

Support and Guidance ii

Assessment Preparation and Analysis Service iii

1	Why choose an OCR A Level in Religious Studies?	1
1a.	Why choose an OCR qualification?	1
1b.	Why choose OCR's A Level in Religious Studies?	2
1c.	What are the key features of this specification?	3
1d.	How do I find out more information?	3
2	The specification overview	4
2a.	OCR's A Level in Religious Studies (H573)	4
2b.	Content of A Level in Religious Studies (H573)	5
2c.	Content of Philosophy of religion (H573/01)	7
2c.	Content of Religion and ethics (H573/02)	17
2c.	Content of Developments in religious thought (H573/03–07)	28
2c.	Content of Developments in Christian thought (H573/03)	29
2c.	Content of Developments in Islamic thought (H573/04)	42
2c.	Content of Developments in Jewish thought (H573/05)	56
2c.	Content of Developments in Buddhist thought (H573/06)	71
2c.	Content of Developments in Hindu thought (H573/07)	84
2d.	Prior knowledge, learning and progression	98
3	Assessment of A Level in Religious Studies (H573)	99
3a.	Forms of assessment	99
3b.	Assessment objectives (AO)	100
3c.	Assessment availability	101
3d.	Retaking the qualification	101
3e.	Assessment of extended response	101
3f.	Synoptic assessment	101
3g.	Calculating qualification results	101
4	Admin: what you need to know	102

4a.	Pre-assessment	102
4b.	Special consideration	104
4c.	External assessment arrangements	104
4d.	Results and certificates	104
4e.	Post-results services	105
4f.	Malpractice	105
5	Appendices	106
5a.	Overlap with other qualifications	106
5b.	Accessibility	106
5c.	Teaching approaches in context for Developments of Religious Thought (03–07)	107

Support and Guidance

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

Subject Specialists

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

Our Subject Specialists work with subject communities through a range of networks to ensure the sharing of ideas and expertise supporting teachers and students alike. They work with developers to help produce our specifications and

the resources needed to support these qualifications during their development.

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

01223 553998
Religious.Studies@ocr.org.uk
[@OCRexams](https://www.ocr.org.uk)

Teaching and learning resources

Our resources are designed to provide you with a range of teaching activities and suggestions that enable you to select the best activity, approach or context to support your teaching style and your particular students. The resources are a body of

ii

knowledge that will grow throughout the lifetime of the specification, they include:

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

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

Professional development

Our improved Professional Development Programme fulfils a range of needs through course

Assessment Preparation and Analysis Service

selection, preparation for teaching, delivery and assessment. Whether you want to come to face-to-face events, look at our new digital training or search for training materials, you can find what you're looking for all in one place at the CPD Hub: cpdhub.ocr.org.uk

An introduction to new specifications

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

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

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





1a. Why choose an OCR qualification?

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

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

We work with a range of education providers, including schools, colleges, workplaces and other institutions in both the public and private sectors. Over 13,000 centres choose our A Levels, GCSEs and vocational qualifications including Cambridge Nationals and Cambridge Technicals.

Our Specifications

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

We've created teacher-friendly specifications based on extensive research and engagement with the

teaching community. They're designed to be straightforward and accessible so that you can tailor the delivery of the course to suit your needs. We aim to encourage learners to become responsible for their own learning, confident in discussing ideas, innovative and engaged.

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

- A wide range of high-quality creative resources including:
 - Delivery Guides
 - Transition Guides
 - Topic Exploration Packs
 - Lesson Elements
 - ... and much more.
- Access to subject specialists to support you through the transition and throughout the lifetime of the specification.
- CPD/Training for teachers to introduce the qualifications and prepare you for first teaching.



- Active Results – our free results analysis service to help you review the performance of individual learners or whole schools.
- ExamCreator – our new online past papers service that enables you to build your own test papers from past OCR exam questions.



OCR’s A Level in Religious Studies is QN:601/8868/6. provoking programme of study for both teachers and learners, whilst also acting as a rigorous course of study which prepares learners for progression to Higher Education.

This qualification is designed to develop a greater understanding and appreciation of religious beliefs religious, philosophical and ethical ideas.

All A Level qualifications offered by OCR are accredited by Ofqual, the Regulator for qualifications offered in England. The accreditation number for

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

1b. Why choose OCR’s A Level in Religious Studies?

OCR’s A Level in Religious Studies has been developed in consultation with teachers and stakeholders from a variety of institutions. The content has been designed to provide a coherent and thought- and teachings, as well as the disciplines of ethics and philosophy of religion. Learners will develop a their skills of critical analysis in order to construct balanced, informed arguments and responses to

Aims and learning outcomes

OCR’s A Level in Religious Studies will encourage learners to:	<ul style="list-style-type: none">• adopt an enquiring, critical and reflective approach to the study of religion
<ul style="list-style-type: none">• develop their interest in a rigorous study of religion and belief and relate it to the wider world	<ul style="list-style-type: none">• reflect on and develop their own values, opinions and attitudes in the light of their study.
<ul style="list-style-type: none">• develop knowledge and understanding appropriate to a specialist study of religion	
<ul style="list-style-type: none">• develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies	

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

1d. How do I find out more information?

2

- | | |
|--|---|
| <ul style="list-style-type: none">• well-defined content and strong supporting materials• a choice of five major world religions for in depth study, allowing you to choose the most appropriate and interesting approach for you and your learners• a co-teachable specification allowing for the AS Level in Religious Studies to be taught alongside the first year of the A Level• the encouragement to develop learners' understanding of the modern world and | <ul style="list-style-type: none">• knowledge and skills to contemporary issues, creating an up-to-date and thoroughly relevant course• a focus on inspiring and motivating learners, while challenging and developing their perceptions of different world religions <p>an emphasis on enabling learners to respond critically and engage with a wealth of philosophical, ethical and religious concepts, equipping them with analytical skills readily transferable to other subjects.</p> |
|--|---|

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

- three components, each with clear and
- If you are already using OCR specifications you can contact us at: www.ocr.org.uk

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

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

Want to find out more?

establish a deeper knowledge and appreciation of world religions

- the opportunity for learners to apply their
- Ask subject specialist:
Email: religiousstudies@ocr.org.uk

Teacher support: 01223 553998

Join our RS community:
<http://social.ocr.org.uk/groups/religious-studies>

Sign up for the e-bulletin:
www.ocr.org.uk/updates

1

2a. OCR's A Level in Religious Studies (H573)

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



Content Overview		Assessment Overview	
<p>Philosophy of religion Learners will study:</p> <ul style="list-style-type: none">• ancient philosophical influences• the nature of the soul, mind and body• arguments about the existence or non-existence of God• the nature and impact of religious experience• the challenge for religious belief of the problem of evil• ideas about the nature of God• issues in religious language. <p>Religion and ethics Learners will study:</p> <ul style="list-style-type: none">• normative ethical theories• the application of ethical theory to two contemporary issues of importance• ethical language and thought• debates surrounding the significant idea of conscience• sexual ethics and the influence on ethical thought of developments in religious beliefs. <p>Developments in religious thought Learners will study:</p> <ul style="list-style-type: none">• religious beliefs, values and teachings, their interconnections and how they vary historically and in the contemporary world• sources of religious wisdom and authority• practices which shape and express religious identity, and how these vary within a tradition• significant social and historical developments in theology and religious thought• key themes related to the relationship between religion and society <p>in the context of one religion chosen from Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).</p>		<p>Philosophy of religion (01) 120 marks 2 hour written paper</p>	<p>33.3% of total A Level</p>
		<p>Religion and ethics (02) 120 marks 2 hour written paper</p>	<p>33.3% of total A Level</p>
		<p>Developments in religious thought (03–07) 120 marks 2 hour written paper</p>	<p>33.3% of total A Level</p>

2b. Content of A Level in Religious Studies (H573)

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

All learners will study three components; *Philosophy of religion* (01), *Religion and ethics* (02) and *Developments in religious thought* (03–07).

Whilst Components 01 and 02 are mandatory, the third will be chosen from the five available options; Christianity (03), Islam (04), Judaism (05), Buddhism (06) or Hinduism (07).

In *Philosophy of religion* learners will study philosophical issues and questions raised by religion and belief. These include arguments regarding the existence or non-existence of God, the nature and influence of religious experience and the problems of evil and suffering. They will also explore philosophical language and thought, through significant concepts and the works of key thinkers, illustrated in issues or debates in the philosophy of religion.

Religion and ethics is characterised by the study of ethical language and thought, with exploration of key concepts and the works of influential thinkers. Ethical theory will also be applied to issues of importance; namely euthanasia, business ethics, and sexual ethics.

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

authority. Also central are the ways in which religious traditions have developed over time, and religious responses to challenges and significant contemporary social issues.



Using this specification document

All components are divided into six sections, each and anticipated teaching time. Topics marked with

2

Content, Key Knowledge and Discussion Sections

containing one or two topics depending on the breadth of the material. All six sections contain equivalent material in terms of scope, complexity The column headed ‘Content’ details the focus of each topic and provides information on the main areas of study.

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

an asterisk (*) are common to the AS and A Level courses, although assessed at different levels.

guidance should any concepts be unfamiliar to teachers.

Finally, each topic ends with a section detailing discussion points based on the content. While it is anticipated that discussions of these interesting, relevant and engaging topics will range widely, the listed points are considered to be central debates and issues appropriate for assessment.

These three sections for each topic combine to give a clear outline to teachers and learners of material that is essential for study. Where scholars and texts are stated in the “Key Knowledge” or “Content”

Texts

sections it is expected that learners would have sufficient knowledge of these to answer a question directly referencing them.

This component explores philosophical issues and

2c. Content of Philosophy of religion (H573/01)

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

Contextual References

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

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

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

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

questions raised by religion and belief.

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

Learners will critically analyse three contrasting arguments regarding the existence of God. Such arguments are a fundamental element of philosophy of religion, as well as key to the personal beliefs of many individuals.

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

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

Through studying the nature of God, learners will explore how ideas within philosophy of religion have developed over time, and make comparisons between the ideas presented in works of key scholars.

Finally, the two sections that focus on religious language give learners the opportunity to examine issues such as whether religious teachings should be understood symbolically or analogically, or whether religious language should be regarded cognitively or non-cognitively.



Technical Terms

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

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

- *a posteriori*
- *a priori*
- *via negativa*
- *via positiva.*

1. Philosophical Language and Thought		
Learners will study significant concepts and issues in the philosophy of religion through the works of key thinkers		
Topic	Content	Key Knowledge
Ancient philosophical influences*	<ul style="list-style-type: none">• the philosophical views of Plato, in relation to:<ul style="list-style-type: none">◦ understanding of reality◦ the Forms◦ the analogy of the cave• the philosophical views of Aristotle, in relation to:<ul style="list-style-type: none">◦ understanding of reality◦ the four causes◦ the Prime Mover	<ul style="list-style-type: none">• Plato’s reliance on reason as opposed to the senses• the nature of the Forms; hierarchy of the Forms• details of the analogy, its purpose and relation to the theory of the Forms• Aristotle’s use of teleology• material, formal, efficient and final causes• the nature of Aristotle’s Prime Mover and connections between this and the final cause
	Learners should have the opportunity to discuss issues related to the ideas of Plato and Aristotle, including: <ul style="list-style-type: none">• comparison and evaluation of Plato’s Form of the Good and Aristotle’s Prime Mover• comparison and evaluation of Plato’s reliance on reason (rationalism) and Aristotle’s use of the senses (empiricism) in their attempts to make sense of reality	

Contextual references

For reference, the ideas of Plato and Aristotle listed above can be found in:

- Plato, *Republic* Book 474c–480; 506b–509c; 509d–511e; 514a–517c
- Aristotle, *Physics* II.3 and *Metaphysics* V.2

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Annas, J. (1998) *An Introduction to Plato's Republic*, Oxford University Press, Chapters 9 and 10
- Stanford Encyclopedia of Philosophy (2004, rev.2013), *Plato*, <http://plato.stanford.edu/entries/plato/>

Topic	Content	Key Knowledge
Soul, mind and body*	<ul style="list-style-type: none"> the philosophical language of soul, mind and body in the thinking of Plato and Aristotle metaphysics of consciousness, including: <ul style="list-style-type: none"> substance dualism materialism 	<ul style="list-style-type: none"> Plato’s view of the soul as the essential and immaterial part of a human, temporarily united with the body Aristotle’s view of the soul as the form of the body; the way the body behaves and lives; something which cannot be separated from the body the idea that mind and body are distinct substances Descartes’ proposal of material and spiritual substances as a solution to the mind/soul and body problem the idea that mind and consciousness can be fully explained by physical or material interactions the rejection of a soul as a spiritual substance
<p>Learners should have the opportunity to discuss issues related to ideas about soul, mind and body, including:</p> <ul style="list-style-type: none"> materialist critiques of dualism, and dualist responses to materialism whether the concept of ‘soul’ is best understood metaphorically or as a reality the idea that any discussion about the mind-body distinction is a category error 		
<p>Contextual references</p> <p><i>For reference, the ideas Descartes listed above can be found in:</i></p> <ul style="list-style-type: none"> Descartes, <i>Principles of Philosophy</i>, I.60–65 <p>Suggested scholarly views, academic approaches and sources of wisdom and authority</p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> Blackmore, S. (2010) <i>Consciousness; an introduction</i>, Routledge, Chapters 1, 2 and 17 Ryle, G. (1949—many editions available) <i>The Concept of Mind</i>, Chapter 1 Stanford Encyclopedia of Philosophy (2003 rev. 2009) <i>Ancient Theories of the Soul</i> http://plato.stanford.edu/entries/ancient-soul/ 		

2. The Existence of God

Learners will study contrasting arguments about the existence or non-existence of God

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

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

3. God and the World

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

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

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

4. Theological and Philosophical Developments

Learners will examine how philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs about the nature of God

Topic	Content	Key Knowledge
The nature or attributes of God	<ul style="list-style-type: none">developments in the understanding of:<ul style="list-style-type: none">omnipotenceomniscienceomnibenevolenceeternityfree will	<ul style="list-style-type: none">divine power and self-imposed limitationdivine knowledge and its interaction with temporal existence and free willdivine benevolence and just judgement of human actions, including Boethius’s argument relating this to divine foreknowledge, eternity and free willdivine eternity and divine action in time, including Anselm’s four-dimensionalist approach as an extension of Boethius’s viewthe extent to which human free will reasonably coexists with these attributesthe above should be studied with reference to alternative possibilities presented by Boethius, Anselm and Swinburne
	<p>Learners should have the opportunity to discuss issues related to developments in the understanding of the nature of God and the different possibilities presented by the key thinkers, including:</p> <ul style="list-style-type: none">whether or not it is possible, or necessary, to resolve the apparent conflicts between divine attributeswhether Boethius, Anselm or Swinburne provides the most useful understanding of the relationship between divinity and timewhether or not any of these thinkers are successful in resolving the problems of divine knowledge, benevolence, justice, eternity and human free willwhether the attributes should be understood as subject to the limits of logical possibility or of divine self-limitation	

Contextual references

For reference, the ideas of Boethius, Anselm and Swinburne listed above can be found in:

- Boethius, *Consolation of Philosophy*, Book V
- Anselm, *De Concordia*
- Swinburne, R. *the Coherence of Theism*, Part II

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Matthew 19:23–26
- Vardy, P. (1999) *The Puzzle of God*, Harper Collins, Section 4
- Macquarrie, J. (1966) *Principles of Christian Theology*, SCM Press, Chapter 11

<div>5. Religious Language: Negative, Analogical or Symbolic</div> <div>Learners will study different views about the understanding of religious teachings, and compare the significant ideas presented in works of two key scholars</div>		
Topic	Content	Key Knowledge
Religious language: Negative, Analogical or Symbolic	<ul style="list-style-type: none"> the apophatic way – the <i>via negativa</i> cataphatic way – the <i>via positiva</i> symbol 	<ul style="list-style-type: none"> the argument that theological language is best approached by negation the understanding of religious language in terms of analogy, with reference to: <ul style="list-style-type: none"> Aquinas’s analogy of attribution and analogy of proper proportion understanding of the language of religious expression in terms of symbol, with reference to: <ul style="list-style-type: none"> Tillich’s view of theological language as almost entirely symbolic
	Learners should have the opportunity to discuss issues related to different views of religious language, including: <ul style="list-style-type: none"> comparison of the usefulness of the above approaches to religious language whether or not the apophatic way enables effective understanding of theological discussion whether or not Aquinas’ analogical approaches support effective expression of language about God whether or not religious discourse is comprehensible if religious language is understood as symbolic 	
	<div>Contextual references</div> <div>For reference, the ideas of Aquinas and Tillich listed above can be found in:</div> <ul style="list-style-type: none"> Aquinas, <i>Summa Theologiae</i> I.13 Tillich, <i>Dynamics of Faith</i>, Part 3 <div>Suggested scholarly views, academic approaches and sources of wisdom and authority</div> <div>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</div> <ul style="list-style-type: none"> Ayer, A. J. (2001) <i>Language, Truth and Logic</i>, Dover Publications Swinburne, R. (1997) ‘God-talk is not evidently nonsense’ in Davies, B. (2000) <i>Philosophy of Religion: a guide and anthology</i>, Oxford University Press Internet Encyclopaedia of Philosophy, <i>Religious Language</i>, http://www.iep.utm.edu/rel-lang/ 	

6. Religious Language: Twentieth Century Perspectives

Learners will study how views of religious language have changed over time, studying a variety of approaches and views

Topic	Content	Key Knowledge
Twentieth century perspectives and philosophical comparisons	<ul style="list-style-type: none"> logical positivism Wittgenstein's views on language games and forms of life discussion about the factual quality of religious language in the falsification symposium 	<ul style="list-style-type: none"> the impact of the verification principle on the use of religious language, with reference to: <ul style="list-style-type: none"> Ayer's approach to verification how language games may permit religious language to be deemed meaningful yet not cognitive the varying arguments, with their associated parables, put forward in relation to theological language by: <ul style="list-style-type: none"> Flew, Hare and Mitchell in their contributions to the symposium
<p>Learners should have the opportunity to discuss issues related to different views of religious language, including:</p> <ul style="list-style-type: none"> whether or not any version of the verification principle successfully renders religious language as meaningless whether or not any participant in the falsification symposium presented a convincing approach to the understanding of religious language a comparison of the ideas of Aquinas and Wittgenstein, including: <ul style="list-style-type: none"> whether a cognitive approach (such as Aquinas's thinking on analogy) or a non-cognitive approach (such as the language games concept of Wittgenstein) present better ways of making sense of religious language the influence of non-cognitive approaches on the interpretation of religious texts how far Aquinas' analogical view of theological language remains valuable in philosophy of religion 		
<p>Contextual references</p> <p><i>For reference, the ideas of Ayer and Wittgenstein listed above can be found in:</i></p> <ul style="list-style-type: none"> Ayer, A. J. <i>God Talk is Evidently Nonsense</i> Wittgenstein, L. <i>Philosophical Investigations</i> <p>Suggested scholarly views, academic approaches and sources of wisdom and authority</p> <p><i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> Swinburne, R. (1993) <i>The Coherence of Theism</i>, Oxford University Press, Part I Internet Encyclopaedia of Philosophy, <i>Religious Language</i>, http://www.iep.utm.edu/rel-lang/ 		



2



2c. Content of Religion and ethics (H573/02)

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

As part of their study, learners will study four normative ethical theories, providing a range of approaches: deontological and teleological, religious and non-religious. These theories will then be applied to two issues of importance; euthanasia and business ethics. This allows learners to explore contemporary issues and deepen their understanding of the ethical theories.

Within *Ethical Language: Meta-ethics*, learners will explore how ethical language has changed over time and been interpreted by different individuals.

To develop learners’ awareness of the importance of significant concepts within the study of ethics, they will be required to examine the significant ethical concept of conscience, through a comparison of the works of two key thinkers; Aquinas and Freud.

Finally, in *Developments in Ethical Thought*, learners will examine areas of sexual ethics, a highly relevant and interesting area of study. Learners will explore how attitudes to pre and extra marital sex and homosexuality have influenced and been influenced by developments in religious beliefs, and also how the four normative theories they previously studied can be applied to these areas.

Technical Terms

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

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

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

1. Normative Ethical Theories: Religious Approaches		
Two normative ethical theories taking a religious approach to moral decision-making		
Topic	Content	Key Knowledge

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

Topic	Content	Key Knowledge
Situation Ethics*	<ul style="list-style-type: none"> Fletcher’s situation ethics, including: <ul style="list-style-type: none"> <i>agape</i> the six propositions the four working principles conscience 	<ul style="list-style-type: none"> origins of <i>agape</i> in the New Testament and its religious development in the writing of Fletcher what they are and how they give rise to the theory of situation ethics and its approach to moral decision-making: <ol style="list-style-type: none"> Love is the only thing that is intrinsically good Love is the ruling norm in ethical decisionmaking and replaces all laws Love and justice are the same thing—justice is love that is distributed Love wills the neighbour’s good regardless of whether the neighbour is liked or not Love is the goal or end of the act and that justifies any means to achieve that goal Love decides on each situation as it arises without a set of laws to guide it what they are and how they are intended to be applied: <ol style="list-style-type: none"> pragmatism: it is based on experience rather than on theory relativism: it is based on making the absolute laws of Christian ethics relative positivism: it begins with belief in the reality and importance of love personalism: persons, not laws or anything else, are at the centre of situation ethics what conscience is and what it is not according to Fletcher, i.e. a verb not a noun; a term that describes attempts to make decisions creatively
	<p>Learners should have the opportunity to discuss issues raised by Fletcher’s theory of situation ethics, including:</p> <ul style="list-style-type: none"> whether or not situation ethics provides a helpful method of moral decision-making whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, <i>agape</i> is best served whether Fletcher’s understanding of <i>agape</i> is really religious or whether it means nothing more than wanting the best for the person involved in a given situation whether or not the rejection of absolute rules by situation ethics makes moral decision-making entirely individualistic and subjective 	

Contextual references

For reference, the ideas of Fletcher listed above can be found in:

- *Situation Ethics The New Morality*

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Lewis, C.S. (1960 rev.2016) *The Four Loves*, William Collins, Chapter 6
- Messer, N. (2006) *SCM Study guide: Christian Ethics*, London: SCM, Chapter 1

<div>2. Normative Ethical Theories</div> <div>Two normative ethical theories: one deontological, one teleological</div>		
Topic	Content	Key Knowledge
Kantian Ethics*	<ul style="list-style-type: none"> Kantian ethics, including: <ul style="list-style-type: none"> duty the hypothetical imperative the categorical imperative and its three formulations the three postulates 	<ul style="list-style-type: none"> origins of the concept of duty (acting morally according to the good regardless of consequences) in deontological and absolutist approaches to ethics what it is (a command to act to achieve a desired result) and why it is not the imperative of morality what it is (a command to act that is good in itself regardless of consequences) and why it is the imperative of morality based on: <ol style="list-style-type: none"> Formula of the law of nature (whereby a maxim can be established as a universal law) Formula of the end in itself (whereby people are treated as ends in themselves and not means to an end) Formula of the kingdom of ends (whereby a society of rationality is established in which people treat each other as ends and not means) what they are and why in obeying a moral command they are being accepted: <ol style="list-style-type: none"> Freedom Immortality God
	<p>Learners should have the opportunity to discuss issues raised by Kant’s approach to ethics, including:</p> <ul style="list-style-type: none"> whether or not Kantian ethics provides a helpful method of moral decision-making whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which duty is best served whether or not Kantian ethics is too abstract to be applicable to practical moral decision-making whether or not Kantian ethics is so reliant on reason that it unduly rejects the importance of other factors, such as sympathy, empathy and love in moral decision-making 	



	<p>Contextual references <i>For reference, the ideas of Kant listed above can be found in:</i></p> <ul style="list-style-type: none">• <i>Groundwork of the Metaphysic of Morals</i>, Chapter 2 <p>Suggested scholarly views, academic approaches and sources of wisdom and authority <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none">• Pojman, L. (2012) <i>Discovering Right and Wrong</i>, Stamford: Wadsworth, Chapter 8• O'Neill, O. 'Kantian Approaches to Some Famine Problems' in ed. ShaferLandau, R. (2013) <i>Ethical Theory: An Anthology</i>, Chichester: Wiley-Blackwell	
Topic	Content	Key Knowledge
Utilitarianism*	<ul style="list-style-type: none">• Utilitarianism, including:<ul style="list-style-type: none">◦ utility◦ the hedonic calculus◦ act utilitarianism◦ rule utilitarianism	<ul style="list-style-type: none">• the use of the significant concept of utility (seeking the greatest balance of good over evil, or pleasure over pain) in teleological and relativist approaches to ethics• what it is (calculating the benefit or harm of an act through its consequences) and its use as a measure of individual pleasure• what it is (calculating the consequences of each situation on its own merits) and its use in promoting the greatest amount of good over evil, or pleasure over pain• what it is (following accepted laws that lead to the greatest overall balance of good over evil, or pleasure over pain) and its use in promoting the common good
	<p>Learners should have the opportunity to discuss issues raised by utilitarianism, including:</p> <ul style="list-style-type: none">• whether or not utilitarianism provides a helpful method of moral decision-making• whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, utility is best served• whether or not it is possible to measure good or pleasure and then reach a moral decision	

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Bentham, J. (1789) *An Introduction to the Principles of Morals and Legislation*
- Mill, J.S. (1863) *Utilitarianism*
- Singer, P. (1993) *Practical Ethics*, Cambridge: Cambridge University Press
- Pojman, L. (2012) *Discovering Right and Wrong*, Stamford: Wadsworth, Chapter 7



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

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

<div>4. Ethical Language: Meta-ethics</div> <div>The study of meta-ethical theories and how ethical language in the modern era has changed over time</div>		
Topic	Content	Key Knowledge
Meta-ethical theories	<ul style="list-style-type: none"> naturalism 	<ul style="list-style-type: none"> what it is (the belief that values can be defined in terms of some natural property in the world) and its application to absolutism
	<ul style="list-style-type: none"> intuitionism 	<ul style="list-style-type: none"> what it is (the belief that basic moral truths are indefinable but self-evident) and its application to the term good
	<ul style="list-style-type: none"> emotivism 	<ul style="list-style-type: none"> what it is (the belief that ethical terms evince approval or disapproval) and its application to relativism
	Learners should have the opportunity to discuss issues related to meta-ethics, including: <ul style="list-style-type: none"> whether or not what is meant by the word ‘good’ is the defining question in the study of ethics whether or not ethical terms such as good, bad, right and wrong: <ul style="list-style-type: none"> have an objective factual basis that makes them true or false in describing something reflect only what is in the mind of the person using such terms can be said to be meaningful or meaningless whether or not, from a common sense approach, people just know within themselves what is good, bad, right and wrong 	
	<p>Suggested scholarly views, academic approaches and sources of wisdom and authority</p> <p>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</p> <ul style="list-style-type: none"> Moore, G.E. (1903) <i>Principia Ethica</i>, Chapter II Ayer, A.J. (1936) <i>Language, Truth and Logic</i>, London: Victor Gollancz, Chapter 6 Mackie, J.L. (1977) <i>Ethics: Inventing Right and Wrong</i>, London: Penguin Books, Part 1.3 	



5. Significant Ideas		
Significant ideas in religious and moral thought, through comparison of the works of two key scholars from the field of religion and ethics		
Conscience	<ul style="list-style-type: none">Aquinas’ theological approachFreud’s psychological approach	<ul style="list-style-type: none">details of this approach, including:<ul style="list-style-type: none">ratio (reason placed in every person as a result of being created in the image of God)synderesis (inner principle directing a person towards good and away from evil)conscientia (a person’s reason making moral judgements).vincible ignorance (lack of knowledge for which a person is responsible)invincible ignorance (lack of knowledge for which a person is not responsible)details of this approach, including:<ul style="list-style-type: none">psychosexual development (early childhood awareness of libido)id (instinctive impulses that seek satisfaction in pleasure)ego (mediates between the id and the demands of social interaction)super-ego (contradicts the id and working on internalised ideals from parents and society tries to make the ego behave morally)
<p>Learners should have the opportunity to discuss issues related to ideas about conscience, including:</p> <ul style="list-style-type: none">comparison between Aquinas and Freud:<ul style="list-style-type: none">on the concept of guilton the presence or absence of God within the workings of the conscience and super-egoon the process of moral decision-makingwhether conscience is linked to, or separate from, reason and the unconscious mindwhether conscience exists at all or is instead an umbrella term covering various factors involved in moral decision-making, such as culture, environment, genetic predisposition and education		

Contextual references

For reference, the ideas of Aquinas and Freud listed above can be found in:

- Aquinas, *Summa Theologica* I–I 79
- Freud, S. *The Ego and the Id*

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Fromm, E. (1947) *Man for Himself: An Inquiry into the Psychology of Ethics* London: Routledge, IV.2
- Internet Encyclopaedia of Philosophy, *Sigmund Freud*, <http://www.iep.utm.edu/freud/>
- Strohm, P. (2011) *Conscience: A Very Short Introduction*, Oxford University Press, Chapters 1 and 3

6. Developments in Ethical Thought		
How the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices, societal norms and normative theories		
Sexual Ethics	<ul style="list-style-type: none">• consideration of the following areas of sexual ethics:<ul style="list-style-type: none">◦ premarital and extramarital sex◦ homosexuality• the influence of developments in religious beliefs and practices on debates about the morality, legality and tolerability of these areas of sexual ethics• application of the following theories to these areas of sexual ethics:<ul style="list-style-type: none">◦ natural law◦ situation ethics◦ Kantian ethics◦ utilitarianism	<ul style="list-style-type: none">• traditional religious beliefs and practices (from any religious perspectives) regarding these areas of sexual ethics• how these beliefs and practices have changed over time, including:<ul style="list-style-type: none">◦ key teachings influencing these beliefs and practices◦ the ideas of religious figures and institutions• the impact of secularism on these areas of sexual ethics• how these theories might be used to make moral decisions in these areas of sexual ethics• issues raised in the application of these theories
	<p>Learners should have the opportunity to discuss issues related to ideas about sexual ethics and changing attitudes towards it, including:</p> <ul style="list-style-type: none">• whether or not religious beliefs and practices concerning sex and relationships have a continuing role in the area of sexual ethics• whether choices in the area of sexual behaviour should be entirely private and personal, or whether they should be subject to societal norms and legislation• whether normative theories are useful in what they might say about sexual ethics	
	<p>Suggested scholarly views, academic approaches and sources of wisdom and authority <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none">• Pope Paul VI (1968) <i>Humanae Vitae</i>• Church of England House of Bishops (1991) <i>Issues in Human Sexuality</i>, London: Church House Publishing• Mill, J.S. (1859) <i>On Liberty</i>, Chapter 1	

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

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

- Christianity
- Islam
- Judaism
- Buddhism
- Hinduism

For their chosen religion learners should study the following content:

- religious beliefs, values and teachings, in their interconnections and as they vary historically and in the contemporary world, including those linked to the nature and existence of God, gods or ultimate reality, the role of the community of believers, key moral principles, beliefs about the self, death and afterlife, beliefs about the meaning and purpose of life
- sources of wisdom and authority including, where appropriate, scripture and/or sacred texts and how they are used and treated, key

- a comparison of the significant ideas presented in works of at least two key scholars selected from the field of religion and belief
- two themes related to the relationship between religion and society, for example: the relationship between religious and other forms of identity; religion, equality and discrimination; religious freedom; the political and social influence of religious institutions; religious tolerance, respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims
- how developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophical, ethical, studies of religion and/or by textual interpretation.

The following pages outline how this required content has been developed for each religious tradition. By following the course of study as it is outlined below, teachers can be assured that

2c. Content of Developments in Christian thought (H573/03)

religious figures and/or teachers and their teachings

- practices that shape and express religious identity, including the diversity of practice within a tradition
- significant social and historical developments in theology or religious thought including

the challenges of secularisation, science, responses to pluralism and diversity within traditions, migration, the changing roles of men and women, feminist and liberationist approaches

learners will cover all required content no matter which religious tradition is chosen as the focus of study.

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

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

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

Learners will also explore historical and theological understandings of the person of Jesus Christ. They will consider Jesus as the Son of God, teacher of wisdom and a liberator, which will give them an insight into both traditional and contemporary Christian theology.

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

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

Technical Terms


While the majority of non-English terms (which are not names of texts, philosophical schools, or particular religious approaches) within the specification and assessment materials will be

A significant development in Christian thought studied is that of pluralism, a vital concept in this age of migration and multi-cultural societies. The two topics which explore this concept enable the consideration of the ways that Christian traditions view other religious and non-religious worldviews. This raises issues of the nature of salvation, religious tolerance, respect and recognition of opposing views.

The changing roles of men and women, and feminist approaches to theology, form the basis of the two further topics. These topics encourage learners to reflect on issues of gender identity, equality and discrimination and the social influence of religious institutions, and provide the opportunity to compare the works of two key scholars.

Finally, this component explores the challenges posed by secularism, and a range of responses to this. These topics enable the study of how developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophy, politics and studies of religion, as well as an investigation into the diversity within Christian practice.

accompanied by a translation, there are some which are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.



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

- *agape*.



1. Insight		
Beliefs, teachings and ideas about human life, the world and ultimate reality		
Topic	Content	Key Knowledge
Augustine's Teaching on Human Nature*	<ul style="list-style-type: none">Human relationships pre- and post-FallOriginal Sin and its effects on the will and human societiesGod's grace	<ul style="list-style-type: none">Augustine's interpretation of Genesis 3 (the Fall) including:<ul style="list-style-type: none">the state of perfection before the Fall and Adam and Eve's relationship as friendslust and selfish desires after the FallAugustine's teaching that Original Sin is passed on through sexual intercourse and is the cause of:<ul style="list-style-type: none">human selfishness and lack of free willlack of stability and corruption in all human societiesAugustine's teaching that only God's grace, his generous love, can overcome sin and the rebellious will to achieve the greatest good (<i>summum bonum</i>)
	<p>Learners should have the opportunity to discuss issues related to Augustine's ideas on human nature, including:</p> <ul style="list-style-type: none">whether or not Augustine's teaching on a historical Fall and Original Sin is wrongwhether or not Augustine is right that sin means that humans can never be morally goodwhether or not Augustine's view of human nature is pessimistic or optimisticwhether or not there is a distinctive human nature	

Contextual references

For reference, the ideas of Augustine listed above can be found in:

- *City of God*, Book 14, Chapters 16–26
- *Confessions*, Book 8

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Chapman, G. (1994) *Catechism of the Catholic Church* paras. 385–409
- McGrath, A. (2010 5th Edition) *Christian Theology*, Wiley-Blackwell, pages 348–355, 371–372
- Romans 7:15–20



Topic	Content	Key Knowledge
Death and the Afterlife*	<ul style="list-style-type: none">• Christian teaching on:<ul style="list-style-type: none">◦ heaven◦ hell◦ purgatory◦ election	<ul style="list-style-type: none">• different interpretations of heaven, hell and purgatory, including:<ul style="list-style-type: none">◦ heaven, hell and purgatory are actual places where a person may go after death and experience physical and emotional happiness, punishment or purification◦ heaven, hell and purgatory are not places but spiritual states that a person experiences as part of their spiritual journey after death◦ heaven, hell and purgatory are symbols of a person’s spiritual and moral life on Earth and not places or states after death• different Christian views of who will be saved, including:<ul style="list-style-type: none">◦ limited election (that only a few Christians will be saved)◦ unlimited election (that all people are called to salvation but not all are saved)◦ universalist belief (that all people will be saved)• the above to be studied with reference to the key ideas in Jesus’ parable on Final Judgement, ‘The Sheep and the Goats’ (Matthew 25:31–46)

Learners should have the opportunity to discuss issues related to Christian ideas on death and the afterlife, including:

- whether or not God's judgement takes place immediately after death or at the end of time
- whether or not hell and heaven are eternal
- whether or not heaven is the transformation and perfection of the whole of creation
- whether or not purgatory is a state through which everyone goes

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Chapman, G. (1994) *Catechism of the Catholic Church* paras. 356–368, 1020–1050
- Hick, J. (1985) *Death and Eternal Life*, Palgrave Macmillan, Part III
- McGrath, A. (2011) *A Theology: the Basics*, Blackwell, Chapter 8
- Revelation 20: 2–6, 7–15 and 21:1–8

2



<div>2. Foundations</div> <div><i>The origins and development of Christianity, and the sources of wisdom on which it is based</i></div>		
Topic	Content	Key Knowledge
Knowledge of God's Existence*	<ul style="list-style-type: none">Natural knowledge of God's existence:<ul style="list-style-type: none">as an innate human sense of the divineas seen in the order of creationRevealed knowledge of God's existence:<ul style="list-style-type: none">through faith and God's gracerevealed knowledge of God in Jesus Christ	<ul style="list-style-type: none">as all humans are made in God's image they have an inbuilt capacity and desire to know God, including:<ul style="list-style-type: none">human openness to beauty and goodness as aspects of Godhuman intellectual ability to reflect on and recognise God's existencewhat can be known of God can be seen in the apparent design and purpose of natureas humans are sinful and have finite minds, natural knowledge is not sufficient to gain full knowledge of God; knowledge of God is possible through:<ul style="list-style-type: none">faithgrace as God's gift of knowledge of himself through the Holy Spiritfull and perfect knowledge of God is revealed in the person of Jesus Christ and through:<ul style="list-style-type: none">the life of the Churchthe Bible

Learners should have the opportunity to discuss issues related to Christian ideas on knowledge of God, including:

- whether or not God can be known through reason alone
- whether or not faith is sufficient reason for belief in God's existence
- whether or not the Fall has completely removed all natural human knowledge of God
- whether or not natural knowledge of God is the same as revealed knowledge of God
- whether or not belief in God's existence is sufficient to put one's trust in him

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Romans 1:18–21
- Calvin, J. *Institutes of the Christian Religion* I.I and I.II
- Acts 17:16–34



Topic	Content	Key Knowledge
The person of Jesus Christ*	<ul style="list-style-type: none">• Jesus Christ’s authority as:<ul style="list-style-type: none">◦ the Son of God◦ a teacher of wisdom◦ a liberator	<ul style="list-style-type: none">• Jesus’ divinity as expressed in his:<ul style="list-style-type: none">◦ knowledge of God◦ miracles◦ resurrectionWith reference to Mark 6:47–52 and John 9:1–41• Jesus’ moral teaching on:<ul style="list-style-type: none">◦ repentance and forgiveness◦ inner purity and moral motivationWith reference to Matthew 5:17–48 and Luke 15:11–32• Jesus’ role as liberator of the marginalised and the poor, as expressed in his:<ul style="list-style-type: none">◦ challenge to political authority◦ challenge to religious authorityWith reference to Mark 5:24–34 and Luke 10:25–37
	<p>Learners should have the opportunity to discuss issues related to Christian ideas regarding Jesus Christ as a source of authority, including:</p> <ul style="list-style-type: none">• whether or not Jesus was only a teacher of wisdom• whether or not Jesus was more than a political liberator• whether or not Jesus’ relationship with God was very special or truly unique• whether or not Jesus thought he was divine	

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- McGrath, A. (2011) *Theology: the Basics*, Blackwell, Chapter 4
- Theissen, G. (2010) *The Shadow of the Galilean*, SCM Press
- Chapman, G. (1994) *Catechism of the Catholic Church* paras. 422–478

2



<div>3. Living</div> <div><i>The diversity of ethics and practice, including those that shape and express religious identity, the role of the community of believers and key moral principles</i></div>		
Topic	Content	Key Knowledge
Christian moral principles*	<ul style="list-style-type: none">• The diversity of Christian moral reasoning and practices and sources of ethics, including:<ul style="list-style-type: none">◦ the Bible as the only authority for Christian ethical practices◦ Bible, Church and reason as the sources of Christian ethical practices◦ love (<i>agape</i>) as the only Christian ethical principle which governs Christian practices	<ul style="list-style-type: none">• as the Bible reveals God’s will, then only biblical ethical commands must be followed• Christian ethics must be a combination of biblical teaching, Church teaching and human reason• Jesus’ only command was to love and that human reason must decide how best to apply this
	<p>Learners should have the opportunity to discuss issues related to diversity of Christian moral principles, including:</p> <ul style="list-style-type: none">• whether or not Christian ethics are distinctive• whether or not Christian ethics are personal or communal• whether or not the principle of love is sufficient to live a good life• whether or not the Bible is a comprehensive moral guide	

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Exodus 20:1–17
- 1 Corinthians 13:1–7
- Messer, N. (2006) *SCM Study Guide to Christian Ethics*, SCM Press



Topic	Content	Key Knowledge
Christian moral action*	<ul style="list-style-type: none">• The teaching and example of Dietrich Bonhoeffer on:<ul style="list-style-type: none">◦ duty to God and duty to the State◦ Church as community and source of spiritual discipline◦ the cost of discipleship	<ul style="list-style-type: none">• Bonhoeffer’s teaching on the relationship of Church and State including:<ul style="list-style-type: none">◦ obedience, leadership and doing God’s will◦ justification of civil disobedience• Bonhoeffer’s role in the Confessing Church and his own religious community at Finkenwalde• Bonhoeffer’s teaching on ethics as action, including:<ul style="list-style-type: none">◦ ‘costly grace’◦ sacrifice and suffering◦ solidarity
	<p>Learners should have the opportunity to discuss issues related to Christian moral action in the life and teaching of Bonhoeffer, including:</p> <ul style="list-style-type: none">• whether or not Christians should practise civil disobedience• whether or not it is possible always to know God’s will• whether or not Bonhoeffer puts too much emphasis on suffering• whether or not Bonhoeffer’s theology has relevance today	

Contextual references

For reference, the ideas of Bonhoeffer listed above can be found in:

- *Letters and Papers from Prison* and *The Cost of Discipleship*, Chapter 1

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Romans 13:1–7
- *Barmen Declaration* (www.sacred-texts.com/chr/barmen.htm) • Luke 10:38–42

2

4. Development

Significant social and historical developments in Christian thought, such as those influenced by ethics, philosophy or studies of religion

Topic	Content	Key Knowledge
Religious pluralism and theology	<ul style="list-style-type: none"> The teaching of contemporary Christian theology of religion on: <ul style="list-style-type: none"> exclusivism inclusivism pluralism 	<ul style="list-style-type: none"> the view that only Christianity fully offers the means of salvation the view that although Christianity is the normative means of salvation, 'anonymous' Christians may also receive salvation the view that there are many ways to salvation, of which Christianity is one path
	<p>Learners should have the opportunity to discuss issues related to religious pluralism and Christian theology of religion, including:</p> <ul style="list-style-type: none"> whether or not if Christ is the 'truth' there can be any other means of salvation whether or not a loving God would ultimately deny any human being salvation whether or not all good people will be saved whether or not theological pluralism undermines central Christian beliefs 	
	<p>Suggested scholarly views, academic approaches and sources of wisdom and authority <i>Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful</i></p> <ul style="list-style-type: none"> Hick, J. (1995) <i>God and the Universe of Faiths</i>, SCM Press, Chapters 1 and 10 McGrath, A. (2010 5th Edition) <i>A Christian Theology</i>, Wiley-Blackwell, Chapter 17 D'Costa, G. (2009) <i>Christianity and World Religions</i>, Wiley-Blackwell, Chapter 5 	



2



Topic	Content	Key Knowledge
Religious pluralism and society	<ul style="list-style-type: none">the development of contemporary multi-faith societiesChristian responses to, including:<ul style="list-style-type: none">responses of Christian communities to inter-faith dialoguethe scriptural reasoning movement	<ul style="list-style-type: none">the reasons for this development, for example migrationhow Christian communities have responded to the challenge of encounters with other faiths, for example:<ul style="list-style-type: none">Catholic Church: <i>Redemptoris Missio</i> 55–57Church of England: <i>Sharing the Gospel of Salvation</i>its methods and aimshow the mutual study and interpretation of different religions’ sacred literature can help understanding of different and conflicting religious truth claims
	<p>Learners should have the opportunity to discuss issues related to Christian responses to multi-faith societies and inter-faith dialogue, including:</p> <ul style="list-style-type: none">whether or not inter-faith dialogue has contributed practically towards social cohesionwhether or not Christian communities should seek to convert people from other faithswhether or not scriptural reasoning relativises religious beliefswhether or not Christians should have a mission to those of no faith	

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- The Doctrine Commission of the Church of England (1995) *The Mystery of Salvation* Church House Publishing, Chapter 7
- Ford, D. (2011) *The Future of Christian Theology*, Wiley-Blackwell, Chapter 7
- Pope Paul VI (1965) *Nostra Aetate; Declaration on the relation of the Church to non-Christian religions*

2



<div>5. Society</div> <div><i>The relationship between religion and society, including issues such as how religions adapt when encountering different cultures; religious tolerance, respect and recognition and views of other religions and non-religious worldviews; religion, equality and discrimination; the political and social influence of religious institutions</i></div>		
Topic	Content	Key Knowledge
Gender and society	<ul style="list-style-type: none">• The effects of changing views of gender and gender roles on Christian thought and practice, including:<ul style="list-style-type: none">◦ Christian teaching on the roles of men and women in the family and society◦ Christian responses to contemporary secular views about the roles of men and women in the family and society	<ul style="list-style-type: none">• including reference to:<ul style="list-style-type: none">◦ Ephesians 5:22–33 ◦ <i>Mulieris Dignitatem</i> 18–19• the ways in which Christians have adapted and challenged changing attitudes to family and gender, including issues of:<ul style="list-style-type: none">◦ motherhood/parenthood ◦ different types of family
	<p>Learners should have the opportunity to discuss issues related to Christian responses to changing views of gender and gender roles, including:</p> <ul style="list-style-type: none">• whether or not official Christian teaching should resist current secular views of gender• whether or not secular views of gender equality have undermined Christian gender roles• whether or not motherhood is liberating or restricting• whether or not the idea of family is entirely culturally determined	

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Tong, R. (2013) *Feminist Thought*, Routledge, Chapter 1
- McGrath, A. (2010 5th Edition) *A Christian Theology*, Wiley-Blackwell, pages 88–89, 336–337
- Messer, N. (2006) *SCM Study Guide to Christian Ethics*, SCM Press, Chapter 8.
- Ephesians 5:21–33



Topic	Content	Key Knowledge
Gender and theology	<ul style="list-style-type: none">The reinterpretation of God by feminist theologians, including:<ul style="list-style-type: none">the teaching of Rosemary Radford Ruether and Mary Daly on gender and its implications for the Christian idea of God	<ul style="list-style-type: none">Ruether’s discussion of the maleness of Christ and its implications for salvation including:<ul style="list-style-type: none">Jesus’ challenge to the male warrior- messiah expectationGod as the female wisdom principle<ul style="list-style-type: none">Jesus as the incarnation of wisdomDaly’s claim that ‘if God is male then the male is God’ and its implications for Christianity, including:<ul style="list-style-type: none">Christianity’s ‘Unholy Trinity’ of rape, genocide and warspirituality experienced through nature
	<p>Learners should have the opportunity to discuss issues related to God, gender and feminist theology, including:</p> <ul style="list-style-type: none">a comparison of Ruether’s and Daly’s feminist theologies<ul style="list-style-type: none">sexism and patriarchy in Christianity, as it has developed in the mainstream Churcheswhether Christianity can be changed or should be abandonedwhether or not Christianity is essentially sexistwhether or not a male saviour can save womenwhether or not only women can develop a genuine spiritualitywhether or not the Christian God can be presented in female terms	

Contextual references

For reference, the ideas of Radford Ruether and Daly listed above can be found in:

- Radford Ruether, R. *Sexism and God-Talk*, Chapter 9
- Daly, M. *Beyond God the Father*, Chapter 4

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Phyllis Trible, P. (1984) *Texts of Terror*, Fortress Press, Introduction and Chapter 2
- Wilcockson, M. (2010) *Social Ethics*, Hodder Education, Chapter 2
- Luke 24:9–12
- Acts 16:13–15



6. Challenges		
Challenges facing religious thought from areas such as science, secularisation, migration and multi-cultural societies and changing gender roles		
Topic	Content	Key Knowledge
The Challenge of Secularism	<ul style="list-style-type: none">• The rise of secularism and secularisation, and the views that:<ul style="list-style-type: none">◦ God is an illusion and the result of wish fulfilment◦ Christianity should play no part in public life	<ul style="list-style-type: none">• the views of Freud and Dawkins that society would be happier without Christianity as it is infantile, repressive and causes conflict• the views of secular humanists that Christian belief is personal and should play no part in public life, including:<ul style="list-style-type: none">◦ education and schools◦ government and state
	<p>Learners should have the opportunity to discuss issues related to the challenge of secularism, including:</p> <ul style="list-style-type: none">• whether or not spiritual values are just human values• whether or not there is evidence that Christianity is a major cause of personal and social problems• whether secularism and secularisation are opportunities for Christianity to develop new ways of thinking and acting• whether Christianity is, or should be, a significant contributor to society’s culture and values	

Contextual references

For reference, the ideas of Dawkins and Freud listed above can be found in:

- Freud, S. *The Future of an Illusion*
- Dawkins, R. *The God Delusion*, Chapter 9

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Ford, D. (2011) *The Future of Christian Theology*, Wiley-Blackwell, Chapters 3 and 6
- British Humanist Society, <https://humanism.org.uk/>
- Dawson, C. (1956) 'The Challenge of Secularism' in *Catholic World*, also online <http://www.catholiceducation.org/en/education/catholic-contributions/the-challenge-of-secularism.html>



Topic	Content	Key Knowledge
Liberation Theology and Marx	<ul style="list-style-type: none">The relationship of liberation theology and Marx, including:<ul style="list-style-type: none">Marx’s teaching on alienation and exploitationliberation theology’s use of Marx to analyse social sinliberation theology’s teaching on the ‘preferential option for the poor’	<ul style="list-style-type: none">alienation occurs when humans are dehumanised and unable to live fulfilling livesexploitation occurs when humans are treated as objects and used as a means to an endliberation theology’s use of Marxist analysis to analyse the deeper or ‘structural’ causes of social sin that have resulted in poverty, violence and injustice, including:<ul style="list-style-type: none">capitalisminstitutions (for example schools, churches, the state)the view that the Gospel demands that Christians must give priority to the poor and act in solidarity with them, including implications of this:<ul style="list-style-type: none">placing right action (orthopraxis) before official Church teaching (orthodoxy)
	<p>Learners should have the opportunity to discuss issues related to liberation theology and Marx, including:</p> <ul style="list-style-type: none">whether or not Christian theology should engage with atheist secular ideologieswhether or not Christianity tackles social issues more effectively than than Marxismwhether or not liberation theology has engaged with Marxism fully enoughwhether or not it is right for Christians to prioritise one group over another	

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

*Learners will be given credit for referring to any **appropriate** scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful*

- Boff, L. and Boff, C. (1987) *Introducing Liberation Theology*, Burns and Oates
- Gutierrez, G. (1974/2000) *A Theology of Liberation*, SCM Press, Chapter 4
- Congregation of the Doctrine of the Faith (1984) *Instruction on Certain Aspects of the 'Theology of Liberation'*
- Wilcockson, M. (2011) *Christian Theology*, Hodder Education, Chapter 7

2

3c. Assessment availability

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

series at the end of the course. This specification will be certificated from the June 2018 examination series onwards.

3d. Retaking the qualification

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

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

3e. Assessment of extended response

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

Marks for extended responses are integrated into the marking criteria.

3f. Synoptic assessment

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

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

It is also present due to the nature of the content and questions for all components. Learners can respond to questions in a variety of ways, using a

wide range of possible material from across topics and components. All legitimate approaches and interpretations will be credited. this qualification so that you can speak to your exams

3g. Calculating qualification results

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

officer. All of the following processes require you to submit something to OCR by a specific deadline.

4a. Pre-assessment

More information about these processes, together with the deadlines, can be found in the OCR *Admin Guide and Entry Codes: 14–19 Qualifications*, which can be downloaded from the OCR website:

The information in this section is designed to give an overview of the processes involved in administering

www.ocr.org.uk

Estimated entries

Estimated entries are your best projection of the number of learners who will be entered for a qualification in a particular series. Estimated entries

should be submitted to OCR by the specified deadline. They are free and do not commit your centre in any way.

Final entries

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

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

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

Entry code	Title	Component code	Component title	Assessment type
H573 A	Religious Studies Option A	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		03	Developments in Christian thought	External Assessment



H573 B	Religious Studies Option B	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		04	Developments in Islamic thought	External Assessment
H573 C	Religious Studies Option C	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		05	Developments in Jewish thought	External Assessment
Entry code	Title	Component code	Component title	Assessment type
H573 D	Religious Studies Option D	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		06	Developments in Buddhist thought	External Assessment
H573 E	Religious Studies Option E	01	Philosophy of religion	External Assessment
		02	Religion and ethics	External Assessment
		07	Developments in Hindu thought	External Assessment

4b. Special consideration

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

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

4c. External assessment arrangements

Regulations governing examination arrangements are that the centre is meeting all of the

Grade Scale

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

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

Results

contained in the JCQ *Instructions for conducting examinations*.

requirements detailed in the specification.

Head of Centre annual declaration

The Head of Centre is required to provide a declaration to the JCQ as part of the annual NCN update, conducted in the autumn term, to confirm

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

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

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

4d. Results and certificates

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

The following supporting information will be available:

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

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

A learner’s final results will be recorded on an OCR certificate. The qualification title will be

shown on the certificate as 'OCR Level 3

Advanced GCE in Religious Studies'.

4e. Post-results services

A number of post-results services are available:

- **Enquiries about results** – If you are not happy with the outcome of a learner's results, centres may submit an enquiry about results.

4f. Malpractice

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

- **Missing and incomplete results** – This service should be used if an individual subject result for a learner is missing, or the learner has been omitted entirely from the results supplied.
- **Access to scripts** – Centres can request access to marked scripts.

Detailed information on malpractice can be found in the JCQ publication *Suspected Malpractice*

in Examinations and Assessments: Policies and Procedures.

demands of the assessment. Applications for these

5a. Overlap with other qualifications

There is no overlap with any other existing qualifications.

5b. Accessibility

5

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

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

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

Where boxes are blacked out this is to indicate that an area is not covered by the specification. This only occurs when an area is optional. No compulsory area of study has been omitted.

Content	Christianity	Islam	Judaism	Buddhism	Hinduism
1. Religious beliefs, values and teachings in their interconnections and as they vary historically and in the contemporary world, including all the following:	“Foundations”, “Insight” and “Living” sections of specification	“Foundations”, “Insight” and “Living” sections of specification	“Insight” and “Living” sections of specification	“Foundations” and “Insight” sections of specification	“Insight” and “Living” sections of specification
a) the nature and existence of God, gods or ultimate reality	Foundations: Knowledge of God’s Existence	Insight: God is One	Insight: Maimonides	Foundations: Refuges: Dharma Living: Four Noble Truths; Nibbana/Nirvana	Insight: Brahman and the Self
b) the role of the community of believers	Living: Christian Moral Principles, Christian Moral Action	Living: The Shari’a,	Living: Conversion Foundations: Covenant	Foundations: Three Refuges: Sangha	Living: The Concept of Dharma
c) key moral principles	Living: Christian Moral Principles, Christian Moral Action	Living: The Shari’a	Living: Halakah; Insight: Maimonides	Insight: Four Noble Truths ¹	Living: Living in Accordance with Dharma
d) beliefs about the self	Insight: Augustine on Human Nature	Insight: Human Destiny; Living: Sufism	Insight: Maimonides	Insight: three marks ²	Insight: Brahman and the Self
e) beliefs about death and afterlife	Insight: Death and the Afterlife	Insight: Human Destiny	Insight: Maimonides	Insight: Samsara ³	Insight: Samsara and Karma, Brahman and the Self
f) beliefs about meaning and purpose of life	Insight: Augustine on Human Nature, Death and the Afterlife	Insight: Human Destiny	Insight: Maimonides, Suffering and Hope	Insight: full section focuses on this in various ways	Insight: Samsara and Karma, Brahman and the Self

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

² Includes Anatta – no self

³ Includes rebirth



Content	Christianity	Islam	Judaism	Buddhism	Hinduism
2. Sources of wisdom and authority including, as appropriate: (at least one of the following)	“Foundations” section of specification	“Foundations” section of specification	“Foundations”, “Insight” and “Living” sections of specification	“Foundations” section of specification	“Foundations” section of specification
a) scripture and/or sacred texts and how they are used and treated	Living: Christian Moral Principles	Foundations: Prophecy and Revelation, Tradition	Foundations: Jewish oral and written law	Foundations: Three Refuges ⁴	Foundations: Wisdom and Authority
b) key religious figures and/or teachers and their teachings	Foundations: The Person of Jesus Christ	Foundations: Prophecy and Revelation	Insight: Maimonides	Foundations: The Buddha and Three Refuges: Buddha as refuge	Foundations: Wisdom and Authority
3. Practices that shape and express religious identity, including the diversity of practice within a tradition	Living: Christian Moral Principles	Living: The Shari’a, Sufism	Living: Halakah, Conversion	Foundations: Three Refuges	Foundations: Development and Diversity, Wisdom and Authority
4. Significant social and historical developments in theology or religious thought including all the following:	Spread throughout A Level material; as detailed below	Spread throughout A Level material; as detailed below	Spread throughout A Level material; as detailed below	Spread throughout A Level material; as detailed below	Spread throughout A Level material; as detailed below
a) secularisation	Challenges: The Challenge of Secularism	Challenges: Islam and the State	Development: Zionism, The Jewish Haskalah and Jewish Emancipation, Society: State of Israel, Gender and Relationships	Society: Buddhism in the West	Society: Hinduism in India

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

b)	science	Challenges: The challenge of secularism ⁵	Development: Science and Philosophy	Development: The Jewish Haskalah and Jewish Emancipation	Society: Buddhism in the West	Society: Hinduism and the West
	Content	Christianity	Islam	Judaism	Buddhism	Hinduism
c)	responses to pluralism and diversity within traditions	Development: Pluralism in Theology, Pluralism and Society	Society: Tolerance; Challenges: Islam in Europe	Development: The Jewish Haskalah and Jewish Emancipation	Development: The Development of Mahayana Buddhism ⁶	All topics in Development and Society sections
d)	migration	Development: Religious Pluralism and Society	Challenges: Islam in Europe	Society: State of Israel	Society: Buddhism in the West	Society: Hinduism and the West
e)	the changing roles of men and women	Society: Gender and Society	Development: Gender Equality	Society: Gender and Relationships	Challenges: Buddhism and Gender	All topics in Society and Challenges sections
f)	feminist approaches	Society: Gender and Theology	Development: Gender Equality	Society: Gender and Relationships	Challenges: Buddhism and Gender	Challenges: Hinduism and Social Reform
g)	Liberationist approaches ⁷	Challenges: Liberation Theology and Marx	Development: Gender Equality Society: Justice and	Development: Haskalah; Society: Gender and relationships, Challenges: Post Holocaust Theology ⁹	Challenges: Engaged Buddhism and Activism	Challenges: Hinduism, equality and discrimination, Hinduism and Social

⁵ Dawkins forms part of the key knowledge for this topic, his criticisms of Christianity have their foundation in modern science; Dawkins himself is not a theologian but a biologist, and so study of him inherently involves the study of science. All of Dawkins' arguments regarding the infantile nature of religious belief have their foundations in his belief that the "correct" way to approach knowledge in the modern age is through scientific means.

⁶ Upaya (skilful means) is a teaching regarding the multiplicity of ways in which one can achieve wisdom and enlightenment and it is specified for study in this topic. This teaching is one reason why Buddhism has little problem acknowledging the truth claims of other faiths and therefore "pluralism" is not a relevant term to use.

⁷ "Liberation Theology" is a Christian development, specifically developing in the Catholic tradition. The Encyclopaedia Britannica begins its definition with the following paragraph:

"Liberation theology, religious movement arising in late 20th-century Roman Catholicism and centred in Latin America. It sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed both heightened awareness of the "sinful" socioeconomic structures that caused social inequities and active participation in changing those structures."

		Liberation ⁸		Challenges: Gender ⁹	Reform ¹⁰
5. Comparison of the significant ideas presented in works of at least two key scholars	Society: Gender and Theology: Rosemary Radford Ruether and Mary Daly	Development: Science and Philosophy; Society: Justice and Liberation	Challenges: Post Holocaust Theology: Fackenheim, Maybaum, Berkovitz	Society: Buddhism in the West: Stephen Batchelor and Paul Knitter	Development: Vedanta

In order to capture the “Liberationist approach” in the faiths other than Christianity, these have topics or issues which focus on the liberation of oppressed groups, such as women, and the efforts of modern theology to engage these groups more in both religious and civic life.

⁸ The study of the role of Islam in affecting the liberation of oppressed groups, and also discussion of the liberation of women, here captures the “Liberationist” approach

⁹ Haskalah and Post Holocaust Theology deal with ideas surrounding the emancipation of the Jewish people, whilst Gender discusses the liberation of women.

⁹ Buddhism and Activism involves discussion of Buddhist opposition to oppression and injustice (including ideas of emancipation); also Gender discusses ideas about the liberation of women

¹⁰ These topics discuss the liberation and emancipation of dalits and women, therefore capturing the liberationist approach

Content	Christianity	Islam	Judaism	Buddhism	Hinduism
6. Two themes related to the relationship between religion and society, these may include:	Covered in “Society” or “Challenges” specification section	Covered in “Society” or “Challenges” specification section	Covered in “Society” or “Challenges” specification section	Covered in “Society” or “Challenges” specification section	Covered in “Society” or “Challenges” specification section
a) the relationship between religious and other forms of identity		Society: Tolerance; Challenges: Islam in Europe	Society: State of Israel, Gender and relationships		Society: Hinduism in India, Hinduism and the West (also touched upon in Development: Hinduism as ‘Religion’)
b) religion, equality and discrimination	Society: Gender and Society	Society: Tolerance; Challenges: Islam in Europe	Society: State of Israel, Gender and relationships, Challenges: Post Holocaust Theology, Chagall: art as resistance		Challenges: Hinduism, equality and discrimination, Hinduism and social reform
c) religious freedom	Challenges: The Challenge of Secularisation	Society: Tolerance; Challenges: Islam in Europe	Society: State of Israel, Gender and relationships, Challenges: Post Holocaust Theology (also in Developments: Zionism, Haskalah)		
d) the political and social influence of religious institutions		Challenges: Secularism and the State	Society: State of Israel, Gender and relationships (also in Developments: Zionism, Haskalah)	Challenges: Engaged Buddhism and Activism: Buddhism and social activism	

e)	religious tolerance, respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims	Development: Pluralism and Theology, Pluralism and Society	Society: Tolerance	Challenges: Post Holocaust Theology	
----	--	--	--------------------	-------------------------------------	--

Content		Christianity	Islam	Judaism	Buddhism	Hinduism
f)	Any other theme(s) selected				Western “inculturation” of Buddhism: Society: Buddhism in the West	
7.	how developments in beliefs and practices have, over time, influenced and been influenced by developments in at least one of:	Covered in “developments” section of specification	Covered in “developments” section of specification	Covered in “developments” and “society” sections of specification	Covered in “developments” section of specification	Covered in “developments” section of specification
a)	philosophical	Development: Pluralism and theology, Pluralism and Society	Development: Science and Philosophy	Developments: Zionism; Society: State of Israel, Gender and relationships, Challenges: Post Holocaust Theology	Development: Madhyamaka and Prajnaparamita	Vedanta, Development and Diversity
b)	ethical	Society: Gender and Society		Society: Gender and relationships, Challenges: Post Holocaust Theology		
c)	studies of religion					Development: Hinduism as ‘Religion’
d)	textual interpretation	Society: Gender and Theology		Society: Gender and relationships		

YOUR CHECKLIST

Our aim is to provide you with all the information and support you ☐ Bookmark information and news on A Level Religious Studies ocr.org.uk/alevelreligiousstudies for all the latest resources,

need to deliver our specifications. ☐ Be among the first to hear about support materials and resources as they become available – register for Religious Studies updates at ocr.org.uk/updates

☐ Find out about our professional development at cpdhub.ocr.org.uk

- ☐ View our range of skills guides for use across subjects and qualifications at ocr.org.uk/skillsguides
- ☐ Discover our new online past paper service at ocr.org.uk/examcreator
- ☐ Learn more about Active Results at ocr.org.uk/activeresults
- ☐ Join our Religious Studies social network community for teachers at social.ocr.org.uk

Download high-quality, exciting and innovative A Level Religious Studies resources from ocr.org.uk/alevelreligiousstudies

Resources and support for our A Level Religious Studies qualification, developed through collaboration between our Religious Studies Specialist, teachers and other subject experts, are available from our website. You can also contact our Religious Studies Specialist who can give you specialist advice, guidance and support.

Meet the team at ocr.org.uk/religiousstudiesteam and contact them at:
01223 553998
ocr.religiousstudies@ocr.org.uk
[@OCRexams](https://twitter.com/OCRexams)

To stay up to date with all the relevant news about our qualifications, register for email updates at ocr.org.uk/updates

Religious Studies Community

The social network is a free platform where teachers can engage with each other – and with us – to find and offer guidance, discover and share ideas, best practice and a range of Religious Studies support materials.

To sign up, go to social.ocr.org.uk



[facebook.com /
ocr exams](https://facebook.com/ocr exams)



[linkedin.com /
company/ocr](https://linkedin.com/company/ocr)



[@OCR exams](https://twitter.com/OCR exams)



[youtube.com /
ocr exams](https://youtube.com/ocr exams)



OCR is part of Cambridge Assessment, a department of the University of Cambridge.

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored. ©OCR 2015 Oxford Cambridge and RSA Examinations is a Company Limited by Guarantee. Registered in England. Registered office 1 Hills Road, Cambridge CB1 2EU. Registered company number 3484466. OCR is an exempt charity.

ocr.org.uk/alevelreligiousstudies

6199077900