

# Pearson Edexcel Level 3 GCE

May–June 2022 Assessment Window

Syllabus  
reference

9RS0

## Religious Studies

### Advanced Advance Information

You are not permitted to take this notice into the examination.  
This document is valid if downloaded from the [Pearson Qualifications website](#).

### Instructions

- Please ensure that you have read this notice before the examination.

### Information

- This notice covers all examined components.
- The format/structure of the assessments remains unchanged.
- This advance information details the focus of the content of the exams in 2022 assessments.
- There are no restrictions on who can use this notice.
- This notice is meant to help students to focus their revision time.
- Students and teachers can discuss the advance information.
- This document has 22 pages.

Continue ►

W73116A

©2022 Pearson Education Ltd.

G:1/1/1/1



  
Pearson

## General advice

- In addition to covering the content outlined in the advance information, students and teachers should consider how to:
  - manage their revision of parts of the specification that may be assessed in areas not covered by the advance information.
  - manage their revision of other parts of the specification that may provide knowledge which helps with understanding the areas being tested in 2022.
- For specifications with synoptic assessments, topics not explicitly given in the advance information may appear, e.g. where students are asked to bring together knowledge, skills and understanding from across the specification.
- For specifications with optional papers/topics/content, students should only refer to the advance information for their intended option.
- For specifications with NEA, advance information does not cover any NEA components.

A link to the Joint Council for Qualifications guidance document on advance information can be found on the Joint Council for Qualifications website or [here](#).

## **Advance Information**

### **Subject specific section**

- For each paper the list shows the major focus of the content of the exam.
- Questions will be drawn from one or more of the indicated areas of specification content.
- Exam questions will sample content only from the areas of content specified in this notice.
- Information is presented as a list of the topics/subtopics from the specification, which will be included across all assessments by examination.
- Students will be credited for using any relevant knowledge from any other topic areas when answering questions. There is no expectation of knowledge beyond that identified in order to achieve full marks.

## Component 9RS0/01 Philosophy of Religion

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Philosophical issues and questions	<p>1.1 Design Argument</p> <p>c) Strengths and weaknesses of Design Arguments: probability rather than proof, alternative interpretations, including evolution and deism. Challenges to the argument.</p> <p>d) Philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues in the philosophy of religion.</p> <p>With reference to the ideas of W Paley and D Hume.</p> <p>1.2 Cosmological Argument</p> <p>c) Strengths and weaknesses of Cosmological Arguments: probability rather than proof, brute fact, debates about infinite regress, necessary existence and God as a necessary being. Challenges to the argument.</p> <p>d) Philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues in the philosophy of religion.</p> <p>With reference to the ideas of Aquinas and D Hume, I Kant.</p> <p>1.3 Ontological Argument</p> <p>c) Strengths and weaknesses of the Ontological Arguments: concept of proof compared to probability, debates about 'existence' and predicates. Challenges to the argument.</p> <p>d) Philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues in the philosophy of religion.</p> <p>With reference to the ideas of Anselm and B Russell.</p>



<p>2. The nature and influence of religious experience</p>	<p>2.2 Influence of religious experience as an argument for the existence of God</p> <p>b) Strengths and weaknesses of religious experience as an argument for the existence of God: experiences influenced by the religious context of the believer, religious experiences interpreted as any other sensory experiences, complexity of interpretations, issues of probability and proof as relating to the argument, nature of God, including transcendent and immanent, limitations of language, lack of uniformity of experiences, refinements of and challenges to the argument.</p> <p>With reference to the ideas of M Persinger and R Dawkins.</p>
<p>4. Religious language</p>	<p>4.1 Analogy and Symbol</p> <p>a) Analogy: <i>via negativa</i>, knowledge about God may be gained by what God is not like, univocal language and problems of anthropomorphism, equivocal language and problems of attribution, significance of proportional similarities and dissimilarities.</p> <p>With reference to the ideas of Aquinas.</p> <p>b) Symbol: types of symbol across a range of religious traditions, distinction between signs and symbols, symbols identifying and participating in a concept. Problems interpreting symbols and their limited application to a particular faith context.</p> <p>With reference to the ideas of P Tillich.</p> <hr/> <p>4.2 Verification and falsification debates</p> <p>a) Context of Logical Positivism and the Vienna Circle, analytic and synthetic statements, implications for the claim that religious language is meaningless; view that religious claims are false because nothing can count against them; 'bliks' as unfalsifiable ways of framing our interpretation of the world compared to beliefs that are significant articles of faith, which may be significantly challenged but not easily abandoned.</p> <p>b) Strengths and weakness of these approaches, including realist and anti-realist views and eschatological verification.</p> <p>With reference to the ideas of A J Ayer and B Mitchell.</p>

5. Works of scholars

5.1 Context to critiques of religious belief and points for discussion

- a) Respective strengths and weaknesses of religious beliefs.
- b) Alternative explanations, issues of probability and postmodern interpretations of religion.
- c) Key terms, types of atheism and agnosticism.

With reference to the ideas of R Dawkins and M Westphal.

## Component 9RS0/02 Religion and Ethics

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
3. Application of ethical theories to issues of importance	<p>3.1 War and peace</p> <p>a) The contribution of at least one religion to issues of war and peace, including the teaching of sacred text(s), the Just War Theory, including principles jus ad bellum, jus in bello and jus post bellum, reasons for and influences on the development of the theory, examples of wars, including contemporary conflicts that may be evaluated against the theory, special issues arising from nuclear war.</p> <p>b) Concepts of pacifism, including absolute, relative/ selective and nuclear pacifism, the role of pacifist movements and pressure groups. The success of the Just War Theory as a theory and in practice, the practicality of pacifism in its different forms, perceived advantages of war such as technological development, relevance of religious contributions, success of named wars in achieving their goal.</p> <p>With reference to the ideas of Augustine and Aquinas.</p>
	<p>3.2 Sexual Ethics</p> <p>a) The contribution of at least one world religion on issues in sexual ethics, including the teaching of sacred text(s) and understanding of the diversity of religious approaches, sexual relationships in and outside of marriage, including pre-marital sex, adultery, promiscuity, same-sex relationships, including marriage and civil partnership, contraception and childlessness, secular ethical approaches to these issues and social and cultural influences on them.</p> <p>b) The continuing relevance and application of religious teachings and beliefs on sexual ethics, strengths and weaknesses of changing social attitudes, the success or otherwise of contributions from ethical theory in making decisions in matters of sexual ethics.</p> <p>With reference to the ideas of P Vardy and J Dominionian.</p>

<p>4. Ethical language</p>	<p>4.1 Meta-ethics</p> <p>a) Cognitive and non-cognitive uses of language, realism and anti-realism, language as factual or symbolic, the nature of ethical assertions as absolutist or relative, ethical naturalism, the naturalistic fallacy, the is–ought gap, the problem of the open question, ethical non-naturalism, intuitionism, prescriptivism.</p> <p>b) Emotivism, the influence of the logical positivism on emotivist theories of ethics, ethical language as functional and persuasive. Developments of the emotivist approach and criticism of it.</p> <p>With reference to the ideas of G E Moore and A J Ayer.</p>
<p>6. Medical ethics: beginning and end of life issues</p>	<p>6.1 Issues in medical ethics with a focus on beginning and end of life debates</p> <p>a) The status of the embryo, concepts of sanctity and value of life from religious and secular perspectives, embryo research, pre-implantation genetic diagnosis (PGD), stem cells and cord blood, fertilisation in vitro and destruction of embryos, abortion.</p> <p>b) Assisted dying, euthanasia, palliative care. Religious and secular contributions to all these issues, legal position, concepts of rights and responsibilities, personhood and human nature, options and choices.</p> <p>c) Strengths and weaknesses of significant areas of disagreement and debate, assessment of relevant examples, legal changes and social attitudes, appropriateness and value of employing religious perspectives into these debates, assessment and comparison of contrasting positions.</p> <p>With reference to the ideas of P Singer and J Glover.</p>





## Component 9RS0/03 New Testament Studies

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Social, historical and religious context of the New Testament	<p>1.1 Prophecy regarding the Messiah</p> <p>a) The Suffering Servant of Isaiah, the importance of the line of David, the idea of the messianic secret.</p> <p>b) The significance of these expectations and their impact on New Testament texts, including Matthew's proof texts in the birth narratives, and for understanding the Gospel texts.</p> <p>With reference to the ideas of R Brown and M Hooker.</p>
2. Texts and interpretation of the Person of Jesus	<p>2.2 Titles of Jesus in the synoptic gospels and selected 'I am' sayings in John</p> <p>a) The meaning and significance of the terms Messiah, Son of God, Son of Man, and 'I am the bread of life/light of the world/good shepherd/true vine'.</p> <p>b) The background and context of these titles, including Old Testament references and symbolism, and the importance of these for interpreting and understanding the Gospels.</p> <p>c) The implication for religious laws and codes for living of different understandings of the identity and message of Jesus, including its influence beyond a religious community.</p> <p>With reference to the ideas of R Brown and C H Dodd.</p>
5. Texts and interpretation: the Kingdom of God, conflict, the death and resurrection of Jesus	<p>5.1 Texts and interpretations – The Kingdom of God in Luke: parables of the kingdom and eschatology (5)</p> <p>a) The teaching of Jesus concerning the Kingdom of God, differing views on the arrival of the Kingdom, past, present and future.</p> <p>b) The meaning, theological significance and importance for early believers.</p> <p>With reference to the ideas of I H Marshall and A Schweitzer.</p>

5. Texts and interpretation: the Kingdom of God, conflict, the death and resurrection of Jesus

5.2 Why did Jesus have to die?

- a) Religious and political conflict in the ministry of Jesus as presented in the Fourth Gospel: the religious and political authorities and why they were so concerned about Jesus, the arrest, trials, and charges made against Jesus. References may be made to the Law of Moses, Temple cleansing, Sabbath controversies.
- b) Other elements to Jesus' challenge to Judaism: Christology, blasphemy, threat to power, political expediency. The context of conflict in Jesus' ministry, its key themes and differing views on who was responsible for the death of Jesus.

With reference to the ideas of E Rivkin and R A Culpepper.



## Component 9RS0/4A Buddhism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	<p>1.1 The Four Noble Truths as the basis of Buddhism and the centrality of such for different Buddhists</p> <p>a) The Three Poisons.</p> <p>b) the Buddha's teaching on suffering and the cessation of craving/desire in the Four Noble Truths: dukkha, samudaya/tanha, nirodha and magga. Including reference to the nature of Enlightenment and nibbana.</p> <p>c) The Eightfold Path:</p> <ul style="list-style-type: none"><li>• its summary in the Three-fold Way: ethics, meditation and wisdom</li><li>• the ethical principles of the Noble Eightfold Path: right action, right speech, right livelihood</li><li>• the qualities of metta, karuna and khanti</li><li>• the relationship between these principles and the Four Noble truths.</li></ul> <p>How these are understood in Theravada and Mahayana, both historically and in the contemporary world.</p> <p>With reference to the ideas of D Keown and B Bodhi.</p>
4. Social and historical developments	<p>4.2 The rise of Triratna Buddhism in response to secularisation, Western culture and ideals</p> <p>a) The beliefs and teachings of Triratna Buddhism (formerly Friends of the Western Buddhist Order) in the context of Western society and wider Buddhist beliefs and teachings, including the importance of the three refuges, the unity of the sangha, the importance of spreading the message of Buddhism and the rejection of specific rules within the context of the sangha.</p> <p>b) The success of applying Buddhist teaching in a different culture, and the response of other Buddhist traditions to these developments.</p> <p>With reference to the ideas of Vajragupta and J Coleman.</p>

<p>5. Works of scholars</p>	<p>5.1 Comparison of the bodhisattva doctrine in the works of two scholars</p> <ul style="list-style-type: none"> <li>a) The concept of the bodhisattava with specific reference to the writings of Arthur Basham and Walpola Rahula.</li> <li>b) Mahayana Buddhism: the doctrine as found in the Lotus Sutra, including beliefs about wisdom, liberation, loving-kindness and skilful means.</li> <li>c) The stages and perfections of the bodhisattva path, including their place in particular traditions.</li> <li>d) Debates such as the context of this belief system in Theravada Buddhism, together with issues, including transfer of karmic merit.</li> </ul>
<p>6. Religion and society</p>	<p>6.1 The interpretation and application of ahimsa for a Buddhist in the modern world</p> <ul style="list-style-type: none"> <li>a) The First Precept — to refrain from harming a living thing, the interpretation of ahimsa by Buddhists with specific examples of how this may be lived, such as vegetarianism, right livelihood and involvement in the armed forces.</li> <li>b) The role of other beliefs and considerations in the living of ahimsa, including differences in application and importance within different traditions, and in the example of the Buddha. Specific reference should be made to excerpts of the Pali Canon and the Lotus Sutra.</li> </ul> <p>With reference to the ideas of the 14th Dalai Lama and T Bartholomeusz.</p>



## Component 9RS0/4B Christianity

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
2. Sources of wisdom and authority	2.1 The Bible  a) Role as a source of authority, the word of God, its compilation and use, including as a basis for ethical teaching of the Church and the role of tradition.  b) The Bible as revealed theology and its relationship to natural theology, role of Spirit in revelation/mysticism.  c) Strengths and weaknesses of various models of interpretation of the text.
3. Practices that shape and express religious identity	3.1 The diversity of practice in the Eucharist  a) The importance of sacraments in some denominations, the context of differing practices of the Eucharist, interpretations of the variety of practices and their meaning and significance.  b) Key ideas, including sacrament, grace, transubstantiation and transignification, Real Presence, memorial.  c) The experience of believers when taking part in the Eucharist, reflection and self-awareness. Implications for Christian practice in the experience of a believer and Christian communities.
4. Social and historical developments	4.2 Secularisation  a) Religion in today's society, declining numbers, the role of the Church in formal worship and in modern life and the strengths, weaknesses and impact of the teachings of popular atheists.  b) The rise of New Religious Movements and definitions of 'spiritual' and 'religious'.  c) Disillusionment with some aspects of traditional religion compared to hard line atheism.  With reference to the ideas of C Hitchens and R Dawkins.

4. Social and historical developments

4.3 New movements in theology

- a) The context and key themes of Liberation theology, Feminist theology and Black theology.
- b) The global development of Evangelicalism, and of the nature and influence of Pentecostal and Charismatic Christianity in the US and beyond, migration as a factor in the spread of a variety of forms of Christian worship, notably in the African Christian diaspora.
- c) The development of these ideas and their impact on the lives of believers and communities in Christianity today.

With reference to the ideas of G Gutiérrez, S McFague and J H Cone.

## Component 9RS0/4C Hinduism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	<p>1.3 Key moral principles</p> <ul style="list-style-type: none"><li>a) The underlying principles of dharma (duty), karma (deeds) and ahimsa (non-violence).</li><li>b) Values linked with the ashramas (dharma, artha, kama, vairagya and their relationship with moksha).</li><li>c) Virtues and qualities associated with the gunas.</li></ul> <p>With reference to the ideas of P Bilimoria.</p>
2. Sources of wisdom and authority	<p>2.2 Sources of wisdom and authority</p> <ul style="list-style-type: none"><li>a) Shruti compared to smriti; meanings and examples, significance of their differences concerning authority; links with worship ceremonies.</li><li>b) Vedas as the books of knowledge, including the Upanishads and the beginnings of philosophical traditions and their significance for the Vedanta schools.</li><li>c) Smriti texts, including Ramayana and Mahabharata with accounts of avatars and the Puranas presenting ethical teachings; the significance of the use of narrative form in smriti.</li></ul>
3. Practices that shape and express religious identity	<p>3.2 Yoga: meanings and main types</p> <ul style="list-style-type: none"><li>a) Karma yoga: and its aim of identification with the transcendent; significance of practice of dharma without attachment; the path of action to purify the mind.</li><li>b) Jnana yoga: the path of wisdom, applicable to certain groups such as Brahmins; value of renunciation and aim of identification with Brahman; links with raja yoga and emphasis on meditation.</li><li>c) Bhakti yoga: applicable to a wide range of people, devotion to Krishna identified with Brahman leading to moksha.</li><li>d) Hatha yoga: mental and physical health seeking to purify the body and to realise its divine nature; its Western evolution.</li></ul>

4. Social and historical developments including challenges and responses

4.1 Movements

- a) Context to the modern development of Hinduism – India subject to foreign rule, Christian and Islamic influences, challenges of secularisation.
- b) Key emphases in movements, including Brahmo Samaj, Neo-Vedanta, Ramakrishna Mission, Arya Samaj, Hindutva movement.
- c) Key figures in these developments, including Mahatma Gandhi, Ram Mohan Roy, Sri Ramakrishna and Dayananda Saraswati.
- d) Key teachings; significance and influence in Hinduism and across the world; implications such as interfaith, nationalism and tolerance. Implications for political and social systems, including non-violence and swaraj. Hinduism and challenges of science, including astronomy and medicine. Views about Hindu renaissance and the concept of 'Hinduism' compared to a range of traditions, and Hinduism as a world religion.





## Component 9RS0/4D Islam

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
2. Sources of wisdom and authority	<p data-bbox="563 521 1380 589">2.3 The interpretation, significance, treatment and use of the Qur'an</p> <ul style="list-style-type: none"><li data-bbox="563 622 1380 880">a) The status of the Qur'an as the revealed word of Allah, its revelation and formation, purpose and message. This should include specific reference to its declaration of Allah and the nature of submission to Allah in Surah-Al-Fatiha 1. Surah Al-Baqarah 2 as a summary of the various messages of the Qur'an, including submission to the will of Allah.</li><li data-bbox="563 913 1380 981">b) Its significance as a basis and source of authority for all Muslim belief and practice.</li><li data-bbox="563 1014 1380 1272">c) The use of the Qur'an and the Hadith in the establishment of Shari'ah law, and its various interpretations and expressions, including its application to key moral principles and activities that are considered halal and haram (including alcohol; modesty; gambling; killing and eating of animals); the principle of makruh and how that has been applied.</li></ul> <p data-bbox="563 1305 1380 1328">With reference to the ideas of S H Nasr and F R Malik.</p>



<p>3. Practices that shape and express religious identity</p>	<p>3.1 The central role of the five pillars of Islam as fulfilling the purpose of life to live in submission to the will of Allah and a way of shaping and expressing religious identity.</p> <ul style="list-style-type: none"> <li>a) Expressions of the worship of Allah as the one and of Islamic spirituality in different forms of Islam.</li> <li>b) The meaning and importance of individual pillars (Shahada, Salah, Zakāt, Sawm, Hajj) and their unity as the basis of Islamic practice and identity today.</li> <li>c) Similarities and diversity of practice, emphasis and interpretation in Islam.</li> <li>d) The relationship between intention and action and an understanding of the purposes and significance of these acts.</li> </ul> <p>The various understandings of their importance and influence historically and in the contemporary world. This should include specific reference to differences between Sunni and Shi’a Islam.</p> <p>With reference to the ideas of S H Nasr and M Siddiqui.</p>
<p>4. Social and historical developments</p>	<p>4.3 The significance of the martyrdom of Husain in 680 CE to Shi’a history and practices.</p> <ul style="list-style-type: none"> <li>b) The events and their significance for the rituals associated with the month of Muharram, including listening to recitations of Husain and his family’s sufferings, different forms of self-mortification and pilgrimages.</li> </ul> <p>With reference to the ideas of H Halm and N Ahmed.</p>
<p>6. Religion and society</p>	<p>6.3 A comparison of the significant ideas about the challenges of the secularisation and the modern ‘Western’ world; the impact of migration and how these have been met by different traditions of Islam</p> <ul style="list-style-type: none"> <li>a) The impact and interpretation of Shari’a law, including interpretations of different teachings, evidence for these views, contextual issues and textual materials, assessment of their significance for Islam, implications for beliefs and practices and moral behaviour, including links to liberationist approaches within Islam.</li> <li>b) The relationship between the modern world and issues, including secularisation, modesty and entertainment. These should include debates about different interpretations of the Qur’an and Hadith.</li> </ul> <p>With reference to S H Nasr and M Siddiqui.</p>



## Component 9RS0/4E Judaism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	<p>1.4 Values</p> <p>a) The relationship between revelation: Torah and values, dealing with every aspect of life (Ethics of the Fathers – context in Nezikin).</p> <p>b) Jewish values and universal values: Jewish distinctiveness as the People of the Almighty and the Noahide Code expressing universal values (Ethics of the Fathers – significance of gemiluth chasadim).</p> <p>c) The qualities of the Almighty and their reflection in the values of love, justice and holiness. God is the source of moral values.</p> <p>With reference to the ideas of G Robinson and M Kellner.</p>
4. Social and historical developments	<p>4.1 Context to the modern development of Judaism and the shaping of Jewish identity</p> <p>a) The significance of the destruction of the Temple and the diaspora on shaping Jewish identity. The impact of migration on the diaspora; key figures in these developments; interpretations about revelation and the authentic voice of Judaism.</p> <p>b) The Jewish response to the challenge of secularisation; the role of Judaism in a secular society; Jewish liberationist thinking – defending the poor and oppressed in a secular society.</p> <p>c) The Jewish response to the challenge of science; how far Jewish belief is compatible with scientific thinking.</p> <p>With reference to the ideas of I Gafni, R Kogel, G Cantor and M Swetlitz.</p>

<p>4. Social and historical developments</p>	<p>4.3 Holocaust</p> <p>a) Significance for Jewish beliefs related to covenant relationship, context of anti-Semitism, and Nazi pogroms and the 'Final Solution'.</p> <p>b) Jewish responses in terms of religious issues, loss of faith; death of God; God acting in history; suffering servant analogy; punishment and resurrection.</p> <p>With reference to the ideas of R Rubenstein and E Fackenheim.</p>
<p>6. Religion and society</p>	<p>6.2 Equality and discrimination – gender</p> <p>a) The relationship between Jewish identity and sexual identity; the changing roles of men and women and interpretations of equality in Judaism; norms of sexual behaviour and gender roles.</p> <p>b) The role of women in family life, the home and education.</p> <p>c) Debates about the role of women in leadership in the Synagogue. Orthodox compared to Reform views and practices. The development of Jewish feminism.</p> <p>With reference to the ideas of E Koltun, and D D Moore and Kaplan.</p> <p>Exemplars for women rabbis could include Regina Jonas and Julia Neuberger.</p>



## Component 9RS0/4F Sikhism

All questions will be taken from the areas given below only, this equates to 100% of the assessment (please note the content is ordered as it appears in the specification and not question order).

On this paper there are four questions. Question 3 is split into parts a and b. All questions are expected to be answered; there is no element of choice.

Topic Area	Sub-topic
1. Religious beliefs, values and teachings	1.1 Sikhs and the divine a) Sikh teachings about the nature and existence of God; how Sikhs envisage the divine and the way to unite with it. This will include: <ul style="list-style-type: none"><li>reference to key concepts about Waheguru: oneness, sat,shabad, especially the Mool Mantar, nam, hukam, nadar</li><li>reference to key concepts about the nature of the self, the meaning and purpose of life, death and the afterlife,including maya, guru, nadar, gurmukh, manmukh, mukti, samsara and karma.</li></ul> b) Contrasting the meaning of these ideas in contemporary Sikhism with pre-existing Indic thought, comparison of Sikh ideas with those of the sant movement, examining it as background for the emergence of Sikh thought tracing the impact of existing thought and practices on the beliefs, values and teachings of Guru Nanak. With reference to the ideas of K E Nayar and J S Sandhu.
	1.2 The importance of sangat a) The development of this concept in the lives of the Gurus, including building spiritual and political centres at Amritsar. b) Study of the concept of Panth as a qaum or nation and the authority and status of the Panth as Guru from the lifetime of Guru Gobind Singh. c) The meaning of sangat today looking at local and global levels and at virtual and physical communities. With reference to the ideas of N K Singh and K Nayar.

1. Religious beliefs, values and teachings	<p>1.3 Key moral principles and values</p> <ul style="list-style-type: none"> <li>a) Nam japna, kirt karna and vand chakna and their applications in gurmukh lifestyles today.</li> <li>b) The key principle of seva (service to God and to others).</li> <li>c) Miri-piri as the unique, original and distinctive feature of Sikhism, including a study of the warrior tradition.</li> <li>d) Sikh values as expressions of the quality of manmukh.</li> </ul> <p>With reference to the ideas of N K Singh and J Sandhu.</p>
5. Works of scholars	<p>5.1 The importance of the feminine principle in Sikh thought</p> <ul style="list-style-type: none"> <li>a) Comparison of the writings of N K Singh and D Jakobsh about the role of women within, and feminist approaches to Sikhism.</li> <li>b) A study of feminist themes in Sikh scripture and history, contrasted with an exploration of the under-reporting of these dimensions in mainstream accounts of Sikhism.</li> <li>c) Feminist perspectives and movements in the Sikh tradition over time, including the changing roles of men and women.</li> </ul> <p>With reference to the ideas of N K Singh and D Jakobsh.</p>

**END OF ADVANCE INFORMATION**

