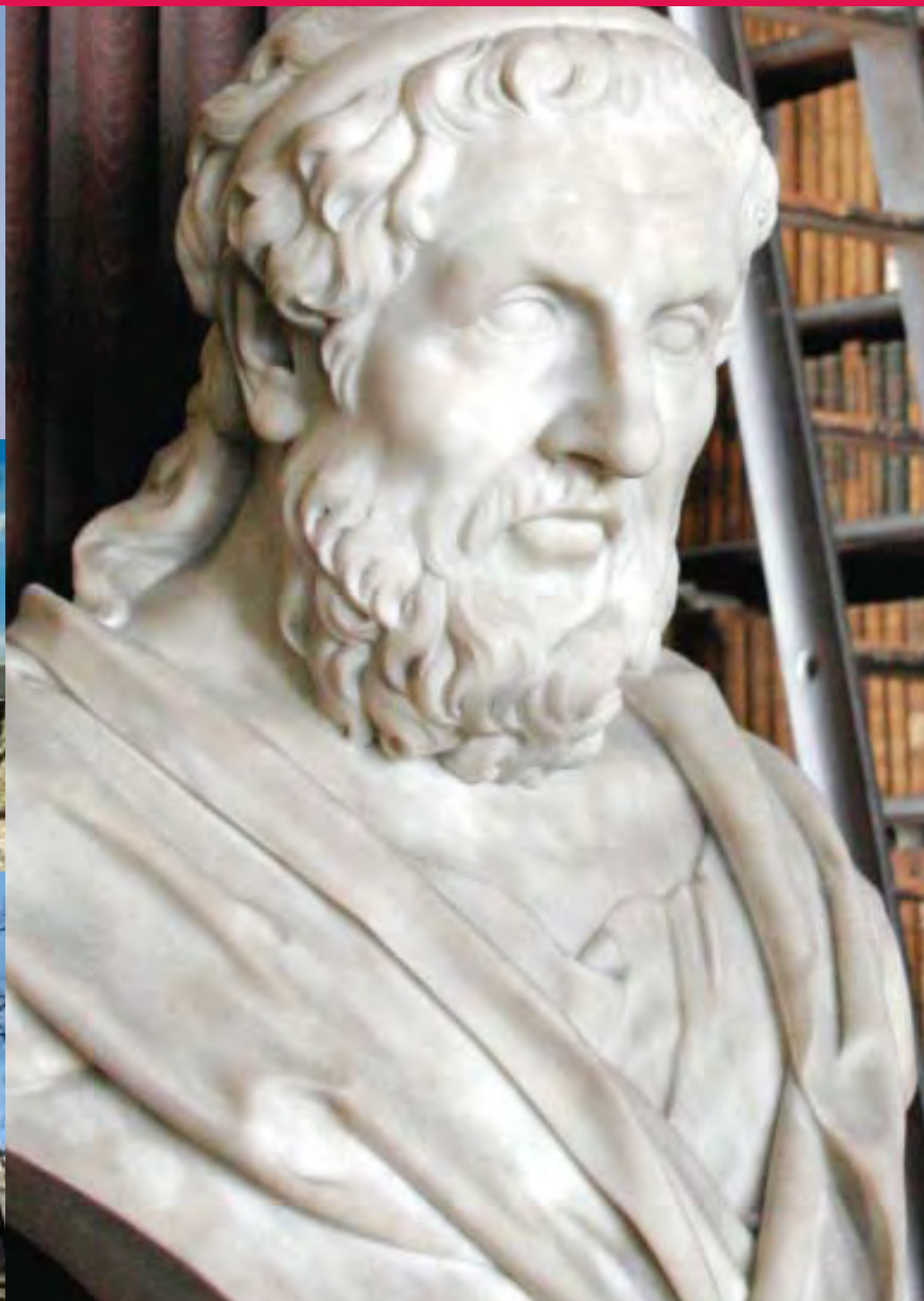
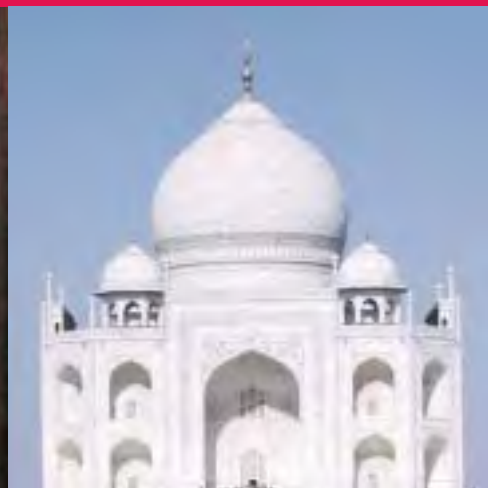


Cambridge Pre-U Syllabus

Cambridge
Pre-U

Cambridge International Level 3
Pre-U Certificate in
PHILOSOPHY AND THEOLOGY

For examination in 2013, 2014 and 2015



UNIVERSITY of CAMBRIDGE
International Examinations

Philosophy and Theology

(9774)

**Cambridge International Level 3
Pre-U Certificate in Philosophy and Theology (Principal)**

For examination in 2013, 2014 and 2015

QN 500/5944/0

Support

CIE provides comprehensive support for all its qualifications, including the Cambridge Pre-U. There are resources for teachers and candidates written by experts. CIE also endorses a range of materials from other publishers to give a choice of approach. More information on what is available for this particular syllabus can be found at **www.cie.org.uk**.

Syllabus updates

This syllabus is for teaching from 2011 and is valid for examination in 2013, 2014 and 2015.

If there are any changes to this syllabus, CIE will write to Centres to inform them. This syllabus will also be published annually on the CIE website (**www.cie.org.uk/cambridgepreu**). The version of the syllabus on the website should always be considered as the definitive version.

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Cambridge International Level 3 Pre-U Certificate

Philosophy and Theology**9774****Contents**

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Introduction

Cambridge Pre-U syllabuses aim to equip candidates with the skills required to make a success of their subsequent studies at university, involving not only a solid grounding in each specialist subject at an appropriate level, but also the ability to undertake independent and self-directed learning and to think laterally, critically and creatively. The Cambridge Pre-U curriculum is underpinned by a core set of educational principles:

- A programme of study which supports the development of well-informed, open and independent-minded individuals capable of applying their skills to meet the demands of the world as they will find it and over which they may have influence.
- A curriculum which retains the integrity of subject specialisms and which can be efficiently, effectively and reliably assessed, graded and reported to meet the needs of universities.
- A curriculum which is designed to recognise a wide range of individual talents, interests and abilities and which provides the depth and rigour required for a university degree course.
- A curriculum which encourages the acquisition of specific skills and abilities, in particular the skills of problem solving, creativity, critical thinking, team working and effective communication.
- The encouragement of 'deep understanding' in learning – where that deep understanding is likely to involve higher order cognitive activities.
- The development of a perspective which equips young people to understand a range of different cultures and ideas and to respond successfully to the opportunity for international mobility.

All Cambridge Pre-U Principal Subject syllabuses are linear. A candidate taking a Principal Subject must take all the components together at the end of the course in one examination session.

The Philosophy and Theology course is intended to allow candidates to think rigorously about fundamental questions of truth and human understanding. It is also intended to introduce candidates to the academic study of philosophy and theology.

This will be undertaken by having a compulsory paper which introduces the common elements of these two disciplines. Papers with optional topics and key texts will then allow candidates to investigate a range of philosophical and/or theological questions. Through an exploration of these issues, together with the study of some of the texts which have influenced the western intellectual heritage, candidates will be made ready for the study of philosophy and theology at university or any other subject which requires rigorous thinking and analysis of complex ideas. The insights of specific religious traditions are, of course, relevant, and it is likely that candidates will draw on the views of Jewish, Christian or Islamic theologians, as well as those philosophers who have written about the concept of God from a purely philosophical standpoint. There is nothing to prevent candidates referring to other religious traditions and these will, of course, be credited in examination responses.

Aims

The Cambridge Pre-U Philosophy and Theology course aims to:

- Develop an understanding of the shared heritage of philosophy and theology.
- Allow candidates to gain a real insight into both subject areas, rather than simply the topics of ethics and philosophy of religion.
- Prepare candidates thoroughly for the study of either philosophy or theology in higher education; or any other subject which requires rigorous thinking and the analysis of complex ideas.
- Encourage the critical examination and evaluation of evidence and arguments, and develop the ability to construct, develop and maintain a clear and coherent argument.
- Encourage wide reading and introduce candidates to some of the key ideas and texts which have played a large role in shaping our intellectual heritage.

Scheme of assessment

Component	Component name	Duration	Weighting (%)	Type of assessment
Paper 1	Introduction to Philosophy and Theology	2 hours 15 minutes	30	Written examination, externally set and marked
Paper 2	Topics and Key Texts in Philosophy and Theology 1	2 hours	35	Written examination, externally set and marked
Paper 3	Topics and Key Texts in Philosophy and Theology 2	2 hours	35	Written examination, externally set and marked

For the Principal Pre-U qualification in Philosophy and Theology, candidates take all three components together at the end of the course in one examination session.

Assessment objectives

AO1	Candidates will be required to demonstrate knowledge and understanding of the issues arising from the relevant religious and philosophical themes and texts; and the ability to identify, select and apply ideas and concepts, through the use of examples and evidence from recognised sources of authority.	40%
AO2	Candidates will be required to provide a systematic critical analysis of the texts and theories they have studied, sustain a line of argument and justify a point of view. Different views, including those of different scholars and schools of thought, should be referred to and evaluated where appropriate. They should demonstrate a synoptic approach to the areas studied and make links between them in their responses.	60%

Relationship between scheme of assessment and assessment objectives

AO1 and AO2 are weighted in these percentages in all questions and components.

Each component will be marked holistically using the mark bands printed in the specimen paper booklet.

Description of components

Paper 1: Introduction to Philosophy and Theology (2 hours 15 minutes)

This paper covers compulsory content, and is designed as an introduction to the key aspects of the course. Candidates answer questions on a range of themes, which are central to the study of both philosophy and theology. Questions will invite description and evaluation of particular arguments and approaches.

Paper 2: Topics and Key Texts in Philosophy and Theology 1 (2 hours)

Candidates answer one textual comment question and one essay question, chosen from one of the topics. The textual questions will invite the candidate to show an understanding of the background and context of the work, the arguments used and the issues raised. Critical engagement with the text involves the ability to analyse and evaluate the arguments used, including the identification of assumptions and the evaluation of evidence. Questions will invite the development of a sustained argument.

For both candidates and teachers the chosen texts are designed to:

- be accessible
- be apposite to the syllabus content
- be texts of academic reputation which candidates would be expected to be familiar with when completing undergraduate work in the respective subject area
- introduce arguments which enable candidates to gain a deeper insight into a particular topic

Candidates are encouraged to read beyond the scope of the specified extracts and credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text.

Where appropriate to the question, credit will be given for a synoptic approach to the areas studied and links made between them.

Topics
1. Epistemology
2. Philosophical and theological language
3. Philosophy of religion
4. New Testament: the four gospels

Paper 3: Topics and Key Texts in Philosophy and Theology 2 (2 hours)

Candidates answer one textual comment question and one essay question, chosen from one of the topics. The textual questions will invite the candidate to show an understanding of the background and context of the work, the arguments used and the issues raised. Critical engagement with the text involves the ability to analyse and evaluate the arguments used, including the identification of assumptions and the evaluation of evidence. Questions will invite the development of a sustained argument.

For both candidates and teachers the chosen texts are designed to:

- be accessible
- be apposite to the syllabus content
- be texts of academic reputation which candidates would be expected to be familiar with when completing undergraduate work in the respective subject area
- introduce arguments which enable candidates to gain a deeper insight into a particular topic

Candidates are encouraged to read beyond the scope of the specified extracts and credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text.

Where appropriate to the question, credit will be given for a synoptic approach to the areas studied and links made between them.

Topics
1. Philosophy of mind
2. Ethics
3. Old Testament: prophecy

Wider reading

For the Pre-U Philosophy and Theology course, reading should not be limited to the key texts in Paper 2 and 3. Throughout the course candidates are expected to read widely in order to reinforce and complement philosophical and theological areas being studied and to consolidate their knowledge and understanding.

A synoptic approach

As they progress through the course, candidates should make links and explore connected areas. Where content areas are revisited or connected with other topics, candidates are required to develop deeper critical awareness and understanding and engage in more conceptually sophisticated discussions. Candidates should develop a synoptic approach to philosophical and theological questions.

Curriculum content

Paper 1: Introduction to Philosophy and Theology

This paper is designed to introduce candidates to some of the key areas of philosophy and theology. It is also designed as an introduction to some key ethical approaches. Candidates should be able to apply their reason and critically assess the views put forward by key philosophers and theologians.

1a	Foundational debates in philosophy	<ul style="list-style-type: none"> Plato: Theory of Forms; the analogies of the Sun, the Divided Line, the Cave; the nature of body and soul and their inter-relationship, the Charioteer; the Good. Aristotle: empirical understanding of the nature of body and soul; the nature of causation – the doctrine of the Four Causes, the Good; the Archer; the Prime Mover.
1b	Foundational debates in epistemology	<ul style="list-style-type: none"> Rationalism: the view that all knowledge starts with the mind. The role of the <i>a priori</i>, innate ideas and deduction. Empiricism: the view that all knowledge starts with the senses. The role of the <i>a posteriori</i>, the mind as initially <i>tabula rasa</i>, and induction.
1c	Ethics	<ul style="list-style-type: none"> The contrast between moral absolutism and moral relativism. Divine command theory and Euthyphro's dilemma: the extent to which moral duty can be defined by God's will.
1d	The nature of belief	<p>The roles of the following as sources of authority within religion:</p> <ul style="list-style-type: none"> Strong rationalism as an approach to faith contrasted with fideism. Revelation: propositional and non-propositional. Sacred texts: the extent to which scripture is inspired by God and authoritative for believers, e.g. Judaeo-Christian concepts of God.
1e	Conscience, free will and determinism	<ul style="list-style-type: none"> Augustine and Aquinas on the nature and source of the conscience; psychological understandings of the conscience, Butler and Freud. The debate between libertarianism, hard determinism and soft determinism about whether the universe is determined and whether humans are free; theological determinism, Calvin.

Paper 2: Topics and Key Texts in Philosophy and Theology 1

Note:

Whilst candidates will not be tested on content areas outside the scope of the specified extracts for study, credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text. Credit, where appropriate to the question, will also be given for a synoptic approach to the areas studied and links made between them.

Topic 1: Epistemology

This topic is designed to introduce candidates to debates surrounding the problem of knowledge: What is knowledge? What, if anything, can be said to be known for certain? How can it be known?

1a	Scepticism	<ul style="list-style-type: none"> • Why philosophers have raised doubts about the success of both empiricism and rationalism in understanding the world. • The role of philosophical doubt: Descartes' search for knowledge that cannot be doubted. • Global Scepticism: the question of whether or not anything can be known for certain.
1b	The relationship between knowledge, belief and justification	<ul style="list-style-type: none"> • Foundationalism: the regress argument; the view that knowledge can rest on a secure (non-inferential) foundation. • Coherentism: rejection of the regress argument; the view that knowledge can be justified through a holistic process. • Reliabilism: the view that our beliefs are justified only if they are arrived at through a reliable process.
1c	Knowledge of the external world: theories of perception	<ul style="list-style-type: none"> • The relationship between the five senses and knowledge of the external world. Naïve realism and representative realism. • Berkeley's idealism: material objects are simply ideas in the mind. • Phenomenalism: Mill's view that objects are 'permanent possibilities of sensation'; Ayer's linguistic phenomenalism.

Topic	Key text	Set passage for study
Epistemology	<p>David Hume: <i>An Enquiry Concerning Human Understanding</i></p> <p>George Berkeley: <i>Three Dialogues between Hylas and Philonous in Opposition to Sceptics and Atheists</i></p> <p>Bertrand Russell: <i>Problems of Philosophy</i></p>	<p>Sections II–VIII David Hume, <i>Enquiries Concerning Human Understanding and Concerning the Principles of Morals</i> (2nd Revised edition Hackett Publishing Co, Inc; 1993 ISBN: 978-0872202290).</p> <p>The Three Dialogues Steven M. Cahn (ed.) <i>Classics of Western Philosophy</i>, (3rd edition, Hackett Publishing Co., 1990, ISBN: 978-0872208599).</p> <p>(Arc Manor, 2008, ISBN: 978-1604500851)</p>

Topic 2: Philosophical and theological language

This topic is designed to introduce candidates to the study of philosophical and theological language, and to encourage them to explore the implications of different theories.

2a	Language, meaning and truth	<ul style="list-style-type: none"> • The verification principle and its implication for the ethics and philosophy of religion. • The falsification principle and its implication for the ethics and philosophy of religion. • The responses of philosophers of religion to the verification and falsification challenges; debates about whether religious language is cognitive or non-cognitive; the extent to which religious language can be said to be true.
2b	Understanding ethical language	<p>The debate about the meaning of the word 'good' in moral statements:</p> <ul style="list-style-type: none"> • The view that good is a factual property: ethical naturalism; ethical non-naturalism. • The view that good is non-cognitive: emotivist interpretations of ethical language; prescriptivist interpretations of ethical language. • The implication of meta-ethics for normative ethics.
2c	Understanding of God	<ul style="list-style-type: none"> • The use of myth, symbol and analogy to express human understanding of God. • Concepts of God as: omnipotent, omnibenevolent, omniscient, creator, sustainer, both transcendent and immanent, perfect, simple. Can these descriptions be applied coherently to God? • Wittgenstein's concept of language games and its significance for understanding religious language.

Topic	Key text	Set passage for study
Philosophical and theological language	Basil Mitchell: <i>The Philosophy of Religion</i>	(Oxford University Press, 1971, ISBN: 978-0198750185)
	AJ Ayer: <i>Language, Truth and Logic</i>	(Penguin Classics, 2001, ISBN: 978-0141186047)

Topic 3: Philosophy of religion

This topic is designed to introduce candidates to some of the central issues in the philosophy of religion.

3a	Arguments for the existence of God	<ul style="list-style-type: none"> • The question of why there is something rather than nothing: cosmological arguments for the existence of God. • Design arguments for the existence of God including the anthropic principle and the debate about intelligent design. • Arguments from morality to God. • Ontological arguments: whether the existence of God can be derived from the concept of God.
3b	Religious experience	<ul style="list-style-type: none"> • The varieties of religious experience; the question of whether religious experience is cognitive or non-cognitive; arguments from religious experience to God. • The concept of miracle; Hume’s rejection of miracles; the debate about God’s intervention in the world. • The implications of psychological understandings of religious belief. • The implications of sociological understandings of religious belief.
3c	Religion, science, evil and life after death	<ul style="list-style-type: none"> • Scientific theories of the origin of the universe and of life on Earth; religious responses to these theories. • The nature of the problem of evil; theodicies as responses to the problem of evil; the free will defence. • Debates about body and soul in relation to life after death; the coherence of concepts of reincarnation, rebirth and resurrection. • The relation between life after death and the problem of evil.

Topic	Key text	Set passage for study
Philosophy of religion	<p>John Polkinghorne: <i>Science and Creation: The Search for Understanding</i></p> <p>John Hick: <i>Evil and the God of Love</i></p>	<p>(SPCK, 1997, ISBN: 978-0281043446)</p> <p>Chps 9–16. (1966), (Macmillan Revised ed, 2007, ISBN: 978-0230522008)</p>

Topic 4: New Testament: the four gospels

Candidates are expected to have a good knowledge and understanding of various scholarly approaches to the four gospels. They should be confident in their exploration of the historical, cultural and theological context of the four gospels.

4a	Historical, social and religious background	<ul style="list-style-type: none"> • The authorship, dating and purpose of the gospels. • Biblical criticism: the synoptic problem and the relationship between the Synoptic Gospels and the Gospel of John. • Political and religious groups: Pharisees, Sadducees, scribes and Zealots.
4b	Aspects of Jesus' teaching	<ul style="list-style-type: none"> • Jesus' teaching about the kingdom of God, including the parables. • The nature and interpretation of Jesus' miracles. • Jesus' teaching on discipleship and commitment. • Jesus' debate and conflict with the authorities. • Jesus' apocalyptic teaching.
4c	Passion, resurrection and the christological debate	<ul style="list-style-type: none"> • The historicity and interpretation of the arrest and trial narratives. • The theology of the crucifixion narratives. • The significance and historicity of the resurrection accounts, including the resurrection appearances. • The debate about who Jesus was: Son of God, Son of man, Son of David, Messiah.

Topic	Key text	Set passage for study
New Testament: the four gospels	Mark's Gospel	1:1–16:20, New Revised Standard Version of the Bible
	Matthew's Gospel	1:1–28:20, New Revised Standard Version of the Bible
	Luke's Gospel	1:1–24:52, New Revised Standard Version of the Bible
	John's Gospel	1:1–4:54, 11:1–13:17, 18:1–21:5 New Revised Standard Version of the Bible

Paper 3: Topics and Key Texts in Philosophy and Theology 2

Note:

Whilst candidates will not be tested on content areas outside the scope of the specified extracts for study, credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text. Credit, where appropriate to the question, will also be given for a synoptic approach to the areas studied and links made between them.

Topic 1: Philosophy of mind

This topic is designed to introduce candidates to some of the main discussion points in the philosophy of mind: attempts to solve the mind-body problem; the problem of other minds; the problem of personal identity, and the problem of consciousness.

1a	The mind-body problem and attempts to solve it	<ul style="list-style-type: none"> • Cartesian substance dualism: mind as a non-physical substance separate from body; the explanatory weakness of substance dualism. • Property dualism: mental states as non-physical properties of the brain; epiphenomenalism; Searle’s biological naturalism; the notion of supervenience.
1b	Other solutions to the mind-body problem	<ul style="list-style-type: none"> • Mind-Brain Identity Theory: mental states as type-identical with physical states of the brain; problems for MBIT: intentionality, and the multiple realisability of mental states. • Functionalism: mental states as constituted by their causal relations to one another and to sensory inputs and behavioural outputs. Problems for functionalism: the ‘China Brain’ and ‘Blockhead’. • The computational theory of mind: thinking as computational; problems with the CTM: Searle’s ‘Chinese Room’.
1c	The problem of other minds; the problem of personal identity; the problem of consciousness	<ul style="list-style-type: none"> • The problem of justifying the belief that others have minds: the argument from analogy; Wittgenstein’s analogy argument. • The problem of personal identity: the view that PI consists in numerical identity of the soul, or of the brain; the view that PI consists in psychological continuity, including John Locke’s account; Thomas Reid’s objections; Derek Parfit’s responses to Reid. • The ‘hard problem’ of consciousness: why it should give rise to an inner mental life; why qualia exist; notion of philosophical zombies.

Topic	Key text	Set passage for study
Philosophy of mind	Derek Parfit: <i>Reasons and Persons</i> John Searle: <i>Minds, Brains and Science</i>	Part 3: Personal Identity – Chapters 10–15. (Oxford Paperbacks, New Ed, 1986, ISBN: 978-0198249085) (Penguin, New Ed, 1989, ISBN: 978-0140228670)

Topic 2: Ethics

This topic is designed to introduce candidates to some of the key ethical theories and their application in relation to selected contemporary issues.

2a	Christian ethics	<ul style="list-style-type: none"> • The ethics of the Sermon on the Mount (Matthew 5–7). • Paul on ethics, with particular reference to his Letter to the Romans. • Natural Law ethics: Aquinas' formulation of Natural Law and its subsequent development in the teaching of the Catholic Church. • Fletcher's situation ethics as a challenge to traditional Christian ethics.
2b	Other ethical theories	<ul style="list-style-type: none"> • Utilitarianism, including the theories of Bentham and Mill; Act and Rule Utilitarianism; Preference and Interest Utilitarianism. • Kantian ethics: Kant's theory of duty; hypothetical and categorical imperatives. • Virtue ethics; its background in Aristotle; modern developments of virtue ethics. • Existentialist ethics: Sartre's theory of choice.
2c	Applied ethics	The application of ethical theory to issues of: <ul style="list-style-type: none"> • war and peace • abortion and euthanasia • embryo research and genetic engineering • environmental ethics • business ethics

Topic	Key text	Set passage for study
Ethics	John Stuart Mill: <i>Utilitarianism</i> (including 'Essay on Bentham') Jean-Paul Sartre: <i>Existentialism and Humanism</i>	Pages 78–123, 251–321, Mary Warnock (ed.), (Fontana, New ed, 1972, ISBN: 978-0006330653) (1948) (Methuen, New Ed, 1974, ISBN: 978-0413313003)

Topic 3: Old Testament: prophecy

This topic is designed to introduce candidates to the major themes of prophecy that permeate the Old Testament material, and to a consideration of the key questions: Where did prophecy come from? How do we interpret its phenomena? What was the message of the prophets?

3a	Historical background and development	<ul style="list-style-type: none"> • The problem of the origins of OT prophecy. The role of the ro'eh, hozeh, and nabi'. • The significance of Moses, Samuel and Elijah in the development of OT prophecy. • The relationship between prophets and kings in the pre-exilic period. • The relationship between prophets and the cult. • The problem of false prophecy. • The question of how prophetic writings were collected and preserved.
3b	Prophetic phenomena	<ul style="list-style-type: none"> • Prophets as recipients of divine revelation – ecstatic visions and auditions. • Prophetic call narratives: structure, content and meaning. • Oracles of salvation; oracles of doom. • Abnormal psychological phenomena, including the miraculous element in prophecy. • The nature and meaning of symbolic acts in pre-exilic prophecy.
3c	The 'writing prophets' and their message	<ul style="list-style-type: none"> • Amos' message of social justice, and of the complete destruction of the state. • Hosea's marriage: its relation to his message of God's love. • The influence of the call of Isaiah of Jerusalem on his work and message, including the royal Davidic theology in Isaiah 1–39. • Jeremiah: the 'confessional' material; his message; his political involvement. • The nature and meaning of the 'Servant Songs' in Isaiah 40–55. • Messianic hope in Second-Isaiah, Micah and Malachi.

Topic	Key text	Set passage for study
Old Testament: prophecy	1 and 2 Kings	The historical background to Elijah’s prophecy in the affairs of the northern kingdom of Israel. Elijah and miracle working; the role of the prophet in the politics of the court affairs of Ahab and Jezebel; the conflict with Baal prophets (Elijah on Carmel; Micaiah ben Imlah and the lying spirit of false prophecy); Elijah and social justice. 1 Kings 17:1 to 2 Kings 2:25. New Revised Standard Version of the Bible.
	Second-Isaiah, Micah and Malachi	The date, authorship, and purpose of the Books; the historical background to the text; the concept of Messianic hope within the set texts and also of the ethical kingdom found in Micah. Isaiah 40–55; Micah 1:1–7:20, Malachi 1:1–4:6. New Revised Standard Version of the Bible.
	Jeremiah	The date, authorship, and purpose of the Book; the historical background to the text: Jeremiah’s call (1), Temple Sermon (7), Oracles from the time of Josiah (7:1–20:18), New Covenant (31). New Revised Standard Version of the Bible.
	The Book of Hosea	The date, authorship, and purpose of the Book; its wider editorial context within the Book of the Twelve; the historical background to the text. Main themes within the text: Hosea’s disciplinary actions against his wife (1:1–3:5); Israel’s rebellion against God / seeking help from foreign nations (4:1–8:14); punishment (9:1–12:1); rebellion and restoration (12:2–14:9). New Revised Standard Version of the Bible.
	The Book of Amos	The date, authorship, and purpose of the Book; its wider editorial context within the Book of the Twelve; the historical background to the text. Main themes within the text: the indictment of neighbouring peoples (1:2–2:16); Israel’s sinfulness and God’s punishment (3:1–6:14); Amos and Amaziah (7:10–17); visions of God’s judgement and indictment (7:1–9; 8:1–10); prophecy of restoration (9:11–15). New Revised Standard Version of the Bible.

Appendix 1: Grade descriptors

The following grade descriptors indicate the level of attainment characteristic of the middle of the given grade band. They give a general indication of the required standard at each specific grade. The descriptors should be interpreted in relation to the content outlined in the syllabus; they are not designed to define that content.

The grade awarded will depend in practice upon the extent to which the candidate has met the assessment objectives overall. Shortcomings in some aspects of the examination may be balanced by better performances in others.

Distinction (D2)

Candidates will characteristically:

- demonstrate broad knowledge and understanding of a wide range of philosophical/religious issues
- select and apply ideas and concepts in an insightful way
- show excellent critical engagement and detailed evaluation of the wider implications of the question
- develop arguments which are coherent, structured, developed and convincingly sustained
- employ a wide range of differing points of view and scholarly evidence
- where appropriate, demonstrate a synoptic approach to the areas studied and make coherent links between them in their responses
- display a confident and precise use of philosophical and theological vocabulary

Merit (M2)

Candidates will characteristically:

- demonstrate accurate knowledge and understanding of a range of issues
- select and apply some ideas and concepts
- show some critical engagement and evaluation of the question
- develop arguments which have structure and show development
- consider more than one point of view and use evidence to support argument
- where appropriate, demonstrate a synoptic approach to the areas studied and make coherent links between them in their responses
- use philosophical and theological vocabulary accurately

Pass (P2)

Candidates will characteristically:

- demonstrate some accuracy of knowledge and consider more than one issue
- attempt to select and apply ideas with partial success
- attempt to evaluate though with partial success
- form arguments but without development and coherence
- attempt to use supporting evidence
- occasionally use philosophical and theological vocabulary correctly

Appendix 2: Additional information

Guided learning hours

It is intended that each Principal Subject should be delivered through 380 hours of guided learning. This is a notional measure of the substance of the qualification. It includes an estimate of the time that might be allocated to direct teaching or instruction, together with other structured learning time such as directed assignments or supported individual study and practice. It excludes learner-initiated private study.

Certification title

This qualification is shown on a certificate as:

- Cambridge International Level 3 Pre-U Certificate in **Philosophy and Theology (Principal)**

The qualification is accredited at Level 3 of the UK National Qualifications Framework and provides a solid grounding for candidates to pursue a variety of progression pathways.

Entries

For entry information please refer to the *UK E3 Booklet*.

Grading and reporting

The Cambridge International Level 3 Pre-U Certificates in the Principal Subjects are qualifications in their own right. They are acceptable as an alternative to A Level (or other Level 3 qualifications) for entry into higher education or employment. Each individual Principal Subject is graded separately on a scale of nine grades: Distinction 1, Distinction 2, Distinction 3, Merit 1, Merit 2, Merit 3, Pass 1, Pass 2, Pass 3.

Subjects can also be combined with two core components to meet the requirements for eligibility for the Cambridge International Level 3 Pre-U Diploma. More details about the Diploma requirements and the core components can be found in a separate Diploma syllabus. The results of the individual Principal Subjects are reported on a separate certificate to the Diploma result.

Classification code for UK Centres

In the UK, every syllabus is assigned to a national classification code that indicates the subject area to which it belongs. UK Centres should be aware that candidates who enter for more than one qualification with the same classification code will have only one grade (the highest) counted for the purpose of the School and College Performance Tables.

The classification code for this syllabus is **4746**.

Language

This syllabus and the associated assessment materials are currently available in English only.

Procedures and regulations

This syllabus complies with the *CIE Code of Practice and The Statutory Regulation of External Qualifications 2004*.

Further information about the administration of Cambridge Pre-U qualifications can be found in the *CIE Handbook for UK Centres* available from CIE Publications or by contacting international@cie.org.uk.

Spiritual, moral, ethical, social, legislative, economic and cultural issues

The study of philosophy and theology can make a major contribution to a candidate's understanding of spiritual, moral, ethical, social and cultural issues.

In considering fundamental questions concerning human existence, knowledge and belief and the nature of ethics, candidates will have opportunities to reflect on and develop an understanding of issues related to the meaning and significance of their own existence and lives.

The study of philosophy and theology will provide opportunities for candidates to explore their own beliefs, creative abilities, insights, self-identity and self-worth and to develop a sympathetic awareness of others' values and beliefs.

Sustainable development, environmental education, health and safety considerations, European dimension and international agreements

This syllabus offers opportunities to develop ideas on environmental education. Religious and non-religious perspectives on environmental issues should be examined as the opportunity arises, and, in particular, in the course of study for Paper 1: Introduction to Philosophy and Theology, and Paper 3: Topic 2: Ethics.

CIE has developed this syllabus in line with UK, European and international legislation and agreements. The study of philosophy and theology provides opportunities to consider the European dimension and will raise multi-cultural awareness.

Avoidance of bias

CIE has taken great care in the preparation of this syllabus and assessment materials to avoid bias of any kind.

Key Skills

This syllabus provides opportunities for the development of evidence for the Key Skills of: *Communication, Application of Number, Information Technology, Working with Others, Improving Own Learning and Performance* and *Problem Solving* at Levels 2 and/or 3. However, the extent to which this evidence fulfils the Key Skills criteria at these levels will be totally dependent on the style of teaching and learning adopted for each section.

The Key Skills awarding bodies and the regulatory authorities have produced a suite of example portfolios that will help to give candidates and practitioners a clear understanding of the requirements for the Key Skills portfolio. These are available on the QCDA website (www.qcda.org.uk/keyskills). Full details of the requirements for certification can be obtained from the awarding bodies that are approved to offer Key Skills. For further information about Key Skills assessment, please see the document *The Key Skills Qualifications Standards and Guidance* published by the Qualifications and Curriculum Authority 2004 (ISBN 1 85838 548 2).

The following table indicates where opportunities may exist for at least some coverage of the various Key Skills criteria at Levels 2 and/or 3 for each section.

Paper	Communication	Application of Number	IT	Working with Others	Learning and Performance	Problem Solving
1	✓		✓	✓	✓	✓
2	✓		✓	✓	✓	✓
3	✓		✓	✓	✓	✓

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