



**RELIGIOUS, MORAL AND
PHILOSOPHICAL STUDIES**
Intermediate 1

First edition — published October 2008



National Course Specification

Religious, Moral and Philosophical Studies (Intermediate 1)

COURSE CODE C265 10

COURSE STRUCTURE

This Course has three mandatory Units which are:

F59E 10	<i>World Religion (Intermediate 1)</i>	1 credit (40 hours)
F59K 10	<i>Morality in the Modern World (Intermediate 1)</i>	1 credit (40 hours)
F59M 10	<i>The Existence of God (Intermediate 1)</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 5 or 6
- ◆ an Access 3 Religious, Moral and Philosophical Studies Unit
- ◆ a social subject at Access 3

PROGRESSION

This Course or its Units may provide progression to:

- ◆ Intermediate 2 Religious, Moral and Philosophical Studies or Philosophy
- ◆ further 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 (Intermediate 1)

CREDIT VALUE

Intermediate 1 Course in Religious, Moral and Philosophical Studies is allocated 24 SCQF credit points at SCQF level 4*.

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

CORE SKILLS

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

Opportunities to develop aspects of Core Skills are highlighted in the support notes of each Unit Specification.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

RATIONALE

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

The opportunity for individuals to explore their own beliefs and values, and to develop an appreciation of the beliefs and values of others, is an important aspect of Scottish Primary and Secondary Education. For this reason, Religious and Moral Education is part of the Core curriculum for all pupils from P1–S4. The Intermediate 1 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 Foundation level. It is suitable for delivery in Further Education Institutions and is appropriate for adult returners who have an interest in religious, moral and philosophical issues.

Candidates who gain a Course award will be in an ideal position to continue their studies of religious, moral and/or philosophical issues at Intermediate 2. Those who choose to progress to study alternative subjects will also benefit: developing basic analytical and evaluative skills is an important part of the Intermediate 1 Religious, Moral and Philosophical Studies Course and these skills are of relevance in a wide range of subject areas. All candidates will also be in an ideal position to develop as mature members of society who can contribute from a position of understanding, tolerance and respect for others.

The Course consists of three mandatory Units. The *World Religion* Unit involves an introductory 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 develop knowledge and understanding of both religious and non-religious viewpoints on contemporary moral issues. The third Unit, *The Existence of God*, involves an introductory study of arguments relating to the question of the existence of God.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

AIMS

The Course aims to allow candidates to:

- ◆ begin 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 the main beliefs and values of one world religion
- ◆ develop the ability to investigate the contribution which sacred writings, symbols and practices make to an understanding of religious beliefs
- ◆ develop the ability to understand the way in which religious beliefs and values affect the lives of believers
- ◆ develop skills which can be applied to the study of the beliefs and values of a variety of world religions
- ◆ develop knowledge and understanding of moral, philosophical and theological issues which arise from religious and non-religious beliefs
- ◆ examine their own beliefs and those of others
- ◆ understand the reasons for ideas, arguments and viewpoints which may conflict with their own
- ◆ express opinions about religious, moral and philosophical issues and present these in a reasoned manner
- ◆ engage personally with a range of important questions and issues in order to inform their own beliefs and values in a way which contributes to personal and social development

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

COURSE CONTENT

The Course consists of three mandatory Units (*World Religion, Morality in the Modern World* and *The Existence of God*). 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 (Intermediate 1)

In this Unit candidates study the main 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

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

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

Each World Religion has its own answer to each question. The answer given is dependant on the central beliefs held by followers of that religion. These beliefs are expressed through the sacred writings, symbols and practices which are distinctive to the religion. Candidates will therefore not only study the central beliefs which relate to each question but also the traditional stories, symbols or practices used by members of the religious community to express their beliefs.

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 for the chosen religion. A summary of answers and all mandatory content can be found in the appendix at the end of the *World Religion* Unit Specification.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

Knowledge and understanding of the main beliefs of one world religion are important aspects of this Unit. The ability to describe the sacred writings, symbols and/or practices which members of the religious community use to express these beliefs is also required. However, care must be taken to avoid a wholly abstract study of religious beliefs which makes no reference to the lives of members of religious communities. For this reason, candidates must reach conclusions about the benefits believers experience as a result of following their particular faith.

2 Morality in the Modern World (Intermediate 1)

In this Unit candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for differences of opinion on moral issues. Knowledge and skills are developed by investigating two specific moral issues. One viewpoint guided by religious belief and one secular viewpoint must be studied.

There is a choice of area of study in this Unit. Candidates investigate two prescribed issues in one area from a choice of four. The optional areas of study are summarised below. All candidates must study **both issues** in the chosen area:

Area	Prescribed issues
<i>Gender</i>	1 Gender Issues in the UK (male and female) 2 Gender Issues in the Developing World (female)
<i>Global Issues</i>	1 Global distribution of wealth and resources 2 Global warming
<i>Medical Ethics</i>	1 Use of human embryos 2 Euthanasia
<i>War and Peace</i>	1 Responses to War 2 Modern Armaments

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

The different viewpoints which are guided by religious belief must be from the following major world religions: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism. 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.

Secular viewpoints should be those held by non-religious moral philosophers or internationally/nationally recognised organisations. Named organisations or philosophers are not prescribed. Centres are therefore free to select appropriate 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.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

3 The Existence of God (Intermediate 1)

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

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

Area 1 — The Universe as Evidence of God's Existence

Religious Belief:	God as Creator: the universe was created by God
Philosophical Argument:	The First Cause Argument
Objections:	Big Bang theory

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

Religious Belief:	God as Purposeful Creator: all life is created by God with a definite purpose and goal
Philosophical Argument:	The Design Argument
Objections:	Evolutionary theory

Area 3 — Evil and Suffering in the World as Evidence that God does not Exist

Religious Belief:	The Nature of God: All-powerful, all-knowing and all-loving
Philosophical Argument:	The Freewill Defence
Objections:	Natural evil

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.

In each area candidates must study one objection to each argument and the relevant religious reply. A major reason for the decline in the force of these arguments was the development of scientific methods and theories. Scientific theories offered persuasive alternative explanations for the existence of the universe and the apparent design in nature.

Summaries of the ideas of specific theologians and philosophers should be used to illustrate objections and replies. Named individuals or texts are not prescribed. Centres are therefore free to select specific objections and replies in light of the resources available and the range of candidates studying the Course. A list of appropriate theologians and philosophers appears in the support notes at the end of the statement of standards for this Unit.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

ASSESSMENT

To achieve the Course award the candidate must achieve the Units as well as pass 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 central beliefs of one world religion which relate to these questions
- ◆ traditional stories and practices which illustrate religious beliefs
- ◆ specific moral issues
- ◆ viewpoints which are guided by religious belief and secular viewpoints
- ◆ differences between viewpoints on moral issues
- ◆ religious beliefs and arguments cited in support of these beliefs
- ◆ objections and replies to arguments

The skills of Analysis and Evaluation with reference to:

- ◆ religious beliefs and practices
- ◆ viewpoints on specific moral issues
- ◆ objections and replies to arguments

Allocation of marks:

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

Type of assessment	Knowledge and understanding	Analysis and Evaluation
Unit assessment	70% of the marks available	30% of the marks available
Course assessment	60% of the marks available	40% 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 1 hour.

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

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

Course assessment

Attainment in the Course is assessed through an individual candidate's performance in a final exam. The exam is in the form of a question paper with three Sections. Each Section contains questions in relation to each of the mandatory Units in the Course. The total marks available for each question is 20. The time allocation for the external exam is 1 hour 30 minutes.

Candidates are required to attempt structured restricted response questions which sample across the content of the Course.

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

Link between Unit and Course assessment/added value

Individual Unit assessment instruments allow candidates to demonstrate a level of knowledge and understanding of religious, moral and/or philosophical concepts and issues which is appropriate for attaining a Unit award at Intermediate 1. They also allow candidates to demonstrate the ability to analyse and evaluate these concepts and issues in a philosophical manner.

When completing the Course assessment candidates have the opportunity to demonstrate the greater level of attainment appropriate for a graded Intermediate 1 Course award by:

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

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

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

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

ESTIMATES AND APPEALS

Estimates

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

Appeals

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

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

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

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

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

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

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

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

QUALITY ASSURANCE

All National Courses are subject to external marking and/or verification. External Markers, visiting Examiners and Verifiers are trained by SQA to apply national standards.

The Units of all Courses are subject to internal verification and may also be chosen for external verification. 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, External Assessment and Internal Assessment reports are published on SQA's website **www.sqa.org.uk**.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

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 provide candidates with information about appropriate expectations and attitudes among the candidates. This will involve making it clear that the Course does not simply involve learning facts about religious, moral and philosophical issues.

Candidates should be encouraged to develop a reflective attitude which acknowledges the right of others to express opinions that may conflict with their own. This will, in turn, encourage candidates to express their own opinions with confidence. Candidates should be made aware of the attitudes and skills which will be expected from them before teaching of the Course begins. They should understand that they will need to:

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

This can be done in many ways in light of the prior experience of candidates, the range of candidates studying the Course and available resources. Teachers and lecturers will need to use their professional judgment. Attitudes cannot be assessed or instilled but can only be encouraged. However, candidates should have a clear idea of the skills and attitudes they should develop during their study of the RMPS (Intermediate 1) Course.

The order of delivery of Units: maximising opportunities for the integration and development of knowledge and skills

The preferred order for the delivery of Units is a matter which each centre must decide for itself. This will depend upon the number of staff members who are delivering the Course and the organisation 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.

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

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

Suggested order of delivery	1	<i>World Religion</i>
	2	<i>Morality in the Modern World</i>
	3	<i>The Existence of God</i>

This model allows the centre to ensure that candidates have a sound knowledge of the beliefs and values of one world religion before studying the other Units. Many aspects of the mandatory content of the *World Religion* Unit are relevant to religious and moral viewpoints. In the second Unit, a centre may choose to investigate religious viewpoints on moral issues from the perspective of that same world religion. If this is the case there will be significant opportunities to integrate and develop these aspects of mandatory content. A different religion may be chosen to illustrate religious viewpoints in the second Unit. If this is the case candidates will still have opportunities to integrate and develop the skills they have used in the *World Religion* Unit. These skills will also be further refined and developed through the study of religious beliefs and classical philosophical arguments in *The Existence of God* 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>The Existence of God</i>

As with Model 1, there are significant opportunities to integrate both knowledge and skills developed in the *World Religion* Unit when studying religious and 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:

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

- ◆ teacher/lecturer presentations of information
- ◆ teacher/lecturer 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
- ◆ 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 is for learning

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 Course assessment, 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/or end-of-topic assessments. This feedback should highlight areas where candidates have performed well. It should also highlight areas where candidates need additional development. Homework exercises should also be commented on. Feedback should be elicited after all classroom activities and summing-up comments should be made by the teacher or lecturer. The nature of such feedback will depend on the prior experience of candidates, the range of candidates and the resources available.

The use of the additional 40 hours

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

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

National Course Specification: Course details (cont)

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

CANDIDATES WITH DISABILITIES AND/OR ADDITIONAL SUPPORT NEEDS

The additional support needs of individual candidates should be taken into account when planning learning experiences, selecting assessment instruments, or considering alternative Outcomes for this Course. Further advice can be found in the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs* (www.sqa.org.uk).

RELIGIOUS, MORAL AND PHILOSOPHICAL STUDIES IN A BROADER CONTEXT

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

Religious, Moral and Philosophical Studies Units and Courses can make a significant contribution to national initiatives and priorities.

In the Intermediate 1 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, candidates 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 candidates to participate more fully in the life of Scotland. Intermediate 1 RMPS encourages candidates 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 candidates to explore local and global issues and the variety of views and options which arise from these issues. Candidates are encouraged to analyse and evaluate responses to issues in each Unit which makes up the Intermediate 1 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 candidates 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 Global 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 (Intermediate 1)

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 (Intermediate 1)

CODE F59E 10

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

SUMMARY

This Unit is designed to offer progression for candidates who have studied core Religious and Moral Education, Access 3 Religious Moral and Philosophical Studies Units, or Standard Grade Religious Studies at Foundation level. Candidates develop the knowledge and skills necessary to investigate religious answers to important questions about the human condition, the goals of existence and the means of achieving these goals. These are developed by studying the answers to specific questions which are found in one religious tradition. The relevant religious traditions are: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism.

Candidates will acquire knowledge and understanding of religious answers to three important questions and the main beliefs which give rise to these answers. Basic elements of the skills involved in analysis and evaluation will be developed by studying the sacred writings, symbols and practices which relate to religious beliefs. Candidates will have frequent opportunities to reflect upon their own beliefs and gain insight from the beliefs of others. This Unit therefore makes a significant contribution to personal and social development.

One of six world religions is studied in this Unit but the skills developed can be used to investigate any religious or philosophical perspective on the human condition, the goals of existence and the means of achieving these goals. This prepares candidates for a study of religious and/or philosophical perspectives at Intermediate 2 and in alternative courses in Further Education colleges. It also prepares candidates for entry into the world of work in a multi-cultural and multi-faith environment.

OUTCOMES

- 1 Demonstrate knowledge and understanding of religious beliefs.
- 2 Explain the way in which sacred writings, symbols and practices relate to religious beliefs.
- 3 Express reasoned opinions about the influence of religious beliefs on the lives of members of religious communities.

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National Unit Specification: general information (cont)

UNIT World Religion (Intermediate 1)

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 5 or 6
- ◆ a pass in Religious, Moral and Philosophical Studies Access 3 Unit
- ◆ a social subject at an equivalent level

CREDIT VALUE

1 credit at Intermediate 1 (6 SCQF credit points at SCQF level 4*)

**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.

Opportunities to develop aspects of Core Skills are highlighted in the support notes of each Unit Specification.

National Unit Specification: statement of standards

UNIT World Religion (Intermediate 1)

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 SQA.

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.

OUTCOME 2

Explain the way in which sacred writings, symbols and practices relate to religious beliefs.

Performance Criteria

- (a) Describe sacred writings, symbols and practices which relate to specific beliefs that are held by members of one world religion.
- (b) Explain the contribution these make to an understanding of the beliefs.

OUTCOME 3

Express reasoned opinions about the influence of religious beliefs on the lives of members of religious communities.

Performance Criteria

- (a) Describe the benefits and difficulties believers may experience as a result of following specific beliefs found in one world religion.
- (b) State opinions about the effects these beliefs have on the lives of followers of this religion.
- (c) Give reasons to support the opinions expressed.

National Unit Specification: statement of standards (cont)

UNIT World Religion (Intermediate 1)

EVIDENCE REQUIREMENTS FOR THIS UNIT

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

To demonstrate satisfactory attainment of all the Outcomes and Performance Criteria candidates must produce written and/or recorded oral evidence in relation to the 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 1 hour. It should be gathered on a single occasion.

The Unit should be assessed by a two-part test:

- ◆ Two organising principles.
- ◆ In relation to Outcome 2 all the beliefs studied do not have sacred writings **and** symbols **and** practices associated with them. When this is the case, candidates need only refer to either sacred writings, **or** symbols **or** related practices not all three.
- ◆ In relation to Outcome 3 individual questions should only require candidates to explain **either** benefits **or** difficulties. Candidates should not be required to compare and contrast benefits **and** difficulties.

The questions should allow candidates to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 70% of the marks should be awarded for knowledge and understanding in line with Outcomes 1, 2 and 3. The remaining 30% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

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

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

National Unit Specification: support notes

UNIT World Religion (Intermediate 1)

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 main 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 this Unit.

GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT

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

All six religions can also be studied in the Intermediate 2 *World Religion* Unit. If a centre makes the judgment that this level would be more appropriate for a particular candidate, that candidate can be assessed at that level. However, it should be noted that there are significant differences in content and in the skills being assessed. Additional learning and teaching will be required to ensure the successful completion of the *World Religion* Unit at Intermediate 2 level in these circumstances.

For candidates who study this Unit as part of the Intermediate 1 Course, there are significant opportunities to integrate knowledge and/or skills in the remaining two Units.

Knowledge and understanding of religious beliefs can be applied to and developed in the *Morality in the Modern World* Unit. If the religious and 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. The ability to understand and investigate religious beliefs will be of benefit to candidates irrespective of which religion is chosen in the *Morality in the Modern World* Unit.

Basic elements of the skills of analysis and evaluation apply to all Units in the Course. By applying these skills in a variety of contexts candidates will have many opportunities to develop and refine them. Guidance on setting the climate for effective learning and teaching, and a variety of classroom activities, can be found in the 'Approaches to Learning and Teaching' section of the Course Details.

National Unit Specification: support notes (cont)

UNIT World Religion (Intermediate 1)

OPPORTUNITIES FOR CORE SKILL DEVELOPMENT

Throughout this Unit candidates will have the opportunity to develop the skills of Critical Thinking and Written Communication. Throughout the Unit and in assessment candidates analyse and evaluate different areas of belief and will express their opinions and viewpoints in both Written and Oral Communication.

GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT

Opportunities for the use of e-assessment

E-assessment may be appropriate for some assessments in this Unit. By e-assessment we mean assessment which is supported by information and communications technology (ICT), such as e-testing or the use of e-portfolios or e-checklists. Centres which wish to use e-assessment must ensure that the national standard is applied to all candidate evidence and that conditions of assessment as specified in the Evidence Requirements are met, regardless of the mode of gathering evidence. Further advice is available in *SQA Guidelines on Online Assessment for Further Education (AA1641, March 2003)*, *SQA Guidelines on e-assessment for Schools (BD2625, June 2005)*.

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 ensure 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. Question 1 may contain a stimulus and related questions which sample across only one Organising Principle. Question 2 may contain a stimulus and 4-6 related questions which sample across one of the remaining Organising Principles. Questions should sample across the mandatory content for the Unit. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 70% of the marks should be awarded for knowledge and understanding in line with Outcomes 1, 2 and 3. The remaining 30% 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 DISABILITIES AND/OR ADDITIONAL SUPPORT NEEDS

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. Further advice can be found in the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs* (www.sqa.org.uk).

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

UNIT World Religion (Intermediate 1)

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

In this Unit candidates study the main 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 main beliefs, sacred writings, symbols and practices which are relevant to each question in the framework of three Organising Principles. There is one question which relates to each Organising Principle. All questions must be addressed from the perspective of the chosen religion. The Organising Principles and relevant questions are outlined below:

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

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

All content in relation to each world religion is mandatory. Questions in Unit and Course assessment will sample across the mandatory content for the Unit. Centres must therefore ensure that their candidates are familiar with all mandatory content in relation to all three Organising Principles.

Some of the beliefs, sacred writings, symbols and practices studied may be understood in different ways by different members of the chosen world religion. Centres may therefore wish to investigate different interpretations as part of learning and teaching but candidates will only be required to refer to one interpretation when completing Unit and Course assessment.

Knowledge and understanding of the main beliefs of the chosen religion are important aspects of this Unit. The ability to explain these beliefs in relation to traditional stories, symbols and practices 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 express opinions about the influence which the beliefs studied have on the lives of members of the chosen world religion as part of evaluation.

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

UNIT World Religion (Intermediate 1)

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

A summary of all mandatory content is outlined below:

Buddhism	Question	Answer	Content
<i>The Human Condition</i>	1 What is the human condition?	1 Human beings suffer when they crave for things that do not last.	1 Content: No belief in God Samsara — illustrated through the symbolism of the Wheel of Life. The First Noble Truth — illustrated by the early life of the Buddha and the four Sights. The Second Noble Truth — illustrated by the story of Kisagotami.
<i>The Goal</i>	2 What are the goals of existence?	2 The goals of existence are to make progress towards Enlightenment and to finally become Enlightened.	2 Content: Karma — the natural law of cause and effect; the need to act with loving kindness and compassion during this life; skillful and unskillful actions (examples). The Third Noble Truth — Nibbana; Enlightenment; illustrated by a study of images of the Buddha.
<i>The Means</i>	3 How are the goals achieved?	3 The goals are achieved by following the Eightfold Path.	3 Content: The Fourth Noble Truth — the Noble Eightfold Path; focus on Right Intention, Right Speech, Right Action and Right Livelihood. The Five Precepts — in principle and practice in the lives of lay Buddhists; additional precepts illustrated through the monastic practices and duties of Buddhist monks and nuns. Meditation and worship — purpose and practice; the Buddhist shrine.
Christianity	Question	Answer	Content
<i>The Human Condition</i>	1 What is the human condition?	1 Human beings were created good by God but they suffer and die as a result of turning away from God.	1 Content: God — the Creator; illustrated by the account of creation in Genesis 1. The Fall — illustrated by the account of the fall of Adam and Eve in Genesis 3. The possibility of forgiveness by God's grace — illustrated by the parable of the Prodigal Son.
<i>The Goals</i>	2 What are the goals of existence?	2 The goals are to grow in love of God and to enjoy eternal life in the presence of God.	2 Content: Building a relationship with God — illustrated through individual and community prayer and worship, including communion and baptism. Judgment — heaven and hell; imagery associated with heaven and hell. Eternal Life.

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

UNIT World Religion (Intermediate 1)

Christianity	Question	Answer	Content
<i>The Means</i>	3 How are the goals achieved?	3 The goals are achieved through the suffering, death and resurrection of Jesus – this should affect how a Christian lives.	3 Content: The significance of faith in Jesus — illustrated through the death and resurrection of Jesus, including the festival of Easter. Following the example and teachings of Jesus — the Good Samaritan; implications for Christian living — individual and community service.
Hinduism	Question	Answer	Content
<i>The Human Condition</i>	1 What is the human condition?	1 Human beings suffer when they are ignorant of the true nature of reality.	1 Content: Brahman — one God in many forms; illustrated by a study of the roles and significance of Brahma, Vishnu and Shiva. Samsara — reincarnation and the natural law of karma; the impermanence of all things except the soul; ignorance of the true nature of reality causes suffering.
<i>The Goals</i>	2 What are the goals of existence?	2 The goals of existence are to live a good life and eventually to achieve Moksha.	2. Content: Dharma — the importance of doing one's duty during this life; illustrated by a study of the customs and duties associated with the four varnas. Moksha — release from samsara after death of the body; realisation of the true nature of reality leads eventually to Moksha.
<i>The Means</i>	3 How are the goals achieved?	3 The goals are achieved by following the path of action, loving devotion or knowledge.	3 Content: The three margas — in principle and practice. The four ashramas — appropriate duties and practices associated with different stages in life. The principle of non-violence — illustrated in the life and work of Mahatma Gandhi.

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

UNIT World Religion (Intermediate 1)

Islam	Question	Answer	Content
<i>The Human Condition</i>	1 What is the human condition?	1 Human beings are the highest of Allah's creation but when they disobey Allah's will they cause suffering.	1 Content: Allah — Just and Merciful Creator; the Oneness of Allah — Tawhid. Human disobedience — the misuse of freewill; illustrated by the account of the disobedience of Adam. The possibility of repentance and forgiveness — illustrated by the account of the forgiveness and reunion of Adam and Hawwah at Arafat.
<i>The Goals</i>	2 What are the goals of existence?	2 The goals of existence are total obedience to Allah's will and Paradise as a reward for this obedience.	2 Content: The importance of total submission to the will of Allah throughout life — Taqwa; the principles and practices associated with birth and halal. The Day of Judgment — Paradise as reward and Hell as punishment and an opportunity for change; imagery associated with Paradise and Hell.
<i>The Means</i>	3 How are the goals achieved?	3 The goals are achieved by faithfully observing the five Pillars of Islam.	3 Content: Revelation of Allah's will — respect shown to the Qur'an and its importance; Muhammad as the Seal of the Prophets; Muhammad's early life, the revelation at Mount Hira and the Hijra. The Five Pillars — in principle and practice.
Judaism	Questions	Answer	Content
<i>The Human Condition</i>	1 What is the human condition?	1 Human beings were created in the image of God but they suffer when they disobey God's will.	1 Content: God — the Creator; illustrated by the account of creation in Genesis 1. Human disobedience — illustrated by the account of the disobedience of Adam and Eve. The possibility of repentance and forgiveness — illustrated through the practices associated with repentance and forgiveness during Rosh Hashanah and Yom Kippur.
<i>The Goals</i>	2 What are the goals of existence?	2 The goals of existence are to remain close to God and to work towards a world of tolerance and peace.	2 Content: The importance of maintaining a relationship with God during life — the role of prayer and symbol (Shema, Mezuzah, Tefillin). The world to come — the Messianic Age. The special responsibility of the Jewish people — illustrated by the account of the covenant with Moses.
<i>The Means</i>	3 How are the goals achieved?	3 The goals are achieved by following the guidelines found in the Torah.	3 Content: Torah — the account of the giving of the Torah on Mount Sinai; its nature and importance; the Ten Commandments as moral guidelines for all people. Additional religious responsibilities of the Jewish people — illustrated through Brit Milah; Bar/Bat Mitzvah; Shabbat; Kashrut.

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

UNIT World Religion (Intermediate 1)

SIKHISM	Questions	Answer	Content
<i>The Human Condition</i>	1 What is the human condition?	1 Human beings have an opportunity to reunite with God but they suffer when they ignore God and live self-centred lives.	1 Content: God — One, Creator and source of all things; illustrated with reference to the Mool Mantra. Human life — a unique opportunity for reunion with God; transmigration and karma. Separation from God — self-centredness in life wastes the opportunity to reunite with God; illustrated through the story of Bhai Laalo and Malik Bhaago.
<i>The Goals</i>	2 What are the goals of existence?	2 The goals are to make progress towards reunion with God and finally to reunite with God.	2 Content: The importance of remembering God at all times during life — the purpose and practice of Naam Simran; private devotion and worship in the Gurdwara. Reunion with God — Gurmukh; illustrate through Guru Nanak's birth, early life and disappearance at the Bein river; freedom from rebirth after death of the body.
<i>The Means</i>	3 How are the goals achieved?	3 The goals are achieved through prayer, honest work and service to others.	3 Content: The Ten Gurus — focus on Guru Nanak and Guru Gobind Singh. The Guru Granth Sahib — reverence shown in the Gurdwara and home; the importance of the Guru Granth Sahib at all stages of life (birth, marriage and death). Sewa and Simran — examples of service in the Sikh community and wider society; prayer, honest work and sharing with others in principle and practice. The Khalsa as the ideal of Sikhism — the five Ks and associated religious and social obligations.



National Unit Specification: general information

UNIT Morality in the Modern World (Intermediate 1)

CODE F59K 10

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

SUMMARY

This Unit is designed to offer progression for candidates who have studied core Religious and Moral Education, Access 3 Religious, Moral and Philosophical Studies Units, or Standard Grade Religious Studies at Foundation level. Candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for differences of opinion on moral issues.

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

Specific moral issues and viewpoints are studied in this Unit. However the knowledge and skills can be used to investigate a wide range of moral issues and viewpoints. This prepares candidates for a more detailed study of moral issues at Intermediate 2 or in alternative courses in Further Education colleges. It also prepares candidates for entry into the world of work where an awareness of moral concerns is desirable.

OUTCOMES

- 1 Demonstrate knowledge and understanding of contemporary moral issues.
- 2 Explain the reasons for differences in viewpoints on contemporary moral issues.
- 3 Express a reasoned opinion about viewpoints on contemporary moral issues.

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National Unit Specification: general information (cont)

UNIT Morality in the Modern World (Intermediate 1)

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 5 or 6
- ◆ a pass in Religious, Moral and Philosophical Studies Access 3 Unit
- ◆ a social subject at Access 3 level

CREDIT VALUE

1 credit at Intermediate 1 (6 SCQF credit points at SCQF level 4*).

**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.

Opportunities to develop aspects of Core Skills are highlighted in the support notes of each Unit Specification.

National Unit Specification: statement of standards

UNIT Morality in the Modern World (Intermediate 1)

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 SQA.

OUTCOME 1

Demonstrate knowledge and understanding of contemporary moral issues.

Performance Criteria

- (a) Describe specific contemporary moral issues.
- (b) Describe a viewpoint on these issues which is guided by religious belief.
- (c) Describe a secular viewpoint on these issues.

OUTCOME 2

Explain the reasons for differences in viewpoints on contemporary moral issues.

Performance Criteria

- (a) In relation to specific moral issues, describe differences between viewpoints which are guided by religious belief and secular viewpoints.
- (b) Explain the reasons for differences between these viewpoints.

OUTCOME 3

Express a reasoned opinion about viewpoints on contemporary moral issues.

Performance Criteria

- (a) In relation to specific moral issues, describe perceived strengths and weaknesses of viewpoints which are guided by religious belief.
- (b) In relation to specific moral issues, describe perceived strengths and weaknesses of secular viewpoints.
- (c) State opinions about which of these viewpoints provide the most appropriate responses to these moral issues.
- (d) Give reasons to support the opinions stated.

National Unit Specification: statement of standards (cont)

UNIT Morality in the Modern World (Intermediate 1)

EVIDENCE REQUIREMENTS FOR THIS UNIT

Details of Content and Context for this Unit are provided 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 one moral issue from the chosen area. The evidence should be in the form of a closed-book, supervised test with a time limit of 1 hour.

- ◆ **one** moral issue
- ◆ **one** viewpoint guided by religious belief
- ◆ **one** secular viewpoint

Outcome 3

Individual questions should only require candidates to describe **either** strengths **or** weaknesses. Candidates should not be asked to compare and contrast strengths **and** weaknesses

The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 70% of the marks available should be awarded for knowledge and understanding in line with Outcomes 1, 2 and 3. The remaining 30% of the marks available should be awarded for Analysis and Evaluation in line with Outcomes 2 and 3.

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

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

National Unit Specification: support notes

UNIT Morality in the Modern World (Intermediate 1)

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

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

GUIDANCE ON THE CONTENT AND CONTEXT FOR THIS UNIT

In this Unit candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for differences of opinion on moral issues. Knowledge and skills are developed by investigating two specific moral issues. One viewpoint which is guided by religious belief and one secular viewpoint must be studied.

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

GUIDANCE ON LEARNING AND TEACHING APPROACHES FOR THIS UNIT

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

The viewpoint which is dependent on religious belief must be from the following major world religions: Buddhism, Christianity, Hinduism, Islam, Judaism or Sikhism. Summaries of the ideas found in sacred texts, the writings of specific religious philosophers/leaders or the reports and findings of internationally/nationally recognised religious bodies should be used to illustrate these viewpoints.

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

National Unit Specification: support notes (cont)

UNIT Morality in the Modern World (Intermediate 1)

Area	Issue	Secular viewpoints
1 <i>Gender</i>	1 Gender Issues in the UK (male and female)	Beijing Platform for Action, Humanist Academy materials, J.S. Mill, UN ‘Convention on Ending All forms of Discrimination Against Women’ (CEDAW), E.H.R.C., Erin Pizzey, Fathers4Justice.
	2 Gender Issues in the Developing World (female)	Beijing Platform for Action, Humanist Academy materials, J.S. Mill, UN (CEDAW), E.H.R.C., Germaine Greer, Fathers4Justice, W.W.O.
2 <i>Global Issues</i>	1 Global distribution of wealth and resources	Centre for the Development of Global Ethics (Birmingham University), Humanist Academy materials, the World Bank, the World Trade Organisation, Thomas Hill, Peter Singer, Karl Marx, Oxfam.
	2 Global Warming	Humanist Academy materials, David Crocker, Peter Singer, UN, WWF, Friends of the Earth, Greenpeace.
3 <i>Medical Ethics</i>	1 Use of human embryos	Humanist Academy materials, Mary Warnock, Peter Singer.
	2 Euthanasia	Humanist Academy materials, Dignity in Dying, Mary Warnock, Peter Singer.
4 <i>War and Peace</i>	1 Responses to War	Humanist Academy materials, Jonathan Glover, Immanuel Kant, John Stuart Mill, Richard Norman.
	2 Modern Armaments	CND, Humanist Academy materials, Richard Norman, Immanuel Kant, John Stuart Mill.

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

All four areas can also be studied in the Intermediate 2 Morality in the Modern World Units. If a centre makes the judgement that an Intermediate 1 candidate shows obvious ability at Intermediate 2, this candidate can be transferred easily. However, it should be noted that there are differences in content at Intermediate 2 and the skills of analysis and evaluation are more demanding. Additional learning and teaching will be required if the candidate is to successfully complete the Intermediate 2 Unit.

For candidates who are expected to progress to Intermediate 2 in a subsequent year there will be significant opportunities to build on and develop the knowledge and skills they have acquired in this Unit. However it may be advisable to choose a different area of study from that planned for Intermediate 2 in order to maintain candidates’ motivation and interest.

When candidates study this Unit as part of the Intermediate 1 Course, there are significant opportunities to integrate knowledge and/or skills which are relevant to the two other Units they study.

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.

National Unit Specification: support notes (cont)

UNIT Morality in the Modern World (Intermediate 1)

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.

OPPORTUNITIES FOR CORE SKILL DEVELOPMENT

Throughout this Unit candidates will have the opportunity to develop the skills of Critical Thinking and Written Communication. Throughout the Unit and in assessment candidates analyse and evaluate a variety of moral issues and will express their opinions and viewpoints in both Written and Oral Communication.

GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT

Opportunities for the use of e-assessment

E-assessment may be appropriate for some assessments in this Unit. By e-assessment we mean assessment which is supported by information and communications technology (ICT), such as e-testing or the use of e-portfolios or e-checklists. Centres which wish to use e-assessment must ensure that the national standard is applied to all candidate evidence and that conditions of assessment as specified in the Evidence Requirements are met, regardless of the mode of gathering evidence. Further advice is available in *SQA Guidelines on Online Assessment for Further Education (AA1641, March 2003)*, *SQA Guidelines on e-assessment for Schools (BD2625, June 2005)*.

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 **(6-8)** related questions. The questions should sample across the mandatory content in relation to **one** specific moral issue. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 70% of the marks should be awarded for knowledge and understanding in line with Outcomes 1, 2 and 3. The remaining 30% 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 DISABILITIES AND/OR ADDITIONAL SUPPORT NEEDS

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. Further advice can be found in the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs (www.sqa.org.uk)*.

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

UNIT Morality in the Modern World (Intermediate 1)

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

In this Unit candidates develop the knowledge and skills necessary to understand contemporary moral issues and some of the reasons for differences of opinion on moral issues. Knowledge and skills are developed by investigating two specific moral issues. One viewpoint which is guided by religious belief and one secular viewpoint must be studied.

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

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

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

Summaries of secular viewpoints should be selected from summaries of the opinions held by non-religious 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 non-religious viewpoints can be found in the support notes of this Unit Specification.

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

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

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

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

UNIT Morality in the Modern World (Intermediate 1)

Area	Prescribed issues	Mandatory aspects
1 Gender	1 <u>Gender Issues in the UK (male and female)</u>	<p>Knowledge and Understanding — historic and contemporary male and female roles in the family and in the workplace (including media stereotypes); roles and practice in places of worship;</p> <p>Analysis –Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on separate gender roles including the religious and moral implications for the individual and society.</p>
	2 <u>Gender Issues in the Developing World (female)</u>	<p>Knowledge and Understanding — historic and contemporary views of gender rights, female infanticide; importance of equal opportunities.</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on pursuing gender rights including the religious and moral implications for the individual and society.</p>
2 Global Issues	1 <u>Global Distribution of Wealth and Resources</u>	<p>Knowledge and Understanding — globalisation, causes of poverty (including war, trade and natural disasters), aid (development and inappropriate), fair trade.</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on responses to poverty including the religious and moral implications for the individual and society.</p>
	2 <u>Global Warming:</u>	<p>Knowledge and Understanding — stewardship, causes of global warming, responses to the problem from one organisation</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on responses to global warming including the religious and moral implications for the individual and society.</p>
3 <i>Medical Ethics</i>	1 <u>Use of Human Embryos</u>	<p>Knowledge and Understanding — different views of when life begins, uses of human embryos (stem cell research, genetic selection), HFEA guidelines.</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on different uses of human embryos including the religious and moral implications for the individual and society.</p>

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

UNIT Morality in the Modern World (Intermediate 1)

Area	Prescribed issues	Mandatory aspects
3 <i>Medical Ethics (cont)</i>	2 <u>Euthanasia</u> :	<p>Knowledge and Understanding — voluntary and non - voluntary euthanasia (including reasons for requesting euthanasia), UK law and law in The Netherlands, alternatives to euthanasia (palliative care, hospices).</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on voluntary and non - voluntary euthanasia including the religious and moral implications for the individual and society.</p>
4 <i>War and Peace</i>	1 <u>Responses to War</u> :	<p>Knowledge and Understanding — the reasons for, and effects of, war, historic and contemporary examples of pacifism (including conscientious objection). UN Charter.</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on different responses to war including the religious and moral implications for the individual and society.</p>
	2 <u>Modern Armaments</u> :	<p>Knowledge and Understanding — types and effects of modern armaments (nuclear and conventional weapons), The Geneva Protocol (1925).</p> <p>Analysis - Religious and secular viewpoints on the issues; both for and against.</p> <p>Evaluation — comment on the strengths and weaknesses of viewpoints on using and possessing different types of armaments; religious and moral implications for the individual and society.</p>



National Unit Specification: general information

UNIT The Existence of God (Intermediate 1)

CODE F59M 10

COURSE Religious, Moral and Philosophical Studies (Intermediate 1)

SUMMARY

This Unit is designed to offer progression for candidates who have studied core Religious and Moral Education, Access 3 Religious, Moral and Philosophical Studies Units, or Standard Grade Religious Studies at Foundation level. This Unit is appropriate for adult returners who have an interest in religious, moral and philosophical issues. Candidates study religious beliefs and philosophical arguments which are relevant to the question of the existence and nature of God.

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

Specific beliefs, philosophical arguments, objections and replies are studied in this Unit. However, the skills and understanding which candidates develop can be applied to a wide range of philosophical and/or theological issues. This prepares candidates for a more in-depth study of philosophical and/or theological issues at Intermediate 2 or in alternative courses in Further Education colleges. It also prepares candidates for entry to any field of employment by allowing them to develop the skills necessary to form reasoned opinions after an investigation of specific issues.

OUTCOMES

- 1 Demonstrate knowledge and understanding of arguments for the existence of God.
- 2 Explain objections to arguments for the existence of God.
- 3 Express a reasoned opinion about arguments for and against the existence of God.

Administrative Information

Superclass: DD

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National Unit Specification: general information (cont)

UNIT The Existence of God (Intermediate 1)

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 5 or 6
- ◆ a pass in an Access 3 Religious, Moral and Philosophical Studies Unit
- ◆ a social subject at Intermediate 1

CREDIT VALUE

1 credit at Intermediate 1 (6 SCQF credit points at SCQF level 4*).

**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.

Opportunities to develop aspects of Core Skills are highlighted in the support notes of each Unit Specification.

National Unit Specification: statement of standards

UNIT The Existence of God (Intermediate 1)

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 SQA.

OUTCOME 1

Demonstrate knowledge and understanding of arguments for the existence of God.

Performance Criteria

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

OUTCOME 2

Explain objections to arguments for the existence of God.

Performance Criteria

- (a) Describe objections to arguments which are relevant to the question of the existence and nature of God.
- (b) Explain the reasons for these objections.

OUTCOME 3

Express a reasoned opinion about arguments for and against the existence of God.

Performance Criteria

- (a) Describe replies to arguments which are relevant to the question of the existence and nature of God.
- (b) State opinions about the success of these replies in supporting the arguments.
- (c) Give reasons to support the opinions stated.

National Unit Specification: statement of standards (cont)

UNIT The Existence of God (Intermediate 1)

EVIDENCE REQUIREMENTS FOR THIS UNIT

Details of the Content and Context for this Unit are provided 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 which samples across the mandatory content in relation to one argument for the existence of God. The evidence should be in the form of a closed-book, supervised test with a time limit of 1 hour.

The Unit should be assessed by a one-part test which may contain a short passage and 5-8 questions. The questions sample across the mandatory content structured in relation to one Area of study in the Unit.

- ◆ **one** argument for the existence of God
- ◆ **one** argument against the existence of God
- ◆ **one** counter argument, stating opinion on its success or otherwise

The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 70% of the marks should be awarded for knowledge and understanding in line with Outcomes 1, 2 and 3. The remaining 30% 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 The Existence of God (Intermediate 1)

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 religious beliefs and philosophical arguments which are relevant to the existence and nature of God. The knowledge and skills are developed through an investigation of the First Cause and Design arguments for God's existence and the Freewill Defence in relation to the Problem of Evil. Objections to these arguments and replies to these objections are also studied.

All content for this Unit and all areas of study are mandatory. Questions in external 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 its delivery.

Summaries of the ideas of specific theologians and philosophers should be used to illustrate objections and replies. Named individuals or texts are not prescribed. Centres are therefore free to select specific objections and replies in light of the resources available and the range of candidates studying the Unit. A list of appropriate theologians and philosophers appears below but it should be noted that this list is not exhaustive. There are many additional historic and contemporary writers who will also be appropriate.

Approaches	Appropriate writers
1 <i>The First Cause Argument</i>	Thomas Aquinas, Descartes, David Hume, Immanuel Kant, GW von Leibniz
2 <i>The Design Argument</i>	Thomas Aquinas, David Hume, Immanuel Kant, William Paley, Richard Swinburne
3 <i>The Problem of Evil</i>	Thomas Aquinas, Augustine of Hippo, David Hume, John Hick, Richard Swinburne

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

National Unit Specification: support notes (cont)

UNIT Existence of God (Intermediate 1)

All areas of study for this Unit are also covered in the Intermediate 2 *The Existence of God* Unit. If a centre makes the judgement that an Intermediate 1 candidate shows obvious ability at Intermediate 2 level, that candidate can be transferred easily. However, it should be noted that there is additional content in the Intermediate 2 Unit and that analysis and evaluation are more demanding. Additional learning and teaching will be required to ensure the successful completion of the Intermediate 2 Unit in these circumstances. For candidates who are expected to progress to Intermediate 2 level in a subsequent year there will be significant opportunities to build on and develop the knowledge and skills they have acquired in this Unit when studying the Intermediate 2 *The Existence of God* or *Christianity: Belief and Science* Units or the Intermediate 2 Course.

When candidates study this Unit as part of the Intermediate 1 Course, there are significant opportunities to integrate knowledge and/or skills in the other two Units of the Course.

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

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

OPPORTUNITIES FOR CORE SKILL DEVELOPMENT

Throughout this Unit candidates will have the opportunity to develop the skills of Critical Thinking and Written Communication. Throughout the Unit and in assessment candidates critically assess various viewpoints on philosophical arguments for the existence of God and will express their opinions and viewpoints in both Written and Oral Communication.

GUIDANCE ON APPROACHES TO ASSESSMENT FOR THIS UNIT

Opportunities for the use of e-assessment

E-assessment may be appropriate for some assessments in this Unit. By e-assessment we mean assessment which is supported by information and communications technology (ICT), such as e-testing or the use of e-portfolios or e-checklists. Centres which wish to use e-assessment must ensure that the national standard is applied to all candidate evidence and that conditions of assessment as specified in the Evidence Requirements are met, regardless of the mode of gathering evidence. Further advice is available in *SQA Guidelines on Online Assessment for Further Education (AA1641, March 2003)*, *SQA Guidelines on e-assessment for Schools (BD2625, June 2005)*.

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

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

National Unit Specification: support notes (cont)

UNIT Existence of God (Intermediate 1)

An appropriate instrument of assessment is a one-part test which contains a short passage and 5-8 structured questions designed to sample across the mandatory content of one area of study. The questions should allow the candidate to generate answers which demonstrate competence in all Outcomes and Performance Criteria. 70% of the marks should be awarded for knowledge and understanding in line with Outcome 1, 2 and 3. The remaining 30% 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 DISABILITIES AND/OR ADDITIONAL SUPPORT NEEDS

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. Further advice can be found in the SQA document *Guidance on Assessment Arrangements for Candidates with Disabilities and/or Additional Support Needs* (www.sqa.org.uk).

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

UNIT The Existence of God (Intermediate 1)

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 religious beliefs and classical philosophical arguments which are relevant to the existence and nature of God. Knowledge and skills are developed through an investigation of the First Cause and Design arguments for God's existence and the Freewill Defence argument in relation to the Problem of Evil. Objections to these arguments and replies to these objections are also studied.

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

Area 1	First cause	Content
1 <i>Religious Belief</i>	1 The universe was created by God.	◆ God's role in the creation story in Genesis 1
2 <i>Philosophical Argument</i>	2 First Cause Argument for the existence of God.	◆ Thomas Aquinas' argument – first cause
3 <i>Objections</i>	3 There are arguments against the First Cause Argument for the existence of God.	◆ Big Bang theory ◆ Supporting evidence
Area 2	Design and purpose	Content
1 <i>Religious Belief</i>	1 All life is created by God with a definite purpose and goal.	◆ The purpose of the creation of life in Genesis 1
2 <i>Philosophical Argument</i>	2 The Design Argument for the existence of God.	◆ Thomas Aquinas' argument from design ◆ Paley's Watch analogy
3 <i>Objections</i>	3 Objections to the religious belief that God exists as a result of design in nature.	◆ Evolutionary Theory ◆ Supporting evidence

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

UNIT The Existence of God (Intermediate 1)

Area 3	Evil and suffering	Content
1 <i>Religious Beliefs</i>	1 The nature of God — all knowing, all powerful all loving.	◆ Beliefs about God — just, compassionate and merciful
2 <i>Philosophical Argument</i>	2 Evil and suffering does not challenge the existence of God.	◆ The story of the Fall in Genesis 3 ◆ Freewill defence argument
3 <i>Objections</i>	3 Evil and suffering does challenge the existence of God.	◆ Suffering through nature ◆ Supporting evidence

Summaries of the ideas of specific theologians and philosophers should be used to illustrate objections and replies. Named individuals or texts are not prescribed. Centres are therefore free to select specific objections and replies in light of the resources available and the range of candidates studying the Unit. A list of appropriate theologians and philosophers appears in the support notes for this Unit.

Candidates must state opinions about the success of replies in supporting the philosophical arguments. It is important that the opinions are presented in a reasoned manner. Candidates must therefore give reasons which support the opinions they express.