

**RELIGIOUS, MORAL AND
PHILOSOPHICAL STUDIES**
Higher

2nd edition – published May 2007

**NOTE OF CHANGES TO ARRANGEMENTS
SECOND EDITION PUBLISHED MAY 2007**

COURSE TITLE Religious, Moral and Philosophical Studies (Higher)

COURSE NUMBER: C213 12

National Course Specification: The duration of the Course Assessment has been amended. Paper 1 now has a time allocation of 1 hour 45 minutes and Paper 2 has a time allocation of 55 minutes.

National Unit Specification: No changes.

National Course Specification

COURSE Religious, Moral and Philosophical Studies (Higher)

COURSE CODE C213 12

COURSE STRUCTURE

This course has three mandatory units which are:

DM3K 12	<i>World Religion (Higher)</i>	1 credit (40 hours)
DM3L 12	<i>Morality in the Modern World (Higher)</i>	1 credit (40 hours)
DM3N 12	<i>Christianity: Belief and Science (Higher)</i>	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 1 or 2
- ◆ Intermediate 2 Religious, Moral and Philosophical Studies Course
- ◆ An Intermediate 2 Religious, Moral and Philosophical Studies Unit
- ◆ A social subject at Intermediate 2

PROGRESSION

This Course or its Units may provide progression to:

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

Administrative Information

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National Course Specification: (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

CREDIT VALUE

The Higher Course in Religious, Moral and Philosophical Studies is allocated 24 SCQF credit points at SCQF level 6.

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 Course.

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

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 *Higher 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 Credit 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 in Further or Higher Education Institutions. Those who choose to progress to study alternative subjects will also benefit: developing the skills of analysis and evaluation is an important part of the *Higher Religious, Moral and Philosophical Studies Course* and these skills are of relevance in a wide variety 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 three mandatory Units. The *World Religion* Unit involves a detailed 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 also those which are independent of religious belief. The Unit *Christianity: Belief and Science* involves the study of a variety of contemporary relationships between Christian belief and scientific theory.

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 analytical skills in relation to the sacred writings, beliefs and values of world religions
- ◆ gain insight into the way in which beliefs and values affect the lives of followers of one world religion
- ◆ develop skills which can be applied to the study of the beliefs and values of a variety of world religions.

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

- ◆ develop knowledge and understanding of moral, philosophical and theological issues which arise from religious and non-religious beliefs
- ◆ analyse and think critically about their own beliefs and those of others
- ◆ gain insight into, and appreciation of, ideas, arguments and viewpoints which may conflict with their own
- ◆ formulate reasoned and structured responses to religious, moral and philosophical issues
- ◆ 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 (Higher)

COURSE CONTENT

The Course consists of three mandatory Units (*World Religion, Morality in the Modern World and Christianity: Belief and Science*). Although the content of each component 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. World Religion (Higher)

In this Unit candidates complete a detailed 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. There are two questions which relate 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:

Organising Principle	Questions
1. The Human Condition	a. What is the human condition? b. What is the cause of the human condition?
2. The Goals	a. What are the goals during life? b. What is the final aim of existence?
3. The Means	a. How are the goals achieved? b. Which practices help to achieving the goals?

Each World Religion has its own answer to each question. The answer given is dependent on the distinctive 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 (Higher)

Questions in Unit and Course assessment will sample across the mandatory content in relation to each world religion. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit for the chosen religion. A summary of answers and all mandatory content can be found in the Appendix at the end of the Support Notes in the Unit Specification.

Knowledge and understanding of the beliefs of one world religion are important aspects of this Unit. The ability to analyse 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 evaluate the influence these beliefs have on the lives of followers of that religion.

2. Morality in the Modern World (Higher)

In this Unit candidates develop the knowledge and skills necessary to understand: theories about the relationship between religion and moral values; some of the guiding principles an individual might use when making moral decisions; moral issues; different viewpoints on moral issues which are guided by religious belief; viewpoints which are independent of religious belief. In Area 1 candidates gain knowledge and understanding of issues concerning the relationship between religion and moral values. In Area 2 candidates investigate specific moral issues.

There is no choice of options in **Area 1**. **All candidates must study all content in this Area**. Candidates are introduced to the philosophical issue of the relationship between religious belief and moral values. They gain knowledge and understanding of the issues involved by studying the 'Euthyphro Dilemma'. Candidates then study two specific theories concerning the relationship between religion and moral values. One theory suggests that moral values are independent of religious belief (Autonomy); one theory suggests that moral values are grounded in religious belief (Heteronomy). Candidates develop knowledge and understanding of these theories but will not be required to analyse or evaluate them in Unit and Course Assessment.

Candidates also develop knowledge and understanding of some of the guiding principles individuals might use when making moral decisions. Some of these guiding principles are directly related to religious belief while others are independent of religious belief. It is essential for candidates to understand that religious believers may draw on guiding principles which are independent of religious belief when making moral decisions; these principles are not exclusive to those who have no religious belief. Equally, individuals who have no religious belief may use similar principles to those found within a religion but may have different reasons for doing so. For this reason, candidates should identify the guiding principles which are being used when explaining similarities and differences in moral viewpoints as part of analysis in **Area 2**. However, an independent analysis and evaluation of these guiding principles is not required in Unit or Course Assessment.

It is of vital importance that all candidates study all mandatory aspects of Area One. The mandatory content can be found in the Appendix at the end of the Unit specification.

In **Area 2** candidates develop the knowledge and skills necessary to understand contemporary moral issues and the reasons for similarities and differences in viewpoints 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 options in this area of study. Candidates investigate two prescribed moral issues in one option from a choice of four. The options and issues are summarized below:

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

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

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, 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 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.

It is of vital importance that candidates study all mandatory aspects of the chosen option in Area 2. The mandatory content for each option can be found in the Appendix at the end of the Unit specification.

3. Christianity: Belief and Science (Higher)

In this Unit candidates develop the knowledge and skills necessary to understand 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 relevant areas of study for this Unit are outlined below and **all candidates 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.

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

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

Relevant answers: The universe was created by God.
The universe originated from the Big Bang.

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

Relevant answers: Human life was created by God with a spiritual purpose and goal.
Human life has evolved as a result of the process of evolution.

All content for this Unit 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.

It is essential for candidates to understand that the different interpretations they study can lead to different conclusions about the purpose and goals of human life. Interpretations which include belief in God suggest that life has a spiritual purpose and goal beyond physical existence; interpretations which exclude this possibility suggest that the purpose and goals of life lie only in the physical world. For this reason, candidates must assess the implications of each interpretation for an understanding of the purpose and goals of human life as part of evaluation.

Specific Christian theologians, philosophers and scientists should be used to illustrate the ideas which are 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 (Higher)

ASSESSMENT

To achieve the Course award the candidate must pass all Unit assessments 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 issue of the relationship between religion and moral values
- ◆ specific moral issues
- ◆ the nature of revelation in the Christian tradition
- ◆ the nature of scientific enquiry
- ◆ the answers to specific questions about human origins which arise from revelation in the Christian tradition and scientific enquiry.

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 which are guided by religious belief and viewpoints which are independent of religious belief
- ◆ interpretations of the answers to important questions about human origins which arise from the Christian tradition and scientific enquiry.

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.

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

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

Course assessment

Attainment in the Course is assessed through an individual candidate's performance in a final exam. The exam is divided into two papers.

Paper 1 contains questions in relation to *the Morality in the Modern World* and *Christianity: Belief and Science* Units and has a time allocation of 1 hour 45 minutes. The number of marks available for this paper is 80.

Paper 2 contains questions in relation to the *World Religion* Unit and has a time allocation of 55 minutes. The number of marks available for this Paper is 40.

There is a short break of 20 minutes between Paper 1 and Paper 2.

Candidates are required to attempt both structured and extended response questions which sample across the Course content.

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 philosophical concepts and issues which is appropriate for attaining a Unit award at Higher. 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 'Higher' 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 than those in Unit assessment
- ◆ applying and adapting the skills of analysis and evaluation in a variety of contexts
- ◆ demonstrating the ability to integrate knowledge and skills across the Units.

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
Knowledge and Understanding	answers, beliefs or moral perspectives, issues and viewpoints in relation to 1 or more areas of mandatory content for each Unit are described briefly	answers, beliefs or moral perspectives, issues and viewpoints in relation to 2 or more areas of mandatory content for each Unit are described in detail
	some (but not all) of the main aspects of the areas above are covered in the description	the main aspects of the areas above are covered in the description
	the description is mainly clear and largely accurate	the description is clear, accurate and presented in a well-structured manner

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

<i>Skills</i>	Grade C	Grade A
<i>Analysis and Evaluation</i>	<p>the relationship of 1 or more religious beliefs to sacred writings, other beliefs and/or religious practices are explained briefly (WRU)</p> <p>a benefit and a difficulty experienced by members of a particular religion are explained briefly (WRU)</p> <p>some aspects of moral viewpoints or interpretations of answers to questions about human origins are explained briefly</p> <p>a reason for differences in moral viewpoints or conflicts in interpretation are explained briefly</p> <p>a strength and a weakness of moral viewpoints or interpretations are explained briefly</p> <p>some influences of religious beliefs, opinions about the effectiveness of moral viewpoints or some of the implications of interpretations are assessed</p> <p>a brief reason is given to support the conclusions reached</p> <p>the relevant points are mainly clear and largely free from inaccuracy</p>	<p>the relationship of 2 or more religious beliefs to sacred writings, other beliefs and/or religious practices are explained in detail (WRU)</p> <p>the main benefits and difficulties experienced by members of a particular religion are explained in detail (WRU)</p> <p>the main aspects of moral viewpoints or interpretations of answers to questions about human origins are explained in detail</p> <p>the main reasons for differences in moral viewpoints or conflicts in interpretation are explained in detail</p> <p>the main strengths and weaknesses of moral viewpoints or interpretations are explained in detail</p> <p>the main influences of religious beliefs, developed opinions about the effectiveness of moral viewpoints or the main implications of interpretations are assessed</p> <p>2 or more developed reasons are given to support the conclusions reached</p> <p>the relevant points are clear, free from inaccuracy and presented in a well-structure manner</p> <p>wider consequences or aspects of beliefs, viewpoints or interpretations 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>

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.

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

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 ability to perform more complex tasks than those demanded for Unit assessment
- ◆ evidence of the ability to apply and adapt 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 Unit assessment items may contribute to an appeal if this clearly shows a level of attainment in line with elements of 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.

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

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 right 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 assumptions, beliefs, viewpoints and values
- ◆ come to clear 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 (Higher) 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 individual centres must decide for themselves. 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.

Model 1: Assuming one staff member is delivering all units:

Suggested Order of Delivery

1. *World Religion*
2. *Morality in the Modern World*
3. *Christianity: Belief and Science*

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

This model allows the centre to ensure that candidates have a detailed 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 Christian beliefs in the 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>

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 maximised 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 maximise 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
- ◆ individual study which is reinforced by structured questions
- ◆ individual/group/paired work which is focused on the retrieval of information

National Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

- ◆ 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 (Higher)

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 Higher Religious, Moral and Philosophical Studies Course, personal and social development is encouraged, attainment and achievement are promoted and environmental responsibility is 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 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. Higher 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 Higher 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 Course Specification: course details (cont)

COURSE Religious, Moral and Philosophical Studies (Higher)

Health Education – Religious, Moral and Philosophical Studies can also help candidates develop self awareness and esteem by recognising their individuality and at the same time exploring the attitudes and values of others. The *World Religion* Unit and the *Morality in the Modern World* Unit can help candidates increase their knowledge and understanding of a variety of lifestyles. The range of Options in the *Morality in the Modern World* Unit can lead to discussion of health issues eg Gender Issues and Medical Ethics. The development of analysis and evaluation skills can help candidates to develop decision making skills which will help them foster a more healthy approach to living.

National Unit Specification: general information

UNIT	World Religion (Higher)
CODE	DM3K 12
COURSE	Religious, Moral and Philosophical Studies (Higher)

SUMMARY

This Unit is designed to offer progression for candidates who have studied core Religious and Moral Education, Intermediate 2 *Religious, Moral and Philosophical Studies* Course or Units, or Standard Grade *Religious Studies* at Credit 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 skills 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 six important questions and the beliefs which give rise to these answers. The skills of analysis and evaluation will 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 philosophical perspectives in the Advanced Higher *Religious, Moral and Philosophical Studies* Course or alternative courses in Further or Higher 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. Analyse religious beliefs by examining sources
3. Evaluate the influence of religious beliefs on the lives of members of religious communities

Administrative Information

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National Unit Specification: general information (cont)

UNIT World Religion (Higher)

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 1 or 2
- Intermediate 2 Religious, Moral and Philosophical Studies
- A pass in a Religious, Moral and Philosophical Studies Intermediate 2 Unit
- A social subject at Intermediate 2

CREDIT VALUE

1 credit at Higher (6 SCQF credit points at SCQF level 6*)

**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 (Higher)

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

Analyse religious beliefs by examining sources

Performance Criteria

- a) Explain the beliefs which relate to specific prescribed sources from the sacred writings of one world religion
- b) Explain the contribution these sources make to an understanding of the beliefs
- c) Explain the relationship of these beliefs to other beliefs and practices found in the chosen world religion

Evidence requirements

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

OUTCOME 3

Evaluate the influence of religious beliefs on the lives of members of religious communities

Performance criteria

- a) Explain the benefits and difficulties that followers of one world religion may experience as a result of holding specific beliefs
- b) Assess the effects these beliefs have on the lives of followers of this religion
- c) Give reasons to support the assessment made

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 World Religion (Higher)

EVIDENCE REQUIREMENTS FOR THIS UNIT

Details of Content and Context for this Unit can be found in the Appendix at the end of the Support Notes.

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 for this 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. The questions should 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 Outcome 1. 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 (Higher)

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 judgement 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 2 *World Religion* Unit. If a centre makes the judgement that an Intermediate 2 Unit would be more appropriate for a particular candidate, that candidate can be assessed at this level without difficulty. However, it should be noted that there are differences in the skills required at each level and in the amount of detail in the mandatory content.

If candidates have already studied the Intermediate 2 *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 Higher 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 Higher Course, there are significant opportunities to integrate knowledge and/or skills in the remaining two Units of the Course.

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, the ability to understand and appreciate religious beliefs will also be of benefit to candidates when studying the Christianity: *Belief and Science* Unit.

National Unit Specification: support notes (cont)

UNIT World Religion (Higher)

The skills of analysis and evaluation apply 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 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. 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 Outcome 1. 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 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*.

National Unit Specification: statement of standards

UNIT World Religion (Higher)

APPENDIX ONE: content and context

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 relate to questions about the human condition, the goals of existence and the means of achieving these goals in the framework of three Organising Principles. There are two questions which relate 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	Questions
1. The Human Condition	a. What is the human condition? b. What is the cause of the human condition?
2. The Goals	a. What are the goals during life? b. What is the final aim of existence?
3. The Means	a. How are the goals achieved? b. Which practices help to achieve the goals?

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 aspects of content in relation to the chosen world religion and all prescribed sources are mandatory. 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 judgement 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 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.

Knowledge and understanding of the main beliefs of the chosen religion are important aspects of this Unit. The ability to analyse 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 evaluate how these beliefs influence the lives of religious believers.

A detailed outline of all prescribed sources and mandatory content in relation to each world religion is outlined in the following pages. Candidates must cover all aspects of mandatory content in relation to the world religion they study.

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

UNIT World Religion (Higher)

Buddhism	Questions	Answer	Mandatory Content
<i>The Human Condition</i>	<p>1. What is the human condition?</p> <p>2. What is the cause of the human condition?</p>	<p>1. Unenlightened human beings are caught in a cycle of suffering but there is a way out.</p> <p>2. Suffering is caused by craving.</p>	<p>1. Source: <u>Dhammapada 147-156</u> Content: No belief in God; emphasis on action rather than metaphysical beliefs. The 3 Marks of Existence - Dukkha, Anicca and Anatta; the 5 skhandas; rebirth as a flow of ever-changing consciousness. Samsara – the endless round of conditioned existence; only humans are capable of making conscious ethical choices.</p> <p>2. Source: <u>Dhammapada 334-342</u> Content: The Second Noble Truth – tanha is the result of ignorance of the impermanence of all things or failure to live in accordance with this knowledge; the 3 Root Poisons.</p>
<i>The Goals</i>	<p>3. What are the goals during life?</p> <p>4. What is the final aim of existence?</p>	<p>3. The goal during life is to make progress towards Enlightenment.</p> <p>4. The final aim of existence is to attain Enlightenment..</p>	<p>3. Source: <u>Dhammapada 1-14</u> Content: Kamma – the natural law of cause and effect; ‘unskillful’ actions bind the unenlightened to samsara, ‘skillful’ actions lead towards enlightenment.</p> <p>4. Source: <u>Dhammapada 90-99</u> Content: The Third Noble Truth – Nibbana as awakening to the true nature of Reality and becoming one with Reality; as ‘blowing out of the fires’ which lead to rebirth. <i>(Theravada and Mahayana beliefs about Enlightenment should be addressed).</i></p>
<i>The Means</i>	<p>5. How are the goals achieved?</p> <p>6. Which practices help to achieve the goals?</p>	<p>5. Taking refuge in the 3 Jewels helps human beings to achieve the goals.</p> <p>6. Human beings progress towards Enlightenment by following the Eightfold Path.</p>	<p>5. Source: <u>Dhammapada 76-82, 89</u> Content: The Buddha – his life and example (the 4 Sights, Going Forth and Enlightenment). The Dhamma – the Truth; not the source of enlightenment but indicating the way. The Sangha – the Aryasangha; lay Buddhists; monks and nuns; Western Buddhist communities. <i>(Theravada and Mahayana understandings should be addressed).</i></p> <p>6. Source: <u>Dhammapada 273-289</u> Content: The Noble Eightfold Path – focus on Right Intention, Right Speech, Right Action and Right Livelihood; the Threefold Way. Ethics – the Five Precepts in principle and practice; the Bodhisattva and Arhat ideals. Meditation and worship – purpose and practice. <i>(The differences in Theravada and Mahayana practice should be addressed).</i></p>

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

UNIT World Religion (Higher)

Christianity	Questions	Answer	Mandatory Content
The Human Condition	<p>1. What is the human condition?</p> <p>2. What is the cause of the human condition?</p>	<p>1. Human beings are created good by God but they suffer and die.</p> <p>2. Human beings suffer and die because they are alienated from God through sin.</p>	<p>1. Source: <u>Gen 1: 1 -2:17</u> Content: God – One; the Creator; God’s relationship with human beings. Human beings – created good; in the ‘image’ of God; ‘stewards’ of creation; moral conscience; God’s gift of freewill.</p> <p>2. Source: <u>Gen 3: 1-24</u> Content: The Fall – suffering and death are a result of human disobedience; disobedience is a result of the misuse of freewill. Sin – the nature and effects of sin; alienation through sin can be overcome because of the fulfilment of God’s promise of salvation. <i>(Different understandings of the Fall and Sin in 2 traditions should be addressed)</i></p>
The Goals	<p>3. What are the goals during life?</p> <p>4. What is the final aim of existence?</p>	<p>3. The goals during life are to grow in love of God and love of neighbour through following Jesus Christ.</p> <p>4. The final aim of existence is to enjoy eternal life in the presence of God.</p>	<p>3. Source: <u>Lk 10: 25-37, 13: 18-19 and 21: 1-4</u> Content: The example and teachings of Jesus – the importance of following Jesus’ example; the Parables as pointers to the nature of Christian life. Spirituality – developing a relationship with God; the roles of prayer, meditation and community worship.</p> <p>4. Source: <u>Mtt 25: 31-46</u> Content: Eternal life – the fulfilment of living in loving relationship with God; life as a follower of Christ as the beginning of eternal life. 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 and Judgement (including heaven and hell) in 2 traditions should be addressed).</i></p>
The Means	<p>5. How are the goals achieved?</p> <p>6. Which practices help to achieve the goals?</p>	<p>5. The Passion and death of Jesus are the means of achieving the goals.</p> <p>6 Human beings can achieve the goals through participation in the sacraments and through Christian action in the world.</p>	<p>5. Source: <u>Heb 2: 9,10, 14-18 and 9: 25-26</u> Content: Salvation – the suffering and death of Jesus are the means of salvation. The Christian Community – a means of building the Kingdom of God; the Christian community as a foretaste of Kingdom of God on earth. <i>(Different understandings of the meaning of salvation in 2 traditions should be addressed).</i></p> <p>6. Source: <u>1 Cor 11: 23-34 and Acts 2: 38 - 42</u> Content: Sacrament – an outward sign of God’s grace; Baptism and Eucharist. Christian action in the world – all Christians are called to put faith into action in their lives; an example of individual action against social injustice. <i>(Different understandings of Baptism and Eucharist in 2 traditions should be addressed.).</i></p>

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

UNIT World Religion (Higher)

Hinduism	Questions	Answer	Mandatory Content
<i>The Human Condition</i>	<p>1. What is the human condition?</p> <p>2. What is the cause of the human condition?</p>	<p>1. All life is a journey towards union with God and until humans achieve this they suffer and are continually reborn.</p> <p>2. Suffering and rebirth are a result of ignorance of the true nature of reality, Brahman and the self.</p>	<p>1. Source: <i>S.U. 1: 1-3, 7-8, 10-12</i> Content: Brahman – the reality which pervades all existence; Nirguna Brahman and Saguna Brahman; 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; freewill to choose within the constraints of karma.</p> <p>2. Source: <i>Mundaka.U.:1.2 v 8-10, Maitri U. 1: 3-9</i> Content: Avidya – leads to selfishness and desire for physical satisfactions which are always impermanent; leads to suffering; maya. The 3 Gunas - lack of balance leads humans away from Truth.</p>
<i>The Goals</i>	<p>3. What are the goals during life?</p> <p>4. What is the final aim of existence?</p>	<p>3. The goals are to live a virtuous life which will lead to improved rebirth and the attainment of bliss.</p> <p>4. The final aim of existence is to achieve Moksha.</p>	<p>3. Source: <i>B.G: 18, 41-48</i> Content: The 3 Da’s – the need to cultivate virtuous attitudes. Dharma – the need to act in harmony with the laws of the universe; the four varnas, associated customs and duties; jatis. The additional goals of kama and artha <i>(Different attitudes to jatis should be addressed)</i></p> <p>4. Source: <i>Maitri U. 4 v 6, B.G. 2: 55-61, Katha.U: 5: 12-15</i> Content: 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 of moksha should be addressed)</i></p>
<i>The Means</i>	<p>5. How are the goals achieved?</p> <p>6. Which practices help to achieve the goals?</p>	<p>5. The truths revealed in the Vedas and the guidance of a guru can help human beings to achieve the goals.</p> <p>6. There are many paths which lead to Moksha. The grace of Brahman will always play a part.</p>	<p>5. Source: <i>Maitri U:7v10, C.U: 6.1.4 Mundaka U. 1.2:11-13, B.G.18. 50-55</i> Content: The Vedas – as sruti; smriti as interpretations of the Vedas. The importance of the guru in the Hindu tradition. Detachment and Renunciation</p> <p>6. Source: <i>B.G.: Chapter 12</i> Content: The 3 margas - kama marga (including seva); bhakti marga (including puja, yoga and murti); jnana marga. The 4 ashramas and how they affect dharma. Ahimsa in principle and practice The need for God’s grace. <i>(Two different understandings of the role of God’s grace should be addressed)</i></p>

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

UNIT World Religion (Higher)

Islam	Questions	Answer	Mandatory Content
The Human Condition	<p>1. What is the human condition?</p> <p>2. What is the cause of the human condition?</p>	<p>1. Human beings are the pinnacle of Allah’s creation but when they disobey Allah’s will they cause suffering.</p> <p>2. Suffering and disobedience are a result of human beings’ misuse of Allah’s gift of freewill.</p>	<p>1. Source: <u>Surah 27.59-65</u> Content: Allah – the Creator; Tawhid; Risalah. Human beings – the pinnacle of creation; equal in the eyes of God; Khaliphah; only one life on earth which is a test of faithfulness and obedience to Allah’s will.</p> <p>2. Source: <u>Surah 20. 115 -126</u> Content: Predestination – the course of each person’s life and the time of death are preordained by Allah; Sabr. Freewill – each person has the freedom to choose to act in accordance with Allah’s will; responsibility for actions. Repentance – the possibility of forgiveness if repentance is sincere.</p>
The Goals	<p>3. What are the goals during life?</p> <p>4. What is the final aim of existence?</p>	<p>3. The goal during life is complete submission to the will of Allah.</p> <p>4. The final aim of existence is Paradise as a reward for faithfulness to Allah</p>	<p>3. Source: <u>Surah 3. 14-17,19 – 20, 31-32</u> Content: Islam as ‘submission to the will of Allah’ Ishan and taqwa – as the beginning of true submission. Submission - involving all aspects of personal and social life; as an end in itself.</p> <p>4. Source: <u>Surah 3. 19 – 20</u> Content: 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 judgement, resurrection, paradise and hell should be addressed).</i></p>
The Means	<p>5. How are the goals achieved?</p> <p>6. Which practices help to achieve the goals?</p>	<p>5. The will of Allah as revealed in the Qur’an and the example and teachings of Muhammad help human beings to achieve the goals.</p> <p>6. Human beings can achieve the goals through faithful observance of the Five Pillars of Islam.</p>	<p>5. Source: <u>Surah 3: 1- 8</u> Content: The Qur’an – as the complete and final revelation of Allah’s will; Muhammad as the ‘Seal’ of prophetic revelation. The Sunnah – the nature and importance of the Sunnah as a guide to life. Shariah – the nature and sources of Shariah. <i>(Differences between Sunni and Shi’ite understandings of spiritual authority should be addressed).</i></p> <p>6. Source: <u>Surah. 2: 102, Surah.5. 6-7, Surah.2: 177,183 Surah 3: 102</u> Content: The Five Pillars – in principle and practice; their importance in developing and practicing total submission to Allah. Actions towards others – Sadaquah; prohibition on receiving or charging of interest; ahl al-kitab.</p>

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

UNIT World Religion (Higher)

Judaism	Questions	Answer	Mandatory Content
<i>The Human Condition</i>	<p>1. What is the human condition?</p> <p>2. What is the cause of the human condition?</p>	<p>1. Human beings are created in the image of God but when they do evil they suffer as a result.</p> <p>2. Evil and suffering result when human beings ignore God's guidance and misuse the gift of freewill.</p>	<p>1. Source: <u>Gen 1: 26 -31 & Gen 2: 15-17, Ps 8: 3-8</u> Content: God – as One; Creator; interacting with humanity throughout history. Human beings - created 'in the image of God'; God's gift of freewill; capable of living in harmony with God and creation.</p> <p>2. Source: <u>Gen 3: 1-19</u> Content: Humanity's dual nature – Yetzer Tov and Yetzer Harah; evil and suffering as a result of disobedience to God's will; suffering is at times inexplicable (Job as example).</p>
<i>The Goals</i>	<p>3. What are the goals during life?</p> <p>4. What is the final aim of existence?</p>	<p>3. The goals during life are to obey God in all things and to build and maintain a close relationship with God.</p> <p>4. The final aim of existence is to achieve a world of tolerance and peace – the Messianic Age.</p>	<p>3. Source: <u>Lev 19: 9 -18, Deut. 6: 4-9</u> Content: Obedience - the importance of ethical living and social justice; the role of the prophets as the social and moral conscience of the Jewish people. Relationship with God – the role of prayer and symbol; Shema; Mezuzah; Tefillin. Repentance and forgiveness - Rosh Hashanah and Yom Kippur.</p> <p>4. Source: <u>Micah 4: 1-5, Isaiah 11: 10-12</u> Content: The world to come - the Messianic Age and Messiah; all humanity will participate in this age. The special responsibility of the Jewish people – Covenant (Abraham and Moses); Pesach; the duty to be an example to the world. <i>(2 different understandings of the Messianic Age and Messiah should be addressed)</i></p>
<i>The Means</i>	<p>5. How are the goals achieved?</p> <p>6. Which practices help to achieve the goals?</p>	<p>5. The Torah and the oral traditions help human beings to achieve the goals.</p> <p>6. 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</p>	<p>5. Source: <u>Ex 20: 1-17</u> Content: Torah – its nature and use; the Ten Commandments as religious and ethical guidelines. The Oral Traditions –their importance for interpreting Torah; Rabbinic Judaism; The Talmud; the Halachah. <i>(Orthodox and Reform understandings of Torah and the Oral Traditions should be addressed).</i></p> <p>6. Source: <u>Deut 16: 18 – 22, Gen 17: 7-11</u> Content: Moral and social responsibilities - acting justly in social and business dealings; Tzedakah; Lashon Harah. Additional religious responsibilities – Brit Milah; Bar/Bat Mitzvah; Shabbat; Kashrut; the importance of family and community in maintaining religious identity.</p>

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

UNIT World Religion (Higher)

Sikhism	Questions	Answers	Mandatory Content
The Human Condition	<p>1. What is the human condition?</p> <p>2. What is the cause of the human condition?</p>	<p>1. Human beings have a unique opportunity to reunite with God but they suffer and are continually reborn if they ignore this opportunity.</p> <p>2. Human beings find themselves separated from God by a veil of self-centredness and material concern.</p>	<p>1. Source: <u>GGS 1: Mool Mantra and Japji Sahib 1-3</u> Content: God – One; the Creator; experienced through grace. Human life – a unique opportunity for reunion with God; atma; transmigration; freewill; karma; all are equal but at different stages of spiritual development.</p> <p>2. Source: <u>GGS 920-921: Ramkalee, 3 Mehl, Anand 28-29</u> Content: Separation from God – Haumai; Maya; those who choose to live self-centred lives waste the opportunity to reunite with God. Hukam – all aspects of life and human nature are part of God’s Plan; human beings cannot fully understand God’s Will.</p>
The Goals	<p>3. What are the goals during life?</p> <p>4. What is the final aim of existence?</p>	<p>3. The goals during life are to make progress towards reunion with God by living a God-centred life: this leads to lasting happiness.</p> <p>4. The final aim of existence is to merge with God and become one with the Infinite.</p>	<p>3. Source: <u>GGS 600: Sorath, 1 Mehl, First House 1.3 – 2.4</u> Content: 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 in achieving this; love of God and creation through detached engagement with the world.</p> <p>4. Source: <u>GGS 1000: Maru, 5 Mehl, Second House 3.4 – 5.4</u> Content: The Five Khands on the path to liberation. Jivan Mukti – can be achieved by the grace of God during this life; Sahej. Reunion with God – freedom from rebirth after death of the body; freedom from fear; those who do not achieve reunion return to the cycle of rebirth.</p>
The Means	<p>5. How are the goals achieved?</p> <p>6. Which practices help to achieve the goals?</p>	<p>5. The teachings of the Ten Gurus, contained in the Guru Granth Sahib, help human beings achieve the goals.</p> <p>6. 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.</p>	<p>5. Source: <u>GGS 966-7: Vaar of Raamkalee 1-2</u> Content: The Ten Gurus – prophets chosen by God; focus on Guru Nanak, Guru Arjan and Guru Gobind Singh. Waheguru - God as the True Guru. The Guru Granth Sahib – the living Guru; central importance throughout life; central place in worship; reverence shown in the Gurdwara and at home.</p> <p>6. Source: <u>GGS 1245: 4 Mehl 19.2-20.1</u> Content: 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; the social duties of a householder including Kirt Karna; Sangat and the need to keep the company of enlightened souls. Khalsa - an outward sign of inner commitment. (The differences between the religious and social obligations of non-Khalsa and Khalsa Sikhs should be addressed).</p>

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

UNIT World Religion (Higher)

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 these are 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.umar.edu/~msaumr/Quran
<i>Sikhism</i>	Sources From the Guru Granth Sahib	www.sikhs.org/english/top_left .

National Unit Specification: general information

UNIT	Morality in the Modern World (Higher)
CODE	DM3L 12
COURSE	Religious, Moral and Philosophical Studies (Higher)

SUMMARY

This Unit is designed to offer progression for candidates who have studied core Religious and Moral Education, the Intermediate 2 *Religious, Moral and Philosophical Studies* Course or Units, or Standard Grade *Religious Studies* at Credit level. Candidates develop the knowledge and skills necessary to understand different theories about the relationship between religion and moral values, contemporary moral issues and reasons for differences of opinion on moral issues.

Candidates will develop knowledge and understanding of two specific theories about the relationship between religion and moral values and a variety of guiding principles which individuals may use when making moral decisions. They will also develop knowledge and understanding of two specific contemporary moral issues. The skills of analysis and evaluation are developed by investigating viewpoints on these issues which are guided by religious belief and viewpoints which are independent of religious belief. While studying this Unit, 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 theories, 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 theories, moral issues and viewpoints. This prepares candidates for a more detailed study of morality at Advanced Higher or in alternative courses in Further or Higher 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 theories about the relationship between religion and moral values
2. Analyse viewpoints on contemporary moral issues
3. Evaluate viewpoints on contemporary moral issues

Administrative Information

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National Unit Specification: general information (cont)

UNIT Morality in the Modern World (Higher)

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 1 or 2
- Intermediate 2 Religious, Moral and Philosophical Studies Course
- a pass in a Religious, Moral and Philosophical Studies Intermediate 2 Unit
- a social subject at Intermediate 2

CREDIT VALUE

1 credit at Higher SQA level (6 SCQF credit points at SCQF level 6*)

**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 (Higher)**

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 theories about the relationship between religion and moral values

Performance Criteria

- a) Describe specific theories concerning the relationship between religion and moral values
- b) Describe specific guiding principles which an individual might use when making moral decisions

Evidence requirements

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

OUTCOME 2

Analyse viewpoints on contemporary moral issues

Performance Criteria

- a) Describe specific contemporary moral issues
- b) Explain viewpoints on these issues which are guided by religious belief
- c) Explain viewpoints on these issues which are independent of religious belief
- d) Explain the reasons for similarities and differences in these viewpoints

Evidence requirements

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

OUTCOME 3

Evaluate 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 moral issues, explain perceived strengths and weaknesses of viewpoints which are independent of religious belief
- c) Assess the contribution these viewpoints make to addressing the moral issues
- d) Give reasons to support the assessment made

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 (Higher)

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 in relation to Area 1 and **one** of the chosen moral issues from Area 2. 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 two-part test. Question 1 should contain a stimulus and 2-3 structured questions which sample across the mandatory content of Area 1. Question 2 should contain a stimulus and 3–5 structured questions which sample across the content of Area 2 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 (Higher)

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 theories about the relationship between religion and moral values, some of the guiding principles an individual might use when making moral decisions and viewpoints on contemporary moral issues which are either guided by, or independent of, religious belief.

Knowledge and skills are developed by investigating two specific theories about the relationship between religion and moral values and two specific contemporary moral issues. **Two different** viewpoints which are guided by religious belief and **one** viewpoint which is independent of religious belief are studied in relation to each issue.

There are two areas of study in this Unit: In **Area 1** candidates develop knowledge and understanding of the philosophical issue of the relationship between religion and moral values. They also develop knowledge and understanding of some of the guiding principles an individual might use when making moral decisions. There are no options in Area 1 and all candidates must study all content in this Area.

In **Area 2** there are four options. Candidates investigate **two** prescribed issues from **one** of the four options available.

Questions in Unit and Course assessment will sample across the mandatory content in relation to Area 1 and one prescribed moral issue from the chosen option in Area 2. It is therefore of vital importance that candidates cover all mandatory aspects of the Unit in Area 1 and the chosen option from Area 2. The areas of study, prescribed theories and 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 these Support Notes.

GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT

In **Area 1** the guiding principles for moral decision making which are dependent on religious belief should be illustrated with reference to one or more specific world religions. It is recommended that the religion or religions chosen should be the same as those used to illustrate the different religious viewpoints in Area 2. Further guidance on this issue can be found in the Appendix at the end of these Support Notes.

The guiding principles for moral decision making which are independent of religious belief should be illustrated with reference to the ideas found in the writings of specific moral philosophers. The specific moral philosophers are not prescribed. Centres are therefore free to select appropriate moral philosophers in light of the resources available and the range of candidates studying the Unit. A list of appropriate moral philosophers appears below:

National Unit Specification: support notes (cont’)

UNIT Morality in the Modern World (Higher)

Guiding Principles	Moral Philosophers
Human excellence or virtue	Founding Philosopher: Aristotle. Recent Commentators: Elizabeth Anscombe, Phillipa Foot, Rosalind Hursthouse, Alasdair McIntyre.
Consequences	Founding Philosophers: Jeremy Bentham, J.S. Mill. Recent Commentators: John Harris, Hastings Rashdall, Peter Singer,
Duty and Reason	Founding Philosopher: Immanuel Kant. Recent Commentators: Marcia Baron, Thomas Hill, Onora O’Neill.

In Area 2 the choice of option 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 two different viewpoints which are guided by religious belief must be from the following 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, 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 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 below:

Area	Issue	Viewpoints Independent of Religious Belief
1. Gender	1. Gender Stereotyping	Beijing Platform for Action, British Humanist Association briefings, Equal Opportunities Commission, 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, Equal Opportunities Commission, J.S. Mill, UN (CEDAW).
2. Crime and Punishment	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.
3. 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.
4. 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.

National Unit Specification: support notes (cont')

UNIT Morality in the Modern World (Higher)

In both Areas it is not recommended that candidates study entire texts or reports by individual philosophers, religious/non-religious writers or organisations. Extracts from texts/reports and summaries of viewpoints can be found in a range of textbooks on moral philosophy. 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 moral issues in Area 2 can also be studied in the Intermediate 2 *Morality in the Modern World* Unit. If a centre makes the judgement that the Intermediate 2 Unit 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 Intermediate 2.

If candidates have already studied the Intermediate 2 *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 Higher. 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 Higher Course, there are significant opportunities to integrate knowledge and/or skills which are relevant to the other two Units in the Course.

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.

National Unit Specification: support notes (cont)

UNIT Morality in the Modern World (Higher)

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 two-part test. Part One should contain a stimulus and 2-3 structured questions which sample across the mandatory content of Area 1. Part Two should contain a stimulus and 3-5 structured questions which sample across the content of Area 2 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 Need*.

National Unit Specification: statement of standards

UNIT Morality in the Modern World (Higher)

APPENDIX ONE: content and context

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 theories about the relationship between religion and moral values, some of the guiding principles an individual might use when making moral decisions, contemporary moral issues and the reasons for differences of viewpoint on these issues. Knowledge and skills are developed by investigating two specific theories about the relationship between religion and moral values and two specific contemporary moral issues. For each issue two different viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief are also studied.

There is no choice of options in **Area 1**. **All candidates must study all content in this Area**. Candidates are introduced to the philosophical issue of the relationship between religious belief and moral values. They gain knowledge and understanding of the issues involved by studying the 'Euthyphro Dilemma'. Candidates then study two specific theories concerning the relationship between religion and moral values. One theory suggests that moral values are independent of religious belief (Autonomy); one theory suggests that moral values are grounded in religious belief (Heteronomy). Candidates develop knowledge and understanding of these theories but will not be required to analyse or evaluate them in Unit and Course Assessment.

Candidates also develop knowledge and understanding of some of the guiding principles individuals might use when making moral decisions. Some of these guiding principles are directly related to religious belief while others are independent of religious belief. It is essential for candidates to understand that religious believers may draw on guiding principles which are independent of religious belief when making moral decisions; these principles are not exclusive to those who have no religious belief. Equally, individuals who have no religious belief may use similar principles to those found within a religion but may have different reasons for doing so. For this reason, candidates should identify the guiding principles which are being used when explaining similarities and differences in moral viewpoints as part of analysis in **Area 2**. However, an independent analysis and evaluation of these guiding principles is not required in Unit or Course Assessment.

The guiding principles for moral decision making which are linked to religious belief should be illustrated with reference to one or more specific world religions. It is recommended that the religion or religions chosen should be the same as those used to illustrate the different religious viewpoints in Area 2. The sacred writings of specific world religions, the example and teachings of religious leaders, the writings of religious moral philosophers or the beliefs/traditions found in specific religions should be used to illustrate the guiding principles.

The guiding principles for moral decision making which are independent of religious belief should be illustrated with reference to specific moral philosophers or non-religious organisations. The specific philosophers or organisations are not prescribed. Centres are therefore free to select appropriate philosophers or organisations in light of the resources available and the range of candidates studying the Unit. A list of appropriate philosophers and organisations appears in the support notes in this Unit specification.

In **Area Two** there is a choice of option to be studied. Candidates investigate two prescribed issues in one optional area from a choice of four. Questions in Unit and Course assessment will sample across the mandatory content in relation to the option chosen. It is therefore of vital importance that candidates cover all mandatory aspects of the two issues in the chosen option.

National Unit Specification: statement of standards: Appendix

UNIT Morality in the Modern World (Higher)

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 both areas of study, prescribed issues and details of all mandatory content can be found at the end of this Appendix. All candidates must study **Area 1** and **both prescribed issues in the chosen option in Area 2**.

As already stated, candidates must study two different viewpoints which are guided by religious belief when investigating each issue. These viewpoints must be from the following world religions: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism. The two viewpoints chosen can be from **the same or two different** world religions. 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 the chosen viewpoints which are guided by religious belief.

Specific 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 chosen viewpoints which are independent of religious belief 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 individual belongs to a religious tradition while another has no religious beliefs. Equally, religious and non-religious people may have similar viewpoints on moral issues because they are using some of the same guiding principles when making moral decisions. 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. When selecting appropriate viewpoints care must be taken to ensure that the relevant reasons for differences of opinion can be fully illustrated.

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

AREA ONE: The Relationship between Religion and Moral Values

a) Introduction

The Euthyphro Dilemma

Euthyphro 9a-10b

“Are actions ‘good’ simply because the gods command them or do the gods command certain actions because they are ‘good’?”

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

UNIT Morality in the Modern World (Higher)

AREA 1 (cont')

b) Possible Relationships between Religion and Moral Values

Autonomy Moral values are independent of religious belief.
Human reason guides moral decision making.

Heteronomy Moral values are grounded in religious belief.
Religious belief, authority and tradition are important guides
in moral decision making.

c) Guiding Principles

- The interpretation of sacred writings guided by faith, tradition and/or reason
- The Golden Rule (in both religious and non-religious contexts)
- Human Excellence or Virtue (Virtue Ethics)
- Consequences (Utilitarian Ethics)
- Duty and Reason (Kantian Ethics)

AREA TWO: Moral Issues

Options	Prescribed Issues	Mandatory Aspects
<i>I. Gender</i>	1. <u>Gender Stereotyping</u> <i>'Is the stereotyping of male and female roles morally justifiable?'</i>	the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. the facts – 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. pros and cons - 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>	the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief. the facts – historic and contemporary economic relationships between men and women, UK law on equal pay, Equal Opportunities Commission guidelines, UN declarations. pros and cons - perceived advantages and disadvantages of changing economic relationships; moral implications.

National Unit Specification: Statement of standards: Appendix (cont)

UNIT Morality in the Modern World (Higher)

Options	Prescribed Issues	Mandatory Aspects
2. <i>Crime and Punishment</i>	1. <u>The Purpose of Punishment</u> : ‘ <i>On what grounds can punishment be morally justified?</i> ’	<p>the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief.</p> <p>the facts – the purpose of punishment (reformation, retribution, deterrence and protection), the range of sentences applied in the UK (fines, community service and imprisonment).</p> <p>pros and cons – the perceived benefits and drawbacks of different forms of punishment; moral implications.</p>
	2. <u>Capital Punishment</u> : ‘ <i>Is capital punishment morally justifiable?</i> ’	<p>the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief.</p> <p>the facts – 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.</p> <p>pros and cons – perceived benefits and drawbacks of Capital Punishment; moral implications.</p>
3. <i>Medical Ethics</i>	1. <u>Genetic Engineering</u> : ‘ <i>Can any forms of human genetic engineering be morally justified?</i> ’	<p>the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief.</p> <p>the facts – the three types of human genetic engineering; therapeutic and reproductive human cloning; the use of human embryos, UK law, HFEA guidelines.</p> <p>pros and cons - perceived benefits and dangers associated with different forms of genetic engineering; moral implications.</p>
	2. <u>Euthanasia</u> : ‘ <i>Can any forms of euthanasia be morally justified?</i> ’	<p>the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief.</p> <p>the facts – voluntary and involuntary euthanasia (circumstances and reasons), UK law and law in The Netherlands, BMA guidelines.</p> <p>pros and cons - perceived benefits and dangers of voluntary and involuntary euthanasia; moral implications.</p>
4. <i>War and Peace</i>	1. <u>Responses to War</u> : ‘ <i>Is war morally justifiable?</i> ’	<p>the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief.</p> <p>the facts – 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.</p> <p>pros and cons - perceived advantages and dangers associated with different responses to war; moral implications.</p>

National Unit Specification: Appendix (cont)

UNIT Morality in the Modern World (Higher)

Options	Prescribed Issues	Mandatory Aspects
<p>4. <i>War and Peace (cont')</i></p>	<p>2. <u>Modern Armaments</u> <i>'Is it morally justifiable to use modern armaments in warfare?'</i></p>	<p>the viewpoints – two viewpoints which are guided by religious belief and one viewpoint which is independent of religious belief.</p> <p>the facts – types and effects of modern armaments ('smart' missiles, chemical, biological and nuclear weapons (WMD)), International Conventions.</p> <p>pros and cons - perceived benefits and dangers associated with using and possessing different types of modern armaments both conventional and non conventional weapons; moral implications.</p>

National Unit Specification: general information

UNIT	Christianity: Belief and Science (Higher)
CODE	DM3N 12
COURSE	Religious, Moral and Philosophical Studies (Higher)

SUMMARY

This Unit is designed to offer progression for candidates who have studied core Religious and Moral Education, the Intermediate 2 *Religious, Moral and Philosophical Studies* Course or Units, or Standard Grade Religious Studies at Credit level. Candidates develop the knowledge and skills necessary to understand 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. The skills of analysis and evaluation will be developed by investigating 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 Philosophy or the Philosophy of Religion at Advanced Higher level and in Further or Higher Education Institutions. It also prepares candidates for entry to any field of employment where the ability to reach sound conclusions, after an investigation of complex issues, is required.

OUTCOMES

1. Demonstrate knowledge and understanding of the nature of Christian revelation and scientific enquiry
2. Analyse interpretations of answers to important questions about human origins
3. Evaluate interpretations of answers to important questions about human origins

Administrative Information

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National Unit Specification: general information (cont)

UNIT Christianity: Belief and Science (Higher)

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 Grade1 or 2
- ◆ Intermediate 2 Religious, Moral and Philosophical Studies
- ◆ A pass in a Religious, Moral and Philosophical Studies Intermediate 2 Unit
- ◆ A social subject at Intermediate 2

CREDIT VALUE

1 credit at Higher (6 SCQF credit points at SCQF level 6*)

**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 (Higher)

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

Analyse interpretations of answers to important questions about human origins

Performance Criteria

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

Evidence requirements

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

OUTCOME 3

Evaluate interpretations of answers to important questions about human origins

Performance Criteria

- a) Explain perceived strengths and weaknesses of interpretations which suggest conflict between Christian belief and scientific theory

National Unit Specification: statement of standards (cont)

UNIT Christianity: Belief and Science (Higher)

- b) Explain perceived strengths and weaknesses of interpretations which suggest that Christian belief and scientific theory are compatible
- c) Assess the implications of these interpretations for human understanding of the purpose and goals of life
- d) Give reasons to support the assessment made

Evidence requirements

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

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 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.

The Unit should be assessed by a one-part test which contains a stimulus and 6-10 structured questions. The questions should sample across the mandatory content in relation to Area 1 and one of the remaining mandatory 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 Outcome 1. 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 (Higher)

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 investigate 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 Unit 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 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.

Specific Christian teachings, the ideas of specific Christian theologians, philosophers and scientists should be used to illustrate the ideas which are 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>Scientific conflict with revelation</i>	P W Atkins, Richard Dawkins, Stephen Hawking, Jacques Monod, E O Wilson
<i>Non-literalist views of Revelation and Compatibility</i>	Teihard de Chardin, Paul Davies, Sallie McFague, Mary Midgley, Nancey Murphy, Arthur Peacock, John Polkinghorne, Karl Rahner, Keith Ward, A N Whitehead

It is not recommended that candidates study entire texts by denominational authorities, named theologians or individual writers. Extracts from the writings of appropriate Christian theologians, philosophers and scientists and summaries of their ideas can be found in a range of textbooks on Theology and Science. The issue of the relationship between religious beliefs and scientific theories is a frequent subject of contemporary debate. New discoveries and new approaches will arise. The internet, newspaper/magazine articles, television/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 (Higher)

All areas of study and some of the mandatory content for this Unit are also covered in the Intermediate 2 *Christianity: Belief and Science* Unit. If a centre makes the judgement that an Intermediate 2 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 skills required at each level and in the amount of detail in the mandatory content.

Candidates who have already studied the Intermediate 2 *Christianity: Belief and Science* Unit or Existence of God Unit will have significant opportunities to build on and develop the knowledge and skills they have already acquired.

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

The idea that beliefs have an effect on an individual's understanding of the purpose and goals of human life will be familiar to all candidates who have studied the *World Religion* Unit. In addition, 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 is a one-part test which contains a stimulus and 6-10 structured questions. The questions should sample across the mandatory content in relation to Area 1 and one of the remaining mandatory Areas. The structured questions should 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 Outcome 1. 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.

National Unit Specification: support notes (cont)

UNIT Christianity: Belief and Science (Higher)

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

UNIT Christianity: Belief and Science (Higher)

APPENDIX ONE: content and context

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 investigate contemporary relationships between Christian belief and scientific theory. These relationships are explored by investigating the nature of revelation in the Christian tradition 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 must study all three areas:**

Area 1 – Sources of human understanding

- ◆ Revelation in the Christian tradition is an important source for understanding of human origins.
- ◆ Scientific enquiry is an important source for understanding of 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 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. Many scientists may reject answers which arise from Christian revelation. Equally, 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 analyse and evaluate a range of interpretations of the relevant answers when investigating each question. Some interpretations suggest that there is a conflict between Christian belief and scientific theory: some interpretations suggest that dialogue is possible and that Christian belief and scientific theory 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 results in the rejection of Christian belief in the light of 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 relevant interpretations. **Centres must therefore ensure that all aspects of the mandatory content are covered during learning and teaching.**

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

UNIT Christianity: Belief and Science (Higher)

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 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 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 different interpretations of the answers to the questions they study can lead to different conclusions about the purpose and goals of human life. Interpretations which include belief in God suggest that life has a spiritual purpose and goal beyond physical existence: interpretations which exclude this possibility suggest that the purpose and goals of life lie only in the physical world. For this reason, candidates must assess the implications of each interpretation for our understanding of the purpose and goals of human life 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
	<p>Revelation in the Christian tradition is an important source of human understanding.</p> <p>Scientific enquiry is an important source of human understanding.</p>	<ul style="list-style-type: none"> the nature and importance of revelation in the Christian tradition, including strengths and limitations scientific method, including strengths and limitations
Possible Relationships	<p>Relationship 1: the rejection of scientific enquiry as a reliable source of understanding.</p> <p>Relationship 2: the rejection of revelation as a reliable source of understanding.</p> <p>Relationship 3: the acceptance of both revelation and scientific enquiry as reliable sources of understanding.</p>	<ul style="list-style-type: none"> illustrated by Creationist interpretations in Areas 2 and 3 illustrated by scientific materialist interpretations in Areas 2 and 3 illustrated by interpretations which suggest compatibility between Christian belief and scientific theory in Areas 2 and 3

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

UNIT Christianity: Belief and Science (Higher)

Area 2	Question 1: What is the origin of the universe?	Mandatory Content
Relevant answers	<p>The Universe was created by God.</p> <p>The universe originated from the Big Bang.</p>	<ul style="list-style-type: none"> • the creation of the universe in Genesis 1: literal or symbolic? • God as First Cause: Aquinas' Cosmological Agreement • Big Bang theory • evidence supporting Big Bang theory
Interpretation 1: Interpretation which results in the rejection of scientific theory.	Big Bang theory contradicts revelation and must be rejected for this reason.	<ul style="list-style-type: none"> • Creationism: scriptural accounts of the creation of the universe are factual • Big Bang theory is rejected because it contradicts literal readings of scripture
Interpretation 2. Interpretation which results in the rejection of Christian belief.	Revelation contradicts Big Bang theory and must be rejected for this reason.	<ul style="list-style-type: none"> • Scientific materialism: Big Bang theory removes the need for God • the existence of the universe is simply a fact which needs only a scientific explanation.
Interpretation 3. Interpretation which suggests compatibility between Christian belief and scientific theory.	Revelation and Big Bang theory both contribute to a full understanding of the origins of the universe.	<ul style="list-style-type: none"> • there is no contradiction in believing that the Big Bang was the mechanism God used to create the universe • Big Bang theory can help to explain the physical origins of the universe • Christian revelation answers important questions about spiritual origins and goals

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

UNIT Christianity: Belief and Science (Higher)

Area 3	What is the origin of human life?	Mandatory Content
Relevant answers	<p>Life is created by God</p> <p>Life has emerged as a result of the process of evolution</p>	<ul style="list-style-type: none"> • the creation of human beings in Genesis 1 and 2: literal or symbolic? • God as Designer: Paley’s Teleological Argument • the theory of evolution • evidence supporting evolutionary theory
Interpretation 1: Interpretation which results in the rejection of scientific theory.	Evolutionary theory contradicts revelation and should be rejected for this reason.	<ul style="list-style-type: none"> • Creationism: scriptural accounts of the creation of human life are factual • the theory of evolution is rejected because it contradicts literal readings of scripture
Interpretation 2. Interpretation which results in the rejection of Christian belief.	Revelation contradicts evolutionary theory and should be rejected for this reason.	<ul style="list-style-type: none"> • scientific materialism: the theory of evolution removes the need for God • evolutionary theory fully explains the origins of human life
Interpretation 3. Interpretation which 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"> • there is no contradiction in believing that God created human life using the mechanism of evolution • evolutionary theory can help to explain the physical origins of human life • revelation answers important questions about the purpose and goals of life