

# Year 13 Religious Studies

## Year Calendar Plan

Dates	Lesson Focus (Philosophy/Ethics)	Lesson Focus (Christianity)	Assessment
Term 1	<p><u>Philosophy</u> (3 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Religious experience</b> <ul style="list-style-type: none"> <li>○ The nature of religious experience.                             <ul style="list-style-type: none"> <li>▪ Visions: corporeal, imaginative and intellectual.</li> <li>▪ Numinous experiences: Otto, an apprehension of the wholly other.</li> <li>▪ Mystical experiences: William James; non sensuous and non-intellectual union with the divine as presented by William Stace.</li> </ul> </li> <li>○ <b>Verifying religious experiences</b> <ul style="list-style-type: none"> <li>▪ The challenges of verifying religious experiences.</li> <li>▪ The challenges to religious experience from science.</li> <li>▪ Religious responses to those challenges.</li> <li>▪ Swinburne’s principles of credulity and testimony.</li> </ul> </li> <li>○ The influence of religious experiences and their value for religious faith.</li> </ul> </li> <li>• <b>Religious language</b> <ul style="list-style-type: none"> <li>○ The issue of whether religious language should be viewed cognitively or non-cognitively</li> <li>○ The challenges of the verification and falsification principles to the meaningfulness of religious language.</li> <li>○ Responses to these challenges:                             <ul style="list-style-type: none"> <li>▪ eschatological verification with reference to Hick</li> <li>▪ language as an expression of a Blik with reference to R.M.Hare</li> <li>▪ religious language as a language game with reference to Wittgenstein.</li> </ul> </li> <li>○ Other views of the nature of religious language:                             <ul style="list-style-type: none"> <li>▪ religious language as symbolic with reference to Tillich</li> <li>▪ religious language as analogical with reference to Aquinas</li> <li>▪ the Via Negativa.</li> </ul> </li> <li>○ The strengths and weaknesses of the differing understandings of religious language.</li> </ul> </li> </ul>	<p><u>Christianity</u> (2 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Expressions of religious identity</b> <ul style="list-style-type: none"> <li>○ Baptism: the significance of infant baptism in Christianity with particular reference to the Catholic and Baptist traditions; arguments in favour of and against infant baptism.</li> <li>○ Holy Communion: differing practices associated with Holy Communion, and differing understandings of Holy Communion and its importance, in the Catholic and Baptist Churches; different Christian understandings of the significance of Jesus’ actions at the last supper, Luke 22:17–20.</li> <li>○ The mission of the Church: developments in Christian ideas of ‘mission’ from the early 20th century to today.</li> </ul> </li> <li>• <b>Christianity, gender and sexuality</b> <ul style="list-style-type: none"> <li>○ Historical and social factors that have influenced developments in Christian thinking about these issues including: the development of Biblical criticism, especially in the 19th century, and the resulting freedom to challenge traditional readings of passages such as 1 Tim 2:8-15; the changing roles of men and women in society outside of religion; the rights given to women by secular governments</li> <li>○ Debates about female ordination in the Church of England up to and after 1994, the continuing debate today.</li> <li>○ A comparison of the significant ideas of Daphne Hampson and Rosemary Radford Ruether about the patriarchal nature of Christianity including Hampson’s view that Christianity is irredeemably sexist and Ruether’s ideas about the androgynous Christ and her view that the female nature is more Christlike than the male.</li> <li>○ Different Christian views about celibacy, marriage, homosexuality and transgender issues.</li> </ul> </li> </ul>	PC1: 23 <sup>rd</sup> -27 <sup>th</sup> Sept
Term 2	<p><u>Ethics</u> (3 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Introduction to meta ethics: the meaning of right and wrong</b> <ul style="list-style-type: none"> <li>○ Divine Command Theory – right is what God commands, wrong is what God forbids.</li> <li>○ Naturalism: Utilitarianism – right is what causes pleasure, wrong is what causes pain.</li> <li>○ Non-naturalism: Intuitionism – moral values are self-evident.</li> <li>○ The strengths and weaknesses of these ideas.</li> </ul> </li> <li>• <b>Free will and moral responsibility</b> <ul style="list-style-type: none"> <li>○ The conditions of moral responsibility: free will; understanding the difference between right and wrong.</li> <li>○ The extent of moral responsibility: libertarianism, hard determinism, compatibilism.</li> <li>○ The relevance of moral responsibility to reward and punishment.</li> </ul> </li> </ul>	<p><u>Christianity</u> (2 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Christianity and science</b> <ul style="list-style-type: none"> <li>○ How and why science has influenced Christianity and how Christianity has responded, with particular reference to: emphasis on evidence and reason in science; specific scientific discoveries; science as a stimulus to Christian ethical thinking.</li> <li>○ How scientific explanation has challenged Christian belief with reference to the ‘God of the gaps’; 19th century Christian responses to Darwin’s theory of evolution and contemporary responses to the Big Bang theory, including reference to creationist views.</li> <li>○ The belief that science is compatible with Christianity with reference to the views of John Polkinghorne.</li> <li>○ Different Christian responses to issues raised by science: genetic engineering.</li> </ul> </li> </ul>	PC 2: 18 <sup>th</sup> -22 <sup>nd</sup> Nov(Full paper in exam hall)

Term 3	<p><u>Philosophy</u> (3 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Miracles</b> <ul style="list-style-type: none"> <li>○ Differing understandings of ‘miracle’</li> <li>○ realist and anti-realist views</li> <li>○ violation of natural law or natural event.</li> <li>○ Comparison of the key ideas of David Hume and Maurice Wiles on miracles.</li> <li>○ The significance of these views for religion.</li> </ul> </li> <li>• <b>Self, death and the afterlife</b> <ul style="list-style-type: none"> <li>○ The nature and existence of the soul; Descartes’ argument for the existence of the soul.</li> <li>○ The body/soul relationship.</li> <li>○ The possibility of continuing personal existence after death.</li> </ul> </li> </ul>	<p><u>Christianity</u> (2 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Christianity and the challenge of secularisation</b> <ul style="list-style-type: none"> <li>○ The challenge of secularisation including the replacement of religion as the source of truth and moral values; relegation of religion to the personal sphere; the rise of militant atheism: the view that religion is irrational.</li> <li>○ Responses to materialistic secular values: the value of wealth and possessions.</li> <li>○ McGrath’s defence of Christianity in ‘The Dawkins delusion’.</li> <li>○ Emergence of new forms of expression, such as Fresh Expressions and the House Church movement.</li> <li>○ Emphasis on the social relevance of Christianity including liberationist approaches as supporting the poor and defending the oppressed.</li> </ul> </li> <li>• <b>Christianity, migration and religious pluralism</b> <ul style="list-style-type: none"> <li>○ How migration has created multicultural societies which include Christianity, with particular reference to the diversity of faiths in Britain today; freedom of religion as a human right in European law and religious pluralism as a feature of modern secular states. The influence of this context on Christian thought</li> <li>○ Christian attitudes to other faiths: Exclusivism with reference to John 14:6; Inclusivism with reference to the concept of ‘anonymous Christians’; how Christian denominations view each other.</li> <li>○ Pluralism with reference to John Hick; its implications for interfaith and interdenominational relations.</li> <li>○ Christian responses to issues of freedom of religious expression in society.</li> </ul> </li> </ul>	PC3: 20 <sup>th</sup> -24 <sup>th</sup> Jan
Term 4	<p><u>Ethics</u> (3 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Conscience</b> <ul style="list-style-type: none"> <li>○ Differing ideas, religious and non-religious, about the nature of conscience.</li> <li>○ The role of conscience in making moral decisions with reference to: <ul style="list-style-type: none"> <li>▪ telling lies and breaking promises</li> <li>▪ adultery.</li> </ul> </li> <li>○ The value of conscience as a moral guide.</li> </ul> </li> <li>• <b>Bentham and Kant</b> <ul style="list-style-type: none"> <li>○ Comparison of the key ideas of Bentham and Kant about moral decision making.</li> <li>○ How far these two ethical theories are consistent with religious moral decision making.</li> </ul> </li> </ul>	<p><u>Christianity</u> (2 hours/week)</p> <ul style="list-style-type: none"> <li>• <b>Dialogues</b></li> </ul>	PC4: 2 <sup>nd</sup> -13 <sup>th</sup> March (Full paper exam hall)
Term 5	Revision		

