

# Higher Religious, Moral and Philosophical Studies Course Support Notes



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Please refer to the note of changes at the end of this document for details of changes from previous version (where applicable).

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# Introduction

These support notes are not mandatory. They provide advice and guidance on approaches to delivering and assessing the Higher Religious, Moral and Philosophical Studies Course. They are intended for teachers and lecturers who are delivering the Course and its Units. They should be read in conjunction with the *Course Specification*, the *Course Assessment Specification* and the *Unit Specifications* for the Units in the Course.

# General guidance on the Course

## Aims

The purpose of this Course is to develop knowledge and understanding of religious, moral and philosophical issues that affect the world today. Religious and non-religious perspectives will be included. The Course will explore the questions they raise and the solutions or approaches they offer. Learners will have opportunities to reflect on these and on their own experience and views.

The Course will require learners to study a world religion in detail, understand contemporary moral issues and responses, and study key aspects of religious and philosophical questions.

The Course will help learners develop an understanding of religious, moral and philosophical issues of relevance in the world today. Learners will develop skills which are transferable to other areas of study and which they will use in everyday life.

Teachers and lecturers should refer to the *Course Assessment Specification* for mandatory information about the skills, knowledge and understanding to be covered in this Course, as the Course assessment will be based on this.

## Progression into this Course

Entry to this Course is at the discretion of the centre. Many learners will benefit from having completed this Course at the level below. Others will draw on comparable learning or experience. Learners will require appropriate literacy skills in order to overtake the requirements of this Course.

When considering whether this Course is appropriate for a particular learner, you should refer to the skills, knowledge and understanding described below, and the Outcomes and Assessment Standards. Taken together, these provide an overall picture of the level of demand.

## Skills, knowledge and understanding covered in this Course

This section provides further advice and guidance about skills, knowledge and understanding that could be included in the Course.

Teachers and lecturers should refer to the Higher Religious, Moral and Philosophical Studies *Course Specification* for mandatory information about the skills, knowledge and understanding to be covered in this Course. Within this mandatory specification, Course planners have considerable flexibility to select coherent contexts which will stimulate and challenge their learners, offering both breadth and depth.

Teachers and lecturers should also refer to the *Course Assessment Specification* as this details the further mandatory information on Course coverage on which the Course assessment will be based.

A broad overview of the mandatory subject skills, knowledge and understanding that will be assessed in the Course includes:

Added value:

- ◆ researching, analysing and evaluating information to draw detailed, reasoned and well-structured conclusions and present findings about elements of religious, moral and philosophical issues
- ◆ identifying and responding to different ideas and viewpoints

### **Skills**

- ◆ interpreting the meaning and context of sources, beliefs and practices related to world religions in detail
- ◆ evaluating and expressing reasoned and well-structured views about contemporary moral questions and responses in detail
- ◆ analysing and explaining religious and philosophical questions in detail

### **Knowledge and understanding**

- ◆ in-depth knowledge and understanding of the significance and impact of religion today through explaining some key beliefs, practices and sources found within one of the world's six major religions (Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism) and the contribution these make to the lives of followers
- ◆ in-depth knowledge and understanding of contemporary moral questions and responses
- ◆ in-depth knowledge and understanding of religious and philosophical questions and responses

## **Progression from this Course**

This Course may provide progression to Units or Courses in related social subjects or social science, as well as a range of careers. In particular, this Course provides progression to Advanced Higher Religious, Moral and Philosophical Studies. Learners may also wish to consider undertaking the Award in Religion, Belief and Values.

## **Hierarchies**

**Hierarchy** is the term used to describe Courses and Units which form a structured sequence involving two or more SCQF levels.

Religious, Moral and Philosophical Studies Units and Courses are offered from SCQF level 3 to SCQF level 7. Vertical progression is possible through the levels of RMPS qualifications and lateral progression is possible to other qualifications in the social studies suite of Courses.

The Units have been written in a hierarchical format so that teachers/lecturers will be able to design learning activities that are appropriate for groups of learners working at different levels. This will also allow for learners to achieve at their highest level possible and achieve at a lower level, if necessary. This has been accompanied with considerable flexibility in topics and contexts for learning to facilitate personalisation and choice for learners and centres. Through all the Units of the Course there are options and choices to allow for new and stimulating contexts for learning to be built into Courses.

Learning should be progressive and not repetitive as learners progress through the levels. While Course planning may involve returning to concepts or themes developed at a lower level in order to develop knowledge and understanding and skills in greater depth, it is important that any content in a Course at one particular SCQF level is not repeated excessively as a learner progresses to the next level of the hierarchy. The skills and knowledge should be able to be applied to new content and contexts to enrich the learning experience. This is for centres to manage.

Different learners develop at different speeds. Hence, it is important that the learner is given the possibility to achieve at the highest level. The hierarchical nature of the Units and Course means that individual learners can be assessed, within the same context, at the appropriate level for them at that time. Learners should be given the opportunity to be assessed at the highest level they are capable of. The profile of an individual learner may consist of Units achieved at more than one level, with some at a level higher than the overall Course.

### **Assignment**

The Higher Religious, Moral and Philosophical Studies assignment provides the opportunity to apply skills and develop knowledge and understanding in a range of activities in preparation for the production of evidence, in a controlled assessment, which will be externally assessed.

# Approaches to learning, teaching and assessment

Detailed advice and exemplification of approaches to generating evidence through teaching and learning approaches can be found in the following *Unit Support Notes* for Higher Religious, Moral and Philosophical Studies:

- ◆ World Religion
- ◆ Morality and Belief
- ◆ Religious and Philosophical Questions

The Higher Religious, Moral and Philosophical Studies Course should be seen as a coherent study of religion, morality and philosophy within the world today. There will be opportunities throughout the Course to reinforce and deepen learning by making links between aspects of knowledge and understanding across Units, depending on the particular topics and issues studied.

## Allocation of skills to Units for assessment purposes

Each Unit has a specific skills focus for assessment purposes, as described in the table below. This approach is designed to avoid over-assessment. Allocating skills to particular Units in this way means that where a learner completes this Course they will not have to repeat assessment for the same skill more than once.

However, it is important to stress that the allocation of skills to particular Units is for assessment purposes only. In the course of completing each Unit, the learner will necessarily develop and use the skills from the other Units to varying degrees. In designing Unit assessments, therefore, centres should attempt to keep a focus on only that skill required for the Unit(s) concerned, to reduce over-assessment.

World Religion	interpreting and commenting on the meaning and context of religious beliefs, practices and sources
Morality and Belief	evaluating and expressing detailed, reasoned and well-structured views about contemporary moral questions and responses
Religious and Philosophical Questions	analysing religious and philosophical questions and responses

## Coverage of religious views

In each of the Units, religious viewpoints studied must come from one of the world's six major religions. Within this, centres/learners are free to focus on a particular denomination or tradition within that religion. It is common practice for centres to study more than one tradition or denomination.

## Sequence of delivery

There is no recommended teaching order for the Units in this Course. Different combinations or orderings of Unit delivery will be appropriate in different contexts. This is for centres to manage. Much will depend on the timetable and staffing demands of centres.

Common practice includes:

- ◆ Units taught sequentially
- ◆ *Morality and Belief* and *Religious and Philosophical Questions* taught first, World Religion Unit taught last due to the level of technical language to remember
- ◆ two Units taught on alternate days with final Unit completed during January-March
- ◆ all Units taught at the same time to facilitate a realistic prelim
- ◆ Morality taught first to prepare for assignment in January/February

### **Assessment and gathering evidence**

There are likely to be opportunities in the day-to-day delivery of the Units in a Course to generate evidence which satisfies completely or partially a Unit or Units. This is naturally occurring evidence and may be recorded as evidence for the Units or parts of the Units.

A few points to bear in mind:

- ◆ Assessments Standards apply to evidence that has been generated across a whole Unit, not just one topic within a Unit, which means that different issues covered in a Unit can form evidence of attainment
- ◆ Assessment evidence can be generated through classroom activities, homework, class tests or prelims
- ◆ Common practice is to retain a copy of such evidence or to have a special folder/jotter where learners write up or store their evidence

### **Understanding the Assessment Standards and making assessment judgements**

The following information aims to provide advice and guidance to centres when developing activities which may generate evidence that learners have achieved the Outcomes and Assessment Standards for the Units. The explanations given aim to provide greater detail and complement the terminology used in the Outcomes and Assessment Standards which are based upon the Scottish Credit and Qualifications Framework (SCQF).

The following terms are used within the *Unit Specifications* for this Course:

- ◆ 'Explaining, in depth,' will involve the learner providing evidence that they fully appreciate an idea, issue, religious practice or belief, and are able to present a detailed and accurate description of its features. They will also be able to demonstrate that they understand the connections between an idea, belief, issue or source.
- ◆ 'Presenting reasoned and well-structured conclusions' will involve learners in being able to go beyond simply stating a conclusion. They will be required to provide a coherent line of argument involving, for example, a clear position, description of supporting evidence and responses to potential challenges.
- ◆ 'Conclusions' will involve the learner in providing a conclusion on a relevant issue that brings together accurate factual information with an explanation. The conclusion must clearly explain a point of view on the topic/theme, etc. Conclusions may be written as formal conclusions at the end of a piece of writing or may be included throughout the piece of writing.

## Analysing

Analysis is a pivotal skill in the Higher. The focus in analysis is on breaking down factual information. Analysis can follow knowledge and understanding and very often excellent knowledge and understanding is, in fact, analysis.

Similarly, analysis often precedes evaluation. Analysis includes the following:

- ◆ making connections
- ◆ explaining the background
- ◆ predicting consequences
- ◆ identifying implications
- ◆ interpreting sources and viewpoints

## Evaluating

Evaluation is probably the most challenging skill at Higher. Over the years, evaluation has been misunderstood as simply listing two sides of an argument. The skill demands much more than this and expects candidates to discuss the quality of any positions taken. This involves:

- ◆ making a supported judgement on an issue
- ◆ making a supported measurement of the effects, impact or significance of an issue
- ◆ presenting a case for or against a position
- ◆ commenting on the quality of positions taken on issues

On making assessment judgements between levels, the following guidance aims to provide high-level advice on the characteristics of typical learner responses at different levels. Further advice and guidance will be provided in the specimen question paper and marking instructions (National 5 and Higher), specimen coursework and marking instructions (National 5 and Higher), Added Value Unit assessment support (National 4 only) and Unit assessment support (all levels).

Level	Possible learner responses	Possible question types
Higher	Extended response Evaluation and analysis required Clear and structured expression of complex ideas Able to consider different perspectives on an issue Able to make judgements	Discuss ... To what extent ... How valid ... Compare ... Analyse ... Evaluate ... In what ways ...
National 5	Detailed response Description and explanation required Clarity in expression of ideas Use of appropriate exemplification	Describe, in detail ... Explain, in detail ... Why... Give reasons ...
National 4	Limited response Brief descriptions and brief explanations Limited use of evidence Use of obvious exemplification	Describe ... Give reasons ...
National 3	Short response/outline Short descriptions Able to give an obvious reason	Outline ... Give a reason ...

# Developing skills for learning, skills for life and skills for work

Through the successful completion of this Course important skills for learning, skills for life and skills for work are developed. A full list of these is contained in the *Course Specification*.

The skills for learning, skills for life and skills for work will not be formally assessed within the Course assessment. However, Course planners should identify opportunities to enhance these skills throughout the Course. Learners should be aware of the skills they are building and teachers/lecturers can provide advice on opportunities to practice and improve them.

These skills will be developed across all the Units of the Course. The *Unit Support Notes* for each Unit will provide further advice on how Units within the Course may provide opportunities to develop particular skills.

## Reading

Throughout the Course, and while undertaking the assignment, learners will have the opportunity to develop reading skills. They may read a variety of texts, including sacred religious texts, newspaper reports, online articles, creative literature, magazines, primary and secondary historical accounts (eg when learning about methods of warfare within the *Morality and Belief* Unit). They will also learn to express reasoned views about the viewpoints they study, developing the ability to read critically and evaluate the ideas contained in written sources.

## Writing

The Course overall will provide considerable opportunities to develop writing skills within the Units. Although Unit assessment need not involve extended writing, learners should be encouraged to read widely and undertake extended writing where appropriate in order to facilitate progression to Advanced Higher Religious, Moral and Philosophical Studies Course and the world of work. For example, the requirements to express detailed, reasoned and well-structured views about moral issues or philosophical questions provide an ideal opportunity for learners to develop the skill of extended writing.

## Personal learning

The Course overall, and in particular the question paper and assignment, will provide extensive opportunities for learners to undertake individually-led work including researching/investigating, producing written work, reflecting on what they have learned, revising ,etc.

## Citizenship

Issues of citizenship permeate the Course at all levels. At Higher the Course will develop in-depth knowledge and understanding of the impact and significance both of religious practices and of the underlying beliefs and values on which they depend. Learners will gain an appreciation of the centrality of religious and philosophical beliefs to people's lives. Studying beliefs, values and viewpoints which may challenge their own will help learners develop an appreciation of the religious, cultural and social diversity of society.

## Preparation for Course assessment

In this Course, added value is assessed in the Course assessment. The Course assessment has two components; a question paper and an assignment.

Information given in the *Course Specification* and the *Course Assessment Specification* about the assessment of added value is mandatory.

The learner will draw upon, extend and apply the skills, knowledge and understanding they have learned during the Course. Over the Course assessment there will be parity between the assessment of skills and knowledge and understanding.

In this Course, added value is assessed in the Course assessment. The Course assessment has two components:

- ◆ question paper worth 60 marks
- ◆ assignment worth 30 marks

Information given in the *Course Specification* and the *Course Assessment Specification* about the assessment of added value is mandatory.

### Question paper

The question paper will:

- ◆ have two questions worth 10 marks each on both *World Religion and Morality and Belief*, with a focus on analysis in one question and evaluation in the other question
- ◆ have one question worth 20 marks on *Religious, Moral and Philosophical Questions*
- ◆ be 2 hours and 15 minutes' duration
- ◆ be based on the stated content of the *Course Assessment Specification*, which means that questions will be broad in nature

### The assignment

Learners will have the opportunity to develop their reading and writing skills as they research the assignment topic and write up the outcomes of the activity in controlled conditions. The assignment may be based on:

- ◆ content covered in the Course
- ◆ the development of a class activity into an assignment
- ◆ a religious, moral or philosophical issue of the learner's choice

Learners completing the assignment may be supported in the following manner:

- ◆ advice on the topic
- ◆ advice on issues related to the topic
- ◆ advice on the validity of the topic
- ◆ initial direction to appropriate sources
- ◆ support when difficulties are encountered
- ◆ support with the assignment structure

Please note that at Higher level a significant amount of independent research and learning should be taking place. Teachers and lecturers should exercise caution in the level of support given to candidates.

Performance in the assignment has been shown to be good where candidates:

- ◆ answer open-ended questions
- ◆ choose familiar issues within the Course
- ◆ have a clear structure in their assignment
- ◆ use more than two sources
- ◆ avoid obscure issues or topics

## Combining assessment across Units

If an integrated or thematic approach to Course delivery is chosen, then there may be opportunities for combining assessment across Units.

This can:

- ◆ enrich the assessment process for the learner by linking assessment more closely to teaching and learning
- ◆ make more sense to the learner and avoid duplication of assessment
- ◆ allow for evidence for particular Units to be drawn from a range of activities
- ◆ allow more time for time for learning

Within this Course, combined assessment could bring together aspects of content from across two or more Units. For example, it may help learners' understanding of the impact and significance of religion in the world today if their study of the *World Religion* Unit and the *Morality and Belief* Unit is closely integrated around the theme of life after death. They could study belief in reincarnation, the practices associated with this, reference to it in sacred texts, and then consider how belief in reincarnation may affect a Hindu's approach to dilemmas involving medical ethics, contrast these with the Human Rights Act or current UK legislation on abortion, and express a view about this. Evidence retained from an individual presentation and class discussion of this issue could provide evidence for both Units.

In another example, learners may study the theme of the Nature of Human Beings as a way of approaching both the *World Religion* and *Religious and Philosophical Questions* Units. They could study the Christian concept of sin and consider the implications of this for the concept of freewill and responsibility. This could provide evidence of the requirement to critically analyse questions and responses, and develop knowledge and understanding of the link between beliefs, practices and sources and their implications for the lives of followers. This could also provide an introduction to the *Morality and Belief* Unit.

Care should be taken when using combined assessment that those aspects of the Assessment Standard not achieved by the combined assessment are covered by a further assessment. Therefore, when designing an assessment to cover multiple Units, assessors must ensure that they track and record where evidence of individual Units appears.

# Equality and inclusion

The high degree of flexibility within this Course in terms of possible approaches to learning, teaching and assessment means that Course and Unit planners and assessors can remove potential barriers to learning and assessment. This Course should be accessible to all learners.

It is recognised that centres have their own duties under equality and other legislation and policy initiatives. The guidance given in these *Course Support Notes* is designed to sit alongside these duties but is specific to the delivery and assessment of the Course.

It is important that centres are aware of and understand SQA's assessment arrangements for disabled learners, and those with additional support needs, when making requests for adjustments to published assessment arrangements. Centres will find more guidance on this in the series of publications on Assessment Arrangements on SQA's website: [www.sqa.org.uk/sqa//14977.html](http://www.sqa.org.uk/sqa//14977.html).

# Appendix 1: Reference documents

The following reference documents will provide useful information and background.

- ◆ Assessment Arrangements (for disabled candidates and/or those with additional support needs) — various publications are available on SQA's website at: [www.sqa.org.uk/sqa//14977.html](http://www.sqa.org.uk/sqa//14977.html).
- ◆ [Building the Curriculum 4: Skills for learning, skills for life and skills for work](#)
- ◆ [Building the Curriculum 5: A framework for assessment](#)
- ◆ [Course Specifications](#)
- ◆ [Design Principles for National Courses](#)
- ◆ [Guide to Assessment \(June 2008\)](#)
- ◆ [Overview of Qualification Reports](#)
- ◆ Principles and practice papers for curriculum areas
- ◆ [SCQF Handbook: User Guide](#) and SCQF level descriptors: [www.sqa.org.uk/sqa/4595.html](http://www.sqa.org.uk/sqa/4595.html)
- ◆ [SQA Skills Framework: Skills for Learning, Skills for Life and Skills for Work](#)
- ◆ [Skills for Learning, Skills for Life and Skills for Work: Using the Curriculum Tool](#)

## Appendix 2: Coverage of world religions

Across the *Unit Support Notes* for National 3, National 4, National 5 and Higher there are examples of teaching and learning in the context of various world religions. All the examples provided have been written so that the approach described could easily be transferred and adopted within the context of a different level or a different religion.

When considering approaches to teaching and learning it may help to refer to examples provided at other levels, and in the context of other religions.

	National 3	National 4	National 5	Higher
Christianity	✓		✓	✓
Buddhism		✓	✓	
Islam	✓	✓		
Judaism	✓			
Hinduism				
Sikhism				✓

# Administrative information

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## History of changes to Course Support Notes

Version	Description of change	Authorised by	Date
1.1	With reference to' replaces 'explaining' on p3.  Minor rewording on p6: 'describe' is replaced with 'demonstrate' and 'contrast' is removed.  Minor amendment on p9, section entitled 'Interpreting': reference to the context of a source is removed.  Possible question types on p10 updated to reflect command words in question paper 'Topic or issue' replaced by 'question or issue' on p12 to align with CAS.	Qualifications Development Manager	May 2014
2.0	Updated to reflect the revised Assessment Standards in each Unit and the amended content within the <i>Course Assessment Specification</i> .	Qualifications Manager	May 2016

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## Unit Support Notes — World Religion (Higher)



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Please refer to the note of changes at the end of this document for details of changes from previous version (where applicable).

# Introduction

These support notes are not mandatory. They provide advice and guidance on approaches to delivering and assessing the *World Religion* (Higher) Unit. They are intended for teachers and lecturers who are delivering this Unit. They should be read in conjunction with the:

- ◆ *Unit Specification*
- ◆ *Course Specification*
- ◆ *Course Assessment Specification*
- ◆ *Course Support Notes*
- ◆ *Unit assessment support packs*
- ◆ specimen question paper

# General guidance on the Unit

## Aims

The general aim of this Unit is to develop in-depth knowledge and understanding of the impact and significance of religion today, through studying some key beliefs, practices and sources found within one of the world's six major religions (Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism), and the contribution these make to the lives of followers.

In many cases, centres may wish to use this Unit in a 'stand-alone' capacity. This is an appropriate use of the Unit, and is for centres to manage. These support notes have been designed to support the use of the Unit both as part of the Higher Religious, Moral and Philosophical Studies Course and in a stand-alone capacity.

## Progression into this Unit

Entry to this Unit is at the discretion of the centre. Many learners will benefit from having completed this Unit at the level below. Others will draw on comparable learning or experience. Learners will require appropriate literacy skills in order to overtake the requirements of this Unit.

When considering whether this Unit is appropriate for a particular learner, you should refer to the skills, knowledge and understanding for the Course, and the Outcomes and Assessment Standards. Taken together, these provide an overall picture of the level of demand.

## Skills, knowledge and understanding covered in this Unit

Information about skills, knowledge and understanding is given in the Higher Religious, Moral and Philosophical Studies *Course Specification* and *Course Assessment Specification*.

If this Unit is being delivered on a free-standing basis, teachers and lecturers are free to select the content and contexts for learning which are most appropriate for delivery in their centres. The content or contexts chosen must fulfil the mandatory skills, knowledge and understanding as described in the *Course Specification* and must enable learners to meet the requirements of the Outcomes and Assessment Standards.

## Progression from this Unit

This Unit may provide progression to Units or Courses in related social subjects. In particular, it provides progression to Advanced Higher Religious, Moral and Philosophical Studies. Learners may also wish to consider undertaking the Award in Religion, Belief and Values.

# Approaches to learning, teaching and assessment

The aim of this section is to provide advice and guidance to centres on:

- ◆ opportunities to generate naturally occurring evidence through a range of teaching and learning approaches
- ◆ approaches to added value
- ◆ approaches to developing skills for learning, skills for life and skills for work

## Examples of content and coverage

The following table provides illustration of potential coverage for each area of the mandatory content where this Unit is being used within the Higher Religious, Moral and Philosophical Studies Course. It is intended to provide additional guidance on potential areas of teaching and learning to supplement the expression of mandatory content provided in the *Course Assessment Specification*.

## Please note

- ◆ It is common practice for centres to cover more than one denomination in their study of world religions.
- ◆ It is recognised that some beliefs or practices may be duplicated in the themes column or may appear in an unexpected column. As is well known, some beliefs and practices do not fit comfortably under any heading so rather than omit them altogether they have been placed in the most commonly accepted column.

<b>Buddhism</b>		
<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
◆ nature of reality	<ul style="list-style-type: none"> <li>◆ maya</li> <li>◆ anicca</li> <li>◆ sunyata</li> </ul>	<ul style="list-style-type: none"> <li>◆ Centres tend to cover the same types of content for the beliefs and practices in each world religion:</li> <li>◆ benefits and drawbacks</li> <li>◆ advantages and disadvantages</li> <li>◆ relationship between different aspects of the religion</li> <li>◆ relative importance of different aspects of the religion</li> <li>◆ relevance of different aspects of the religion</li> <li>◆ challenges of different aspects of the religion</li> <li>◆ impact on the lives of followers</li> <li>◆ impact on the wider world</li> </ul>
◆ nature of human beings	<ul style="list-style-type: none"> <li>◆ anatman</li> <li>◆ skandha</li> <li>◆ Four Noble Truths</li> </ul>	
◆ beliefs about Buddha	<ul style="list-style-type: none"> <li>◆ spiritual awakening of the Buddha</li> <li>◆ nature of the Buddha</li> <li>◆ understandings of the Buddha in Mahayana and Theravada Buddhism</li> <li>◆ Three Jewels</li> </ul>	
◆ Samsara and Nibbana	<ul style="list-style-type: none"> <li>◆ Samsara</li> <li>◆ Kamma</li> <li>◆ Nibbana</li> <li>◆ Eightfold Path</li> </ul>	
◆ living according to the Eightfold Path	<ul style="list-style-type: none"> <li>◆ morality in the Eightfold Path</li> <li>◆ wisdom in the Eightfold Path</li> <li>◆ meditation in the Eightfold Path</li> <li>◆ skilful and unskilful actions</li> </ul>	
◆ individual and community worship	<ul style="list-style-type: none"> <li>◆ meditation</li> <li>◆ veneration of the Buddha</li> <li>◆ Three Jewels</li> </ul>	

<b>Christianity</b>		
<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
◆ nature of God	<ul style="list-style-type: none"> <li>◆ creator</li> <li>◆ loving</li> <li>◆ omni attributes</li> <li>◆ self-revealing</li> </ul>	<p>Centres tend to cover the same types of content for the beliefs and practices in each world religion:</p> <ul style="list-style-type: none"> <li>◆ benefits and drawbacks</li> <li>◆ advantages and disadvantages</li> <li>◆ relationship between different aspects of the religion</li> <li>◆ relative importance of different aspects of the religion</li> <li>◆ relevance of different aspects of the religion</li> <li>◆ challenges of different aspects of the religion</li> <li>◆ impact on the lives of followers</li> <li>◆ impact on the wider world</li> </ul>
◆ nature of human beings	<ul style="list-style-type: none"> <li>◆ freewill</li> <li>◆ sin</li> <li>◆ likeness of God</li> </ul>	
◆ beliefs about Jesus	<ul style="list-style-type: none"> <li>◆ spiritual awakening of Jesus</li> <li>◆ Messiah</li> <li>◆ Son of God</li> <li>◆ Redeemer</li> <li>◆ God incarnate</li> <li>◆ Trinity</li> </ul>	
◆ judgement and Heaven	<ul style="list-style-type: none"> <li>◆ salvation</li> <li>◆ predestination</li> <li>◆ universalism</li> </ul>	
◆ living according to the gospels	<ul style="list-style-type: none"> <li>◆ teachings about relationships with others</li> <li>◆ teachings about relationship with God</li> <li>◆ teachings about mission</li> </ul>	
◆ individual and community worship	<ul style="list-style-type: none"> <li>◆ prayer</li> <li>◆ forms of worship</li> <li>◆ Eucharist</li> </ul>	

<b>Hinduism</b>		
<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
◆ nature of Brahman	<ul style="list-style-type: none"> <li>◆ Saguna</li> <li>◆ Nirguna</li> <li>◆ maya</li> </ul>	<p>Centres tend to cover the same types of content for the beliefs and practices in each world religion:</p> <ul style="list-style-type: none"> <li>◆ benefits and drawbacks</li> <li>◆ advantages and disadvantages</li> <li>◆ relationship between different aspects of the religion</li> <li>◆ relative importance of different aspects of the religion</li> <li>◆ relevance of different aspects of the religion</li> <li>◆ challenges of different aspects of the religion</li> <li>◆ impact on the lives of followers</li> <li>◆ impact on the wider world</li> </ul>
◆ nature of human beings	<ul style="list-style-type: none"> <li>◆ dukkha</li> <li>◆ atman</li> <li>◆ jiva</li> <li>◆ karma</li> <li>◆ avidya</li> </ul>	
◆ beliefs about Isvara	<ul style="list-style-type: none"> <li>◆ Vaishnavism</li> <li>◆ Shaivism</li> <li>◆ devotion to a personal deity</li> </ul>	
◆ Samsara and Moksha	<ul style="list-style-type: none"> <li>◆ karma</li> <li>◆ types of samsara</li> <li>◆ interpretations of moksha</li> </ul>	
◆ living according to Dharma and the Margas	<ul style="list-style-type: none"> <li>◆ varna dharma</li> <li>◆ ashrama dharma</li> <li>◆ Three Margas</li> <li>◆ ashrams</li> </ul>	
◆ individual and community worship	<ul style="list-style-type: none"> <li>◆ meditation</li> <li>◆ puja</li> <li>◆ temple worship</li> </ul>	

<b>Islam</b>		
<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
◆ nature of God	<ul style="list-style-type: none"> <li>◆ Tawhid</li> <li>◆ omni attributes</li> <li>◆ merciful</li> <li>◆ judge</li> </ul>	<p>Centres tend to cover the same types of content for the beliefs and practices in each world religion:</p> <ul style="list-style-type: none"> <li>◆ benefits and drawbacks</li> <li>◆ advantages and disadvantages</li> <li>◆ relationship between different aspects of the religion</li> <li>◆ relative importance of different aspects of the religion</li> <li>◆ relevance of different aspects of the religion</li> <li>◆ challenges of different aspects of the religion</li> <li>◆ impact on the lives of followers</li> <li>◆ impact on the wider world</li> </ul>
◆ nature of human beings	<ul style="list-style-type: none"> <li>◆ rebellious</li> <li>◆ pride</li> <li>◆ freewill</li> <li>◆ submission</li> <li>◆ khalifas</li> </ul>	
◆ beliefs about Muhammad	<ul style="list-style-type: none"> <li>◆ spiritual journey</li> <li>◆ messenger</li> <li>◆ role model</li> <li>◆ Qur'an</li> </ul>	
◆ judgement and Heaven	<ul style="list-style-type: none"> <li>◆ Paradise</li> <li>◆ Hell</li> <li>◆ Last Day</li> <li>◆ Akhirah</li> <li>◆ Al Qadr</li> </ul>	
◆ living according to the Five Pillars	<ul style="list-style-type: none"> <li>◆ Shahadah</li> <li>◆ Salat</li> <li>◆ Zakat</li> <li>◆ Saum</li> <li>◆ Hajj</li> </ul>	
◆ individual and community worship	<ul style="list-style-type: none"> <li>◆ Salat</li> <li>◆ Qur'an</li> <li>◆ Mosques</li> <li>◆ Ummah</li> <li>◆ Ramadan</li> </ul>	

<b>Judaism</b>		
<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
◆ nature of God	<ul style="list-style-type: none"> <li>◆ one</li> <li>◆ omni attributes</li> <li>◆ creator</li> <li>◆ just</li> <li>◆ merciful</li> <li>◆ eternal</li> <li>◆ perfect</li> </ul>	<p>Centres tend to cover the same types of content for the beliefs and practices in each world religion:</p> <ul style="list-style-type: none"> <li>◆ benefits and drawbacks</li> <li>◆ advantages and disadvantages</li> <li>◆ relationship between different aspects of the religion</li> <li>◆ relative importance of different aspects of the religion</li> <li>◆ relevance of different aspects of the religion</li> <li>◆ challenges of different aspects of the religion</li> <li>◆ impact on the lives of followers</li> <li>◆ impact on the wider world</li> </ul>
◆ nature of human beings	<ul style="list-style-type: none"> <li>◆ yetzer tov</li> <li>◆ yetzer harah</li> <li>◆ image of God</li> <li>◆ freewill</li> </ul>	
◆ beliefs about Moses	<ul style="list-style-type: none"> <li>◆ spiritual journey</li> <li>◆ patriarch</li> <li>◆ exodus</li> <li>◆ Torah</li> </ul>	
◆ judgement and Olam Ha'ba	<ul style="list-style-type: none"> <li>◆ Rosh Hashanah</li> <li>◆ Yom Kippur</li> <li>◆ Olam Ha'ba</li> <li>◆ Messiah</li> </ul>	
◆ living according to the Torah	<ul style="list-style-type: none"> <li>◆ Shabbat</li> <li>◆ kosher</li> <li>◆ circumcision</li> <li>◆ Talmud</li> <li>◆ Mishnah</li> </ul>	
◆ individual and community worship	<ul style="list-style-type: none"> <li>◆ Shabbat</li> <li>◆ synagogue</li> <li>◆ Torah</li> <li>◆ Pesach</li> <li>◆ Sukkot</li> <li>◆ Hanukkah</li> </ul>	

<b>Sikhism</b>		
<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
<ul style="list-style-type: none"> <li>◆ nature of God</li> </ul>	<ul style="list-style-type: none"> <li>◆ one</li> <li>◆ creator</li> <li>◆ without gender</li> <li>◆ eternal</li> <li>◆ immanent and transcendent</li> <li>◆ eternal truth</li> </ul>	<p>Centres tend to cover the same types of content for the beliefs and practices in each world religion:</p> <ul style="list-style-type: none"> <li>◆ benefits and drawbacks</li> <li>◆ advantages and disadvantages</li> <li>◆ relationship between different aspects of the religion</li> <li>◆ relative importance of different aspects of the religion</li> <li>◆ relevance of different aspects of the religion</li> <li>◆ challenges of different aspects of the religion</li> <li>◆ impact on the lives of followers</li> <li>◆ impact on the wider world</li> </ul>
<ul style="list-style-type: none"> <li>◆ nature of human beings</li> </ul>	<ul style="list-style-type: none"> <li>◆ the soul</li> <li>◆ karma</li> <li>◆ suffering</li> <li>◆ rebirth</li> <li>◆ maya</li> </ul>	
<ul style="list-style-type: none"> <li>◆ beliefs about the Ten Gurus</li> </ul>	<ul style="list-style-type: none"> <li>◆ spiritual journeys</li> <li>◆ role models</li> <li>◆ key messages</li> <li>◆ reverence of the gurus</li> <li>◆ Guru Granth Sahib</li> <li>◆ Khalsa</li> </ul>	
<ul style="list-style-type: none"> <li>◆ Jivan Mukti and Gurmukh</li> </ul>	<ul style="list-style-type: none"> <li>◆ Gurmukh</li> <li>◆ Manmukh</li> <li>◆ Jivan mukti</li> <li>◆ Grace of God</li> <li>◆ Videha mukti</li> </ul>	

<ul style="list-style-type: none"> <li>◆ living according to the teachings of the Guru Granth Sahib</li> </ul>	<ul style="list-style-type: none"> <li>◆ Sewa</li> <li>◆ Simran</li> <li>◆ non-attachment</li> <li>◆ Khalsa</li> <li>◆ Five Ks</li> <li>◆ Langar</li> </ul>	
<ul style="list-style-type: none"> <li>◆ individual and community worship</li> </ul>	<ul style="list-style-type: none"> <li>◆ Guru Granth Sahib</li> <li>◆ Gurdwara</li> <li>◆ Vaisakhi</li> </ul>	

## Unit assessment

Unit assessments have been designed in such a way that they provide opportunities for candidates to prepare for the question paper. It is possible to cover the Assessment Standards in a variety of ways and without being too burdensome in terms of time and workload. Centres may choose the method of gathering the evidence, whether it be portfolio or a more traditional timed assessment in class.

Unit assessment can be broken down into manageable exercises using the kind of method exemplified below:

1. Assessment Standard 1.1 and 1.2 on belief A
2. Assessment Standard 1.1 and 1.2 on practice B
3. Assessment Standard 2.1 and 2.2 on belief C
4. Assessment Standard 2.1 and 2.2 on practice D
5. Assessment Standard 2.3 on belief **or** practice E

Alternatively It is possible to create 'How central ...' type questions which would cover all five standards.

## Question paper

The open nature of the CAS means that questions will be broad and based on the terminology used in the CAS. Essentially, the KU will test the depth of learners' knowledge of a religion. At Higher it is expected that candidates will know more than straightforward facts and be able to add some expansion to factual information. Analysis will test how well candidates understand the way in which different aspects of a religion fit together, or draw out why religious commitment has such an impact on the lives of followers. Evaluation involves making judgements or measurements, so in relation to world religions the focus will be on importance, significance and impact of religious belief and practice in a variety of contexts.

There will be two questions, each worth 10 marks. One question will be analytical and the other will be evaluative. There is no choice in the questions. The keys to success in answering questions are:

- ◆ relevance — refer back to the question
- ◆ accuracy — ensure that factual information is correct
- ◆ detail — expand on every fact, every piece of analysis and every judgement

## Assignment

Of all the topics covered in the assignment, world religion has the lowest popularity. If learners wish to complete an assignment on a world religion they should ensure that:

- ◆ they are researching something that is a genuine issue
- ◆ they have a sufficient number of resources to access
- ◆ they do not produce a descriptive piece of work

## **Developing skills for learning, skills for life and skills for work**

Information about developing skills for learning, skills for life and skills for work across the Course is given in the relevant *Course Support Notes*. This Unit will provide many opportunities to develop skills for learning, skills for life and skills for work.

As the specific skills focus of the Unit is to interpret the meaning and context of religious beliefs, practices and sources, learners will develop reading, analysis and application skills. They will be expected to understand and communicate the impact and significance of religion today by understanding the link between religious sources, beliefs, and practices. Developing an understanding of the contribution these make to the lives of followers, and to the society in which they live, will help learners develop the ability to apply what they have learned.

Citizenship will be an important aspect of this Unit. Through a study of the impact and significance of religion in the world today, learners will develop an appreciation of the religious and social diversity of society. They will also be provided with opportunities to deepen their understanding of the complexities and differences within religion itself, and understand how religion contributes actively to the society around it.

The Unit will also provide opportunities for learners to develop personal learning by providing rich and varied contexts for extended personal study in the RMPS assignment.

## **Combining assessment within Units**

Assessment evidence can be gathered in a holistic manner, covering all elements of the Outcome/s for the Unit. Flexibility is provided in terms of the range of evidence that can be used to demonstrate that a learner has met the Outcome/s of the Unit.

If centres are using a holistic approach to assessment of the Unit, it is advisable to track where evidence of the achievement of individual Outcomes appears so that learners who do not achieve the complete assessment can still have recognition for the Outcome/s they have achieved and do not have to be reassessed on all the Outcomes.

It may be helpful to build a record of evidence for each learner. This could be kept electronically/online and could contain scanned copies of any written work (including annotated notes, summaries, etc); teacher records of observations, learner interviews, question and answer sessions; videos of discussions, group work, presentations and debates (it may be appropriate to keep only a sample of video evidence to back up the teacher record); learning log; records of visits, interviews, experiences; pictures of posters and/or displays; and any other evidence generated by the learner.

# Equality and inclusion

The high degree of flexibility within this Unit in terms of possible approaches to assessment means that Course and Unit planners can consider and remove potential barriers to learning and assessment. This Unit should be accessible to all learners.

It is recognised that centres have their own duties under equality and other legislation and policy initiatives. The guidance given in these *Unit Support Notes* is designed to sit alongside these duties but is specific to the delivery and assessment of the Unit.

Alternative approaches to Unit assessment to take account of the specific needs of learners can be used. However, the centre must be satisfied that the integrity of the assessment is maintained and that the alternative approach to assessment will, in fact, generate the necessary evidence of achievement.

# Appendix 1: Reference documents

The following reference documents will provide useful information and background.

- ◆ Assessment Arrangements (for disabled candidates and/or those with additional support needs) — various publications on SQA’s website: <http://www.sqa.org.uk/sqa/14976.html>
- ◆ [\*Building the Curriculum 4: Skills for learning, skills for life and skills for work\*](#)
- ◆ [\*Building the Curriculum 5: A framework for assessment\*](#)
- ◆ [\*Course Specifications\*](#)
- ◆ [\*Design Principles for National Courses\*](#)
- ◆ [\*Guide to Assessment \(June 2008\)\*](#)
- ◆ [\*Overview of Qualification Reports\*](#)
- ◆ *Principles and practice papers for curriculum areas*
- ◆ *Research Report 4 — Less is More: Good Practice in Reducing Assessment Time*
- ◆ *Coursework Authenticity — a Guide for Teachers and Lecturers*
- ◆ [\*SCQF Handbook: User Guide\*](#) and SCQF level descriptors [www.sqa.org.uk/sqa/4595.html](http://www.sqa.org.uk/sqa/4595.html)
- ◆ [\*SQA Skills Framework: Skills for Learning, Skills for Life and Skills for Work\*](#)
- ◆ [\*Skills for Learning, Skills for Life and Skills for Work: Using the Curriculum Tool\*](#)
- ◆ SQA Guidelines on e-assessment for Schools
- ◆ SQA Guidelines on Online Assessment for Further Education
- ◆ SQA e-assessment web page: [www.sqa.org.uk/sqa/5606.html](http://www.sqa.org.uk/sqa/5606.html)

## Appendix 2: Coverage of world religions

Across the *Unit Support Notes* for National 3, National 4, National 5 and Higher there are examples of teaching and learning in the context of various world religions. All the examples provided have been written so that the approach described could easily be transferred and adopted within the context of a different level or a different religion.

When considering approaches to teaching and learning it may help to refer to examples provided at other levels, and in the context of other religions.

	National 3	National 4	National 5	Higher
Christianity	✓		✓	✓
Buddhism		✓	✓	
Islam	✓	✓		
Judaism	✓	✓		
Hinduism				
Sikhism				✓

# Administrative information

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**Published:** May 2016 (version 2.0)

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## History of changes to Unit Support Notes

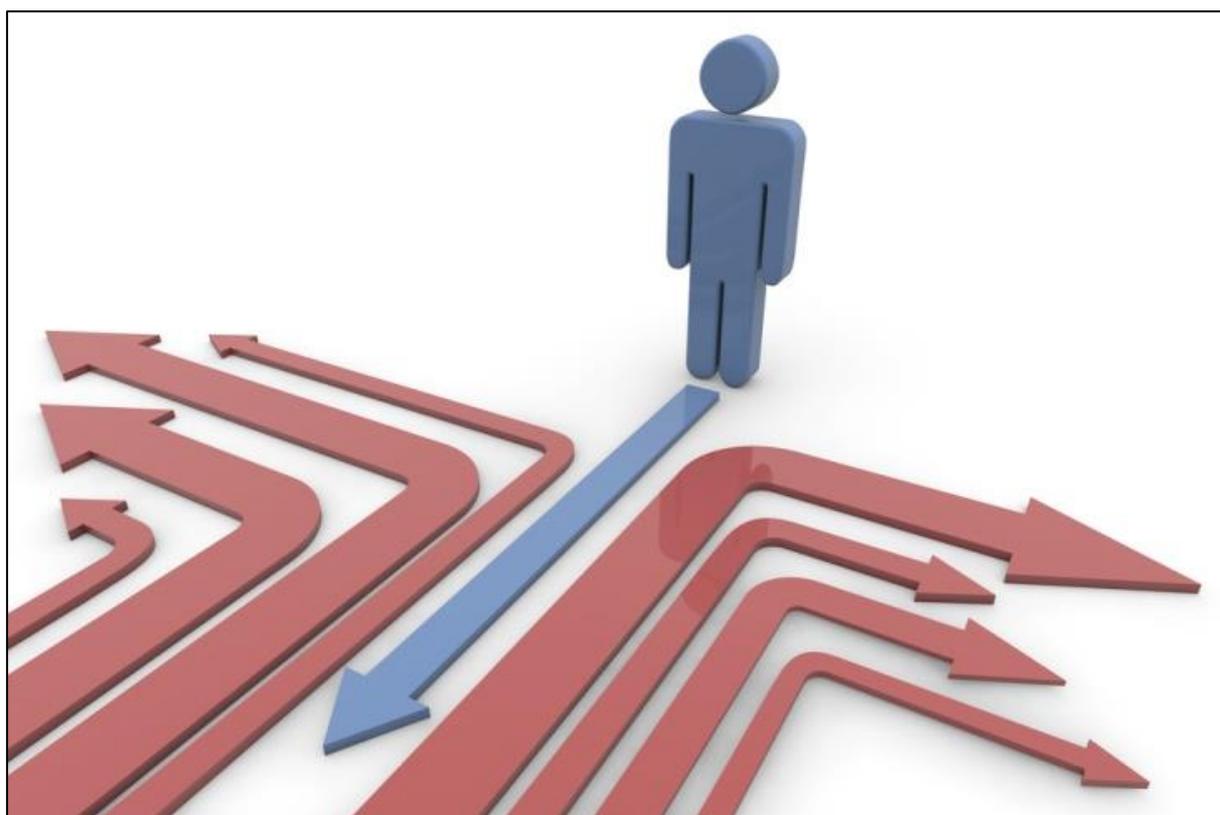
Version	Description of change	Authorised by	Date
1.1	World Religion mandatory content: 'differences' in practices and related beliefs is replaced with 'variations' in practices and related beliefs.  Sikhism: Guru Granth Sahib moved from Beliefs to Practices in line with changes made at N5.  World Religion examples of coverage updated for Buddhism, Christianity and Sikhism  Page 19: addition of reference to Unit Assessment Support packs and the Specimen Question paper	Qualifications Development Manager	May 2014
2.0	Updated to reflect the revised Assessment Standards in the <i>World Religion</i> Unit. Inclusion of possible themes and typical content for teaching.	Qualifications Manager	May 2016

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## Unit Support Notes — Morality and Belief (Higher)



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Please refer to the note of changes at the end of this document for details of changes from previous version (where applicable).

# Introduction

These support notes are not mandatory. They provide advice and guidance on approaches to delivering and assessing the *World Religion* (Higher) Unit. They are intended for teachers and lecturers who are delivering this Unit. They should be read in conjunction with the:

- ◆ *Unit Specification*
- ◆ *Course Specification*
- ◆ *Course Assessment Specification*
- ◆ *Course Support Notes*
- ◆ *Unit assessment support packs*
- ◆ specimen question paper

# General guidance on the Unit

## Aims

The general aim of this Unit is to evaluate and express reasoned and well-structured views about contemporary moral questions and responses. Learners will develop in-depth knowledge and understanding of contemporary moral questions and religious and non-religious responses.

In many cases, centres may wish to use this Unit in a 'stand-alone' capacity. This is an appropriate use of the Unit, and is for centres to manage. These support notes have been designed to support the use of the Unit both as part of the Higher Religious, Moral and Philosophical Studies Course and in a stand-alone capacity.

## Progression into this Unit

Entry to this Unit is at the discretion of the centre. Many learners will benefit from having completed the Unit at the level below. Others will draw on comparable learning or experience. Learners will require appropriate literacy skills in order to overtake the requirements of this Unit.

When considering whether this Unit is appropriate for a particular learner, you should refer to the skills, knowledge and understanding for the Course, and the Outcomes and Assessment Standards. Taken together, these provide an overall picture of the level of demand.

## Skills, knowledge and understanding covered in this Unit

Information about skills, knowledge and understanding is given in the Higher Religious Moral and Philosophical Studies *Course Support Notes*.

If this Unit is being delivered on a free-standing basis, teachers and lecturers are free to select the skills, knowledge, understanding and contexts which are most appropriate for delivery in their centres. The content or contexts chosen must fulfil the mandatory skills, knowledge and understanding as described in the *Course Specification* and must enable learners to meet the requirements of the Outcomes and Assessment Standards.

## Progression from this Unit

This Unit may provide progression to Units or Courses in related social subjects. In particular, it provides progression to Religious, Moral and Philosophical Studies at Advanced Higher. Learners may also wish to consider undertaking the Award in Religion, Belief and Values.

# Approaches to learning, teaching and assessment

The aim of this section is to provide advice and guidance to centres on:

- ◆ opportunities to generate naturally occurring evidence through a range of teaching and learning approaches
- ◆ approaches to added value
- ◆ approaches to developing skills for learning, skills for life and skills for work

## Examples of content and coverage

The table overleaf provides illustration of potential coverage for each area of the mandatory content, where this Unit is being used within the Higher Religious, Moral and Philosophical Studies Course. It is intended to provide additional guidance on potential areas of teaching and learning, to supplement the expression of mandatory content provided in the *Course Assessment Specification*.

## Please note

- ◆ It is common practice for centres to cover more than one religious and non-religious response in relation to moral issues
- ◆ It is recognised that some issues may be duplicated in the themes column or may appear in an unexpected column. As is well known, some issues do not fit comfortably under any heading so rather than omit them altogether they have been placed in the most commonly accepted column.

<b>Morality and justice</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Starting Point	Purposes of punishment	<ul style="list-style-type: none"> <li>◆ protection of society</li> <li>◆ proportionality</li> <li>◆ rehabilitation</li> <li>◆ retribution</li> </ul>	<ul style="list-style-type: none"> <li>◆ morality of deterrence</li> <li>◆ morality of retribution</li> <li>◆ morality of reform</li> <li>◆ morality of protection</li> <li>◆ morality of proportionality</li> <li>◆ moral implications of sentencing guidelines</li> </ul>
Issue 1	Causes of crime	<ul style="list-style-type: none"> <li>◆ economic</li> <li>◆ community</li> <li>◆ family</li> <li>◆ individual factors</li> </ul>	<ul style="list-style-type: none"> <li>◆ individual responsibility and criminal behaviour</li> <li>◆ age of criminal responsibility</li> <li>◆ moral implications of connections between crime and economic issues</li> <li>◆ moral implications of connections between crime and social deprivation</li> <li>◆ moral implications of connections between crime and high risk backgrounds</li> <li>◆ moral implications of connections between crime and mental health</li> </ul>
Issue 2	UK responses to Crime	<ul style="list-style-type: none"> <li>◆ custodial sentences</li> <li>◆ non-custodial sentences</li> <li>◆ preventative initiatives</li> <li>◆ treatment of young offenders</li> <li>◆ surveillance</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of imprisonment and the purposes of punishment</li> <li>◆ moral implications of imprisonment and the causes of crime</li> <li>◆ moral implications of financial penalties</li> <li>◆ moral implications of community orders and tagging</li> <li>◆ moral implications of under-investment in communities and individuals at risk</li> <li>◆ moral implications of responding to youth crime</li> <li>◆ moral implications of online and street surveillance as a response to crime</li> </ul>
Issue 3	Capital punishment and life tariffs	<ul style="list-style-type: none"> <li>◆ justifications</li> <li>◆ humaneness</li> <li>◆ sanctity of life</li> <li>◆ miscarriage of justice</li> </ul>	<ul style="list-style-type: none"> <li>◆ justice systems that allow them</li> <li>◆ methods of execution</li> <li>◆ life without parole</li> <li>◆ prevention of miscarriages of justice</li> <li>◆ occurrence of miscarriages of justice</li> </ul>

<b>Morality and relationships</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Starting point	<ul style="list-style-type: none"> <li>◆ gender roles</li> </ul>	<ul style="list-style-type: none"> <li>◆ role of men in society, religion and the home</li> <li>◆ role of women in society, religion and the home</li> <li>◆ the influences on gender roles</li> <li>◆ changing nature of gender roles</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of having gender roles</li> <li>◆ moral implications of discrimination</li> <li>◆ moral implications of positive discrimination</li> <li>◆ moral implications of equality at work</li> <li>◆ moral implications of equality at home</li> <li>◆ moral implications of religious teaching on gender roles</li> </ul>
Issue 1	<ul style="list-style-type: none"> <li>◆ sexual relationships</li> </ul>	<ul style="list-style-type: none"> <li>◆ purpose of sex</li> <li>◆ definitions of love</li> <li>◆ sex outside marriage</li> <li>◆ same sex relationships</li> <li>◆ contraception</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral issues arising from sex as a procreative act</li> <li>◆ moral issues arising from sex as an act of pleasure</li> <li>◆ moral issues arising from casual sex</li> <li>◆ moral issues arising from extra marital sex</li> <li>◆ moral implications of sex without love</li> <li>◆ moral implications of same sex relationships</li> <li>◆ moral implications of different methods of contraception</li> <li>◆ moral implications of the age of consent</li> <li>◆ moral obligations of relationships</li> </ul>
Issue 2	<ul style="list-style-type: none"> <li>◆ marriage</li> </ul>	<ul style="list-style-type: none"> <li>◆ types of marriage</li> <li>◆ purpose of marriage</li> <li>◆ marriage and the family</li> <li>◆ divorce</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of arranged marriages</li> <li>◆ moral implications of marriages of convenience</li> <li>◆ moral implications child marriages</li> <li>◆ moral implications of co-habiting</li> <li>◆ moral implications of marriage vows</li> <li>◆ moral implications of religious views on marriage</li> <li>◆ moral issues arising from different family environments, eg same sex, single parent</li> <li>◆ moral obligations of parenthood</li> <li>◆ moral issues arising from divorce</li> <li>◆ moral issues arising from re-marriage</li> </ul>

Issue 3	<ul style="list-style-type: none"> <li>◆ equality and exploitation</li> </ul>	<ul style="list-style-type: none"> <li>◆ definitions of equality</li> <li>◆ types of inequality</li> <li>◆ the impact of inequality</li> <li>◆ the need for equality</li> <li>◆ sexual exploitation</li> <li>◆ economic exploitation</li> <li>◆ physical exploitation</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral responsibilities related to equality</li> <li>◆ moral issues arising from inequality</li> <li>◆ moral reasons for promoting equality</li> <li>◆ moral issues arising from the portrayal of men and women in the media</li> <li>◆ moral issues arising from sexual exploitation in the media</li> <li>◆ moral issues arising from the economic exploitation of men and women in the developing world</li> <li>◆ moral issues arising from the use of violence against men and women in the media and family</li> </ul>
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<b>Morality and global issues</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Starting point	◆ stewardship	<ul style="list-style-type: none"> <li>◆ principles of stewardship</li> <li>◆ environmental stewardship</li> <li>◆ economic stewardship</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral issues arising from human responsibility towards the world</li> <li>◆ moral issues arising from conservation and exploitation</li> <li>◆ moral issues arising from the distribution of resources</li> <li>◆ moral issues arising from economic inequality</li> <li>◆ moral issues arising from unequal trade</li> </ul>
Issue 1	◆ environmental crises	<ul style="list-style-type: none"> <li>◆ climate change</li> <li>◆ depletion of resources</li> <li>◆ bio-diversity</li> <li>◆ pollution</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of activities leading to climate change</li> <li>◆ moral implications of the exploitation of resources</li> <li>◆ moral implications of conservation</li> <li>◆ moral implications of human responsibility towards wildlife</li> <li>◆ moral implications of human responsibility towards the environment</li> <li>◆ moral implications of activities leading to climate change</li> <li>◆ moral implications of activities leading to pollution</li> </ul>
Issue 2	◆ poverty	<ul style="list-style-type: none"> <li>◆ causes</li> <li>◆ effects</li> <li>◆ solutions</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of the causes of poverty</li> <li>◆ moral implications of economic equality</li> <li>◆ moral implications of developing world debt</li> <li>◆ moral implications of the effects of poverty</li> <li>◆ moral implications of human rights on poverty</li> <li>◆ moral implications of different solutions to poverty</li> </ul>
Issue 3	◆ trade and aid	<ul style="list-style-type: none"> <li>◆ trading inequalities</li> <li>◆ fair trade</li> <li>◆ types of aid</li> <li>◆ charity</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral issues arising from global trading agreements</li> <li>◆ moral issues arising from different types of aid</li> <li>◆ moral issues arising from charity</li> </ul>

<b>Morality and medicine</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Starting point	<ul style="list-style-type: none"> <li>◆ sanctity of life</li> </ul>	<ul style="list-style-type: none"> <li>◆ the grounds of the sanctity of life</li> <li>◆ life cycle and sanctity of life</li> <li>◆ body autonomy</li> <li>◆ protection of the vulnerable</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications the sanctity of life</li> <li>◆ sanctity of life and religion</li> <li>◆ sanctity of life at the beginning of life</li> <li>◆ sanctity of life at the end of life</li> <li>◆ sanctity of life throughout life</li> <li>◆ the right to choose</li> <li>◆ the right to die</li> <li>◆ the right not to be killed</li> </ul>
Issue 1	<ul style="list-style-type: none"> <li>◆ use of embryos</li> </ul>	<ul style="list-style-type: none"> <li>◆ definitions of life</li> <li>◆ IVF</li> <li>◆ embryo research</li> <li>◆ PGD/designer babies</li> <li>◆ saviour siblings</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of treating the embryo as not human, potentially human or fully human</li> <li>◆ moral implications of the uses of IVF</li> <li>◆ moral implications of the uses of embryo research</li> <li>◆ moral implications of the uses of PGD</li> <li>◆ moral implications of the uses of saviour siblings</li> </ul>
Issue 2	<ul style="list-style-type: none"> <li>◆ organ donation</li> </ul>	<ul style="list-style-type: none"> <li>◆ definitions of death</li> <li>◆ altruism in donation</li> <li>◆ opt in and opt out system</li> <li>◆ beating heart donors</li> <li>◆ non-beating heart donors</li> <li>◆ the principle of non-harm</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of different definitions of death</li> <li>◆ moral implications of altruistic giving</li> <li>◆ moral implications of opt-in systems</li> <li>◆ moral implications of opt-out systems</li> <li>◆ moral implications of using beating heart donors</li> <li>◆ moral implications of using non-beating heart donors</li> <li>◆ moral implications of using living donors</li> <li>◆ moral issues arising from the principle of non-harm in medicine</li> </ul>

Issue 3	<ul style="list-style-type: none"> <li>• euthanasia and assisted dying</li> </ul>	<ul style="list-style-type: none"> <li>◆ the law and euthanasia</li> <li>◆ the right to die</li> <li>◆ voluntary euthanasia</li> <li>◆ non-voluntary euthanasia</li> <li>◆ physician-assisted dying</li> <li>◆ privately assisted dying</li> <li>◆ palliative care of the dying</li> <li>◆ alternative end-of-life care</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral issues arising from laws in the UK</li> <li>◆ moral issues arising from voluntary euthanasia</li> <li>◆ moral reasons from non-voluntary euthanasia</li> <li>◆ moral issues arising from different forms of assisted dying</li> <li>◆ moral issues arising from palliative care for those with life limiting conditions</li> <li>◆ moral issues arising from the care of those with degenerative cognitive impairment</li> </ul>
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## Morality and conflict

Structure	CAS (mandatory content)	Range of typical themes taught by centres	Range of typical content taught by centres
Starting point	<ul style="list-style-type: none"> <li>◆ justifications of war</li> </ul>	<ul style="list-style-type: none"> <li>◆ causes of war</li> <li>◆ types of war</li> <li>◆ UN and conflict</li> <li>◆ just war theories</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of different causes of war</li> <li>◆ moral implications of self defence</li> <li>◆ moral implications of conflict against the state</li> <li>◆ moral implications of terrorism</li> <li>◆ moral implications of maintaining peace</li> <li>◆ religion and just war theories</li> <li>◆ secular governments and the justification of war</li> </ul>
Issue 1	<ul style="list-style-type: none"> <li>◆ consequences of war</li> </ul>	<ul style="list-style-type: none"> <li>◆ impact on civilians</li> <li>◆ impact on environment</li> <li>◆ impact on economy</li> <li>◆ impact of different types of war</li> <li>◆ war criminals</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of targeting non-combatants</li> <li>◆ moral implications of protecting non-combatants</li> <li>◆ moral implications of conscription</li> <li>◆ moral implications of environmental damage</li> <li>◆ moral implications of targeting infrastructure</li> <li>◆ moral implications of the cost of maintaining peace</li> <li>◆ moral implications of the cost of conflict</li> <li>◆ moral implications of the consequences of using conventional weapons</li> <li>◆ moral implications of the consequences of using weapons of mass destruction</li> <li>◆ moral implications of the consequences of terrorism</li> <li>◆ the need for justice</li> <li>◆ the need for reparations</li> </ul>
Issue 2	<ul style="list-style-type: none"> <li>◆ modern armaments</li> </ul>	<ul style="list-style-type: none"> <li>◆ weapons of mass destruction</li> <li>◆ computer-assisted weapons</li> <li>◆ contemporary conventional weapons</li> <li>◆ anti-personnel weapons</li> </ul>	<ul style="list-style-type: none"> <li>◆ moral implications of possession and use of weapons of mass destruction</li> <li>◆ moral implications of the use of technology in weaponry</li> <li>◆ moral implications of the use of anti-personnel devices</li> <li>◆ moral implications of the use of satellite tracking technology</li> <li>◆ moral implications of the use of computer technology</li> </ul>

Issue 3	<ul style="list-style-type: none"><li>◆ non-violent responses to war</li></ul>	<ul style="list-style-type: none"><li>◆ sanctions</li><li>◆ diplomacy</li><li>◆ pacifism</li></ul>	<ul style="list-style-type: none"><li>◆ moral issues arising from different types of sanctions</li><li>◆ moral issues arising from the use of diplomacy</li><li>◆ moral issues arising from different forms of pacifism</li><li>◆ moral issues arising from non-violence</li></ul>
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## Unit assessment

Unit assessments have been designed to provide opportunities for candidates to prepare for the question paper. It is possible to cover the Assessment Standards in a variety of ways and without being too burdensome in terms of time and workload. Centres may choose the method of gathering the evidence, whether it be portfolio or a more traditional timed assessment in class.

Unit assessment can be broken down into manageable exercises using this method or any variation of it:

1. Assessment Standard 1.1 and 2.2 on issue A
2. Assessment Standard 1.2 and 2.1 on religious view of issue B
3. Assessment Standard 1.2 and 2.1 on non-religious view of issue C

Alternatively, It is possible to create two analyse and evaluate type questions which would cover all four of the standards.

## Question paper

The open nature of the CAS means that questions will be broad and based on the terminology used in the CAS. Essentially, the KU will test the depth of the learners' knowledge of an issue. At Higher it is expected that candidates will know more than straightforward facts and be able to add some expansion to factual information. Analysis will test how well the learner understands the reasons for and background of various issues and their implications. Evaluation, as said before, involves making judgements or measurements so in relation to moral issues with a focus on problems raised by issues, the viewpoints expressed and the solutions offered.

In terms of the questions, there will be two, both of which are worth 10 marks. One question will be analytical and the other will be evaluative. There is no choice in the questions. The keys to success in answering questions are:

- ◆ relevance — refer back to the question
- ◆ accuracy — ensure that factual information is correct
- ◆ detail — expand on every fact, every piece of analysis and every judgement

## Assignment

Of all the topics covered in the assignment, morality is covered the most. If learners wish to complete an assignment on a moral issue they should ensure that:

- ◆ they are researching something that is a genuine issue
- ◆ they have a sufficient number of resources to access
- ◆ they do not produce a descriptive piece of work
- ◆ they ask an open question
- ◆ the content is clearly moral and could not be mistaken for a topic that is political or sociological

## **Developing skills for learning, skills for life and skills for work**

Information about developing skills for learning, skills for life and skills for work across the Course is given in the relevant *Course Support Notes*. This Unit will provide many opportunities to develop skills for learning, skills for life and skills for work.

As the specific focus of the Unit is on evaluating and presenting reasoned viewpoints about moral issues, learners will develop analysis and evaluation skills as well as application and thinking skills. Developing an understanding of, and sensitivity to, the issues involved in complex moral issues will help learners develop the ability to apply what they have learned.

The requirement to grasp complex moral issues and understand the strengths and weaknesses of responses will develop analysis/evaluation and reading skills. Learners will need to be able to draw out and understand complex and challenging ideas from a range of texts including philosophical writings, religious sources, scientific articles, newspapers, etc.

This Unit will also require learners to make a link between ideas about morality and the practical reality of complex issues in the real world. The Unit provides an ideal opportunity for learners to develop understanding of the similarities between philosophical and religious viewpoints, as well as the differences.

Citizenship will be an important aspect of this Unit. Through studying moral issues which affect the world today, learners will develop an appreciation of the religious, cultural and social diversity of society. They will also be challenged to consider viewpoints which may conflict with their own, and develop respect for the views of others.

The Unit will also provide opportunities for learners to develop personal learning, by providing rich and varied contexts for extended personal study in the RMPS assignment.

## **Combining assessment within Units**

Flexibility is provided in terms of the range of evidence that can be used to demonstrate that a learner has met the Outcome/s of the Unit.

If centres are using a holistic approach to assessment of the Unit it is advisable to track where evidence of the achievement of individual Outcomes and/or Assessment Standards appears so that learners who do not achieve the complete assessment can still have recognition for the Outcome/s they have achieved and do not have to be reassessed on what they have achieved.

It may be helpful to build a record of evidence for each learner. This could be kept electronically/online and could contain scanned copies of any written work (including annotated notes, summaries, etc); teacher records of observations, learner interviews, question and answer sessions; videos of discussions, group work, presentations and debates (it may be appropriate to keep only a sample of video evidence to back up the teacher record); learning log; records of visits, interviews, experiences; pictures of posters and/or displays; and any other evidence generated by the learner.

# Equality and inclusion

The high degree of flexibility within this Unit in terms of possible approaches to assessment means that Course and Unit planners can consider and remove potential barriers to learning and assessment. This Unit should be accessible to all learners.

It is recognised that centres have their own duties under equality and other legislation and policy initiatives. The guidance given in these *Unit Support Notes* is designed to sit alongside these duties but is specific to the delivery and assessment of the Unit.

Alternative approaches to Unit assessment to take account of the specific needs of learners can be used. However, the centre must be satisfied that the integrity of the assessment is maintained and that the alternative approach to assessment will, in fact, generate the necessary evidence of achievement.

# Appendix 1: Reference documents

The following reference documents will provide useful information and background.

- ◆ Assessment Arrangements (for disabled candidates and/or those with additional support needs) — various publications on SQA’s website: <http://www.sqa.org.uk/sqa/14976.html>
- ◆ [\*Building the Curriculum 4: Skills for learning, skills for life and skills for work\*](#)
- ◆ [\*Building the Curriculum 5: A framework for assessment\*](#)
- ◆ [\*Course Specifications\*](#)
- ◆ [\*Design Principles for National Courses\*](#)
- ◆ [\*Guide to Assessment \(June 2008\)\*](#)
- ◆ [\*Overview of Qualification Reports\*](#)
- ◆ *Principles and practice papers for curriculum areas*
- ◆ *Research Report 4 — Less is More: Good Practice in Reducing Assessment Time*
- ◆ *Coursework Authenticity — a Guide for Teachers and Lecturers*
- ◆ [\*SCQF Handbook: User Guide\*](#) and SCQF level descriptors: [www.sqa.org.uk/sqa/4595.html](http://www.sqa.org.uk/sqa/4595.html)
- ◆ [\*SQA Skills Framework: Skills for Learning, Skills for Life and Skills for Work\*](#)
- ◆ [\*Skills for Learning, Skills for Life and Skills for Work: Using the Curriculum Tool\*](#)
- ◆ SQA Guidelines on e-assessment for Schools
- ◆ SQA Guidelines on Online Assessment for Further Education
- ◆ SQA e-assessment web page: [www.sqa.org.uk/sqa/5606.html](http://www.sqa.org.uk/sqa/5606.html)

# Administrative information

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**Published:** May 2016 (version 2.0)

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## History of changes to Unit Support Notes

Version	Description of change	Authorised by	Date
1.1	Page 44 — Examples of coverage updated to include moral theories. Page 41 — additional reference to Unit assessment support packs and specimen question paper. P59 'topic' updated to 'question or issue'.	Qualifications Development Manager	May 2014
2.0	Updated to reflect the revised Assessment Standards in the <i>Morality and Belief</i> Unit. Inclusion of possible themes and typical content for teaching.	Qualifications Manager	May 2016

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## Unit Support Notes — Religious and Philosophical Questions (Higher)



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Please refer to the note of changes at the end of this document for details of changes from previous version (where applicable).

# Introduction

These support notes are not mandatory. They provide advice and guidance on approaches to delivering and assessing the *World Religion* (Higher) Unit. They are intended for teachers and lecturers who are delivering this Unit. They should be read in conjunction with the:

- ◆ *Unit Specification*
- ◆ *Course Specification*
- ◆ *Course Assessment Specification*
- ◆ *Course Support Notes*
- ◆ *Unit assessment support packs*
- ◆ specimen question paper

# General guidance on the Unit

## Aims

The general aim of this Unit is to critically analyse religious and philosophical questions and responses. Learners will develop in-depth knowledge and understanding of religious and philosophical questions and responses.

In many cases, centres may wish to use this Unit in a 'stand-alone' capacity. This is an appropriate use of the Unit, and is for centres to manage. These support notes have been designed to support the use of the Unit both as part of the Higher Religious, Moral and Philosophical Studies Course and in a stand-alone capacity.

## Progression into this Unit

Entry to this Unit is at the discretion of the centre. Many learners will benefit from having completed this Unit at the level below. Others will draw on comparable learning or experience. Learners will require appropriate levels of literacy in order to be able to overtake the requirements of this Unit.

When considering whether this Unit is appropriate for a particular learner, you should refer to the skills, knowledge and understanding for the Course and the Outcomes and Assessment Standards. Taken together these provide an overall picture of the level of demand.

## Skills, knowledge and understanding covered in this Unit

Information about skills, knowledge and understanding is given in the Higher Religious, Moral and Philosophical Studies *Course Specification* and *Course Assessment Specification*.

If this Unit is being delivered on a free-standing basis, teachers and lecturers are free to select the content and contexts for learning which are most appropriate for delivery in their centres. The content or contexts chosen must fulfil the mandatory skills, knowledge and understanding as described in the Course Specification and must enable learners to meet the requirements of the Outcomes and Assessment Standards.

## Progression from this Unit

This Unit may provide progression to a range of Units or qualifications in related social subjects and social science, and in particular to the Advanced Higher Religious, Moral and Philosophical Studies Course. Learners may also wish to consider undertaking the Award in Religion, Belief and Values.

# Approaches to learning, teaching and assessment

The aim of this section is to provide advice and guidance to centres on:

- ◆ opportunities to generate naturally occurring evidence through a range of teaching and learning approaches
- ◆ approaches to added value
- ◆ approaches to developing skills for learning, skills for life and skills for work

## Examples of content and coverage

The table overleaf provides illustration of potential coverage for each area of the mandatory content, where this Unit is being used within the Higher Religious, Moral and Philosophical Studies Course. It is intended to provide additional guidance on potential areas of teaching and learning to supplement the expression of mandatory content provided in the *Course Assessment Specification*.

## Please note

- ◆ It is common practice for centres to cover more than one religious and non-religious response in relation to religious and philosophical questions.
- ◆ It is recognised that some issues may be duplicated in the themes column or may appear in an unexpected column. As is well known, some issues do not fit comfortably under any heading so rather than omit them altogether they have been placed in the most commonly accepted column.

<b>Origins</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Question	Was everything created?	<ul style="list-style-type: none"> <li>◆ role of a creator</li> <li>◆ nature of a creator</li> <li>◆ the universe as a brute fact</li> <li>◆ purpose of the universe and life</li> </ul>	<ul style="list-style-type: none"> <li>◆ creation as an act by a Creator</li> <li>◆ creation as an emanation from the Divine</li> <li>◆ ultimate origins as a brute scientific fact</li> <li>◆ religious and non-religious views on the purpose of the universe</li> <li>◆ religious and non-religious views on the purpose of life</li> </ul>
Issue 1	Origins of the universe	<ul style="list-style-type: none"> <li>◆ interpretations of religious creation accounts</li> <li>◆ scientific theories</li> <li>◆ cosmological argument</li> </ul>	<ul style="list-style-type: none"> <li>◆ scriptural creation accounts</li> <li>◆ purpose and context of creation accounts</li> <li>◆ literal and non-literal interpretations of scripture</li> <li>◆ inflationary theories</li> <li>◆ evidence supporting inflationary theories</li> </ul>
Issue 2	Origins of life	<ul style="list-style-type: none"> <li>◆ interpretations of religious creation accounts</li> <li>◆ scientific theories</li> <li>◆ teleological argument</li> </ul>	<ul style="list-style-type: none"> <li>◆ scriptural accounts of the creation of life</li> <li>◆ purpose and context of creation accounts</li> <li>◆ literal and non-literal interpretations of scripture</li> <li>◆ evolutionary theories</li> <li>◆ evidence supporting evolutionary theories</li> </ul>
Debate	Approaches to dialogue	<ul style="list-style-type: none"> <li>◆ consistency/contradiction within religious responses</li> <li>◆ consistency/contradiction within non-religious responses</li> <li>◆ consistency/contradiction between non-religious and religious responses</li> </ul>	<ul style="list-style-type: none"> <li>◆ agreement, disagreement and compromise between religious people in the debate</li> <li>◆ agreement, disagreement and compromise between non-religious people in the debate</li> <li>◆ agreement, disagreement and compromise between religious and non-religious people in the debate</li> </ul>

<b>Existence of God</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Question	Can God be proved?	<ul style="list-style-type: none"> <li>◆ the God of classical theism</li> <li>◆ other concepts of God</li> <li>◆ principle of sufficient reason</li> <li>◆ types of argumentation</li> <li>◆ the nature of evidence</li> </ul>	<ul style="list-style-type: none"> <li>◆ key attributes, eg creator, eternal, omnipotent, omniscient, good, loving</li> <li>◆ monism, polytheism and pantheism</li> <li>◆ ultimate origins as a brute scientific fact</li> <li>◆ inductive, deductive and analogical argumentation</li> <li>◆ <i>a priori</i> and <i>a posteriori</i></li> <li>◆ verifying evidence and argument</li> </ul>
Issue 1	Cosmological argument	<ul style="list-style-type: none"> <li>◆ argument of Thomas Aquinas</li> <li>◆ contingency</li> <li>◆ causation</li> <li>◆ motion</li> <li>◆ Kalam</li> <li>◆ philosophical responses</li> <li>◆ scientific responses</li> <li>◆ religious responses</li> </ul>	<ul style="list-style-type: none"> <li>◆ background to the ideas of Aquinas</li> <li>◆ explanation of the first three ways of the Quinque Vaie</li> <li>◆ Kalam and the debate about infinity</li> <li>◆ Hume's criticisms</li> <li>◆ criticisms of the new atheists</li> <li>◆ the impact of cosmology and physics on the cosmological argument</li> <li>◆ the cosmological argument in other religions</li> </ul>
Issue 2	Teleological argument	<ul style="list-style-type: none"> <li>◆ Aquinas' argument from design</li> <li>◆ Paley's argument from design</li> <li>◆ intelligent design</li> <li>◆ philosophical responses</li> <li>◆ scientific responses</li> <li>◆ religious responses</li> </ul>	<ul style="list-style-type: none"> <li>◆ background to Aquinas' argument</li> <li>◆ Paley's analogical argument</li> <li>◆ evidence of intelligent design supporters</li> <li>◆ Hume's criticisms</li> <li>◆ criticisms of the new atheists</li> <li>◆ impact of evolution on the teleological argument</li> <li>◆ teleological argument in other religions</li> </ul>

Debate	Approaches to dialogue	<ul style="list-style-type: none"> <li>◆ consistency/contradiction within religious responses</li> <li>◆ consistency/contradiction within non-religious responses</li> <li>◆ consistency/contradiction between non-religious and religious responses</li> </ul>	<ul style="list-style-type: none"> <li>◆ agreement, disagreement and compromise between religious people in the debate</li> <li>◆ agreement, disagreement and compromise between non-religious people in the debate</li> <li>◆ agreement, disagreement and compromise between religious and non-religious people in the debate</li> </ul>
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Problem of suffering and evil			
Structure	CAS (mandatory content)	Range of typical themes taught by centres	Range of typical content taught by centres
Question	Who is responsible for suffering and evil?	<ul style="list-style-type: none"> <li>◆ the nature of evil</li> <li>◆ the nature of suffering</li> <li>◆ concepts of God</li> </ul>	<ul style="list-style-type: none"> <li>◆ Key attributes e.g. creator, eternal, omnipotent, omniscient, good, loving</li> <li>◆ monism, polytheism and pantheism</li> <li>◆ ultimate origins as a brute scientific fact</li> <li>◆ inductive, deductive and analogical argumentation</li> <li>◆ <i>a priori</i> and <i>a posteriori</i></li> <li>◆ verifying evidence and argument</li> </ul>
Issue 1	Supernatural agencies	<ul style="list-style-type: none"> <li>◆ God</li> <li>◆ Satan</li> <li>◆ evil spirits</li> <li>◆ dualism</li> <li>◆ freewill and predestination</li> <li>◆ law of karma</li> <li>◆ historical development of evil</li> <li>◆ evil in sacred texts</li> </ul>	<ul style="list-style-type: none"> <li>◆ ancient polytheism and the existence of evil</li> <li>◆ classical theism and the existence of evil</li> <li>◆ Eastern religion and the existence of evil</li> <li>◆ traditional Christian theodicies</li> <li>◆ contemporary Christian theodicies</li> <li>◆ origins of evil in sacred texts</li> <li>◆ relationship between God and evil in sacred texts</li> </ul>
Issue 2	Human responsibility	<ul style="list-style-type: none"> <li>◆ humans and nature</li> <li>◆ humans and moral evil</li> <li>◆ freewill and determinism</li> <li>◆ scientific explanations of evil behaviour</li> <li>◆ sociological explanations of evil behaviour</li> <li>◆ psychological explanations of evil behaviour</li> </ul>	<ul style="list-style-type: none"> <li>◆ human responsibility for 'natural' disasters</li> <li>◆ human responsibility for acts of evil</li> <li>◆ evil and suffering as part of the process of evolution</li> <li>◆ evil as a means of not accepting responsibility</li> <li>◆ the use of evil and suffering in human society</li> <li>◆ pre-disposition to evil</li> <li>◆ compatibility between freewill and determinism</li> <li>◆ the nature of human freewill</li> <li>◆ the nature of human determinism</li> </ul>

Debate	Approaches to dialogue	<ul style="list-style-type: none"> <li>◆ consistency/contradiction within religious responses</li> <li>◆ consistency/contradiction within non-religious responses</li> <li>◆ consistency/contradiction between non-religious and religious responses</li> </ul>	<ul style="list-style-type: none"> <li>◆ agreement, disagreement and compromise between religious people in the debate</li> <li>◆ agreement, disagreement and compromise between non-religious people in the debate</li> <li>◆ agreement, disagreement and compromise between religious and non-religious people in the debate</li> </ul>
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<b>Miracles</b>			
<b>Structure</b>	<b>CAS (mandatory content)</b>	<b>Range of typical themes taught by centres</b>	<b>Range of typical content taught by centres</b>
Question	Do people experience miracles?	<ul style="list-style-type: none"> <li>◆ immutability of the laws of nature</li> <li>◆ definitions of miracles</li> <li>◆ miracles and world views</li> <li>◆ the supernatural</li> </ul>	<ul style="list-style-type: none"> <li>◆ the fixity of the laws of nature</li> <li>◆ miracles as a violation of natural laws</li> <li>◆ miracles are contrary to our knowledge of natural laws</li> <li>◆ miracles as an intervention by a deity</li> <li>◆ purpose of divine intervention</li> </ul>
Issue 1	Scriptural miracles	<ul style="list-style-type: none"> <li>◆ nature of scripture</li> <li>◆ miracles in scripture</li> <li>◆ philosophical understanding of miracles</li> <li>◆ theological understanding of miracles</li> <li>◆ scientific understanding of miracles</li> </ul>	<ul style="list-style-type: none"> <li>◆ scripture as ancient literature</li> <li>◆ the role of miracles in scripture</li> <li>◆ understandings of miracles in the ancient world</li> <li>◆ Hume's criticisms of miracles</li> <li>◆ traditional and contemporary religious interpretations of miracles</li> <li>◆ scientific approaches to scriptural miracles</li> </ul>
Issue 2	Non-scriptural miracles	<ul style="list-style-type: none"> <li>◆ nature of non-scriptural miracles</li> <li>◆ historical context of non-scriptural miracles</li> <li>◆ place of miracles in the scientific age</li> <li>◆ philosophical understanding of miracles</li> <li>◆ theological understanding of miracles</li> <li>◆ scientific understanding of miracles</li> </ul>	<ul style="list-style-type: none"> <li>◆ human responsibility</li> <li>◆ Hume's criticisms of miracles</li> <li>◆ traditional and contemporary religious interpretations of miracles</li> <li>◆ scientific approaches to scriptural miracles</li> </ul>

Debate	Approaches to dialogue	<ul style="list-style-type: none"> <li>◆ consistency/contradiction within religious responses</li> <li>◆ consistency/contradiction within non-religious responses</li> <li>◆ consistency/contradiction between non-religious and religious responses</li> </ul>	<ul style="list-style-type: none"> <li>◆ agreement, disagreement and compromise between religious people in the debate</li> <li>◆ agreement, disagreement and compromise between non-religious people in the debate</li> <li>◆ agreement, disagreement and compromise between religious and non- religious people in the debate</li> </ul>
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## Unit assessment

Unit assessments have been designed to provide opportunities for candidates to prepare for the question paper. It is possible to cover the Assessment Standards in a variety of ways and without being too burdensome in terms of time and workload. Centres may choose the method of gathering the evidence, whether it be portfolio or a more traditional timed assessment in class.

Unit assessment can be broken down into manageable exercises using the following method:

1. Assessment Standard 1.1 on general issues
2. Assessment Standard 1.2 and 2.2 on religious view of issue A
3. Assessment Standard 1.2 and 2.2 on non-religious view of issue B
4. Assessment Standard 2.2 on issue C

Alternatively, it is possible to create a 20-mark essay-type question covering all Outcomes, although realistically two of these essays would give a more complete view.

## Question paper

The open nature of the CAS means that questions will be broad and based on the terminology used in the CAS. Essentially, the KU will test the depth of learners' knowledge of an issue. At Higher it is expected that candidates will know more than straightforward facts and be able to add some expansion to factual information. Analysis will test how well learners understand the reasons for and background of various issues and their implications. Evaluation involves making judgements or measurements, so in relation to moral issues there will be a focus on problems raised by issues, the viewpoints expressed and the solutions offered.

There is one question which is worth 20 marks. The question has 10 knowledge and understanding, five analysis and five evaluation marks available. There is no choice in this section.

The keys to success in answering the question are:

- ◆ relevance — refer back to the question
- ◆ accuracy — ensure that factual information is correct
- ◆ detail — expand on every fact, every piece of analysis and every judgement

## Assignment

Of all the topics covered in the assignment, Religious and Philosophical Questions (RPQ) is often done very well because the issues offer clear debate and do not risk falling outside the sphere of religion, morality and philosophy. If learners wish to complete an assignment on a RPQ issue they should ensure that:

- ◆ they are researching something that is a genuine issue
- ◆ they have a sufficient number of resources to access
- ◆ they do not produce a descriptive piece of work
- ◆ they ask an open question
- ◆ they do not ask an obscure question

## **Developing skills for learning, skills for life and skills for work**

Information about developing skills for learning, skills for life and skills for work across the Course is given in the relevant *Course Support Notes*. This Unit will provide many opportunities to develop skills for learning, skills for life and skills for work.

As the specific focus of the Unit is on critically analysing challenging religious and philosophical questions, learners will develop communication, analysis and application skills. Learners will analyse religious and philosophical questions and responses, and expressing reasoned views. This will provide ideal opportunities for learners to develop writing skills, in particular the ability to express detailed lines of argument in writing.

The requirement to grasp fundamental religious or philosophical questions will develop reading skills. Learners will need to be able to draw out and understand complex and challenging ideas from a range of texts including philosophical writings, religious sources, scientific articles, newspapers, etc.

This Unit will provide opportunities for learners to develop aspects of citizenship in a variety of ways. Learners will develop understanding and appreciation of the importance of religious and philosophical questions to people's lives. They will develop understanding of the diversity of views that exist in the society around them. They will be encouraged to understand and deal with uncertainty and learn to put forward their own viewpoints and listen to viewpoints which may challenge their own, developing respect for the views of others.

The Unit will also provide opportunities for learners to develop personal learning, by providing rich and varied contexts for extended personal study in the RMPS assignment.

## **Combining assessment within Units**

Assessment evidence can be gathered in a holistic manner, covering all elements of the Outcomes for the Unit. Flexibility is provided in terms of the range of evidence that can be used to demonstrate that a learner has met the Outcomes of the Unit.

If centres are using a holistic approach to assessment of the Unit, it is advisable to track where evidence of the achievement of individual Outcomes appears so that learners who do not achieve the complete assessment can still have recognition for the Outcomes they have achieved and do not have to be reassessed on both Outcomes.

It may be helpful to build a record of evidence for each learner. This could be kept electronically/online and could contain scanned copies of any written work (including annotated notes, summaries, etc); teacher/lecturer records of observations, learner interviews, question and answer sessions; videos of discussions, group work, presentations and debates (it may be appropriate to keep only a sample of video evidence to back up the teacher/lecturer record); learning log; records of visits, interviews, experiences; pictures of posters and/or displays; and any other evidence generated by the learner.

# Equality and inclusion

The high degree of flexibility within this Course in terms of possible approaches to learning, teaching and assessment means that Course and Unit planners and assessors can remove potential barriers to learning and assessment. This Course should be accessible to all learners.

It is recognised that centres have their own duties under equality and other legislation and policy initiatives. The guidance given in these *Course Support Notes* is designed to sit alongside these duties but is specific to the delivery and assessment of the Course.

It is important that centres are aware of and understand SQA's assessment arrangements for disabled learners, and those with additional support needs, when making requests for adjustments to published assessment arrangements. Centres will find more guidance on this in the series of publications on Assessment Arrangements on SQA's website: [www.sqa.org.uk/sqa//14977.html](http://www.sqa.org.uk/sqa//14977.html).

# Appendix 1: Reference documents

The following reference documents will provide useful information and background.

- ◆ Assessment Arrangements (for disabled candidates and/or those with additional support needs) — various publications on SQA’s website: <http://www.sqa.org.uk/sqa/14976.html>
- ◆ [\*Building the Curriculum 4: Skills for learning, skills for life and skills for work\*](#)
- ◆ [\*Building the Curriculum 5: A framework for assessment\*](#)
- ◆ [\*Course Specifications\*](#)
- ◆ [\*Design Principles for National Courses\*](#)
- ◆ [\*Guide to Assessment \(June 2008\)\*](#)
- ◆ [\*Overview of Qualification Reports\*](#)
- ◆ *Principles and practice papers for curriculum areas*
- ◆ *Research Report 4 — Less is More: Good Practice in Reducing Assessment Time*
- ◆ *Coursework Authenticity — a Guide for Teachers and Lecturers*
- ◆ [\*SCQF Handbook: User Guide\*](#) and  
SCQF level descriptors: [www.sqa.org.uk/sqa/4595.html](http://www.sqa.org.uk/sqa/4595.html)
- ◆ [\*SQA Skills Framework: Skills for Learning, Skills for Life and Skills for Work\*](#)
- ◆ [\*Skills for Learning, Skills for Life and Skills for Work: Using the Curriculum Tool\*](#)
- ◆ SQA Guidelines on e-assessment for Schools
- ◆ SQA Guidelines on Online Assessment for Further Education
- ◆ SQA e-assessment web page: [www.sqa.org.uk/sqa/5606.html](http://www.sqa.org.uk/sqa/5606.html)

# Administrative information

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## History of changes to Unit Support Notes

Version	Description of change	Authorised by	Date
1.1	Page 67 - examples of coverage updated for each section.  Page 64 – additional reference to Unit assessment support packs and the specimen question paper.		May 2014
2.0	Updated to reflect the revised Assessment Standards in the <i>Religious and Philosophical Questions</i> Unit. Inclusion of possible themes and typical content for teaching.	Qualifications Manager	May 2016

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