

**RELIGIOUS, MORAL AND  
PHILOSOPHICAL STUDIES**  
Intermediate 2

**First edition – published 2005**

## National Course Specification

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

**COURSE CODE** C213 11

### COURSE STRUCTURE

This Course has two mandatory Units and one optional Unit from a choice of two.

#### MANDATORY UNITS:

*DM3K 11 World Religion (Intermediate 2)* **1 credit (40 hours)**

*DM3L 11 Morality in the Modern World (Intermediate 2)* **1 credit (40 hours)**

#### OPTIONAL UNITS:

*DM3N 11 Christianity: Belief and Science (Intermediate 2)* **1 credit (40 hours)**

*DM3M 11 Existence of God (Intermediate 2)* **1 credit (40 hours)**

All Courses include 40 hours over and above the 120 hours for the Units. This may be used for induction, extending the range of learning and teaching approaches, support, consolidation, integration of learning and preparation for external assessment.

### RECOMMENDED ENTRY

While entry is at the discretion of the centre, candidates would normally be expected to have attained one of the following, or equivalent:

- ◆ Standard Grade Religious Studies at Grade 3 or 4
- ◆ Intermediate 1 Religious, Moral and Philosophical Studies Course
- ◆ An Intermediate 1 Religious, Moral and Philosophical Studies Unit
- ◆ A social subject at Intermediate 1

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### Administrative Information

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## **National Course Specification (cont)**

### **COURSE Religious, Moral and Philosophical Studies (Intermediate 2)**

#### **PROGRESSION**

This Course or its Units may provide progression to:

- ◆ Higher Religious, Moral and Philosophical Studies or Philosophy
- ◆ Further Education Courses which include the study of religious, moral and/or philosophical issues
- ◆ Training or employment

#### **CREDIT VALUE**

The Intermediate 2 Course in Religious, Moral and Philosophical Studies is allocated 24 SCQF credit points at SCQF level 5.

SCQF points are used to allocate credit to qualifications in the Scottish Credit and Qualifications Framework (SCQF). Each qualification is allocated a number of SCQF credit points at an SCQF level. There are 12 SCQF levels, ranging from Access 1 to Doctorates.

#### **CORE SKILLS**

There is no automatic certification of Core Skills or Core Skills Components in this Course.

## National Course Specification: course details (cont)

### COURSE Religious, Moral and Philosophical Studies (Intermediate 2)

#### RATIONALE

Scottish society has, in large part, been shaped by its Christian heritage and influenced by the many world faiths which are followed by its citizens today. Non-religious philosophical traditions have also played an important role in this process. As a result, the people of Scotland today hold a wide range of beliefs and values which reflect this rich diversity of influence. Contemporary Scottish society can therefore accurately be described as both multi-faith and multi-cultural. In such a society, it is of vital importance that each person has the opportunity to explore and strengthen his/her own beliefs and values in an atmosphere of tolerance and respect. This atmosphere can only be fostered if individuals also have understanding and appreciation of the different beliefs and values which others hold. Recognition of shared values and goals strengthens individual communities and society as a whole; appreciation and tolerance of difference enriches society and the lives of all its members.

The opportunity for individuals to explore their own beliefs and values, and to develop an appreciation of the beliefs and values of others, is an important aspect of Scottish Primary and Secondary Education. For this reason, Religious and Moral Education is part of the Core curriculum for all pupils from P1-S4. The Intermediate 2 *Religious, Moral and Philosophical Studies* Course provides certificated progression in the Upper Secondary School. Candidates who study this Course continue to develop the knowledge and skills they have acquired as part of the Core curriculum. The Course also provides progression for those who have a *Religious Studies* Standard Grade at General level. It is suitable for delivery in Further Education Institutions and is appropriate for adult students who have an interest in religious, moral and philosophical issues.

Candidates who gain a Course award will be in an ideal position to continue their studies of religious, moral and/or philosophical issues at Higher. Those who choose to progress to study alternative subjects will also benefit: developing aspects of the skills of analysis and evaluation is an important part of the Intermediate 2 *Religious, Moral and Philosophical Studies* Course and these skills are of relevance in a wide range of subject areas. All candidates will also be in an ideal position to develop as mature members of society who can contribute from a position of understanding, tolerance and respect for others.

The Course consists of two mandatory Units and one optional Unit from a choice of two. The *World Religion* Unit involves a study of how the human condition, the goals of existence and the means of achieving these goals are understood in one religious tradition. In the *Morality in the Modern World* Unit candidates investigate viewpoints on contemporary moral issues which are guided by religious belief and viewpoints which are independent of religious beliefs. The third Unit is chosen from one of the following Units:

*Christianity: Belief and Science* which involves the study of a variety of contemporary relationships between Christian belief and scientific theory;

*Existence of God* which involves the study of classical philosophical arguments relating to the existence of God as well as traditional and contemporary treatments of these arguments.

#### AIMS

The Course aims to allow candidates to:

- ◆ develop a philosophical approach to the study of beliefs, values and issues which are of importance in the world today
- ◆ develop knowledge and understanding of religious beliefs and values
- ◆ develop the ability to explain religious beliefs in relation to sacred writings
- ◆ gain insight into how beliefs and values affect the lives of followers of one world religion

## **National Course Specification: course details (cont)**

### **COURSE Religious, Moral and Philosophical Studies (Intermediate 2)**

- ◆ develop skills which can be applied to the study of the beliefs and values of a variety of world religions
- ◆ develop knowledge and understanding of moral, philosophical and theological issues which arise from religious and non-religious beliefs
- ◆ think critically about their own beliefs and those of others
- ◆ gain insight into ideas, arguments and viewpoints which may conflict with their own
- ◆ reach conclusions about religious, moral and philosophical issues and present these in a structured manner
- ◆ engage personally with a range of important questions and issues in order to inform their own beliefs and values in a way which contributes to personal and social development.

## National Course Specification: course details (cont)

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

### COURSE CONTENT

The Course consists of two mandatory Units (*World Religion* and *Morality in the Modern World*) and one optional Unit (*Christianity: Belief and Science* or *Existence of God*). Although the content of each Unit does not presuppose knowledge acquired in the other Units, there are significant opportunities to integrate both knowledge and skills while studying the Course. Whenever an opportunity to integrate knowledge and skills across the Units arises, candidates should be made aware of this and encouraged to maximise this potential. Detailed guidance on opportunities for integration and development can be found in the ‘Guidance on Learning and Teaching Approaches for the Course’ in this Course specification.

A detailed summary of the content of each Unit appears below:

#### 1. Mandatory Units

All candidates must study the following two Units:

##### **Mandatory Unit 1: *World Religion*** (Intermediate 2)

In this Unit candidates complete a study of one world religion from a choice of six. The relevant religions are:

- ◆ Buddhism
- ◆ Christianity
- ◆ Hinduism
- ◆ Islam
- ◆ Judaism
- ◆ Sikhism.

Questions about the human condition, the goals of existence and the means of achieving these goals are studied in the framework of three Organising Principles. One question relates to each Organising Principle. All questions must be addressed from the perspective of the chosen world religion. The Organising Principles and relevant questions are outlined below:

<b>Organising Principle</b>	<b>Question</b>
<b>1. The Human Condition</b>	What is the human condition?
<b>2. The Goals</b>	What are the goals of existence?
<b>3. The Means</b>	How are the goals achieved?

Each World Religion has its own answer to each question. The answer given is dependent on the main beliefs held by followers of that religion. These beliefs are in large part based on the interpretation of writings which are regarded as sacred for each religion. It is important that candidates appreciate the significance of sacred texts as sources for religious belief and practice. For this reason candidates must study one prescribed scriptural source which is relevant to each question. They must also study specific beliefs and/or practices which relate to each source.

## National Course Specification: course details (cont)

### COURSE Religious, Moral and Philosophical Studies (Intermediate 2)

Questions in Unit and Course assessment will sample across the mandatory content in relation to each area of study. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit. A summary of responses, prescribed sources and mandatory content can be found in the Appendix at the end of this Unit specification.

Knowledge and understanding of the main beliefs of the chosen religion are important aspects of this Unit. The ability to explain these beliefs by examining sources is also required. However, care must be taken to avoid a wholly abstract study of religious beliefs which makes no reference to the lives of members of religious communities. For this reason, candidates must reach conclusions about the benefits and difficulties believers may experience as a result of following their particular faith.

#### **Mandatory Unit 2: *Morality in the Modern World*** (Intermediate 2)

In this Unit candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for similarities and differences of opinion on moral issues. Knowledge and skills are developed by investigating two specific moral issues. Two different viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief are also studied.

There is a choice of area of study in this Unit. Candidates investigate two prescribed issues in one area from a choice of five. The optional areas of study are summarized below:

<b>Area</b>	<b>Prescribed Issues</b>
<i>Crime and Punishment</i>	1. The Purpose of Punishment 2. Capital Punishment
<i>Gender</i>	1. Gender Stereotyping 2. Economic Issues
<i>International Issues</i>	1. Globalisation 2. International Aid
<i>Medical Ethics</i>	1. Genetic Engineering 2. Euthanasia
<i>War and Peace</i>	1. Responses to War 2. Modern Armaments

Questions in Unit and Course assessment will sample across the mandatory content in relation to each area of study. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit in the chosen area. The areas of study, prescribed issues, mandatory content to be covered in relation to each issue and the acceptable range of viewpoints are outlined in the Appendix at the end of the Unit Specification.

The two different viewpoints which are guided by religious belief must be from the following major world religions: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism. The two viewpoints chosen can be from the same or two different world religions. Sacred texts, religious teachings, the writings of specific religious philosophers/leaders or the reports and findings of internationally/nationally recognised religious bodies should be used to illustrate religious viewpoints on specific moral issues.

Viewpoints which are independent of religious belief should be those held by moral philosophers or internationally/nationally recognised organisations. Named organisations or philosophers are not

## National Course Specification: course details (cont)

### COURSE Religious, Moral and Philosophical Studies (Intermediate 2)

prescribed. Centres are therefore free to select appropriate viewpoints in light of the resources available and the range of candidates studying the course. A list of appropriate philosophers and organisations which are relevant to each issue appears in the Support Notes at the end of the Statement of Standards for this Unit.

#### 2. Optional Units

Candidates must study one of the following two optional Units:

##### **Optional Unit 1: *Christianity: Belief and Science*** (Intermediate 2)

In this Unit candidates develop the knowledge and skills necessary to understand some contemporary relationships between Christian belief and scientific theory. These relationships are explored by investigating the nature of Christian revelation and scientific enquiry. Candidates then study the answers to two important questions about human origins. One answer to each question arises from revelation in Christian scriptures; one answer to each question arises from scientific enquiry. The relevant questions about human origins are: What is the origin of the universe? What is the origin of human life?

A summary of the areas of study appears below and **all candidates choosing this Unit must study all three areas:**

##### **Area 1 - Sources of human understanding**

- ◆ Revelation in the Christian tradition is an important source for understanding human origins.
- ◆ Scientific enquiry is an important source for understanding human origins.

##### **Area 2 – Question: What is the origin of the universe?**

- ◆ The universe was created by God.
- ◆ The universe originated from the Big Bang.

##### **Area 3 - Question: What is the origin of human life?**

- ◆ Human life is created by God.
- ◆ Human life has evolved as a result of the process of evolution.

For candidates who choose to study this Unit, all content and all areas of study are mandatory. Questions in Unit and Course assessment will sample across the Unit content. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit. A detailed outline of the areas of study and all mandatory content can be found in the Appendix at the end of the Unit Specification.

Care must be taken to ensure candidates understand that revelation and scientific enquiry - and the answers to the important questions about human origins which they study - are not necessarily competing alternatives. For this reason, candidates must study a range of interpretations of the relevant answers when investigating each question.

The ideas of specific Christian theologians, philosophers and scientists should be used to illustrate the areas studied. Named individuals or texts are not prescribed. Centres are therefore free to select the ideas of specific writers in light of the resources available and the range of candidates studying the Unit. A list of appropriate writers can be found in the Support Notes at the end of the Statement of Standards for this Unit.

## National Course Specification: course details (cont)

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

**Optional Unit 2: *Existence of God*** (Intermediate 2)

In this Unit candidates develop the knowledge and skills necessary to investigate classical philosophical arguments which are relevant to the existence and nature of God. Knowledge and skills are developed through an investigation of the Cosmological and Teleological arguments for God's existence and the Freewill Defence in relation to the Problem of Evil. Objections to these arguments and replies to these objections are also studied.

A summary of the areas of study appears below and **all candidates choosing this Unit must study all three areas:**

### Area 1 – The Universe as Evidence of God's Existence

Religious Belief: God as Creator: the universe was created by God.  
Philosophical Argument: The Cosmological Argument.  
Objections: 2 traditional objections **plus** Big Bang theory.

### Area 2 – The Apparent Design in the Universe as Evidence of God's Existence

Religious Belief: God as Purposeful Creator: all life is created by God with a definite purpose and goal.  
Philosophical Argument: The Teleological Argument.  
Objections: 2 traditional objections **plus** Evolutionary theory.

### Area 3 – Evil and Suffering as Evidence that God does not Exist

Religious Belief: The attributes of God: Omniscient, Omnipotent and All-loving.  
Philosophical Argument: The Freewill Defence.  
Objections: 2 traditional objections **plus** the waste and suffering involved in the process of evolution.

For candidates who choose to study this Unit all content and all areas of study are mandatory. Questions in Unit and Course assessment will sample across the Unit content. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit. A detailed outline of the areas of study and all mandatory content can be found in the Appendix at the end of the Unit Specification.

In each area candidates must study at least **two** traditional philosophical objections to each argument and the relevant religious replies. A major reason for the decline in the force of these arguments was the development of scientific methods and theories. Scientific theories offered persuasive alternative explanations for the existence of the universe and the apparent design in nature. They also suggested that waste and suffering were inherent features of natural evolution. For this reason, candidates must **also** study how Big Bang and Evolutionary theory impacted on the force of these arguments.

The ideas of specific theologians and philosophers should be used to illustrate the areas studied. Named individuals or texts are not prescribed. Centres are therefore free to select the ideas of specific writers in light of the resources available and the range of candidates studying the Unit. A list of appropriate writers appears in the Support Notes at the end of the Statement of Standards for this Unit.

## National Course Specification: course details (cont)

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

### ASSESSMENT

To achieve the Course award the candidate must pass the Units as well as the Course assessment. The candidate's grade is based on the Course assessment.

#### Assessment objectives

The aim of both Unit and Course assessment is to allow candidates to demonstrate competence in the following areas:

##### *Knowledge and Understanding of:*

- ◆ the answers of one world religion to questions about the human condition, the goals of existence and the means of achieving these goals
- ◆ the beliefs of one world religion which relate to these questions
- ◆ the relationship between different beliefs and/or practices
- ◆ specific moral issues
- ◆ viewpoints which are guided by, and viewpoints independent of, religious belief
- ◆ similarities and differences between viewpoints
- ◆ the nature of Christian revelation and scientific enquiry
- ◆ the answers to specific questions about human origins which arise from revelation in Christian scripture and scientific enquiry
- ◆ interpretations of answers to important questions about human origins which suggest conflict or compatibility between Christian belief and scientific theory
- ◆ religious beliefs and classical philosophical arguments cited in support of these beliefs
- ◆ objections and replies to classical philosophical arguments.

##### *The skills of Analysis and Evaluation with reference to:*

- ◆ prescribed extracts from the sacred writings of one world religion
- ◆ religious beliefs and practices
- ◆ viewpoints on specific moral issues
- ◆ interpretations of the answers to important questions about human origins which arise from Christian revelation and scientific enquiry
- ◆ objections and replies to classical philosophical arguments.

##### *Allocation of Marks:*

A summary of the relative weighting of marks in Unit and Course assessment appears below:

<i>Type of Assessment</i>	<i>Knowledge and Understanding</i>	<i>Analysis and Evaluation</i>
Unit Assessment	60% of the marks available	40% of the marks available
Course Assessment	50% of the marks available	50% of the marks available

#### Unit assessment

Satisfactory evidence of the attainment of all Outcomes and Performance Criteria for each Unit is in the form of written and/or recorded oral responses to structured questions. To maintain reliability and credibility, assessment evidence is produced under supervision, ensuring that it is the candidate's own work. The evidence is in the form of a closed-book test with a time limit of one hour.

## **National Course Specification: course details (cont)**

### **COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

Further details about Unit assessment for this Course can be found in the NAB materials and in the Unit Assessment Specifications.

#### **Course assessment**

Attainment in the Course is assessed through an individual candidate's performance in a final exam. The exam is in the form of a question paper with four sections. Sections 1 and 2 contain questions relating to the mandatory Units of the Course. Candidates answer one question from each of Sections 1 and 2 and one question from EITHER Section 3 or Section 4. Candidates answer one question from the three Sections which relate to the Units they have studied. Each question is allocated a total of 30 marks with a total for the paper of 90 marks. The paper has a time allocation of 2 hours.

Candidates are required to attempt both structured and extended response questions which sample across the content of the two mandatory Units of the Course and the one optional Unit they have chosen.

Further details of the Course assessment are given in the Course Assessment Specification and in the Specimen Question Paper.

#### **Link between Unit and Course assessment / added value**

Individual Unit assessment instruments allow candidates to demonstrate a level of knowledge and understanding of religious, moral and/or philosophical concepts and issues which is appropriate for attaining a Unit award at Intermediate 2. They also allow candidates to demonstrate the ability to analyse and evaluate these concepts and issues in a philosophical manner.

When completing the Course assessment candidates have the opportunity to demonstrate the greater level of attainment appropriate for a graded Intermediate 2 Course award by:

- ◆ demonstrating the ability to answer questions relating to all Units on a single occasion
- ◆ demonstrating the long-term retention of knowledge and skills
- ◆ demonstrating a greater depth and breadth of knowledge and understanding
- ◆ answering questions in which the more complex skills of analysis and evaluation attract a higher proportion of the marks available
- ◆ applying and adapting important elements of the skills of analysis and evaluation in a variety of contexts
- ◆ demonstrating the ability to integrate knowledge and skills across the Units.

## National Course Specification: course details (cont)

### COURSE Religious, Moral and Philosophical Studies (Intermediate 2)

#### GRADE DESCRIPTIONS AT A AND C

The candidate's grade will be based on the total score obtained from the Course assessment. The descriptions below indicate the nature of achievement required for an award at Grade C and A in the Course.

Skills	Grade C	Grade A
<b>Knowledge and Understanding</b>	<p>answers, beliefs, moral issues and viewpoints or classical philosophical arguments in relation to 1 area of mandatory content for each Unit are described briefly</p> <p>related beliefs and practices, similarities and differences in viewpoints, interpretations of answers or objections and replies to arguments are described briefly</p> <p>some (but not all) of the main aspects of the relevant areas above are covered in the description</p> <p>the description is mainly clear and largely accurate</p>	<p>answers, beliefs, moral issues and viewpoints or classical philosophical arguments in relation to more than 1 area of mandatory content, when appropriate, for each Unit are described in detail</p> <p>related beliefs and practices, similarities and differences in viewpoints, interpretations of answers or objections and replies to arguments are described in detail</p> <p>the main aspects of the relevant areas above are covered in the description</p> <p>the description is clear, accurate and presented in a well-structured manner</p>
<b>Analysis and Evaluation</b>	<p>1 reason for beliefs, similarities and differences in viewpoints, differences in interpretations of answers or objections and replies are explained briefly</p> <p>conclusions about a benefit and a difficulty experienced by followers of a particular religion are stated briefly (WRU)</p> <p>a strength and a weakness of moral viewpoints, interpretations of answers or objections and replies are explained briefly</p> <p>an opinion about moral viewpoints, interpretations of answers or objections and replies is stated briefly</p> <p>a brief reason is given to support the opinions or conclusions stated</p> <p>the relevant points are mainly clear and largely free from inaccuracy</p>	<p>2 or more reasons for beliefs, similarities and differences in viewpoints, differences in interpretations of answers or objections and replies are explained in detail</p> <p>conclusions about the main benefits and difficulties experienced by followers of a particular religion are stated in detail (WRU)</p> <p>the main strengths and weaknesses of moral viewpoints, interpretations of answers or objections and replies are explained in detail</p> <p>2 or more opinions about moral viewpoints, interpretations of answers or objections and replies are stated in detail</p> <p>2 or more developed reasons are given to support the opinions or conclusions stated</p> <p>the relevant points are clear, free from inaccuracy and presented in a well-structured manner</p> <p>wider aspects of beliefs, viewpoints, interpretations or arguments may be referred to as part of analysis and evaluation</p> <p>there may be evidence of the integration of knowledge and skills across the Units of the Course</p>

## National Course Specification: course details (cont)

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

### ESTIMATES AND APPEALS

#### Estimates

In preparing estimates, evidence must take account of performance across the Course and must be judged against the Grade Descriptions. Further advice on the preparation of estimates is given in the Course Assessment Specification.

#### Appeals

Assessment items used to support an appeal should contain all of the following:

- ◆ evidence of long-term retention of knowledge and skills
- ◆ evidence which samples across all Units
- ◆ evidence of the potential to perform tasks which are more complex than those demanded for Unit assessment
- ◆ evidence of the ability to apply and adapt important elements of the skills of analysis and evaluation in a variety of contexts
- ◆ a clear indication that all the above evidence has been gathered under controlled conditions.

Many centres may choose to hold a preliminary exam which conforms to the advice given in the Course Assessment Specification. Evidence generated from such a prelim will be of great value when considering appeals. Where a centre does not hold a prelim, the evidence submitted must clearly sample across all areas of the Course, show evidence of long-term retention and the potential to perform more complex tasks than those demanded for Unit assessment. Instruments of assessment used must conform to the guidelines given in the Course Assessment Specification and clearly show a level of attainment in line with the Grade Descriptions for the Course.

Individual NAB items, or their equivalent, do not provide sufficient evidence for estimates and appeals on their own. This is because they:

- ◆ only sample across the content of one Unit
- ◆ do not attract the same proportion of marks for the more complex skills of analysis and evaluation
- ◆ do not require candidates to sample across all Course content on a single occasion.

However, evidence gathered from internal assessment items may contribute to an appeal if this clearly shows a level of attainment in line with the Grade Descriptions for the Course.

Marking schemes which refer to the Grade Descriptions should be included with all evidence submitted in support of an appeal.

### QUALITY ASSURANCE

All National Courses are subject to external marking and/or moderation. External markers, visiting examiners and moderators are trained by SQA to apply national standards.

The Units of all Courses are subject to internal moderation and may also be chosen for external moderation. This is to ensure that national standards are being applied across all subjects.

Courses may be assessed by a variety of methods. Where marking is undertaken by a trained marker in their own time, markers meetings are held to ensure that a consistent standard is applied. The work of all markers is subject to scrutiny by the Principal Assessor.

To assist centres, Principal Assessor and Senior Moderator reports are published on SQA's website [www.sqa.org.uk](http://www.sqa.org.uk).

## National Course Specification: course details (cont)

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

### GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS COURSE

#### *Setting the Climate for Effective Learning and Teaching*

The most important starting-point for the Course will be to establish appropriate expectations and attitudes among the candidates. This will involve making it clear that the Course does not simply involve learning facts about religious, moral and philosophical issues. Candidates should be encouraged to develop a reflective attitude which acknowledges the right of others to express opinions that may conflict with their own. This will, in turn, encourage candidates to express their own opinions with confidence. Candidates should be made aware of the attitudes and skills which will be expected from them before teaching of the Course begins. They should understand that they will need to:

- ◆ respect the rights of others to express beliefs, viewpoints and values which they may not share
- ◆ develop the confidence to share their own beliefs, viewpoints and values with others who may not agree with them
- ◆ identify and investigate the important assumptions which underpin their own beliefs and those of others
- ◆ analyse their own beliefs, values and attitudes and those of others
- ◆ review and evaluate beliefs, viewpoints and values
- ◆ come to conclusions about beliefs, viewpoints and values based on the information they have available
- ◆ acknowledge the contributions which the beliefs, viewpoints and values of others make to their own understanding of the world around them.

This can be done in many ways in light of the prior experience of candidates, the range of candidates studying the Course and available resources. Teachers and lecturers will need to use their professional judgement. Attitudes cannot be assessed or instilled but can only be encouraged. However, candidates should have a clear idea of the skills and attitudes they should develop during their study of the RMPS (Intermediate 2) Course.

#### *The Order of Delivery of Units: Maximising Opportunities for the Integration and Development of Knowledge and Skills*

The preferred order for the delivery of Units is a matter which each centre must decide for itself. This will depend upon the number of staff members who are delivering the Course and the organization of individual timetables. **However, it is strongly recommended that the *World Religion Unit* is studied at the beginning of the course.** This Unit allows candidates to develop knowledge and skills which will be of great benefit when investigating moral viewpoints and religious beliefs in the remaining two Units.

The following models suggest appropriate orders for the delivery of Units and indicate opportunities to integrate and develop knowledge and skills across the Course. Model 1 is suggested in centres where only one staff member is delivering all Units. Model 2 is suggested where two staff members share the delivery of Units.

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#### Model 1: Assuming one staff member is delivering all Units:

Suggested Order of Delivery	1. <i>World Religion</i> 2. <i>Morality in the Modern World</i> 3. <i>Christianity: Belief and Science</i> <b>or</b> 4. <i>Existence of God</i>
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This model allows the centre to ensure that candidates have a sound knowledge of the beliefs and values of one world religion before studying the other Units. Many aspects of the mandatory content of the World Religion Unit are relevant to religious moral viewpoints. In the second Unit, a centre may choose to investigate religious viewpoints on moral issues from the perspective of that same world religion. If this is the case there will be significant opportunities to integrate and develop these aspects of mandatory content. A different religion may be chosen to illustrate religious viewpoints in the second Unit. If this is the case candidates will still have opportunities to integrate and develop the skills they have used in the World Religion Unit. These skills will also be further refined and developed through the study of religious beliefs in the optional third Unit.

#### Model 2: Assuming two staff members are delivering Units

Suggested Order of Delivery:

Staff Member 1.	1. <i>World Religion</i> 2. <i>Morality in the Modern World</i>
Staff Member 2.	1. <i>Christianity: Belief and Science</i> <b>or</b> 2. <i>Existence of God</i>

As with Model 1, there are significant opportunities to integrate both knowledge and skills developed in the *World Religion* Unit when studying religious moral viewpoints in the second Unit. These opportunities will be maximized if the same religion is used to illustrate moral viewpoints and the same member of staff delivers both Units.

Where two members of staff are delivering separate Units, care must be taken to adopt a common approach when developing the skills of analysis and evaluation. This will avoid confusion for candidates and maximize opportunities to develop and refine these skills in the variety of contexts available.

#### ***Developing Knowledge and Understanding and the skills of Analysis and Evaluation***

There are many ways to promote knowledge and understanding, analysis and evaluation skills. Appropriate methods will, as mentioned above, depend on the prior experience of candidates, the range of candidates studying the course and the resources available. A menu of possible activities appears below. This menu is not exhaustive, but reflects a variety of learning and teaching approaches:

- ◆ teacher presentations of information
- ◆ teacher led question and answer sessions

## National Course Specification: course details (cont)

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- ◆ individual study which is reinforced by structured questions
- ◆ individual/group/paired work which is focused on the retrieval of information
- ◆ feedback sessions from individual/group/paired work which involves recording information, opinions, conclusions and/or reasons
- ◆ multiple choice questions - these may be attempted individually, in pairs or in groups - they could be approached in the manner of a formative assessment, quiz, match-up or arranging under correct headings exercises
- ◆ true or false activities which require the individual/group/pair to give reasons for the choice of answer
- ◆ visits by external speakers which involve both presentation and feedback
- ◆ structured debates where candidates are required to propose or oppose a motion which may not be in agreement with their personal views
- ◆ visits to information centres, places of worship, community centres or external debates
- ◆ homework exercises which are designed to reinforce or extend activities in the classroom or lecture theatre
- ◆ structured individual/group/paired study of the sources which relate to the beliefs, viewpoints and opinions being investigated
- ◆ attempting past paper questions individually or in groups/pairs
- ◆ feedback from unit assessments which highlights the achievements and next steps for candidates.

#### *Assessment as an Important Learning and Teaching Opportunity*

Unit assessment provides a clear indication of whether or not candidates have achieved the minimum standards required to pass an individual Unit. As such, Unit assessment is summative. However, for candidates who require reassessment and/or intend to attempt the External assessment element of the Course, all assessment has a formative value.

In order to make maximum use of assessment, teachers and lecturers need to provide meaningful feedback on all items of Unit and end-of-topic assessments. This feedback should highlight areas where candidates have performed well. It should also highlight areas where candidates need additional development. Homework exercises should also be commented on. Feedback should be elicited after all classroom activities and ‘summing-up’ comments should be made by the teacher or lecturer. The nature of such feedback will depend on the prior experience of candidates, the range of candidates and the resources available.

#### *The Use of the Additional 40 Hours*

A summary of the use of the additional 40 hours would comprise:

- ◆ an initial orientation programme outlining the content of the Course and the skills to be developed
- ◆ the provision of additional support and follow-up assessment in order to ensure all outcomes of Units have been achieved
- ◆ engaging in discussion and practice to extend the use of analytical and evaluative skills in a variety of contexts
- ◆ the use of oral or written extended responses. This will help to integrate and extend skills and provide estimated grades.

## National Course Specification: course details (cont)

**COURSE** Religious, Moral and Philosophical Studies (Intermediate 2)

### CANDIDATES WITH ADDITIONAL SUPPORT NEEDS

This Course Specification is intended to ensure that there are no artificial barriers to learning or assessment. The additional support needs of individual candidates should be taken into account when planning learning experiences, selecting assessment instruments or considering alternative Outcomes for Units. For information on these, please refer to the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs*.

### RELIGIOUS, MORAL AND PHILOSOPHICAL STUDIES IN A BROADER CONTEXT

A number of national initiatives and programmes have been designed to promote themes that are important to contemporary society such as citizenship and enterprise. These themes contribute to individual subjects and Courses by making connections beyond the subject boundaries and enrich the learning experience. Similarly, the specialist knowledge and skills developed through study of a particular subject contributes to the understanding of these themes.

Religious, Moral and Philosophical Studies Units and Courses can make a significant contribution to national initiatives and priorities. In the Intermediate 2 Religious, Moral and Philosophical Studies Course, personal and social development is encouraged, attainment and achievement are promoted and environmental responsibility is also encouraged. Social inclusion and equality are embedded. By studying RMPS Units in this Course, students are better equipped to contribute effectively to society and also to the world of work.

**Personal and Social Development** – in all Units, candidates have frequent opportunities to reflect about their own beliefs and values, as well as those of others. All Units therefore make a significant contribution to personal and social development.

**Education for Citizenship** - this is an initiative which aims to encourage students to participate more fully in the life of Scotland. Intermediate 2 RMPS encourages students to be more aware of political, economic, social and cultural issues which affect Scottish people in the global village. The *Morality in the Modern World* Unit asks students to explore local and global issues and the variety of views and options which arise from these issues. Students are encouraged to analyse and evaluate responses to issues in each Unit which makes up the Intermediate 2 Course. All Units also encourage candidates to assess the impact of religious beliefs and values on a person's attitudes, decisions and actions. The *World Religion* Unit also helps students to appreciate the diversity of religious, cultural and ethnic identities within Scotland, across the UK and World wide, and the need for mutual respect, tolerance and understanding.

Candidates are encouraged to discuss and debate in ways that are assertive but also attentive to and respectful of the contributions of others. Candidates make informed decisions which relate to political, community and environmental issues. For example the War and Peace, Crime and Punishment and International Issues options within the *Morality in the Modern World* Unit. This work is an essential part of Education for Citizenship.

## National Unit Specification: general information

<b>UNIT</b>	World Religion (Intermediate 2)
<b>CODE</b>	DM3K 11
<b>COURSE</b>	Religious, Moral and Philosophical Studies (Intermediate 2)

### SUMMARY

This Unit is designed to offer progression for candidates who have studied core *Religious and Moral Education*, Intermediate 1 *Religious, Moral and Philosophical Studies Course* or Units, or Standard Grade Religious Studies at General level. Candidates develop the knowledge and skills necessary to investigate religious answers to important questions about the human condition, the goals of existence and the means of achieving these goals. These are developed by studying the answers to specific questions which are found in one religious tradition. The relevant religious traditions are: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism.

Candidates will acquire knowledge and understanding of religious answers to three important questions and the beliefs which give rise to these answers. Important elements of the skills of analysis and evaluation to be developed in relation to these beliefs. Candidates will have frequent opportunities to reflect upon their own beliefs and gain insight from the beliefs of others. This Unit therefore makes a significant contribution to personal and social development.

One of six world religions is studied in this Unit but the skills developed can be used to investigate any religious or philosophical perspective on the human condition, the goals of existence and the means of achieving these goals. This prepares candidates for a study of religious and/or philosophical perspectives at Higher level and in alternative courses in Further Education Institutions. It also prepares candidates for entry into the world of work in a multi-cultural and multi-faith society.

### OUTCOMES

1. Demonstrate knowledge and understanding of religious beliefs
2. Explain religious beliefs by examining sources
3. Justify conclusions about the influence of religious beliefs on the lives of members of religious communities.

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### Administrative Information

<b>Superclass:</b>	DD
<b>Publication date:</b>	August 2005
<b>Source:</b>	Scottish Qualifications Authority
<b>Version:</b>	01

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## **National Unit Specification: general information (cont)**

### **UNIT**      World Religion (Intermediate 2)

#### **RECOMMENDED ENTRY**

While entry is at the discretion of the centre, candidates would normally be expected to have attained one of the following, or equivalent:

- Standard Grade Religious Studies at Grade 3 or 4
- Intermediate 1 Religious, Moral and Philosophical Studies Course
- a pass in an Intermediate 1 Unit
- a social subject at Intermediate 1.

#### **CREDIT VALUE**

1 credit at Intermediate 2 SQA level (6 SCQF credit points at SCQF level 5\*)

*\*SCQF credit points are used to allocate credit to qualifications in the Scottish Credit and Qualifications Framework (SCQF). Each qualification in the Framework is allocated a number of SCQF credit points at an SCQF level. There are 12 SCQF levels, ranging from Access 1 to Doctorates.*

#### **CORE SKILLS**

There is no automatic certification of Core Skills or Core Skills Components in this Unit

## **National Unit Specification: statement of standards**

### **UNIT**      World Religion (Intermediate 2)

Acceptable performance in this Unit will be the satisfactory achievement of the standards set out in this part of the Unit Specification. All sections of the statement of standards are mandatory and cannot be altered without reference to the Scottish Qualifications Authority.

#### **OUTCOME 1**

Demonstrate knowledge and understanding of religious beliefs.

##### **Performance Criteria**

- a) Describe the answers of one world religion to specific questions about the human condition, the goals of existence and the means of achieving these goals
- b) Describe the beliefs which give rise to these answers.

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 2**

Explain religious beliefs by examining sources.

##### **Performance Criteria**

- a) State the beliefs which relate to specific sources from the sacred writings of one world religion
- b) Explain the way in which the sources contribute to an understanding of these beliefs
- c) Describe other beliefs and practices which relate to these beliefs.

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 3**

Justify conclusions about the influence of religious beliefs on the lives of members of religious communities.

##### **Performance Criteria**

- a) Explain the benefits and difficulties followers of one world religion may experience as a result of holding specific beliefs
- b) State conclusions about the effects these beliefs have on the lives of followers of this religion
- c) Give reasons to support the conclusions reached.

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

## National Unit Specification: statement of standards

### UNIT World Religion (Intermediate 2)

#### EVIDENCE REQUIREMENTS FOR THIS UNIT

Details of the Content and Context for this Unit are provided in the Appendix at the end of this Unit. To demonstrate satisfactory attainment of all the Outcomes and Performance Criteria candidates must produce written and/or recorded oral evidence in relation to either the human condition, the goals of existence or the means of achieving these goals. The evidence should be in the form of a closed book, supervised test with a time limit of one hour. It should be gathered on a single occasion.

In relation to **Outcome 2**, all the beliefs studied do not have both associated beliefs and related practices. When this is the case, candidates need only refer to either associated beliefs or related practices not both.

The mandatory content of the Unit should be assessed by a one-part test which contains an extract from one of the prescribed sources and 5-8 structured questions. The questions should sample across the mandatory content for the Unit and allow candidates to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

If re-assessment is required, it should sample across a different range of mandatory content.

The standard to be applied and the breadth of coverage are illustrated in the National Assessment Bank items available for this Unit. If a centre wishes to design its own assessments for this Unit they should be of a comparable standard.

## National Unit Specification: support notes

### UNIT World Religion (Intermediate 2)

This part of the Unit Specification is offered as guidance. The support notes are not mandatory.

While the exact time allocated to this Unit is at the discretion of the centre, the notional design length is 40 hours.

#### **GUIDANCE ON THE CONTENT AND CONTEXT FOR THIS UNIT**

In this Unit candidates study the beliefs of one world religion in relation to questions about the human condition, the goals of existence and the means of achieving these goals. Candidates study one religion from a choice of six. The relevant religions are:

- ◆ Buddhism
- ◆ Christianity
- ◆ Hinduism
- ◆ Islam
- ◆ Judaism
- ◆ Sikhism

All content in relation to the chosen world religion for this Unit is mandatory. A detailed outline of all mandatory content for each religion can be found in the Appendix at the end of these Support Notes.

#### **GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT**

The choice of World Religion to be studied is a matter for the professional judgment of the teacher or lecturer in light of the resources available and the prior experience of candidates.

All six religions can also be studied in the Intermediate 1 and Higher *World Religion* Units. If a centre makes the judgement that either of these levels would be more appropriate for a particular candidate, that candidate can be assessed at that level. However, it should be noted that there are differences in content at each level and in the skills being assessed. Additional learning and teaching will be required to ensure the successful completion of the *World Religion* Unit at either of these levels.

If candidates have already studied the Intermediate 1 *World Religion* Unit there will be significant opportunities to build on and develop the knowledge and skills they have already acquired. However, it may be advisable to choose a different religion at Intermediate 2 level. This will help to maintain student motivation and interest. It will also allow candidates to develop their knowledge and skills in a different context.

For candidates who study this Unit as part of the Intermediate 2 Course, there are significant opportunities to integrate knowledge and/or skills in the remaining two Units.

Knowledge and understanding of religious beliefs can be applied to and developed in the *Morality in the Modern World* Unit. If the religious moral viewpoints chosen are from the same world religion studied in this Unit there will be significant opportunities to further develop understanding of that religion.

Whichever religion is investigated in this Unit, the ability to understand and appreciate religious beliefs will be of benefit to candidates studying either of the optional Units of the Course.

## **National Unit Specification: support notes (cont)**

### **UNIT        World Religion (Intermediate 2)**

Important elements of the skills of analysis and evaluation apply to all Units in the Course. By applying these skills in a variety of contexts candidates will have many opportunities to develop and refine them.

Guidance on setting the climate for effective learning and teaching, and a variety of classroom activities, can be found in the ‘Approaches to Learning and Teaching’ section of the Course Details.

#### **GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT**

Details of the appropriate conditions for assessment of competence in this Unit are outlined in the ‘Evidence Requirements for the Unit’ in the Statement of Standards. Centres must make sure that all Unit assessment is carried out under the stated conditions.

The timing of assessment is at the discretion of the centre. However, candidates will develop their knowledge and skills during their study of all mandatory content. This would suggest that appropriate instruments of assessment may best be attempted as an ‘end of Unit’ test.

An appropriate instrument of assessment is a one-part test which contains an extract from one of the prescribed sources and 5-8 structured questions. The questions should sample across the mandatory content for the Unit and should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

Unit assessment is holistic in nature. When reassessment is required individual candidates should therefore attempt a new instrument of assessment in its entirety to ensure that a different range of mandatory content is sampled.

Appropriate instruments of assessment and marking schemes are contained in the National Assessment Bank.

#### **CANDIDATES WITH ADDITIONAL SUPPORT NEEDS**

This Unit Specification is intended to ensure that there are no artificial barriers to learning or assessment. The additional support needs of individual candidates should be taken into account when planning learning experiences, selecting assessment instruments or considering alternative Outcomes for Units. For information on these, please refer to the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs*.

## National Unit Specification: statement of standards: Appendix

### UNIT World Religion (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

In this unit candidates study the beliefs of one world religion in relation to questions about the human condition, the goals of existence and the means of achieving these goals. Candidates study one religion from a choice of six. The relevant religions are:

- ◆ Buddhism
- ◆ Christianity
- ◆ Hinduism
- ◆ Islam
- ◆ Judaism
- ◆ Sikhism.

Candidates study the beliefs and practices which are relevant to each question in the framework of three Organising Principles. There is one question which relates to each Organising Principle. All questions must be addressed from the perspective of the chosen religion. The Organising Principles and relevant questions are outlined below:

Organising Principle	Question
1. The Human Condition	What is the human condition?
2. The Goal	What are the goals of existence?
3. The Means	How are the goals achieved?

The Organising Principles and Questions provide a useful framework for the study of each religion. This framework can also be used as an effective learning and teaching tool to help candidates organise and reflect on the main aspects of the religion they study. However, care must be taken to avoid distorting candidates' understanding of the religion by over-concentration on this framework. A balanced understanding of the chosen religion will only be achieved through a comprehensive study of all prescribed sources and all mandatory content. An outline of the relevant answers to each question, all prescribed sources and mandatory content can be found at the end of this Appendix.

All content in relation to each world religion is mandatory. All aspects of the mandatory content and all prescribed sources must be studied. Centres are free to use additional sources to help illustrate responses, beliefs and related practices. The choice of additional sources is a matter of professional judgment in the light of the resources available and the range of candidates studying the course. Care should be taken to ensure that additional sources are relevant to the stated mandatory content.

An extract from one of the prescribed sources appears in Unit and Course assessment instruments. Each extract will be accompanied by a number of structured questions. Some questions will ask candidates to discuss aspects of the religion which are directly referred to in the chosen extract. Other questions will sample from across the mandatory content. Centres must therefore ensure that their candidates are very familiar with each source and with all mandatory content.

It is important for candidates to understand that some of the beliefs which they study may be interpreted in a variety of ways by followers of the chosen religion. Members of a particular religion will have many beliefs in common with others who follow that faith. However, there may be some disagreement about how specific beliefs should be understood and/or the way in which beliefs should be put into practice. Centres must ensure that candidates are familiar with two different understandings of beliefs and/or the implications for religious practice where this is appropriate.

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT World Religion (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

Knowledge and understanding of the main beliefs of the chosen religion are important aspects of this Unit. The ability to explain these beliefs by examining sources is also required. However, care must be taken to avoid a wholly abstract study of religious beliefs which makes no reference to the lives of members of religious communities. For this reason, candidates must reach conclusions about the benefits and difficulties believers may experience as a result of following their particular faith.

*A summary of all mandatory content and prescribed sources for each religion appears below:*

<b>Buddhism</b>	<b>Questions</b>	<b>Answer</b>	<b>Mandatory Content</b>
<b><i>The Human Condition</i></b>	1. What is the human condition?	1. Unenlightened human beings are caught in a cycle of suffering when they fail to realise the impermanence of all things, but there is a way out.	1. <b>Source:</b> <u>Dhammapada 147-156</u> <b>Content:</b> No belief in God; emphasis on action rather than metaphysical beliefs. The 3 Marks of Existence - Dukkha, Anicca and Anatta Samsara – the endless cycle of life, death and rebirth. The Second Noble Truth – tanha is the result of ignorance of the true nature of reality.
<b><i>The Goal</i></b>	2. What are the goals of existence?	2. The goals of existence are to make progress towards Enlightenment and finally to attain Enlightenment.	2. <b>Source:</b> <u>Dhammapada 90-99</u> <b>Content:</b> Kamma – the natural law of cause and effect. The Third Noble Truth – Nibbana as awakening to the true nature of Reality and becoming one with Reality. <i>(Theravada and Mahayana beliefs about Enlightenment should be addressed)</i>
<b><i>The Means</i></b>	3. How are the goals achieved?	3. Human beings progress towards Enlightenment by following the Eightfold Path.	5. <b>Source:</b> <u>Dhammapada 273-289</u> <b>Content:</b> The Buddha – the 4 Sights, Going Forth and Enlightenment. The Noble Eightfold Path – focus on Right Intention, Right Speech, Right Action and Right Livelihood. Ethics – the Five Precepts in principle and practice. Meditation and worship –purpose and practice. <i>(Differences in Theravada and Mahayana practice should be addressed).</i>
<b>Christianity</b>	<b>Questions</b>	<b>Answer</b>	<b>Mandatory Content</b>
<b><i>The Human Condition</i></b>	1. What is the human condition?	1. Human beings are created good by God but they suffer and die as a result of turning away from God.	1. <b>Source:</b> <u>Gen. 3: 1-24</u> <b>Content:</b> God – the Creator; God’s relationship with human beings. Human beings – created good; ‘stewards’ of creation; God’s gift of freewill. The Fall - suffering and death are a result of the misuse of freewill. Sin – the nature and effects of sin. <i>(Different understandings of Sin in 2 traditions should be addressed)</i>

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT World Religion (Intermediate 2)

NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit

Christianity	Questions	Answer	Mandatory Content
<b>The Goals</b>	2. What are the goals of existence?	2. The goals of existence are to grow in love of God and love of neighbour and to enjoy eternal life in the presence of God.	2. <b>Source:</b> <u>Mtt 25: 31-46</u> <b>Content:</b> The importance of following the example of Jesus. Spirituality – developing a relationship with God through prayer, meditation and community worship. Resurrection – the resurrection of Jesus as a sign of God’s promise of resurrection for believers. Judgement – human beings are called to account for their actions after death; heaven and hell. <i>(Different understandings of Resurrection in 2 traditions should be addressed)</i>
<b>The Means</b>	3. How are the goals achieved?	3. The suffering and death of Jesus are the means of achieving the goals.	3. <b>Source:</b> <u>Heb 2:9,10, 14-18 and 9: 25-16</u> <b>Content:</b> Salvation – the suffering and death of Jesus are the means of salvation. Sacrament – an outward sign of God’s grace; Baptism. Christian action in the world – an example of individual action against social injustice. <i>(Different understandings of Salvation and Baptism in 2 traditions should be addressed.)</i>
Hinduism	Questions	Answer	Mandatory Content
<b>The Human Condition</b>	1. What is the human condition?	1. All life is a journey towards union with God but, when they remain ignorant of this, human beings suffer and are continually reborn.	1. <b>Source:</b> . <b>Source:</b> <u>Mundaka.U.:1.2 v 8-10, Maitri U. 1: 3-9</u> <b>Content:</b> Brahman – the Reality which pervades all existence; worshipped in many forms. Atman – ‘the divine spark’ within human beings; only the atman is permanent. Samsara – reincarnation; circumstances of rebirth and human personality are determined by the impersonal law of karma. Avidya – leads to suffering/dissatisfaction.
<b>The Goals</b>	2. What are the goals of existence?	2. The goals of existence are to live a virtuous life and finally to achieve Moksha.	2. <b>Source:</b> <u>Maitri U. 4 v 6, B.G. 2: 55-61, Katha.U: 5: 12-15</u> <b>Content:</b> Dharma – the need to act in harmony with the laws of the universe. Samadhi – the attainment of bliss; realisation of the true nature of reality and self. Moksha – release from samsara after death of the body; union with Brahman; Jivanmukti. <i>(Dualistic and non-dualistic understandings should be addressed.)</i>
<b>The Means</b>	3. How are the goals achieved?	3. There are many paths which lead to Moksha. The grace of Brahman will always play a part.	3. <b>Source:</b> : <u>B.G.: Chapter 12</u> <b>Content:</b> The 3 margas - kama marga (including seva); bhakti marga (including puja, yoga and murti); jnana marga. The 4 varnas – associated customs and duties. The 4 ashramas and how they affect dharma. Ahimsa in principle and practice. The need for God’s grace. <i>(Different understandings of the role of God’s grace should be addressed)</i>

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT World Religion (Intermediate 2)

NB. This Appendix is within the statement of standards, i.e. the mandatory requirements of the Unit

Islam	Questions	Answer	Mandatory Content
<b>The Human Condition</b>	1. What is the human condition?	1. Human beings are the pinnacle of Allah's creation but when they disobey Allah's will they cause suffering.	<b>1. Source:</b> Surah 20. 115 -126 <b>Content:</b> Allah – the Creator; Tawhid; Risalah. Human beings – the pinnacle of creation; Khaliphah; only one life on earth which is a test of faithfulness and obedience to Allah's will. Freewill – suffering is the result of the misuse of freewill.
<b>The Goals</b>	2. What are the goals of existence?	2. The goals of existence are complete submission to the will of Allah and Paradise as a reward for faithfulness to Allah	<b>2. Source:</b> (Surah 3. 19 – 20) <b>Content:</b> Islam as 'submission to the will of Allah'. Ishan and taqwa – as the beginning of true submission. The immortality of the soul. The Day of Judgement and Resurrection. Akhirah - Paradise as reward; Hell as punishment; the remedial nature of Hell. <i>(Literal and symbolic understandings of Paradise and Hell should be addressed.)</i>
<b>The Means</b>	3. How are the goals achieved?	3. Human beings can achieve the goals through faithful observance of the Five Pillars of Islam.	<b>3. Source:</b> Surah 3: 1- 8 <b>Content:</b> The Qur'an – as the complete and final revelation of Allah's will; Muhammad as the 'Seal' of prophetic revelation. The Five Pillars – in principle and practice. Actions towards others – Sadaquah; prohibition on receiving or charging of interest; ahl al-kitab. <i>(Sunni and Shi'ite understandings of spiritual authority should be addressed)</i>
Judaism	Questions	Answer	Mandatory Content
<b>The Human Condition</b>	1. What is the human condition?	1. Human beings are created in the image of God but when they do evil they suffer as a result.	<b>1. Source:</b> Gen 3: 1-19 <b>Content:</b> God – the Creator; interacting with humanity throughout history. Human beings - created 'in the image of God'; God's gift of freewill. Humanity's dual nature – Yetzer Tov and Yetzer Harah; suffering as a result of disobedience to God's will.
<b>The Goals</b>	2. What is the final goal of existence?	2. The goals of existence are to obey God, maintain a close relationship with him and to achieve a world of tolerance and peace – the Messianic Age.	<b>2. Source:</b> Micah 4: 1-5, Isaiah 11: 10-12 <b>Content:</b> Relationship with God – the role of prayer and symbol (Shema, Mezuzah, Tefillin). The world to come - the Messianic Age and Messiah. The special responsibility of the Jewish people – Covenant (Abraham and Moses); Pesach. <i>(2 different understandings of the Messianic Age and Messiah should be addressed)</i>
<b>The Means</b>	3. How is the goal achieved?	3. Human beings can achieve the goals by fulfilling the moral and social responsibilities laid down in Torah. The Jewish people must undertake additional religious responsibilities	<b>3. Source:</b> Ex 20: 1-17 <b>Content:</b> Torah – its nature and use; the Ten Commandments as religious and ethical guidelines. Moral and social responsibilities - acting justly in social and business dealings; Tzedakah; Lashon Harah. Additional religious responsibilities of the Jewish people – Brit Milah; Bar/Bat Mitzvah; Shabbat; Kashrut. <i>(Orthodox and Reform understandings of Torah should be addressed)</i>

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT World Religion (Intermediate 2)

NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit

Sikhism	Questions	Answer	Mandatory Content
<i>The Human Condition</i>	1. What is the human condition?	1. Human beings have a unique opportunity to reunite with God but they suffer and are continually reborn if they ignore this opportunity.	1. <b>Source:</b> GGS 920-921: Ramkalee, 3 Mehl, Anand 28-29 <b>Content:</b> God – One, Creator, experienced through grace. Human life – a unique opportunity for reunion with God; atma; transmigration; freewill; karma. Separation from God – Haumaii; Maya; those who choose to live self-centred lives waste the opportunity to reunite with God.
<i>The Goals</i>	2. What is the final goal of existence?	2. The goals of existence make progress towards reunion with God and Finally to merge with God and become one with the Infinite.	2. <b>Source:</b> GGS 1000: Maru, 5 Mehl, Second House 3.4 -5.4 <b>Content:</b> Developing compassion and selflessness - natural impulses which lead to reunion. Controlling the Five Evils - natural impulses which create barriers to reunion. Gurmukh – the roles of prayer, human effort and God’s grace Jivan Mukti - achieved by the grace of God. Reunion with God – freedom from rebirth after death of the body.
<i>The Means</i>	3. How is the goal achieved?	3. Human beings can achieve the goals by observing the values and guidance of the religion into which they are born: for members of the Sikh faith this involves prayer, honest work and service to others.	3. <b>Source:</b> GGS 1245: 4 Mehl 19.2-20.1 <b>Content:</b> The Ten Gurus – prophets chosen by God; focus on Guru Nanak and Guru Gobind Singh. The Guru Granth Sahib as the living Guru. All religious faiths are part of God’s plan for humanity – the example of Guru Tegh Bahadur. The Sikh spiritual path - Sewa and Simran including Nam Japna and Vand Chhakna; Kirt Karna; Sangat. Khalsa - an outward sign of inner commitment. (The differences between the commitments of non-baptised and Khalsa Sikhs should be addressed)

#### Prescribed Sources:

A list of the editions of sacred texts which will be used in NAB materials and the External exam appears below. The list also contains addresses for on-line versions (when available).

World Religion	Prescribed	Internet Address
<i>Buddhism</i>	The Dhammapada: Penguin Classics	n/a
<i>Christianity</i>	The Good News Bible	
<i>Hinduism</i>	The Upanishads: Penguin Classics Bhagavad Gita: Penguin Classics	n/a
<i>Judaism</i>	The Hebrew Bible in English: Jewish Publication Society	www.mechon-mamre.org
<i>Islam</i>	The Qur’an: Yusuf Ali translation	http://web.umn.edu/~msaumr/Quran
<i>Sikhism</i>	Sources From the Guru Granth Sahib	www.sikhs.org/english/top_left.

## National Unit Specification: general information

<b>UNIT</b>	Morality in the Modern World (Intermediate 2)
<b>CODE</b>	DM3L 11
<b>COURSE</b>	Religious, Moral and Philosophical Studies (Intermediate 2)

### SUMMARY

This Unit is designed to offer progression for candidates who have studied core *Religious and Moral Education*, the Intermediate 1 *Religious, Moral and Philosophical Studies* Course or Units, or Standard Grade *Religious Studies* at General level. Candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for differences of opinion on moral issues.

Candidates will develop knowledge and understanding of two specific contemporary moral issues and viewpoints on these issues which are guided by, or independent of religious belief. Important elements of the skills of analysis and evaluation are developed by comparing and contrasting these viewpoints. While investigating these issues candidates have frequent opportunities to reflect upon their own moral values and those of others. This Unit therefore makes a significant contribution to personal and social development.

Specific moral issues and viewpoints are studied in this Unit. However the knowledge and skills which are developed can be used to investigate a wide range of moral issues and viewpoints. This prepares candidates for a more detailed study of morality at Higher or in alternative courses in Further Education Institutions. It also prepares candidates for entry into the world of work where an awareness of moral concerns is desirable.

### OUTCOMES

1. Demonstrate knowledge and understanding of contemporary moral issues
2. Compare and contrast viewpoints on contemporary moral issues
3. Justify conclusions about viewpoints on contemporary moral issues

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### Administrative Information

<b>Superclass:</b>	DD
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## **National Unit Specification: general information (cont)**

### **UNIT**      Morality in the Modern World (Intermediate 2)

#### **RECOMMENDED ENTRY**

While entry is at the discretion of the centre, candidates would normally be expected to have attained one of the following, or equivalent:

- ◆ Standard Grade Religious Studies at Grade 3 or 4
- ◆ Intermediate 1 Religious, Moral and Philosophical Studies Course
- ◆ a pass in an Intermediate 1 Unit
- ◆ a social subject at Intermediate 1

#### **CREDIT VALUE**

1 credit at Intermediate 2 SQA level (6 SCQF credit points at SCQF level 5\*)

*\*SCQF credit points are used to allocate credit to qualifications in the Scottish Credit and Qualifications Framework (SCQF). Each qualification in the Framework is allocated a number of SCQF credit points at an SCQF level. There are 12 SCQF levels, ranging from Access 1 to Doctorates.*

#### **CORE SKILLS**

There is no automatic certification of Core Skills or Core Skills Components in this Unit

## **National Unit Specification: statement of standards**

### **UNIT**      Morality in the Modern World (Intermediate 2)

Acceptable performance in this Unit will be the satisfactory achievement of the standards set out in this part of the Unit Specification. All sections of the statement of standards are mandatory and cannot be altered without reference to the Scottish Qualifications Authority.

#### **OUTCOME 1**

Demonstrate knowledge and understanding of contemporary moral issues

##### **Performance Criteria**

- a) Describe specific contemporary moral issues
- b) Describe two different viewpoints on these issues which are guided by religious belief
- c) Describe one viewpoint on these issues which is independent of religious belief

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 2**

Compare and contrast viewpoints on contemporary moral issues

##### **Performance Criteria**

- a) In relation to specific moral issues, describe similarities in viewpoints which are guided by religious belief and viewpoints which are independent of religious belief
- b) Describe differences between these viewpoints
- c) Explain the reasons for these similarities and differences

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 3**

Justify conclusions about viewpoints on contemporary moral issues

##### **Performance Criteria**

- a) In relation to specific moral issues, explain perceived strengths and weaknesses of viewpoints which are guided by religious belief
- b) In relation to these issues, explain perceived strengths and weaknesses of viewpoints which are independent of religious belief
- c) State opinions about which of these viewpoints offer the most appropriate response to these moral issues
- d) Give reasons to support the opinions stated

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

## **National Unit Specification: statement of standards (cont)**

### **UNIT**      Morality in the Modern World (Intermediate 2)

#### **EVIDENCE REQUIREMENTS FOR THIS UNIT**

Details of Content and Context for this Unit are provided in the Appendix at the end of this Unit.

To demonstrate satisfactory attainment of all the Outcomes and Performance Criteria candidates must produce written and/or recorded oral evidence in relation to **one** moral issue from the chosen area. The evidence should be in the form of a closed book, supervised test with a time limit of one hour.

The Unit should be assessed by a one-part test which contains a stimulus and 7-10 structured questions. The questions should sample across the mandatory content in relation to one specific moral issue. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

If re-assessment is required, it should sample across a different range of mandatory content.

The standard to be applied and the breadth of coverage are illustrated in the National Assessment Bank items available for this Unit. If a centre wishes to design its own assessments for this Unit they should be of a comparable standard.

## National Unit Specification: support notes

### UNIT Morality in the Modern World (Intermediate 2)

This part of the Unit Specification is offered as guidance. The support notes are not mandatory.

While the exact time allocated to this Unit is at the discretion of the centre, the notional design length is 40 hours.

#### GUIDANCE ON THE CONTENT AND CONTEXT FOR THIS UNIT

In this Unit candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for similarities and differences of opinion on moral issues. Knowledge and skills are developed by investigating two specific moral issues. Two different viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief are also studied.

There is a choice of area of study in this Unit. Candidates investigate two prescribed issues in one area from a choice of five. Questions in Unit and Course assessment will sample across the mandatory content in relation to each area of study. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit in the chosen area. The areas of study, prescribed issues, mandatory content to be covered in relation to each issue and the acceptable range of viewpoints are outlined in the Appendix at the end of this Unit.

#### GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT

The choice of area to be studied is a matter for the professional judgment of the teacher or lecturer in light of the resources available and the prior experience of candidates.

The different viewpoints which are guided by religious belief must be from the following major world religions: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism. The two viewpoints chosen can be from **the same or two different** world religions. Summaries of the ideas found in sacred texts, the writings of specific religious philosophers/leaders or the reports and findings of internationally/nationally recognised religious bodies should be used to illustrate religious viewpoints on specific moral issues.

Viewpoints which are independent of religious belief should be those held by non-religious moral philosophers or internationally/nationally recognised organisations. Named organisations or philosophers are not prescribed. Centres are therefore free to select appropriate non-religious viewpoints in light of the resources available and the range of candidates studying the Course. A list of appropriate non-religious philosophers and organisations which are relevant to each issue appears below:

Area	Issue	Viewpoints Independent of Religious Belief
<i>1. Crime and Punishment</i>	1. The Purpose of Punishment	British Humanist Association briefings, Jonathan Glover, Immanuel Kant, John Stuart Mill, Peter Singer.
	2. Capital Punishment	British Humanist Association Briefings, Jonathan Glover, Immanuel Kant, John Stuart Mill, Thomas Sorrel.

## National Unit Specification: support notes (cont)

### UNIT Morality in the Modern World (Intermediate 2)

Area	Issue	Viewpoints Independent of Religious Belief
2. Gender	1. Gender Stereotyping	Beijing Platform for Action, British Humanist Association briefings, Independent Television Commission, J.S. Mill, UN 'Convention on Ending All forms of Discrimination Against Women' (CEDAW).
	2. Economic Issues	Beijing Platform for Action, British Humanist Association briefings, J.S. Mill, UN (CEDAW).
3. International Issues	1. Globalisation	Centre for the Development of Global Ethics (Birmingham University), British Humanist Association briefings, the World Bank, the World Trade Organisation, Thomas Hill, Peter Singer, Jonathan Wolff.
	2. International Aid	Oxfam, British Humanist Association briefings, David Crocker, Peter Singer, UN.
4. Medical Ethics	1. Genetic Engineering	British Humanist Association briefings, John Harris, Mary Warnock.
	2. Euthanasia	British Humanist Association briefings, Ronald Dworkin, Voluntary Euthanasia Society for Scotland, Mary Warnock, Jonathan Glover, Peter Singer.
5. War and Peace	1. Responses to War	British Humanist Association briefings, Jonathan Glover, Immanuel Kant, John Stuart Mill, Richard Norman.
	2. Modern Armaments	CND, British Humanist Association briefings, Richard Norman, Immanuel Kant, John Stuart Mill.

Candidates are not expected to have read specific texts or reports by religious leaders/organisations, individual philosophers, religious/non-religious writers or organisations. Summaries of viewpoints can be found in a range of textbooks on moral issues. The moral issues studied are contemporary in nature and new approaches and sub-issues will arise. The Internet, newspaper/magazine articles, television or radio discussion programmes and public debates will also provide a rich source of information.

All five areas can also be studied in the Intermediate 1 and Higher *Morality in the Modern World* Units. If a centre makes the judgement that either of these levels would be more appropriate for a particular candidate, the candidate can be assessed at that level. However, it should be noted that there are differences in the skills required and in the content at each level. Additional learning and teaching will be necessary if the candidate is assessed at Higher level. It should be noted that there is no Crime and Punishment option at Intermediate 1 and no International Issues at Higher.

If candidates have already studied the Intermediate 1 *Morality in the Modern World* Unit there will be significant opportunities to build on and develop the knowledge and skills they have already acquired. However, it may be advisable to choose a different area of study at Intermediate 2. This will help to maintain student motivation and interest. It will also allow candidates to develop their knowledge and skills in a different context.

When candidates study this Unit as part of the Intermediate 2 Course, there are significant opportunities to integrate knowledge and/or skills which are relevant to the two other Units they study.

## **National Unit Specification: support notes (cont)**

### **UNIT           Morality in the Modern World (Intermediate 2)**

Knowledge and understanding of the moral values found in one world religion will already be familiar to candidates who have studied the *World Religion* Unit. If the same world religion is chosen to illustrate one or both religious viewpoints in this Unit there will be significant opportunities to integrate and develop knowledge and understanding. Additionally, the skills of analysis and evaluation are relevant to all three Units in the Course. By applying these skills in a variety of contexts candidates will have many opportunities to develop and refine them.

Guidance on setting the climate for effective learning and teaching, and a variety of classroom activities, can be found in the ‘Approaches to Learning and Teaching’ section of the Intermediate 2 Course Details.

#### **GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT**

Details of the appropriate conditions for assessment of competence in this Unit are outlined in the ‘Evidence Requirements for the Unit’ in the Statement of Standards. Centres must make sure that all Unit assessment is carried out under the stated conditions.

The timing of assessment is at the discretion of the centre. However, candidates will develop their knowledge and skills during their study of all mandatory content. This would suggest that appropriate instruments of assessment may best be attempted as an ‘end of Unit’ test.

An appropriate instrument of assessment is a one-part test which contains a stimulus and 7-10 related questions. The questions should sample across the mandatory content in relation to one specific moral issue. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

Unit assessment is holistic in nature. When reassessment is required individual candidates should therefore attempt a new instrument of assessment in its entirety to ensure that a different range of mandatory content is sampled.

Appropriate instruments of assessment and marking schemes are contained in the National Assessment Bank.

#### **CANDIDATES WITH ADDITIONAL SUPPORT NEEDS**

This Unit Specification is intended to ensure that there are no artificial barriers to learning or assessment. The additional support needs of individual candidates should be taken into account when planning learning experiences, selecting assessment instruments or considering alternative Outcomes for Units. For information on these, please refer to the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs*.

## National Unit Specification: statement of standards: Appendix

### UNIT Morality in the Modern World (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

In this Unit candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for similarities and differences of opinion on moral issues. Knowledge and skills are developed by investigating two specific moral issues. Two different viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief are also studied.

There is a choice of area of study in this Unit. Candidates investigate two prescribed issues in one area of study from a choice of five. Questions in Unit and Course assessment will sample across the mandatory content in relation to each area of study. It is therefore of vital importance that candidates cover all mandatory aspects of the two issues in the area of study which is chosen.

For each issue, there is a question which provides a focus for study. The relevant aspects of each issue which should be covered are also prescribed. An outline of the areas of study, prescribed issues and details of all mandatory aspects of each issue can be found at the end of this Appendix. All candidates must study **both prescribed issues and all mandatory aspects in the chosen area.**

As already stated, candidates must study two different viewpoints which are guided by religious belief when investigating each issue. The viewpoints must be from one of the following major world religions: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism. The two viewpoints chosen can be from **the same or two different** world religions. Summaries of the moral principles found in sacred texts, the writings of specific religious philosophers/leaders or the reports and findings of internationally/nationally recognised religious bodies should be used to illustrate religious viewpoints on specific moral issues.

Summaries of viewpoints which are independent of religious belief should be selected from those held by moral philosophers or found in the reports and findings of internationally/nationally recognised organisations. A list of appropriate philosophers and organisations which can be used to illustrate these viewpoints can be found in the Support Notes of this Unit Specification.

Named texts, organisations or philosophers are not prescribed. However, the viewpoints of private individuals are not acceptable.

The viewpoints selected are a matter for the professional judgement of teachers or lecturers in light of the resources available and the range of candidates studying the Unit. Candidates must demonstrate an understanding of the fact that there is a variety of reasons for similarities and differences in viewpoints on specific moral issues. Differences of viewpoint may be because one person belongs to a religious tradition while another has no religious beliefs. Others may hold similar religious beliefs but come to very different conclusions about a specific issue because they interpret the facts of the issue in different ways. Followers of two different religious traditions may share common values but have different reasons for sharing these values. Care must be taken to ensure that these points are fully illustrated when selecting appropriate viewpoints.

*An outline of the areas of study, prescribed issues and mandatory content in relation to each issue appears below:*

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT Morality in the Modern World (Intermediate 2)

NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit

Area	Prescribed Issues	Mandatory Aspects
1. Crime and Punishment	1. <u>The Purpose of Punishment</u> : ‘ <i>On what grounds can punishment be morally justified?</i> ’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – the purpose of punishment (reformation, retribution, deterrence and protection), the range of sentences applied in the UK (fines, community service and imprisonment). <b>pros and cons</b> – the perceived benefits and drawbacks of different forms of punishment; moral implications.
	2. <u>Capital Punishment</u> : ‘ <i>Is capital punishment morally justifiable?</i> ’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – historic and contemporary use of Capital Punishment in UK and world-wide (including overview of the cases of Timothy Evans and Ruth Ellis), methods of execution, UN declarations. <b>pros and cons</b> – perceived benefits and drawbacks of Capital Punishment; moral implications.
2. Gender	1. <u>Gender Stereotyping</u> ‘ <i>Is the stereotyping of male and female roles morally justifiable?</i> ’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – historic and contemporary male and female roles in the family, work and religious community (including media stereotypes); UK law in relation to equal opportunities, Equal Opportunities Commission guidelines. <b>pros and cons</b> - perceived advantages and disadvantages of separate gender roles; moral implications.
	2. <u>Economic Issues</u> : ‘ <i>Will economic equality between the sexes lead to a more just society?</i> ’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – historic and contemporary economic relationships between men and women, UK law on equal pay, Equal Opportunities Commission guidelines, UN declarations. <b>pros and cons</b> - perceived advantages and disadvantages of changing economic relationships; moral implications.

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT Morality in the Modern World (Intermediate 2)

NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit

Area	Prescribed Issues	Mandatory Content
3. International Issues	1. <u>Globalisation</u> : ‘Is the process of globalisation morally justifiable?’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – globalisation and its influence on international trade and the environment, government policy. <b>pros and cons</b> - perceived advantages and disadvantages of different forms of globalisation; moral implications.
	2. <u>International Aid</u> : ‘Is International aid an appropriate moral response to world poverty’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> - types of international aid (food, medicine, expertise and armaments), government policy. <b>the pros and cons</b> - perceived advantages and disadvantages of different forms of aid; moral implications,
4. Medical Ethics	1. <u>Genetic Engineering</u> : ‘Can any forms of human genetic engineering be morally justified?’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – three types of human genetic engineering; therapeutic and reproductive cloning; the use of human embryos, UK law, HFEA guidelines. <b>pros and cons</b> - perceived advantages and dangers associated with different forms of genetic engineering; moral implications.
	2. <u>Euthanasia</u> : ‘Can any forms of euthanasia be morally justified?’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – voluntary and involuntary euthanasia (circumstances and reasons), UK law and law in The Netherlands, BMA guidelines. <b>pros and cons</b> - perceived benefits and dangers of voluntary and involuntary euthanasia; moral implications.
5. War and Peace	1. <u>Responses to War</u> : ‘Is war ever morally justifiable?’	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – the reasons for, and effects of, war, responses to aggression (attack defence, negotiation), historic and contemporary examples of pacifism (including conscientious objection). UN Charter and Conventions. <b>pros and cons</b> - perceived advantages and dangers associated with different responses to war; moral implications.

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT Morality in the Modern World (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

Area	Prescribed Issues	Mandatory Content
<i>War and Peace (cont'd)</i>	<b>2. Modern Armaments:</b> <i>'Can the use of any types of modern armaments be morally justified?'</i>	<b>the viewpoints</b> – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. <b>the facts</b> – types and effects of modern armaments ('smart' missiles, chemical, biological and nuclear weapons (WMD)), International Conventions. <b>pros and cons</b> - perceived benefits and dangers associated with using and possessing different types of armaments; moral implications.

## National Unit Specification: general information

<b>UNIT</b>	Christianity: Belief and Science (Intermediate 2)
<b>CODE</b>	DM3N 11
<b>COURSE</b>	Religious, Moral and Philosophical Studies (Intermediate 2)

### SUMMARY

This Unit is designed to offer progression for candidates who have studied core *Religious and Moral Education*, the Intermediate 1 *Religious, Moral and Philosophical Studies* Course or Units, or Standard Grade *Religious Studies* at General level. Candidates develop the knowledge and skills necessary to understand some of the contemporary relationships between Christian belief and scientific theory. They investigate the nature of Christian revelation and scientific enquiry and two specific questions about human origins. The questions are: What is the origin of the universe? What is the origin of human life?

Candidates will develop knowledge and understanding of the nature of Christian revelation and scientific enquiry and answers to the specific questions above which arise from Christian revelation and scientific enquiry. Important elements of the skills of analysis and evaluation will be developed by studying interpretations of these answers which suggest conflict or compatibility between Christian belief and scientific theory. While investigating these issues candidates have frequent opportunities to reflect upon their own beliefs and those of others. This Unit therefore makes a significant contribution to personal and social development.

Specific questions about human origins are addressed in this Unit. However, the skills and understanding which candidates develop can be applied to a wide range of philosophical and theological issues. This prepares candidates for a more in-depth study of philosophical and/or theological issues at Higher and in alternative courses in Further Education Institutions. It also prepares candidates for entry to any field of employment where the ability to reach reasoned conclusions, after an investigation of two sides of an issue, is required.

### OUTCOMES

1. Demonstrate knowledge and understanding of the nature of Christian revelation and scientific enquiry
2. Compare and contrast interpretations of answers to important questions about human origins
3. Justify conclusions about interpretations of answers to important questions about human origins

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### Administrative Information

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## **National Unit Specification: general information (cont)**

### **UNIT**                      Christianity: Belief and Science (Intermediate 2)

#### **RECOMMENDED ENTRY**

While entry is at the discretion of the centre, candidates would normally be expected to have attained one of the following, or equivalent:

- ◆ Standard Grade Religious Studies at Grade 3 or 4
- ◆ Intermediate 1 Religious, Moral and Philosophical Studies Course
- ◆ A pass in an Intermediate 1 Unit
- ◆ A social subject at Intermediate 1

#### **CREDIT VALUE**

1 credit at Intermediate 2 (6 SCQF credit points at SCQF level 5\*)

*\*SCQF credit points are used to allocate credit to qualifications in the Scottish Credit and Qualifications Framework (SCQF). Each qualification in the Framework is allocated a number of SCQF credit points at an SCQF level. There are 12 SCQF levels, ranging from Access 1 to Doctorates.*

#### **CORE SKILLS**

There is no automatic certification of Core Skills or Core Skills Components in this Unit

## **National Unit Specification: statement of standards**

### **UNIT**      Christianity: Belief and Science (Intermediate 2)

Acceptable performance in this Unit will be the satisfactory achievement of the standards set out in this part of the Unit Specification. All sections of the statement of standards are mandatory and cannot be altered without reference to the Scottish Qualifications Authority.

#### **OUTCOME 1**

Demonstrate knowledge and understanding of the nature of Christian revelation and scientific enquiry

##### **Performance Criteria**

- a) Describe the nature and importance of revelation in the Christian tradition
- b) Describe the methods of scientific enquiry
- c) Describe answers to specific questions about human origins which arise from Christian revelation and scientific enquiry

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 2**

Compare and contrast interpretations of answers to important questions about human origins

##### **Performance Criteria**

- a) Describe interpretations of specific answers which suggest a conflict between Christian belief and scientific theory
- b) Describe interpretations of these answers which suggest that Christian belief and scientific theory are compatible
- c) Give reasons which explain the differences in these interpretations

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 3**

Justify conclusions about interpretations of answers to important questions about human origins

##### **Performance Criteria**

- a) Explain perceived strengths and weaknesses of interpretations which suggest a conflict between Christian belief and scientific theory
- b) Explain perceived strengths and weaknesses of interpretations which suggest that Christian belief and scientific theory are compatible
- c) State opinions about the success of these interpretations in addressing the issues raised by scientific theory
- d) Give reasons to support the stated opinions

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

## **National Unit Specification: statement of standards (cont)**

### **UNIT**      Christianity: Belief and Science (Intermediate 2)

#### **EVIDENCE REQUIREMENTS FOR THIS UNIT**

Details of Content and Context for this Unit are provided in the Appendix at the end of this Unit.

To demonstrate satisfactory attainment of all the Outcomes and Performance Criteria candidates must produce written and/or recorded oral evidence in relation to the nature of Christian revelation and scientific enquiry and **one** question about human origins. The evidence should be in the form of a closed book, supervised test with a time limit of one hour. It should be gathered on a single occasion.

The Unit should be assessed by a one-part test which contains an interpretation passage and 7-10 related questions. The questions should sample across the mandatory content of Area 1 and one of the remaining Areas. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

If re-assessment is required, it should sample across a different range of mandatory content.

The standard to be applied and the breadth of coverage are illustrated in the National Assessment Bank items available for this Unit. If a centre wishes to design its own assessments for this Unit they should be of a comparable standard.

## National Unit Specification: support notes

### UNIT Christianity: Belief and Science (Intermediate 2)

This part of the Unit Specification is offered as guidance. The support notes are not mandatory.

While the exact time allocated to this Unit is at the discretion of the centre, the notional design length is 40 hours.

#### GUIDANCE ON THE CONTENT AND CONTEXT FOR THIS UNIT

This Unit is one option from a choice of two Intermediate 2 Units. Candidates choosing this Unit develop the knowledge and skills necessary to understand some contemporary relationships between Christian belief and scientific theory. These relationships are explored by investigating the nature of Christian revelation and scientific enquiry. Candidates then study the answers to two important questions about human origins. One answer to each question arises from revelation in the Christian tradition; one answer to each question arises from scientific enquiry. The relevant questions about human origins are: What is the origin of the Universe? What is the origin of human life?

All content for this Unit and all areas of study are mandatory. Questions in Unit and Course assessment will sample across the mandatory content. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit. A detailed outline of the mandatory areas of study and content can be found in the Appendix at the end of this Unit.

#### GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT

There is **no** choice of areas of study in this Unit. Centres are therefore strongly advised to make sure that they are familiar with all aspects of the Unit Specification and mandatory content when planning the delivery of this Unit.

Summaries of specific Christian teachings, the ideas of specific Christian theologians, philosophers and scientists should be used to illustrate the areas studied. Named individuals or texts are not prescribed. Centres are therefore free to select specific teachings and the ideas of specific writers in light of the resources available and the range of candidates studying the Unit. A list of appropriate writers appears below:

Approaches	Appropriate Writers
<i>Scientific Inquiry</i>	A.J. Ayer, Thomas Kuhn, Karl Popper
<i>Biblical Literalism and Creationism</i>	William A Dembski, Duane T Gish, Russell Humphreys, Phillip Johnston, Roy E Peacock
<i>Non-literalist views of Revelation and Compatibility</i>	Teilhard de Chardin, Paul Davies, Sallie McFague, Mary Midgley, Nancey Murphy, Arthur Peacock, John Polkinghorne, Karl Rahner, Keith Ward, A N Whitehead

Candidates are not expected to read specific texts by denominational authorities, named theologians or individual writers. Summaries of the ideas of appropriate writers can be found in a wide range of textbooks on the philosophy of religion. The internet, newspaper/magazine articles, television or radio discussion programmes and public debates will also provide a rich source of information.

## National Unit Specification: support notes (cont)

### UNIT Christianity: Belief and Science (Intermediate 2)

This Unit is one of two optional Units at Intermediate 2 level. It has good continuity and progression with the Higher *Christianity: Belief and Science* Unit. The alternative optional Unit, *Existence of God*, allows for good continuity and progression from the Intermediate 1 Unit of the same name. The choice of optional Unit is at the discretion of the centre: issues of bi-level teaching and likely progression in future years should be taken into account when deciding which optional Unit is studied. Some guidance on these matters appears below.

All areas of study and the mandatory content for this Unit are also covered in the Higher *Christianity: Belief and Science* Unit. If a centre makes the judgement that an Intermediate 2 candidate shows obvious ability at Higher level, that candidate can be transferred to that level easily. However, it should be noted that there is additional content in the Higher Unit and that analysis and evaluation are more demanding. Additional learning and teaching will be required to ensure the successful completion of the Higher Unit in these circumstances. For candidates who are expected to progress to Higher level in a subsequent year there will be significant opportunities to build on and develop the knowledge and skills they have acquired in this Unit.

In some centres candidates may be expected to progress to the Higher Units or Course in a subsequent year. If this is the case it may be advisable for the centre to choose the alternative Unit at Intermediate 2 in order to maintain student motivation and interest in the future. This is a matter for the professional judgement of the teacher or lecturer. It should also be noted that there is no *Christianity: Belief and Science* Unit option at Intermediate 1 level. When a centre plans to teach RMPS Intermediate 1 and 2 Units or Courses in a bi-level setting, it is strongly advised that the alternative optional Unit (*Existence of God*) is chosen.

When candidates study this Unit as part of the Intermediate 2 Course, there are significant opportunities to integrate knowledge and/or skills relevant to the two mandatory Units in the Course.

The skills necessary to understand and investigate religious beliefs are developed in the *World Religion* Unit. These will be of great benefit to all candidates when studying Christian beliefs in this Unit. Additionally the skills of analysis and evaluation are relevant to all three Units in the Course. By applying these skills in a variety of contexts candidates will have many opportunities to develop and refine them.

Guidance on setting the climate for effective learning and teaching, and a variety of classroom activities, can be found in the 'Approaches to Learning and Teaching' section of the Course Details.

#### **GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT**

Details of the appropriate conditions for assessment of competence in this Unit are outlined in the 'Evidence Requirements for the Unit' in the Statement of Standards. Centres must make sure that all Unit assessment is carried out under the stated conditions.

The timing of assessment is at the discretion of the centre. However, candidates will develop their knowledge and skills during their study of all mandatory content. This would suggest that appropriate instruments of assessment may best be attempted as an 'end of Unit' test.

## **National Unit Specification: support notes (cont)**

### **UNIT**      Christianity: Belief and Science (Intermediate 2)

An appropriate instrument of assessment is a one-part test which contains an Interpretation passage and 7-10 related questions. The questions should sample across the mandatory content in relation to Area 1 and one of the remaining Areas. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

Unit assessment is holistic in nature. When reassessment is required individual candidates should therefore attempt a new instrument of assessment in its entirety to ensure that a different range of mandatory content is sampled.

Appropriate instruments of assessment and marking schemes are contained in the National Assessment Bank.

### **CANDIDATES WITH ADDITIONAL SUPPORT NEEDS**

This Unit Specification is intended to ensure that there are no artificial barriers to learning or assessment. The additional support needs of individual candidates should be taken into account when planning learning experiences, selecting assessment instruments or considering alternative Outcomes for Units. For information on these, please refer to the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs*.

## National Unit Specification: statement of standards: Appendix

### UNIT Christianity: Belief and Science (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

This Unit is one option from a choice of two. Candidates who choose to study this Unit develop the knowledge and skills necessary to understand some contemporary relationships between Christian belief and scientific theory. These relationships are explored by investigating the nature of Christian revelation and scientific enquiry. Candidates then study the answers to two important questions about human origins. One answer to each question arises from revelation in Christian scriptures; one answer to each question arises from scientific enquiry. The relevant questions about human origins are: What is the origin of the universe? What is the origin of human life?

The areas of study for this Unit are outlined below and **all candidates choosing this Unit must study all three areas:**

#### *Area 1 – Sources of human understanding*

- ◆ Revelation in the Christian tradition is an important source for understanding human origins.
- ◆ Scientific enquiry is an important source for understanding human origins.

#### *Area 2 – Question: What is the origin of the universe?*

- ◆ The universe was created by God.
- ◆ The universe originated from the Big Bang.

#### *Area 3 - Question: What is the origin of life?*

- ◆ Human life is created by God.
- ◆ Human life has emerged as a result of the process of evolution.

Care must be taken to ensure candidates understand that revelation and scientific enquiry - and the answers to the questions about human origins which they study - are not necessarily competing alternatives. Many Christians may reject answers to questions about human origins which arise from scientific enquiry. However many Christians today see no conflict between their beliefs and scientific theories and many scientists have strongly held Christian beliefs. An individual's rejection, or acceptance, of the relevant answers to each question will depend on the relative importance he/she places on revelation and scientific enquiry as sources of understanding. For this reason, candidates must compare and contrast two interpretations of the relevant answers when investigating each question. One interpretation will suggest that there is a conflict between specific Christian beliefs and scientific theories: one interpretation will suggest that dialogue is possible and that specific Christian beliefs and scientific theories are compatible.

The following range of interpretations must be covered when investigating each question: one interpretation which results in a conflict between Christian belief and widely accepted scientific theory; one interpretation which arises from dialogue and an acceptance of the compatibility between Christian belief and scientific theory. A detailed guide to the relevant interpretations and mandatory content can be found in the tables at the end of this Appendix. Candidates will be expected to have studied all interpretations. **Centres must therefore ensure that all aspects of the mandatory content are covered during learning and teaching.**

Summaries of the ideas of specific Christian theologians, philosophers and scientists should be used to illustrate each interpretation but individual writers and texts are not prescribed. Centres are therefore free to select the ideas of appropriate writers in light of the resources available and the range of candidates studying the Unit.

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT Christianity: Belief and Science (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

Care must be taken to ensure that the writers chosen illustrate all aspects of the mandatory content. Detailed guidance on appropriate writers appears in the Support Notes for this Unit.

It is essential for candidates to understand that the different interpretations they study address the issues raised by scientific theory in different ways. Some interpretations place a high value on the literal interpretation of scriptural revelation which leads to a rejection of scientific theory. Such interpretations generally have the advantage of maintaining traditional views of Christian beliefs but can suffer from a lack of credibility among non-believers. Other interpretations accept the insights gained from scientific theory and use these to inform, develop or adapt Christian beliefs about human origins. This approach has the advantage of incorporating widely held scientific theories into a full understanding of human origins. However, this can, at times, lead to a radical rethinking of traditional Christian beliefs. For these reasons, candidates must explain perceived strengths and weaknesses of interpretations as part of evaluation

#### ***Mandatory Areas and Content***

A summary of all Mandatory Areas of Study and Content appears below:

Area 1	Sources of human understanding	Mandatory Content
<b>Key Beliefs</b>	<p>Revelation in the Christian tradition is an important source for understanding human origins.</p> <p>Scientific enquiry is an important source for understanding human origins.</p>	<ul style="list-style-type: none"> <li>the nature and importance of revelation in the Christian tradition, including strengths and limitations.</li> <li>scientific method including strengths and limitations</li> </ul>
<b>Possible relationships</b>	<p><b>Relationship 1:</b> the rejection of scientific enquiry as a reliable source of understanding.</p> <p><b>Relationship 2:</b> the acceptance of both revelation and scientific enquiry as reliable sources of understanding.</p>	<ul style="list-style-type: none"> <li>Illustrated by creationist interpretations in Areas 2 and 3.</li> <li>Illustrated by interpretations which suggest compatibility between Christian belief and scientific theory in Areas 2 and 3.</li> </ul>
<b>Area 2</b>	<b>Question 1: What is the origin of the universe?</b>	<b>Mandatory Content</b>
<b>Relevant answers</b>	<p>The Universe was created by God</p> <p>The universe originated from the Big Bang</p>	<ul style="list-style-type: none"> <li>The creation of the Universe in Genesis 1: literal or symbolic?</li> <li>Big Bang theory</li> </ul>

## National Unit Specification: statement of standards: Appendix (cont)

### UNIT Christianity: Belief and Science (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

Area 2 (cont)	Question 1: What is the origin of the universe?	Mandatory Content (cont)
<b>Interpretation 1:</b> suggests a conflict between Christian belief and scientific theory.	Big Bang theory contradicts revelation and must be rejected for this reason.	<ul style="list-style-type: none"> <li>Creationism: scriptural accounts of the creation of the universe are factual</li> <li>Big Bang theory is rejected because it contradicts literal readings of scripture</li> </ul>
<b>Interpretation 2:</b> suggests compatibility between Christian belief and scientific theory.	There is no necessary conflict between religious and scientific beliefs about the origins of the universe.	<ul style="list-style-type: none"> <li>There is no contradiction in believing that the Big Bang was the mechanism God used to create the universe</li> </ul>
Area 3	Question 2: What is the origin of life?	Mandatory Content
<b>Relevant answers</b>	<p>Human life is created by God.</p> <p>Human life has emerged as a result of the process of evolution.</p>	<ul style="list-style-type: none"> <li>the creation of human beings in Genesis 1 and 2: literal or symbolic?</li> <li>the theory of evolution</li> </ul>
<b>Interpretation 1:</b> suggests a conflict between Christian belief and scientific theory.	Evolutionary theory contradicts revelation and should be rejected for this reason.	<ul style="list-style-type: none"> <li>Creationism: scriptural accounts of the creation of human life are factual</li> <li>the theory of evolution is rejected because it contradicts literal readings of scripture</li> </ul>
<b>Interpretation 2:</b> suggests compatibility between Christian belief and scientific theory.	Revelation and the theory of evolution both contribute to a full understanding of the origins of human life.	<ul style="list-style-type: none"> <li>there is no contradiction in believing that God created human life using the mechanism of evolution</li> </ul>

## National Unit Specification: general information

<b>UNIT</b>	Existence of God (Intermediate 2)
<b>CODE</b>	DM3M 11
<b>COURSE</b>	Religious, Moral and Philosophical Studies (Intermediate 2)

### SUMMARY

This Unit is designed to offer progression for candidates who have studied core *Religious and Moral Education*, the Intermediate 1 *Religious, Moral and Philosophical Course* or Units, or Standard Grade *Religious Studies* at General level. Candidates develop the knowledge and skills necessary to understand religious beliefs and classical philosophical arguments which are relevant to the question of the existence and nature of God.

Candidates will develop knowledge and understanding of three important religious beliefs and classical philosophical arguments which have been used to support these beliefs. Important elements of the skills of analysis and evaluation are developed by examining objections and replies in relation to these arguments. While investigating these issues candidates have frequent opportunities to reflect upon their own beliefs and those of others. This Unit therefore makes a significant contribution to personal and social development.

Specific beliefs, classical philosophical arguments, objections and replies are studied in this Unit. However, the skills and understanding which candidates develop can be applied to a wide range of philosophical and/or theological issues. This prepares candidates for a more in-depth study of philosophical and/or theological issues at Higher or in alternative courses in Further Education Institutions. It also prepares candidates for entry to any field of employment where the ability to reach reasoned conclusions, after an investigation of two sides of an issue, is required.

### OUTCOMES

1. Demonstrate knowledge and understanding of classical philosophical arguments
2. Compare and contrast objections and replies in relation to classical philosophical arguments
3. Justify conclusions about objections and replies in relation to classical philosophical arguments

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### Administrative Information

<b>Superclass:</b>	DD
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## **National Unit Specification: general information (cont)**

### **UNIT**                      Existence of God (Intermediate 2)

#### **RECOMMENDED ENTRY**

While entry is at the discretion of the centre, candidates would normally be expected to have attained one of the following, or equivalent:

- ◆ Standard Grade Religious Studies at Grade 3 or 4
- ◆ Intermediate 1 Religious, Moral and Philosophical Studies Course
- ◆ A pass in an Intermediate 1 Unit
- ◆ A social subject at Intermediate 1

#### **CREDIT VALUE**

1 credit at Intermediate 2 (6 SCQF credit points at SCQF level 5\*)

*\*SCQF credit points are used to allocate credit to qualifications in the Scottish Credit and Qualifications Framework (SCQF). Each qualification in the Framework is allocated a number of SCQF credit points at an SCQF level. There are 12 SCQF levels, ranging from Access 1 to Doctorates.*

#### **CORE SKILLS**

There is no automatic certification of Core Skills or Core Skills Components in this Unit

## **National Unit Specification: statement of standards**

### **UNIT**      Existence of God (Intermediate 2)

Acceptable performance in this Unit will be the satisfactory achievement of the standards set out in this part of the Unit Specification. All sections of the statement of standards are mandatory and cannot be altered without reference to the Scottish Qualifications Authority.

#### **OUTCOME 1**

Demonstrate knowledge and understanding of classical philosophical arguments

##### **Performance Criteria**

- a) Describe specific religious beliefs which are relevant to the question of the existence and nature of God
- b) Describe specific classical philosophical arguments which are cited in support of these beliefs

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 2**

Compare and contrast objections and replies in relation to classical philosophical arguments

##### **Performance Criteria**

- a) Describe objections to specific classical philosophical arguments which are relevant to the question of the existence and nature of God
- b) Describe replies to these objections
- c) Explain the reasons for these objections and replies

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

#### **OUTCOME 3**

Justify conclusions about objections and replies in relation to classical philosophical arguments

##### **Performance Criteria**

- a) Explain strengths and weaknesses of objections to specific classical philosophical arguments which are relevant to the question of the existence and nature of God
- b) Explain strengths and weaknesses of replies to these objections
- c) State opinions about the force of these objections and replies in damaging or supporting the arguments
- d) Give reasons to support the opinions stated

##### **Evidence requirements**

Please refer to *Evidence requirements for the Unit* at the end of the Statement of Standards.

## **National Unit Specification: statement of standards (cont)**

### **UNIT**      Existence of God (Intermediate 2)

#### **EVIDENCE REQUIREMENTS FOR THIS UNIT**

Details of Content and Context for this Unit are provided in the Appendix.

To demonstrate satisfactory attainment of all the Outcomes and Performance Criteria candidates must produce written and/or recorded oral evidence which samples across the mandatory content in relation to **one** classical philosophical argument. The evidence should be in the form of a closed book, supervised test with a time limit of one hour.

The Unit should be assessed by a one-part test which contains an Interpretation passage and 7-10 related questions. The questions should sample across the mandatory content in relation to one area of study in the Unit. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

If re-assessment is required, it should sample across a different range of mandatory content.

The standard to be applied and the breadth of coverage are illustrated in the National Assessment Bank items available for this Unit. If a centre wishes to design its own assessments for this Unit they should be of a comparable standard.

## National Unit Specification: support notes

### UNIT Existence of God (Intermediate 2)

This part of the Unit Specification is offered as guidance. The support notes are not mandatory.

While the exact time allocated to this Unit is at the discretion of the centre, the notional design length is 40 hours.

#### GUIDANCE ON THE CONTENT AND CONTEXT FOR THIS UNIT

This Unit is one option from a choice of two Intermediate 2 Units. Candidates choosing this Unit develop the knowledge and skills necessary to understand classical philosophical arguments which are relevant to the existence and nature of God. Knowledge and skills are developed through an investigation of the Cosmological and Teleological arguments for God's existence and the Freewill Defence in relation to the Problem of Evil. Objections to these arguments and replies to these objections are also studied.

All content for this Unit is mandatory. Questions in Unit and Course assessment will sample across the mandatory content. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit. A detailed outline of the mandatory areas of study and content can be found in the Appendix at the end of these Support Notes.

#### GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT

There is no choice of areas of study in this Unit. Centres choosing this optional Unit are therefore strongly advised to make sure that they are familiar with all aspects of the Unit Specification and mandatory content when planning its delivery.

Summaries of the ideas of specific theologians and philosophers should be used to illustrate the areas studied. Named individuals or texts are not prescribed. Centres are therefore free to select the ideas of specific writers in light of the resources available and the range of candidates studying the Unit. A list of appropriate writers appears below:

Area	Appropriate Writers
1. <i>The Cosmological Argument</i>	Thomas Aquinas, Descartes, David Hume, Immanuel Kant, Al-Kindi, GW von Leibniz, Maimonides.
2. <i>The Teleological Argument</i>	Thomas Aquinas, David Hume, Immanuel Kant, William Paley, Richard Swinburne.
3. <i>The Problem of Evil</i>	Thomas Aquinas, Augustine of Hippo, David Hume, Iranaeus, John Hick, Richard Swinburne, D.Z. Phillips.

Candidates are not expected to read specific texts by named theologians or philosophers. Summaries of the ideas of appropriate writers can be found in a wide range of textbooks on the philosophy of religion. The internet, newspaper/magazine articles, television or radio discussion programmes and public debates will also provide a rich source of information.

This Unit is one of two optional Units in the Intermediate 2 Course. It provides good continuity and progression from the Intermediate 1 *Existence of God* Unit. The alternative optional Unit, *Christianity: Belief and Science*, allows for good continuity and progression to the Higher Unit of the same name. The choice of optional Unit is at the discretion of the centre: issues of bi-level teaching

## National Unit Specification: support notes (cont)

### UNIT Existence of God (Intermediate 2)

and likely progression in future years should be taken into account when deciding which optional Unit is studied. Some guidance on these matters appears below.

All areas of study for this Unit are also covered in the Intermediate 1 *Existence of God* Unit. If a centre makes the judgement that an Intermediate 1 unit would be more appropriate for a particular candidate, this candidate can be assessed at that level without difficulty. However, it should be noted that there are differences in the amount of mandatory content and the skills being assessed at that level. For candidates who are expected to progress to Higher level in a subsequent year the knowledge and skills acquired will provide a relevant foundation for studying the Higher *Christianity: Belief and Science* Unit or the Course.

In some centres candidates may have already studied the *Existence of God* Unit at Intermediate 1 level. If this is the case it may be advisable for the centre to choose the alternative Unit at Intermediate 2 level in order to maintain student motivation and interest. This is a matter for the professional judgement of the teacher or lecturer. It should also be noted that there is no *Existence of God* Unit option at Higher level. When a centre plans to teach RMPS Intermediate 2 and Higher Units or Course in a bi-level setting, it is strongly advised that the alternative optional Unit (*Christianity: Belief and Science*) is chosen.

When candidates study this Unit as part of the Intermediate 2 Course, there are significant opportunities to integrate knowledge and/or skills with those in the two mandatory Units in the Course.

Knowledge and understanding of religious beliefs in relation to the existence and nature of God will be familiar to candidates who have studied the *World Religion* Unit. Additionally, the skills of analysis and evaluation are relevant to all three Units in the Course. By applying these skills in a variety of contexts candidates will have many opportunities to develop and refine them.

Guidance on setting the climate for effective learning and teaching, and a variety of classroom activities, can be found in the 'Approaches to Learning and Teaching' section of the Course Details.

### **GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT**

Details of the appropriate conditions for assessment of competence in this Unit are outlined in the 'Evidence Requirements for the Unit' in the Statement of Standards. Centres must make sure that all Unit assessment is carried out under the stated conditions.

The timing of assessment is at the discretion of the centre. However, candidates will develop their knowledge and skills during their study of all mandatory content. This would suggest that appropriate instruments of assessment may best be attempted as an 'end of Unit' test.

An appropriate instrument of assessment would be a one-part test which contains a stimulus and 7-10 structured questions. The questions should sample across the mandatory content in relation to one Area of study in the Unit. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 60% of the marks should be awarded for knowledge and understanding in line with Outcomes 1 and 2. The remaining 40% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

## **National Unit Specification: support notes (cont)**

### **UNIT**      Existence of God (Intermediate 2)

Unit assessment is holistic in nature. When reassessment is required individual candidates should therefore attempt a new instrument of assessment in its entirety to ensure that a different range of mandatory content is sampled.

Appropriate instruments of assessment and marking schemes are contained in the National Assessment Bank.

#### **CANDIDATES WITH ADDITIONAL SUPPORT NEEDS**

This Unit Specification is intended to ensure that there are no artificial barriers to learning or assessment. The additional support needs of individual candidates should be taken into account when planning learning experiences, selecting assessment instruments or considering alternative Outcomes for Units. For information on these, please refer to the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs*.

## National Unit Specification: statement of standards: Appendix

### UNIT Existence of God (Intermediate 2)

*NB. This Appendix is within the statement of standards, ie. the mandatory requirements of the Unit*

In this optional Unit candidates develop the knowledge and skills necessary to understand classical philosophical arguments which are relevant to the question of the existence and nature of God. Knowledge and skills are developed through an investigation of the Cosmological and Teleological arguments for God's existence and the Freewill Defence in relation to the Problem of Evil. Objections to these arguments and replies to these objections are also studied.

The areas of study for this Unit are outlined below and **all candidates choosing this Unit must study all three areas:**

#### Area 1 – The Universe as Evidence of God's Existence

Religious Belief:	God as Creator: the universe was created by God.
Philosophical Argument:	The Cosmological Argument.
Objections:	2 traditional objections <b>plus</b> Big Bang theory.

#### Area 2 – The Apparent Design in the Universe as Evidence of God's Existence

Religious Belief:	God as Purposeful Creator: all life is created by God with a definite purpose and goal.
Philosophical Argument:	The Teleological Argument.
Objections:	2 traditional objections <b>plus</b> Evolutionary theory.

#### Area 3 – Evil and Suffering as Evidence that God does not Exist

Religious Belief:	The attributes of God: Omniscient, Omnipotent and All-loving.
Philosophical Argument:	The Freewill Defence.
Objections:	2 traditional objections <b>plus</b> the waste and suffering involved in the process of evolution.

In each area candidates must study at least **two** traditional philosophical objections to each argument and the relevant religious replies. A major reason for the decline in the force of these arguments was the development of scientific methods and theories. Scientific theories offered persuasive alternative explanations for the existence of the universe and the apparent design in nature. They also suggested that waste and suffering were inherent features of natural evolution. For this reason, candidates must **also** study how Big Bang and Evolutionary theory impacted upon the force of these arguments.

Summaries of the ideas of specific theologians and philosophers should be used to illustrate the areas studied. Named individuals or texts are not prescribed. Centres are therefore free to select appropriate writers in light of the resources available and the range of candidates studying the Unit. Care must be taken to ensure that the writers chosen are relevant to the mandatory content. Detailed guidance on appropriate writers appears in the Support Notes for this Unit.

Candidates must state opinions about the force of objections and replies in damaging or supporting the arguments studied. It is important that the opinions stated are based on a reasoned assessment of both objections and replies. For this reason candidates must explain strengths and weaknesses of each objection and reply as part of evaluation.