the effects of sin and the possibility of eternal damnation. Augustine's controversial view of the fate of unbaptised infants should be flagged here. The views of Zwingli should be viewed through the lens of the Protestant Reformation. It is expected that candidates will have a basic understanding of Zwingli's defence of infant baptism on the grounds that it is not explicitly prohibited by the Bible. Zwingli's rejection of Catholic (Augustine's) views should be considered; particularly Zwingli's view that the water of baptism in itself has no saving power. Baptism is a promise by the community (or parents) to support the child in faith. Candidates should also be aware of Barth's rejection of infant baptism and his emphasis on the importance of the consent and his claim that baptism in itself has no power.

4B. Religious identity through diversity in Eucharist

Candidates should be introduced to the role of the Eucharist in contemporary Christian communities. Although not listed in the specification, it may be helpful for candidates to understand the Scriptural basis for Eucharistic practice (see 1 Corinthians 11) and the origins of this rite as understood as a divine command (see Luke 22:19). It is expected that candidates will be introduced to the notion of transignification (the view that while Jesus' body and blood is not physically present, through the sanctification of the bread and wine, he is nonetheless present). Alongside this concept, candidates should consider the claim of transfinalization. Here Christ's presence in the Eucharist is assured not by any change in the physical bread and wine, but by a change in the meaning of the bread and wine post-consecration. They take a status after blessing which is more than simply food. Candidates should develop a working understanding of the differences between Protestant and Catholic approaches to the Eucharistic meal. They should be aware of historic Protestant opposition to 'literalistic' interpretations of the Eucharistic rite and their emphasis upon symbolic approaches to the meaning of the bread and wine (memorialism). Here the function of the Eucharist is a memorial only and has no sacramental power in itself. Alongside these approaches consubstantiation should be discussed. According to this model a fundamental change takes place, whereby the real presence of Christ coexists with the bread and wine. Thus, the Eucharistic rite is more than a symbol, it is a mystical event. While candidates should be aware of the degree of diversity among Christians on the topic of Eucharistic practice, they should also show an awareness of the degree of similarity between the approaches of various Christian traditions. While interpretations differ, the Eucharistic rite is commonly understood as a ritual of Christian unity and fellowship.

4C. Religious identity through diversity in festivals

Candidates should understand the celebration of Christmas in terms of its relationship to the doctrine of the Incarnation. At Christmas Christians celebrate the fulfilment of prophecy, and the descent of God to earth (as Jesus). It is expected that candidates will be aware of the different dating systems of Eastern and Western Churches (see below). Candidates should come to appreciate different emphasises placed on Christmas by Eastern and Western churches. For example, the significance of the Epiphany (the visitation of the Wise Men to Jesus) for Catholic and Orthodox Christians should be considered. Candidates should develop an appreciation of the central role of Easter in the Christian liturgy. As part of this discussion, reference should be made to the centrality of the resurrection itself to the character of the Christian faith – this is the main similarity between all Christian denominations. Candidates should develop a working knowledge of the differences of observance regarding Easter between Western and Eastern churches. Here students also need to understand the difference between the Julian and Gregorian calendars and the ways Easter is traditionally calculated. Some mention should be made of the 'high liturgical' approaches to Easter among Catholic and Orthodox Christians (Easter vigils) as compared to lower key less elaborate rites in Protestant traditions.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 4 examines the diversity within Christianity and its attempts at unity, the importance of religious experience in the development of the Charismatic movement. This is followed

by an examination of the basis of South American liberation theology and the initial responses to it by the Roman Catholic Church.

4D. Religious identity through unification

In this section candidates should be introduced to the concept of ecumenism (an attempt to unify diverse Christian traditions). This notion of ecclesial unity should be placed in relation to modern initiatives including World Missionary Conference (convened 1910) and the World Council of Churches (founded 1948). The latter brought together diverse Protestant denominations in an effort to develop a common approach to evangelism and missionary activity. Candidates should be sensitive to the ways in which ecumenical movements are expressions of a Christian to service (Diakonia) in divided religious communities. Candidates should be aware of the diverse ways in which ecumenical actions work for the peaceful resolution of conflict. These organisations should be understood as expressions of common Christian commitments related to peace and justice. It is expected that candidates will be aware of the educational role of the ecumenical movement. Central here is an understanding of how education is used by ecumenical participants to inform, break down distrust or differences and support ongoing dialogue. These processes are called Ecumenical Formation by the WCC.

4E. Religious identity through religious experience

In this section candidates should develop an understanding of the development of the global charismatic movement post 1960. Mention should be made of its continuing growth-rate and social impact. Alongside these general observations, candidates need to develop a broad understanding of how the role of Charismatic forms of worship and prayer has impacted both Catholic and Protestant Churches. It is expected that candidates should develop an understanding of key Charismatic beliefs including the spiritual efficacy of faith-healing, the gifts of the Holy Spirit, the importance of speaking in tongues (glossolalia) and the centrality of direct experience of God in the life of the believer. Although no Biblical texts are listed in the Specification, texts such as Acts 2:1-12, 1 Corinthians 12, 1 Corinthians 14:18 may provide helpful background information. Candidates should be sensitive to the intense and outwardly chaotic character of some Pentecostal services, the implicit egalitarianism of Pentecostal worship, and the proactive role of women in such contexts. Alongside the perceptions and beliefs of Charismatic Christians themselves, candidates should be attentive to the rejection by some of charismatic claims of miraculous communication and healing. For instance, alternative explanations, such as the alleged religious experiences being the result of the placebo effect and the inability to independently verify such claims have cast doubts on such events.

4F. Religious identity through responses to poverty and injustice

Candidates should develop a basic overview of the key themes of sources of South American liberation theology. In particular, the role of social and economic context should be considered (the dispossession of South American farmers) alongside the influence of Marxist political theory and Catholic Social Teaching (CST). Candidates should possess a cursory understanding of the key themes and methods of liberation theology including an emphasis on reading Biblical texts from the perspective of the poor and marginalised. A key theme in this regard is the role Jesus as social liberator. It is expected that candidates will be familiar with the key theological contributions of Gustavo Gutierrez and Leonardo Boff. An emphasis should be put on their joint challenge to the Catholic hierarchy to a Church for the poor and oppressed. The response of the Roman Catholic hierarchy to these ideas should be explored, with a particular focus on the formal censure of Boff and Gutierrez for their ideas. Both not merely advocate radical economic policy, but have suggested significant transformations in the life of the Church. Boff suggests that the power of the Papacy should be curtailed while Gutierrez has supported grass-roots Catholic movements outside the control of Church authority. At the time Conservative Catholic critics of liberation theology suggested that the movement was far too influenced by Marxist politics to the detriment of the teachings of Jesus and the Church.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

All themes

Books

- Ford, David (2013) - Theology: A Very Short Introduction, Oxford University Press, ISBN:0199679975
- Gwilym, Gwynn ap (2016) - WJEC/Eduqas Religious Studies for A Level Year 1 & AS Christianity, Illuminate, ISBN:9781908682956
- McGrath, Alister. (2011) - Christian Theology: An Introduction, Wiley-Blackwell, ISBN:9781444335149
- McGrath, Alister (2006) - The New Lion Handbook of Christian Belief, Lion, ISBN:0745951554
- McGrath, Alister (2006) - Christianity an introduction, Wiley-Blackwell, ISBN:1405108991
- Thiselton, Anthony (2015) - The Thiselton Companion to Christian Theology, Eerdmans, ISBN:0802872328
- Woodhead, Linda (2014) - Christianity: A Very Short Introduction, Oxford University Press, ISBN:0192803220

Websites

<http://www.bibleodyssey.org/>

Website of the Society of Biblical Literature.

<http://liberationtheology.org/books-videos/free-books-videos/>

A list of free electronic books and videos relating to liberation theology, with material potentially relevant to Themes 3 and 4.

Theme 1

Books

- Brown, R. E. (2007) - The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke, Yale University Press, ISBN:0300140088
- Bultmann, Rudolf et al. (1953) - Kerygma and Myth: A Theological Debate, SPCK, ISBN:0281026203
- Crossan, John Dominic (2010, or older edition) - The Historical Jesus: The Life of a Mediterranean Jewish Peasant, HarperCollins, ISBN:0061978213
- Crossan, John Dominic (2009) - Jesus: A Revolutionary Biography, HarperCollins, ISBN:006180035X
- Johnson, L. T. (1992) - The Acts of the Apostles, Liturgical Press, ISBN:0814659683
- Marshall, I. H. (1980) - The Acts of the Apostles, Eerdmans, ISBN:0802814239
- Manning, P. (2004) - Revelation, Inspiration and Sacred Writings, Abacus Educational Services, ISBN:1898653275
- Powell, M. A. (2000 or earlier edition) - The Jesus Debate: Modern Historians Investigate the Life of Christ, Lion, ISBN:0745950132
- Wright, N. T. (2013, or older edition) - The New Testament and the People of God, SPCK, ISBN:0281066213
- Wright, N. T. (2003) - The Resurrection of the Son of God, SPCK, ISBN:0281055505

Websites

<http://catholic-resources.org/Bible/Jesus-Birth.htm>

The Birth of Jesus: comparing the Gospel infancy narratives.

<http://www.tektonics.org/af/birthnarr.php>

"The Nativity Stories Harmonized" (note apologetic perspective).

<http://www.religioustolerance.org/resurrec.htm>

The Resurrection of Jesus Christ: Is it a fact or a religious myth?

http://ntwrightpage.com/Wright_Bible_Authoritative.htm

N. T. Wright post: "How can the Bible be authoritative?"

<http://www.theopedia.com/authority-of-the-bible>

Authority of the Bible (and links to further materials).

<http://www.reonline.org.uk/wordpress/wp-content/uploads/2013/07/The-Bible-and-the-Word-of-God.pdf>

RE Online article about the Bible as the "word of God".

<http://www.gotquestions.org/canon-Bible.html>

History of the Christian biblical canon (though note explicit Christian bias).

<http://www.pbministries.org/Theology/Simmons/chapter03.htm>

Information on different forms on inspiration including objective and subjective inspiration.

<https://bible.org/seriespage/5-bible-inspired-revelation-god>

Further information on 'inspiration' of the Bible.

<http://postbarthian.com/2012/10/15/the-apostolic-preaching-and-its-developments-by-c-h-dodd/>
Dodd and the Kerygmata.

Theme 2

Books

- Beilby, J. & Eddy P. R., eds. (2006) - The Nature of the Atonement: Four Views, InterVarsity Press, ISBN:0830825703
- Bullivant, S. (2015) - The Trinity: How Not to Be a Heretic, Paulist Press, ISBN:0809149338
- McFague, Sallie (1987) - Models of God: Theology for an Ecological, Nuclear Age, Fortress Press, ISBN:0800620518
- Moltmann, Jurgen (1973) - The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology, SCM Press, ISBN:0800628225
- Sanders, E. P. (1977) - Paul and Palestinian Judaism: A Comparison of Patterns of Religion, Fortress Press, ISBN:0800618998

Websites

<https://carm.org/what-trinity>

http://www.bbc.co.uk/religion/religions/christianity/beliefs/trinity_1.shtml

What is the Trinity?

<http://christiancadre.org/topics/trinity.html>

Collection of (apologetic) articles on the Trinity, including its biblical basis.

<http://www.newadvent.org/cathen/02055a.htm>

Detailed New Advent encyclopaedia article on the atonement and its history.

<https://carm.org/are-we-justified-faith-romans-or-works-james>

Faith and Works: comparing arguments for justification through faith with arguments for justification through works.

<http://www.catholic.com/magazine/articles/we-can-work-it-out>

Article on justification by faith and works.

<https://www.christianhistoryinstitute.org/magazine/article/dr-luthers-theology/>

Martin Luther's theology (with a focus on justification).

<https://ageofex.wordpress.com/2011/11/18/the-council-of-trent-and-their-relation-to-martin-luther/>

Article on the Council of Trent (including responses to Luther).

<http://www.christianity.com/church/church-history/timeline/1501-1600/the-roman-catholic-council-of-trent-on-justification-11629976.html>

Another article on the Council of Trent (including responses to Luther).

http://www.huffingtonpost.com/pastor-gilford-t-monrose/role-of-the-church_b_1896969.html

"The Role and Importance of the Church in Community".

<https://www.gci.org/disc/23-functions>

"Six Functions of the Church" (note explicit Christian perspective).

Theme 3

Books

- Blomberg, C. (2013) - Christians in an Age of Wealth: A Biblical Theology of Stewardship, Zondervan, ISBN:031031898X
- Daly, Mary (2015, or older edition), Beyond God the Father: Toward a Philosophy of Women's Liberation, Beacon Press, ISBN:0807015229
- Dawkins, Richard. (2007) - The God Delusion, Black Swan, ISBN:055277331X
- Dawkins, Richard (2006) - The Blind Watchmaker, Penguin Books, ISBN:0141026162
- Hick, John (1986)- God Has Many Names, Westminster John Knox Press, ISBN:066424419X
- Hick, John (2009) - The Rainbow of Faiths: Critical Dialogues on Religious Pluralism, SCM Press, ISBN:0334026083
- McGrath, Alister (2007) - The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine, SPCK, ISBN:0281059276
- Ruether, Rosemary Radford (2010) - Sexism and God-talk: Toward a Feminist Theology: with a New Introduction, SCM Press, ISBN:0334028779

Websites

<http://www.rapidnet.com/~jbeard/bdm/Psychology/char/more/w-f.htm>

An article explaining and denouncing the World Faith movement.

<http://liberationtheology.org/people-organizations/rosemary-radford-ruether/>

Information on Rosemary Radford Ruether.

<http://liberationtheology.org/people-organizations/mary-daly/>

Information on Mary Daly.

<http://www.reonline.org.uk/westminster-faith-debates-is-it-right-for-religions-to-treat-men-and-women-differently/>

"Westminster Faith Debates: Is it right for religions to treat men and women differently?"

<http://www.telegraph.co.uk/news/religion/11724826/Immigration-reviving-Christianity-in-Britain-Cardinal.html>

Immigration reviving Christianity in Britain.

<http://www.independent.co.uk/voices/comment/christianity-isn-t-dead-it-has-just-become-more-diverse-a6940081.html>

"Christianity isn't dead – it has just become more diverse" (article on migration and secularisation).

<http://www.reonline.org.uk/westminster-faith-debates-religion-in-public-life/> "Westminster Faith Debates: Religion in Public Life?"

<http://www.bbc.co.uk/news/magazine-27111146>

BBC News: "Eight arguments about whether the UK is a Christian country".

<http://www.wesley.cam.ac.uk/wp-content/uploads/2015/10/06-da-silva.pdf>

Reverse mission in the Western context.

<http://www.christiantoday.com/article/>

How reverse missionaries built the UK's fastest-growing church.

http://www.rejesus.co.uk/site/module/faith_v_science/P6/

Interview with The Revd. Professor Alister McGrath – Faith v Science.

<http://www.philosopherkings.co.uk/Rahner.html>

Information on Karl Rahner.

http://www.issuesetcarchive.org/issues_site/resource/archives/anonchrs.htm

What is the Catholic teaching of "Anonymous Christianity"?

Theme 4

Books

- Crockett, W. R. (1989) - Eucharist: Symbol of Transformation (Liturgical Press, ISBN:0814660983
- Spinks, B. D. (2006) - Reformation and Modern Rituals and Theologies of Baptism: From Luther to Contemporary Practices, Ashgate, ISBN:0754656977
- Wright, D. F., ed. (2009) - Baptism: Three Views, InterVarsity Press, ISBN:0830838562
- Boff, Leonardo (1996) - Introducing Liberation Theology, Orbis Books, ISBN:0883445506
- Gutiérrez, G. (2010) - A Theology of Liberation, SCM Press, ISBN:0334028531
- Hyatt, E. L. (2015) - 2000 Years Of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective, Charisma, ISBN:1599798077
- Nickoloff, J. B. (2011) - Gustavo Gutiérrez: Selected Writings, SCM Press, ISBN:0334026636

Websites

http://www.religioustolerance.org/chr_bapt1.htm

An overview of Christian Baptism.

http://www.cleo.net.uk/resources/displayframe.php?src=425/consultants_resources%2Freligiouseduc%2Fstsbapt%2Fststephen.html

Video of infant baptism service.

http://www.cleo.net.uk/resources/displayframe.php?src=238/consultants_resources%2Fre%2FallB%2FOpenHere.html

Video of Church of England adult immersion baptism (believer's baptism).

<http://www.religioustolerance.org/chrcomm.htm>

Information on the Eucharist.

<http://www.goarch.org/ourfaith/ourfaith7070>

<http://www.ibtimes.com/orthodox-christmas-2015-russian-greek-other-eastern-churches-begin-celebrations-1774896>

The Calendar of the Orthodox Church.

<http://usa.greekreporter.com/2015/04/05/why-orthodox-christian-easter-is-later-than-the-catholic-one/>

News reports on Eastern Orthodox Christmas and Greek Orthodox Easter.

<http://liberationtheology.org/people-organizations/leonardo-boff/>

Information on Leonardo Boff.

<http://liberationtheology.org/people-organizations/gustavo-gutierrez/>

Information on Gustavo Gutiérrez.

<https://www.oikoumene.org/en/>

World Council of Churches website.

<http://www.gotquestions.org/Charismatic-movement.html>

"What is the Charismatic movement?" (though note anti-Charismatic bias of the article).

A STUDY OF CHRISTIANITY

TOPIC TITLE : THEME 1 - THE BIRTH NARRATIVES

Key Points

- To identify the similarities and differences found within the birth narratives.
- To consider whether the two accounts contradictory, or can they be reconciled?
- To consider whether the presence of two different birth narratives affect their credibility.

Provides an opportunity to develop the following skills:

- Literacy – oracy, reading and writing.
- Presenting findings – presenting, exchanging information and improving own performance.
- Working with others – plan, do and review.
- Evaluation and analysis.

INSPIRATION FOR TEACHING

Activity name: Introducing the Birth Narratives – One Story or Two?

<p>Intro activity 10 mins +</p> <p>Individual work; whole class feedback</p>	<p>What are the major differences between the birth narratives?</p> <p>Ask students to quickly read Matthew 1-2 and Luke 1-2 in any reasonable English translation (or you may wish to focus only on the set texts for study: Matthew 1:18-2:23; Luke 1:26-2:40), looking for any <u>major</u> differences between the texts. Feedback.</p> <p>Notes: Students may initially comment on the disparate lengths of the two narratives and pick up on the presence of/absence of/detail about the more famous characters (e.g. the angel is not named in Matthew, but is called Gabriel in Luke; the story of Elizabeth and John the Baptist does not appear in Matthew).</p>
<p>Main Activity 1 20 mins +</p> <p>Pair work; whole class feedback</p>	<p>What are the minor differences between the birth narratives?</p> <p>Ask the students to make a detailed comparison chart of the two narratives in pairs or small groups. Feedback.</p> <p>Notes: A completed version can be found at http://catholic-resources.org/Bible/Jesus-Birth.htm (the first table). The chart could be created from scratch by students, or from a template. For a quicker activity, students could be given a worksheet with one side of the table filled in (Matthew or Luke), with space left for students to complete the other side.</p>

<p>Main Activity 2 10 mins +</p> <p>Whole class</p>	<p>Are the two accounts contradictory, or can they be reconciled?</p> <p>From the feedback, launch into a whole class discussion (class size permitting!) as to whether the amount of information given in the two birth narratives and the differences between them mean that they contradict one another. Prompt questions might include:</p> <ul style="list-style-type: none"> • Do Matthew and Luke essentially tell the same story? • If so, why might they include different information? Why might Matthew have left out [example from feedback]? Why did Luke include [example from feedback]? • Are there any themes in one birth narrative that cannot be found in the other? • Alternatively, if they contradict each other, can we trust <i>any</i> elements of the stories? • Does it matter? <p>Notes: Students will hopefully offer a range of opinions, though some may feel threatened by the implication that biblical texts contradict themselves. The key point here is that students should argue for or against the texts' compatibility on the grounds of evidence <i>from the texts themselves</i>, rather than appealing to larger arguments as to whether or not the Bible can be contradictory.</p> <p>The second table on http://catholic-resources.org/Bible/Jesus-Birth.htm may give some inspiration for themes of the two birth narratives and the relative importance of different characters.</p>
<p>Plenary 20 mins +</p> <p>Group work; whole class feedback</p>	<p>Does the presence of two different birth narratives affect their credibility?</p> <p>Split the students into two equal groups and give them ten minutes to prepare to debate the following statement: "The differences between Matthew and Luke's birth narratives mean that neither story can be believed." In the final ten minutes, the students should take turns to argue and rebut.</p> <p>Notes: Naturally, this activity would need to be tailored to the class size – larger classes may need to nominate certain speakers and have short time limits for their arguments; smaller classes may allow all students to speak and may not need strict turn-taking. The winners could be decided by a vote, or the teacher may decide which team argued the best, or used the evidence better. The aim is for students to think about (a) whether there actually <i>are</i> significant differences, and (b) whether those affect the credibility and/or value of the narratives.</p>

A STUDY OF CHRISTIANITY : GLOSSARY	
TERM	DEFINITION
accommodation, doctrine of	The doctrine (or theory) of accommodation proposes that God 'accommodated' God's self to humanity by using relevant and understandable human terms and concepts. This may be used to explain, for example, why the biblical creation narratives are closer to other mythologies of the time than modern scientific understandings.
apocryphal	Relating to apocryphal works. In this context, apocryphal works are texts concerning biblical times, places, or characters (usually), but which are not part of a religious canon. They are normally of unknown authorship and/or dubious authenticity. In this context, not to be confused with the collection of books included in some editions of the Bible known as "the Apocrypha".
ascetic ideal	The use of asceticism to ultimately preserve power and/or life.
asceticism	Abstinence from worldly pleasures (e.g. pleasurable physical experiences or material possessions), normally for the sake of spiritual growth.
atonement	An action, or series of action (usually a sacrifice), by which guilt might be removed. Yom Kippur (Day of Atonement) is a Jewish feast based on Leviticus 23:26ff. Appropriated by Christian theology as a way of understanding the significance of Jesus' death (e.g. Hebrews 9:6ff).
Augustine	Early Christian theologian and philosopher (354-430).
baptism - adult/believer's - infant	<p>The rite whereby a person is made a member of the church. From the Greek word baptizo, meaning to 'dip', 'submerge', or 'cleanse'.</p> <p>The voluntary baptism of adults (usually aged 13+) who have declared belief in Jesus.</p> <p>The baptism of babies, normally in the belief that the ritual will remove latent original sin.</p>
Barth, Karl	Highly influential Reformed Protestant theologian (1886-1968).
birth narratives	Accounts in the gospels of Matthew and Luke of the conception and birth of Jesus of Nazareth.
canon (biblical)	The biblical canon is the list of books considered to be authoritative scripture, and which therefore make up the Christian Bible. Note that the books included and the order in which they appear differs between some Christian denominations.
Charismatic Movement	Term describing the adoption of charismatic beliefs and practices in traditionally mainstream churches.
Christmas	The annual celebration of Jesus' birth.
Christus Victor theory	A view on atonement which states that Jesus' death defeated the power of evil, which had dominated humankind. The term comes from the title of Gustav's Aulén's book, first published in 1931. Aulén writes in description of Christus Victor, "the work of Christ is first and foremost a victory over the powers which hold mankind in bondage: sin, death, and the devil." Jesus through his death rescued or liberated humanity from the slavery of sin.
conscience	Moral sense of right and wrong; inner feeling as to goodness or otherwise.

Consubstantiation	The doctrine (particularly in Lutheran belief) that the body and blood of Jesus Christ coexist with—but are not the same as—the bread and wine used in a celebration of the Eucharist.
Council of Trent	Ecumenical Roman Catholic council held in northern Italy between 1545 and 1563 in response to the Protestant Reformation. Famously defined the relationship between faith and works in justification and had lasting impact on Roman Catholic liturgy and practice.
critical realism	In this context, a movement of scientists-turned-theologians and the argument that, since the language of science and the language of Christian theology are so similar, the two can be brought into conversation. Critical realism entails the assumption that the object of inquiry (often the divine) is real, but that knowledge of it can only be achieved through dialogue between the knower and the thing known.
Donatism	The term used to describe a particular North African Christian sect in the Roman province of Africa in the fourth and fifth centuries, whose beliefs regarding sacraments caused controversy.
Easter	The annual festival of Jesus' death and especially resurrection. A Christian appropriation of the Jewish Passover: Christ's death equated with the sacrifice of the Passover lamb. Subsequently, Good Friday came to be celebrated separately; Easter then more usually becoming associated with resurrection.
Eastern Orthodox	That part of the Church that developed following the Great Schism of 1054. Its theology derives from the Eastern Fathers of the patristic period. The Eastern Orthodox Church may be further defined in terms of national identity, e.g. Russian, Greek etc. (but should not be confused with the Oriental Orthodox Churches, e.g. Armenian, Coptic, etc.).
Ecumenical Movement	Name of the (Christian) movement aiming for unification of all Protestant denominations and ultimately of all Christians.
Eucharist	One of the titles used to describe the rite of the Christian Church associated with the Last Supper that Jesus is said to have celebrated with his disciples, in which elements of bread and wine (usually) are shared among participants. From the Greek, eucharisiteo, to "give thanks". Also used generically to describe the rite, however celebrated. Also known as "communion" or "Holy Communion".
exclusivism	The belief that only one religion, belief system, or sometimes denomination is true.
Fourth Lateran Council	Roman Catholic council held in 1215 and presided over by Pope Innocent III. Put forth the idea that, during the Eucharist, the bread and wine are "transubstantiated" into the body and blood of Jesus Christ.
God of the gaps	Name given to the invocation of the divine to fill gaps in scientific knowledge, which is then used as evidence for the existence of the divine. Now discredited as an apologetic.
harmonisation	The attempt to reconcile two or more contradictory biblical accounts (or the editorial process within the biblical texts with the same goal).
impassibility	The doctrine that God does not experience emotions based on, or caused by, the actions of others (e.g. pleasure, pain, passion).

incarnation, doctrine of the	The belief within Christian theology that the second person of the Trinity -the eternal Son, became human in the man Jesus of Nazareth, through his being born of the Holy Spirit of the woman Mary.
inclusivism	The belief that, while only one religion or belief system is true, others may be partially true as well.
inspiration	Biblical inspiration refers to the Christian doctrine that specific works of biblical authors and editors was divinely led or guided, with the result that biblical texts may be considered the word of God. Within Christianity, there are many interpretations of 'inspiration' – see http://www.gotquestions.org/inspiration-theories.html for a brief introduction to the main interpretations.
justification - by faith alone - by works alone	Making people worthy before God. The idea that it is only belief in Jesus that makes people worthy before God. The idea that good acts make people worthy before God.
kenotic model	The term kenosis comes from the Greek verb 'kenōō', meaning "to make empty." The kenotic model seeks to explain an idea mentioned in Philippians 2, where Christ is seen as "emptying himself" to "take the form of a servant". Its main concern is to solve some of the difficulties arising from Jesus having both a divine nature and a human nature. One understanding of the kenotic model of the incarnation holds the view that Jesus, the Son, deliberately gave up or set aside some of his divine attributes (especially omniscience or omnipotence) as a part of the incarnation. Some kenotic models focus on the setting aside of Christ's own will so that he could fully show what it means to be wholly submitted to the Divine. The idea is also an indication of the importance of submission to God's will, and an indication of Jesus' ethic of sacrifice and servanthood.
kerygma	The initial and essential proclamation of the gospel (and/or Christian) message.
liberation theology	Used here to refer mainly to South American liberation theology, but can encompass many theological perspectives with a view to the liberation of an oppressed group (e.g., Black theology, Palestinian liberation theology).
Luther, Martin	Author of the German Protestant Reformation (1483-1546).
memorialism	The belief that the Eucharist is no more than an act in memory of Jesus.
Messiah	Hebrew word meaning 'anointed', mainly used in the Abrahamic religions to designate a political, social, or religious leader. Within Christianity, the term 'Messiah' (which translates to Christos in Greek, hence 'Christ') has been adopted as a title for Jesus and now implies divinity, though this sense of the word is not present outside Christianity.

moral example theory	(a.k.a. the moral influence theory) This theory of atonement suggests that Jesus' life and death primarily provide a moral example to humanity. It can inspire humankind to lift itself out of sin and grow towards union with God. Christ did not die to satisfy any principle of divine justice. His death was designed to greatly impress humankind with a sense of God's love, hopefully resulting in a softening of their hearts and leading them to repentance. Thus, the Atonement is directed towards persuading humankind to right action.
Ordination	The name of the process by which individuals are prepared for, and set apart to, act as leaders of a given religion/denomination, which normally includes the ability and permission to perform particular religious rites.
pluralism	In this context, the belief that all religions and belief systems are equally valid, with equal claim to truth.
prosperity gospel	The belief that financial means and success is a blessing from God and that faith and/or good acts will result in material recompense from God. Also known as "prosperity theology".
redaction criticism	In New Testament studies, a method of critical biblical scholarship in which the authors and editors of texts are viewed as creative interpreters of their source material (and the examination of the effects this may have on the text and its message).
religious liberty	The freedom of individuals and groups to teach, observe, and practice a given religion or belief system, as well as the freedom to change between religions and belief systems (or to/from no religion or belief system). Also known as "freedom of belief" and "freedom of religion". In the UK, this also means that individuals and groups are free to teach, observe, and practice a religion other than the state religion (Anglican Christianity).
resurrection	The means by which the dead return to life after death. Specifically within Christianity, resurrection was believed to have been experienced by Jesus following his crucifixion. Understood by some Christians as the destiny for all or some human beings after death. The term can also be used in a more abstract sense to describe a mode of living experienced by Christians following conversion.
reverse mission movement	A term used from a UK/Western perspective to describe evangelists being sent to the West from areas which traditionally received missionary attention from the West.
sacrament(s)	Sacred ceremonies which are believed to be means by which grace is conveyed to believers. The classic definition is "an outward and visible sign of an inward and spiritual grace". Nearly all churches (except Quakers and the Salvation Army) use the two 'dominical' sacraments—baptism and holy communion (i.e. those explicitly commanded by Jesus), but with much difference of practice and interpretation. Catholics, Orthodox and some Anglicans count confirmation, ordination, marriage, anointing, and confession as lesser sacraments.

Stewardship	The belief that human beings are responsible for caring for the earth and the beings and resources on it. Within Christianity, this is usually paired with the belief that the earth (and its creatures and resources) were created and are owned by God, but are under the care of humans.
substantial presence	The whole and entire presence of both the divine and human aspects of Jesus Christ.
substitution theory	An umbrella term for beliefs that Jesus' death was as a substitute for others. Two common forms include the belief that Jesus died as a sacrifice on behalf of the people to free humanity, and the belief that, since the debt is owed to the divine (God) by the people (human), only Jesus (divine and human) could act as a sacrifice by God for the sake of humanity.
Transfinalization	The term used by the Catholic theologian Karl Rahner (in place of transubstantiation) to describe his understanding of the Eucharist. The belief that the purpose of the bread and wine is altered by the words of consecration.
Transignification	The belief that, at the moment of consecration, the bread and wine of the Eucharist take on the real significance of the body and blood of Jesus Christ (but the body and blood are not physically present).
universalism	Broadly, the belief that all humans (and sometimes all animals or all living beings) will be saved.
Christian	The belief that all humans will ultimately be reconciled to God in heaven and will be in right relationship with God.
Western Christianity	Term used to describe the Latin church or the Catholic Church and a number of Protestant denominations (in contrast to the Eastern church).
World Council of Churches	An international organisation of most Christian churches (excluding the Roman Catholic church) which aims to encourage dialogue and understanding between Christian denominations.
World Missionary Conference	Also known as the "1910 World Missionary Conference" or the "Edinburgh Missionary Conference". A meeting of major Protestant churches and mission groups, sometimes believed to be the start of the Protestant ecumenical movement.
worship - public private	An act of praise, thanksgiving, devotion, or similar towards a deity. Worship in a group, usually with one or more leaders. This may include church services, led prayer meetings, etc. Worship held in a private setting, usually alone. This may include private prayer, saying the rosary (Catholicism), the practice of Lectio Divina, etc.
Zwingli, Ulrich	Initial promoter and leader of the Protestant Reformation in Switzerland (1484-1531).

Delivering the Specification

A level Component 1: A Study of Religion

Option B: A Study of Islam

Theme 1: Religious figures and sacred texts

Theme 1 Section A covers the pre-Islamic context in Arabia, as background to Muhammad's revelation experience and the subsequent impact of the revelation upon the people of Makkah. Section B begins with the transition from Makkah to Madinah and considers the role of Muhammad as a leader in the early development of Islam. Section C is a study of the nature of the Qur'an and its importance for Muslims today.

1A. The significance in the development of Islam of both the life and teachings of Muhammad in Makkah following the Night of Power

This section starts with the context of pre-Islamic Arabia, typically as seen from an Islamic perspective as 'jahiliyyah' ([age of] ignorance); an irreligious and chaotic society and one from which a God centred lifestyle was clearly absent. It is expected that candidates are aware of: the general structure of tribal society, including leadership, trade and population structure/distribution (social and political aspects); the general religious mixture of the day, typically paganism, but with an awareness of the existence of Christianity and Judaism (religious); and, finally the largely immoral nature of society (moral). Whether or not this was literally the case or more generally is a matter of debate amongst scholars.

The life of Muhammad from the point of his revelation is to be studied through to the Hijrah. Any background information on Muhammad's upbringing is not necessary. Studies begin with his immediate context of his married life and role as trader. Muhammad's religious experience on the Night of Power should be understood and how both he, and his family and friends, reacted to this calling. There should be an awareness of the gradual unfolding of his messages to, first his family, and then friends in secret, and the command to preach openly. Finally, the initial reaction of the Makkans to Muhammad's message should be considered in relation to the Hijrah and hence the early development of Islam.

1B. The significance in the development of Islam of both the Hijrah and the life and teachings of Muhammad in Madinah

In Section 1B, the first area to study, may be termed as the 'push' and 'pull' factors associated with the Hijrah i.e. the reasons for Muhammad's move to Madinah from Makkah from both perspectives of the uncomfortable situation in Makkah, and, the attractiveness of Madinah, for Muhammad and his followers. A brief study of the events of the Hijrah will then lead to an analysis of Muhammad's progress in Madinah in establishing Islam that ends in the battle of Al-Khandaq and the formation of the treaty of Hudaibiya. An understanding of the holistic nature of Muhammad's leadership qualities can be gleaned from this.

1C. The Qur'an as a source of wisdom and authority – its use and treatment in Islam

Section 1C is a straight forward introduction to the Qur'an in two Sections: a source of wisdom and authority; and, a brief study of how it is used and treated. The three Suras quoted are simply to underline the fact that for Muslims the Qur'an is the ultimate and final message to humanity, the origin of which is God, and, the Qur'an as a miraculous event based in the illiterate nature of the chosen messenger Muhammad. This section then examines the Qur'an's main characteristics and a brief overview of its compilation. The last area is simply looking at ways in which the Qur'an may be used within Islam as a source of wisdom and authority and also how it is treated in light of its unique nature.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second section of Theme 1 looks at the development of shari'a from the four sources to the establishment of law schools and a study of how shari'a is understood and applied. It finishes with a study of jihad and how this concept is understood within Islam.

1D. Sources of shari'a (the way) - Qur'an; sunna (clear trodden path) and hadith (report); qiyas (analogy); ijma (consensus)

Section 1D considers the early development of Islamic guidance for living (shari'a), beginning with the actions and behaviour of Muhammad during his lifetime and his transmitted sayings compiled after his death, together making the first two of the traditional four supporting sources of authority for the Qur'an. An understanding of what qiyas and ijma are and how they work is expected. Finally, an overview of the work of Al-Shafi in developing fiqh in relation to shari'a and his establishment of the basic principles of this that led to the development of the major laws schools, not excluding those within Shi'a Islam.

1E. The role of shari'a and its importance for Muslims

The next section attempts to bring alive an understanding of shari'a through the different ways in which it works within Islam. Candidates will be expected to explain civil, moral and religious aspects of shari'a with examples, and also consider the important role of the mujtahid and the use of taqlid. This should then culminate in an awareness of the term ijihad, its meaning and the debates about its relevance within both Sunni and Shi'a Islam. As a basis for contrast the positions of Rashid Rida and Tariq Ramadan should be considered.

1F. Muslim understandings of jihad

This final section within Theme 1 is a sole study of the term jihad. An awareness of the division of jihad into 'lesser' and 'greater' is expected, as well as the importance given to 'greater' jihad in Islam. The significance of this importance should be studied in light of the disproportionate representation of, and focus on, 'lesser' jihad that is sometimes imposed upon Islam. In studying 'lesser' jihad, its historical context should be considered and its conditions, in relation to modern warfare, considered in order to understand its relevance for Muslims today.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 2: Religious concepts and religious life

Section A examines the Muslim belief in tawhid together with the accompanying first Pillar of Islam, the Shahadah. This leads naturally into a study of risalah, looking at the terms associated with revelation such as prophet, messenger and warner (2B) and then to consider the related concept of angels and their nature and purpose within Islam (2C). The last section also covers study Islamic teachings about the events involved with Day of Judgement and related teachings about heaven and hell (2C).

2A. The concept of Allah – tawhid (oneness) and shahadah (bearing witness)

Whilst this whole Theme is conceptual in essence, it does at the same time consider the impact of belief upon practice within Islam. This section deals with two beliefs that sit naturally together; namely, the oneness of God and the proclamation of this. Whilst studying the concept of Tawhid its theological implications should be considered e.g. God as sole creator etc. Candidates should also contemplate the impact of Tawhid on the practical aspects of Muslim life - avoiding shirk and the various understandings of how this can be done. The Shahadah should be considered in both its private and public contexts; that is, as a public declaration of faith, statement of truth and witness of conversion; and, its role as inspirational for following the Islamic path on a personal level.

2B. Muslim beliefs about nabi (prophets), rasul (messenger), nadir (warner) and risalah (the message)

The whole concept of prophets, warners, messengers and revelation in Islam is often just referred to as risalah, literally meaning the message. It is within this context that the specific understandings of prophet, messenger and warner should be studied. Although there is general and interchangeable use of the terms prophet and messenger, there should be an awareness of the distinction some Muslims make between the two with regards to their message and writings. All prophets bring a message, but it is the different writings associated with the specific prophets that make them distinctive as messengers for some. The unique status of Muhammad as rasul should be considered in the light of this.

2C. Malaikah (angels) and Akhirah (the Day of Final Judgment)

In Section 2C, the belief in angels is crucial for Islam, in particular when studied in the context of the nature of revelation. This is the starting place for this section in considering the need for angels as intermediaries and their nature and purpose as defined by Islamic teaching, a philosophy that is much more developed when compared to some other religions. Four angels are mentioned with specific roles, but candidates may wish to mention others in answers that explore the importance, nature and role of angels in Islam (although this is not a requirement). A central belief related to angels is the belief in Islam of judgement, in particular a Day of Final Judgement. Two Suras are mentioned as a springboard for considering depictions of heaven and hell, but candidates may refer to others – although this is not a requirement of the specification. Knowledge and understanding of how heaven and hell are presented within Islamic teaching is expected. Finally, a consideration of Akhirah as reinforcing the principles of submission and reward should be studied in relation to wider Muslim life. This area also includes a study of Islamic beliefs about the events of the Day of Judgement and related teachings about heaven and hell.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Sections 2D-E of Theme 2 cover three of the Five Pillars - prayer, giving and pilgrimage, with a particular focus on variety within both prayer and giving. The focus for Hajj is on its nature and purpose and how it unites the Ummah. The last section, 2F examines the five categories of ethical action with an exploration of specific examples and their importance for Muslims.

2D. Salah (prayer) and other forms of prayer

Salah is the general term for prayer and this section examines the nature, purpose and role of different prayers within Islam. Salah in this context is assumed as reference to the five daily prayers associated with the pillars. Each type of prayer studied (salah; tahajjud; nafilah; du'a; tasbeeh; and, witr), should be considered in light of what that prayer actually entails and an explanation of its purpose for Muslims. Two related concepts will naturally arise from this study: namely, intention (niyat or niyah) and, ritual ablutions (wudu). The former can be explored in relation to private devotion, including that done in a public environment. Wudu quite naturally invokes a distinction between itself as the popular partial ritual washing and that of full washing (ghusl), but the significance here for ritual washing is within the context of prayer. Finally, the last type of prayer, Jummah is to be considered in relation to its importance for the Ummah.

2E. Zakah (purification through giving) and Hajj (pilgrimage)

The principle of generosity and an awareness of others is a fundamental aspect of Islam and this is the focus of the section on zakah and Hajj. The meaning, nature and purpose of different types of giving are considered with a particular focus on the reasons behind giving and the benefits brought by it. This then extends into a study of Islam as a 'liberationist' religion in its emphasis on the poor, both within and beyond the Ummah. Another example of giving in Islam is that of devotion, and time made for this, as exemplified by the Hajj. A study of the Hajj should not entail a detailed narrative account of the procedures; the focus should be on how the aspects of the Hajj journey relate to its nature and purpose and how it unites the Ummah.

2F. The five categories of ethical action as exemplifying the key moral principles for Islam and a framework for Muslim living

The final section for study is a straight-forward account of the five categories of ethical action beginning with their context of origin during the development of the shari'a (that recognised a need for guidance in the Islamic path). Each category should be understood and explained with reference to examples for each category. Candidates should be able to demonstrate their importance in daily life for Muslims.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 3: Significant social and historical developments in religious thought

The first part of Theme 3 examines the social and historical developments in Islamic thought, beginning with a study of how Muhammad's model of Islam in Makkah has steered the later developments of Islamic rule and application of shari'a. The challenges from science and pluralism are then studied with a focus on 'origins of the universe' and the concept of pluralism in terms of how Islam interacts with other faiths.

3A. The concept of a state governed according to Islamic principles and the political and social influence of religious institutions as a challenge to secularisation

Section 3A allows centres to review prior learning of Muhammad's establishment of Islam in early Madinah, but in the context of a brief case study comparison with any state governed by Islamic principles today or in the past. This then leads to a study of how far ideas within the Constitution of Madinah served as a suitable model for rule, in particular the underlying principle of Islamic leaders having sole authority. This extends to a study of how shari'a works within a state governed by Islamic principles and examples can be drawn from different global areas, although the specification does not disadvantage those who only wish to choose one example state. The last area examines the challenges that may arise from wishing to apply the legal aspects of shari'a within a secular context.

3B. The challenges to Islam from scientific views about the origins of the universe

The next section focuses on the challenge to Islam from scientific views on the origins of the universe. Depth of technical knowledge and understanding of the scientific theories is not required, just the basic principles behind them. The main focus should be on different Muslim understandings of creation and whether or not they are compatible with the scientific theories. The Suras are there to reinforce Qur'anic principles of the creative power of God in relation to both the universe and humanity. The origins of the universe and creation are terms used interchangeably here. Candidates can refer to the idea of evolution and how Islam has responded if it is linked to the idea of origins of the universe and creation.

3C. Islamic attitudes towards pluralism

Section 3C is involves a study of pluralism and the attitudes within Islam towards other faiths. This is not necessarily 'religious pluralism' with a consideration of truth values, although this will not be disregarded in answers; however, the focus here is much more on how Islam interacts with other faiths. A study of three areas should suffice: (1) Qur'anic early attitudes towards 'People of the Book', meaning Christians and Jews; (2) how tolerance and religious freedom have been a part of Islamic history; and, (3) a look at the principle of conversion to Islam both historically and today.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The remaining half of Theme 3 begins with a study of family life in Islam, then considers the challenges brought about by the migration of religious communities, exploring issues of assimilation and segregation. Finally, there is a study of the 'perceptions' of Islam within the Western world, looking in particular at what misrepresentations there are, and inevitably why these are misrepresentations.

3D. The importance of family life for the Muslim religion

Section 3D examines how family life is a crucial area of the Islamic faith and the role of the family and the Muslim home should be studied in relation to how each aspect contributes towards establishing firm Islamic principles for Muslims. Examples of the different roles of members of the family may be considered as well as the concept of the family as a microcosm of the wider Ummah. How the roles of men and women may be changing in Islam should be considered; in particular, this is best exemplified by examples from within the West compared to other global areas, for example Saudi Arabia, or, through contrasting traditional with more progressive views. The idea of 'feminism' in Islam is generally concerned with making sense of the role and status of women. Rather than attacking a patriarchal structure, the focus here is on understanding the importance that Islamic teachings gives to women and the debates within Islam about the relationship between 'status' (which is generally undisputed) and that of 'role', which, for some, can have a negative or oppressive impact. The examples of feminists given in the specification reflect firstly the beginnings of a feminist critique (Aisha Abd Al Rahman) and an example of a high profile academic with feminist views (Haleh Afshar). Other examples may be freely used, but are not expected.

3E. Islam and migration: the challenges of being a Muslim in Britain today

The next section considers the issue of migration and how a change in environment or culture affects the Muslim way of life, both for the community and for the individual. The challenges of segregation and assimilation arise and various examples of change or continuity can be drawn from the areas specified: food, dress, religious practice and education. The role of the Muslim Council of Britain is useful to study in relation to how it deals with these challenges.

3F. Western perceptions of Islam

The next section is a natural follow up to the previous section, in that it considers perceptions from the 'outside' of Islam. Whilst there are many negative examples, often driven by the media, centres are urged to look at these through bias, misrepresentation and inaccuracy with a view to considering correction and addressing these from a more neutral or positive perspective.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 4: Religious practices that shape religious identity

Theme 4 is focused mainly on practices that shape religious identity and developments in Islamic beliefs and practices that have, over time, influenced and been influenced by other developments in the field of philosophy and ethics. Sections A-C deal mainly with identifying traditions and practices associated with the mosque, Ashura, Ramadan, and Id-ul-Fitr.

4A. The role of the masjid (mosque) in Islam

This section allows centres to review prior learning of Muhammad's establishment of the first mosque in early Madinah, but in the context of a brief case study comparison with the role of mosques today in the UK. Central to the idea of any mosque is it being 'a place of prostration' first and foremost as a symbol of submission to God. An understanding of what the term means then leads to other functions that underline this primary purpose. Examples from how it is used by both men and women for various functions are expected as are ways in which believers support and maintain the running of the mosque.

4B. The role of festivals in shaping religious identity, with reference to: Ashura

As an introduction to this section, a very brief historical overview of the reasons for practising Ashura within Islam (both Sunni and Shi'a) should be provided. Whilst Ashura is a truly Muslim festival, the further focus here is on how Shi'a Muslims apply their distinctive beliefs to the festival through the practices associated with it and thus expressing Shi'a identity. Candidates should understand the role of the community of believers in Karbala and how the traditions associated with the festival are maintained each year.

4C. The role of festivals in shaping religious identity, with reference to: Ramadan and Id-ul-Fitr

In section 4C, although the principles and procedures for Ramadan may be understood, the specific focus here is not on what happens, but on how what happens produces both spiritual and moral benefits for a Muslim. Any reference to the procedures should make this link. In the same way, the focus on Id-ul-Fitr is not what happens, but how what happens is of social importance for the Ummah, unity of Muslims and the poor. Id-ul-Fitr celebrations at the mosque clearly ensure that traditions are maintained and the significance of events at the mosque at this time should be studied in relation to the social importance for both the Ummah and the poor.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The last part of this theme (sections D-F) deals with the distinctive beliefs and practices of Shi'a Islam, Sufi philosophical thought about the nature of God and religious experience, as well as the ethical issue of the death penalty.

4D. Beliefs and practices distinctive of Shi'a Islam

Section 4D is devoted to a brief overview of Shi'a Islam, with an emphasis on what makes Shi'a Islam distinctive. One of the main areas for study would be the Sunni presentation of how Shi'a interpret the Five Pillars differently. Studying the historical dispute will help make sense of particular aspects of Shi'a Islam such as key figures and beliefs outlined in the specification, for example the importance of Hussein and the practice of pilgrimage.

4E. Sufi philosophical thought about the nature of God and religious experience

One of the main developments in terms of philosophy within Islam is the emergence of Sufism, and this section examines the Sufi ideas about God and religious experience through a study of specific beliefs and practices. Each belief or practice listed in the Specification, such as dhikr, muraqaba, sama and the Qutb, should be explained in relation to their significance for the two strands of the nature of God or religious experience.

4F. Ethical debate about crime and punishment (including arguments posed by scholars from within and outside the Islamic tradition)

The last section involves a study of the ethical debates surrounding crime, in particular, an understanding of punishment in Islamic teaching, as well as how this relates to practices in different societies. The contrasting views of two influential individual scholars in Islam on the death penalty can be seen from the brief statements in support issued by Sheikh Ahmad Ash-Sharabasi's fatwa on 25th July 2008 and various and more developed responses by Tariq Ramadan. James Rachels is a scholar from outside the Islamic tradition who proposes that the death penalty is still valid based on Utilitarian principles.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

A STUDY OF ISLAM : USEFUL RESOURCES

All themes

Books

The Holy Qur'an: The Holy Qur'an – there are a number of translations (or 'interpretations') of the Qur'an. Students will find it useful to compare English editions. Generally, however, Yusuf Ali's translation is the one most approved by Muslims:

- Ali, Yusuf (2000) - The Holy Qur'an: Arabic Text with English Translation, Kitab Bhavan, ISBN:8171512186

General overviews and introductions (useful for teacher notes and for students' wider reading):

In recent years there have been several new publications that are seen as standard introductions to Islam that are all very useful.

- Armstrong, Karen (2001) - Muhammad: Biography of the Prophet: A Biography of the Prophet, Phoenix, ISBN:1842126083
- Aslan, Reza (2011) - No God But God: The Origins, Evolution and Future of Islam, Arrow, ISBN:0099564327
- Gray, R. (2016) - WJEC/Eduqas RS for Yr1/AS – Islam, Illuminate, ISBN:9781908682987
- Hewer, Chris (2006) - Understanding Islam: The First Ten Steps, SCM Press, ISBN:0334040329
- Maqsood, Ruqaiyyah Waris (2010) - Islam - An Introduction: Teach Yourself, Teach Yourself, ISBN:1444103474
- Ramadan, Tariq (2008) - The Messenger: The Meanings of the Life of Muhammad, Penguin, ISBN:0141028556
- Ruthven, Malise (2012) - Islam: A Very Short Introduction, Oxford University Press, ISBN:0199642877
- Sarwar, Ghulam (2006) - Islam: Beliefs and Teachings, Muslim Educational Trust, ISBN:0907261450
- Turner, Colin (2011) - Islam: The Basics, Routledge, ISBN:0415584922
- Watton, Victor (1993) - Islam: A Student's Approach to World Religion, Hodder Education, ISBN:0340587954

Websites

<http://sites.cardiff.ac.uk/islamukcentre>

Cardiff University Centre for the study of Islam in the UK.

<http://www.brais.ac.uk>

British Association for Islamic Studies.

<http://www.mcb.org.uk>

Muslim Council of Great Britain.

<http://www.aobm.org>

The Association of British Muslims.

<http://www.mabonline.net>

Muslim Association of Britain.

<p>Specific Themes 1-4</p>	<p>Books</p> <p>More academic books, useful for reference and deeper study of particular topics:</p> <ul style="list-style-type: none"> • Brown, Daniel W. (2009) - A New Introduction to Islam, Wiley-Blackwell, ISBN:1405158077 • Esposito, John L. (2016) - Islam: The Straight Path, 5th Edition, Oxford University Press, ISBN:0199381453 • Ramadan, Tariq (2005) - Western Muslims and the Future of Islam, Oxford University Press, ISBN:0195183568 • Rippon, Andrew (2011) - Muslims: Their Religious Beliefs and Practices, Routledge, ISBN:0415489407 • Ruthven, Malise (2006) - Islam in the World, Oxford University Press, ISBN:0195305035 • Waines, David (2003) - An Introduction to Islam (Introduction to Religion), Cambridge University Press, ISBN:0521539064
<p>Theme 1</p>	<p>Books</p> <ul style="list-style-type: none"> • Armstrong, Karen (2001) - Muhammad: Biography of the Prophet: A Biography of the Prophet, Phoenix, ISBN:1842126083 • Aslan, Reza (2011) - No God But God: The Origins, Evolution and Future of Islam, Arrow, ISBN:0099564327 • Bennett, Clinton (2009) - Interpreting the Qur'an: A Guide for the Uninitiated, Continuum, ISBN:0826499449 • Esposito, John L (2016) - Islam: The Straight Path, 5th Edition, Oxford University Press, ISBN:0199381453 • Kadri, Sadakat (2013) - Heaven on Earth: A Journey Through Shari'a Law, Vintage Publishing, ISBN:0099523272 • Ramadan, Tariq (2008) - The Messenger: The Meanings of the Life of Muhammad, Penguin, ISBN:0141028556 • Saeed, Abdullah (2005) - Interpreting the Qur'an: Towards a Contemporary Approach, Routledge, ISBN:0415365384 <p>Websites</p> <p>http://sites.cardiff.ac.uk/islamukcentre/ Cardiff University Centre for the study of Islam in the UK.</p> <p>http://www.brais.ac.uk/ British Association for Islamic Studies.</p>

Theme 2

Books

- Brown, Daniel W. (2009) - A New Introduction to Islam, Wiley-Blackwell, ISBN:1405158077
- Esposito, John L. (2016) - Islam: The Straight Path, 5th Edition, Oxford University Press, ISBN:0199381453
- Hewer, Chris (2006) - Understanding Islam: The First Ten Steps, SCM Press, ISBN:0334040329
- Maqsood, Ruqaiyyah Waris (2010) - Islam - An Introduction: Teach Yourself, Teach Yourself, ISBN:1444103474
- Rippon, Andrew (2011) - Muslims: Their Religious Beliefs and Practices, Routledge, ISBN:0415489407
- Ruthven, Malise (2012) - Islam: A Very Short Introduction, Oxford University Press, ISBN:0199642877
- Sarwar, Ghulam (2006) - Islam: Beliefs and Teachings, Muslim Educational Trust, ISBN:0907261450
- Turner, Colin (2011) - Islam: The Basics, Routledge, ISBN:0415584922
- Waines, David (2003) - An Introduction to Islam (Introduction to Religion), Cambridge University Press, ISBN:0521539064
- Watton, Victor (1993) - Islam: A Student's Approach to World Religion, Hodder Education, ISBN:0340587954

Websites

<http://sites.cardiff.ac.uk/islamukcentre/>

Cardiff University Centre for the study of Islam in the UK.

<http://www.brais.ac.uk/>

British Association for Islamic Studies.

<http://www.mcb.org.uk/>

Muslim Council of Great Britain.

<http://www.aobm.org/>

The Association of British Muslims.

<http://www.mabonline.net>

Muslim Association of Britain.

<p>Theme 3</p>	<p>Books</p> <ul style="list-style-type: none"> • Aslan, Reza (2011) - No God But God: The Origins, Evolution and Future of Islam, Arrow, ISBN:0099564327 • Hewer, Chris (2006) - Understanding Islam: The First Ten Steps, SCM Press, ISBN:0334040329 • Ramadan, Tariq (2005) - Western Muslims and the Future of Islam, Oxford University Press, ISBN:0195183568 • Ruthven, Malise (2006) - Islam in the World, Oxford University Press, ISBN:0195305035 <p>Websites</p> <p>http://www.mcb.org.uk/ Muslim Council of Great Britain.</p> <p>http://www.aobm.org/ The Association of British Muslims.</p> <p>http://www.mabonline.net/ Muslim Association of Britain.</p>
<p>Theme 4</p>	<p>Books</p> <ul style="list-style-type: none"> • Fadiman, James (2000) - Essential Sufism, Bravo Ltd, ISBN:006251475X • Halm, Heinz (2004) - Shi'ism (The New Edinburgh Islamic Surveys), Edinburgh University Press, ISBN:0748618880. • Ruthven, Malise (2006) - Islam in the World, Oxford University Press, ISBN:0195305035. • Waines, David (2003) - An Introduction to Islam (Introduction to Religion), Cambridge University Press, ISBN:0521539064. <p>Websites</p> <p>www.nimatullahi.org/what-is-sufism/ An article on 'what is Sufism?'</p> <p>http://islam.uga.edu/Sufism.html An article on 'what is Sufism?' by Dr. Alan Godlas, University of Georgia.</p>

A STUDY OF ISLAM TOPIC TITLE: THEME 2 – SALAH AND OTHER FORMS OF PRAYER	
Key Points <ul style="list-style-type: none"> To gain knowledge and understanding of different types of prayer- salah; tahajjud (Sura 17:79); nafilah; du'a; tasbeeh and witr. To identify the specific nature of each type of prayer and their significance. To consider whether Islamic prayer is just a 'ritualistic act of piety.' 	
Provides an opportunity to develop the following skills: <ul style="list-style-type: none"> Literacy – oracy, reading and writing. Presenting findings – Presenting, exchanging information and improving own performance. Evaluation and analysis. 	
Useful Resources: <p>Books</p> <ul style="list-style-type: none"> Islam: The Basics, Colin Turner (2005,2011) Islam - An Introduction: Teach Yourself, Ruqaiyyah Waris Maqsood, (2010) Islam: A Student's Approach to World Religion, Victor Watton (1993) Muslims: Their Religious Beliefs and Practices, Andrew Rippon (2011) A New Introduction to Islam, Daniel W. Brown (2009) Islam: The Straight Path, John L. Esposito, (2016 5th edition) An Introduction to Islam (Introduction to Religion), David Waines (2003) <p>Websites</p> <p>https://www.youtube.com/watch?v=kScrL8m1qMs</p> <p>www.bbc.co.uk/religion/religions/islam/practices/salat.shtml</p> <p>www.howmuslimspray.com/</p> <p>http://www.wikihow.com/Make-a-Du'a</p> <p>http://raleighmasjid.org/how-to-pray/salah.htm</p> <p>http://www.qadiriyya.com/witr-daily-practice-in-the-qadiriyya-tariqa/</p>	

INSPIRATION FOR TEACHING	
Intro activity (10 mins) Video & match and sort exercise	<ul style="list-style-type: none"> Share the aims of the lesson: introducing the variety of different types of prayer: salah; tahajjud; nafila; du'a; tasbih and wird. As an introduction, show the students the YouTube clip of 'salah'. https://www.youtube.com/watch?v=kScrL8m1qMs Teacher shares a definition of the key words and offers a very brief description of each type of prayer. This could be done through a quick match and sort exercise.
Main activity 1 (20 mins) Student research	<p>Divide the class into 6 groups.</p> <p>Ask students from each to create an explanation to share the 'key points' of the type of prayer they have been asked to research, using the resources available (see useful resources)</p> <p>Their key points much include AT LEAST the following information:</p> <ul style="list-style-type: none"> A clear definition of what this type of prayer is. What does this type of prayer involve? How is the form of prayer they have studied different to other forms of prayer?
Main activity 2 (15 mins) Presentations	<p>Each group to present a 2½ minute overview of their findings to the class.</p>
Plenary (15 mins) Class discussions + written task for homework	<p>A class discussion on:</p> <ul style="list-style-type: none"> the possible reasons why a variety of types of prayer exist and are important within Islam. <p>Set follow up written task to be developed in the next lesson.</p> <ul style="list-style-type: none"> Students must consider whether Islamic prayer in general is 'simply a ritualistic act of piety.'

A STUDY OF ISLAM : GLOSSARY	
TERM	DEFINITION
Afshar, Haleh	Contemporary Shi'a Muslim academic, Baroness and Professor of Politics and Women's studies at York University.
Akhirah	The Islamic doctrine of belief in judgement and the afterlife.
Ashura	Tenth day of month of Muharram; usually associated with the 10 days of Shi'a mourning and the 'festival of Ashura'.
Big Bang	Scientific theory explaining the expansion of the universe from a single point.
dhikr	Meditation, lit. 'remembrance' that associates actions with specific recited prayers or devotional phrases.
du'a	Lit. 'Cry (of the heart)'; personal supplication or private devotional prayer.
fard	A compulsory action or rule in Islam.
fiqh	Lit. 'deep understanding' with reference to the rules of shari'a.
hadith	Collated written 'records' of the sayings, teachings and actions of Muhammad from those that knew Muhammad.
halal	Lit. 'blessed' referring to an action that is permissible in Islam.
haram	A forbidden act in Islam.
Hijrah	Migration or 'flight' of Muhammad and his followers from Makkah to Madinah.
hudud	Lit. 'restricted'; under Islamic law hudud ('hadd' singular) are fixed punishments for specific crimes.
Id-ul-Fitr	Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month.
ijma	Consensus of scholars on matters of religion or shari'a.
ijtihad	Academic, internal struggle or 'personal struggle (through deep thought)'; the process of reasoning that recognised scholars use, arriving at ra'y (personal judgement or discretion) to establish matters of Islamic teaching and behaviour based upon what is in the Qur'an and Hadith.
Imam	Muslim leader or cleric; usually head of a local community or masjid.
Islamophobia	Lit. 'fear of Islam' but is irrational and based on prejudice or ignorance.
Israfil	The angel that blows the trumpet to announce the final Day of Judgement in Islam.
Jahiliyya	'Age of ignorance' referring to pre-Islamic Arabia.

Jibril	Angel that appeared to Muhammad at Hira to bring the revelation from God.
jihad	Lit. 'struggle' or sometimes 'perseverance' or 'applying oneself' and refers to the application of Islamic religious principles to everyday life; traditionally classed as jihad of the heart, jihad of the tongue, jihad of the hand (all greater jihad) and jihad of the sword (lesser jihad).
Jummah	Friday communal prayers at the masjid.
Mahdi	Lit. "guided one"; in Islamic eschatology it refers to the leader that will appear a few years before the final Day of Judgement.
makruh	A disliked or offensive act in Islam.
Malaikah	The Islamic doctrine of belief in angels.
masjid	Mosque (lit. 'place of prostration').
Mikail	The angel of mercy.
mujtahid	An Islamic scholar competent in interpreting and applying shari'a.
muraqaba	A specialised form of Sufi meditation.
mustahab	A neutral action left to individual discretion, neither encouraged nor discouraged, sometimes recommended but not essential.
muta	Shi'a temporary marriage.
nadir	A warner sent by God; term used to describe prophets and messengers also.
nafilah	All prayers other than the prescribed prayers fall into this category; sometimes referred to as nawafil.
Niyat	Lit. 'intention'; used in reference to performing an act for the sake of God or with the intention of offering the act as a form of devotion to God.
Oscillating Universe	Scientific theory explaining the never-ending expansion and contraction of the universe.
People of the Book	A term used in the Qur'an for Christians and Jews.
qisas	Specific teaching of retribution in Islamic law, open to the family of a victim.
qiyas	Use of analogy in a hermeneutical framework to deduce and establish correct behaviour by comparing and contrasting Hadith against Qur'anic teaching.
Qur'an	Holy Book of Islam.
Qutb	Lit. 'pole' or 'axis' and used in Sufism to depict a spiritual leader that has a divine connexion and can pass this direct knowledge of God on to the rest of Sufism.
Rahman, Aisha Abd Al	Muslim professor of literature who studied and wrote about early Muslim women and was the first Muslim women to undertake Qur'anic exegesis.
Ramadan	Ninth month of the Islamic calendar used for fasting to commemorate the revelation of the Qur'an to Muhammad.

rasul	A messenger of God.
risalah	Islamic belief in ‘messengers’ who reveal scriptures from God to humanity.
Salafi	‘Pious one’ referring to the early Muslim followers; used today often with reference to the Salafi movement or Salafism.
salah	Prayer; usually refers to the five prescribed daily prayers.
sama	Lit. ‘listening’; a meditational ceremony usually involving singing, music, dancing, poetry, prayers and specific religious dress. For example, the practices of the ‘Whirling Dervishes’.
shahadah	Lit. ‘declaration’ or ‘testimony’; the first pillar of Islam, “I declare that there is one God* and Muhammad is the messenger of God”.* or “no God but God”
shari’a	‘Straight path’ or ‘the way’; body of religious, social, moral and political guidance materials for Muslims, the basis of which is in the Qur’an, developed throughout the early history and expansion of Islam.
Shi’a	Second largest branch of Islam; followers hold to the principle of Ali ibn Ali Talib as the rightful successor to Muhammad and Shi’a Islam has several distinctive features that distinguish it from Sunni in terms of beliefs and practices.
shirk	Unforgivable sin of associating partners with God
Steady State	Scientific theory explaining the universe in a constant state of expansion yet appearing the same at any given point in time due to increasing density and a continuous creation of matter. The universe has no beginning and no end.
Sufi	Islamic mystic tradition comes from the word ‘wool’, which referred to the garments worn by the early ascetics.
Sunni	Main branch of Islam characterised by the ‘rightly-guided caliphs’, the five pillars and four law schools.
Sura	A chapter in the Qur’an.
tahajjud	A voluntary and recommended night prayer performed by Muslims. It is not one of the five obligatory prayers.
taqiyya	Shi’a teaching allowing a Muslim to conceal, deny or disguise beliefs and associations with Islam in times of danger and in order to promote Islam in the longer term.
taqlid	To follow the interpretation and instruction of a Mujtahid.
tasbih	Meditational prayer (a form of dhikr or ‘meditation’) usually involving recitation.
tawhid	The Islamic teaching of absolute monotheism.
tazir	Where no punishment is specified according to Qur’an or Hadith, the use of tazir means that a judge uses their discretion and experience to apply sentence for a crime.
Ummah	The community of believers in Islam, sometimes referred to as ‘brotherhood’.
wird	Sufi practice of meditational prayer.

Delivering the Specification

A level Component 1: A Study of Religion

Option C: A Study of Judaism

Theme 1: Religious figures and sacred texts

Theme 1 Section A involves a study of Abraham and the covenant of circumcision, whilst Section B examines Moses and the establishment of the covenant of law. Section C considers the Torah as a source of wisdom and authority.

1A. Abraham and the establishment of the covenant of circumcision

The first section begins with a consideration of the different aspects of the covenant between God and Abraham. It is expected that candidates will be aware of: the idea of Abraham as 'Father of the Jewish people' and its significance; a consideration of the new focus on a relationship with One God as creator of heaven and earth and the implications of this; an understanding of what the covenant actually meant and involved; a consideration of the brit milah rite as a mark of the agreement between God and Abraham; and, finally the idea of God testing Abraham, the final test being one of obedience.

1B. Moses and the establishment of the covenant of law

Within section 1B, the first area to study is the nature and significance of the covenant that God made with Moses both in its historical context and for Jewish people today. A brief study of its historical context and contemporary views will then lead to an analysis of how it was actually recorded (with reference to specific passages from the Torah itself). Candidates should also have an understanding of the role of God as protector of the Jewish people in return for their obedience.

1C. The Torah as a source of wisdom and authority

The next section provides an introduction to the Torah as a source of wisdom and authority. It is divided into two areas: how is it viewed as a source of wisdom and authority and, a brief study of how it is used and treated. Candidates should consider how the laws were received by Moses and the importance of them being written down. They also need an understanding of the different views within Judaism as to the nature and purpose of the Torah and its pre-existent and eternal relevance. In particular, they need to focus in its nature and purpose as a Jewish scripture from both the Orthodox and Reform perspectives. The last area is simply looking at ways in which the Torah may be used within Judaism as a source of wisdom and authority, considering specific examples, and also examples of how it is treated in light of this.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 1 considers the structure and early development of the Talmud and a consideration of the 'science' of midrash. It finishes with a study of two significant individuals in the history of Jewish studies: Rashi and Maimonides and their specific approaches towards midrash.

1D. The structure and development of the Talmud and its importance within Judaism

This section considers the early development of Talmud, by considering both the Jerusalem and Babylonian Talmuds and their differences. Candidates will need an understanding of what the Talmud contains in terms of Mishnah and Gemara and a brief understanding of their defining content. A list of vast content is not required, rather a focus on the character of the content, or, style of writing. Finally, an overview of the relative style and importance each has within Judaism should be understood.

1E. Midrash in Judaism - the distinction between Halakhah and Aggadah

The next section attempts to bring alive an understanding of the science of midrash and the different ways in which it works within Judaism. Candidates will be expected to explain the classic midrashic methodology (known from the acronym 'pardes'), and be able to demonstrate an awareness of how these each of these principles are applied. Candidates will need to understand Halakhah with reference to mitzvot, the ideas of revealed will of God and be able to contrast the views of Orthodox and Reform Judaism. An awareness of what Aggadah is in terms of its purpose and role together with examples of how it works through midrash will also be required.

1F. Rashi and Maimonides

This final section within Theme 1 is a study of the roles of Rashi and Maimonides in Jewish textual studies. Candidates will need an understanding of Rashi's specific views on midrashic methodology and the importance he gives to peshat, but also expanding on what peshat actually means for Rashi. In studying Maimonides candidates will need an understanding of his specific rational, philosophical style of commentary in general exemplified in such works as *The Guide for the Perplexed*. As a basis for comparison the styles of Rashi and Maimonides should be considered with regards to the creation narrative in Genesis 1, but an extensive study is not required. A good point to consider, as an example, is the act of 'creation' itself through reference to Rashi's peshat of Genesis 1:1, one understanding of which proposes creation de novo (creation from pre-existing matter - see www.sefaria.org) and that view of Maimonides in his writings that creation is ex nihilo (creation out of nothing).

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 2: Religious concepts and religious life

This first half of this theme considers Jewish beliefs about the nature God and what the concept means in Judaism. This leads naturally into a study of the beliefs about God's relationship with humanity and the meaning and purpose of life within Judaism, and then finally to consider related teachings about the Messiah and the afterlife.

2A. Beliefs about the nature of God/concept of God

For this section candidates will need an understanding of the basics of Jewish monotheistic theology and the essential nature of God: One; Creator; incorporeal; neither male nor female; and, eternal. In addition, the traditional characteristics should be studied (omnipotent, omniscient, omnibenevolent, Holy, Just, Perfect and Merciful). Candidates will need an understanding of the distinction between God's presence for Jewish believers (shekinah) and the word kavod (the 'glory of God') which depicts a vision of God's presence in Jewish scriptures. An awareness of Maimonides' understanding of the thirteen attributes of God (see Exodus 34:6-7), not as inherent qualities, but rather as descriptions of God's actions.

2B. Beliefs about God and humanity, the meaning and purpose of life

Within section 2B the relationship between God and humanity should be studied. Candidates will need an understanding of the nature of humanity as created in God's image, life as a divine gift to be cherished and protected and also the moral nature of humanity. The teachings related to these ideas are well sourced and straightforward. This then leads naturally a consideration of the links between the content of the Shema and the idea of faith, the covenant relationship and the meaning and purpose of life.

2C. Beliefs about judgement - the Messiah and the afterlife

The first part of this section requires a study of the concept of Messiah in Judaism as depicted by Isaiah 2:1-4. This is the starting place for this section in considering the role of the Messiah in establishing a new world order and what that may involve. Finally, through a consideration of Jewish teachings about the afterlife, candidates will need an understanding of what death means and the

implications of this: ideas about resurrection of the dead; the nature of the afterlife; and, the ideas of final judgement. An awareness of how Reform Jews may receive such teachings is expected with reference to the Pittsburgh Platform.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Sections 2D-E cover a range of Jewish concepts, namely, mitzvot (2D) prayer and charity, with a particular focus on variety of practice within both prayer and giving (2E) and the key moral principles of the Ten Sayings or Ten Commandments or (2F).

2D. The diversity of views within Judaism with regards to mitzvot (commandments)

This section focuses purely on mitzvot, looking in particular at how they are understood and applied. Candidates will need an understanding of different perspectives within the community of believers (Orthodox, Reform, Hasidic) on their interpretation today. Consideration of how the commandments are applied will naturally arise from this study as will an understanding of their relevance today.

2E. Jewish teachings about tefillah (prayer) with reference to the Amidah and teachings about tzedakah (charity)

The focus in this section is on the concepts of prayer and giving. For prayer, candidates will need an understanding of the nature of prayer and the different reasons and ways in which Jewish believers pray. This then extends into a study of the content, structure and use of the Amidah. Candidates will also be expected to be aware of the related importance of the notion of charity and an understanding of Maimonides' reference to the 'ladder of tzedakah'.

2F. Key moral principles: the importance of the Ten Sayings (Aseret ha-D'ibrot) or Ten Commandments for Judaism

The final section for study within Theme 2 is a straightforward study of the Ten Sayings or Ten Commandments, firstly in their scriptural context and their relationship to the 613 mitzvot. Candidates will need an understanding of the traditional rabbinical understanding of these sayings as defining categories for all other mitzvot.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 3: Significant social and historical developments in religious thought

The first part of Theme 3 examines the social and historical developments in Jewish thought, beginning with a study of Zionism. Following this, the challenges from science and pluralism are considered, with a focus on 'origins of the universe' and the how Judaism interacts with other faiths.

3A. The challenge of secularisation

This section allows centres to study the social and historical development of Zionism. Candidates will need an understanding of the scriptural foundation of Zionism with reference to Amos (9:14-15) and Zion theology. This then leads to studying how the Zionist movement began and progressed through to different notions of Zionism. This extends to a study of how the state of Israel was established and the migration of Jewish people towards it. Candidates will need an understanding of the challenges made to Zionism, in particular those within Haredi Judaism that reject totally secularisation and as a result the state of Israel. An understanding of the reasons for the rejection will be expected.

3B. The challenge of science

The next section focuses on the challenge to Judaism from scientific views on the origins of the universe. Depth of technical knowledge and understanding of the scientific theories is not required, just the basic principles behind them. The main focus should be on different Jewish understandings of

creation (the origins of the universe and creation are used interchangeably here) and whether or not they are compatible with the scientific theories. Candidates will need an understanding of different aspects of creation such as the very beginning, the ideas of evolution and the age of the universe.

3C. The development of Reform Judaism and Jewish attitudes to pluralism

Section 3C involves a study of the development of Reform Judaism combined with the topic of pluralism and the attitudes within Judaism towards other faiths. This is not necessarily 'religious pluralism' with a consideration of truth values, although this will not be disregarded in answers, the focus here is much more on how Judaism interacts with other faiths, as well as the diversity of views from Reform and Orthodox Judaism. The focus for the study of Reform will be the Pittsburgh Platform in its historical context, but also a consideration of its importance today. Candidates will need an understanding of how it relates to liberationist thinking, specifically towards the poor (including Tikkun Olam), but also the implications of its teachings for inter faith dialogue.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Sections 3D-E deal with Jewish family life and consider the challenges brought about by the migration of religious communities, exploring issues of assimilation and segregation. Section 3F involves a study of Holocaust theology with reference to key responses to the Holocaust.

3D. Jewish family life, including diversity of views within Judaism about gender equality

This section examines how the family and the Jewish home are foundational for Jewish principles. How the roles of men and women may be changing in Judaism should be considered; in particular, this is best exemplified by examples from within different Jewish communities, for example Hasidic and Reform, or, through contrasting traditional with more progressive views. The idea of 'feminism' in Judaism may be explored through the debates concerning agunah and minyan and the implications of these teachings for women. The examples of feminists given in the specification reflect Judith Plaskow experience of minyan that inspired her to write the first Jewish book of feminist theology and Margaret Wenig's fight for equality between sexes and in terms of sexuality. Other examples may be freely used, but are not expected.

3E. Judaism and migration - the challenges of being a religious and ethnic minority in Britain with reference to key features of aspects of Jewish life

The next section considers the issue of migration and how a change in environment or culture affects the Jewish way of life, both for the community and for the individual. The challenges of segregation and assimilation arise and various examples of change or continuity can be drawn from the areas specified: food, dress, religious practice and education. The role of the Jewish Leadership Council is useful to study in relation to how it deals with these challenges.

3F. Holocaust theology

The final section of this theme is a study of Holocaust theology. Candidates will need an understanding of what Holocaust theology is - this can be achieved by examining the theological responses from key theologians during last century listed in the specification. All the views represented in the Specification are well established and aim to produce a truly representative range of the different responses available.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 4: Religious practices that shape religious identity

This first half of theme begins with identifying traditions and practices associated with the synagogue, beginning with its origins and looking in particular at its various uses. Following on from this, candidates will study the Jewish festivals of Pesach, Rosh Hashanah and Yom Kippur, with a particular focus on how they express Jewish identity.

4A: The role of the synagogue in Judaism

Section 4A allows centres to investigate the role of the synagogue in Judaism, in the context of the different ways in which it is accessed by the Jewish community. Central to the idea of the synagogue is the ark and its link to of the Jerusalem temple. Candidates will need an understanding of why the temple is significant and the relationship between the temple and the synagogue today through the ark. An understanding of how the synagogue is used by Jewish believers for various functions, broadly categorised as social and religious will be required. Examples for each type of use will be expected, as further exemplified in the specification.

4B. The role of festivals in shaping religious identity: Pesach

As an introduction to this section, a very brief historical overview of the context of Pesach should be provided. The focus here is on shaping religious identity and so narrative accounts of historical events, though useful for context, are not the primary focus for study. Therefore, candidates will need an understanding of how Pesach reinforces Jewish identity through ideas of redemption, symbolic representations of God's actions that reinforce the covenant relationship, and, through a consideration of how Jewish communities unite to maintain tradition and look to the future.

4C. The role of festivals in shaping religious identity: Rosh Hashanah and Yom Kippur

Whilst an understanding of the rituals that take place during Rosh Hashanah and Yom Kippur (see specification) are needed, the focus here is on their significance. Any reference to the rituals should make this link. In the same way, the focus on these rituals should indicate how they are of social importance for the Jewish community of believers by emphasising unity and ensuring that traditions are maintained.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The last part of this theme (sections D-F) deals with the distinctive beliefs and practices of Hasidic Judaism and Kabbalistic philosophical thought about the nature of God and religious experience, as well as the ethical issue of embryo research.

4D. Beliefs and practices distinctive of Hasidic Judaism

This section is devoted to a brief overview of Hasidism with an emphasis on what makes Hasidism distinctive. One of the ways to approach study would be through a brief historical overview of its development to begin with. Candidates will then be able to tease out the beliefs and practices identified in the specification in relation to the challenges and opposition Hasidism faced in the early years of its development. Studying Hasidic forms of worship and views about the role of study will help make sense of particular aspects of this distinctiveness as outlined in the specification.

4E. Philosophical understandings of the nature of God and religious experience found in Kabbalah:

One of the main developments in terms of philosophy within Judaism is the emergence of Kabbalah and this section examines the ideas about God and religious experience through a study of specific beliefs and practices associated with Kabbalah. Each belief or practice listed in the specification, such as esotericism; the Zohar; and, the teachings related to En Sof and Sefirot, should be explained in relation to the nature of God or religious experience.

4F. Ethical debate within Judaism about embryo research, including arguments posed by scholars from within and outside the Jewish tradition

The last section involves a study of the ethical debates surrounding embryo research, in particular, an understanding of the specific practices listed in the specification (stem-cell, somatic cell nuclear transfer and pre-implantation embryo research). Depth of scientific technical knowledge and minute understanding of the scientific procedures is not required, just the basic principles behind them. The contrasting views of two influential individual scholars in Judaism on embryo research can be seen from the views of Rabbi J. David Bleich and Rabbi Moshe David Tendler. Professor Clare Blackburn is a scholar from outside the Jewish tradition who presents an alternative appraisal of the appropriateness of embryo research for the world today.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

A STUDY OF JUDAISM : USEFUL RESOURCES

<p>All themes</p>	<p>Books</p> <p>The Hebrew Scriptures: Torah and Talmud</p> <p>The Tenakh – there are a number of translations of the Tenakh. Students will find it useful to compare English editions. Generally, however, the Jewish Study Bible is one of the most recent compilations that has been well received:</p> <p>Berlin, Adele (2014) The Jewish Study Bible, Oxford University Press, ISBN:0199978468</p> <p>General Overviews and Introductions (useful for teacher notes and student wide reading):</p> <p>In recent years there have been several new publications that are seen as standard introductions to Judaism that are all very useful.</p> <ul style="list-style-type: none"> • Cohn-Sherbok, Dan (2010) - Judaism Today (Religion Today), Bloomsbury Academic, ISBN:0826422314 • Epstein, Lawrence J. (2013) - The Basic Beliefs of Judaism: A Twenty-first-Century Guide To a Timeless Tradition, Jason Aronson, Inc., ISBN:0765709694 • Gwynne-Kinsey, H. (2016) - WJEC/Eduqas RS for Yr1/AS – Judaism, Illuminate, ISBN:9781911208013 • Hoffman, C.M. (2010) Judaism - An Introduction: Teach Yourself, Teach Yourself, ISBN:1444103482 • Neusner, Jacob (2006) - Judaism: The Basics, Routledge, ISBN:0415401763 • Solomon, Norman (2014) - Judaism: A Very Short Introduction (Very Short Introductions), Oxford University Press, ISBN:0199687358 • Wylen, Stephen M. (2000) - Settings of Silver: An Introduction to Judaism, Paulist Press, ISBN:080913960X
--------------------------	--

<p>All themes</p>	<p>Books</p> <p>More academic books, useful for reference and deeper study of particular topics:</p> <ul style="list-style-type: none"> • Cohn-Sherbock, Dan (2003) - Judaism: History, Belief and Practice, Routledge, ISBN:0415236614 • De Lange, Nicholas (2009) - An Introduction to Judaism (Introduction to Religion), Cambridge University Press, ISBN:0521735041 • Dosick, Wayne (1998) - Living Judaism: The Complete Guide to Jewish Belief, Tradition and Practice, HarperOne, ISBN:0060621796 • Robinson, George (2001) - Essential Judaism: A Complete Guide to Beliefs, Customs & Rituals: A Complete Guide to Beliefs, Customs and Rituals, Atria Books, ISBN:0671034812 • Satlow, (2006) Michael L. - Creating Judaism: History, Tradition, Practice, Columbia University Press, ISBN:0231134894 <p>Websites</p> <p>http://www.myjewishlearning.com Offering articles and resources on all aspects of Judaism and Jewish life.</p> <p>http://www.jewfaq.org JewFAQ: Answering Jewish Frequently Asked Questions.</p> <p>http://www.liberaljudaism.org.uk Liberal Judaism website.</p> <p>http://www.reformjudaism.org.uk Reform Judaism is the national umbrella organisation of 42 autonomous synagogue communities.</p> <p>http://www.chabad.org Website outlining Jewish belief and practice.</p> <p>http://www.beingjewish.com Website on Jewish discussion.</p> <p>http://www.torah.org Jewish educational material.</p>
<p>Theme 1</p>	<p>Books</p> <ul style="list-style-type: none"> • Berlin, Adele (2014) - The Jewish Study Bible, Oxford University Press, ISBN:0199978468 • De Lange, Nicholas (2009) - An Introduction to Judaism (Introduction to Religion), Cambridge University Press, ISBN:0521735041 • Grossmann, Avraham (2014) - Rashi (The Littman Library of Jewish Civilization), Littman Library Of Jewish Civilization, ISBN:1906764611 • Halbertal, Moshe (2014) - Maimonides: Life and Thought, Princeton University Press, ISBN:0691165661 • Heschel, Abraham Joshua, (2009) - God in Search of Man: A Philosophy of Judaism, Souvenir Press Ltd, ISBN:028563836X • Leveson John D., (2014) - Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam (Library of Jewish Ideas), Princeton University Press, ISBN:0691163553 • Neusner, Jacob (2006) - Judaism: The Basics, Routledge, ISBN:0415401763 • Sasso, Rabbi Eisenberg (2013) - Midrash: Reading the Bible with Question Marks, Paraclete Press, ISBN:1612614167 <p>Websites</p> <p>http://www.myjewishlearning.com Offering articles and resources on all aspects of Judaism and Jewish life.</p> <p>http://www.torah.org Jewish educational material.</p>

Theme 2

Books

- Cohn-Sherbock, Dan (2003) - Judaism: History, Belief and Practice, Routledge, ISBN:0415236614
- Dosick, Wayne (1998) - Living Judaism: The Complete Guide to Jewish Belief, Tradition and Practice, HarperOne, ISBN:0060621796
- Epstein, Lawrence J. (2013) - The Basic Beliefs of Judaism: A Twenty-first-Century Guide To a Timeless Tradition, Jason Aronson, Inc., ISBN:0765709694
- Heschel, Abraham Joshua (2009) - God in Search of Man: A Philosophy of Judaism, Souvenir Press Ltd, ISBN:028563836X
- Hoffman, C.M. (2010) Judaism - An Introduction: Teach Yourself, Teach Yourself, ISBN:1444103482
- Neusner, Jacob (2006) - Judaism: The Basics, Routledge, ISBN:10415401763
- Satlow, Michael L. (2006) - Creating Judaism: History, Tradition, Practice, Columbia University Press, ISBN:0231134894
- Solomon, Norman (2014) - Judaism: A Very Short Introduction (Very Short Introductions), Oxford University Press, ISBN:0199687358

Websites

<http://www.myjewishlearning.com>

Offering articles and resources on all aspects of Judaism and Jewish life.

<http://www.jewfaq.org>

JewFAQ: Answering Jewish Frequently Asked Questions.

<http://www.chabad.org>

Website outlining Jewish belief and practice.

Theme 3

Books

- Bartrop, Paul R. (2010) - Fifty Key Thinkers on the Holocaust and Genocide, Routledge Key Guides, ISBN:0415775515
- Cohn-Sherbok, Dan (2002) - Holocaust Theology: A Reader, NYU Press ISBN:0814716202
- Cohn-Sherbok, Dan (2010) - Judaism Today (Religion Today), Bloomsbury Academic, ISBN:0826422314
- Gilbert, Martin (1989) - The Holocaust, HarperCollins Publishers Ltd, ISBN:0006371949
- Katz, Steven T. (2007) - The Impact of the Holocaust on Jewish Theology, NYU Press, ISBN:0814748066
- Laqueur, Walter (2003) - A History of Zionism, Schocken Books, ISBN:0805211497
- Robinson, George (2001) - Essential Judaism: A Complete Guide to Beliefs, Customs & Rituals, Atria Books, ISBN:0671034812
- Satlow, (2006) Michael L. - Creating Judaism: History, Tradition, Practice, Columbia University Press, ISBN:0231134894
- Wylen, Stephen M. (2000) - Settings of Silver: An Introduction to Judaism, Paulist Press, ISBN:080913960X

Websites

<http://www.theholocaustexplained.org>

Information for students about the Holocaust.

<http://www.remember.org>

A People's History of the Holocaust.

<http://www.het.org.uk>

The Holocaust Education Trust.

<http://www.zionismontheweb.org>

Information on Israel and Zionism.

<http://www.jewishvirtuallibrary.org/jsource/Judaism/jewsevolution.html>

An article on creation and evolution.

Theme 4

Books

- Cohn-Sherbok, Dan (2010) - Judaism Today (Religion Today), Continuum, ISBN:0826422314
- Dan, Joseph (2007) - Kabbalah: A Very Short Introduction (Very Short Introductions), Oxford University Press, ISBN:0195327055
- Robinson, George (2001) - Essential Judaism: A Complete Guide to Beliefs, Customs & Rituals: A Complete Guide to Beliefs, Customs and Rituals, Atria Books, ISBN:0671034812
- Satlow, Michael L. (2006) - Creating Judaism: History, Tradition, Practice, Columbia University Press, ISBN:0231134894
- Schauss, Hayyim (1996) - The Jewish Festivals: History and Observance, Random House Inc., ISBN:0805209379
- Teutsch, David A. (2005) - Bioethics: Reinvigorating the Practice of Contemporary Jewish Ethics (Guide to Jewish Practice), Reconstructionist Rabbinical, ISBN:0938945084
- Wylen, Stephen M. (2000) - Settings of Silver: An Introduction to Judaism, Paulist Press, ISBN:080913960X

Websites

<http://www.bioethics.net>

Columbia University Bio Ethics Website.

<http://www.bioethics.com>

The Centre for Bioethics & Human Dignity (CBHD) Public Service Website.

www.nuffieldbioethics.org

The Nuffield Council on Bioethics.

<http://www.crm.ed.ac.uk>

Centre for Regenerative Medicine.

A STUDY OF JUDAISM

THEME 2 - TOPIC TITLE : JEWISH PRAYER

Key Points

- To gain knowledge and understanding of prayer in Judaism - tefillah as spiritual self-reflection in relation to God; reasons for tefillah; the structure and content of the Amidah; the use of the Amidah in daily prayers; minyan and the diversity of practice of prayer within Judaism.
- To identify variations in prayer and their significance.
- To consider whether 'the Amidah is an encapsulation of the most important beliefs, values and teachings of Judaism.'

Provides an opportunity to develop the following skills:

- Literacy – oracy, reading and writing.
- Presenting findings – Presenting, exchanging information and improving own performance.
- Evaluation and analysis.

Useful Resources:

Books

- Judaism: The Basics, Jacob Neusner (2006)
- The Basic Beliefs of Judaism: A Twenty-first-Century Guide To a Timeless Tradition, Lawrence J. Epstein (2013)
- Judaism: A Very Short Introduction (Very Short Introductions), Norman Solomon, (2014)
- Judaism - An Introduction: Teach Yourself, C.M. Hoffman (2010)
- Settings of Silver: An Introduction to Judaism, Stephen M. Wylen, (2000)
- Judaism Today (Religion Today), Dan Cohn-Sherbok, (2010)

Websites

www.myjewishlearning.com/
www.jewfaq.org/
www.liberaljudaism.org/
www.reformjudaism.org.uk/
www.chabad.org/
www.beingjewish.com/
www.torah.org/

INSPIRATION FOR TEACHING	
Intro activity (10 mins) Video & match and sort exercise	<ul style="list-style-type: none"> • Share the aims of the lesson: introducing the concept of personal and communal prayer (minyan). • As an introduction, show the students the YouTube clip of 'prayer'. • https://www.youtube.com/watch?v=5vpKoj8a93s • Teacher shares a definition of the key words and offers a very brief description tefillah, the central role of the Amidah and the concept of minyan. This could be done through a quick match and sort exercise.
Main activity 1 (20 mins) Student research	<p>Divide the class into 5 groups</p> <p>Ask students from each to offer a brief summary of what they have been asked to research, using the resources available (see useful resources)</p> <p>The key areas for research are:</p> <ul style="list-style-type: none"> • The nature and importance of personal tefillah in Judaism • The reasons for tefillah in Judaism • The nature of the Amidah including its structure and content • The use of the Amidah including any diversity of practice • The concept of minyan and the importance of communal prayer <p>Their summary much include AT LEAST the following information :</p> <ul style="list-style-type: none"> • A clear definition of their area and focus. • The three most important facts they wish to convey about their chosen area of research.
Main activity 2 (15 mins) Presentations	<p>Each group to present a 2½ minute overview of their findings to the class.</p>
Plenary (15 mins) Class discussions + written task for homework	<p>A class discussion on:</p> <ul style="list-style-type: none"> • the possible reasons why a variety of types of prayer exist and are important within Judaism. <p>Set follow up written task to be developed in the next lesson.</p> <ul style="list-style-type: none"> • Students must consider whether 'the Amidah is an encapsulation of the most important beliefs, values and teachings of Judaism.'

A STUDY OF JUDAISM : GLOSSARY	
TERM	DEFINITION
Aggadah	Refers to non-legalistic exegetical texts in the classical rabbinic literature of Judaism, particularly as recorded in the Talmud and Midrash.
agunah	Lit. 'chained' or 'tied', describing a woman who is married separated from her husband and cannot remarry or notably her husband refuses to grant a woman a divorce.
Amidah	Lit. 'standing': a standing prayer, recited at synagogue. Originally it had 18 blessings (Ashkenazim: <i>Shemoneh Esreh</i>), it now has 19: praising God's power, knowledge, forgiveness, etc. It derives from the time of the first Temple, and this ancient prayer is recited first silently by the congregation, then read aloud by the reader.
anti-Semitism	Hatred of Jews or prejudice against them and associated discriminatory acts.
Aseret ha-D'ibrot	Lit. 'Ten sayings' known as the Ten Commandments.
bereshit	Lit. 'in the beginning (of)' and the first words of the Torah, although surrounded with debate as to what this term actually means and the implications of this.
bet din	Lit. 'House of judgement' associated with the term synagogue.
bet k'nesset	Lit. 'House of meeting' associated with the term synagogue.
bet midrash	Lit. 'House of study' associated with the term synagogue.
brit milah	Circumcision; religious rite performed by a qualified mohel on all Jewish boys, usually on the eighth day after birth.
covenant	An agreement or contract.
derash	Related to the word 'midrash'; this is the exegesis of a Hebrew text by considering it in comparison to other similar texts and applying the meaning.
devekut	'Attachment to God'; 'devotion'; describes having God permanently in the mind, or being with God. A concept found mainly in Hasidic writings.
Dreyfus affair	The Alfred Dreyfus case (1894-1906): his trial and the public demand of 'Death to the Jew', which appear to have prompted the journalist Theodor Herzl (1860-1904) to come to the conclusion that the only solution to the persecution of the Jews was the establishment of a Jewish homeland.
En Sof	The term is sometimes taken in Kabbalah to refer to God's very essence; when more precisely used, it refers to God's infinite light, before the beginning of the creation process.
Gemara	Meaning 'completion'. Rabbinic discussions of the Mishnah. It is a careful examination of the Mishnah sentence by sentence and so can be seen as an extension and elaboration of the Mishnah and, therefore, a component of the Talmud.
Haggadah	Jewish text establishing the order of the Pesach Seder.

Halakah	Jewish law; comes from the root halakh, 'to go' or 'to walk'; the halakah is concerned with Jewish law as a whole—the rules and regulations by which the Jew 'walks' through life.
Hasidism	Ultra-Orthodox traditionalist movement, founded by Baal Shem Tov in 18th Century Poland.
Holocaust	A large-scale 'destruction by fire'; or 'sacrifice wholly consumed by fire'. The term is often used to describe the Nazi genocide of over six million European Jews during the period 1941-1945. The term 'Shoah' (meaning 'catastrophe') is another phrase often used to describe this period.
Kabbalah	Jewish mystical tradition developed in the 11th and 12th centuries, culminating in the Zohar, 'Illumination' or 'Brightness', the classical work of the Kabbalah.
kashrut	The laws governing the kinds of food Jews can eat. The roots of these laws are to be found in the Bible, most can be found in Leviticus 11 and Deuteronomy 14.
kavod	Used in the Hebrew scriptures to describe the 'glory of God'. The word used for the energy that is encountered in moments of awe like the revelation on Mt. Sinai trying to describe the experience of standing in the presence of God. Lit. 'heavy' or 'weighty', but often transferred as honour or glory it is used in the Hebrew Scriptures to describe the 'physical' vision of God's presence.
kibbutz	A collective community in Israel, traditionally based on agriculture. A voluntary society in which people live, which is dedicated to mutual aid and social justice.
Kol Nidre	'All vows'; prayer recited on the evening of Yom Kippur.
machzor	Special prayer book for Rosh Hashanah and Yom Kippur.
Maimonides	Medieval Spanish Jewish philosopher and Torah scholar, also known as Rambam.
Messiah	The doctrine / belief that no Jewish thinker has given up entirely, in the coming of 'the anointed one', who will usher in a new era for mankind, when all will worship the true God in peace.
midrash	Meaning 'to search' or 'to root out' and is a reference to the method of interpretation of the Hebrew Scriptures as opposed to an actual text in itself.
mikveh	Cleansing pool sometimes found in a synagogue.
minyan	A minimum of ten adult Jews (an adult Jew is any Jewish male who has passed his thirteenth birthday) required to form a Jewish congregation. The number ten was derived from the first verse of Psalm 82, which reads: "God stands in the congregation of God."
Mishnah	Both a method and a text. The Mishnah is a collection of Oral Laws over a period of some 400 years and collated together under six main Orders.
Seder	The Seder is a ritual performed by Jewish families to remember the story of the liberation of their ancestors from slavery in ancient Egypt. A plate, loaded with symbolic food helps the retelling.

Sefer Torah	A handwritten copy of the Torah.
Sefirot	Virtues emanating from a source: in Jewish mystical thought, the ten sefirot emanating from En Sof.
shekinah	English transliteration of a Hebrew noun meaning 'dwelling' or 'settling', and denotes the dwelling or settling of the divine presence of God and his cosmic glory.
Shema	'Hear'; a quotation from Deuteronomy 6:4-9, which affirms belief in one God; used as a creed in daily prayers and placed in mezuzot and tefillah.
Shul	Lit. 'School' associated with the term synagogue.
sod	Lit. 'hidden' mystical interpretation of a text used in midrash.
Talmud	Lit. 'teaching' or 'study': the work of collected scholars, as a running commentary to the Mishnah. There are two Talmuds: Palestinian and Babylonian; which digest and provide a guide on the Jewish Scriptures.
tashlikh	Ritual washing as part Rosh Hashanah to cast away sins, usually performed in a river, sea or spring.
tefillah	Prayer.
Tikkun Olam	A concept defined by acts of kindness performed to perfect, repair or heal the world. The phrase is found in the Mishnah, a body of classical rabbinic teachings. It has become associated with social action and social justice.
Torah	Meaning 'Instruction' or 'Teaching'. In a limited sense it can mean only the first five books of the Hebrew Scriptures. However, it can also mean the whole of Jewish teaching.
tzedakah	Giving or charity.
yad	A Jewish ritual pointer, popularly known as a Torah pointer, used by the reader to follow the text during the Torah reading from the parchment Torah scrolls.
yeshiva	Jewish institution that focuses on the study of traditional religious texts, primarily the Talmud and Torah study.
yetzer hara	The potential for humans to behave badly. Evil inclination.
yetzer hatov	The potential for humans to behave well. Good inclination.
Yom Kippur	Day of Atonement; fast day occurring on the 10th day after Rosh Hashanah; a solemn day of prayer and repentance.
Zionism	The desire to return to 'Zion' and often associated with the Zionist Movement. The movement that started at the end of the 19th century with the aim of establishing a homeland for Jews in Palestine.

Delivering the Specification

A level Component 1: A Study of Religion

Option D: A Study of Buddhism

Theme 1 Religious figures and sacred texts

This section examines some significant events in the life of the Buddha, sections A & B, and, in C, selects the Pattimokkha, one of the key texts of the Vinaya in order to explore the use and treatment of texts in daily life in the monastic community of the Theravada tradition. Key issues in studying the life of the historical Buddha revolve around how sacred narratives are read. Whilst there is some historical evidence for the existence of the Buddha, the narrative, which itself is compiled from fragments found in numerous texts, is a meaningful rather than an historical account. Candidates should be able to explain potential meanings of episodes in the traditional story for Buddhists. In section C, candidates will need some basic knowledge of the sangha, since the Vinaya refers to the sangha, and of the place of the Vinaya in the Pali Canon.

1A. Accounts of the birth of the historical Buddha and the Four Sights

This section focuses on the early life of Siddhartha, and early statements of the dhamma/dharma. In order to contextualise these accounts, candidates need some general awareness of the social and religious setting, including an awareness the expectation for the fulfilment of religious duties associated with social standing. Candidates should be able to explain possible meanings of the conception dream of Maya (auspiciousness of white elephant, significance of ritual purity). Similarly, the account of the birth indicates a worldview that emphasised ritual purity and numerous miraculous happenings. Candidates should understand the significance of the prophecy and Suddhodana's response to it; be able to give an allegorical reading of the Buddha's life of luxury in the palace in which he pursues worldly goals; and comment on the biographical impact of the Four Sights and wider interpretations of their meaning in terms of dukkha (unsatisfactoriness), anicca (impermanence) and anatta (insubstantiality/no-self). [Candidates will build on this in Theme 2 Section A].

1B. The Awakening/Enlightenment of the Buddha

Whilst studying this section, candidates should show awareness of the main aspects of the six years spent exploring ascetic paths having 'gone forth' into homelessness; following teachers and learning about meditative states, yet remaining unsatisfied. Siddhartha practiced extreme asceticism in an effort to conquer his mind. He finally accepted food, and declared the Middle Way. He continued to explore the four meditative absorptions (jhanas) that tradition states he had discovered. He sat under a pipal tree (later to become known as the Bodhi tree) and determined not to give up until he had attained enlightenment. Accounts of what happened vary, and elements of the narrative derive from different texts and traditions. Candidates should give an account of the mythic and psychological narratives of Mara, with his demon hordes and seductive daughters. [Candidates might reflect on the misogynistic structure of this myth in Theme 3 section F]. Siddhartha asked the earth to witness his defeat of Mara (the earth-touching mudra). Candidates should also explain Siddhartha's insight into the cycle of birth, death and rebirth, and the role of karma in this relentless turning; the three fires, the three marks of existence, and his focus on the experience of dukkha, the cause of dukkha and the path to its cessation.

1C. Buddhist texts as sources of wisdom and authority – their use and treatment in daily life

Candidates should be aware that the teachings of the Buddha, including accounts of what he allegedly taught about the human condition and the path to Enlightenment (the Discourses, or Suttas), and the Code of Discipline for the monastic sangha (the Vinaya), were not written down for at least 300 years after his death. However, the Theravada sangha preserves the early practice of reciting

precepts in the form of the Patimokkha. Candidates should have a general grasp of the contents and function of the Patimokkha 227 rules for monks and 311 for nuns [Candidates might reflect on the misogynist reasons for this imbalance in Theme 3 section F], and the significance of its fortnightly recitation. They should explain in greater detail the Four Parajikas or 'defeats', leading to expulsion from the sangha - namely; sexual intercourse, taking that which is not given, intentionally bringing about death, or falsely claiming spiritual attainments.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 1 sections D-F focuses on the broad significance of the Pali Canon, then on a short but important Mahayana sutra, and on a well-known parable from the Lotus Sutra which illuminates the concepts of skilful means and ekayana. The selected religious figures are two of the most well-known Buddhist leaders/teachers of the 20th/21st Centuries.

1D. The Pali Canon: its role in Buddhism as a whole

In this section, candidates should be aware of the structure of the Pali Canon i.e. Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka. Candidates should understand the basic teachings and wisdom of the Buddha as found in the Suttas; the importance of the regulation of the community, as described in the Vinaya, its significance for the Theravada community, and the relevance of the commentarial tradition as recorded in the Abhidhamma. Candidates should be able to evaluate the importance of the Pali Canon in Buddhism as a whole.

1E. The main themes and concepts in two Mahayana texts

Candidates should be able to demonstrate knowledge and understanding of the Heart Sutra as the shortest of all the Prajnaparamita Sutras, and that it is recited daily in Zen temples. It is a philosophical text, enumerating the five skandhas, explaining that all is empty (sunya) of inherent existence (svabhava). It claims 'form is emptiness, emptiness is form.' They should also be able to demonstrate knowledge and understanding of the ideas that the Parable of the Burning House from the Lotus elucidates the urgency of the human condition, the distracted state of sentient beings, the use of skilful means, the provisionality of the teachings of Buddhism, and the ultimate subsumption of all paths into the one bodhisattva path.

1F. The contribution made to the development of Buddhist thought by the work of contemporary Buddhist teachers

This section focuses on the contributions made to Buddhism made by the Fourteenth Dalai Lama and Thich Nhat Hanh. Candidates need to know something of the life and background of both teachers, their respective Tibetan and Vietnamese roots, and their global/western orientations. Reference will need to be made to: Thich Nhat Hanh's emphasis on simple practices (smiling, breathing and walking) and their accessibility to a global audience; the Dalai Lama's emphasis on acts of kindness; both teachers' views about compassion and non-harming. Candidates will be aware of the role of these leaders as political actors on the world stage as well as of their teachings. (Candidates may draw on material from this section for their work on Theme 4 Section F).

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 2: Religious concepts and religious life

In Theme 2 candidates explore key Buddhist concepts that elucidate the nature of the human condition and liberation from it. They also explore the archetypal figures of the Mahayana and Theravada traditions: the bodhisattva and the arhat/arahant. Candidates are asked to draw upon texts in their demonstration of their understanding of teachings. They do not have to quote precisely, but to indicate their awareness of the contents of the relevant texts.

2A. The nature of ultimate reality - the three lakshanas (three marks of existence): dukkha, anicca and anatta

Candidates should be able to show that they have considered the possible meanings of the three lakshanas (three marks of existence): dukkha, anicca and anatta and draw on examples and illustrations. They will refer to the Dhammacakkappavattana Sutta in their elucidation of dukkha and anicca. This sutta is the Buddha's first sermon to the five ascetics, the 'Setting in Motion the Wheel of the Dhamma.' (See <http://www.accesstosight.org/tipitaka/sn/sn56/sn56.011.nymo.html> Nanamoli Thera translation). The concept of anatta is illustrated with reference to Section 1 Chapter 1 of the Chariot Passage of the Questions of King Milinda. [page 32-34 of this abridgement - see http://www.buddhanet.net/pdf_file/milinda.pdf].

2B. The nature of ultimate reality: - pratityasamutpada, karma and rebirth

Whilst studying this section, candidates should be able to distinguish between notions of reincarnation to be found in other types of Indian thought, and with Buddhist notions of rebirth, the causal rather than substantial relationship between lives. Candidates will refer to the iconography of the bhavacakra to illuminate aspects of pratityasamutpada (Pali: paticcasamuppada) – for example the twelve links of causation, and aspects of karma and rebirth: the depiction of positive and negative karma in the inner wheel, the six realms of rebirth, etc. Candidates will be able to demonstrate their understanding of karma as relating to intention as well as action, and as potentially persisting beyond physical death. The notion of karma can be illustrated with reference to the Dhammapada, Chapter 1 'The Pairs' and Chapter 9 'Evil'. (See http://www.buddhanet.net/pdf_file/scrndhamma.pdf translated by Acharya Buddhārakkhita). In their consideration of Buddhist teaching about ultimate reality candidates will consider the urgency of rooting out of greed, hatred and delusion and not speculating about the existence of God and other metaphysical questions (Parable of the Poisoned Arrow – Majjhima Nikaya 63 – Thanissaro Bhikkhu translation - <http://www.accesstosight.org/tipitaka/mn/mn.063.than.html>).

2C. Arhat and bodhisattva - Theravada and Mahayana teachings

Candidates should be able to demonstrate knowledge and understanding of the four stages of Awakening: (stream-winner, once-returned, non-returned, arhat-worthy one), the Theravada aspiration for arhatship and the inspirational role of the arhat figure. They will need to compare and contrast this with the Mahayana bodhisattva, including and exploration of characteristics of bodhisattvas: six or ten paramitas (perfections), bhūmis (stages) of the bodhisattva path, the vow to bring all suffering beings to Awakening and the interrelationship between wisdom and compassion.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

In Theme 2 sections D-F, candidates show their knowledge and understanding of central teachings about the nature of life, and about how to live in the world. Key here is demonstrating understanding through exemplification.

2D. The Four Noble Truths

Candidates should be able to express the key ideas of the Four Noble Truths in their own terms, using their own examples. They will be able to comment on the three types of dukkha - dukkha-dukkha (painful experience); viparināma-dukkha (changing nature of existence); saṅkhara-dukkha (the contingent nature of existence); the medical metaphor (the Buddha as a physician, diagnosing the symptoms, identifying cause and providing a prescription) and the notions of tanha (thirst), nirodha (cessation) and magga (the path).

2E. The Eightfold Path – key moral principles

Candidates should be able to express the key ideas of the Noble Eightfold Path in their own terms, using their own examples. They will be able to comment on the Threefold Trainings: wisdom, morality and meditation, as they relate to the Eightfold Path. They will comment on the relationship of the Eightfold Path with the Middle Way (ethical path avoiding extremes, training towards perfection rather than slavishly following rules). They will consider the Eightfold Path within the context of the diversity

of Buddhism (i.e. in Mahayana and other traditions), the Eightfold Path may not be expressed in the same formulaic way as is found in the Pali texts, but Buddhist traditions tend to uphold teachings about virtue and the ethical life. Candidates will be able to exemplify ways in which the Eightfold Path is practised and its significance for Buddhist morality.

2F. The dasa sila (ten precepts) – key moral principles

In this section, candidates will need to demonstrate their knowledge and understanding of: the different and complementary roles of the lay and monastic sangha; the ten precepts and how these relate to the five and eight precepts; when they might be applied and by whom. For example, the ten precepts would be taken by novice monks or nuns, and by laypeople on uposatha days or on retreat. Candidates would be able to explain the notion of the precepts as training aspirations rather than commandments for the community of believers and the role of the monastic sangha in keeping the precepts on behalf of the wider sangha.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 3: Significant social and historical developments in religious thought

Theme 3 sections A-C, begins with a broadening of candidate's awareness of diversity in the Buddhist world, with a focus on well-known Japanese traditions and their practices. Focus should be on the practices, but with enough contextualisation to make sense of the practices. The section also includes exploration of Buddhism's relationship with science and questions around whether Buddhism is religious or secular.

3A. Historical development of Buddhism

Candidates should be able to demonstrate their knowledge and understanding of: the development of key Buddhist traditions in Japan - Zen, Pure Land and Nichiren - with particular reference to their central practices. The koan is a paradoxical statement used as a practice in Zen traditions designed to make the mind despair of logic and take a leap into an intuitive understanding of reality. The nembutsu (going for refuge in Amida/Amitabha Budha) in Pure Land traditions is an expression of thanks to Amida for providing the conditions for enlightenment after death in the Pure Land, because enlightenment (in contrast to Zen belief) is not achievable through self-power. The daimoku is a mantra used in Nichiren traditions which expresses the taking of refuge in the name of the Lotus Sutra, the central sutra of Nichiren Buddhism.

3B. Responses to the challenges from science

Candidates will explore presentations of Buddhism as avoiding 'blind faith' and emphasising the realisation of truth in experience (with reference to the Kalama Sutta v.9 & 10 <http://www.accesstosight.org/tipitaka/an/an03/an03.065.soma.html> Thera Soma translation). They will contrast these with Asian Buddhist worldviews populated with a diversity of beings and realms (for example six realms or rebirth, popular beliefs in spirits and hungry ghosts (pretas). Taken as a whole Buddhism contains teachings which seem to emphasise rationalism, and also to contain teachings about a multiverse richly populated with diverse spiritual beings with supernatural powers. Candidates will also explore the Dalai Lama's positive assessment of the value of science, exemplified in his founding of the Mind and Life Institute see <https://www.mindandlife.org/>.

3C. Responses to the challenges from secularisation

Candidates should explore Buddhism's frequent presentation in the West as a secular philosophy, with reference to Stephen Batchelor (a Buddhist Atheist) and his presentation of Buddhism as a rational philosophy and way of life. They should consider the extent to which Batchelor's view of Buddhism is a distortion to suit a Western world view. They might refer in general terms to the following texts: Batchelor, S. (1998). *Buddhism Without Beliefs: A Contemporary Guide to Awakening* (Riverhead Books), Batchelor, S. (2011) *Confession of a Buddhist Atheist* (Spiegel & Grau), Batchelor, S. (2015) *After Buddhism: Rethinking the Dharma for a Secular Age* (Yale University

Press). Candidates should engage critically with Batchelor's presentation of Buddhism. To contrast with Batchelor they may consider another the approach of another Western teacher, David Brazier, who claims Buddhism is a religion. Brazier, D. (2014). *Buddhism is a Religion: You Can Believe It* (Woodsmoke Press).

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Sections 3D, 3E and 3F explore Buddhism's attitude to other religions, the development and popularity of Buddhism in Britain, and the changing roles of men and women including feminist approaches within Buddhism.

3D. Responses to the challenges of pluralism and diversity

Candidates have already encountered the Kalama Sutta v 9 & 10 - (<http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.soma.html> - Thera Soma translation) which evidences the emphasis within Buddhism on the individual testing the teachings and staying true to experience, rather than accepting the authority of religious truth claims. The Buddha's conversation with the rich Jain follower, Upali, in Majjhima Nikaya 56.16 shows the Buddha's resistance to asserting authority. Candidates need not consult the MN but should know that Upali, who had followed and given alms to the Jains, was encouraged by the Buddha to continue giving alms to the Jains, despite his conversion to Buddhism. The authority of a teacher or tradition is nothing compared to the experience of a teaching resulting in the defeat of greed, hatred and delusion. In Mahayana Buddhism the teachings are sometimes considered to be only provisional, different upaya (skilful means) to suit different listeners (c.f. The Lotus Sutra) thus no teaching is absolute truth. Many Buddhists would consider that there is good within all religions and they should be respected. They might quote the Edicts of the Buddhist Emperor Ashoka, Rock Edict NB 7 'All religions should reside everywhere, for all of them desire self-control and purity of heart' and Rock Edict NB 12 'Contact (between religions) is good. One should listen to and respect the doctrines professed by others [...] all should be well-learned in the good doctrines of other religions.'

3E. Historical development of Buddhism

Candidates should be able to give an account of Buddhism in Britain, distinguishing between 'heritage' Buddhism (the Buddhism of those whose relatives were born in Buddhist countries and migrated to Britain) and 'convert' Buddhism. They should explore possible reasons for the popularity of Buddhism in Britain. These reasons might include the values of British society, as well as the apparently attractive features of Buddhism.

3F. The changing roles of men and women including feminist approaches within Buddhism

Candidates will explore different views in Buddhism about whether women can be nuns or attain awakening. The Buddha ordained women, after persuasion. The Lotus Sutra presents a range of teachings: all equally possess the potential to attain Buddhahood; the Dragon King's daughter (Chapter 12) transforms into a man before attaining awakening - see:

<http://www.english.fgs2.ca/sites/default/files/pdf/The%20Lotus%20Sutra.pdf>

As indicated by Rita Gross in *Buddhism After Patriarchy* (1992, State University of New York) Buddhism's commitment to the end of suffering may be seen as inherently feminist, and feminism's commitment to equality may be seen as inherently Buddhist, despite the institutional and historical dominance of men.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 4: Religious practices that shape religious identity

This section explores the central Buddhist practices of going for refuge, meditation and the relationship between dana (giving) and punya (merit).

4A. Going for refuge

Candidates will explore the chanting practice of going for refuge three times, the meanings of each (Buddha, dharma and sangha) for both heritage and convert Buddhists, demonstrating awareness of diversity across Buddhist traditions in the way the three jewels are perceived. For example: the Buddha is not just the historical figure, but refers to Buddha-nature, or other enlightened beings, or to the principle of enlightenment itself. The sangha might mean the monastic sangha, or a Buddhist's own 'group,' or it might mean the community of all Buddhists. They will consider the value of the three refuges in the context of other possible 'refuges' or values in the modern world: with reference to materialism, relationships, secular values and political beliefs.

4B. Meditation

Candidates will need to understand the importance of meditation in Buddhism (more important in some traditions than others) and will demonstrate awareness of specific features of different traditions of meditation: vipassana (insight/clear-seeing), samatha (calmness), metta bhavana (loving-kindness) and zazen (just sitting). Candidates will explore how these practices are used for accessing the true nature of reality, and for cultivating qualities which lead to awakening.

4C. The role and importance of dana (giving) and punya (merit)

Candidates should be able to demonstrate their knowledge and understanding of: the role and importance of selfless generosity/dana (giving) or sharing of time/money/possessions; the Buddhist community in supporting those both inside and outside the community; the practice of giving alms to the monastic sangha. They should also be able to demonstrate their knowledge and understanding of: the role and importance of punya – the concept of the merit gained and accumulated as a result of good deeds, acts, or thoughts and which carries over throughout life or into subsequent rebirths, and may be transferred to others. Typically, merit might be transferred to the deceased. There is also the idea of the sangha as a 'field of merit.'

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The next part of Theme 4 (4D, 4E and 4F) involves a broadening of candidate's awareness of diversity in the Buddhist world, with a focus on Tibetan traditions and their practices. Focus should be on the practices, but with enough contextualization to make sense of the practices. The section also includes a critical exploration of the modern Mindfulness movement, and of Socially Engaged Buddhism.

4D. Beliefs and practices of Tibetan Buddhist traditions with reference to mudra, mandala and mantra

Candidates should be able to comment on the relationship of Buddhism with Bon as part of the context for the development of these distinctive practices associated with Vajrayana Buddhism - mudra, (ritual bodily movements, often hand gestures) mandala (cosmic diagrams) and mantra (sacred sounds). Bon and Buddhism co-exist, and whilst Bon developed as an official religious system only after the arrival of Buddhism, pre-Buddhist practices are reflected in Tibetan Buddhism, especially in relation to the uttering of sacred sounds (mantra) and the performance of mudra associated with diverse deities (yidam).

4E. Buddhism and change – the development and influence on religious belief and practice within Buddhism of: The Mindfulness Movement

Candidates should explore philosophical understandings of the nature of reality and religious experience found within the contemporary Mindfulness movement: including the use of mindfulness in health care, education and business - examples drawn from pain management, treatment for stress,

depression and anxiety, cancer-management, addiction treatment, mindfulness in schools, mindfulness in large corporations and businesses. Candidates may wish to make reference to the role of Jon Kabat-Zinn in bringing 'secular mindfulness' to prominence. Candidates will engage critically with the Mindfulness movement, asking how Buddhist is it. They will be able to engage with the argument forwarded by Slavoj Žižek (e.g. see <http://www.cabinetmagazine.org/issues/2/western.php>) - that by encouraging stress-release, Western Buddhist practices such as mindfulness serve capitalism rather than challenge it.

4F. Socially Engaged Buddhism - 'liberationist' traditions

Candidates should consider reasons for the development of Socially Engaged Buddhism: the primary drive to combat suffering (not just on achieving a positive rebirth or awakening for oneself); the support of high profile individuals such as the Dalai Lama (non-violent protest with regards to Tibet); it receives extensive media coverage. Candidates should explore Thich Nhat Hanh's Mindfulness Trainings, the work of Sakyadhita and the Buddhist Peace Fellowship. Candidates should also explore the work of

i) Joanna Macy (<http://www.joannamacy.net/>) and be able to comment on the relationship between engaged Buddhism and Deep Ecology and ii) Damien Keown, who writes extensively on Buddhist ethics.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

A STUDY OF BUDDHISM : USEFUL RESOURCES

All themes

Books

- Clarke, S., & Thompson, M. (2005) - A New Approach: Buddhism (2nd Edition), Hodder Education. ISBN:0340815051
- Cush, D. (1994) - Buddhism, Hodder & Stoughton, ISBN:0340546913
- Dossett, W. (2003) - Buddhism for AS students, UWIC Press, ISBN:1902724585
- Erricker, C. (2015) - Buddhism: A Complete Introduction: Teach Yourself, Hodder and Stoughton, ISBN:1473609445
- Gethin, R. (1998) - The Foundations of Buddhism, Oxford University Press. ISBN:0192892231
- Gray, R. (2016) - WJEC/Eduqas RS for Yr1/AS – Buddhism, Illuminate, ISBN:9781908682970
- Harvey, P. (2012) - An Introduction to Buddhism, Second Edition: Teachings, History and Practices (2nd Edition), Cambridge University Press, ISBN:0521676746
- Keown, D. (2013) - Buddhism: A Very Short Introduction (2nd edition), Oxford University Press, ISBN:0199663831
- Lopez, D. (2009) - The Story of Buddhism: A Concise Guide to Its History & Teachings, Harper One, ISBN:0060099275
- Lopez, D. S. (Ed.). (2005) - Critical Terms for the Study of Buddhism, University of Chicago Press, ISBN:0226493156
- Mitchell, D. W., & Jacoby, S. H. (2014) - Buddhism: Introducing the Buddhist Experience, Oxford University Press, ISBN:0199861870
- Poceski, M. (Ed.). (2014) - The Wiley Blackwell Companion to East and Inner Asian Buddhism. Malden, Wiley-Blackwell, ISBN:1118610334
- Prebish, C. S., & Keown, D. (2010) - Introducing Buddhism, Routledge, ISBN:0415550017
- Side, D. (2005) - Buddhism, Philip Allan, ISBN:1844892190

DVD

<http://www.bbc.co.uk/mediacentre/proginfo/2015/31/the-buddha-genius-of-ancient-world>
Bettany Hughes – the Buddha, Genius of the Ancient World – documentary.

Websites

<http://www.ahandfulofleaves.org/Resources.html>

A rich repository of electronic books and journal articles on Buddhism, including translations of sacred texts.

<http://www.clear-vision.org/Schools/Teachers/KS4-5/Audio-resources.aspx>

A huge resource of lectures and recordings of chanting.

www.buddhanet.net

A huge digital resource maintained by Theravadin Buddhists in Australia – but with non-sectarian and world-wide horizons.

www.dharma.net

Dharma Net International is also a huge digital resource maintained by Theravadins in the US, but with non-sectarian and world-wide horizons.

<http://www.tricycle.com/magazine>

Tricycle is a non-denominational magazine which contains articles applying Buddhist principles to everyday life and to social, economic and ecological problems.

<http://www.sacred-texts.com/bud/>

A resource containing translations of most significant Buddhist texts.

<http://www.bbc.co.uk/religion/religions/buddhism/>

BBC pages on Buddhism.

Theme 1

Books

- Blais, G. (2000) - The Dalai Lama: A Beginner's Guide, Hodder & Stoughton, ISBN:0340780118
- Blomfield, V. (2012) - Gautama Buddha, Quercus, ISBN:0857388304
- Bodhi, B. (2005) - In the Buddha's Words: An Anthology of Discourses from the Pali Canon. Boston, Wisdom Publications, ISBN:0861714911
- Carrithers, M., (2001) - Buddha: A Very Short Introduction, Oxford University Press, ISBN:0192854534
- Carter, J. R., & Paliawadana, M. (Eds.). (2008) - Dhammapada, Oxford University Press, ISBN:0199555133
- Conze, E. (Ed.). (1969) - Buddhist Scriptures, Penguin Books Ltd, ISBN:0140440887
- Nanamoli, & Thera, N. (2003) - The Life of the Buddha: According to the Pali Canon, Pariyatti Press, ISBN:1928706126
- Strong, J. (2009) - The Buddha: A Beginner's Guide, Oneworld Publications, ISBN:1851686266
- Willis, J. S. (Ed.). (2003) - Lifetime of Peace: Essential Writings by and About Thich Nhat Hanh, Avalon Travel Publishing, ISBN:1569244413

Films

<http://www.imdb.com/title/tt0120102/>

Seven Years in Tibet.

<http://www.imdb.com/title/tt0119485/>

Kundun – about the 14th Dalai Lama

<http://walkwithmefilm.com/>

A film about Thich Nhat Hanh.

Websites

www.interbeing.org.uk/

Thich Nhat Hanh.

www.dalailama.com/

The Dalai Lama.

Online sacred texts

<http://www.ancient-buddhist-texts.net/Texts-and-Translations/Buddhacarita/>

The Buddhacarita of Asvaghosa.

<http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati-intro.html>

An introduction to and translation of the Patimokkha.

<http://www.dharmaset.org/HeartSutra.htm>

Heart Sutra

http://www.bdk.or.jp/pdf/bdk/digitaldl/dBET_T0262_LotusSutra_2007.pdf

Lotus Sutra (the Parable of the Burning House is Chapter 3).

Theme 2

Books

- Gombrich, R. (2009) - What the Buddha Thought, Equinox Publishing, ISBN:1845536142
- Gombrich, R. F. (2006) - Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo (2nd Edition), Routledge, ISBN:0415365090
- Gombrich, R. F. (2011) - How Buddhism Began: The Conditioned Genesis of the Early Teachings (2nd Edition), Routledge, ISBN:0485174170
- Laumakis, S. J. (2008) - An Introduction to Buddhist Philosophy, Cambridge University Press, ISBN:052167008X
- Pye, M. (2003) - A Concept of Mahayana Buddhism (2nd Edition), Routledge [a research text rather than an introduction], ISBN:0415314275
- Rahula, W. (1959) - What the Buddha Taught, Grove Press, ISBN:9740008399
- Strong, J. S. (2015) - Buddhism: An Introduction, Oneworld Publications, ISBN:1780745052
- Williams, P. (2009) - Mahāyāna Buddhism: the doctrinal foundations. (2nd Edition), London: Routledge, ISBN:0415356539
- Williams, P., Tribe, A., & Wynne, A. (2011) - Buddhist Thought: A Complete Introduction to the Indian Tradition (2nd Edition), Routledge, ISBN:0415571790

Websites

<http://plato.stanford.edu/archives/spr2015/entries/buddha/>

The life of the Buddha and his teachings – (plus numerous other useful entries in this encyclopedia).

Theme 3

Books

- Batchelor, S. (2011) - Confessions of a Buddhist Atheist, Spiegel & Grau, ISBN:0385527071
- Batchelor, S. (2011) - The Awakening of the West: the encounter of Buddhism and Western culture. (2nd Edition), Echo Point Books & Media, ISBN:0963878441
- Bechert, H., & Gombrich, R. (1991) - The World of Buddhism: Buddhist Monks and Nuns in Society and Culture, Thames & Hudson, ISBN:0500276285
- Benn, J. A., Meeks, L., & Robson, J. (Eds.). (2011) - Buddhist Monasticism in East Asia: Places of Practice, Routledge, ISBN:041550144X
- Berkwitz, S. C. (2009) - South Asian Buddhism: A Survey, Routledge, ISBN:0415452481
- Bluck, R. (2008) – British Buddhism Teachings, Practice and Development (1st Edition) , Routledge, ISBN:0415483085
- Brazier, D. (2014) - Buddhism is a Religion: You Can Believe It, Woodsmoke Press, ISBN:0993131700
- Cabezon, J. I. (Ed.). (1992) - Buddhism, Sexuality and Gender, State University of New York Press, ISBN:0791407586
- Cush, D. (1990) - Buddhists in Britain Today, Hodder & Stoughton, ISBN:0340519487
- Fowler, J., & Fowler, M. (2008) - Chanting in the hillsides: Nichiren Daishonin, Buddhism in Wales and the Borders, Sussex Academic, ISBN:1845192583
- Fowler, M. (2005) - Zen Buddhism: Beliefs and Practices. Sussex Academic Press, ISBN:1902210425
- Fowler, M. (1999) - Buddhism: Beliefs and Practices, Sussex Academic Press, ISBN:1898723664
- Gross, R. M. (1992) - Buddhism After Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism, State University of New York Press, ISBN:0791414043
- Luisi, P. L. (2008) - Mind and Life: Discussions with the Dalai Lama on the Nature of Reality. New York: Columbia University Press, ISBN:0231145500
- Murcott, S. (2006) - First Buddhist Women: Poems and Stories from the Therigatha. (2nd Edition) , Parallax Press, ISBN:188837554X
- Salgado, N. S. (2013) - Buddhist Nuns and Gendered Practice: In Search of The Female Renunciant, Oxford University Press, ISBN:0199760012
- Shaw, S. (2008) - Introduction to Buddhist Meditation, Routledge, ISBN:0415409004
- Tsomo, K. L. (Ed.). (1999) - Buddhist Women Across Cultures, State University of New York Press, ISBN:0791441385

Sacred Texts

<http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>

The Kalama Sutta.

<http://palisuttas.com/2015/11/01/upali-sutta-mn-56/>

The Buddha's conversation with Upali (a former Jain).

http://www.bdk.or.jp/pdf/bdk/digitaldl/dBET_T0262_LotusSutra_2007.pdf

The Dragon King's Daughter (p184ff).

<http://www.accesstoinsight.org/lib/authors/dhammika/wheel386.html>

Rock Edicts of King Ashoka.

<http://buddhism.about.com/od/basicbuddhistteachings/a/science.htm>

Buddhism and Science

Websites

<http://www.amaravati.org/>

Amaravati Buddhist Monastery.

<http://throssel.org.uk/>

Throssel Hole Priory.

<http://www.samyeling.org/>

Samye Ling.

<https://thebuddhistcentre.com>

Friends of the Western Buddhist Order.

Theme 4

Books

- Harvey, P. (2000) - An Introduction to Buddhist Ethics: Foundations, Values and Issues, Cambridge University Press. (See chapter 9 for dana and punya), ISBN:0521556406
- Heine, S., & Prebish, C. S. (2003) - Buddhism in the Modern World: Adaptations of an Ancient Tradition, Oxford University Press, ISBN:0195146980
- Keown, D. (2000) - Contemporary Buddhist Ethics, Routledge, ISBN:0700713131
- Keown, D., Prebish, C. S., & Queen, C. (Eds.). (2003) - Action Dharma: New Studies in Engaged Buddhism, Routledge, ISBN:0700715940
- Macy, J. (1991) - World as Lover, World as Self: A Guide to Living Fully in Turbulent Times, Parallax Press, ISBN:188837571X
- Queen, C. S. (2000) - Engaged Buddhism in the West, Wisdom Publications, ISBN:0861711599
- Sangharakshita, (2001) - What is the Sangha?: The Nature of Spiritual Community, Windhorse Publications, ISBN: 1899579311.
- Sangharakshita, (1998) - The Three Jewels: Central Ideals of Buddhism, Windhorse Publications, ISBN: 1899579060.
- Samuel, G. (2012) - Introducing Tibetan Buddhism, Routledge. ISBN:0415456657
- Shaw, S. (2008) – An Introduction to Buddhist Meditation, Routledge, ISBN:0415409004.
- Williams, J. M. G., & Kabat-Zinn, J. (2013) - Mindfulness: diverse perspectives on its meaning, origins and applications, Routledge. ISBN:0415636477
- Williams, J. M. G., & Kabat-Zinn, J. (2013) - Mindfulness: diverse perspectives on its meaning, origins and applications, Routledge, ISBN:0415636477.

DVD

Buddhism Today (15-18) Buddhist leaders on ethical issues. Manchester: Clear Vision Trust.

Websites

<http://www.joannamacy.net/>

Joanna Macy's own website, which introduces her work in deep ecology and Buddhism.

<http://plumvillage.org/about/thich-nhat-hanh/>

For information on the life and work of Thich Nhat Hanh, the Community of Interbeing and Plum Village.

<http://www.cabinetmagazine.org/issues/2/western.php>

'From Western Marxism to Western Buddhism' by Slavoj Zizek.

<http://www.theguardian.com/commentisfree/belief/2011/mar/22/western-buddhism>

'Buddhism is the New Opium of the People' by Mark Vernon. Guardian 22.03.11

A STUDY OF BUDDHISM
TOPIC TITLE: THEME 1 THE CONCEPTION AND BIRTH NARRATIVES OF THE
BUDDHA – READING HAGIOGRAPHY.

Key Points

- To gain knowledge and understanding of the key features of the account.
- To gain awareness that the Buddha's biography is composed from fragments in a range of texts and there is no single contemporary coherent biography.
- To understand hagiography (a biography of a saint or venerated person) as a genre and how the biography may be 'used' by Buddhists to assist in understanding their own path.

Provides an opportunity to develop the following skills:

- Literacy – oracy, reading and writing.
- Presenting findings – Presenting, exchanging information and improving own performance.
- Evaluation and analysis.

Helpful resources:

- Bettany Hughes BBC4 Documentary The Buddha- Genius of the Ancient World.
- http://www.dhammadownload.com/index.php?title=32_signs_of_a_great_man – The thirty-two marks of a great man.
- <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Buddhacarita/> - Translation of the Buddhacarita of Asvaghosa
- Williams, P., Tribe, A., & Wynne, A. (2011). Buddhist Thought: A Complete Introduction to the Indian Tradition (2nd Ed). London ; New York: Routledge. pp 21- 30 'How to read the life-story (hagiography) of the Buddha.
- Gethin, R. (1998). The Foundations of Buddhism. Oxford; New York; Oxford University Press. pp16-20
- Carrithers, M. (2001). Buddha: A Very Short Introduction (New Ed edition). Oxford: OUP. pp12ff)

INSPIRATION FOR TEACHING

<p>Intro activity</p> <p>Student research</p> <p>20 mins</p>	<p>Students to research the conception and birth of the Buddha in secondary sources, for example in:</p> <ul style="list-style-type: none"> • Gethin, R. (1998). The Foundations of Buddhism. Oxford; New York; Oxford University Press. pp16-20 • Carrithers, M. (2001). Buddha: A Very Short Introduction (New Ed edition). Oxford: Oxford University Press. pp12ff) • The appropriate section of the Bettany Hughes BBC4 Documentary The Buddha- Genius of the Ancient World. <p>Students make short notes on significant features of the story: namely:</p> <ul style="list-style-type: none"> • The family's position and the dharmic implications: expectations regarding Kshatriya duties. • Maya's conception dream. • Birth – from side, seven steps, words uttered, 32 marks. • Birth prophecy and reaction of Siddhodana <p>Teacher to offer background knowledge to enable students to understand elements of the story.</p> <p>Background required: Ideas about ritual purity, conception and childbirth (thus the conception 'dream' and the mythical birth – avoiding ritually impure conventional birth). Students may need to be helped to read for 'meaning' rather than historicity. The religious significance of the expectations on Siddhartha fulfilling Kshatriya duties, as background for understanding Siddhodana's reaction to the prophecy.</p>
--	--

<p>Main Activity 1 Class discussion 30 mins</p>	<p>Class discussion:</p> <ul style="list-style-type: none"> • How should the miraculous events be understood? • Do students think that these events actually happened? • How might oral tradition around these accounts have emerged? • What might the sangha who recited these stories have meant to indicate by them? • How might these stories draw on previously existing components of miraculous stories? • Do students think that historicity or meaning is more important in these accounts, and why? • In what ways might the life story of the Buddha be more similar to a meaningful story (e.g. Lord of the Rings) than to a historical account? • What can we learn from meaningful stories?
<p>Plenary Individual written work 10 mins.</p>	<p>Ask the students make a list of what Buddhists might 'take' from the stories. After they have given their views, compare with the following:</p> <ol style="list-style-type: none"> 1) That a simple materialistic/positivist view of the nature of life is less than adequate – there is more to life. 2) That the figure of Siddhartha was considered so important, that a hagiography developed. 3) That Siddhartha was considered to be untouched by ritual impurity. 4) That Siddhartha was going to fulfil a path that had been determined by karma from previous lives. 5) That – although there is a miraculous hagiography which indicated his 'differentness' and 'specialness' – Siddhartha was a human being, not a god. 6) Siddhartha's life had a purpose – to defeat suffering. Buddhists might see themselves as sharing the same purpose. 7) A Buddha is not necessary for the truth of the dharma – but Buddhists are grateful for his example.

A STUDY OF BUDDHISM : GLOSSARY	
TERM	DEFINITION
Abidhamma pitaka	The third section of the Pali Canon, containing learned commentaries on the teachings.
Amaravati	Theravada Monastery of the Thai Forest Tradition in Hertfordshire, run by the English Sangha Trust.
Amida	The Buddha of infinite light and life, devotion to whom ensures rebirth in his pure land after death; he is the main buddha revered by the Pure Land School.
Amitabha (Skt)	As Amida – above. Also one of the five dhyani buddhas.
anatta (P) anatman (Skt)	'No-self'. The view that there is nothing about the person which persists eternally without change.
anicca (P) / anitya (Skt)	Impermanence, change-one of the three marks of existence.
archetype	A perfect example or model of something.
Arhat (Skt) Arahant (P)	'Worthy One' – the highest attainment in Theravada Buddhism.
atman (Skt)	The eternal soul in Hinduism
bhavachakra	The Tibetan wheel of life, sometimes called the 'Wheel of Samsara'.
bhumi (Skt)	Stage on the bodhisattva path.
Bodhi tree	The devotional name for the pipal/banyan/fig tree under which tradition states Siddhartha became enlightened.
bodhisattva (Skt)	'Enlightenment Being'. In the Mahayana, a being who has postponed entry into nirvana in order to assist others.
Bon	Indigenous Tibetan religion
Brahmin (Skt)	The highest caste in Indian society. The Buddha criticised the caste system, and the power held by the Brahmins.
Buddha (P, Skt)	'Enlightened or Awakened One'. This term can refer to the 'historical Buddha'—Siddhartha Gautama (also known as Shakyamuni, Gotama). It can also mean the state to which Mahayana Buddhists aspire, or it can be used as a term describing the state of an infinite number of enlightened beings. An example: Amida Buddha.
buddha-nature	In Mahayana Buddhism, the underlying state of all things, therefore the potential of all beings.
Buddhist Society	Founded in 1924 by Christmas Humphreys, the Society is a UK Charity founded to publish and make known the principles of Buddhism
caste (jati)	Subdivision within each varna in Indian traditions, usually linked to occupation.

celestial being	Some buddhas and bodhisattvas are described as celestial beings. This means that they are not thought of as humans, but as beings that manifest in other realms. Buddhists believe that there are many other realms in addition to this human one.
Chithurst	Branch of Amaravati Monastery.
compassion	(Sanskrit karuna). One of the twin aspects of enlightenment (the other being wisdom).
concept	Something conceived in the mind; a thought or notion.
connectedness	'Pratitya samutpada' - the way that things exist i.e. related or connected to each other.
daimoku	The practice of chanting 'namu myoho renge kyo' (I take refuge in the Lotus Sutra) performed by Nichiren Buddhists.
Dalai Lama	Spiritual and political leader of the Tibetan people, in exile. The Dalai Lama is a 'tulku' (preserver of a particular lineage) of the Gelug tradition of Tibetan Buddhism, and is considered to be a manifestation of Avalokitesvara Bodhisattva. The present Dalai Lama, Tenzin Gyatso, is the fourteenth. 'Dalai' means ocean of wisdom, and a lama is a teacher.
dana (P)	'Giving'. Lay people offer dana to the sangha, and in doing so gain merit.
dasa sila (P)	The ten precepts observed by novice nuns/monks and by those observing retreats in Buddhist monasteries.
dhamma (P)/dharma (Skt)	In Buddhism, one of the three jewels; the teachings; or the practice of truth. Not to be confused with the Hindu use of the term as duty or obligation.
doctrines	Teachings.
dukkha (P)/ duhkha (Skt)	The human condition. There is no satisfactory equivalent in English and it is often translated as 'unsatisfactoriness', 'suffering', 'frustration'. It is the first of the Four Noble Truths and the Third Mark of Existence.
dukkha-dukkha (P)	Physical, emotional and mental pain.
ekayana (Skt)	Literally 'one way'. A theme of the Lotus Sutra which promotes the bodhisattva path to enlightenment.
enlightened beings	Celestial or human beings who are considered enlightened. Often enlightened beings are seen as demonstrating particular aspects of enlightenment, such as wisdom or compassion
enlightenment for all	A principle expounded in the Lotus Sutra and recognised in many forms of Mahayana Buddhism that there are no monastic pre-requisites for the attainment of enlightenment.
ethical principles	Rules of right conduct and morality used in making moral decisions.
Four Noble Truths	The Buddha's first teaching in a place known as the Deer Park in Isipatana to the five ascetics who had previously been his companions in the forest. They are the foundations of all the teachings the Buddha gave, a framework into which everything fits. They are the truth of suffering, the truth of the cause of suffering, the truth of the end of suffering, the truth of the path leading to the end of suffering.

Four Sights	The four things the Buddha saw when he ventured outside the palace with his charioteer Channa: old age, illness, death, the religious ascetic. These four experiences marked a turning point in the Buddha's life. They led him to decide to leave the palace and look for a solution to human suffering and this quest is what motivated the rest of his life.
Gohonzon	'Object of worship': the inscription of the daimoku.
Hanh, Thich Nhat	Vietnamese meditation teacher and peace activist born 1926; he is author of many books and lives in a community called Plum Village in France. He founded the Order of Interbeing, which teaches mindfulness and Engaged Buddhism.
Heart Sutra	Prajnaparamitahrdaya Sutra – a short sutra, communicating the Mahayana concept of emptiness.
heritage Buddhists	Buddhists who are born into practicing Buddhist families. The term is often used to distinguish convert Buddhists from communities who are culturally Buddhist. There are strong 'heritage' Buddhist communities in the UK amongst Sri Lankans, Thais, Chinese and Tibetans.
historical Buddha	Shakyamuni – the human founder of the religion - as differentiated from other buddhas.
historicity	Historical authenticity.
human condition	The characteristics of human life. The Buddha diagnosed the human condition as having three marks of existence.
impermanence	The belief that nothing remains the same, is ever changing.
initiation	To grant somebody membership of a religion, organisation or society, traditionally by formal rites.
insubstantiality	anicca/anitya – conditionality, everything is impermanent because it is dependent.
Jodo Shinshu	Founded in the 13 th century by the Japanese monk Shinran, Jodo Shinshu is a form of Pure Land Buddhism which describes humanity as living in the era of mappo, an age in which it has become impossible to achieve enlightenment because humans are too corrupt and proud. Those who despair of their own ability to attain it, and who call on the Buddha Amida in a practice known as nembutsu, will be reborn in the Pure Land
Kalama Sutta	Important Pali text in which the Buddha entreats his followers not to accept teachings as true based on any other authority than their own experience that the teachings led to freedom from suffering.
kamma (P) karma (Skt)	The relationship between intentions/actions and consequences (not to be confused with some Hindu senses of the term as the force which drives reincarnation).
Kathina (P)	Ceremony at the end of the Rains Retreat, at which monks are presented with new robes
khandha (P) skandha (Skt)	The five impermanent 'aggregates' which make up the appearance of a human being—matter, senses, perception, mental formations, consciousness

koan	A paradoxical statement or a puzzling question, used by a Zen teacher to encourage his or her disciples to abandon ordinary dualistic, discriminative thinking.
Lakshanas	Marks/characteristics of existence/universal truths (dukkha, anicca and anatta).
Lay	Not ordained. In Theravada those Buddhists who have not become, or who are not currently, monks or nuns. In some forms of Mahayana Buddhism there is a monk/lay distinction, in others there is not.
lay precepts	The five rules which members of the Sangha (lay and monks) accept as rules for living. They are not strict rules, but guidelines that Buddhists should try to follow.
Lotus Sutra	An important Mahayana Sutra, with a mythological setting, and which explores themes of upaya (skilful means), the bodhisattva path, and the potential for Buddha-hood of all beings
magga	'The way': the Noble Eightfold Path.
Mahayana (Skt)	'The Greater Vehicle'. One of the two major forms of Buddhism, the other being Theravada. Mahayana tends to emphasise that nirvana can be available here and now, and the notion of the bodhisattva.
mandala	A symbolic representation of the universe which is visualised in Tibetan meditation. Mandalas are depicted in paintings, and are often ritually made using coloured powders that are erased at the end of the ritual.
mantra	A series of syllables used in Tibetan ritual. Usually a mantra contains the name of an enlightened being, and in repeating the mantra the meditator manifests the qualities of that enlightened being.
Mara	Demon associated with desire and death who attempted to distract the Buddha from his meditation under the Bodhi tree, but whom the Buddha defeated.
Maya	The Buddha's mother – who is said to have died seven days after his birth.
meditation	This takes many different forms in Buddhism. It is usually the practice of training the mind to become calm and to experience reality as it really is. Some forms of Buddhism, such as Zen, see ordinary everyday life as a meditation. The Buddha himself meditated in order to become enlightened, and most Buddhists dedicate themselves to substantial periods of meditation every day.
merit	(Punna (P)/Punya (Skt) – positive karma.
metta bhavana	Lovingkindness meditation.
Middle Way	The rejection of the extremes of comfort and asceticism. The idea of a middle way is very important in Buddhism and is a philosophical idea as well as a way of life.
Mindfulness	The word has been used to translate the Pali term 'sati' which is a practice recommended in the Mahasatipatthana Sutta and other sacred texts. Commonly, however, mindfulness is used to indicate the adaptation of Buddhist meditation recommended by Jon Kabat-Zinn and schematized into various therapeutic systems.

monastic precepts	In addition to the five precepts which are followed by monastic and lay Buddhists there are others which are only followed by monks (227) and nuns (311).
mudra	Hand gestures with particular meanings. Statues of enlightened beings always have mudras, so that they can be identified and associated with a specific Buddhist idea. Mudras are often used in rituals in Tibetan Buddhism.
myth	A traditional story that embodies popular beliefs or explains a practice, belief or natural phenomenon.
nembutsu	Reciting 'Namu Amida Butsu' – I take refuge in Amida Buddha. This is done spontaneously by Jodo Shinshu Buddhists, in desperation of attaining enlightenment through their own efforts, and relying on the grace of Amida to secure them rebirth in the Pure Land.
nibbana (P) / nirvana (Skt)	Literally 'a blowing out' (of the three fires of 'greed, hatred and ignorance, delusion, attachment, and egoism.' The goal and highest attainment for Buddhists. Nirvana is conceptualised in many different ways by different schools of Buddhism. It is seen as beyond definition, although terms such as 'bliss', 'the other shore', 'attainment' or 'goal' are often used in reference to it. This term is often defined negatively to avoid the problem of attempting to define something that is ineffable. It is sometimes seen as the opposite of samsara and dukkha.
Nichiren	(1222-82) A Japanese Buddhist reformer who believed that the Lotus Sutra contained the true essence of Buddhism, and all other forms of Buddhism were misguided. He founded the Nichiren shu, from which developed the movements of Nichirenshoshu and Soka Gakkai International. He believed that the only workable practice was chanting the name of the Lotus Sutra 'namu myoho renge kyo' (the daimoku).
nirodha (P)	Cessation – the third of the four noble truths.
Noble Eightfold Path	The last of the Four Noble Truths. Right view, right resolution, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. These provide the conditions for enlightenment.
Order of Buddhist Contemplatives	The Order of Buddhist Contemplatives is a religious order practising Serene Reflection Meditation. The order was founded in 1978 by Reverend Master Jiyu-Kennett (1924-1996). Its headquarters in the Britain is Throssel Hole Buddhist Abbey in Northumberland.
Pali Canon	The Tipitaka (three baskets, made up of the Vinaya Pitaka, the Sutta Pitaka and the Abidhamma Pitaka); the corpus of scripture held to be authoritative by Theravada Buddhists.
Pali Suttas	Sutta means 'thread'. The Pali Suttas are collections of discourses allegedly given by the Buddha.
Parajikas (P)	'defeats' - four rules which if broken result in expulsion from the sangha.
paramita (skt)	'perfections' – characteristics of bodhisattva.
Parinibbana (P)	'Final nirvana'—the term often used to describe the physical death of the historical Buddha, to indicate that he will never again return to samsara.
Patimokkha (P)	The rules governing the conduct of monks and nuns.

pessimistic	A tendency to stress the adverse aspects of a situation or event or to expect the worst possible outcome.
pratityasamutpada (Skt) / paticcasamuppada (P)	Often translated as 'Conditioned Co-production', 'Interdependent Origination'. A description of reality, denoting that all phenomena are causally linked.
precepts	The basic obligations undertaken by a Buddhist: five for lay people (eight on uposatha days) and ten for novice monks and nuns. There are also 227 rules in the patimokka.
punna (p) punya (Skt)	'Merit' – a store of good karma accruing from good deeds/generosity/religious practice.
Puja	A devotional ceremony showing respect or honour.
Pure Land	The paradise said to have been 'ripened and abandoned' by the Buddha Amidah, and upon which all those who call his name are reborn, there to attain instant enlightenment.
Pure Land Buddhism	A form of Mahayana Buddhism which believes that enlightenment is only possible in the Pure Land of Amidah Buddha into which the adherent who despairs of attaining enlightenment through self-effort is born.
reality	The state of being real. Buddhists believe that enlightenment allows a person to see the true reality of things.
rebirth	The idea that one life is caused by another. The doctrine that we pass through many lives in the cycle of samsara.
refuge, going for/taking	The practice of reciting the formula: 'I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha'.
reincarnation	The Hindu idea that the essence of personal self-survives without our body continues after death and joins another body to live a new life. This process happens for an unimaginably long time until liberation is reached (moksha). Buddhism emphasises rebirth rather than reincarnation.
renunciation	Self-denial practised for religious reasons, such as giving up one's ties with family and community in order to follow a spiritual life. Also known in Buddhism as 'Going Forth'. The 'great renunciation' refers to the Buddha leaving the palace and his family to seek answers to his questions.
samatha (P, Skt)	Form of meditation designed to achieve mental tranquillity and the cessation of unwholesome mental activities.
samsara (P, Skt)	The round of birth, death and rebirth, driven by greed, hatred and delusion, includes old age, sickness, ignorance and dukkha.
Samye Ling	Centre for Tibetan Buddhism of the Kagyu lineage in Dumfries and Galloway, Scotland.
sangha (P, Skt)	Strictly, the community of monks and nuns, but in the wide sense, the whole Buddhist community. The third of the three jewels and three refuges.
sankhara-dukkha	The dukkha of conditioned states: everything is unsatisfactory because it is insubstantial.

Sanskrit Sutras and commentaries	The vast body of literature that Mahayana Buddhists hold as authoritative. Some groups emphasise particular Sutras. Important Sutras include: The Lotus Sutra, the Prajnaparamita Sutras, including the Heart Sutra and the Diamond Sutra, and the Sukhavati Sutras.
Self	A person's individual character. The Buddha rejected the idea of a permanent self.
Siddhartha	The Buddha's given name. He is usually referred to as Siddhartha before his enlightenment.
skilful means	In Sankrit 'upaya kausalya'. Skilful means is a theme in the Lotus Sutra. It refers to the ability of enlightened beings to use whatever resources are available to help people on the path to enlightenment. As such, the teachings are described as 'skilful means' i.e. not 'The Truth' in themselves, but techniques for achieving a purpose. They are merely fingers pointing at the moon.
Socially Engaged Buddhism	Any type of Buddhism which argues that action to alleviate suffering (of sentient beings and of the environment) in this world should be undertaken by Buddhists.
Soto Zen	One of the two main schools of Zen Buddhism, founded by Dogen (1200-53), and emphasising the practice of zazen – sitting meditation.
supernatural	Departing from what is usual, so as to appear to transcend the laws of nature.
Sutta Pitaka	The second section of the Pali Canon, containing the discourses of the Buddha.
tanha (P)	'Thirst'—attachment to material things, people, false views and the notion of self, which leads to dukkha. The relationship between tanha and dukkha is stated in the Second Noble Truth.
Theravada (P)	'The Way of the Elders'—the last surviving school which uses only the Pali Canon. It is found predominantly in Sri Lanka, Burma and Thailand.
Three Jewels	(triratna) The three pillars of Buddhist religion—Buddha, Dharma and Sangha. The three are as important as each other and are completely dependent on each other.
three marks of existence	(lakshanas) The Buddha's diagnosis of the human condition. The only thing we can be sure of is that there are three marks of existence -dukkha (suffering), anicca (impermanence) and anatta (no permanent self).
Throssel Hole Abbey	Monastery of the Order of Buddhist Contemplatives in Northumberland.
Tibetan Buddhism	The various forms of Buddhism (usually understood to be six schools) to have originated in Tibet (each based to a greater or lesser extent on previous traditions).
Tipitaka (P) / Tripitaka (Skt)	'Three baskets': The three sections of the Pali Canon – namely the Vinaya, Sutta and Abidhamma Pitakas.
Triratna (formerly Friends of the Western Buddhist Order (FWBO))	The WBO and the FWBO were in 1967 founded by an English Buddhist, Denis Lingwood, who took the name Sangharakshita. Sangharakshita's vision was for a form of Buddhism suitable for Westerners. As such, FWBO Buddhism is highly eclectic, and 'lifestyle' is seen as less important than

	commitment. In 2010 they changed their name to Triratna.
triratna (P, Skt)	'The three jewels': buddha, dhamma (teachings) and sangha (community), in which Buddhists 'take refuge'.
Upali	A former jain, who converted to Buddhism after hearing the dharma taught by the Buddha. The story of the Buddha's conversation with Upali is recorded in Majjhima Nikaya 56.
Uposatha days	Days of renewed commitment to the dharma, often occurring on full-moon.
Vassa (P)	The three month 'Rains Retreat', in which monks remain in intense meditation, and lay people may join the sangha for a period.
vihara (P)	Monastery (Theravada).
Vinaya Pitaka	The first section of the Tipitaka (Pali Canon), containing the code of discipline for the Sangha.
viparinama-dukkha	Dukkha produced by change (the pain of attempting to hold on to things that change).
vipassana (P)	Insight meditation'—insight into the three marks of existence.
wheel of life	The Tibetan wheel of life depicts the Buddhist concept of pratityasamutpada — the way things exist and are interdependent.
wisdom	Sanskrit prajna. One of the twin features of enlightenment, the other being compassion.
zazen (J)	'Sitting': a form of meditation practiced by the Soto Zen School.
Zen	Literally meditation – the form of Japanese Buddhism based on Chinese Ch'an Buddhism. There are two main schools of Zen: Soto and Rinzai.

Delivering the Specification

A level Component 1: A Study of Religion

Option E: A Study of Hinduism

Theme 1: Religious figures and sacred texts

The first half of this Theme (since Hinduism, unlike other world religions has no one founder) 1A, deals with the background of Hinduism and the various theories about its origins. The second section of this Theme, 1B concerns one of the most popular avatars in Hinduism, Krishna, and his influence on Hindu teaching on dharma and varnadharma. The third section of this Theme, 1C, is to introduce candidates to Hindu texts and their influence on different aspects of Hindu thought and lifestyle.

1A. Sources of authority - the origins of Hinduism

Candidates should be familiar with the two main theories put forward by scholars on the origins of Hinduism – the theory which promotes the Indus Valley civilisation and the theory which states that Hinduism was brought by the Aryans. Candidates will need to have an overview of the main features and practices of both cultures and to be familiar with their relationship with modern Hinduism. They will also need to be familiar with the difficulty each theory presents. There is a very good introduction to the Indus Valley and Aryan cultures in *Hinduism - Beliefs and Practices* by Jeaneane Fowler, (Sussex Academic Press).

1B. Krishna and Arjuna

Candidates should be familiar with the background and story of Krishna and Arjuna in the Bhagavad Gita. They should be able to exemplify the teaching on dharma and varnadharma with specific references to the conversation between Krishna and Arjuna on the battlefield. Candidates should have knowledge and understanding of Samkhya as one of the oldest and most prominent Hindu philosophies and its development of yoga as a path to liberation. Krishna in the Gita explains three different ways where someone can do what they have to do without getting bad karma. Candidates need to be familiar with the main features of each way – the way of knowledge (jnana yoga), way of action (karma yoga) and path of devotion (bhakti yoga).

1C. Hindu texts as sources of wisdom and authority - their use in daily life

Candidates should be familiar with the differences between shruti and smriti texts and the way they are viewed in Hinduism. Candidates should be able to demonstrate knowledge and understanding of the role and authority of the Vedas and be able to exemplify its use in daily life. They should also be able to show how the Ramayana and Mahabharata are used by the community of believers for ethical teaching and the promotion of Hindu values. They should be able to link certain values with specific events in the Gita and Mahabharata.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

In the second half of this Theme, 1D deals with the nature and significance of the Upanishads and their influence on Hindu thought and belief especially the relationship between Brahman and atman. Sections 1E and 1F deal with two prominent figures in the development of Hinduism – Gandhi and Ramakrishna. Candidates should have knowledge and understanding of their contribution and be able to compare their successes and failures. This section is dealt with very well in *Hinduism* by Ian Jamison, (Philip Allan).

1D. Nature and significance of the Upanishads

Candidates should have clear knowledge and understanding of the origin and background to the Upanishads. They should have an understanding of their esoteric quality and the role of the gurus in their composition. They should be able to explain and exemplify their significant teachings on Brahman and atman, the achievement of jnana and the importance of these teachings for Hindus today. Candidates need to be able to explain the concept of yajna with specific textual references to the Kata Upanishad.

1E. A comparison of the contributions made to Hinduism by Gandhi and Shri Paramahansa Ramakrishna: Gandhi

Candidates should have a brief overview of the main events in the life of Gandhi in order to put his religious beliefs and teachings in context. They should have clear knowledge and understanding of his main convictions – Advaita Vedanta, satyagraha and brahmacharya and a universalist religion and be able to exemplify these with reference to his attempts to influence the development of Hinduism. They should also be able to evaluate critically his contribution to Hinduism as well as the interaction between his political and religious beliefs. This section is dealt with very well in *Hinduism* by Ian Jamison, (Philip Allan).

1F. A comparison of the contributions made to Hinduism by Gandhi and Shri Paramahansa Ramakrishna: Shri Paramahansa Ramakrishna

Candidates should have an overview of the life of Shri Paramahansa Ramakrishna and the various influences on his thought, focusing on his mystical experiences of the goddess Kali. They need to have a clear understanding of his role in the development of neo-Vedanta thought and the belief that all religions are the same path. Candidates need to understand the relationship between the teaching of Ramakrishna and the contribution of Vivekananda in the development of Hinduism as a world religion. They should also have an overview of the work and contribution of the Ramakrishna mission and be able to evaluate its influence on the development of Hinduism especially as a popular discourse in the West.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 2: Religious concepts and religious life

The first half of Theme 2 deals with concepts which influence Hindu beliefs about life, death and the afterlife. Section A deals with different understandings of Brahman and atman and the relationship between them. In section B candidates are introduced to the concept of the Trimurti as an expression of Brahman and the influence of the deities of the Trimurti on Hinduism. Section C deals with the principle of karma and how it influences a Hindu's lifestyle in the context of achieving Moksha.

2A. Exploring Hindu teachings concerning self, death, afterlife and meaning and purpose of life with reference to: Brahman and atman

Candidates should be familiar with different interpretations of Brahman and atman within Hinduism and how these influence different explanations of the relationship between them. Candidates should have clear knowledge and understanding of definitions of Hindu terms and concepts related to the divine in Hinduism. Candidates should also be able to explain Shankara's Advaita view of Brahman and Madhya's Dvaita view. They should also be able to compare and evaluate the merits and failings of both views.

2B. Trimurti

Candidates should have clear understanding of the concept of the Trimurti in Hinduism as well as having knowledge about the main features Brahma, Vishnu and Shiva. This knowledge need to be related to its importance in the understanding of Saguna Brahman and to the way Hinduism views life

as being cyclic – birth, death, reincarnation. Candidates will also need to be familiar with the main features of Shaivism and Vaishnavism and their interpretations of the Trimurti.

2C. Key moral principles of karma and reincarnation

Candidates will be expected to have a full understanding of the principle of karma and the way it influences the life and lifestyle of a Hindu. They will be expected to be familiar with different types of karma and the way they influence reincarnation. They will also need to have a clear understanding of the relationship between samsara and moksha and the role of karma within this relationship. Candidates will also need to be able to compare and evaluate the importance within Hinduism of the present and the next life.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 2 deals with key moral principles which influence Hindu beliefs and lifestyle. Section A deals with varnashramadharma and its influence on the Hindu community. In section B candidates are introduced to the status of the Dalits within the context of the varna system and their continuing struggle to develop and improve their social standing. Section C deals with the principle of ahimsa and how it influences a Hindu's views and lifestyle.

2D. Key moral principles of Varnashramadharma

Candidates should have clear understanding of the term varnashramadharma and knowledge of the origins of the system as referred to in the Purusha Sukta in the Rig Veda. Candidates need to have an overview of the four varnas and the duties for the individual associated with each one. They will also be expected to have an overview of the four ashramas and be familiar with the duties associated with each one. Candidates will also need to have a clear understanding of the relationship between bhakti and the varna system and be able to compare and contrast the concept of varnashramadharma with sanatana dharma – the eternal law.

2E. The status of the Dalits

Candidates should be able to demonstrate knowledge and understanding of the status of Dalits within the varna system and the social implications of this. They will also need to be familiar with Gandhi's views on the varna system and untouchability and be able to compare his views with the views of Ambedkar. They should be familiar with the efforts made to develop and improve their social status and their contemporary position both in India and in Hinduism generally. Reference is expected to be made to the particular efforts of the Bahujan Samaj Party.

2F. Key moral principle - the concept of ahimsa

Candidates should have knowledge and understanding of the Jainian origins of the principle of ahimsa as well as an understanding of its traditional interpretation within Hinduism. They will need to be able to explain and exemplify how Gandhi reinterpreted the concept and how he used it in a political sense to further the cause of Indian independence. Candidates will also need to explain and exemplify Gandhi's concept of satyagraha and be able to evaluate its importance in issues such as racial equality.

Candidates should carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 3: Significant social and historical developments in religious thought

The first half of Theme 3 deals with how Hindu religious thought has responded to the challenges of social and historical developments. Section A deals with ISKCON and its growth and significance in the development of Hinduism. In section B candidates are introduced to the challenges to Hindu thought from science and secularisation and Hindu responses to those challenges. Section C deals with Hindu liberationist thinking in the context of attitude and responsibility to wealth and poverty.

3A. The reasons for the development and growth of ISKCON

Candidates should be familiar with the life and influence of A.C. Bhaktivedanta Swami Prabhupada and the main steps in the creation of ISKCON. They should be able to evaluate the importance of his contribution. Candidates will also need to have a clear understanding of the religious and cultural reasons for the growth of ISKCON. They will also need to have knowledge and understanding of the main beliefs and practices and be able to evaluate their relationship with traditional Hinduism.

3B. The challenges to Hinduism from secularisation and science

Candidates should have a general overview of the relationship between Hinduism and science. Specific focus should be on Hinduism and science in Vedic literature and candidates will be expected to exemplify the relationship between them. They will need to have an understanding of the diversity of views within Hinduism and be able to compare and contrast conservative and liberal viewpoints. Candidates will also need to have an understanding of secularisation in the context of Hinduism and Hindutva responses to secularisation in India. Focus should be given to orthodox views on secularisation.

3C. Hindu liberationist thinking as defending the poor and oppressed

Candidates should be familiar with the four aims in life and their influence on Hindu lifestyle. They should also be able to evaluate their importance in the context of Hindu attitudes to wealth and poverty. They should have an understanding of how they are related to each other and how they influence Hindu responsibilities towards the poor and oppressed. Candidates will also need to evaluate their influence on the guidance of artha shastras and the influence of Vinoba Bhave on attitudes to social welfare.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 3 deals with developments within Hinduism in the context of diversity and pluralism, Hindu identity and changing roles of men and women. Section D deals with differences between diversity and pluralism within Hinduism and attitudes to religious and cultural variations, both within and outside Hinduism. In section E candidates are introduced to the challenges to Hindu identity in Britain and the difficulties of practising Hinduism in a non-Hindu society. Section F deals with the development of the roles of men and women in Hinduism.

3D. Difference between diversity and pluralism

Candidates should be familiar with the definitions of diversity and pluralism and their application to Hinduism. They should be able to exemplify Hinduism as a pluralist tradition and discuss the historical origins of Hindu attitudes including Gandhi's Sarvodaya. Candidates need to be aware of the tension between exclusivism and pluralism and to be able to exemplify this in the context of Hinduism. They also need to have a clear understanding of the concept of ishtadeva and its influence on Hindu attitudes to other faiths.

3E. The impact of migration on Hindu identity and the challenges of being a religious and ethnic minority in Britain

Candidates need to be familiar with diversity of views on the meaning of Hindu identity especially in Britain and to have a clear understanding of how belief, practice, lifestyle, worship and conduct impact on identity. They should also have an understanding of the challenges to Hindu identity in Britain which arise from trying to practise Hinduism in a non-Hindu society. They should be able to exemplify

some of these challenges and to focus especially on the challenges posed by popular British culture to traditional Hinduism and the possible conflict that could emerge.

3F. The changing roles of men and women in Hinduism (including different views within the religion)

Candidates should have clear knowledge and understanding of the diversity of views within Hinduism, both religiously and culturally, to the rights of women. They should have knowledge of the traditional views on the role of men and women within Hinduism and the ways these roles are developing and changing. Candidates should be able to discuss the developing role of women with particular reference to Indira Gandhi's period as Indian president and to be able to discuss contemporary views on the role of women and the issue of feminism in Hinduism with particular reference to the work of Madhu Kishwar. They should also be able to evaluate how the changing roles of women have affected and changed the roles of men in Hinduism.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 4: Religious practices that shape religious identity.

The first half of Theme 4 deals with how Hindu practices impact on identity and the expression of that identity through certain practices and festivals. Section A deals with the practice of puja and its importance in the context of Hindu identity. In section B candidates are introduced to the role of festivals in shaping religious identity with specific reference to the celebration of Holi. Section C deals with Durga Puja and its significance as a way of expressing Hindu identity in terms of beliefs and values.

4A. Puja in the home and the mandir

Candidates should have an overview of the nature and main features of puja in the home and mandir and be able to compare and contrast their importance in Hinduism. They should also have a clear understanding of the role of puja and its importance in the relationship between the devotee and the deities. Candidates should be able to focus on specific aspects of puja and to exemplify them. They should also be able to discuss the comparative merits and failings of personal and congregational worship. This section is dealt with well in *Hinduism - Beliefs and Practices* by Jeaneane Fowler, (Sussex Academic Press).

4B. The role of festivals in shaping religious identity – with reference to: Holi

Candidates should have a general overview of the role of festivals in Hinduism. Candidates need to be familiar with the background to the festival of Holi and to be aware of the differences between Hindu traditions. They should have a clear understanding of the spiritual significance of the events and be able to exemplify them with specific reference to the stories. They should also have knowledge and understanding of how the events are celebrated by the community of believers, the organisation of the festival and its role and importance to the community.

4C. The role of festivals in shaping religious identity – with reference to: Durga Puja

Candidates should have knowledge of the story which forms the background to the festival of Durga Puja and the roles of the main characters in that story. They should have a clear understanding of the spiritual significance of the events (e.g. blessing of babies by Agni, etc.) and be able to exemplify them with specific reference to the stories. They should also have knowledge and understanding of how the events are celebrated by the community of believers, the organisation of the festival and its role and importance to the community.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 4 deals with developments that have had an impact on Hindu identity, religious belief and practice. Section D deals with the Bhakti Movement and its influence within Hinduism. In section E candidates are introduced to the philosophy of Samkhya yoga and Advaita Vedanta in the context of the nature of reality and religious experience. Section F deals with Hindu teaching and views on the issue of bioethics.

4D. Bhakti Movement

Candidates should have an overview of the origins and background of the bhakti movement. They should have a clear understanding of different forms of bhakti and their role and importance within Hinduism. Candidates should be able to discuss the merits and failings of bhakti as an expression of Hinduism. They should also have an understanding of yatra as a form of bhakti and its importance as an expression of the concept of bhakti.

4E. Philosophical understandings of the nature of reality and religious experience found in Samkhya yoga and Advaita Vedanta

Candidates should be familiar with the main steps in the development of Samkhya philosophy and have clear knowledge and understanding of the teaching on the three forms of Brahman. They should also have understanding of the three gunas as the three components of the empirical world. Candidates also need an understanding of the role and influence of Patanjali in the development of Samkhya yoga and especially ashtanga or 'eightfold' yoga. They should also have an understanding of Advaita philosophy and its contribution to the understanding of Brahman. Candidates need to be familiar with the teaching of Shankara – on the three levels of reality and the concept of adhyasa.

4F. Hindu bioethics

Candidates need to be familiar with the issue of bioethics and especially the aspects of IVF, sperm donation and embryonic transfer. They need to be familiar with the meaning of these procedures and have a general overview of what they entail. They should have clear knowledge and understanding of relevant Hindu teaching on these issues and be able to discuss and compare different views with specific reference to Swasti Bhattacharyya and S. Cromwell Crawford.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

A STUDY OF HINDUISM : USEFUL RESOURCES

Theme 1

Books

- Chadha, Y. (1997) – Rediscovering Gandhi, Century, ISBN:0712677313
- Dutt, R. (2002) – The Ramayana and the Mahabharata, Dover Publishing, ISBN:0486425061
- Edgerton, F. (2002) – The Bhagavad Gita, Harvard University Press, ISBN:0674069250
- Flood, G. (2004) – An Introduction to Hinduism, Foundation Books, ISBN:8175960280
- Grukalski, B. (2001) – On Gandhi, Wadsworth Publishing Co Inc., ISBN:0534583741
- Isherwood, C. (1994) – Ramakrishna and his disciples, Advaita Ashrama, ISBN:8185301182
- Jones, H.D. (2016) - WJEC/Eduqas RS for Yr1/AS – Hinduism, Illuminate, ISBN:9781911208006
- Klostermaier, K. (2007) – A Survey of Hinduism, State University New York Press, ISBN:0791470822
- O'Flaherty, W.D. (1988) – Textual Sources for the Study of Hinduism, University Of Chicago Press, ISBN:9780226618470
- Olivelle, P. (2008) – Upanishads, Oxford University Press, ISBN:019954025X
- Mascaro, J. (translator) (2005) – The Upanishads, Penguin Classics, ISBN:9780140441635
- Prashad, C. Ram – 'Contemporary Political Hinduism' in Flood, G. (editor), (2005), Blackwell Companion to Hinduism, Wiley-Blackwell, ISBN:1405132515
- Richards, G (1996) – A Source book of Modern Hinduism, Routledge, ISBN:0700703179
- Zaehner, R.C. (1992) – Hindu Scriptures, Everyman, ISBN:1857150643

DVDs – Gandhi – Richard Attenborough
Mahabharata – Peter Brooks

Websites

www.sacred-texts.com

Copies of online Hindu sacred text.

www.hindunet.org

Contains useful information on Hinduism.

<http://www.iskcon.org/>

The official website of the International Society for Krishna Consciousness (ISKCON).

www.goloka.com

The Black Peacock - Art and Vedic philosophy website.

www.hinduismtoday.com

The official website of Hinduism Today magazine.

<http://www.mahatma.org.in/mahatma/otherlinks/links.jsp?link=ji>

The Official Mahatma Gandhi eArchive & Reference Library.

www.mkgandhi.org/biography/

Information about Gandhi and his teachings.

<http://www.hinduacademy.org/index.php>

Website of the Hindu Academy – with some useful resources.

www.ramakrishna.org

Website of the Ramakrishna - Vivekananda Center, New York.

Theme 2

Books

- Baker, S. (1990) – Caste: At Home in Hindu India, Jonathan Cape Ltd., ISBN:0224024590
- Gandhi, M. K. (1998) – My Non-Violence, Navajivan Publishing House, ISBN:8172292236
- Gandhi, Mahatma and Merton, Thomas (1996) - Gandhi on non-violence, Shambhala Publications Inc., ISBN:1570622434
- Herman, A.L. (1991) – A Brief Introduction to Hinduism: Religion, Philosophy and Ways of Liberation , Westview Press, ISBN:081338110X
- Hopkins, T. (1991) – The Hindu Religious Tradition, Cengage Learning, ISBN:0822100223
- Kinsley, D. R. (1993) – Hinduism: A Cultural Perspective, Prentice Hall, ISBN:0133957322
- Killingley, D. et al (1991) – Hindu Ritual and Society, Grevatt & Grevatt, ISBN:0947722068
- Klostermaier, K. (2007)– A Survey of Hinduism, State University of New York Press, ISBN:0791470822
- Mukheriji, P. (1988) – Beyond the Four Varnas: The Untouchable in India, Motilal Banarsidass, ISBN:8179860027
- Quigley, D. (2005) – On the Relationship between Caste and Hinduism Chapter 23 in Flood, G. (editor), Blackwell Companion to Hinduism, Wiley-Blackwell, ISBN:1405132515
- Ratnakar, P. (1996) – Hinduism, Tiger Books, ISBN:1855017679

Websites

www.ambedkar.org

A website dedicated to Dr Ambedkar.

www.friesian.com/caste.htm

Brief overview of the caste system.

<http://www.hinduwebsite.com/hinduindex.asp>

Information on Hindu beliefs and practices.

<http://hinduonline.co>

A breadth of information about Hindu beliefs and practices.

<http://www.asitis.com/gallery/plate37.html>

Artwork extracts from the Bhagavad Gita.

<https://www.youtube.com/watch?v=SNmJqRV7LOA>

Clip from the film 'Gandhi'– his first protest in South Africa.

Theme 3

Books

- Bhatt, C. (2001) – Hindu Nationalism , Bloomsbury Academic, ISBN:1859733484
- Brass, P. – The Politics of India since Independence, Cambridge University Press ISBN:0521453623
- Clayton, P. & Simpson Z. (2008) - Oxford Handbook of Religion and Science - Menon, S. – Hinduism and Science, OUP Oxford, ISBN:0199543658
- Kishwar, M. (1984) – In Search of Answers: Indian Women's Voices, Zed Books Ltd, ISBN:0862321786
- Kishwar, M. (2002) – Off the Beaten Track – Rethinking Gender Justice for Indian Women, Oxford University Press, ISBN:0195658310
- Richards, G (1996) – A Source book of Modern Hinduism, Routledge, ISBN:0700703179
- Roy, Raja Ram Mohan (2015) – Vedic Physics – Scientific Origin of Hinduism, Mount Meru Publishing , ISBN:1988207045
- Sharma, A. (2005) – Modern Hindu Thought: An Introduction, Oxford University Press, India, ISBN:0195676386
- Squarcini F. and Fizzotti, E. (2004) – Hare Krishna (Studies in contemporary Religion) , Signature Books, ISBN:1560851686
- Weller, P. - Religions in the UK 2007-2010, Multi-Faith Centre, University of Derby, ISBN:978-0901437303
- Williams, R. (1994) – A New Face of Hinduism: The Swaminarayan Religion, Cambridge University Press, ISBN:0521274737

Websites

<http://www.iskcon.org/>

The official website of the International Society for Krishna Consciousness (ISKCON).

www.ochs.org.uk

The University of Oxford - The Oxford Centre for Hindu Studies.

www.stephen-knapp.com

Information on Stephen Knapp (Sri Nandanandana dasa) and his books on spirituality, Vedic Culture and Eastern Philosophy.

www.abc-of-yoga.com

General information on yoga and meditation.

Theme 4

Books

- Bhattacharyya, S. (2006) – Magical Progeny - Modern Technology, State University of New York Press, ISBN:0791467929
- Crawford, S. Cromwell (2003) – Hindu Bioethics for the 21st Century, State University of New York Press, ISBN:079145780X
- Crawford, S. Cromwell (1982) – Evolution of Hindu Ethical Ideals, University Press of Hawaii; 2nd Edition, ISBN:0824807820
- Fowler, Jeaneane (1996) – Hinduism – Beliefs and Practices, Sussex Academic Press, ISBN:1898723605
- Fuller, C. J. (2004) – The Camphor Flame, Princeton University Press, ISBN:069112048X
- Hatcher, Brian. A. (2015) – Hinduism in the Modern World, Routledge, ISBN:0415836042
- Jamison, Ian – Hinduism (2006), Philip Allan Updates, ISBN:1844894207
- Dylan Jones, H. (2007) – Hinduism for AS Students, UWIC Press, ISBN 1905617194
- Sharma, A. (2007) – The Philosophy of Religion and Advaita Vedanta, Motilal Banarsidass Publishers Pvt. Ltd., ISBN:8120820274
- Sharma, A. (2012) – Classical Hindu Thought, D.K. Printworld Ltd, ISBN:8124606439
- Zaehner, R.C. (1983) – Hinduism, Oxford University Press, ISBN:019888012X

Websites

www.advaitavedanta.org

Information on Advaita Vedanta philosophy.

www.hinduismtoday.com

The official website of Hinduism Today magazine.

INSPIRATION FOR TEACHING

Intro Activity – 15 mins

- Students to create definitions of the terms ahimsa and satyagraha for a new dictionary on Hinduism. Class to decide on the best definitions.
- Look at an appropriate clip from Richard Attenborough's Gandhi together e.g. <https://www.youtube.com/watch?v=SNmJqRV7LOA> (Gandhi's First Protest).
- Ask each student to write a short newspaper article or news item on the event in the clip focusing on the following issues:
 - (i) The background to the event.
 - (ii) The behaviour of the main characters.
 - (iii) Who in their opinion is in charge of what is happening?
 - (iv) The behaviour of the policeman.
 - (v) An evaluation of what they believe Gandhi learnt from this event.

A STUDY OF HINDUISM TOPIC TITLE : THEME 2 - AHIMSA

Key Points

- To be familiar with the traditional definition within Hinduism.
- To gain an awareness of how Gandhi re-interpreted this definition and introduced the concept of satyagraha (truth force).
- To consider the practical implications of Gandhi's understanding of ahimsa
- To consider how relevant and viable the ideal of ahimsa is in the context of issues in the modern world.

Provides an opportunity to develop the following skills:

- Speaking, listening and understanding
- Reading and writing
- Finding, selecting and exchanging information
- Problem solving
- Improving own learning and performance
- Working with others
- Evaluation and analysis.

Main Activity 1 – 15 mins

In pairs/groups students share their responses and consider the following 3 points (5 mins to discuss and write down a response to each point)

- How does the clip show the concept of ahimsa?
- How does the clip show the concept of satyagraha?
- What is the difference if any between them?

Main Activity 2 – 15 mins

- Students to consider in pairs - what are the strengths and weaknesses of Gandhi's approach. Students could consider :
 - (i) Effect of approach on public conscience.
 - (ii) Difficulties faced by authorities in dealing with non-violent protest.
 - (iii) Moral question of using the suffering of others to achieve an aim.

Plenary Session – 15 mins

- Class debate – consider the following statement – "Ahimsa is irrelevant in the modern world."
- Students can use their notes and materials for the lesson to come to a reasoned conclusion on the contention.

A STUDY OF HINDUISM : GLOSSARY	
TERM	DEFINITION
Advaita Vedanta	Non-dual Vedanta which teaches that atman and Brahman are identical.
adhyasa	Superimposition – the false identification of that which is with that which is not.
Agni	Sacrificial fire, deified as the god of fire in later Vedic religion.
ahimsa	Non-violence to any living thing – a key part of Gandhi's thought, originating in Jainism.
Ambedkar	Dr Ambedkar, himself a Dalit, wanted to eradicate the varna system and was in conflict with Gandhi's views on the matter.
Arjuna	Pandava hero of the Mahabharata.
arthashastras	An important and necessary objective of government which includes social, legal, economic and worldly affairs.
Aryabhatta	Indian mathematician/astronomer.
ashrama/asrama	'Stage in life'. There are four stages: the student stage, the householder stage, the 'forest-dweller' (retirement) stage and the renunciation stage.
atman	The eternal soul. Some Hindu traditions describe atman as being the same as Brahman.
avatar/avatara	The appearance of Vishnu on earth. Some traditions state that there are ten avatars of Vishnu, the most important of which were Rama and Krishna.
Bahujan Samaj Party	A national, political party in India inspired by the philosophy of Ambedkar which has historically been supported loyally by the Dalits.
Bhagavad Gita	Part of the Mahabharata, though it also stands alone. An important scripture in which Krishna teaches Arjuna the importance of dharma, Karma yoga and the path of bhakti.
bhakti	Devotion. In bhakti traditions it is believed that love of God is the path to moksha (liberation).
bhakti marga	Way of loving devotion, lifestyle of those who dedicate themselves to knowing the divine through one particular god.
bhakti yoga	Ecstatic loving-devotion to the divine.
Bhave, Vinoba	Indian advocate of non-violence and human rights. Best known for the Bhoodan Movement.
brahmanas	Priests, the highest varna.
brahmacharya	The student ashrama – marked by devotion to one's guru and celibacy.
Catuvarnashramadharma	Duty according to one's position in the varna and ashrama systems.

Chandogya Upanishadcharaka	One of the largest Upanishads. The foundation of the Vedanta school of Hinduism.
Charaka	Charaka – a native of Kashmir who contributed to Ayurveda a system of medicine developed in Ancient India. He is regarded as the ‘father of medicine’.
Chela	Disciple of a guru.
Crawford, S. Cromwell	Professor of Religion, University of Hawaii associated with Hindu bioethics.
Dalits	‘Oppressed’. Name given to those without a varna, previously known as untouchables or Harijans.
darshan	To look into the eyes of a murti and make contact with the divine.
dharma	‘Law’, ‘duty’, ‘obligation’. In Hinduism there is a universal law (sanatana dharma) and each individual must play their role in this by performing their own appropriate duties.
Durga	Goddess associated with Mahadevi (the Great mother). Durga was created from the anger of the gods to slay the buffalo demon. She is depicted with ten arms, each wielding a weapon.
Durga Puja	Festival, especially in Bengal, celebrating Durga.
Dvaita Vedanta	Dvaita Vedanta – dual Vedanta, which teaches that atman and Brahman although they are of the same nature are distinct and separate.
Gandhi, Indira	First female prime minister of India.
Gandhi, Mahatma	Notable figure of the Hindu renaissance. Leader in the struggle for Indian independence.
grihasta	The householder ashrama.
Hindutva	‘Hinduness’ (a word coined by Vinayak Damodar Savarkar in his 1923 pamphlet entitled <i>Hindutva: Who is a Hindu?</i>) is the term used to describe movements advocating Hindu nationalism.
Holi	Spring festival in which effigies of a demoness are burned on bonfires and the sport of Krishna and the Gopis is emulated with the throwing of water and coloured powder.
Holika	A demoness in Hindu Vedic scriptures who was burnt to death.
ishdateva	Chosen deity.
International Society for Krishna Consciousness (ISKCON)	Hindu Vaishnava movement, founded in the USA in 1965 by A.C. Bhaktivedanta Swami Prahbhupada. It follows the tradition of Caitanya, and aims for the state of permanent Krishna consciousness. Dancing and chanting the maha-mantra are important features of worship. It welcomes non-Indians who are willing to commit to its stringent rule and regulations.
Jainism	One of the oldest Indian religions. Prescribes a path of non-injury towards all living beings.

jiva	Individual personal spirit.
jnana	Experiential knowledge of Brahman.
karma	The theory of cause and effect, action and reaction.
karma yoga	The practice of acting according to one's dharma, without self-interest, and surrendering the fruits of action to God.
Katha Upanishad	One of the primary and most widely studied of the Upanishads.
Kishwar, Madhu	Indian academic and writer.
Krishna/Krsna	One of the most popular Hindu gods, depicted in various ways as the teacher of Arjuna in the Bhagavad Gita, as the lover of the Gopis and Radha in the Bhagavata Purana. He is also widely celebrated as the eighth avatar of Vishnu. Depicted as blue (the colour of the infinite sky), often with a flute and often with cows, he is the focus of much bhakti devotion.
Kshatriya/ksatriya	The second of the varnas—the warriors and rulers.
Madhva	Primary thinker of Dvaita Vedanta.
Mahabharata	An epic poem of 100,000 verses, an account of the conflict between the Kaurava and the Pandava princes.
Maitri Upanishad	An important ancient text which refers to elements of Samkya, yoga and ashrama.
mandir	A Hindu temple.
Manu	Primary lawgiver of Hinduism, mythical composer of the Manusmriti – important text on how to live.
moksha/moksa	'Release', 'liberation'—the fourth 'artha' or goal of Hinduism, the release from samsara.
monism	The belief that only one substance exists (i.e. Brahman), such as in Advaita Vedanta philosophy.
monotheism	The belief that there is only one God.
neo-Vedanta	Modern interpretations of Hinduism that developed in the 19 th century.
nirguna Brahman	Brahman without form or qualities.
paramatman	Supreme soul or spirit.
Patanjali and ashtanga yoga	Yoga sutras compiled by Patanjali around 400CE. Regarded as one of the foundations of Hindu classical yoga philosophy.
prashad	Consuming food offered to God, as a means of receiving blessing.
puja	Worship. In Hinduism, much of the worship takes place in the home.
Purusha sukta	Sacrifice of primal man; text from the Rig Veda describing the sacrifice through which the gods created the universe.
purusharthas	The four aims of human life – dharma, artha, kama, moksha.

Ram Mohan Roy	Ram Mohan Roy – founder of the Brahmo Sabha movement in 1828 and an influential figure in the Bengali renaissance.
Rama	The hero of the epic the Ramayana. Husband and rescuer of Sita, famed for his adherence to dharma. Seen as the seventh avatar of Vishnu.
Ramakrishna	Mystic who emphasised both bhakti and the idea that all religions are one.
Ramakrishna mission	A volunteer organisation founded by Vivekananda. It is involved in a number of areas such as health care, disaster relief and rural management and bases its work on the principles of karma yoga.
Ramayana	Epic which tells the story of Rama and Sita, their banishment from Ayodhya, Sita's abduction by the ten-headed demon Ravana, Rama's rescue of her with the assistance of the monkey-god Hanuman, the return to Ayodhya and the trials of Sita. The main themes of the epic are adherence to dharma, and the triumph of good over evil.
reincarnation	The belief that the atman transmigrates. Human incarnation is rare.
Rig Veda	Oldest veda, Veda of mantras'; contains mantras and hymns for the yajnas.
Saguna Brahman	With qualities in Dvaita Vedanta.
samsara	'Wandering': the cycle of birth, death and rebirth as a consequence of karma.
samkhya yoga	Patanjali's synthesis of Samkhya philosophy and yoga practice.
sannyasin	Renouncer; someone who has renounced society and their identity to pursue spiritual gain. Usually at the end of life, though not necessarily.
santana dharma	Eternal law; understanding of Hinduism as a universal principle that all should obey.
sat,cit, ananda	'being, consciousness, bliss'; the traditional attributes of Nirguna Brahman.
Sarvodaya	Meaning 'universal uplift' or 'progress of all'.
satyagraha	'Truth force' – one of the key ideas of Gandhi's teaching.
Shankara	Primary thinker of Advaita Vedanta.
Shaivism/Saivism	One of the major theistic traditions of Hinduism, worshipping Shiva or one of his forms.
Shaiva bhakti	Loving devotion to Shiva.
Shvetashvatara Upanishad	A principle Upanishad which is very important in Shaivism and the Yoga and Vedanta schools of Hinduism.
Shiva/Siva	The third god of the Trimurti, the destroyer (a positive force which makes way for re-creation). Shiva is the god of paradox, both ascetic and fertile.

Smriti	'Remembered'; a term applied to the Epics and the Puranas. These are scriptures which are important, but do not have the same status as the shruti scriptures, at least in orthodox circles.
shruti	'Heard'; a term applied to the Vedas: those scriptures that are believed to be revealed, and thus have the highest status amongst the corpus of Hindu scriptures.
Sita	Goddess of the furrow, wife of Rama. In the Ramayana her role is one of wifely virtue.
Swami Prabhupada	A.C. Bhaktivedanta Swami Prabhupada founded ISKCON in 1965.
sudra/shudra	The fourth of the varnas. Often translated as 'serf'. Not twice-born (i.e. not wearers of the Sacred Thread).
Swasti Bhattacharya	Indian academic – Professor of Philosophy and Religion at Buena Vista University.
three forms of Brahman	Ishvara, prakriti and atman - personal, empirical, microcosmic.
the three gunas	Sattva, rajas and tamas - three strands that make up prakriti – purity, passion, inertia.
Trimurti	Trinity of Brahma the creator, Vishnu the preserver and Shiva the destroyer.
Upanishads	The section of the Vedas that deals with the philosophical principles underlying the practices documented in the Vedas. The most famous Upanishads, for example, the Chandogya or the Brihadaranyaka, speak of the inherent unity of atman and Brahman, and delineate a monist philosophy.
Vaishnavism	One of the major monotheistic traditions, worshipping Vishnu or one of his avatars.
Vaishnava bhakti	Devotion directed to Vishnu or his avatars.
Vaishya/vaisya	The third of the four varnas; farmers and merchants.
Vanaprastha	Retirement stage of life.
varna	'Colour': the four categories of Hindu society, a system dating from the Vedic period. Ritual purity is contingent upon varna. Consequently, each varna practices commensality and endogamy.
varnadharma	Duty according to one's varna.
Varnasharmadharma	Duty according to varna and stage in life. This term is sometimes understood to be synonymous with Hinduism.
Vedas	The Vedas are the revealed scriptures of Hinduism.
vedic	Vedic is an adjective referring to anything to do with the culture and religion of the post-Aryan period. Vedic religion is also sometimes known as Brahmanism.

Vishnu/Visnu	One of the deities of the Trimurti, the sustainer of the universe. Vishnu is commonly worshipped in the form of his avatars, of which there are traditionally ten.
Vivekananda	Hindu monk and chief disciple of Ramakrishna.
Yajna	Fire sacrifice of Vedic religion.
Yama	God of death.
Yatra	Pilgrimage.

Delivering the Specification

A level Component 1: A Study of Religion

Option F: A Study of Sikhism

Theme 1: Religious figures and sacred texts.

The first half of Theme 1 deals with the influence of prominent Sikh leaders on the teaching and development of Sikhism and the continued influence of sacred texts on Sikh daily life. Section A deals with the background and life and teaching of Guru Nanak. Section B features one of the most influential Sikh gurus – Guru Gobind Singh. Section C of this theme introduces candidates to the Guru Granth Sahib and its influence on different aspects of Sikh thought and lifestyle.

1A. The life and teachings of Guru Nanak

Candidates should have an overview of the background and main religious and social ideas at the time of Guru Nanak and be able to explain and exemplify how those events and ideas had an influence on his teaching. Candidates will need to demonstrate knowledge and understanding of the main events in the life of Guru Nanak and how those events and experiences influenced his teaching. There is a good introduction in *The Sikhs – Their Religious Beliefs and Practices* by W. Owen Cole, and Piara Singh Sambhi (Sussex Academic Press).

1B. Guru Gobind Singh's contribution to the development of Sikhism

Candidates should have an overview of the main events in Guru Gobind Singh's life and be able to make a link between his actions and Guru Nanak's vision and teaching. They should also be able to evaluate his role as protector and restorer. Candidates should focus on the ways he developed Sikhism and promoted Sikh identity and be able to give specific examples. They should have knowledge of his contributions and a clear understanding of the significance of each one.

1C. The Guru Granth Sahib as a source of wisdom and authority – its use and treatment in worship and daily life

Candidates should have knowledge and understanding of the legal and theological status of the Guru Granth Sahib and be able to exemplify its unique role as a living Guru. They should also be able to discuss the various ways it is used in Sikh worship and ways in which it guides Sikh daily life. Candidates should also be able to evaluate the way in which Sikhs view the Guru Granth Sahib.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

This next half of the theme begins by examining the role and significance of two important texts in Sikhism – the Mul Mantra and the Japji of Guru Nanak. Sections 1E and 1F then look at two prominent figures in the development of Sikhism – Guru Arjan and Maharaja Ranjit Singh. Candidates should have knowledge and understanding of their contribution and be able to compare their successes and failures.

1D. Role and significance of the texts of Mul Mantra and the Japji of Guru Nanak

Candidates should have clear knowledge and understanding of the philosophical content of the Mul Mantra and Japji of Guru Nanak and be able to discuss their teaching on the liberating and awesome presence of God. They should also have an understanding of how they are used in different aspects of worship and be able to give specific examples. Candidates should also be able to make specific reference to the text and be able to evaluate their relative importance in that context.

1E. The contribution made to the development of Sikh thought through the works of: Guru Arjan

Candidates should have an overview of the main events in the life of Guru Arjan and be able to link those events with his contribution to Sikhism. They should have clear knowledge and understanding of his main contributions and be able to give specific examples. They should also be able to evaluate to what extent he developed the principles of Guru Nanak. Candidates should also be able to discuss the importance of his role within Sikhism. There is a good overview of the life of Guru Arjan in *The Sikhs – Their Religious Beliefs and Practices* by W. Owen Cole and Piara Singh Sambhi (Sussex Academic Press).

1F. The contribution made to the development of Sikh thought through the works of Maharaja Ranjit Singh and the founding of the Sikh empire

Candidates should have an overview of the background and early life of Maharaja Ranjit Singh and the various influences which shaped his contribution to Sikhism. They need to have a clear understanding of his role in the founding of the khalsa and ensuring political sovereignty in the Punjab... Candidates need to be able to explain why the time of Maharaja Ranjit Singh is considered a golden age for Sikhism. They also need to have knowledge of the main features of Ranjit Singh's empire and be able to discuss to what extent it was a religious empire.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 2: Religious concepts and religious life.

The first half of Theme 2 deals with concepts which influence Sikh beliefs about life death and the afterlife. Section A deals with the Sikh understanding of the concept of God. In section B candidates are introduced to the concept of the soul and the relationship between God and the soul. Section C deals with the principle of karma and how it influences a Sikh's lifestyle in the context of achieving mukti.

2A. Exploring Sikh teachings concerning self, death, afterlife and meaning and purpose of life, with reference to: Philosophical understanding of the Sikh concept of God

Candidates should be familiar with the different aspects of the Sikh philosophical understanding of the concept of God. Candidates should have clear knowledge and understanding of each one and be able to explain their significance. Candidates should be able to make specific reference to the texts to support specific teachings. They should also be able to evaluate the relative importance of each teaching about God. There is a concise and clear introduction in *Teach Yourself Sikhism* by W. Owen Cole (Hodder).

2B. The soul

Candidates should have clear understanding of the nature of the soul in Sikhism and its relationship with God. They will also need to be able to discuss whether it is a monist or monotheistic relationship. Candidates will also be expected to have an understanding of the soul in the context of the purpose of life – the breaking of the cycle of rebirth and to have clear understanding of the different stages of enlightenment on the path of enlightenment, especially the stage of Saram Khand.

2C. Karma, rebirth and mukti

Candidates will be expected to have a full understanding of the principle of karma and the way it influences the life and lifestyle of a Sikh. They will be expected to have a clear understanding of the path of liberation to spiritual enlightenment and the role of karma and rebirth in this context. Candidates will also need to be able to discuss the Sikh concept of union with God as being the meaning and purpose of Sikh life and to what extent it is relevant for Sikhs today.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 2 deals with key moral principles which influence Sikh beliefs and lifestyle. Section D deals with the concept of sewa and its influence on the Sikh community. In section E candidates are introduced to the concepts of Kirat Karo and Vand Chakko. Section F deals with the concepts of Sant Sipahi and Dharam Yudh and how they influence a Sikh's views and lifestyle.

2D. The role and significance of the following teachings/key moral principles for the Sikh community: The concept of sewa

Candidates should have clear understanding of the concept of sewa and be able to explain and exemplify its influence on personal morality. They will also need to have an understanding of how the teaching of the Guru Granth Sahib and the principle of Sarbat da bhalla supports the concept. Candidates will also need to have knowledge and understanding of the material and spiritual value of sewa to the individual Sikh and the Sikh community and be able to discuss its significance to Sikh identity.

2E. Kirat Karo and Vand Chakko

Candidates should have knowledge and understanding of the teaching of Guru Gobind Singh in the context of Kirat Karo and Vand Chakko. They should be able to explain the concept of Kirat Karo in relation to Naam Japo and Vand Chakko and how the concepts interact with each other. Candidates will also need to explain the relationship between these concepts and the belief in karma and the path to enlightenment. They will also need to be able to discuss the influence of the concepts on the Sikh community and their relative importance in Sikhism.

2F. The concepts of Sant Sipahi (saint-soldier)/Dharam Yudh (just war)

Candidates should have knowledge and understanding of how the concept of Sant Sipahi was developed by Guru Hargobind and Guru Gobind Singh. They will need to be able to explain the philosophical meaning of the term and the duties expected of a sant. Candidates will also need to explain how the concept of Sant Sipahi relates to the concept of Dharam Yudh. They will also need to be able to explain the rules of the Khalsa concerning the principle of Dharam Yudh and be able to discuss whether it is possible to combine spirituality with the use of force.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 3: Significant social and historical developments in religious thought.

The first half of Theme 3 deals with how Sikh religious thought has responded to the challenges of social and historical developments. Section A deals with the importance of Khalistan in Sikh aspirations. In section B candidates are introduced to the changing roles of men and women in Sikhism. Section C deals with differences between diversity and pluralism within Sikhism.

3A. The aspiration for Khalistan

Candidates should be familiar with the historical, political and religious significance of Khalistan for Sikhs. They should have a clear understanding of the political background and be able to explain the significance of certain events in the context of the aspiration for Khalistan. Candidates should also be able to discuss the role of persecution in shaping Sikh identity. They also need to be aware of the diversity of views within Sikhism on the issue of self-rule.

3B. Changing role of men and women in Sikhism

Candidates should have clear knowledge and understanding of how Sikhism in belief and practice has promoted the equal role and status of women. They should have knowledge of the teaching of

Guru Nanak and be familiar with the example of Guru Gobind Singh and be able to refer to specific examples. They should also be able to discuss aspects of Sikhism which show equality in practice. Candidates should have knowledge and understanding of the contribution of Guru Amar Das and be able to compare the views of Sikh scholars on the issue - Dr Mohinder Kaur Gill, Dr Gurnam Kaur and Kanwaljit Singh. They should also be able to discuss the issue of feminism in the context of Sikh philosophy.

3C. Difference between diversity and pluralism

Candidates should be familiar with the definitions of diversity and pluralism and their application to Sikhism. They should be able to discuss the historical origins of Sikh attitudes and explain how they were influenced by the conflicts with Islam and Hinduism. Candidates need to be aware of relevant teaching in the Guru Granth Sahib and to be able to examine the conflict in Sikhism between exclusivism and inclusivism. They also need to have a clear understanding of Sikh attitudes to other faiths and the defining of Sikhism as a non-missionary religion. Candidates also need to be aware of diversity within Sikhism. There is a good introduction to the Sikh attitude towards other religions in *The Sikhs – Their Religious Beliefs and Practices* by W. Owen. Cole, and Piara Singh Sambhi (Sussex Academic Press).

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 3 deals with developments within Sikhism in the context of challenges posed by science and secularisation and of being a religious minority in Britain. Section A deals with the Sikh relationship with science and the responses to secularisation. In section B candidates are introduced to the origins and development of the Sikh community in Britain. Section C deals with the challenges of being a practicing Sikh in Britain today in the context of miri and piri.

3D. The challenges to Sikhism from science and its responses to secularisation

Candidates should be familiar with the relationship between Sikhism and science and be able to give specific examples of scientific issues which highlight that relationship, as well as referring to Sikh teaching. They should have clear knowledge and understanding of the role and duty of a Sikh as a member of society and how compatible those aims are with a secular society. They should also be able to discuss various ways Sikhism has responded to secularisation and be able to evaluate the strengths and weaknesses of those responses.

3E. Origins and development of the Sikh community in Britain

Candidates need to be familiar with the origins of the Sikh community in Britain in terms of migration from Punjab and East Africa. They should have an understanding of how the Sikh population is geographically distributed in Britain and the specific challenges that arise from this. Candidates will need to be able to explain and exemplify the perceived conflicts between traditional Sikh values and popular culture, as well as the reasons for the development of Sikhism in Britain (the adoption of Sunday and using the gurdwara as a social centre). They should be able to evaluate the success or failure of Sikhs to assimilate into British society.

3F. The challenges of being a religious and ethnic minority in Britain with reference to miri and piri

Candidates should have clear knowledge and understanding of the origins and meaning of the concept of miri and piri. They should have knowledge of the way the concept has developed and evolved and how it is interpreted by Sikh liberationist thinking as defending the poor and oppressed and how the wearing of the kirpan expresses these values. Candidates should be able to discuss how the concept is put into practice and the challenges of fulfilling material and spiritual needs in Britain today.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

Theme 4: Religious practices that shape religious identity.

The first half of Theme 4 deals with how Sikh practices impact on identity and the expression of that identity through the gurdwara and certain festivals. Section A deals with the role of the gurdwara as an expression of Sikh identity. In section B candidates are introduced to the role of festivals in shaping religious identity with specific reference to the celebration of Diwali. Section C deals with Vaisakhi and its significance as a way of expressing Sikh identity in terms of beliefs and values.

4A. The expression of Sikh identity through the role of the gurdwara

Candidates should have an overview of the importance of the gurdwara to the Sikh community. They should also have a clear understanding of the role of the gurdwara in expressing the principle of freedom of worship and be able to exemplify this with reference to the organisation of worship. Candidates should have a clear understanding of the relationship between langar and sewa. They should also be able to discuss the ways in which worship in the gurdwara expresses Sikh identity with reference to the Guru Granth Sahib and Sikh beliefs such as equality.

4B. Diwali

Candidates should have a general overview of the role of festivals in Sikhism. Candidates need to be familiar with the background to the festival of Diwali and they should have a clear understanding of the spiritual significance of the events and be able to exemplify them with specific reference to the story. They should also have knowledge and understanding of how the events are celebrated by the community of believers, the organisation of the festival and its role and importance to the community.

4C. Vaisakhi

Candidates should have knowledge of the event which forms the background to the festival of Vaisakhi. They should have a clear understanding of the spiritual significance of the events and be able to exemplify them with specific reference to the story. They should also have knowledge and understanding of how the events are celebrated by the community of believers, the organisation of the festival and its role and importance to the community.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

The second half of Theme 4 deals with developments that have had an impact on Hindu identity, religious belief and practice. Section D deals with the status and importance of the Rahit Maryada and Rahit Namas in Sikhism. In section E candidates are introduced to the philosophical understanding of the nature of God found in the names of God in Sikhism. Section F deals with Sikh teaching and views on the issue of bioethics.

4D. The status and importance of Rahit Maryada and Rahit Namas

Candidates should have an overview of the origins of the Rahit Maryada. They should be able to discuss in the context of the Rahit Maryada and Rahit Namas the relationship and interdependence of values, principles and practices and how this is reflected in Sikh conduct and identity. Candidates should be able to discuss the interpretation, development and reform of both codes of conduct within Sikhism and be able to evaluate the relationship between the Rahit Maryada and Rahit Namas. They should be able to discuss their influence on Sikh daily life.

4E. Philosophical understandings of the nature of God and religious experience found in the names of God

Candidates should be familiar with the practice of Naam Japo and how this represents the Sikh understanding of the nature of God. They should also have understanding of the practice of naam and its importance and influence on Sikh thought. Candidates also need a clear understanding of the 5

Shabads and the 5 Khands and how they contribute to the understanding of the nature of God. They should also be able to discuss the nature of the relationship between God and humanity.

4F. Sikhism and bioethics – infertility

Candidates need to be familiar with the issue of bioethics and especially the aspects of IVF, sperm donation and embryonic transfer. They need to be familiar with the meaning of these procedures and have a general overview of what they entail. They should have clear knowledge and understanding of relevant Sikh teaching on these issues and be able to discuss and compare different views with specific reference to Sikh scholars D.S. Chahal , Dr Jodh Singh and W. Owen Cole as a non-Sikh scholar.

Candidates should carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the final row of each page of this specification.

A STUDY OF SIKHISM : USEFUL RESOURCES

All themes

Books

- Cole, W. Owen (2010) - Teach Yourself Sikhism, Teach Yourself, ISBN:1444105108
- Cole, W. Owen and Sambhi, Piara Singh (1998) - The Sikhs – Their Religious Beliefs and Practices, Sussex Academic Press, ISBN:1898723133
- McLeod, W.H (1984) - Textual Sources for the Study of Sikhism, Manchester University Press, ISBN:0719010764
- Sambhi, Piara Singh (1994) - The Guru Granth Sahib, Heinemann Library, ISBN:0431073708
- Singh, Kushwant (2004 & 2005) - History of the Sikhs - Volume 1 and 2, Oxford University Press, ISBN:0195673085 & ISBN:0195673093

Websites

<http://www.realsikhism.com/>

A brief overview of the main aspects of Sikhism.

<http://www.sikhismguide.org/>

Website covering main beliefs with a glossary of Sikh terms.

<http://www.sikhs.org/topics.htm>

A Website covering main beliefs and practices within Sikhism.

www.sikhnet.com

Useful information ranging from a brief history of Sikhism to current news.

www.wahegurunet.com

Source of information about Sikh beliefs, practices, teachings and philosophy.

<http://www.britishsikhreport.org/british-sikh-report-download-2015/>

Link to a download of the 2015 British Sikh report.

Theme 1

Books

- Grewal, J.S. – Guru Nanak in History (digital version available here: <http://goo.gl/NmNWR4>)
- Grewal, J.S. (2001) – From Guru Nanak to Maharaja Ranjit Singh, Guru Nanak Dev University, ISBN:8177700294
- Grewal, J.S. & Bal, S. S. – Guru Gobind Singh (digital version available here <https://goo.gl/GvQW5f>)
- Gupta, H.R. (2000) – History of the Sikhs Volume 1 The Sikh Gurus 1469-1708, Munshiram Manoharlal Publishers, ISBN:8121502764
- McLeod, W.H. (1976) – The Evolution of the Sikh Community, Oxford University Press, ISBN:0198265298
- McLeod, W.H. (1996) – Guru Nanak and the Sikh Religion, Oxford University Press, ISBN:0195637356
- McLeod, W.H. (1979) – Early Sikh Tradition : Study of the Janam-sakhis, Oxford University Press, ISBN:0198265328
- Singh, Harbans (1994) – The Heritage of the Sikhs, Manohar Publishers and Distributors, ISBN:8173040641
- Singh, Dewan (2013) – Guru Nanak's message in Japji, Singh Brothers, ISBN:8172050496
- Vaudeville, C. (1974) – Kabir, Oxford University Press, ISBN:0198265263

Websites

www.sikhnet.com

Useful information ranging from a brief history of Sikhism to current news.

www.wahegurunet.com

Source of information about Sikh beliefs, practices, teachings and philosophy.

Theme 2

Books

- Cunningham, J.D. (2007) – A History of the Sikhs, Kessinger Publishing, ISBN:0548150508
- Helweg, A.W. (1987) – Sikhs in England, Oxford University Press, ISBN:0195618947
- Helweg, A.W. (1980) – Sikhs in England: The Development of a Migrant Community, Oxford University Press, ISBN:0195611500
- James, A.G. (1874) – Sikh Children in Britain, Oxford University Press, ISBN:0192184091
- Kohli, S.S. (2003) – Outline of Sikh Thought, Munshirm Manoharlal Pub Pvt Ltd, ISBN:8121502748
- Kohli, S.S. – Philosophy of Guru Nanak (digital version available here <http://goo.gl/ZrPGLw>)
- McLeod, W.H. (2006) – Sikhs of the Khalsa: A History of the Khalsa Rahit, Oxford University Press, ISBN:0195672216
- McLeod, W.H. (1989) – Who is a Sikh? – The Problem of Sikh Identity, Clarendon Press, ISBN:0198265484
- Macauliffe, M.A. (2001) – The Sikh Religion – Its Gurus, Sacred Writings and Authors, Satvic Media, ISBN:1110311453
- Singh, Kalsi, Sewa (1992) – The Evolution of the Sikh Community in Britain, University of Leeds, ISBN:1871363039 (digital version available here <http://goo.gl/iN7nLu>)
- Singh, P. and Barrier, N.G. (1999) – Sikh Identity: Continuity and Change, Manohar Publishers and Distributors, ISBN:8173042362
- Tatla, D. S. (2005) – The Sikh Diaspora: The Search for Statehood, UCL Press, ISBN:1857283007

Websites

www.sikh-history.com

Basic information on Sikh history.

www.sikhnet.com

Useful information ranging from a brief history of Sikhism to current news.

www.wahegurunet.com

Source of information about Sikh beliefs, practices, teachings and philosophy.

www.allaboutsikhs.com

Useful information ranging from a brief history of Sikhism to Biographies of Great Sikh Women.

Theme 3

Books

- Cimino, R. (2014) - Mystical Science and Practical Religion, Lexington Books, ISBN:0739182277
- Cole, W. Owen (2004) - Understanding Sikhism, Dunedin Academic Press, ISBN:1903765153
- Gill, M. K. (1995) - The Role and Status of Women in Sikhism, South Asia Books, ISBN:8171161758
- Kaur, G. (1995) - Sikh Value System and Social Change, Punjabi University, ISBN:8173801347
- McLeod, W.H. (2004) - Sikhs and Sikhism, Oxford University Press, ISBN:0195668928
- Madra, A. S. and Singh, P. (2013) - Warrior Saints, Kashi house, ISBN:0956016855
- Macauliffe, M.A. (2009), The Sikh Religion – Its Gurus, Sacred Writings and Authors, Library of Alexandria, ASIN: B00D33B36Q (Kindle Edition)
- Shackle, C. (2005) - Teachings of the Sikh Gurus, Routledge, ISBN:0415266041
- Sidhu, G. S. - Sikh Religion and Women, Amazon Media, ASIN:1902122003 (Kindle Edition)
- Singh, G. and Singh, K. (2011) - Sri Dasam Granth Sahib, Archimedes Press, ISBN:0956843500
- Singh, P. & Fenech, L. E. (2016) - Oxford Handbook of Sikh Studies, Oxford University Press, ISBN:0198745087
- Singh, K. K. (1998) - Sikhism for Today, Oxford University Press, ISBN:0199172552

Websites

<http://www.britishsikhreport.org/british-sikh-report-download-2015/>

British Sikh Report 2015 – information on immigration and important issues for Sikhs in Britain.

<http://www.sikhs.org/topics.htm>

A website covering the main beliefs and practices within Sikhism.

<http://www.wahegurunet.com/role-of-women-in-sikhism>

Information on the role of women in Sikhism.

<https://www.youtube.com/watch?v=SyNueXHAeXE>

Video on Operation Bluestar (part 1).

<https://www.youtube.com/watch?v=Cv1388Hys8Q>

Video on Operation Bluestar (part 2).

Theme 4

Books

- Chahal, D.S. (2009) - Sikh Perspectives on Bio-Ethics found in Religious Perspectives on Bioethics (Annals of Bioethics) edited by M. Cherry, Routledge, ISBN:0415544130
- Cole, W. Owen (2004) - Understanding Sikhism, Dunedin Academic Press, ISBN:1903765153
- Jhutti-Johal, Jaqbir (2001) - Sikhism Today, Continuum, ISBN:1847062727
- McLeod, W.H. (2006) – Sikhs of the Khalsa: A History of the Khalsa Rahit, Oxford University Press, ISBN:0195672216
- Singer, Peter. A (2008) - The Cambridge Textbook of Bioethics, Cambridge University Press, ISBN:0521694438
- Singh, Harjinder (2009) - Sikh Code of Conduct, ISBN:0955458706
- Singh, P. and Barrier, N.G. (2001) – Sikh Identity: Continuity and Change, ISBN:8173042362

Websites

www.ncbi.nlm.nih.gov/pmc/articles/PMC80253/

Article on Sikhism and bioethics.

http://akaalpublishers.com/?page_id=13

Free downloadable leaflets on Divali and Vaisakhi.

<http://www.iuscanada.com/journal/archives/2005/j0701p35.pdf>

An article on Sikh ethics.

<http://www.sikhs.org/topics.htm>

A website covering the main beliefs and practices within Sikhism.

A STUDY OF SIKHISM : GLOSSARY	
TERM	DEFINITION
5Ks	The five items worn by Sikhs as outward signs of membership of the Khalsa—kesh (uncut hair), kangha (comb), kaccha (underpants or shorts), kirpan (sword or sheath knife), kara (bracelet).
5 khands	The five stages of spiritual progress leading to the ultimate truth.
Adi Granth	The Sikh scriptures – usually referred to as the Guru Granth Sahib after Guru Gobind Singh conferred Guruship on the book. The book contains 1,430 pages, is written in Gurmukhi script in a metrical style intended for singing. Contributors include Guru Nanak and some of the other Sikh Gurus, as well as Muslim and Hindu authors.
Amrit	This literally means ‘nectar’. It is composed of water and sugar stirred with a double edged sword. Initiation into Sikhism involves drinking amrit.
Amritsar	The town which is the focus of Sikh religious life where the Golden Temple stands.
Baisakhi/Vaisakhi	Main Sikh festival, which remembers the founding of the Khalsa by Guru Gobind Singh in 1699.
Bhagat Ramanand	Gurmukh, poet whose hymn is present in the Adi Granth.
Bhai Gurdas	A very influential Sikh religious figure. Original scribe of the Guru Granth Sahib.
caste	Sikhs reject the notion that humans are not equal. Although Indian Sikhs are aware of the caste into which they are born, a strict undertaking is made not to discriminate on the basis of caste.
Dasam Granth	A sacred book of writings attributed to Guru Gobind Singh.
Dharam	This term means ‘righteousness’.
Dharam Yudh	A war in defence of righteousness.
Diwali	Festival at which the release of Guru Hargobind from Gwalior jail, and his good offices on behalf of the 52 Hindu Rajas, is remembered.
Five Shabads	God as word.
Gill, Dr. Mohinder Kaur	Sikh scholar who has written many books on the role and status of women in Sikhism.
gurdwara	‘Gateway of the guru’—a building for congregational worship (though anywhere housing a copy of the Guru Granth Sahib is a gurdwara). The focus is the Guru Granth, and worshippers pay their respect by covering their heads, removing their shoes and prostrating themselves before the book.
gurmukhi	‘From the mouth of the Guru’—the script attributed to Guru Angad, in which the Adi Granth is written, the creation of which is attributed to Guru Angad.

Guru	Teacher, one who leads the disciple from darkness in to light. God is defined as the Guru (Sat Guru—True Teacher, Waheguru—Wonderful teacher). The ten human teachers of Sikhism are given the title of Guru, as is the book, the Guru Granth Sahib.
Guru Amar Das	The third of the Ten Gurus of Sikhism. Conferred equal status on men and women. He also strengthened the langar community kitchen system.
Guru Arjan	Responsible for building the Golden Temple at Amritsar and installing it in the Adi Granth.
Guru Gobind Singh	The founder of the Khalsa in 1699 and the Guru who conferred guruship on the scripture now known as the Guru Granth Sahib.
Guru Granth Sahib	The title given to the Adi Granth after Guru Gobind Singh conferred Guruship upon the book.
Guru Har Gobind	The sixth guru who introduced the concept of miri and piri.
Guru Nanak	First Guru and the founder of Sikhism.
Guru Panth	The Sikh community.
Harmandir Sahib	The Golden Temple in Amritsar.
Ik Onkar	‘One’. The opening word of the Mul Mantra (and therefore of the Guru Granth Sahib). The central Sikh notion of the oneness of God.
jannam sakhis	Collection of hagiographic stories about Guru Nanak.
Japji	The introductory poem of the Guru Granth Sahib, commencing with the Mul Mantra, written by Guru Nanak.
Kaccha	One of the five K’s: shorts, replacing the dhoti, enabling swift action in war, symbolising chastity and continence.
Kangha	One of the five Ks: comb, to keep kesh tidy.
karah prashad/prasad	A sweet made with sugar and ghee which is shared by the congregation in a Gurdwara to symbolise the sweetness of the grace of God.
Karma	Sikh scriptures explain karma as whatever you plant you shall harvest.
Kartapur	City founded by Guru Nanak.
Kaur	Meaning ‘princess’ – mandatory last name for all female members of the khalsa.
Kaur, Dr Gurnam	A Sikh scholar based in Punjabi university.
Kaur, Dr Mohinder	A prominent Sikh scholar and author of “The Role and Status of Women in Sikhism.”
kesh/kes	One of the Five Ks: uncut hair; to cut hair is to tamper with God’s creation.
Khalistan	The notional homeland of the Sikhs.
Khalsa	The collective body of all initiated Sikhs, inaugurated by Guru Gobind Singh.

Kirat Karo	One of the three primary pillars of Sikhism. Earning money righteously and honestly.
kirpan	One of the five Ks: sword or dagger (sometimes a miniature symbol of one) signifies courage in defence of right.
Lalla	A mystic of the Kashmiri Shaivite sect who wrote many devotional and mystic poems expressing her longing for the divine.
langar	Free community kitchen – devotional meal eaten by congregation as part of the religious service. Represents Sikh belief in the equality of all humanity.
Miri	Temporal power. Sikhs believe that there is no distinction between the temporal and the spiritual (piri). The Guru Granth Sahib governs both.
Mughal Empire	An empire that extended over large parts of the Indian subcontinent and Afghanistan established and ruled by the Muslim Persianate.
Mul Mantra	The opening lines of the Guru Granth Sahib, and containing the essence of the Sikh understanding of God.
Naam Japo	The term 'naam' refers to the various names given to God. 'Naam Japo' refers to the meditation, vocal singing of shabads or hymns from the Guru Granth Sahib or the chanting of the various names of God.
Operation Bluestar	A military operation in 1984, undertaken at the command of Mrs Indira Gandhi, in which 554 Sikhs were killed. The action was taken against a Sikh agitator, Sant Jarnail Singh Bhindranwale, who had been stockpiling weapons and engaging in military activities against the Indian government. During Operation Blue Star, the Akal Takht was destroyed and the Golden Temple was severely damaged.
panj piare	Five Beloved Ones; the first five members of the Khalsa, dramatically initiated by Guru Gobind Singh in 1699 after they swore they would give their lives for him.
Panth	'Way'—denotes the whole Sikh community.
Partition	The act in 1947, that cut the homeland of the Sikhs in half. When India became independent, and Pakistan for the Muslims was created out of the Western portion of India, the Punjab, which lay right across the divide, was cut in half. This meant that those Sikhs living in the fertile region of the Punjab which was now in Pakistan, had to leave. This led to communal rioting, and a great sense of injustice. The Muslims had been given self-rule in their own land. The Sikhs had been denied it.
Piri	Spiritual power. Sikhs believe that there is no distinction between the temporal (miri) and the spiritual. The Guru Granth Sahib governs both.
Punjab	The Sikh homeland in northern India.
Pure Ones	The body of initiated Sikhs who wear the Five Ks and vow at the amrit-samskar to defend the faith with their own lives if necessary.
Rahit Maryada	The Sikh code of discipline, approved in 1945, by the elected body the Shromani Gurdwara Parbandhak Committee.
Rahit Namas	A number of codes of discipline in use from the eighteenth century onwards.

rebirth	Similar to the Hindu concept of reincarnation – the cycle of birth, death and rebirth. Liberation is release from this cycle and attainment of union with God.
Saguna and nirguna	God with and without attributes.
sangat	A community, a Sikh congregation.
Sant	A spiritually realised Sikh.
Sant Sipahi	This literally means ‘saint soldier’. Guru Hargobind decreed that Sikhs should be devoted to the teaching of the Gurus and prepared to take up arms in self-defence and defence of the oppressed.
Saram Khand	Realm of spiritual endeavor.
Sarbat da bhala	A Punjabi term meaning ‘welfare of all’. It reflects an important part of Sikh philosophy.
sewa	‘Service’—work without the expectation of reward, in recognition that a service done for a fellow human being is service done to God. A typical example of sewa would be working in the langar.
Sheik Farid	Author of 134 hymns in the Guru Granth Sahib.
Singh	A term derived from the Sanskrit word for ‘lion’ and mandatory name for all male members of the khalsa.
Singh, Kanwaljit Kaur	A prominent Sikh scholar.
Singh, Maharaja Ranjit	1780-1839 Ruler of the Punjab prior to British rule.
Sufism	The mystical dimension of Islam.
Tegh and deg	A cauldron or cooking pot and the sword referring to Sikh responsibility to provide food and protection for the needy and oppressed.
turban	Cloth distinctively tied and used to cover kesh (uncut hair).
Vaisakhi	Sikh festival coinciding with New Year.
Vaisakhi Massacre	In 1919, the British forces under the command of General Dyer surrounded and massacred 337 Sikh men, 41 Sikh boys and a baby. This massacre was provoked by a peaceful public meeting of pilgrims on their way to Amritsar, who had stopped to rest in Jallianwala Bagh, a walled garden. This massacre resulted in Sikhs no longer supporting British rule, and joining Mahatma Gandhi in calls for Indian Independence.
vak lao	‘Taking advice’ – the Adi Granth is opened at random and a portion is read. Many Sikhs regard the verses as words from God which they will find helpful during the day.
Vand Chakko	One of the three main pillars of the teaching of Guru Nanak and means to share with others in the community.
Varan Bhai Gurdas	Name given to the forty chapters of writing by Bhai Gurdas which Guru Arjan referred to as the key to the Guru Granth Sahib.

Waheguru/Vahiguru	'True Name'—one of the names of God. Others include Sat Nam (True Name), Sat Guru (True Teacher), and Akal Purakh (Timeless One).
--------------------------	---

Delivering the Specification

Component 2: Philosophy of Religion

Theme 1: Arguments for the existence of God

The first two areas of Theme 1: 1A Inductive arguments – cosmological and 1B Inductive arguments – teleological are designed to introduce candidates to the concept of inductive proofs, a posteriori reasoning and to use aspects of cosmological and teleological arguments to demonstrate how inductive proofs function as philosophical arguments. Theme 1C Challenges to inductive arguments are to be studied as both challenges to inductive reasoning as well as the issues that particularly pertain to the cosmological and teleological arguments.

1A. Inductive arguments – cosmological

Candidates should address what is meant by an inductive proof and be able to illustrate how an ‘a posteriori’ argument functions. They should be able to explain clearly how Aquinas first Three Ways support the need for a First Cause to the universe, demonstrate why Aquinas felt that that was God and be able to exemplify each of these as appropriate. A clear knowledge of why Craig felt that actual infinities were impossible as well as why the decision to create a universe was a deliberate personal action is required in explaining the Kalam cosmological argument. Reference to other Kalam scholars is not required.

1B. Inductive arguments – teleological

Candidates should also be able to confidently explain Aquinas' Fifth Way, Paley's watchmaker analogy and Tennant's anthropic and aesthetic arguments – each with appropriate exemplification. A clear understanding of how each of these preceding arguments demonstrates evidence for design and therefore a designer is requisite in candidate responses.

1C. Challenges to inductive arguments

Hume's challenges should be understood in the context of the cosmological and teleological arguments. Candidates are also required to have a good understanding of Hume's requirement for an agreed empirical basis for philosophical arguments to be accepted as well as appreciating the extended criticisms from Hume, with regards to the use of analogies and what the logical acceptance of these mean in the context of the teleological argument. The criticisms from alternative scientific explanations only require candidates to understand how they represent a challenge to the stated arguments. There is no necessity for a detailed working knowledge of the scientific principles that lay behind them.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Sections 1D, 1E and 1F all relate to the ontological argument as a deductive proof for the existence of God. The structure of the first two sections is chronological so that candidates can trace the development of the argument. The third section provides candidates with an opportunity to look at two challenges to the argument.

1D. Deductive arguments - origins of the ontological argument

Section 1D introduces the concept of deductive proofs and requires candidates to be able to illustrate how an ‘a priori’ argument functions. They should also be able to show clear knowledge and understanding of Anselm's forms of the ontological argument, focusing specifically on the forms of the argument as presented in Proslogion 2 (God as greatest possible being) and Proslogion 3 (God has necessary existence).

1E. Deductive arguments - developments of the ontological argument

Candidates should be able to explain confidently how both Descartes and Malcolm present their forms of the ontological argument, with appropriate exemplification being provided for both. In both cases candidates should demonstrate respectively how the arguments work deductively to conclude that God is the supremely perfect being and that his existence is necessary.

1F. Challenges to the ontological argument:

The challenges provided by Gaunilo should be studied in the context of his particular responses to Anselm's claims in the Proslogion. Candidates are required to be able to show how Gaunilo's concept of the perfect island is intended as a direct attack on Anselm's arguments. They should also show clear knowledge and understanding of Kant's objection to the forms of the ontological argument that conclude existence as a defining predicate for God.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Theme 2: Challenges to religious belief

The challenges to religious belief through the problem of evil and suffering, along with the traditional religious responses are considered in areas 2A, 2B and 2C. These sections allow candidates to understand the progression from argument to counter-argument and encourage the issues for analysis and evaluation to be considered as these areas are being studied.

2A. The problem of evil and suffering

The first section of Theme 2 is designed to introduce candidates to the traditional problem of evil. Candidates are required to understand how evil is defined with specific reference to the types of evil in terms of moral and natural. Candidates must be able to exemplify both of these types, explaining clearly why they are considered as either moral or natural evil. The next stage requires candidates to understand the classical formulation of the problem of evil as stated by Epicurus as well as its modern reformulation by Australian philosopher Mackie, in terms of the inconsistent triad. Candidates will be expected to be able to explain both of these formulations. Candidates should also be aware of the modern exemplifications of the problem of evil with reference to the issues of intense human suffering and the particular issues caused by animal suffering as expressed by Rowe and the issues relating to premature deaths as illustrated by Paul.

2B & 2C Religious responses to the problem of evil (i): Augustinian type theodicy and (ii) Irenaean type theodicy

Sections 2B and 2C require candidates to have a clear knowledge and understanding of key aspects of both Augustinian-type and Irenaean-type theodicies. Reference may be made to other scholars who have contributed to either of these type-theodicies (e.g. Swinburne and Hick), but it is not expected that candidates have to do so. Candidates should be familiar with the basic tenets of these theodicies. In addition, they are expected to understand technical terms such as privation, seminal presence, epistemic distance, soul-making and eschatological verification. Knowledge of the critiques of the theodicies by scholars such as Schleiermacher (on Augustine) and Phillips (on Irenaeus) and others will enable candidates to evaluate strengths and weaknesses of the theodicies and to determine to what extent relevant philosophical problems are resolved by various theodicies.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Sections 2D and 2E involve candidates investigating the challenge to religious belief from the perspective of two classical psychological viewpoints – those of Freud and Jung. In both cases candidates will be required to explain the religious understanding of both psychologists. Candidates are not expected to be conversant with the full works of either Freud or Jung in relation to religion, only those stated in the specification and only in the context of explaining how each viewed religion.

Candidates also need to be able to clearly explain the challenges to both Freud and Jung's view on religion. 2F examines how more recent movements have arisen as a result of the rejection of religion.

2D. Religious belief as a product of the human mind – Sigmund Freud

This section provides candidates with an opportunity to consider and reflect on Freud's key ideas in relation to religious belief. It also includes reference to supportive evidence found elsewhere in modern psychology regarding the redirection of guilt complexes, however it is not expected that candidates have a detailed knowledge of the psychology of this, just an appreciation that the modern theories support Freud's original assertions. References to Darwin are to be treated similarly, i.e. an appreciation of Darwin's ideas of evolution through natural selection as a process of growing towards maturity as human beings – having the ability to sublimate the instincts of the individual in the interests of maintaining social cohesion. Candidates should also consider the challenges to Freud's view contained within the specification e.g. lack of anthropological evidence, etc.

2E. Religious belief as a product of the human mind – Carl Jung

Candidates have with an opportunity to consider and reflect on Jung's key ideas in relation to religious belief. They should also make reference to supportive evidence from modern psychology, particularly relating to mind-sets as a way of viewing the world that provides a reality for both the individual and the collective. Candidates should also consider the challenges to Jung's view contained within the specification e.g. lack of empirical evidence to support Jungian concepts, etc.

2F. Issues relating to rejection of religion: Atheism

Candidates need to explain how more recent movements have arisen as a rejection of religion. They will need to clearly understand the philosophical differences between agnosticism and atheism and be able to explain the reasons behind the rise of New Atheism. Candidates should also demonstrate awareness of the stated responses to New Atheism and be able to articulate why these responses have occurred. Consideration of New Atheist apologists such as Harris' *The End of Faith* (Simon & Schuster), Dawkins' *The God Delusion* (Black Swan) Dennett's *Breaking the Spell* (Penguin) and Hitchens' *God is not Great* (Atlantic Books) will be useful for centres in preparing candidates for this area of the specification, although a question will never be set on any particular apologist for the movement.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Theme 3: Religious Experience

The first three areas, 3A, 3B and 3C allow candidates to understand the progression from practical expression, to philosophical consideration and finally to the challenges associated with religious experience. This is designed to also encourage the issues for analysis and evaluation to be considered as these areas are being studied.

3A. The nature of religious experience

This first section is designed to introduce candidates to the nature of religious experience by referring to various forms of religious experience. Each of the four stated forms: visions; conversion; mysticism and prayer should be studied in the light of religious traditions which can exemplify each of these. Centres will find reference to Teresa's types of prayer, as explained in *The Interior Castle*, useful to refer to. Similarly, centres should refer to Teresa's description of the stages of prayer as explained in the Garden analogy. In each case, (i.e. types and stages) candidates will be expected to be familiar with both of her analogous explanations and be able to give a brief description of each. Centres may focus on one tradition (e.g. Islam) for exemplification of all four forms, although it is equally permissible to draw on examples from several different religious traditions if that is deemed preferable.

3B. Mystical experience

Candidates need to be able to explain William James' four characteristics of mystical experience in detail and provide appropriate exemplification for each. Centres are encouraged to reference the introduction to Lectures XV1 and XVII from James' *Varieties of Religious Experience* (Penguin Classics) as source material, as this will provide candidates with an opportunity to appreciate the context of James' original expressions of the four characteristics. Candidates should also be able to explain Otto's views on religious experience, particularly in relation to the context of his concept of the numinous. Again, appropriate exemplification from the tradition of one or more world religions would be appropriate when explaining this area.

3C. Challenges to the objectivity and authenticity of religious experience

Candidates should be able to explain clearly specific challenges of objectivity and authenticity with regards to religious experience in 3C. Appropriate exemplification is also expected, in order to support these particular challenges. Reference to Franks-Davis' *The Evidential Force of Religious Experience* (Clarendon Press) will be useful to candidates here. Chapter 4 of Dossett's *Religious Experience* (UWIC Press) is also particularly useful in dealing with general problems of objectivity and authenticity in relation to claims of religious experience.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

The second half of this theme develops candidates understanding of religious experiences by looking at the consequence of accepting religious experiences in terms of practice and faith. This is then further developed by requiring candidates to reflect on the status of one particular religious experience, 'a miracle', and how it is considered in terms of definition and acceptance by both religious believers and those outside religious traditions.

3D. The influence of religious experience on religious practice and faith

Candidates should demonstrate both knowledge and understanding of the value of religious experiences for religious communities in this section. Key to this section is the use of pertinent exemplification from one or more religious traditions. Demonstrating understanding of how various experiences can validate the tradition for the community is required. Centres may wish to refer to such events as the appearance of key religious figures in visions as one such example of the affirmation of a belief system. Equally the experience of a miraculous event may also be used to show the effect on the believing community in terms of strengthening community cohesion. In terms of considering the influence of religious experience on the individual, candidates should be able to explain how such experiences can strengthen the individual's faith (as in the case of mystical experiences) or reaffirm commitment to religious ideals or doctrines (as may occur in a conversion or religious renewal experience). Candidates are not expected to provide lengthy theoretical explanations of the religious experiences – the focus is on the influence of such experiences on religious practice and faith.

3E. Miracles (the definitions of)

Candidates are required to explain clearly how miracles are variously defined by a number of different philosophers. Candidates have an opportunity to appreciate how ideas about what defines a miracle have developed over time and they should be able to identify and explain these developments. Candidates should have an understanding of Aquinas' views on miracles, how they are events that go beyond the usually observed order of nature, but that they are not completely contrary to nature as they are considered to be in accord with the universal order of nature as ordained by God. They should also appreciate that Hume's definition was a development of this, in that he held all claims of miracle as being transgressions of the laws of nature. Furthermore, the definitions of Holland – in terms of miracles being equated to coincidences and Swinburne – that miracles must have religious significance to be properly termed such, each demonstrate properties that will support or deny the claim that miracles can occur.

3F. A comparative study of two key scholars from within and outside the Christian tradition and their contrasting views on the possibility of miracles

In this section, candidates need to be able to apply the knowledge gained in 3E and demonstrate an understanding of how Hume's and Swinburne's views can be compared, and what they reveal about the understanding of miracles from both within and outside the Christian tradition. It is expected that candidates will have a detailed knowledge and understanding of the views on miracles from both philosophers such that a comparison between them can clearly be made.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Theme 4: Religious Language

This theme is designed so that candidates have the opportunity to study, in stages, the issues relating to religious language. The first two sections look specifically at problems and challenges to meaningfulness for religious language, whilst the third section requires candidates to engage with a response which, whilst chronologically older than the challenges presented in 4B, demonstrates an appreciation of the limitations of human language in expressing religious beliefs and concepts.

4A. Inherent problems of religious language

Candidates should be able to explain why religious language is considered to contain inherent problems and what these particular problems are. Candidates should show knowledge and understanding of the traditional concepts of God and why these present difficulties for philosophers due to the limitations of human language which is based on the finite experience of human beings. Candidates should also demonstrate clear understanding of the differences between cognitive and non-cognitive forms of language and be able to explain what the implications of these differences are for an understanding of religious language.

4B. Religious language as cognitive, but meaningless

Candidates should be able to explain clearly how they understand religious language to be a cognitive but meaningless form of language. They should be able to explain the general aims of Logical Positivism, in terms of the consideration of religious language, with particular reference to the principles of verification and falsification in this and show clear understanding of how these two principles can be used to demonstrate that religious language is considered to be meaningless. Candidates are also expected to be able to show how each of the aspects of these principles have been challenged by religious philosophers and explain these challenges through the concept of 'Bliks' (Hare) as well as through the examples of the partisan and the stranger (Mitchell) and the 'Toys in the Cupboard' (Swinburne).

4C. Religious language as non-cognitive and analogical

In this section, candidates should be able to explain how the work of Aquinas and Ramsay has demonstrated that the function of religious language is better understood as non-cognitive. Candidates should be able to show how Aquinas rejected univocal and equivocal language in favour of analogical language as a more appropriate form of language to talk about, and thereby gain a deeper understanding, of God. A clear understanding of what Aquinas meant by analogy of proportion and attribution is expected. Candidates should also show how Ramsay in the twentieth century, developed Aquinas ideas concerning the use of analogy, and by referring to languages in terms of models and qualifiers. Candidates should also be prepared to explain the various challenges raised against analogical language as a meaningful form of language to express religious beliefs and ideas.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

This section is designed so that candidates have the opportunity to study, in stages, the issues relating to claims that religious language is meaningful. Candidates are expected to give consideration to language in the forms of symbol and myth, along with an appreciation of Wittgenstein's language games. This section is also designed to encourage the issues for analysis and evaluation to be considered as these areas are being studied.

4D. Religious language as non-cognitive and symbolic

This section requires candidates to develop further their understanding of religious language as non-cognitive, by being able to explain how Randall (function) and Tillich (ultimate concern) refer to the use of symbolic language as an appropriate form for providing a deeper and more meaningful understanding of religious beliefs and concepts. Centres are advised to use appropriate exemplification from one or more religious tradition to assist candidates in explaining the ideas of Randall and Tillich. Candidates should also be prepared to explain the various challenges raised against symbolic language as a meaningful form of language to express religious beliefs and ideas.

4E. Religious language as non-cognitive and mythical

Similarly to 4D, in section 4E candidates should be able to explain how, as a form of non-cognitive language, religious language can be understood as mythical. Again, centres are advised to use appropriate exemplification from one or more religious tradition to assist candidates in explaining the way in which mythical language communicates values and insights into the purpose of existence and therefore serves a similar function to religious language. Candidates should also be prepared to explain the various challenges raised against mythical language as a meaningful form of language to express religious beliefs and ideas.

4F. Religious language as a language game

Candidates should be able to explain how religious language is a language game that is representative of a particular form of life in 4F. Wittgenstein's theory of language should be explained in terms of his development from 'picture language' to a form of language which was specific to a particular activity in life, and therefore meaningful to those involved in the game. Candidates should refer to appropriate exemplification to illustrate Wittgenstein's theory as well as appropriate supporting evidence, including the coherence theory of truth. Vardy's *Puzzle of God*, Chapter 2 (William Collins) has a useful introduction to this. Candidates should also be prepared to explain the various challenges to Wittgenstein's language games.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

PHILOSOPHY OF RELIGION : USEFUL RESOURCES

All themes

Books

- Cole, P. (2008) - Access to religion and philosophy: Philosophy of Religion, Hodder, ISBN 9780340957783
- Cottingham, J. (2014) - Philosophy of Religion: Towards a More Humane Approach, Cambridge University Press, ISBN:110769518X
- Davies, B. (2004) - An Introduction to the Philosophy of Religion, Oxford University Press, ISBN0199263477
- Davies, B. (2000) - Philosophy of Religion: A Guide and Anthology, Oxford University Press, ISBN:019875194X
- Ellerton-Harris, D. (2013) - WJEC A2 Religious Studies: Studies in Philosophy of Religion - Study and Revision Guide, Illuminate, ISBN:1908682108
- Gray, R. & Lawson, K. (2016) - WJEC/EDUQAS RS for Yr1/AS - Philosophy & Ethics Of Religion, Illuminate, ISBN:9781908682994
- Hick, J. (1989) - The Philosophy of Religion, Pearson, ISBN:0136626289
- Jordan, A. Lockyer, N. & Tate, E. (1999) - Philosophy of Religion for A Level, , Cheltenham: Stanley Thornes, ISBN:0748743391
- Lawson, K. & Pearce, A. (2012) - WJEC AS Religious Studies: An Introduction to Philosophy of Religion and an Introduction to Religion and Ethics Study and Revision Guide, Illuminate, ISBN:1908682078
- Wilkinson, M. B. (2010) - An Introduction to Philosophy of Religion, Continuum, ISBN:1441167730

Websites

<https://hwb.wales.gov.uk>

A-level Journal: Challenging Religious Issues.

www.dialogue.org.uk

Dialogue: a journal of religion and philosophy.

<http://www.philosophers.co.uk/>

The Philosophers' Magazine.

www.philosophypages.com

Provides basic philosophical information.

www.philosophyonline.co.uk

Provides basic philosophical information.

peped.org/philosophicalinvestigations/

Peter Baron's A level Religious Studies site.

<http://peped.org/philosophicalinvestigations/teachers/>

Provides detailed resources for key themes.

Theme 1	<p>Books</p> <ul style="list-style-type: none"> • Lee, J. (1997) - God and Proof (Philosophy of Religion), Abacus, ISBN:1898653100 • Palmer, M. (2001) - The Question of God: An Introductory Commentary and Sourcebook, Routledge, 2001 ISBN:415223873 • Vardy, P. (1999) - The Puzzle of God, Fount, ISBN:0006281435 • Vardy, P & Arliss, J (2003) - The Thinker's Guide to God, O Books, ISBN:190381622X <p>Websites</p> <p>www.leaderu.com/offices/billcraig/menus William Craig's website.</p> <p>http://www.reasonablefaith.org/ Website on Craig/Leibniz/Cosmological argument.</p> <p>www.talkorigins.org Scientific responses to creation/evolution debate.</p> <p>www.philosophers.co.uk A guide to famous philosophers.</p> <p>http://www.iep.utm.edu/ded-ind/ A detailed overview of inductive and deductive arguments.</p>
Theme 2	<p>Books</p> <ul style="list-style-type: none"> • Baggini, J. (2003) - Atheism: A Very Short Introduction (Very Short Introductions), Oxford University Press, ISBN:0192804243 • Bullivant, S. & Ruse, M. - The Oxford Handbook of Atheism (2015) Oxford Handbooks in Religion and Theology, Oxford University Press, ISBN:0198745079 • Dawkins, R. (2007) - The God Delusion, Black Swan, ISBN:055277331X • Hick, J. (2010) Evil and the God of Love, Palgrave Macmillan, ISBN:0230252796 • Luhman, R. (2005) - Problem of Evil (Philosophy of Religion), Luhman, Abacus, ISBN:1898653089 • McGrath, A. (2005) - The Twilight Of Atheism: The Rise and Fall of Disbelief in the Modern World, Rider, ISBN:1844131556 • Palmer, M. (1997) - Freud and Jung on Religion, Routledge, ISBN:0415147476 • Plantinga, A. (1974) - God, Freedom and Evil, William B Eerdmans Publishing Co., ISBN:0802817319 • Rowe, W. (2001) - God and the Problem of Evil, Wiley - Blackwell Readings in Philosophy, ISBN:0631222219 • Stevens, A. (2001) - Jung: A Very Short Introduction, Oxford University Press, ISBN:0192854585 • Stilwell, G. (2009) - Where Was God: Evil, Theodicy, and Modern Science, Outskirts Press, ISBN:1432734946 • Storr, A. (2001) - Freud: A Very Short Introduction, Oxford University Press, ISBN:0192854550 <p>DVD</p> <p>http://ethicsonline.co.uk/product/the-problem-of-evil/ Film by Joe Jenkins available to buy on DVD or download.</p> <p>Websites</p> <p>http://www.reasonablefaith.org/the-problem-of-evil The Stanford Encyclopaedia of Philosophy - The Problem of Evil (Plato.stanford.edu).</p> <p>http://newatheists.org/ New Atheist website.</p>

Theme 3	<p>Books</p> <ul style="list-style-type: none"> • Cantwell, N. (2001) - Miracles, Abacus, ISBN:1898653186 • Cole, P. (2005) - Access to Religious Studies: Religious Experience, Hodder, ISBN:0340846844 • Dossett, W. (2007) - Religious Experience, UWIC, ISBN:1905617127 • Franks-Davis, C. (1999) - The Evidential Force of Religious Experience, Clarendon Press, ISBN:0198250010 • James, W. (1985) - The Varieties of Religious Experience: A Study in Human Nature, Penguin Classics, ISBN:1230334653 • Jarmy, C. (2013) - Miracles Coursebook & Study Guide, PushMe Press, ISBN:1909618489 • Livermore, M. (2014) - Religious Experience, PushMe Press, ISBN:1909618446 • Palmer, M. (2001) - The Question of God: An Introductory Commentary and Sourcebook, Palmer, Routledge, ISBN:0415223873 • Webber, J. (1995) - Revelation and Religious Experience (Philosophy of Religion), Abacus, ISBN:1898653119 <p>Website</p> <p>http://www.uwtsd.ac.uk/library/alister-hardy-religious-experience-research-centre/ Alister Hardy Religious Experience Research Centre.</p> <p>http://www.philosophyofreligion.info/theistic-proofs/the-argument-from-miracles/ Overview of miracles and Hume's challenges.</p> <p>http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO_TEXT/Chapter%203%20Religion/CH-3-Documents/ch3-Swinburne-possibility-Miracles.pdf Article that presents Swinburne's defence of miracles.</p>
---------	---

Theme 4	<p>Books</p> <ul style="list-style-type: none"> • Cole, P. and Lee, J. (1994) - Religious Language, (Philosophy of Religion), Abacus, ISBN:1898653054 • Loxton, S. (2013) - Religious Language Coursebook (Ethics Study Guides), Loxton, PushMe Press, ISBN:909618462 • Ramsey, I. T. (1973) - Religious Language, SCM, ISBN:1610972120 • Scott, M. (2013) - Religious Language, Palgrave Macmillan, ISBN:137033193 • Soskice, J. M. (1987) - Metaphor and Religious Language, Oxford University Press, ISBN:0198249829 <p>Websites</p> <p>https://mrlivermore.wordpress.com/category/a2-level/religious-language-a2-level/ Religious Language Philosophy of Religion.</p> <p>http://www.iep.utm.edu/rel-lang/ Detailed examination of religious language debate.</p> <p>http://www.philosophypages.com/hy/6s.htm Overview of Wittgenstein's language games theory.</p>
---------	---

PHILOSOPHY OF RELIGION TOPIC TITLE : THEME 1 - ARGUMENTS FOR THE EXISTENCE OF GOD - INDUCTIVE	
Key Points <ul style="list-style-type: none"> • How the cosmological argument attempts to account for the existence of the universe. • The success of the cosmological argument as an argument for the existence of God. 	
Provides an opportunity to develop the following skills: <ul style="list-style-type: none"> • Speaking, listening and understanding. • Reading and writing. • Finding, selecting and exchanging information. • Improving own learning and performance. • Working with others. • Evaluating and analysing. 	

INSPIRATION FOR TEACHING	
Intro activity Individual work and whole class feedback 10 mins	<ul style="list-style-type: none"> • Students to define words 'infinity' and 'finite'. • Ask students for ideas about how they think the universe began.
Main Activity 1 Class discussion 10mins	<ul style="list-style-type: none"> • Discussion of key ideas of big bang and early universe expansion – what do students know? • Link above to key scientific understandings of beginnings of universe. • Discuss the Creation stories from religious traditions (link to GCSE) • Then ask students to imagine that they knew nothing of the scientific or religious ideas and ask them to demonstrate how the universe began – draw out ideas of first causes/chains of causes and effects and contingencies. <p>(Students do not need to understand these terms at this stage – it will be the teacher's task to use these concepts to steer the students' discussion. In this they will understand why some claim the universe cannot account for its own existence.)</p>

<p>Main Activity 2 Research, Modelling, pair or group work</p> <p>30 mins</p>	<ul style="list-style-type: none"> • Introduce Aquinas via brief biographical overview (via student research/ a bio/or fake Facebook page or similar). • Give students modeling clay and ask them to make something with it. • Then relate their activity to Aquinas' First Way and the concepts of potential/actual and efficient cause. • Illustrate the concepts of cause and effect by using dominoes (or YouTube video of domino's falling) – students to discuss how these relate to the various stages of cause and effect. • Organise student debate (in pairs or groups) about how effective Aquinas arguments are for demonstrating that the universe needed a beginning. Students to record their response for use later.
<p>Plenary 10 mins</p>	<ul style="list-style-type: none"> • Ask students to discuss the phrase (in bold) taken from Aquinas' First Way <p><i>"If that by which [an object] is moved be itself moved, then this also must needs be moved by another, and that by another again. But this cannot go on to infinity, cause then there would be no first mover, seeing that subsequent movers move only inasmuch as they are moved by the first mover; as the staff moves only because it is moved by the hand. <u>Therefore it is necessary to arrive at a first mover, moved by no other; and this everyone understands to be God.</u>"</i></p> <p>Suggest what this might mean in a contemporary framework (i.e. the possibility of just a definition of First Cause, rather than necessary admission of faith claim, etc.)</p>

PHILOSOPHY OF RELIGION : GLOSSARY	
THEME 1 : ARGUMENTS FOR THE EXISTENCE OF GOD	
TERM	DEFINITION
a posteriori	On the basis of experience; used of an argument, such as the cosmological argument, which is based on experience or empirical evidence.
a priori	Without or prior to experience; used of an argument, such as the ontological argument, which is based on acquired knowledge independent of or prior to experience.
aesthetic	Relating to beauty.
Anselm, St	St Anselm of Canterbury (c.1033-1109) formulated the ontological argument which showed how the existence of God could be understood on the basis of reason alone.
anthropic argument	A teleological argument that claims that nature has been planned in advance for the needs of human beings.
Aquinas, Thomas St	St Thomas Aquinas (1225-1274) - 13th Century Dominican priest, commonly regarded as the most influential philosopher and theologian of the Roman Catholic Church. The works for which he is best known are Summa Theological, in which he summarized five arguments (The Five Ways) for the existence of God, and Summa Contra Gentiles.
argument	A set of statements which is such that one of them (the conclusion) is supported or implied by the others (the premises).
beings	Not just human beings but anything that has a property.
Classical theism	The belief in a personal deity, creator of everything that exists, who is distinct from that creation and is sustainer and preserver of the universe.
contingent beings	Beings that depend upon something else for their existence. They have the property that they need not be, or could have been different.
cosmological argument	Argument for the existence of God based on the existence of the universe; commonly associated with Aquinas' concepts of motion, causality and contingency.
Craig, William Lane	William Lane Craig (1949-), one of the proponents of the modern day Kalam aspect of the Cosmological Argument for the existence of God
cumulative arguments	A collection of arguments which, when formed together, present a stronger case than when the arguments stand alone.
deductive argument	An argument in which, if the premises are true, then the conclusion must be true.
Descartes, René	René Descartes (1596-1650); promoted reason as most reliable basis for knowledge and analysis and used the method of doubt as a means to arrive at metaphysical truth.
efficient cause	That which causes change and motion to start and stop. In many cases, this is simply the thing that brings something about.

empiricism	The view that the dominant foundation of knowledge is experience.
essence	The essential nature of something.
existential	Relating to existence.
Ex nihilo	A Latin phrase meaning “out of nothing”. Refers to the belief that God did not use any previously existing material when he created.
faith	A strong belief or trust in something of someone.
Gaunilo	Contemporary to St Anselm, criticised the ontological argument by the counter argument of the ‘most perfect island’.
immanent	Existing or remaining; in theology it refers to God’s involvement in creation.
inductive argument	Argument constructed on possibly true premises reaching a logically possible and persuasive conclusion.
infinite regression	A chain of causes or sequence of reasoning that can never come to an end.
Intelligent design	The view that an intelligent cause (which is not identified) accounts for certain features of the universe.
Kalam argument	A form of the cosmological argument that rests on the idea that the universe had a beginning in time.
Kant, Immanuel	Immanuel Kant (1724-1804); German philosopher and critic of the ontological argument who used the moral argument to contend for God’s existence and life after death.
Leibniz, Gottfried Wilhelm	Gottfried Wilhelm Leibniz (1646-1716), 17th/18th century German philosopher and mathematician, whose principle of sufficient reason supports the cosmological arguments for the existence of God.
Malcolm, Norman	Norman Malcolm (1911-1990) argued for a form of the ontological argument based on defining God as an unlimited being and concluded that God exists necessarily.
motion	In Aquinas’ First Way of the Cosmological argument, it refers to the process by which an object acquires a new form.
natural selection	A key mechanism of evolution. It is the principle by which each slight variation, if useful, is preserved and the trait passed on to the next generation.
necessary beings	Beings which, if they exist, cannot not exist; beings which are not dependent on any other for their existence.
omnipotence	The characteristic of being all-powerful. Some philosophers exclude the power to do the logically impossible.
omniscience	The characteristic of being all-knowing of all things actual and possible.
ontological argument	Argument for the existence of God based on the concept of the nature of being.

order and regularity	A key feature upon which the teleological argument for the existence of God rests – that both order and regularity are observable phenomena within the experiential universe, leading to inference that this is a deliberate feature of some intelligent being, responsible for the workings of the universe.
Paley, William	William Paley (1743-1805), 18th century, English clergyman (Archdeacon of Carlisle) and philosopher, famed for his Watchmaker analogy, which forms part of the teleological argument for the existence of God.
predicate	Something that adds to our concept of the subject.
principle of sufficient reason	There is some sort of explanation, known or unknown, for everything.
probability	The likelihood of something happening or being true.
purpose	The reason why something is in existence or being done.
qua	A Latin word meaning ‘according to’ or ‘relating to’.
supremely perfect being	This relates to Anselm’s concept of the necessary existence of the most perfect conceivable being, i.e. God, in his ontological argument.
teleological argument	Argument for the existence of God based on observation of design and purpose in the world.
Tennant, Fredrick, Robert	Fredrick Robert Tennant (1866-1957), 19th/20th Century English philosopher who developed forms of aesthetic arguments to infer the existence of an intelligent designer behind the Universe. Within his book, Philosophical Theology, he also advocated a form of the anthropic principle (although he did not use the term itself) to support his arguments for God’s existence.
theistic	That which pertains to God.

THEME 2 : CHALLENGES TO RELIGIOUS BELIEF	
TERM	DEFINITION
agnostic	A person who does not believe if it is possible to know whether God exists. In more popular usage it has come to refer to a person who is undecided as to whether God exists or not.
archetype	A typical example of something; the original from which others are copied.
atheism	A belief that there is no such thing as God.
Augustine, St	St. Augustine (c354 –430) - Early Christian Bishop of Hippo (North Africa). Early Church Father, converted to Christianity relatively late on in his life. Great intellectual force responsible for the formalisation of what is now accepted as Christian orthodoxy in terms of belief and ethics. Famous works include his Confessions and The City of God.
Augustinian-type theodicy	Argument based on genesis and the Fall. Evil is caused by created beings, not God. People's response to evil and God's rescue plan decides their destiny. Often referred to as soul-deciding.
Classical theism	The belief in a personal deity, creator of everything that exists, who is distinct from that creation and is sustainer and preserver of the universe.
collective unconscious	The collective unconscious is universal. It cannot be built up like one's personal unconscious is; rather, it predates the individual. It is the repository of all the religious, spiritual, and mythological symbols and experiences. Its primary structures— the deep structures of the psyche, in other words— Jung called archetypes, a later-Hellenistic Platonic and Augustinian Christian term that referred to the spiritual forms which are the pre-existent prototypes of the things of the material world. Interpreting this idea psychologically, Jung stated that these archetypes were the conceptual matrices or patterns behind all our religious and mythological concepts, and indeed, our thinking processes in general.
epistemic distance	A distance of knowledge. A phrase used by John Hick in his development of Irenaeus's theodicy to refer to the distance of knowledge between God and humankind, so allows human beings to choose freely.
eschatological justification	Meaning that all things will be made clear or 'justified' in the end times or 'eschaton'.
evil	That which produces suffering; the moral opposite of good.
freewill	The ability to make choices that are not determined by prior causes or by divine intervention.
Freud, Sigmund	Sigmund Freud (1856-1939), widely considered to be the father of modern psychology. He is best known for his theories of the unconscious mind and the defence mechanism of repression. His theories resulted in him redefining sexual desire as the primary motivational energy of human life which is directed toward a wide variety of objects, as well as his therapeutic techniques, including his theory of transference in the therapeutic relationship and the presumed value of dreams as sources of insight into unconscious desires.

Fundamentalist	A religious believer or group who follow a strict adherence to the fundamental principles of any set of beliefs. Sometimes they are characterised as being intolerant of other views.
individuation	In Jungian psychology, the gradual integration and unification of the self through the resolution of successive layers of psychological conflict.
Irenaean-type theodicy	The presence of evil is deliberate and helps people to grow and develop. Often referred to as soul-making.
Mackie, J. L.	J. L. Mackie (1917-1981), 20th Century Australian philosopher who famously formulated the inconsistent triad as an expression for the classical problem of evil.
moral evil	Events in which responsible actions by human beings cause suffering or harm e.g. war.
natural evil	Events caused by nature that cause suffering but over which human beings have little or no control e.g. earthquakes.
neurosis	A mental illness which results in high levels of anxiety, unreasonable fears and behaviour and, often, a need to repeat actions unnecessarily.
New Atheism	Philosophical movement from the late twentieth/early twenty-first century. Views the concept of God as a totalitarian belief that destroys individual freedom. Religion is seen as a threat to the survival of the human race. It is sometimes referred to as antitheism because of its aggressive countering of any form of theism.
Oedipus complex	The boy's tendency, around the age of five, to experience his freshly awakened sexual strivings toward his mother while wanting to replace his father in her affections. Mostly unconscious. When successfully resolved, these feelings are fully repressed, and the boy, afraid of castration, learns to identify with his father. As a result of all this, he internalises his parents and acquires a superego whose ego ideal replaces some of his early narcissism. The name comes from King Oedipus, who killed his father, married his mother unknowingly, and put his own eyes out (which Freud interprets as symbolic castration) when he discovered the truth of his origins.
Paul, Gregory S.	Gregory S. Paul (1954-), 21st century palaeontologist and theological observer, who stated that the statistical weight of the amount of suffering experienced by children challenges the Christian understanding of a benevolent creator God.
primal horde	Freud's idea was that both totemism and primitive taboo have their origin in Darwin's 'primal horde'. In this hominid group, the strongest tyrannical male dominated the females, and as his young approached maturity they were driven off by him. His offspring, dispossessed, one day united, killed and ate the father, and liberated the women whom they took for themselves.
privation	Deprivation or absence of something that ought to be there; term used in Augustinian theodicy – evil is seen as an absence of good.
Rowe, William	William Rowe (1931-2015), 20th/21st Century American philosopher who stated that the weight of evidence of suffering in the world proved that God could not exist.
second-order goods	Moral goods that result from a response to evil e.g. compassion.

soul-deciding	A concept within the traditions of the Augustinian theodicy that describes how suffering helps humans to choose whether to do good (and choose the path God intended) or to do evil (and to reject the plan God had for humanity).
soul-making	A concept within the traditions of the Irenaean theodicy that describes how suffering helps humans develop morally (from God's 'image' into his 'likeness' – c.f. Genesis 1:26).
theodicy	A justification of the righteousness of God, given the existence of evil.
totem	A sacred object or symbol that serves as an emblem of a group of people.
wish fulfilment	Attempts by the unconscious to resolve a conflict of some sort, whether something recent or something from the recesses of the past.

THEME 3 : RELIGIOUS EXPERIENCE	
TERM	DEFINITION
asceticism	Deliberate self-denial of bodily pleasures for the attainment of spiritual fulfilment.
charismatic	Christians of various groups who seek an ecstatic religious experience, often including speaking in tongues.
conversion	To change direction or to turn around.
description-related	Relating to descriptions of mystical experiences as a basis for challenging their authenticity.
foundational belief	A belief that needs no further proof to support it.
Franks Davis, Caroline	Caroline Franks Davis - scholar who demonstrated how the authenticity of religious experiences could be challenged.
Holland, R.F.	R.F. Holland (1923-2013), an English philosopher who advocated that miracles could be explained as a set of coincidences. They do not break natural laws, but are seen as having religious significance.
Hume, David	David Hume, (1711-1776) 18th Century philosopher, whose work relating to empiricism was hugely influential on the twentieth century logical positivists. His <i>Dialogues Concerning Natural Religion</i> (published after his death) are particularly influential on the development of the philosophy of religion.
immanent	Existing or remaining; in theology it refers to God's involvement in creation.
ineffable	Defies expression, unutterable, indescribable, indefinable.
James, William	William James (1842-1910) 19th/20th Century American psychologist renowned for investigations into religious experience and mysticism.
miracle	Act of wonder; variously defined including a violation of the laws of nature (Hume) and an unusual and striking event that evokes and mediates a vivid awareness of God (Hick).
monism	The view that there is only one basic and fundamental reality.
mystical	Experiences or systematic meditation, which causes a heightened awareness of the divine or an ultimate reality.
noetic	Gaining special knowledge or insights that are unobtainable by the intellect alone; usually as a result of a mystical experience.
numinous	An experience of the holy; something wholly other than the natural world and beyond comprehension.
object-related	Relating to the object (that that was experienced) of mystical experiences as a basis for challenging their authenticity.
Otto, Rudolf	Rudolf Otto (1869-1937) in his book <i>The Idea of the Holy</i> defined the concept of the holy as that which is numinous.
passive	Where the recipient(s) of the mystical experience do not bring it about themselves – the actual moment is governed by a being or force external to

	the will of the recipient.
subject-related	Relating to the subject (recipient) of mystical experiences as a basis for challenging their authenticity.
subjective	Having its source within the mind.
Sufism	The mystical tradition within Islam.
Swinburne, Richard	Richard Swinburne (1934-) British philosopher and Christian apologist writing on numerous issues in philosophy of religion. On the topic of miracles, he argued that miracles not only broke the laws of nature but also had religious significance.
transcendent	Having existence outside the material universe.
transient	The experience may be short-lived, but the effects tend to last much longer than the experience itself.
veridical	When the object of the experience actually exists as a reality and not just in the imagination.
vision	Something seen other than by ordinary sight.

THEME 4 : RELIGIOUS LANGUAGE	
TERM	DEFINITION
analogical	Non-literal; comparison between two distinct ideas; words/phrases are called 'analogical' when their meaning is similar, but qualitatively different, especially when applying qualities found amongst humans to God.
analytic statement	A statement in which the predicate is contained in the subject.
Ayer, Alfred J.	A.J. Ayer (1910-1989), in his book <i>Language Truth and Logic</i> , argued for the verification principle.
belief	An acceptance that something is true.
bliks	Unfalsifiable beliefs according to which a worldview is established – which are not necessarily meaningless. A 'blik' is simply how you view something. Bliks are non-rational and cannot be falsified because they are groundless - they are based on no rational or reasonable grounds. Hare stated that even though they can't be falsified, they are still meaningful to those who believe in them.
cognitive	Connected with thinking or mental processes relating to knowledge, reasoning, etc. Cognitive statements are statements that have a truth-value.
empiricism	The view that the dominant foundation of knowledge is experience.
falsification principle	A statement is only meaningful if it is known what would show it to be false.
Hare, R. M.	R.M. Hare (1919-2002), 20th Century English philosopher; who proposed the idea of the 'bliks' - an unfalsifiable beliefs according to which a worldview is established – which are not necessarily meaningless. A 'blik' is simply how you view something.
language game	The idea that the meaning of language can only be understood if the rules of its particular context are understood – a term introduced by Wittgenstein.
Logical Positivism	A movement that sought to find the ultimate test for meaningful statements – the verification principle.
Mitchell, Basil	Basil Mitchell (1917-2011), English philosopher whose <i>Freedom Fighter</i> parable was used to illustrate that religious language is meaningful.
mythical language	Non-cognitive language that may use fantastical imagery or legendary stories to convey meaning and truth, often about a fundamental issue about the purpose of existence.
non-cognitive	Meta ethical viewpoint that suggests certain language does not express propositions which can be held 'true' or 'false'.
Ramsey, Ian	Ian Ramsey (1915-1972) 20th Century English philosopher and, later, Bishop of Durham who provided his 'models and qualifiers' theory as a meaningful way to talk about God.
Randall, John Hermann	John Hermann Randall (1899-1980), 20 th Century American philosopher who observed that symbolic language served different purposes including social, motivational, communicative and clarification.
symbolic language	The use of picture, metaphor, and other common forms of symbol to express ideas in a non-cognitive way.

synthetic statement	A statement in which the predicate is not contained in the subject and which may need evidence or experience to verify it.
Tillich, Paul	Paul Tillich (1886-1965) 20th Century German American philosopher who argued that “God-talk” is symbolic. He defined God as “that which concerns us ultimately”. God is not “a being” but “being” itself.
verification principle	A statement is meaningful only if it can be verified by the senses.
Wittgenstein, Ludwig	Ludwig Wittgenstein (1889-1951) 20th Century philosopher, originally championed logical positivism, later rejected this field of enquiry as flawed. His use of ‘language games’ contributes towards an understanding of the meaningfulness of religious language within society.

Delivering the Specification

Component 3: Religion and Ethics

Theme 1: Ethical Thought

The first section of Theme 1: 1A, Divine Command Theory, is designed to introduce candidates to the link between religion and ethics. The second section of this theme, 1B Virtue Theory is intended to illustrate to candidates that ethical theories can have both a philosophical and religious foundation. The third section of this theme, 1C Ethical Egoism, is to introduce candidates to the idea that not all ethical theories have a religious foundation.

1A. Divine Command Theory

Candidates should be able to: explain with clarity what the Divine Command Theory is (see *The Elements of Moral Philosophy*, Chapter 4 by James Rachels (McGraw-Hill)); have a good understanding of Adams' version of the theory; appreciate the differences between Adams' version of the theory and a more traditional version of the theory; have a clear knowledge of each of the three criticisms given and why each is specifically damaging to the Divine Command Theory. All of the criticisms should be exemplified to aid candidate understanding.

1B. Virtue Theory

Candidates should be able to: explain with clarity, what Virtue Theory is, with reference to the teachings of Aristotle and Jesus; particularly Aristotle's understanding of moral virtues; use examples of Aristotle's moral virtues and his guide to following the moral virtues by considering their excess, deficiency and mean; Jesus' promotion of virtues in the Beatitudes. Candidates should be able to give examples of the virtues Jesus encouraged and their eschatological importance. Some useful information can be found in *The Christian Case for Virtue Ethics*, Chapter 5 by Joseph J. Kotova (Georgetown University Press). Candidates should have a clear knowledge and understanding of each of the criticisms listed and why each is specifically damaging to Virtue Theory. All of the criticisms should be exemplified to aid candidate understanding.

1C. Ethical Egoism

Candidates should be able to explain with clarity what Ethical Egoism is (see *Ethical Studies 2nd* edition, Chapter 14 by Robert Bowie (Nelson Thornes)); they must have a good understanding of Stirner's understanding of Ethical Egoism, with particular emphasis on his assertion that self-interest is the root cause of all human actions, egoism is not fundamentally associated with material gain and that egoism is not anti-social (Union of Egoists). Candidates should have a clear knowledge and understanding of each of the criticisms listed and why each is specifically damaging to Ethical Egoism. All of the criticisms should be exemplified, in order to demonstrate understanding.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Sections D, E and F in Theme 1 are all meta-ethical approaches (Naturalism, Intuitionism and Emotivism – some useful information can be found in *Ethical Studies 2nd* edition, Chapters 6 & 7 by Robert Bowie (Nelson Thornes)). They are designed to introduce candidates to the wider debate in ethics of what meaning do ethical terms actually have. The approach taken for these three sections is chronological so that the candidate can study the development of the debate.

1D. Meta-ethical approaches: Naturalism

Candidates should be able to explain with clarity what Naturalism is (some useful information can be found in *Ethical Studies* 2nd edition, Chapter 6 by Robert Bowie (Nelson Thornes)); they must have a good understanding of Bradley's view on Naturalism and understand the challenges to meta-ethical theory of Naturalism. Candidates need to study the listed criticisms of Naturalism and have a clear knowledge and understanding of each criticism and why it is specifically damaging to the meta-ethical theory of Naturalism. All of the criticisms should be exemplified, in order to demonstrate understanding.

1B. Meta-ethical approaches: Intuitionism

Candidates should be able to explain with clarity what Intuitionism is (see *Moral Philosophy: A Guide to Ethical Theory* by G., Hayward, J. and Cardinal, D. (Hodder Murray)); they must have a good understanding of Pritchard's view on Intuitionism. Candidates need to study the listed criticisms of Intuitionism and have a clear knowledge of each criticism and why it is specifically damaging to the meta-ethical theory of Naturalism. All of the criticisms should be exemplified, in order to demonstrate understanding.

1F. Meta-ethical approaches – Emotivism

Candidates should be able to confidently explain with clarity what Emotivism is (see *Moral Philosophy: A Guide to Ethical Theory* by G., Hayward, J. and Cardinal, D. (Hodder Murray)); they must have a good understanding of Ayer's view of Emotivism. Candidates need to study the criticisms listed of Emotivism and have a clear knowledge of each criticism and why it is specifically damaging to the meta-ethical theory of Emotivism.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Theme 2: Deontological Ethics

The first two sections of this theme (2A and 2B) are designed to introduce candidates to the deontological normative ethic of Natural Law by St Thomas Aquinas (some useful information can be found in *The Puzzle of Ethics*, Chapter 4 by Peter Vardy and Paul Grosch (HarperCollins). The third section (2C) expects candidates to apply the knowledge and understanding they have gained in 2A and 2B to the issues listed.

2A. St Thomas Aquinas' Natural Law: laws and precepts as the basis of morality

Candidates should be able to explain Aquinas' four levels of law, understand each level of law and also how they relate to each other. An appreciation is needed of the idea that Natural Law is derived from rational thought which was given to humans by God; based on a belief in a divine creator; rational thought should lead moral agents to the view that the highest good is the rational understanding of God's final purpose. Candidates should understand that Natural Law is an absolutist theory, but that it has both deontological (a duty to obey the fixed rules on good and bad actions that are derived from the precepts) and teleological aspects (aiming for the goal of eternal life in heaven with God). Candidates should understand how the five primary precepts derive from rational thought and are based on the premise (key precept) of 'doing good and avoiding evil'. Candidates need to be able to illustrate how the secondary precepts are derived from the primary precepts and the importance of keeping to the precepts to establish a right relationship with God.

2B. Aquinas' Natural Law: the role of virtues and goods in supporting moral behaviour

Candidates should be able to explain how the development of virtues helps humans to be more God-like; the three revealed virtues (with reference to scripture) and the four cardinal virtues (with reference to Aristotle). Candidates should be able to explain how Aquinas differentiated between types of acts: (internal/external) as well as types of goods (real and apparent).

2C. Aquinas' Natural Law: application of the theory

Candidates then need to apply the knowledge and understanding of the theory they have gained in 2A and 2B to the issues of abortion and voluntary euthanasia. A detailed overview of how the various aspects of Aquinas' Natural Law (precepts, virtues, acts and goods) apply to these two ethical issues is required. Candidates should focus on the application of the theory to the issues and not on a broad and detailed description of the ethical issues themselves.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Sections 2D and 2E of Theme 2 are designed to illustrate the development of Natural Law. 2D considers John Finnis' development of Natural Law and 2E considers Bernard Hoose's Proportionalist development of Natural Law. Section 2F expects candidates to apply the knowledge and understanding they have gained in 2E and 2F to the issues listed.

2D. John Finnis' development of Natural Law:

Candidates should be able to explain all seven of Finnis' basic human goods; the distinction between theoretical and practical reason; the nine requirements of practical reason; what Finnis meant by the 'common good' and finally Finnis' concession that there is a need for authority.

2E. Bernard Hoose's Proportionalism

Candidates should be able to explain how Hoose's Proportionalism developed Natural Law (some useful information can be found in *The Puzzle of Ethics*, Chapter 4 by Peter Vardy and Paul Grosch (HarperCollins)); proportionalism as a hybrid deontological / teleological ethic based on the maxim 'it is not right to go against a principle (deontological) unless there is a proportionate reason which would justify it (teleological); how Hoose's differentiated between an evil moral act and pre-moral/ontic evil; a right act and a good act. Finally, candidates should understand that proportionality, according to Hoose, should be based on agape (altruistic love).

2F. Finnis' Natural Law and Hoose's Proportionalism: application of the theory

Candidates need to apply the theory they have learnt in sections 2D and 2E to both ethical issues of immigration and capital punishment. A detailed overview of how the various aspects of Finnis' Natural Law (with reference to the appropriate elements of the seven basic human goods, the nine requirements of practical reason and the common good) and Hoose's Proportionalism (only breaking a principle if there is a proportionate reason and based on agape love) apply to these two ethical issues is needed. Candidates should focus on the application of the theory to the issues and not on a broad and detailed description of the ethical issues themselves.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Theme 3: Teleological Ethics

The first two sections of this theme (3A and 3B) are designed to introduce candidates to Fletcher's teleological normative ethic of Situation Ethics (for a basic introduction see *The Puzzle of Ethics*, Chapter 10 by Peter Vardy and Paul Grosch (HarperCollins)). The third section (3C) expects candidates to apply the knowledge and understanding they have gained in 3A and 3B to the issues listed.

3A. Joseph Fletcher's Situation Ethics: his rejection of other forms of ethics and his acceptance of agape as the basis of morality

Candidates should be able to explain why Fletcher rejected three approaches to ethics - legalism, antinomianism and the role of conscience in guiding ethical decisions. Candidates need to clearly understand Fletcher's rationale for using the religious concept of 'agape' (selfless love) as Situation Ethics' guiding principle and why he regarded this as the 'middle way' between the extremes of legalism and antinomianism. Candidates need to appreciate the biblical evidence used to support Situation Ethics: they only need to consider the passages contained within the specification e.g. the teachings of Jesus in Luke 10: 25-37 (the parable of the Good Samaritan) and the teachings of St Paul in 1 Corinthians 13. Candidates should also be able to explain why Situation Ethics is considered to be a form of moral relativism as well as a consequentialist and teleological theory.

3B. Fletcher's Situation Ethics: the principles as a means of assessing morality

Candidates should be able to explain the 'boss' principle of Situation Ethics following the concept of agape; the four working principles (pragmatism, relativism, positivism and personalism) and the six fundamental principles (love is the only good, love is the ruling norm of Christianity, love equals justice, love for all, loving ends justify the means and love decides situationally).

3C. Fletcher's Situation Ethics: application of the theory

Candidates need to apply the knowledge and understanding of the theory they have gained in 3A and 3B to the issues to the ethical issues of homosexual relationships and polyamorous relationships. A detailed overview of how the various aspects of Fletcher's Situation Ethics (the 'boss' principle and the ten principles) apply to these two ethical issues is required. Candidates should focus on the application of the theory to the issues and not on a broad and detailed description of the ethical issues themselves.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Sections 3D and 3E in this theme are designed to introduce candidates to the teleological normative ethic of Utilitarianism. More specifically, 3D concentrates on Bentham's Act Utilitarianism and section 3E concentrates on Mill's development of Utilitarianism. Section 3F expects candidates to apply the knowledge and understanding they have gained in 3D and 3E to the issues listed.

3D. Classical Utilitarianism - Jeremy Bentham's Act Utilitarianism: happiness as the basis of morality

Candidates should be able to explain: Bentham's theory of 'utility' (or 'usefulness') i.e. his belief that the ultimate aim for humanity was the pursuit of pleasure and avoidance of pain; what Bentham understood by the principle of utility ('the greatest happiness for the greatest number'); the seven factors of the hedonic calculus; how to apply the hedonic calculus as a means of measuring pleasure in each unique moral situation. Finally, candidates should be able to explain why Act Utilitarianism is considered to be a form of moral relativism, as well as a consequentialist and teleological theory.

3E. John Stuart Mill's development of Utilitarianism: types of pleasure, the harm principle and the use of rules

Candidates need to appreciate how Mill developed Bentham's Act Utilitarianism. Firstly, Mill's idea that not all pleasures are of equal worth, i.e. higher pleasures associated with the intellect are superior to lower pleasures that just satisfy basic physical pleasures. Secondly, they need to understand Mill's 'harm principle', i.e. the actions of individuals should be limited in order to prevent harm to other individuals. Thirdly, candidates should be able to explain how Mill attempted to address a weakness of Act Utilitarianism in that he recognised that not all actions need to be assessed uniquely. He stated that rules can be instigated (based on historical evidence) which ensure that the principle of utility is being fulfilled, e.g. do not murder. This form of Utilitarianism is now known as Rule Utilitarianism. Finally, candidates need to appreciate that Mill's Rule Utilitarianism is a teleological / deontological hybrid, because by aiming to achieve pleasure as its goal (teleological), this form of Utilitarianism states that one has a duty to fulfil certain rules in order to achieve this goal (deontological).

3F. Utilitarianism: application of the theories (Act and Rule)

Candidates need to apply the knowledge and understanding of theory they have learnt in sections 3D and 3E to the ethical issues of animal experimentation for medical research and the use of nuclear weapons as a deterrent. A detailed overview of how the various aspects of Bentham's Act Utilitarianism (principle of utility and the hedonic calculus) and Mill's Utilitarianism (aim for higher pleasures whilst fulfilling lower pleasure, the harm principle, use of rules) apply to these two ethical issues is required. Candidates should focus on the application of the theory to the issues and not on a broad and detailed description of the ethical issues themselves.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

Theme 4: Determinism and Free will

The first two sections of this theme (4A and 4B) are designed to introduce candidates to the concept of determinism (for a good introduction see *Studies in Philosophy of Religion* by Delyth Ellerton-Harris (Illuminate)). The first section (4A) concentrates on religious concepts of determinism (often referred to as predestination). The second section (4B) considers other concepts of determinism i.e. Hard and Soft Determinism. The third part in this section (4C) requires candidates to consider the implications of determinism for various issues associated with moral responsibility and religious belief.

4A Religious concepts of predestination, with reference to the teachings of St Augustine and John Calvin

Candidates need to consider two main religious authorities on predestination. Firstly, they need to consider what St Augustine understood by predestination in his Doctrine of Original Sin. This includes understanding the role of concupiscence in corrupting human free will and leaving humanity as 'a lump of sin' (*massa peccati*). Augustine's acceptance that humanity is born with an essentially 'free' human nature (*liberum arbitrium*), but that this liberty (*libertas*) is lost to our sinful nature. However, candidates also need to appreciate that Augustine believed that not everyone will remain in this fallen state because of God's grace and atonement for the elect / saints. Secondly, candidates need to understand John Calvin's Doctrine of Election. They need to appreciate that Calvin believed that due to 'the fall' the nature of humanity has been irreversibly corrupted. Therefore, because God has absolute power He divides all humanity into two predestined groups: the Elect and the Reprobates. Calvin also argued that God chooses the elect purely through His own will (unconditional election), that Christ's death and atonement for our sins was for the elect only (limited atonement), the elect cannot resist the calling of God (irresistible grace) and the elect cannot commit apostasy (perseverance of the Elect).

4B. Concepts of determinism

Candidates, firstly, need to understand the concept of hard determinism. They need to be able to do this from three perspectives: Philosophical determinism, candidates need to appreciate the theory of John Locke that free will is an illusion and the illustration he gave to exemplify his theory e.g. the man in the locked bedroom. Candidates need to understand Scientific Determinism (a.k.a. biological determinism); the idea that some scientists hold that human behaviour is entirely controlled by an individual's genes. They also need to understand psychological determinism (or classical conditioning); candidates need an overview of the contribution of Ivan Pavlov and his work on conditioning dogs. Secondly, candidates need to have an appreciation of soft determinism from two perspectives: that of Thomas Hobbes (his distinction between internal and external causes to highlight the difference between soft determinism and hard determinism) and A.J. Ayer (his distinction between caused acts and forced acts to illustrate the difference between soft determinism and hard determinism).

4C. The implications of predestination / determinism

Candidates need to appreciate the implications of determinism (from the perspective of both hard and soft) on moral responsibility. More specifically, the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts and the usefulness of any normative ethics (e.g. Natural Law). Candidates must also understand the implications of predestination on religious belief: specifically, the implications for the link between God and evil, God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

The fourth and fifth sections (4D and 4E) of this theme are designed to introduce candidates to the concept of free will. The fourth section (4D) concentrates on religious concepts of free will (for a good introduction see *Studies in Philosophy of Religion* by Delyth Ellerton-Harris (Illuminate)). The fifth section (4E) considers other concepts of free will (often referred to as libertarianism). The sixth part (4F) in this section requires candidates to consider the implications of free will for various issues associated with moral responsibility and religious belief.

4D. Religious concepts of free will

Candidates need to consider two religious authorities on free will. Firstly, candidates need to consider the theory of Pelagius. Pelagius believed that original sin did not condemn humanity to predetermined sin; instead it allowed humanity to mature in God's image by accepting the responsibility of free will. Humanity can use their free will to follow God's laws or ask for forgiveness for sin. Secondly, candidates need to appreciate Arminius' understanding of free will. Arminius denies predestination because it condemns God as the originator of all evil. Arminius believed original sin did have an effect on free will, but God's 'prevenient' grace (the Holy Spirit) allows humans to exercise freewill. The election of believers is conditional on faith.

4E. Concepts of libertarianism

Candidates should be able to explain the concept of libertarianism from three perspectives philosophical libertarianism by John-Paul Sartre, who argued that man is not free not to be free, which is exemplified by his waiter illustration; scientific libertarianism by Dr Sirigu, who claims from her scientific research that the brain allows for free will; psychological libertarianism by Carl Rogers, a humanist psychologist, who argued that free will can be achieved by going through the process of self-actualisation (becoming yourself and not the person others want you to be).

4F. The implications of libertarianism and free will

Candidates need to appreciate the implications of free will on moral responsibility (4F). More specifically the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts and the usefulness of any normative ethics (such as Natural Law, Situation Ethics, etc.). Candidates must also understand the implications of free will on religious belief: specifically, implications on the link between God and evil, the implications for God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles.

Candidates should also carefully consider the issues for analysis and evaluation that arise out of the AO1 content, including those listed in the specification.

RELIGION AND ETHICS : USEFUL RESOURCES

Books for Students

- Bowie, R.A. (2004) - Ethical Studies, 2nd Edition, Nelson Thornes, ISBN:9780748780792 (Specifically intended as a student textbook, and including an excellent comprehensive bibliography)
- Cook, D. (1983) - The Moral Maze, SPCK, ISBN:0281040389
- Daniel, David Mills (2013) - Fletcher's Situation Ethics, SCM Briefly series, ISBN:0334041767
- Daniel, David Mills (2006) - Aquinas' Summa Theologica, SCM Briefly series, ISBN:0334040906
- Daniel, David Mills (2013) - Bentham's An Introduction to the Principles of Morals and Legislation, SCM Briefly series, ISBN:0334041740.
- Davies, N. (2004) - Religion and Ethics for AS Students, UWIC, ISBN:9781902724683
- Dewar, G. (2009) - AS & A Level Philosophy and Ethics Through Diagrams, Oxford University Press, ISBN:9780199180905
- Gaarder, J. (2007) - Sophie's World, Farrar Straus Giroux, ISBN 9780374530716
- Gray, R. & Lawson, K. (2016) - WJEC/EDUQAS RS for Yr1/AS - Philosophy & Ethics Of Religion, Illuminate, ISBN:9781908682994
- Jenkins, J. (2003) - Ethics and Religion – 2nd Edition, Heinemann, ISBN:9780435303679
- Jones, G. (2006) - Moral Philosophy, Hodder, ISBN:9780340888056
- Lawson, K. and Pearce, A. (2012) - WJEC AS Religious Studies: An Introduction to Philosophy of Religion and an Introduction to Religion and Ethics: Study and Revision Guide, Illuminate, ISBN:9781908682079
- Lee, J. (1999) - Ethical Theory and Language, Abacus, ISBN:1898653143
- Lee, J. (1999) - Moral Rules, Abacus ISBN:1898653151
- Macquarrie, J. & Childress, J. (editor) (1990) - A New Dictionary of Christian Ethics, SCM Press, ISBN:9780334022046
- Thompson, M. (2010) - Understand Ethics : Teach Yourself, Teach Yourself Books, ISBN:9781444103519
- Thompson, M. (2005) - Ethical Theory – 2nd Edition, Hodder Murray, ISBN:9780340883440
- Thompson, M. (2008) - An Introduction to Philosophy and Ethics, Hodder & Stoughton, ISBN:9780340966570
- Vardy, P. (1999) - The Puzzle of Sex, Fount, ISBN:9780006280422
- Vardy, P. & Grosch, P. (1999) - The Puzzle of Ethics, Revised Edition, Fount, ISBN:9780006281443
- Vardy, C. & P. (2012) - Ethics Matters, SCM Press, ISBN:9780334043911
- Wilcockson, M. (2001) - Ethics: Sex and Relationship, Hodder Murray, ISBN:9780340724897

Books for Teachers

- (2000) Catechism of the Catholic Church 2nd Edition, (Our Sunday Visitor) ISBN:9780879739768
- Cohen, M. (2007) - 101 Ethical Dilemmas, Routledge, ISBN:9780415404006
- Davies, N. (2004) - Religion and Ethics for AS Students: Teachers' Handbook, UWIC, ISBN:9781902724683
- Dominican, J. & Montefiore, H. (2012) - God, Sex and Love, SCM Press, ISBN:0334005337
- Driver, J (2006) - Ethics: The Fundamentals - Wiley-Blackwell, ISBN:9781405111546
- Fuchs, E. (1983) - Sexual Desire & Love, James Clarke, ISBN:0227678761
- Gill, R. (2006) - Textbook of Christian Ethics, T & T Clarke, ISBN:9780567031129
- Hayward, J., Jones, G. & Mason, M. (2000) - Exploring Ethics, Hodder Murray, ISBN:9780719571817
- Jones, G., Hayward, J. and Cardinal, D. (2006) - Moral Philosophy: A Guide to Ethical Theory, Hodder Murray, ISBN:9780340888056
- Kotova, Joseph J. - The Christian Case for Virtue Ethics, Georgetown University Press, ISBN:9780878406210 (particularly Chapter 5)
- Lawton, C. & Morgan, P. (2007) - Ethical Issues in Six Religious Traditions, Edinburgh University Press, ISBN:9780748623303
- Malik, K. (2015) - The Quest for a Moral Compass, Atlantic Books, ISBN:9781848874817
- Rachels, J. (2006) - The Elements of Moral Philosophy 5th Edition, McGraw Hill, ISBN:9780071107280
- Rosenstand, N. (2006) - The Moral of the Story – 5th Edition, McGraw Hill, ISBN:0072963352
- Schmidt, T.E. (1995) - Straight and Narrow? Compassion and clarity in the homosexual debate, Inter-Varsity Press, ISBN:0851111572
- Shafer-Landau, R. (2012) - Ethical Theory, 2nd Edition, John Wiley and Sons, ISBN:9780470671603
- Singer, P. (1993) - A Companion to Ethics, Blackwell, ISBN:9780631187851

<p>Ethics Books: Primary Sources</p>	<ul style="list-style-type: none"> • Aquinas - Summa Theologica (2015), Leopold Classic Library, ISBN:1518756263 • Aristotle - Nicomachean Ethics (2009), Oxford University Press, ISBN:9780199213610 • Arminius - Theologian of Grace (2012), by Keith Stanglin, Oxford University Press, ISBN:9780199755677 • Augustine - City of God (2003), Penguin Classics, ISBN:9780140448948 • Ayer, A. J. (2002) - Language, Truth and Logic, Dover Publications, ISBN:9780486200101 • Bentham, Jeremy (2000) - Utilitarianism and Other Essays, Pearson, ISBN:0140432728 • Bradley, F.H. (1988) - Ethical Studies, Oxford University Press, ISBN:0198810393 • Calvin, J. (2007) - Institutes of the Christian Religion, Hendrickson Publishers, ISBN:9781598561685 • Evans, Robert (2010) - Pelagius: Inquiries and Reappraisals, Wipf and Stock Publishers, ISBN:9781608994977 • Finnis, J. (2011) - Natural Law and Natural Rights, Oxford University Press, ISBN:9780199599141 • Fletcher, Joseph (1997) - A New Morality, (Westminster John Knox Press). ISBN 0664257613 • Hoose, B. (1987) - Proportionalism: The American Debate and European Roots, Georgetown University Press, ISBN:9780878404551 • Mill, J. S. (2006) - On Liberty, Penguin Classics, ISBN:014144147X • Moore, G.E (2013) - Principia Ethica (Create Space), ISBN:9781491213919 • Singer, P. (1983) - A Companion to Ethics, Blackwell, ISBN :9780631187851 • Stirner, Max (2006) - The Ego And His Own, Dover Publications, ISBN:9780486445816
---	---

<p>Useful Music</p>	<p>Ethics: Useful Introductory Music</p> <ul style="list-style-type: none"> • Relativism: 'One Way' by the Levellers • Deontological: 'Another Brick in the Wall' – by Pink Floyd • Virtues: 'Bitch' by Meredith Brookes • Natural Law: 'Every sperm is sacred' by Monty Python • Naturalism: 'Policy of Truth' by Depeche Mode or 'No Emotion' by Idlewild • Act Utilitarianism: 'Happy' by Pharrell Williams • Mill's Higher and Lower Pleasures: 'Two pints of lager and a packet of crisps please' by Splodgenessabounds • Situation Ethics: 'All you need is love' by The Beatles • Determinism: 'There's No Other Way' by Blur • Free will: 'I'm Free' by Soup Dragons • Psychological Determinism: 'Pavlov's Bell' by Aimee Mann • Egoism: 'You're so vain' by Carly Simon • Divine Command Theory: 'I will follow him' by Sister Act • Intuitionism: 'Trouble' by Taylor Swift • Emotivism: 'So Emotional' by Whitney Houston
----------------------------	---

**General
Ethics
websites**

- www.philosophypages.com/ph/index.htm
Summaries of ethical theorists and their works.
- www.bbc.co.uk/religion/
BBC's Religion and Ethics homepage with links to a forum and audio and video links.
- ethics.sandiego.edu/
University of San Diego Ethics Updates page with links to theories, resources and applied ethics.
- <http://www.philosophersmag.com/index.php/games>
The Philosophers' Magazine games section -good introduction to ethics activities e.g. Talking with God.
- www.iep.utm.edu
Ethics section of the Internet Encyclopedia of Philosophy.
- www.theguardian.com/world/ethics
A link to the news stories in the Guardian that have an ethical theme.
- <http://faculty.philosophy.umd.edu/PGreenspan/Crs/ETHICAL%20THEORY.pdf>
Good overview of ethics – in charts.
- <http://sites.wofford.edu/kaycd/ethical-theory/>
Good overview of ethical theory by Dr. Charles Kay.
- <http://www.miracosta.edu/home/lmoon/ET.html>
Good overview of basic ethical theory.
- Rsrevision.com
Useful material on many of the topics in the specification.
- <https://www.youtube.com/channel/UCNUJUJtYwZTSKymLPry08cw>
YouTube channel with ethics resources.
- <https://podcasts.ox.ac.uk/series/romp-through-ethics-complete-beginners>
Excellent set of podcasts on Ethics courtesy of the University of Oxford.
- <http://hwb.wales.gov.uk/Resources>
A good digital resource from the Welsh government.
- <https://www.youtube.com/channel/UCNUJUJtYwZTSKymLPry08cw>
YouTube channel with ethics resources.
- <http://peped.org/philosophicalinvestigations/teachers/>
Very good teachers' resources developed by Philosophical Investigations (Peter Baron).

Theme 1

Divine Command Theory

- <http://www.iep.utm.edu/divine-c/>
Detailed overview of the Divine Command Theory.
- <http://www.philosophyofreligion.info/christian-ethics/divine-command-theory/>
A good student friendly overview.
- <https://1000wordphilosophy.wordpress.com/2014/03/31/because-god-says-so/>
An interesting and straightforward overview of the divine command theory.

Virtue Theory

- http://www.philosophybasics.com/branch_virtue_ethics.html
A basic overview of virtue ethics.
- <http://www.iep.utm.edu/virtue/>
Detailed internet philosophy encyclopedia overview of virtues.
- <http://ethicsonline.co.uk/ethical-theory-ii/>
Extract from Ethical Theory 2 by Joe Jenkins available to buy on DVD or download.

Ethical Egoism

- http://philosophy.lander.edu/ethics/ethical_ego.html
A good introduction to ethical egoism.
- www.spunk.org/texts/intro/faq/sp001547/secG6.html
A very good overview of the work of Max Stirner.
- <https://www.sccs.swarthmore.edu/users/00/pwillen1/lit/egomax.htm>
A good overview of ethical egoism.

Meta Ethics

- <http://www.rsrevision.com/Alevel/ethics/metaethics>
Student friendly overview of meta ethics.
- <http://www.iep.utm.edu/metaethi/>
Detailed internet philosophy encyclopedia overview of meta-ethics.
- <http://philosophy.lander.edu/ethics/naturalism.html>
A good overview of ethical naturalism.
- <http://plato.stanford.edu/entries/intuitionism-ethics/>
A detailed overview of Intuitionism.
- <http://documents.routledge-interactive.s3.amazonaws.com/9781138793934/A2/Moral/Emotivism.pdf>
A summary of Emotivism.
- <http://ethicsonline.co.uk/ethical-theory-i/>
Extract from Ethical Theory 1 by Joe Jenkins available to buy on DVD or download.

Theme 2

Natural Law

- www.aquinasonline.com
A good overview of Natural Law.
- www.rsrevision.com
A student friendly overview of Natural Law.
- www.rsweb.org.uk/ethics/nml.html
links to articles/texts on Natural Law.
- www.newadvent.org/cathen/09076a.htm
Catholic Encyclopedia article on Natural Law.
- <http://ethicsonline.co.uk/ethical-theory-ii/>
Extract from Ethical Theory 2 by Joe Jenkins available to buy on DVD or download.
- <http://ethicsonline.co.uk/abortion/>
Abortion film by Joe Jenkins available to buy on DVD or download.

Finnis' Natural Law

- <https://hughmccarthyawscienceasc.wordpress.com/2015/01/03/a-summary-of-john-finnis-theory-of-natural-law/>
A good overview of Finnis' version.
- <http://drmyrawilliamson.com/lectures/johnfinnis.pdf>
Another good overview of Finnis' version.

Bernard Hoose's Proportionalism:

- http://www.slideshare.net/aquinas_rs/proportionalism
A good introduction to proportionalism.
- <http://students.thetablet.co.uk/natural-law-3>
An interesting article on proportionalism.
- http://www.rsrevision.com/Alevel/ethics/religious_ethics/
Contains a brief outline of this theory.

Situation Ethics

- <http://www.allaboutphilosophy.org/situational-ethics.htm>
Student friendly overview of Situation Ethics (with some bias).
- http://www.newworldencyclopedia.org/entry/Situational_Ethics
Another student friendly overview of Situation Ethics.
- www.faithnet.org.uk/ASSubjects/Ethics/situation_ethics.htm
An explanation of the theory given, together with supporting quotes from Fletcher's book, together with an evaluation of Situation Ethics.
- www.christiancourier.com/archives/jesusEthics.htm
An article arguing against the idea that Jesus would approve of Situation Ethics.
- <http://ethicsonline.co.uk/ethical-theory-i/>
Extract from Ethical Theory 1 by Joe Jenkins available to buy on DVD or download.

Utilitarianism

- ethics.sandiego.edu/theories/Utilitarianism/index.asp
Links to multimedia resources, classic texts, online surveys and other websites.
- www.rsweb.org.uk/ethics/utilitarianism.html
Links to other websites.
- caae.phil.cmu.edu/Cavalier/80130/part1/sect4/BenandMill.html
Article on Bentham and Mill from Carnegie Mellon University, Pittsburgh.
- <http://ethicsonline.co.uk/ethical-theory-ii/>
Extract from Ethical Theory 2 by Joe Jenkins available to buy on DVD or download.

Determinism and Free Will

- www.ewtn.com/library/THEOLOGY/AUGUSTIN.htm
A good resource for Augustine's predestination theory.
- <http://www.reformedtheology.ca/calvin.html>
A detailed overview of Calvin's predestination theory.
- <http://www.leaderu.com/theology/augpelagius.html>
Considers the debate between Pelagius and Augustine.
- <http://www.bible-researcher.com/arminianism.html>
A good overview of the beliefs of Arminius.
- <http://jakedoesrevision.blogspot.co.uk/2013/01/a2-religious-studies-free-will.html>
A good overview of the different kinds of determinism.
- <http://psychology.about.com/od/behavioralpsychology/a/classical-vs-operant-conditioning.htm>
A good website on psychological conditioning.
- http://web.sonoma.edu/users/d/daniels/sartre_sum.htm
- <http://homepages.wmich.edu/~baldner/ehnotes.pdf>
Both good summaries of Sartre's free will beliefs.
- <https://www.newscientist.com/article/dn17092-possible-site-of-free-will-found-in-brain/>
Good article about Sirigu's scientific look at free will.
- <http://www.simplypsychology.org/freewill-determinism.html>
Student friendly article that among other things considers the Humanist approach to psychology and its link to free will.
- <http://www.lancaster.ac.uk/users/philosophy/courses/100/100determinism3.htm>
Student friendly overview of Soft Determinism/compatibilism.

RELIGION AND ETHICS
TOPIC TITLE : THEME 3 - UTILITARIANISM

Key Points

- To gain and understanding of Bentham's life and the historical context in which he developed Utilitarianism.
- To gain knowledge and understanding of the principle of utility and the hedonic calculus.
- To learn to apply the Hedonic Calculus to any issue.

Provides an opportunity to develop the following skills:

- Literacy – oracy, reading and writing.
- Presenting findings – presenting, exchanging information and improving own performance.
- Working with others – plan, do and review.

INSPIRATION FOR TEACHING

Intro Activity – 5 mins

Play "Happy" by Pharrell Williams as student enter the room – explain the person that students will be learning about today – Bentham - thought that the "greatest happiness for the greatest number" was the ultimate goal of ethics.

It may be prudent at this time to provide some brief context - the period of history in which Bentham was lived was known as the Enlightenment. A European intellectual movement of the late 17th Century and 18th centuries emphasizing reason and individualism rather than tradition.

Main Activity - – 15 Mins research on Bentham

Sources

<https://www.ucl.ac.uk/Bentham-Project/who>

<http://utilitarianphilosophy.com/jeremybentham.eng.html>

Students to research in groups using the sources provided (either using the internet of a print out) and to find the following information :

- a) a summary of Bentham's life using one of the following forms - a 66 word summary of Bentham's life / a Facebook profile/ LinkedIn profile
- b) an explanation of why many regard him as a social reformer, who was 'ahead of his time.'
- c) an explanation of the principle of utility

Each group to write their summary on an A3 sheet

Main Activity 3 - 10 mins

Explain that Bentham devised a calculus known as 'hedonic calculus' in order to measure pleasure and also to ensure the Principle of Utility was achieved.

Provide students the basic terms of the seven criteria of the calculus e.g. duration - (A brief version can be found here: <http://rsrevision.com/Alevel/ethics/utilitarianism/index.htm>)

Split class into groups (dependent on class size) – give each student within each group one (or more) of the criteria which they must then explain to the rest of the group:

- They CAN use a dictionary to help them
- They CANNOT define a term like 'intensity' by using the same word stem in the definition – e.g. intense happiness.

Main Activity 4 – 15 mins

If an accident or emergency occurs medical staff often operate a 'triage' system. This involves "the sorting of and allocation of treatment to patients and especially battle and disaster victims according to a system of priorities designed to maximize the number of survivors" (Merriam-Webster Online Dictionary). This is obviously very similar to the principle of utility - aiming to achieve "the greatest happiness for the greatest number."

Providing the following example and ask each group to quickly apply the criteria of the hedonic calculus to it (maximum 5 mins per victim)

"You arrive at a car accident where the following people need urgent medical attention, decide using the hedonic calculus, the order in which you would treat the injured..."

- A pregnant woman
- The husband of the pregnant woman
- A doctor who is working on a cure for a disease, which at present is incurable.

5 mins - Collate the students' results and ask them to justify the choices they made

Plenary – 5 mins.

Ask students to write on a post-it note stating one thing they liked (e.g. the freedom to make decisions) and one thing they disliked (such as the calculus takes too long to apply in critical situations) about Bentham's Utilitarianism.

Use their responses to begin evaluating the success of the theory during your next lesson.

RELIGION AND ETHICS : GLOSSARY	
TERM	DEFINITION
ethics	This term comes from the Greek word <i>ethikos</i> , which in its root form (<i>ethos</i>) means custom or habit. For the Greeks it referred to the appropriate or customary way to behave in society. In modern times it refers to a branch of moral philosophy that aims to determine the meaning of right and wrong
ethical	Conforming to the accepted standards of social or professional behaviour.
THEME 1 : ETHICAL THOUGHT	
TERM	DEFINITION
Adams, Robert	American philosopher born in 1937, he created a modified version of the 'Divine Command Theory'.
arbitrariness problem	Criticism of the Divine Command Theory that basically states that if God commands morality then morality becomes purely arbitrary.
Aristotle	Ancient Greek Philosopher (384 BC – 322 BC), who was taught by Plato at the Academy. Eventually split from the philosophy of Plato and created his own philosophical ideas that have heavily influenced western philosophy.
Ayer, A. J.	Ayer (1910-1989) was a British philosopher known for his promotion of Logical Positivism, particularly in his book 'Language, Truth and Logic (1936).'
Beatitudes	Jesus gave humanity the eight Beatitudes in the Sermon on the Mount, recorded in the Gospel of Matthew
Bradley, Francis Herbert	British idealist philosopher (1846-1924). Strongly influenced by Kant, Bradley was a proponent of the meta-ethical theory of Naturalism.
Divine Command Theory	Meta-ethical theory that believes that morality is dependent upon God. Moral goodness occurs when moral agents are obedient to God's commands.
Emotivism (or Ethical Non-Cognitivism)	An ethical theory which is based on the assumption that people primarily make ethical decisions on the basis of feeling and emotion rather than principles and rational argument.
Ethical Egoism	Normative ethic that claims moral agents should do what is in their own self-interest. Therefore, an action is morally right if it maximises one's self-interest.
Euthyphro dilemma	Dilemma originally found in Plato's dialogue Euthyphro. Basically the dilemma asks is something good only because God commands it or because it is good in itself and God just enforces it.
Hume's Law	Hume's Law (a.k.a. Hume's Guillotine). Hume argued there was a significant difference between positive statements (what is) and prescriptive statements (ought to be).
Intuitionism (or Ethical Non-Naturalism)	This is the view that intuition gives moral agents an awareness of morality. Therefore, intuitive knowledge forms the foundation of their ethical knowledge.
meta ethics	A form of ethics concerned with the meaning of ethical terms, the nature of moral statements and the foundations of moral principles.

moral virtues	A type of virtue distinguished by Aristotle. According to Aristotle moral virtues need to be practised and can be achieved by following the 'mean'.
Naturalism	Ethical Naturalism (or Naturalistic Ethics) is the meta-ethical belief that there are objective moral properties. That is moral statements are cognitive i.e. they can be proven true or false using evidence.
naturalistic fallacy	An argument associated with G.E. Moore that states that ethical terms are unanalysable terms and therefore incapable of being defined in terms of some natural quality.
open question argument	Critical argument of Naturalism. Basically, this states that moral facts cannot be reduced to natural properties.
pluralism objection	Basically states that the Divine Command Theory is unrealistic given the contradictory nature of God's commands as claimed by different religions.
Prichard, Harold Arthur	British philosopher (1871-1947) strongly associated with analytic philosophy and the development of Intuitionism.
Psychological Egoism	Psychological school of thought that believes people can only act in their own self-interest.
Stirner, Max	Max Stirner (born Johann Schmidt in 1806) was a German philosopher. He was one of the forerunners of egoism, nihilism and anarchism. Stirner's main work is 'The Ego and Its Own'.
Virtue	A type of ethical theory which seeks to define what kind of behaviour leads to the development of personal or communal qualities of goodness or excellence, rather than whether an act is good or bad in itself.

THEME 2 : DEONTOLOGICAL ETHICS	
TERM	DEFINITION
abortion	A medical procedure to terminate a pregnancy, normally before the foetus can survive independently.
applied ethics	The application of ethical theories to practical situations and moral dilemmas.
Aquinas	Thomas Aquinas, 13th century Dominican priest (1224-1274), commonly regarded as the most influential philosopher and theologian of the Roman Catholic Church. Famous works include <i>Summa Theologica</i> and <i>Summa Contra Gentiles</i> . Developed the ethical theory known as Natural Law or Natural Moral Law.
basic human goods	Finnis' Natural Law does not pre-suppose a divine being, therefore, goods cannot be derived from God's law (theoretical reasoning). Instead he concentrated on reasoning out a set of 7 goods from which a good life can be generated. These basic human goods are derived from the realm of practical reason.
capital punishment	The legally authorised killing of someone as punishment for a crime.
cardinal virtues	There are four cardinal virtues identified by reason: prudence, justice, temperance and fortitude. Known as 'cardinal' virtues because the Latin term 'cardo' means 'hinge'. They are believed to form the fundamental basis of a moral life and were terms used both by Aristotle and Aquinas.
charity	Selfless, unconditional, and voluntary loving-kindness for others in response to God's love. One of the three theological virtues outlined in 1 Corinthians 13 by St Paul along with faith and hope. Charity is a virtue included by Aquinas as part of his Natural Law theory. He believed that developing such virtues brought people closer to God's ideal of human nature.
euthanasia	Literally 'a good death'. It describes a medical procedure by which either a person terminates his or her own life because of extreme pain or suffering, or the life of another person is either allowed to come to an end or is brought to an end with the assistance of others, because of a critical medical condition.
evil moral act	An act that is defined as immoral because it breaks a religious rule.
faith	Steadfastness in belief in God; one of the three theological virtues outlined in 1 Corinthians 13 by St Paul along with hope and charity; included by Aquinas as part of his Natural Law theory.
Finnis, John	Finnis (1940-) is an Australian legal scholar and philosopher. In his book 'Natural Law and Natural Rights' he developed a contemporary version of Aquinas' Natural Law.
first moral principle (Finnis)	This is the idea that we act for the common good of the community as a whole not just as an individual. Such whole community action requires coordination; however, this requires authority (but not necessarily coercive authority).
fortitude	Sometimes referred to as courage; to show endurance, and to possess the ability to confront fear and uncertainty or intimidation in order to achieve one's goal; one of the four cardinal virtues (see above).

four levels of law	Aquinas believed that there are four types of related law. These are: eternal law - God creates all that exists with a purpose and everything acts according to God's plan; divine law - divine law is God's eternal law given through scripture; natural law - some aspects of God's eternal law are also accessible via natural law which we can discover through our ability to reason, enabling us to distinguish between right and wrong. Aquinas believed that we cannot grasp all the details of eternal law until God reveals them to us upon our death; human law - society's legal systems that should be derived from natural and divine law.
good act	An act that follows the moral rule.
hope	An expectation of and desire of receiving; refraining from despair; believing in the possibility of eternal life in heaven with God. One of the three theological virtues outlined in 1 Corinthians 13 by St Paul along with faith and charity.
Hoose, Bernard	American philosopher and theologian born in 1945. Strongly associated with Proportionalism.
immigration	The action of migrating to another country, usually for permanent residence.
interior/exterior acts	Terms used by Aquinas as part of his Natural Law theory to distinguish between the motive for an act and the act itself. The interior act is the motive/intention for performing an act. The exterior act is the actual act itself. In order for an act to be truly good, both the interior and exterior acts must be good.
justice	The treatment of people with equality and fairness, both generally and before the law.
Natural Law	Ethical theory based on the concept of a final cause or purpose, which determines everything's natural use or goal; a body of universal moral truths deduced from reason and experience; a view associated with Aristotle and developed by Aquinas.
pre-moral evil act (a.k.a. ontic evil act)	Pre-moral evil (or ontic evil) is, according to Hoose, the lack of perfection at which we aim, any lack of fulfillment which frustrates our natural urges and makes us suffer. All our concrete actions involve ontic evils and this is unavoidable given our common sin-filled situation. Ontic evil includes natural disasters, that are a result of living in a fallen world, as well as the unintended evil that besets us in any decision we make.
primary precepts	The five main purposes of humankind's existence (given by God) according to Aquinas' Natural Law theory: to worship God, to live in an ordered society, to reproduce, to learn and to defend the innocent. These are the absolute and deontological principles found within Aquinas' Natural Law theory. These principles should not be broken, regardless of the consequences.
Proportionalism	A 20 th century development of Natural Law. The argument is a hybrid of Natural Law and Situation Ethics and argument basically states, that it is never right to go against a principle / moral rule unless there is a proportionate reason which would justify it.
Prudence	The ability to judge rationally between actions and to recognise the most appropriate actions at a given time. One of the four cardinal virtues.
real/apparent goods	Aquinas believed that we should use our ability to reason to distinguish between what he called real and apparent goods. A real good is a something that helps us to become nearer to the ideal human nature that God had planned for us e.g. being a sociable person. An apparent good is a vice that takes us further away from the ideal human nature that God had planned e.g. taking drugs or alcohol in an attempt to become more sociable. Aquinas believed that no one knowingly pursues evil by choosing an apparent good, but sometimes we don't use our ability to reason properly and this error occurs.

requirements of practical reason	To achieve the seven basic human goods Finnis developed the nine principles of practical reasonableness. They create the optimum conditions to attain the basic goods. They are: view your life as a whole, prioritise certain goods over others, basic goods apply equally to all people, do not become obsessed, do not just sit around or repeat old habits, be efficient to do the most good, never commit an act that directly harms a basic good, foster the good of the community and act according to practical reason not the authority of someone else.
revealed virtues	The three virtues of faith, hope and charity revealed or disclosed through Scripture (St Paul in 1 Corinthians 13). Christian theology teaches that these virtues differ from the cardinal virtues in that they cannot be obtained by human effort. A person can only receive them by being infused through divine grace into the person. Also often called theological virtues because they are directed by God.
right act	An act that is not necessarily a good act, but creates the lesser of two evils.
secondary precepts	These are derived from the primary precepts. For example, the principle 'to live in an ordered society' leads to rules such as 'return property to those from whom it was stolen.' However, the secondary precepts have to be interpreted in the context of the situation and there is some flexibility in extreme cases. For example, if someone owned a gun that had been stolen from them, but intends to kill others with it upon its return then you would not return it as this is the rational thing to do.
temperance	Self-control or restraint, abstention, and moderation. The ability to control instincts and desires in order to be considered honourable. One of the four cardinal virtues.
theoretical/ practical reason	Finnis' Natural Law does not pre-suppose a divine being; therefore, goods cannot be derived from God's law (theoretical reasoning). Instead, he concentrated on reasoning out a set of goods from which a good life can be generated. These goods are derived from the realm of practical reason.

THEME 3 : TELEOLOGICAL ETHICS	
TERM	DEFINITION
Act Utilitarianism	A form of Utilitarianism associated with Bentham that treats each moral situation as unique and each 'act' is deemed to be right or wrong based on the consequences it produces. Bentham presumed that pleasure should be sought and pain avoided.
Agape	The 'selfless love' principle which is the foundation of Situation Ethics developed by Joseph Fletcher.
animal experimentation	Animal research is the use of non-human animals in experiments that seek to control the variables that affect the biological system under study.
antinomianism	The idea that people are under no obligation to obey the laws of ethics or morality as presented by religious authorities. This approach is completely There are no rules, laws or principles which must be followed: the situation itself will provide the solution, which can be found through intuition.
Bentham, Jeremy	Jeremy Bentham, philosopher, economist and social reformer (1748-1832), developed the theory known as Act Utilitarianism. He developed the principle of utility or the greatest happiness principle to help people achieve situationist happiness. It states that an action is right if it produces the greatest happiness for the greatest number. He also devised the hedonic calculus as a means of measuring pleasure.
conscience	A person's moral sense of right and wrong; the part of a person that judges the morality of one's own actions.
Fletcher, Joseph	Joseph Fletcher, American professor (1905-1991) who formalised the theory known as Situation Ethics in his book Situation Ethics: The New Morality (1966). Fletcher was a leading academic involved in topics ranging from abortion to cloning. He was ordained as an Episcopalian priest, but later identified himself as an atheist. Fletcher said that we should always use the principle of agape (selfless love) and apply it to the situation we are dealing with. He said we should always act lovingly and that no two situations are identical. His theory was both relativistic and consequentialist.
Four Working Principles	One of the two sets of guiding principles of Situation Ethics (the other being the six fundamental principles) devised by Fletcher in order to help decide what the most loving action in any given situation would be. They are personalism, positivism, pragmatism and relativism.
happiness	The term used by Utilitarians to describe pleasure which is 'good'.
harm principle	Principle created by John Stuart Mill. He argued that the only reason power can be rightfully exercised over a member of a civilised community, against their will, is to prevent harm to others.
hedonic calculus	The criteria by which an Act Utilitarian attempts to measure pleasure and determine whether or not an action is right. Bentham's seven criteria are: certainty - how sure are you that the happiness will happen? Duration - how long does the happiness last? Extent - how many people does the happiness affect? Intensity - how strong is the happiness? Purity – how free from pain is it? Remoteness - how close in time is the pleasure for those involved? Richness - how much more pleasure will this lead to?
higher pleasures	Term used by J.S. Mill to distinguish between different forms of happiness. Higher pleasures are superior pleasures and are pleasures of the mind: intellectual pursuits, spiritual reflection etc. They are superior to lower pleasures. He believed that the quality of happiness produced by an act was more important than the quantity.

homosexual relationship	A person being in a romantic and intimate (sometimes sexual) relationship with someone of the same sex.
legalism	An ethical approach based on prescribed rules by which people can make every moral decision. Legalism is often linked to the idea that obedience to a code of religious law is necessary in order for a person to gain eternal life.
lower pleasures	Term used by J.S. Mill to distinguish between different forms of happiness. Lower pleasures are inferior pleasures and are pleasures of the body, satisfying the bodily need for food, water, sleep, etc. He believed that the quality of happiness an act produced was more important than the quantity.
Mill, J.S.	John Stuart Mill (1806—1873), British philosopher, political economist, civil servant and Member of Parliament, was an influential liberal thinker of the 19th century. He was a Utilitarian, following an ethical theory developed by Jeremy Bentham (his mentor). His form of Utilitarianism was, however, very different from Bentham's in two main ways. Firstly, he believed that the quality of pleasure an act produced was more important than the quantity. Secondly, unlike Bentham who was an Act Utilitarian, he appears to have been a Rule Utilitarian.
nuclear deterrence	The belief that the possession of an arsenal of nuclear weapons defends a state from attack by another state, merely on the basis of a threat to deploy such weapons.
personalism	One of Fletcher's four working principles: people, not laws, must be put first in any given situation, and one must aim to achieve the most loving outcome. For example, a woman stealing food to feed her starving children would be acceptable according to this principle.
polyamorous relationships	This is the practice and acceptance of intimate relationships that are not exclusive with respect to other sexual relationships, with knowledge and consent of everyone involved.
positivism	One of Fletcher's four working principles: it means that one must accept that acting in the most loving way is the right thing to do without any rational proof that it is. Love provides justification, not proof, for an ethical decision. Agape is morally right without question.
pragmatism	One of Fletcher's four working principles, it means one must evaluate the situation and perform whatever action is practical/workable, motivated by love.
principle of utility	Bentham developed the principle of utility or the greatest happiness principle, which states that an action is right if it produces 'the greatest happiness for the greatest number.'
relativism	The view that there are no universal moral norms, but that an action should be judged right or wrong depending on the social, cultural and individual circumstances in each situation; one of Fletcher's four working principles.
Rule Utilitarianism	Theory of Utilitarianism based on general principles or rules of behaviour; a view associated with J. S. Mill. Rule Utilitarians believe that by using the utilitarian principle—the greatest happiness for the greatest number—one can draw up general rules, based on past experiences, which would help to keep this principle. Rules like 'respect the property of others' or 'do not steal' would help people to keep the utilitarian principle, so should be obeyed.

<p>Six Fundamental Principles</p>	<p>One of the two sets of guiding principles of Situation Ethics (the other being the four working principles) devised by Fletcher in order to help decide what the most loving action in any given situation would be. These six fundamental principles are: only one thing is intrinsically good, namely love, nothing else at all; only the principle of love provides a reasonable base by which to make judgements of right and wrong; love and justice are the same, for justice is love distributed, nothing else; love wills the good of others, regardless of feelings; a loving end justifies the means; love's decisions are made situationally, not prescriptively.</p>
--	---

THEME 4 : DETERMINISM AND FREE WILL	
TERM	DEFINITION
Arminius, Jacobus	Jacobus Arminius (1560- 1609), was a Dutch theologian from the Protestant Reformation period. He wrote many books and treatises on theology, and his views became the basis of Arminianism. Opposed Calvin's predestination theory and proposed his own free will theory, based on the idea that man, through God's grace, did not have to live in the bondage of sin.
Atonement	The reconciliation of God and humanity through the redemptive life and death of Jesus.
Augustine	(c354 –430) Early Christian Bishop of Hippo (North Africa). Came to Christianity relatively late on in life, having followed a number of different religions and ideologies beforehand, most notably Manicheanism. Hugely influential in the development of Christianity's moral framework, with particular emphasis on free will. His most famous works are Confessions and City of God.
Calvin, John	(1509-1564) Protestant reformer who held the belief that salvation was the province of God's sovereignty; thus promoting the idea of predestination.
compatibilist	A person who believes that the concepts of free will and determinism are not contradictory, but rather are entirely compatible with each other.
determinism	The belief that suggests all events are predestined. Hard determinism - The belief that all actions are ultimately pre-determined and that there is no such thing as a 'free' choice. Soft determinism - The belief that acts can be both caused and free, i.e. that not all choices are 'compelled'. (Also known as 'compatibilism').
doctrine of Election	Pre-destination theory developed by Calvin. The doctrine that the salvation of a man depends upon the election of God. Predestination is God's unchangeable command that from before the creation of the world he would save some people (the elect), foreordaining them to eternal life, while the others (the reprobate) would be "barred from access to" salvation and sentenced to "eternal damnation".
doctrine of original sin	Predestination theory developed by Augustine, based on the idea that humanity's state of sin resulted from the 'fall' of Adam and Eve.
Elect/Saints	Those chosen by God, before He created the world, to receive salvation.
free will	The belief that God allows humanity the ability to choose between different courses of action.
Hobbes, Thomas	Hobbes (1588-1679) was an English philosopher best known for his work on political philosophy. He was associated with soft determinism.
irresistible grace	The Elect cannot resist the calling of God.
libertarianism	A philosophy which holds that human beings are free, have free will and that any concept of determinism is necessarily false.
limited atonement	Christ's death and atonement for our sins was for the elect only.
Locke, John	John Locke (1632-1704) was an English philosopher, widely regarded as one the most influential Enlightenment thinkers. Often referred to as the "Father of Liberalism". Considered to be one of the first of the British empiricists, He is also associated with hard determinism.

miracle	An act of wonder; variously defined including a violation of the laws of nature (Hume) and an unusual and striking event that evokes and mediates a vivid awareness of God (Hick).
normative ethics	Exploration and discussion of whether or not general principles and rules exist which can determine ethical attitudes and behaviour.
omnibenevolence	An attribute of God that states He is all-loving and/or infinitely good.
omnipotence	An attribute of God that states He has an infinite level of power.
original sin	Humanity's state of sin resulting from the Fall of Man; said to result from the time when Adam and Eve ate the forbidden fruit of a particular tree in the Garden of Eden. This first sin (the original sin), an action of the first human beings, is traditionally understood to be the cause of original sin, the fallen state from which human beings can be saved only by God's grace.
Pelagius	(c354-420) Early Christian ascetic, who wrote extensively on the freedom of the human will and taught that humans could avoid being sinful and freely choose to obey God's commands. This brought him into direct opposition with St Augustine of Hippo, especially concerning Augustine's doctrine of original sin.
perseverance of the Elect	The elect cannot commit apostasy (give up their faith). The Holy Spirit ensures this.
philosophical determinism	Philosophical determinism is the investigation of the nature, causes, or principles of determinism based on logical reasoning rather than empirical methods.
prayer	A devout petition to God or an object of worship.
predestination	The belief that God has already decided what will happen in all things; specifically this relates to the idea that God has already elected certain souls for salvation.
predetermined	Something determined in advance.
prevenient grace	The grace given by God that precedes the act of a sinner exercising saving faith in Jesus Christ.
psychological determinism	The study of human behaviour that believes all human behaviour, thoughts and feelings are the inevitable outcome of complex psychological laws.
Reprobates	Part of Calvin's predestination theory. Those not chosen by God as an elect are left to continue in their sins and receive just punishment for their transgressions of God's law.
Rogers, Carl	Rogers (1902-1987) was an influential American psychologist and one of the founders of the humanistic approach to psychology. He was associated with Libertarianism.
Sartre, Jean-Paul	Sartre (1905-1980) was a French philosopher who was a key figure in the philosophy of existentialism and phenomenology. He was associated with Libertarianism.
scientific determinism	Based on the theory of causation, i.e. for every physical event there is a physical cause, and this casual chain can be traced back to the moment of the Big Bang.
unconditional election	God chooses the elect purely through His own will.