Religious Studies: World Religions Year 7						
	Term 1	**Term 2**	**Term 3**	**Term 4**	**Term 5**	**Term 6**
Topic/ Specification reference	Introduction to RS	Sikhism	Christianity	Christianity	Judaism	Buddhism
Knowledge	▪ What do we mean by a religion? ▪ Religion fact file	▪ Introduction to symbols ▪ Guru Nanak ▪ Khalsa ▪ 5Ks ▪ Guru Granth Sahib ▪ Gurdwara	▪ The beginning of Christianity ▪ Jesus' life and teachings ▪ The Bible ▪ Church ▪ Festivals and celebrations	▪ Christian practices ▪ Sacraments ▪ Baptism ▪ Marriage ▪ Christmas ▪ Easter ▪ Pilgrimage	▪ Abraham and the beginning of Judaism ▪ Synagogue ▪ Torah ▪ Kashrut ▪ Festivals and celebrations ▪ Holocaust	▪ Siddartha Gautama and the beginning of Buddhism ▪ Four Noble Truths ▪ Eightfold Path ▪ Meditation ▪ Festivals and celebrations
Skills	Develop knowledge and understanding of religious beliefs, teachings, practices and sources of wisdom and authority. Awareness of common and divergent views within religious traditions in the way beliefs and teachings are understood and expressed. To engage with questions of belief, value, meaning, purpose, truth, and their influence on human life. To understand that religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as non-religious beliefs, such as atheism and humanism.					
Key vocabulary	Atheist Agnostic Theist	Gurdwara Guru Nanak Guru Granth Sahib Khalsa	Pray Saviour Sacrament Incarnation Old Testament New Testament	Sacrament Incarnation Hymn Pilgrimage	Synagogue Torah Ark Bimah Kosher Treifah	Dharma Meditation Four Sights Buddha Suffering Enlightenment
Assessment	Exam style questions					

Religious Studies: World Religions Year 8						
	Term 1	**Term 2**	**Term 3**	**Term 4**	**Term 5**	**Term 6**
Topic/ Specification reference	Islam		Hinduism	Religious celebrations	Pilgrimage	Social Concern
Knowledge	▪ Muhammad and the beginning of Islam ▪ Qur'an ▪ Mosque	▪ 5 Pillars of Islam	▪ The beginning of Hinduism ▪ Hindu gods and goddesses ▪ Karma and reincarnation ▪ The caste system ▪ Holy books	▪ Diwali ▪ Holi ▪ Christmas ▪ Easter	▪ Holy Land ▪ Taize ▪ River Ganges	▪ ISKCON Food for Life ▪ SEWA ▪ Christian Aid ▪ CAFOD
Skills	Develop knowledge and understanding of religious beliefs, teachings, practices and sources of wisdom and authority. Awareness of common and divergent views within religious traditions in the way beliefs and teachings are understood and expressed. To engage with questions of belief, value, meaning, purpose, truth, and their influence on human life. To understand that religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as non-religious beliefs, such as atheism and humanism.					
Key vocabulary	▪ Qur'an ▪ Mosque ▪ Allah ▪ Wudu ▪ Quiblah ▪ worship	▪ Hajj ▪ Salah ▪ Shahadah ▪ Sawm ▪ Zakat	▪ Mandir ▪ Puja ▪ Karma ▪ Dharma ▪ Reincarnation ▪ Deity ▪ Murti	▪ Murti ▪ Ganesh ▪ Ramayana ▪ Diva ▪ Puja ▪ Hymn ▪ Candle ▪ Advent ▪ Saviour ▪ Redeem	▪ Belonging ▪ Community ▪ Cleansing	▪ Social justice ▪ Social responsibility
Assessment	Exam style questions					

Religious Studies: Eduqas GCSE Year 9						
	Term 1	**Term 2**	**Term 3**	**Term 4**	**Term 5**	**Term 6**
Topic/ Specification reference	Issues of Human Rights		Hinduism: Beliefs	Hinduism: Practices	Christianity: Beliefs	
Knowledge	From the perspectives of Christianity and Hinduism: ▪ Human Rights and Social Justice	From the perspectives of Christianity and Hinduism: ▪ Prejudice and Discrimination ▪ Issues of wealth and poverty	▪ Nature and features of Brahman ▪ Hindu gods/deities ▪ Eternal Self ▪ Human Life ▪ Cosmology	▪ Places of worship in Britain and elsewhere ▪ Worship and meditation ▪ Festivals ▪ Sacred sites ▪ Social concern	▪ Nature of God ▪ Creation ▪ Jesus Christ ▪ Salvation ▪ The afterlife	▪ Nature of God ▪ Creation ▪ Jesus Christ ▪ Salvation ▪ The afterlife
Skills	Develop knowledge and understanding of religious and non-religious beliefs, teachings, practices and sources of wisdom and authority. Develop ability to construct well argued, well informed balanced and structured written arguments demonstrating depth and breadth of understanding of the subject.		Awareness of common and divergent views within religious traditions in the way beliefs and teachings are understood and expressed.			
Key vocabulary	Censorship Extremism Human Rights Personal Conviction	Relative and absolute poverty Social Justice Prejudice Discrimination	Ahimsa Brahman Dharma Diwali Moksha Murti Puja Trimurti		Omnipotent Omnibenevolent Trinity Incarnation Atonement Resurrection Sacraments Evangelism	
Assessment	Exam questions					

Religious Studies: Eduqas GCSE Year 10						
	Term 1	**Term 2**	**Term 3**	**Term 4**	**Term 5**	**Term 6**
Topic/ Specification reference	Issues of Relationships		Christianity: Practices		Throwback lessons Recap previously taught topics	
Knowledge	From the perspectives of Christianity and Hinduism: **Relationships:** ▪ Purpose of relationships in the 21st Century ▪ Family ▪ Role of men and women ▪ Marriage ▪ Adultery ▪ Divorce/Annulment ▪ Separation/Re-marriage. **Sexual Relationships:** ▪ Nature and purpose of sex ▪ Contraception including interpretations from Aquinas in Natural Law/Five Primary Precepts/2nd Primary Precepts ▪ Attitudes towards same sex relationships.	From the perspectives of Christianity and Hinduism: **Issues of equality:** ▪ **Gender prejudice and discrimination** ▪ Attitudes towards the role of men and women in authority ▪ Attitudes towards the role of men and women in worship.	▪ Forms of Worship ▪ Sacraments ▪ Pilgrimage and Celebrations ▪ Christianity in Britain ▪ Church in the local community ▪ Worldwide Church.		Revisiting selected topic areas from: From the perspectives of Christianity and Hinduism: ▪ Human Rights and Social Justice ▪ Prejudice and Discrimination ▪ Issues of wealth and poverty	Revisiting selected topic areas from: Hinduism ▪ Places of worship in Britain and elsewhere ▪ Worship and meditation ▪ Festivals ▪ Sacred sites ▪ Social concern.
Skills	Develop knowledge and understanding of religious and non-religious beliefs, teachings, practices and sources of wisdom and authority. Develop ability to construct well argued, well informed balanced and structured written arguments demonstrating depth and breadth of understanding of the subject.		Awareness of common and divergent views within religious traditions in the way beliefs and teachings are understood and expressed.		Develop knowledge and understanding of religious and non-religious beliefs, teachings, practices and sources of wisdom and authority. Develop ability to construct well argued, well informed balanced and structured written arguments demonstrating depth and breadth of understanding of the subject.	
Key vocabulary	Adultery Divorce Cohabitation Commitment Contraception Responsibilities Roles	Gender equality Roles	Omnipotent Omnibenevolent Trinity Incarnation Atonement Resurrection Sacraments Evangelism			
Assessment	Exam questions					

Religious Studies: Eduqas GCSE Year 11					
	Term 1	**Term 2**	**Term 3**	**Term 4**	**Terms 5 / 6**
Topic/ Specification reference	Issues of life and death		Good and Evil		Revision
Knowledge	From the perspectives of Christianity and Hinduism: ▪ Creation ▪ Stewardship ▪ Environmental Responsibility ▪ Evolution	From the perspectives of Christianity and Hinduism: ▪ Origin and sanctity of human life ▪ Abortion ▪ Euthanasia ▪ Life after death ▪ Funeral rites	From the perspectives of Christianity and Hinduism: **Crime and Punishment** ▪ Relative and Absolute morality ▪ Causes of crime ▪ Aims of punishment ▪ Treatment of criminals ▪ Prison Chaplains and reformers ▪ Death Penalty.	From the perspectives of Christianity and Hinduism: **Forgiveness:** ▪ Teachings about forgiveness ▪ Examples of forgiveness from personal belief. **Good, Evil and Suffering:** ▪ Philosophical perspectives on the origins of evil. ▪ Original Sin (Freewill) ▪ Philosophical challenges posed by belief in God, freewill and the ▪ existence of evil and suffering.	
Skills	Develop knowledge and understanding of religious and non-religious beliefs, teachings, practices and sources of wisdom and authority. Develop ability to construct well argued, well informed balanced and structured written arguments demonstrating depth and breadth of understanding of the subject.		Awareness of common and divergent views within religious traditions in the way beliefs and teachings are understood and expressed.		
Key vocabulary	Environmental sustainability Evolution	Afterlife Euthanasia Evolution Abortion Quality of life Sanctity of life Soul	Good/evil Forgiveness Justice Morality Punishment	Freewill Sin Suffering	
Assessment	Exam questions				

Buddhism – Philosophy and Ethics Year 12			
	Term 1	**Term 2**	**Term 3**
Topic/ Specification reference	Birth of the Buddha, Four Sights and Awakening	Four Noble Truths, Eightfold Path, 10 Precepts Going for refuge, Meditation, Gaining merit	Going for refuge, Meditation, Gaining merit Contribution of Buddhist teachers to contemporary thought – Dalai Lama and Thich Nhat Hanh Socially Engaged Buddhism
Knowledge	The ways in which Buddhists read these narratives. Hagiographical and mythological interpretations of the conception dream of Maya, events surrounding the birth, the prophecy and early life. The biographical impact of the Four Sights and wider religious interpretations of their meaning in terms of dukkha (un-satisfactoriness), anicca (impermanence), anatta (insubstantiality/no-self). An explanation of the main features of the accounts of what led to the Buddha's Awakening under the Bodhi Tree; including knowledge of past lives, knowledge of the role of karma in the lives of all beings, the path to the cessation of dukkha, meanings of the Mara/temptation narratives, and the earth touching mudra. The importance of the biography of the historical Buddha for Buddhists today. The relative significance of different ways in which the biography may be interpreted. The significance of the Awakening/Enlightenment of the Buddha in Buddhism. The difficulty of articulating Awakening, as an experience beyond language.	The three types of dukkha - dukkha-dukkha (painful experience); viparinama-dukkha (changing nature of existence); sankhara-dukkha (the contingent nature of existence); the medical metaphor (the Buddha as a physician, diagnosing the symptoms, identifying cause and providing a prescription) and the notions of tanha (thirst), nirodha (cessation) and magga (the path). The Threefold Trainings: wisdom, morality and meditation. The relationship of the Eightfold Path with the Middle Way. The Eightfold Path within the context of the diversity of Buddhism. Exemplification of ways in which the Eightfold Path is practised and its significance for Buddhist morality. Exemplification of the application of the dasa sila (ten precepts) within the community of believers: lay people and the monastic sangha. The different complementary roles of the lay and monastic sanghas. The notion of the precepts as training aspirations rather than commandments for the community of believers and the role of the monastic sangha in keeping the precepts on behalf of the wider sangha. The Four Noble Truths as essential for all Buddhists. The Four Noble truths as accurate accounts of reality. The usefulness of the Eightfold Path as a moral guide for all Buddhists affecting every aspect of life.	A consideration of the chanting practice of going for refuge three times, the meanings of each (Buddha, dharma and sangha) for both heritage and convert Buddhists. The three refuges in the context of other possible refuges in the modern world: with reference to materialism, relationships, secular values and political beliefs. The importance of meditation in Buddhism and awareness of specific features of different traditions of meditation: vipassana (insight/clear seeing), samatha (calmness), metta bhavana (loving kindness) and zazen (just sitting). How these practices are used for accessing the true nature of reality, and for cultivating qualities which lead to awakening. The role and importance of selfless generosity/giving or sharing of time/money/possessions. The role of the Buddhist community in supporting those both inside and outside the community. The role and importance of punya – the concept of the merit gained and accumulated as a result of good deeds, acts, or thoughts and which carries over throughout life or in subsequent rebirths, and may be transferred to others. The reasons for the development of Socially Engaged Buddhism: Thich Nhat Hanh's Mindfulness Trainings; the primary drive to combat suffering (not just on achieving a positive rebirth or awakening for oneself); it is supported by high profile individuals such as the Dalai Lama (non-violent protest with regards to Tibet); it receives high media coverage, it has links to

	Term 1		Term 2		Term 3	
Knowledge			The relationship between behaviour and Awakening. The relative importance of the dasa sila (ten precepts) as a means of regulating the sangha. The contemporary relevance of precepts and monastic life.		supporting organisations such as Sakyadhita and the Buddhist Peace Fellowship. The views of Joanna Macy and Damien Keown on this movement.	
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.					
Key vocabulary	Dukkha Anicca Anatta Hagiography	Siddartha Gautama Prophecy Renunciation Enlightenment	Dukkha Samudaya Nirodha	Magga Nirvana parinirvana	Buddha Dharma Sangha Metta bhavana	Vipassana Zazen Dalai Lama Thich Nhat Hanh
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis					

	Term 4	Term 5	Term 6
Topic/ Specification reference	Mindfulness Movement	Patimokkha (source of authority) Pali Canon and its role in Buddhism, and the main themes and concepts in Mahayana texts	Three Lakshanas, Pratityasamutpada, Karma and Rebirth.
Knowledge	Philosophical understandings of the nature of reality and religious experience found within the contemporary Mindfulness Movement: The use of mindfulness in health care, education and business - examples drawn from pain management, treatment for stress, depression and anxiety, cancer-management, addiction treatment, mindfulness in schools, mindfulness in large corporations and businesses. The response of Slavoj Zizek - that by encouraging stress-release, mindfulness serves capitalism rather than challenges it.	The Patimokkha as one of the sources of wisdom and authority for the Theravada monastic sangha. Its use and treatment as a recited text. The seriousness of the Four Parajikas 'defeats', leading to expulsion from the sangha. The relative importance and value of the Patimokkha. Critical comparison of ancient text-based rules and contemporary issues for the sangha. The relevance of the Parajikas today. The Tipitaka. The authority of the Vinaya for the Theravada sangha, the wider authority and significance of the Sutta Pitaka, the relevance of the Abidhamma for the commentarial development of Buddhism. The importance of the Pali Canon as a source of wisdom. The relative importance of the Pali Canon in Buddhism. The significance of the Vinaya for the sangha	The concepts of dukkha and anicca: with reference to the Dhammacakkappavattana Sutta. The concept of anatta with reference to Section 1 Chapter 1 of the Chariot Passage of the Questions of King Milinda. The notions of pratityasamutpada and rebirth: with reference to the iconography of the bhavachakra. The notion of karma: with reference to the Dhammapada, Chapter 1 'The Pairs' and Chapter 9 'Evil'. The importance of rooting out of greed, hatred and delusion and not speculating about the existence of God and other metaphysical questions (Parable of the Poisoned Arrow – Majjhima Nikaya 63). The three lakshanas as representative of reality. The three lakshanas as the most important teachings of Buddhism. The teachings of pratityasamutpada, karma and rebirth as representative of reality. The legitimacy of rejecting questions about the existence of God.

	Term 4	Term 5	Term 6
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.		
Key vocabulary	Pratitya Samutpada Jon Kabat-Zinn Slavok Zizek Thoreau	Patimokkha Parajikas Pali Canon Abhidharma Sutta Pitaka Tipitaka Vinaya	Dhammacakkappavattana Sutta Bhavachakra Karma Rebirth
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis		

Buddhism – Philosophy and Ethics Year 13				
	Term 1		Term 2	
Topic/ Specification reference	Three Lakshanas, Pratityasamutpada, Karma and Rebirth. Arhat and Bodhisattva Beliefs and practices of Tibetan Buddhist traditions including mudra, mandala and mantra		Relationship between religion and society. Challenges to: ▪ Science ▪ Secularisation ▪ Pluralism and diversity ▪ ● Changing roles of men and women	
Knowledge	Four stages of Awakening: stream-winner, once-returner, non-returner, arhat (worthy one). Characteristics of bodhisattvas: Six or ten paramitas (perfections), bhumis (stages), the vow to bring all suffering beings to Awakening and the interrelationship between wisdom and compassion. The concepts of bodhisattva and arhat as an essential feature of Buddhism. The relative legitimacy of concepts of bodhisattva and arhat. The relationship of Buddhism with pre-Buddhist Bon religion as part of the context for the development of these distinctive practices associated with Vajrayana Buddhism - mudra, (ritual bodily movements, often hand gestures) mandala (cosmic diagrams) and mantra (sacred sounds).		The tension between presentations of Buddhism as avoiding 'blind faith' and emphasising the realisation of truth in experience (with reference to the Kalama Sutta v.9 & 10). Asian Buddhist worldviews populated with a diversity of beings and realms. The Dalai Lama's assessment of the value of science. Buddhism's frequent presentation in the West as a secular philosophy, with reference to Stephen Batchelor (a Buddhist Atheist) and his presentation of Buddhism as a rational philosophy and way of life, and David Brazier, who claims Buddhism is a religion. Emphasis within Buddhism on the individual testing the teachings and staying true to experience, even if that means following a path different to Buddhism (with reference to the Kalama Sutta v. 9 & 10 and Majjhima Nikaya 56.16 - the Buddha's conversation with Upali). In Mahayana Buddhism the teachings are sometimes considered to be only provisional, different upaya (skilful means) to suit different listeners. Many Buddhists would consider that there is good within all religions and they should be respected (Edicts of Emperor Ashoka, Rock Edict NB 7 and Rock Edict NB 12). Different views in Buddhism about whether women can be nuns or attain awakening. The Buddha ordained women, after persuasion. The Lotus Sutra presents a range of teachings: all equally possess the potential to attain Buddhahood; the Dragon King's daughter (Chapter 12) transforms into a man before attaining awakening. Buddhism's commitment to the end of suffering may be seen as inherently feminist (as indicated by Rita Gross). Cultural stereotypes of the roles of men and women have no universal application within Buddhism.	
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.		Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	
Key vocabulary	Arhat Bodhisattva Mudra	Mandala Mantra	Science Secularisation	Pluralism and diversity Changing roles of men and women
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis			

	Term 3	Term 4	Term 5/6
Topic/ Specification reference	Historical development of Buddhism. Key developments in Japan Historical development of Buddhism. Buddhism in Britain.	The Main Themes and Concepts in Two Mahayana Texts – Heart Sutra and Parable of the Burning House in the Lotus Sutra.	
Knowledge	The development of key Buddhist traditions in Japan - Zen, Pure Land and Nichiren, with particular reference to the central practices of koan (paradoxical statement used as a practice in Zen traditions), nembutsu (going for refuge in Amida/Amitabha Buddha in Pure Land traditions) and daimoku (mantra used in Nichiren traditions). Buddhism in Britain, distinguishing between 'heritage' Buddhism (the Buddhism of those whose relatives were born in Buddhist countries and migrated to Britain) and 'convert' Buddhism. Possible reasons for the popularity of Buddhism in Britain.	The Heart Sutra - the philosophical content regarding the mutual identity of emptiness and form. The Parable of the Burning House in the Lotus Sutra - exemplifying the concept of skilful means and the provisional nature of the teachings.	
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	
Key vocabulary	Zen Pure Land	Mahayana Sutra	
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	

Religious Studies: Philosophy and Ethics Mrs Jones Year 12			
	Term 1	**Term 2**	**Term 3**
Topic/ Specification reference	Teleological Argument	Challenges to religious belief: Problem of Evil and Suffering	Religious Experience
Knowledge	St Thomas Aquinas' Fifth Way - concept of governance; archer and arrow analogy. William Paley's watchmaker - analogy of complex design. F. R. Tennant's anthropic and aesthetic arguments - the universe specifically designed for intelligent human life.	The problem of evil and suffering: The types of evil: moral (caused by free will agents) and natural (caused by nature). The logical problem of evil: classical (Epicurus) - the problem of suffering. J. L. Mackie's modern development - the nature of the problem of evil (inconsistent triad). William Rowe (intense human and animal suffering) and Gregory S. Paul (premature deaths). Religious responses to the problem of evil (i): Augustinian type theodicy: Evil as a consequence of sin: evil as a privation; the fall of human beings and creation; the Cross overcomes evil, soul-deciding; challenges to Augustinian type theodicies: validity of accounts in Genesis, Chapters 2 and 3; scientific error - biological impossibility of human descent from a single pair (therefore invalidating the 'inheritance of Adam's sin); moral contradictions of omnibenevolent God and existence of Hell; contradiction of perfect order becoming chaotic - geological and biological evidence suggests the contrary. Religious responses to the problem of evil (ii): Irenaean type theodicy: Vale of soul-making: human beings created imperfect; epistemic distance; second-order goods; eschatological justification; challenges to Irenaean type theodicies: concept of universal salvation unjust; evil and suffering should not be used as a tool by an omnibenevolent God; immensity of suffering and unequal distribution of evil and suffering	The nature of religious experience with particular reference to: Visions – sensory; intellectual; dreams. Conversion – individual/communal; sudden/gradual. Mysticism – transcendent; ecstatic and unitive. Prayer – types and stages of prayer according to Teresa of Avila. Mystical experience: William James' four characteristics of mystical experience: ineffable, noetic, transient and passive. Rudolf Otto – the concept of the numinous; mysterium tremendum; the human predisposition for religious experience. Challenges to the objectivity and authenticity of religious experience: With reference to Caroline Franks Davis (description-related; subject-related and object-related challenges). Claims of religious experience rejected on grounds of misunderstanding; claims delusional - possibly related to substance misuse, fantastical claims contrary to everyday experiences. Challenges: individual experiences valid even if non-verifiable; claims could be genuine - integrity of individual; one-off experiences can still be valid even if never repeated.

	Term 1	Term 2	Term 3
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.
Key vocabulary	Posteriori, Aquinas, inductive, design, Paley, analogy, anthropic, aesthetic, designer	Theodicy, epistemic distance, Inconsistent Triad, omnipotent, omnibenevolent, omnipresent, omniscient, God of Classical Theism, natural suffering, moral suffering, eschatological verification, soul-making.	Noetic, transient, passive, ineffable, subject related, object related, numinous.
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis

	Term 4	Term 5	Term 6
Topic/ Specification reference	Religious Experience	Situation Ethics	Natural Law
Knowledge	The influence of religious experience on religious practice and faith: Value for religious community including: affirmation of belief system; promotion of faith value system; strengthening cohesion of religious community. Value for individual including faith restoring; strengthening faith in face of opposition; renewal of commitment to religious ideals and doctrines.	Joseph Fletcher's Situation Ethics - his rejection of other forms of ethics and his acceptance of agape as the basis of morality: Fletcher's rejection of other approaches within ethics: legalism, antinomianism and the role of conscience; Fletcher's rationale for using the religious concept of 'agape' (selfless love) as the 'middle way' between the extremes of legalism and antinomianism; the biblical evidence used to support this approach: the teachings of Jesus (Luke 10:25:37) and St Paul (1 Corinthians 13). Situation Ethics as a form of moral relativism, a consequentialist and teleological theory. Fletcher's Situation Ethics - the principles as a means of assessing morality: The boss principle of Situation Ethics (following the concept of agape); the four working principles (pragmatism, relativism, positivism and personalism); the six fundamental principles (love is the only good, love is the ruling norm of Christianity, love equals justice, love for all, loving ends justify the means and love decides situationally).	St Thomas Aquinas' Natural Law - laws and precepts as the basis of morality: Aquinas' four levels of law (eternal, divine, natural and human); Natural Law derived from rational thought; based on a belief in a divine creator (the highest good as being the rational understanding of God's final purpose). Natural Law as a form of moral absolutism and a theory which has both deontological and teleological aspects. The five primary precepts (preservation of life, ordered society, worship of God, education and reproduction of the human species) as derived from rational thought and based on the premise of 'doing good and avoiding evil'; the secondary precepts which derive from the primary precepts; the importance of keeping the precepts in order to establish a right relationship with God and gain eternal life with God in heaven. Aquinas' Natural Law - the role of virtues and goods in supporting moral behaviour: The need for humans to be more God-like by developing the three revealed virtues (faith, hope and charity) and four cardinal virtues (fortitude, temperance, prudence and justice). Aquinas' definition of different types of acts and goods: internal acts

	Term 4	Term 5	Term 6
		Fletcher's Situation Ethics - application of theory: The application of Fletcher's Situation Ethics to both of the issues listed below: 1. homosexual relationships 2. polyamorous relationships	(the intention of the moral agent when carrying out an action) and external acts (the actions of a moral agent); real goods (correctly reasoned goods that help the moral agent achieve their telos) and apparent goods (wrongly reasoned goods that don't help the moral agent achieve their God given purpose). Aquinas' Natural Law - application of the theory: The application of Aquinas' Natural Law to both of the issues listed below: 1. Abortion 2. voluntary euthanasia
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.
Key vocabulary	Ineffable, noetic, faith, commitment, community.	Relative, consequentialist, teleological, agape.	Absolute, goods, acts, innate, fellowship with God, virtues, precepts.
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis		

Religious Studies: Philosophy and Ethics Mrs Jones Year 13			
	Term 1	**Term 2**	**Term 3**
Topic/ Specification reference	Natural Law: Finnis and Hoose	Challenges to Religious Belief: New Atheism	Challenges to Religious Belief: Freud and Jung
Knowledge	John Finnis' development of Natural Law: Development of the seven basic human goods (life, knowledge, friendship, play, aesthetic experience, practical reasonableness and religion); distinction between theoretical / practical reason; Nine Requirements of Practical Reason (view life as a whole, no arbitrary preference amongst values (goods), basic goods apply equally to all, do not become obsessed with a particular project, use effort to improve, plan your actions to do the most good, never harm a basic good, foster common good in the community and act in your own conscience and authority); the common good and the need for authority. Bernard Hoose's overview of the Proportionalist debate: As a hybrid of Natural Law, a deontological / teleological ethic; a Proportionalist maxim ('it is never right to go against a principle unless there is a proportionate reason which would justify it'); distinction between an evil moral act (an immoral act) and pre-moral/ontic evil; distinction between a good act (an act that follows the moral rule) and a right act (an act that is not necessarily a good act, but creates the lesser of two evils); proportionality based on agape. Finnis' Natural Law and Proportionalism: application of the theory: The application of Finnis' Natural Law and Proportionalism to both of the issues listed below: 1. immigration 2. capital punishment	Issues relating to rejection of religion: Atheism: Rejection of belief in deities; the difference between agnosticism and atheism; the rise of New Atheism (antitheism); its main criticisms of religion: non-thinking; infantile worldview; impedes scientific progress. Religious responses to the challenge of New Atheism: rejection by religious groups of New Atheist claims regarding incompatibility of science and religion; increase in fundamentalist religious activity relating to morality and community; increase in religious apologists in media.	Religious belief as a product of the human mind – Sigmund Freud: Religion as an illusion and/or a neurosis with reference to collective neurosis; primal horde; Oedipus complex; wish fulfilment and reaction against helplessness. Supportive evidence including reference to redirection of guilt complexes and reference to instinctive desires deriving from evolutionary basis (Charles Darwin). Challenges including lack of anthropological evidence for primal horde; no firm psychological evidence for universal Oedipus complex; evidence basis too narrow. Religious belief as a product of the human mind – Carl Jung: Religion necessary for personal growth with reference to: collective unconscious; individuation; archetypes; the God within. Supportive evidence including recognition of religion as a source of comfort and promotion of positive personal and social mindsets arising from religious belief. Challenges including lack of empirical evidence for Jungian concepts and reductionist views regarding religious belief arising from acceptance of Jung's ideas.
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.
Key vocabulary	Conscience, authority, common good, reason, agape, proportionalist, deontological, teleological.	Atheist, positive atheism, negative atheism, Four Horseman of Non-Apocalypse, religious apologists.	Oedipus Complex, wish fulfilment, collective neurosis, primal horde, archetypes, individuation.
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis		

	Term 4	Term 5	Term 6
Topic/ Specification reference	Religious Experience: Miracles	Religious Language	
Knowledge	Miracles the definitions of: St Thomas Aquinas (miracles different from the usual order), David Hume (transgression of a law of nature), R.F. Holland (contingency miracle), Richard Swinburne (religious significance). Consideration of reasons why religious believers accept that miracles occur: evidence from sacred writings; affirmation of faith traditions; personal experience. A comparative study of two key scholars from within and outside the Christian tradition and their contrasting views on the possibility of miracles: David Hume – his scepticism of miracles including challenges relating to testimony based belief; credibility of witnesses; susceptibility of belief; contradictory nature of faith claims. Richard Swinburne – his defence of miracles, including definitions of natural laws and contradictions of Hume's arguments regarding contradictory nature of faith claims and credibility of witnesses.	Inherent problems of religious language: Limitations of language for traditional conceptions of God such as infinite and timeless; challenge to sacred texts and religious pronouncements as unintelligible; challenge that religious language is not a common shared base and experience; the differences between cognitive and non-cognitive language. Religious language as cognitive (traditional religious view), but meaningless (Logical Positivists' view): Logical Positivism - Verification (A. J. Ayer) – religious ethical language as meaningless; there can be no way in which we could verify the truth or falsehood of the propositions (e.g. God is good, murder is wrong); falsification nothing can counter the belief (Antony Flew). Criticisms of verification: the verification principle cannot itself be verified; neither can historical events; universal scientific statements; the concept of eschatological verification goes against this. Criticisms of falsification: Richard Hare – bliks (the way that a person views the world gives meaning to them even if others do not share the same view); Basil Mitchell – partisan and the stranger (certain things can be meaningful even when they cannot be falsified); Swinburne – toys in the cupboard (concept meaningful even though falsifying the statement is not possible). Religious language as non-cognitive and analogical: Proportion and attribution (St Thomas Aquinas) and qualifier and disclosure (Ian Ramsey). Challenges including how far analogies can give meaningful insights into religious language. A consideration of how these two views (Aquinas/Ramsey) can be used to help understand religious teachings. Religious language as non-cognitive and symbolic: Functions of symbols (John Randall); God as that which concerns us ultimately (Paul Tillich). Challenges including whether a symbol is adequate or gives the right insights. A consideration of how these two views (Randall/Tillich) can be used to help understand religious teachings. Religious language as non-cognitive and mythical: Complex form of mythical language that communicates values and insights into purpose of existence. Supportive evidence – different forms of myths to convey meaning: creation myths; myths of good against evil; heroic myths. Myths help to overcome fears of the unknown; myths effective way of transmitting religious, social and ethical values. Challenges: problem of competing myths; meanings of myths change over time as they reflect the values of society as societal constructs; demythologisation of myths results in varying interpretations, myths often incompatible with scientific understanding of the world.	

	Term 4	Term 5	Term 6
		Religious language as a language game: Meaningful to people who participate in same language game (Ludwig Wittgenstein). Supportive evidence – non-cognitive form of language provides meaning to participants within language game; consider use of language not meaning; language games fit with coherence theory of truth; religious language as expressions of belief. Challenges, including rejection of any true propositions in religion that can be empirically verified; does not allow for meaningful conversations between different groups of language users; does not provide adequate meaning for the word 'God'.	
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	
Key vocabulary	Laws of nature, interventionist, awe and wonder, barbarous nations, insufficient testimony, transgression, empiricist.	Analytic, synthetic, cognitive, non-cognitive, analogy, proportional, attribution, language games, blik, symbolic, myth.	

	Term 4	Term 5	Term 6
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis		Exam style questions Class book. AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis

Religious Studies: Philosophy and Ethics Mrs Watkins Year 12			
	Term 1	**Term 2**	**Term 3**
Topic/ Specification reference	Cosmological Argument	Ontological Argument	Utilitarianism
Knowledge	**Inductive arguments – cosmological:** Inductive proofs; the concept of 'posteriori'. Cosmological argument: St Thomas Aquinas' first Three Ways - (motion or change; cause and effect; contingency and necessity). The Kalam cosmological argument with reference to William Lane Craig (rejection of actual infinities and concept of personal creator).	**Deductive arguments - origins of the ontological argument** Deductive proofs; the concept of '*a priori'.* ▪ St Anselm - God as the greatest possible being (Proslogion 2). ▪ St Anselm - God has necessary existence (Proslogion 3). **Deductive arguments - developments of the ontological argument:** Rene Descartes - concept of God as supremely perfect being; analogies of triangles and mountains/valleys. Norman Malcolm - God as unlimited being: God's existence as necessary rather than just possible. **Challenges to the ontological argument:** Gaunilo, his reply to St Anselm; his rejection of the idea of a greatest possible being that can be thought of as having separate existence outside of our minds; his analogy of the idea of the greatest island as a ridicule of St Anselm's logic. Immanuel Kant's objection - existence is not a determining predicate: it cannot be a property that an object can either possess or lack.	**Classical Utilitarianism - Jeremy Bentham's Act Utilitarianism: happiness as the basis of morality:** Bentham's theory of 'utility' or 'usefulness'; ultimate aim is to pursue pleasure and avoid pain; principle of utility ('the greatest happiness for the greatest number'). The hedonic calculus as a means of measuring pleasure in each unique moral situation; by considering seven factors: intensity, duration, certainty, remoteness, fecundity, purity and extent. Act Utilitarianism as a form of moral relativism, a consequentialist and teleological theory. **John Stuart Mill's development of Utilitarianism: types of pleasure, the harm principle and the use of rules:** Mill's idea that not all pleasure is the same: 'higher pleasures' (intellectual) are superior to 'lower pleasures' (basic physical pleasure); the 'Harm Principle': the actions of individuals should be limited to prevent harm to other individuals; not all actions need to be morally assessed as actions are morally right if they conform to a historical rule that has demonstrated that it fulfils the principle of utility (now known as 'Rule' Utilitarianism). Mill's Utilitarianism as a teleological/deontological hybrid. **Bentham's Act Utilitarianism and Mill's Rule Utilitarianism - application of the theory:** The application of Bentham's Act Utilitarianism and Mill's Rule Utilitarianism to both of the issues listed below: 1. animal experimentation for medical research 2. The use of nuclear weapons as a deterrent

	Term 1	Term 2	Term 3
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.
Key vocabulary	Posteriori, Anselm, inductive, Kalam, necessary, motion, prime mover, contingency, contingent, infinite regress	Priori, Proofs, deductive, Anselm, Kant, Gaunilo, Descartes, predicate, necessary, supremely perfect.	Consequentialist, relativist, teleological, hedonism, hedonic calculus, morality, pleasure, pain, principle of utility, harm principle, Jeremy Bentham, John Stuart Mill, strong and weak pleasure, higher and lower pleasures. Animal experimentation/Nuclear weapons as a deterrent.
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis

	Term 4	Term 5	Term 6
Topic/ Specification reference	Divine Command theory	Virtue Theory	Ethical Egoism
Knowledge	Meta-ethical theory - God as the origin and regulator of morality; right or wrong as objective truths based on God's will/command, moral goodness is achieved by complying with divine command; divine command a requirement of God's omnipotence; divine command as an objective metaphysical foundation for morality. Robert Adams' 'Modified Divine Command Theory' (divine command based on God's omnibenevolence). **Challenges:** the Euthyphro dilemma (inspired by Plato); arbitrariness problem (divine command theory renders morality as purely arbitrary); pluralism objection (different religions claim different divine commands).	Ethical system based on defining the personal qualities that make a person moral; the focus on a person's character rather than their specific actions; Aristotle's moral virtues (based on the deficiency; the excess and the mean); Jesus' teachings on virtues (the Beatitudes). **Challenges:** virtues are not a practical guide to moral behaviour; issue of cultural relativism (ideas on the good virtues are not universal); virtues can be used for immoral acts.	Normative agent focused ethic based on self-interest as opposed to altruism; ethical theory that matches the moral agent's psychological state (psychological egoism); concentration on long term self-interests rather than short term interests; Max Stirner, self-interest as the root cause of every human action even if it appears altruistic; rejection of egoism for material gain; union of egoists. **Challenges:** destruction of a community ethos; social injustices could occur as individuals put their own interests first; a form of bigotry (why is one moral agent more important than any other?).

	Term 4	Term 5	Term 6
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.
Key vocabulary	Meta-Ethics, morality, objective, Divine, omnipotence, omnipresent, omniscient, omnibenevolent, transcendent, metaphysical, modified command theory.	Meta–ethics, agent centred, morality, virtues, sins, excess, deficiency, golden mean, eudemonia, immorality, Aristotle, Jesus, Beatitudes, cultural relativism.	Normative ethics, egoism, ego, psychological egoism, self-interest, altruism, union of egoists.
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis	Exam style questions Class book. AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis

Religious Studies: Philosophy and Ethics Year 13			
	Term 1	Term 2	Term 3
Topic/ Specification reference	Naturalism	Intuitionism	Emotivism
Knowledge	**Meta-ethical approaches - Naturalism:** Objective moral laws exist independently of human beings, moral terms can be understood by analysing the natural world; ethical statements are cognitivist and can be verified or falsified; verified moral statements are objective truths and universal. F.H. Bradley - ethical sentences express propositions; objective features of the world make propositions true or false; meta-ethical statements can be seen in scientific terms. **Challenges**: Hume's Law (the is-ought problem); Moore's Naturalistic Fallacy (moral language is indefinable); the Open Question Argument (moral facts cannot be reduced to natural properties).	**Meta-ethical approaches - Intuitionism:** Objective moral laws exist independently of human beings; moral truths can be discovered by using our minds in an intuitive way; intuitive ability is innate and the same for all moral agents; intuition needs a mature mind so not infallible; allows for objective moral values. H.A. Prichard, 'ought to do' has no definition; recognise what we 'ought to do' by intuition; two ways of thinking (general and moral). **Challenges**: no proof of moral intuition exists; intuitive 'truths' can differ widely; no obvious way to resolve conflicting intuitions.	**Meta-ethical approaches – Emotivism:** Theory that believes objective moral laws do not exist; a non-cognitivist theory; moral terms express personal emotional attitudes and not propositions; ethical terms are just expressions of personal approval (hurrah) or disapproval (boo); explains why people disagree about morality. A.J. Ayer - ethical statements are neither verifiable nor analytic; made to express joy or pain (emotion); expressed to be persuasive; emotivism is not subjectivism. **Challenges**: no basic moral principles can be established; ethical debate becomes a pointless activity; there is no universal agreement that some actions are wrong.
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.
Key vocabulary	Naturalism, cognitive, morality, verified, falsifies, objective, propositions, meta ethics, naturalistic fallacy, Bradley, Hume, GE Moore, meta ethics.	Objective, moral, intuitionism, intuitive, innate, moral agents, infallible, H.A Prichard, meta ethics.	Emotivism, emotions, morality, meta ethics, cognitivist. A.J Ayer, subjectivism, verifiable, analytic.
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis		

	Term 4	Term 5	Term 6
Topic/ Specification reference	Determinism and Freewill		Study Leave
Knowledge	**Religious concepts of predestination, with reference to the teachings of:** **St Augustine:** Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin" (massa peccati), an essentially 'free' human nature (liberium abitrium), the loss of human liberty (libertas) to our sinful nature, God's grace and atonement for the elect / saints. **John Calvin:** Doctrine of Election: the absolute power of God, the corrupted nature of humans, the Elect and the Reprobates, unconditional election, limited atonement, irresistible grace and perseverance of the elect. **Concepts of determinism:** Hard determinism: philosophical (John Locke - free will is an illusion, man in bedroom illustration), scientific (biological determinism - human behaviour is controlled by an individual's genes), psychological (Ivan Pavlov - classical conditioning). Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts v forced acts). **Concepts of libertarianism:** Philosophical (Jean Paul Sartre: man is not free not to be free, waiter illustration), scientific (Angela Sirigu: free floating DNA in the brain allows for free will), psychological (Carl Rogers: humanist approach, self-actualisation).	**The implications of predestination / determinism:** The implications of determinism (hard and soft) on moral responsibility: the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts, the usefulness of normative ethics. The implications of predestination on religious belief: the link between God and evil, the implications for God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles. **Religious concepts of free will**, with reference to the teachings of: **Pelagius:** The role of original sin, humanity maturing in God's image and accepting the responsibility of free will, free will as used to follow God's laws, the role of grace in salvation. **Arminius:** Denial of predestination, the effect of original sin on free will, God's 'prevenient' grace (the Holy Spirit) in allowing humans to exercise free will, the Elect and the possibility of rejecting God's grace, the election of believers being conditional on faith.	
Skills	Analysis, Evaluation, critical thinking, research, independence, key terminology, analytical skills.		
Key vocabulary	Determinism, freewill, predestination, hard determinism, soft determinism, libertarianism, Augustine, Original sin, atonement, absolute, election, salvation, John Locke, AJ Ayer, Pavlov, Paul Sartre, psychological, humanist, self-actualisation.		
Assessment	Exam style questions Class book AO1 – Knowledge and Understanding (20 marks) AO2 – Critical analysis		