

Subject Area: Religion, Philosophy and Ethics

Curriculum Intent: The aim of the religious studies curriculum at TSFA is to equip all students with the ability to think for themselves as they study philosophical, theological and social issues. RS should challenge students to be open-minded to other points of view and to identify and challenge misconceptions and prejudice. We aim to train students to be critical thinkers and develop their literacy in order to debate controversial issues without causing offense to others. We want students to be inspired by religious studies, motivated to make a positive difference in the lives of those around them. Religious studies aims to give students the confidence to be courageous advocates for those who suffer injustice and discrimination. RS students engage with the news and regularly report back to the rest of the class on issues and news they find both interesting and relevant to the course. Students also develop their knowledge and interest in the subject by engaging with a range of activities such as listening to podcasts, reading journals, watching documentaries and reading around the subject in their 5 hours of independent study. Deep and secure knowledge is vital in RS and underpins analysis and evaluation. In order to maintain and develop knowledge, students sit regular knowledge tests covering all aspects of the two-year course. This knowledge is then applied and developed through the writing of essays and in debates and discussions in class. Regular quality feedback being given to support student progress, both *ad hoc* feedback in lessons and formal written feedback for assessed essays. The RS curriculum supports the ethos of the college in developing 'life-ready learners' by encouraging critical analysis and reflection and by developing their civic virtues. The civic virtues of respect and tolerance are always exhibited in RS lessons, ensuring that students feel comfortable and secure in expressing their ideas and views.

Dates	Content	Assessment	Rationale		
YEAR 12 Terms 1 and 2	<p>Philosophy Ancient Greek introduction to Philosophy Design argument for the existence of God</p> <ul style="list-style-type: none"> Paley's analogical argument Criticisms of design arguments <p>Ontological argument for the existence of God</p> <ul style="list-style-type: none"> Anselm, Gaunilo Kant's criticisms <p>Cosmological argument for the existence of God</p> <ul style="list-style-type: none"> Aquinas' 3rd way: contingency and necessity Criticisms: Hume, Russell 	<p>Ethics Normative ethical theories Natural moral law</p> <ul style="list-style-type: none"> Aquinas, double effect, proportionalism Evaluation The application of this theory to the issues of theft and lying 	<p>Christianity Sources of wisdom and authority</p> <ul style="list-style-type: none"> Introduction to the Bible The nature and authority of the Bible The authority of the Church The authority of Jesus <p>God</p> <ul style="list-style-type: none"> Christian monotheism God as personal, Father, love <p>God in process theology</p>	<p>Spaced repetition testing takes place weekly to re-cap and consolidate knowledge throughout the course.</p> <p>PC1 Plato's Cave and Design Argument</p> <p>PC2 SOWA and Omnipotence of God</p>	<p>The writings of Plato, Aristotle and Socrates underpin the course and their ideas are central to a study of philosophy and ethics. Studying the ideas of these thinkers first will enable students to make connections between topics and provide a firm foundational understanding for the rest of the course.</p> <p>In the arguments for the existence of God, much of the thinking can be linked to Aristotle- particularly Aquinas' cosmological argument. Studying NML here extends students' understanding of the breadth of Aquinas' ideas and interests in ethics as well as philosophy. Sources of wisdom and authority underpins Christian ethics.</p> <p>Study of Christian monotheism and God's omnipotence leads to questions of the problem of evil, studied next term.</p>
Terms 3 and 4	<p>Philosophy The problem of evil</p> <ul style="list-style-type: none"> The problem of evil and suffering Responses to the problem: Hick's soul-making theodicy, Process thought <p>Religious Experience</p> <ul style="list-style-type: none"> The nature of religious experience Verifying religious experiences 	<p>Ethics Situation ethics</p> <ul style="list-style-type: none"> Fletcher Evaluation The application of this theory to the issues of theft and lying <p>Virtue ethics</p> <ul style="list-style-type: none"> Aristotle Evaluation The application of this theory to the issues of theft and lying 	<p>Christianity Self, death and the afterlife</p> <ul style="list-style-type: none"> The meaning and purpose of life Resurrection <p>Different interpretations of judgement, heaven, hell, purgatory</p>	<p>PC3 Religious experience</p> <p>Virtue Ethics</p> <p>PC4 Problem of Evil</p> <p>Self, death and afterlife</p>	<p>The problem of evil is a philosophical debate most students will be familiar with from GCSE RS lessons. This follows the arguments for the existence of God as it challenges the assumptions of these arguments that God is the God of Christian theism- omnipotent, omnibenevolent and omniscient.</p> <p>The study of situation ethics here, provides students with a more contemporary approach to ethics and one which is teleological(consequence-centred) in nature. This contrasts well with Aquinas' natural moral law from the 13th Century, which is a deontological(rule-based) approach. The study of virtue ethics here completes the three main ethical approaches by introducing a character-based approach to ethics.</p> <p>The study of self, death and the afterlife extends the consideration of Jesus' resurrection and how this is interpreted, building on the SOWA unit. The study of religious experience in this term ties in well with Christian understandings of death and the afterlife, with overlap in some of the themes studied.</p>

<p>Terms 5 and 6</p>	<p>Philosophy Religious Language</p> <ul style="list-style-type: none"> • Background to religious language • Verification and Falsification principles • Responses to the challenges of Verification and Falsification <p>Other views of the nature of religious language: analogical, the <i>Via Negativa</i>, symbolic</p>	<p>Ethics Application of Ethical Theories to <u>matters of human life and death</u>: embryo research, cloning, designer babies. Abortion, euthanasia capital punishment <u>matters of animal life and death</u>: the use of animals for food, intensive farming, animals in scientific procedures, cloning, blood sports, animals as a source for organ transplants</p>	<p>Christianity Good conduct and key moral principles</p> <ul style="list-style-type: none"> • Good conduct • Sanctity of life • Dominion and stewardship 	<p>PC5 Religious Language</p> <p>Application of the theories</p> <p>Expressions of religious identity</p>	<p>Religious language is a very difficult topic with many challenging concepts. This is taught at the end of Year 12 when students have developed their confidence and understanding of the subject. Applying the ethical theories at the end of Year 12 allows for the revision of the theories studied throughout the year. Students will deepen their understanding by applying the theories to issues of human and non-human issues of life and death. The good conduct unit links well with the revision of the ethical theories and allows for synoptic links to be made between the units.</p> <div data-bbox="1617 493 2151 611" style="border: 2px solid red; padding: 5px;"> <p>CEIAG: Teacher, charity worker, NGOs, civil service. etc</p> </div> <div data-bbox="2211 493 2781 611" style="border: 2px solid blue; padding: 5px;"> <p>PS/CV's: Ethical debates link to civic virtues</p> </div>
<p>Year 13 Terms 1 and 2</p>	<p>Ethics Meta ethics: the meaning of right and wrong Divine Command Theory – right is what God commands, wrong is what God forbids. Naturalism: Utilitarianism – right is what causes pleasure, wrong is what causes pain. Non-naturalism: Intuitionism – moral values are self-evident. The strengths and weaknesses of these ideas.</p> <p>Free will and moral responsibility The conditions of moral responsibility: free will; understanding the difference between right and wrong. The extent of moral responsibility: libertarianism, hard determinism, compatibilism. The relevance of moral responsibility to reward and punishment.</p>	<p>Christianity Expressions of religious identity</p> <p>-Baptism: infant baptism -arguments in favour/against infant baptism. -Holy Communion: differing practices and understandings of Jesus' actions at the last supper, Luke 22:17–20. -The mission of the Church: early 20th century to today.</p>	<p>PC1 Meta ethics</p> <p>Good conduct</p> <p>PC2 Free will and determinism</p> <p>Expressions of religious identity</p>	<p>Meta ethics begins Year 13 and offers a greater level of challenge for students. Moving from 'how do we determine good and bad?' studied in Year 12 to 'what do we mean by good and bad?' The 'meta' questions link well to the debates over freewill and moral responsibility. Do we have free will? How do we know we have freewill? Are we morally responsible for our actions? These debates require students to question their everyday assumptions in the same way meta-ethical second-order questions do.</p> <div data-bbox="1617 850 2151 1115" style="border: 2px solid red; padding: 5px;"> <p>CEIAG: Analytical, comparative and evaluative to be emphasised as excellent transferable skills highly valued by employers.</p> </div> <div data-bbox="2211 850 2781 1115" style="border: 2px solid blue; padding: 5px;"> <p>PS/CV's: Moral responsibility relates to courage, compassion and justice</p> </div>	
<p>Terms 3 and 4</p>	<p>Philosophy Miracles Differing understandings of 'miracle' -realist and anti-realist views violation of natural law or natural event. -Comparison of the key ideas of David Hume and Maurice Wiles on miracles. -The significance of these views for religion.</p> <p>Self, death and the afterlife The nature and existence of the soul; Descartes' argument for the existence of the soul, body/soul relationship. The possibility of continuing personal existence after death</p>	<p>Ethics Conscience -Differing ideas, religious and non-religious, about the nature of conscience. -The role of conscience in making moral decisions with reference to: -telling lies and breaking promises, adultery. -The value of conscience as a moral guide.</p> <p>Bentham and Kant -Comparison of the key ideas of Bentham and Kant about moral decision making. -How far these two ethical theories are consistent with religious moral decision making.</p>	<p>Christianity, gender and sexuality</p> <p>-Historical and social factors in developments in Christian thinking -Debates about female ordination in the Church of England up to and after 1994, the continuing debate today. -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. Different Christian views about celibacy, marriage, homosexuality and transgender issues</p>	<p>PC3 Miracles- Hume and Wiles</p> <p>Conscience</p> <p>PC4</p> <p>Gender and sexuality essay</p> <p>Comparison of Bentham and Kant</p>	<p>Studying the miracles and self, death and afterlife units together at the end of the course gives scope for synopticity to be explored between the topics and also with earlier topics such as Christian attitudes to the resurrection and religious experience. The study of different conceptions of conscience here lends itself to synoptic links to and revision of earlier topics such as free will and moral responsibility, deontological and teleological ethics and the virtue ethics. The study of Bentham and Kant expands upon students' knowledge of normative approaches to ethics and the deontological/ teleological debate.</p> <div data-bbox="1617 1543 2151 1755" style="border: 2px solid red; padding: 5px;"> <p>CEIAG: Analytical, comparative and evaluative to be emphasised as excellent transferable skills highly valued by employers.</p> </div> <div data-bbox="2211 1543 2781 1755" style="border: 2px solid blue; padding: 5px;"> <p>PS/CV's: Links to professional standards of mental toughness, work ethic and attention to detail- pushing through to the end of the course.</p> </div>
<p>Terms 5&6</p>	<p>Revision of content, exam practice and practice of dialogues essays</p>				