

Philosophy and Ethics - Year 1

Term 1 - September - October

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Ancient Greek Influences  Plato's Cave + Theory of Forms (4-5 hours)	<p><b>Introduction to nature of Philosophy and Faith vs Reason (what do you know?)</b></p> <p>Background to Plato's teaching: - Influence of Socrates – Socratic Dialogue and the death of Socrates, - Heraclitus on change, - Pythagorean ideas.</p> <p>Outlining of the analogy of the cave – understanding of the symbolism: - the shadows, - the chained prisoners, - the escaped prisoner, - the sun, - the world outside the cave.</p> <p>Key themes in the story of the cave – reason vs senses, forms vs particulars (appearance), political rule.</p> <p>Key Characteristics of the forms and Plato's arguments for the forms: - the one over many argument, - the ideal standard argument.</p> <p>Arguments against the forms: - the 3rd man argument, - lack of empirical evidence etc.</p>	<p>Explain Plato's Allegory of the Cave (short-essay – 1 page)</p> <p><a href="#">Plato's Cave Video</a></p> <p>'Plato's Theory of Forms is unconvincing' Evaluate. (40 marks)</p> <p><a href="#">Cornell Notes: Politis Guidebook to Plato [Reading]</a></p>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Plato's Republic book 7 514-521c</p> <p>Stephen Law 'Philosophy Files' – What is real is an engaging introduction to the cave and the forms.</p> <p><a href="http://plato.stanford.edu/entries/plato/">http://plato.stanford.edu/entries/plato/</a> on Plato's ideas</p> <p><a href="#">Extract from Politis' Routledge Guidebook to Aristotle and the Metaphysics, 'Aristotle's objections to Plato', p. 321-333.</a></p> <p>Text of the Cave analogy <a href="http://classics.mit.edu/Plato/rep_ublic.8.vii.html">http://classics.mit.edu/Plato/rep_ublic.8.vii.html</a></p> <p>Videos: Allegory of the Cave <a href="https://youtu.be/1RWOpQXTItA">https://youtu.be/1RWOpQXTItA</a></p> <p>Divided Line <a href="https://youtu.be/eEsBjOO6N44">https://youtu.be/eEsBjOO6N44</a></p>	Week 1: Mind, Body, Soul  - Soul	<p>Introduce issues of 'personal identity' (what makes me me?) via puzzles e.g. Theseus ship thought experiment, Locke's Prince and Pauper, brain swap, soul swap thought experiments. Given that every cell in our body is replaced over time, is there such a thing as me?</p> <p>Compare Plato and Aristotle's ideas on the soul: - Plato's soul as pre-existent, non physical, source of knowledge, the opposite in every sense of the body. - Arguments for the soul given by Plato: recollection, opposites, linguistic argument. - Aristotle soul as formal cause of a person, all living things as ensouled in this sense, the body-soul as ending at death. - Arguments for and against his view.</p>	<p>Discuss Aristotle and Plato's views of the soul (short-essay 1 page)</p> <p><a href="#">Cornell Notes: Ancient Views of the Soul [Reading]</a></p>	<p>Theseus ship stimulus <a href="https://www.youtube.com/watch?v=0j824J9ivG4">https://www.youtube.com/watch?v=0j824J9ivG4</a></p> <p>A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p><a href="#">Ancient views of the soul</a> <a href="http://plato.stanford.edu/entries/ancient-soul/">http://plato.stanford.edu/entries/ancient-soul/</a></p> <p>Videos: Ship of Theseus: <a href="https://youtu.be/UHwVvplU3Pg">https://youtu.be/UHwVvplU3Pg</a></p> <p>Chariot Allegory <a href="https://youtu.be/VcmQUJkubno">https://youtu.be/VcmQUJkubno</a></p>
	<p><b>Synoptic links: Ancient Greek Influences</b></p> <p><b>Mind, Body, Soul/Afterlife</b> - Plato's Arguments from opposites, if our world is impermanent, there must be a permanent world of forms  <b>Cosmological Argument</b> - Aristotle's view of the Prime Mover and its influence on Aquinas' Five Ways  <b>Attributes of God</b> - Aristotle's conception of transcendent PM who is outside space and time, and its influence on traditional Christian conception of God  <b>Religious Language</b> - the arguments of verificationists and falsificationists might be used to argue against the meaningfulness of Plato's theory of forms</p>				<p><b>Synoptic links: Mind, Body, Soul</b></p> <p><b>Afterlife</b> - the existence of the soul and its implication on life after death  <b>Ancient Greek Influences</b> - Plato's Arguments from opposites, if our world is impermanent, there must be a permanent world of forms</p>		
	<p><b>Misconceptions:</b></p>				<p><b>Misconceptions:</b>  <b>"Aristotle is a materialist"</b> Aristotle is better described as believing in hylomorphism. Aristotle argues there is no problem in explaining the unity of body and soul, just as there is no problem in</p>		

					explaining the unity of wax and its shape. However, there is interesting academic debate on whether he could be called a functionalist. <b>“Descartes really believes there is an evil demon.”</b> Descartes point in the Meditations is not to claim that an evil demon really exists, but because we can't be certain that there isn't an evil demon deceiving us and manipulating our senses, the information we gather from our senses is not certain. <b>“Dawkins believes our genes make us selfish”</b> Dawkins doesn't believe that genes can be moral or immoral, but they are engaged in a struggle of survival. As Andrew Brown has written, "'Selfish', when applied to genes, doesn't mean 'selfish' at all. It means, instead, an extremely important quality for which there is no good word in the English language: "the quality of being copied by a Darwinian selection process."		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 2: Ancient Greek Influence  Aristotle's Four Causes	Outline the four causes as an explanation of an object or event – e.g.) A statue being made, a brick smashing a window: - the material cause, - efficient cause, - formal cause, - final cause – Plato and Aristotle's different use of the idea of 'form.' The teleological nature of explanation in Aristotle.	Explain Aristotle's Theory of Causation (short-essay – 1 page)  <b>Cornell Notes: Politis Guidebook to Aristotle [Reading]</b>	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)  The four causes <a href="http://classics.mit.edu/Aristotle/physics.2.ii.html">http://classics.mit.edu/Aristotle/physics.2.ii.html</a>	Week 2: Mind, Body, Soul  Dualism	Belief that there is a separate non-physical mind/soul in addition to the physical body. Descartes case for dualism: - The waves of doubt, why the body can be doubted. - The Cogito ( I think therefore I am) as an example of something that cannot be doubted. - Descartes' three arguments for the soul: Divisibility, doubt, clear and distinct ideas – These rest on Leibniz law the idea that if there is one aspect in which things differ then logically they must be two different things. - Evaluation of these arguments.	How might the materialist criticise a dualist approach to questions of consciousness? (short essay 1 page)  <b>Challenge: Property Dualism and Zombie Argument [Reading]</b>	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)  <b>Descartes, The Meditations chapter 2 and chapter 6 Online version here</b> <a href="http://www.earlymoderntexts.com/assets/pdfs/descartes1641.pdf">http://www.earlymoderntexts.com/assets/pdfs/descartes1641.pdf</a>  Descartes, Principles of Philosophy 1.60-65 <a href="http://www.earlymoderntexts.com/assets/pdfs/descartes1644part1.pdf">http://www.earlymoderntexts.com/assets/pdfs/descartes1644part1.pdf</a>  Routledge Handouts on Dualism, Property Dualism and Zombie Argument  Videos John Searle <a href="https://youtu.be/IgWbExnceHE">https://youtu.be/IgWbExnceHE</a>
<b>GRADE:</b>				<b>GRADE:</b>			
Week 3: Ancient Greek Influence  Aristotle's Prime Mover	Strengths and weaknesses of the causes idea: - Does everything have purpose? - Do causes overlap? Discussion of overall explanation of movement and change in the universe – leading to unmoved mover/ uncaused cause. Characteristics of the Prime Mover as immutable and if immutable then also eternal, impassive and necessary. Prime Mover as a teleological not an efficient first cause. (Analogy of cat drawn to a saucer of milk or	'Plato's Form of the Good has a lot in common with Aristotle's Prime Mover.' Discuss. (40 marks)	Extract from Politis' Routledge Guidebook to Aristotle and the Metaphysics, 'Aristotle's Four Causes', p. 50-63.	Week 3: Mind, Body, Soul  Materialism	Belief that consciousness is a feature of the physical brain and that there is no separate substance. The ability of science to expand our knowledge of the world and the workings of the brain – the 'explanatory gap' has been greatly reduced. (Dawkins view that science will eventually kill off the soul) Different types of materialism such as identity theory – the mind is the brain, and behaviourism (although	Cornell Notes: Eliminative Materialism, Identity Theory  Discuss critically the view that the mind and consciousness can be fully explained in terms of physical, material interactions. (40 marks)  <b>Challenge: Types of Materialism – Functionalism, Behaviourism,</b>	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)  Blackmore, S (2010) Consciousness chapter 1 & 2 provide a good summary.  Ryle, G (1949) The concept of mind chapter 1.  Dawkins' view on the soul <a href="https://www.edge.org/conversation/richard_dawkins-steven_">https://www.edge.org/conversation/richard_dawkins-steven_</a>

	iron filings drawn to magnet rather than the idea of a domino rally) Consider strengths and weaknesses of the Prime Mover such as the answer given to evil and suffering yet the inability to answer prayer.				this does not have to be interpreted in a materialist manner).	<b>Eliminative Materialism</b> [Reading]	pinker-is-science-killing-the-soul  Ryle, G (1949) The concept of mind chapter 1  Routledge Handouts on Materialism  <a href="#">Alevelphilosophy.com – section on materialism</a>  Videos: Mary's Room - <a href="https://youtu.be/mGYmiQkaH4o">https://youtu.be/mGYmiQkaH4o</a>  Patricia Churchland - <a href="https://youtu.be/xrFqhOvNtWM">https://youtu.be/xrFqhOvNtWM</a>  Identity Theory - <a href="https://youtu.be/owkDATUsySA">https://youtu.be/owkDATUsySA</a>
<b>GRADE:</b>				<b>GRADE:</b>			
Week 5: Ancient Greek Influences  Comparison of Aristotle and Plato	A sorting exercise may be useful at this point to establish the differences between the two thinkers.  Brief overview of reason/rationalism (Plato): - innate ideas, - a priori knowledge, - method of deduction.  Brief overview of senses/empiricism (Aristotle): - mind as tabula rasa (blank slate), - a posteriori knowledge, - method of induction.  Consider the strengths and weaknesses of the two respective methods, The following may stimulate discussion: - A priori knowledge – how do we know Maths? Or Descartes' wax example. - Innate ideas – Chomsky's universal grammar, or the idea of God (see later topics).	End of Unit Test  1. Describe Plato's Allegory of the Cave. [4]  2. Explain Aristotle's four causes in reference to a chair. [4]  3. 'True knowledge comes from reasoning not experience'. Assess. [40]  Folder Check	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)  Descartes Wax example is found in his Meditations chapter 2	Week 4: Mind, Body, Soul  Review	Review of case for dualism from Descartes and Plato and case for materialism from Aristotle, Dawkins and Blackmore. Consider arguments for the soul: qualia, explanatory gap, alleged out of body experiences. Arguments against the soul: Problem of interaction, other minds, Ryle's category mistakes as a criticism of Dualism.	Test 1. Outline three properties of the mind. [3]  2. Describe two of Descartes' arguments for dualism. [4]  3. Describe Gilbert Ryle's Ghost in the Machine analogy. [4]  4. Explain the hard problem of consciousness. [4]  5. Create a plan for the following question: Critically assess the view that the mind is just the brain.	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)

	- Induction – how do we know that water will boil at 100 degrees or that the sun will rise tomorrow (Hume on induction)?						
<b>GRADE:</b>				<b>GRADE:</b>			
Week 6: Teleological Argument: Paley and Aquinas	<p>Presentation of Paley’s teleological argument.</p> <p>Attempting to solve jigsaws may reinforce the view that intelligence rather than chance best explains complexity. Paley’s watch links intelligence to complexity.</p> <p>Paley’s view that the argument remains valid even if we had not seen a watch, the watch was broken, the watch was able to reproduce itself.</p> <p>Aquinas’ teleological argument (may be an opportunity to revisit the Aristotelean view of the universe) that the arrow requires the archer in order to hit the target.</p> <p>Modern versions of the teleological argument: anthropic principle, aesthetic principle</p>	<p>Assess the extent to which the apparent design in the universe proves the existence of God. (40 marks)</p> <p><b>Cornell Notes: Brian Davies [Reading]</b></p>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p><a href="http://naturaltheology.us/state-of-the-argument/192.html">http://naturaltheology.us/state-of-the-argument/192.html</a></p> <p><b>Extract from Brian Davies, An Introduction to the Philosophy of Religion, p. 98-109</b></p> <p>Routledge Handout on Teleological Argument</p> <p>Aquinas 5 ways <a href="http://www.newadvent.org/summa/1002.htm">http://www.newadvent.org/summa/1002.htm</a></p> <p>The Atlantic, In Defence of Robert Wright (link)</p> <p>Videos Robert Wright, evolutionary psychologist (Evolution of God), and Steve Pinker (Enlightenment Now), discuss whether there’s a goal (telos) to natural selection. <a href="https://youtu.be/vdTzNVw2oFY">https://youtu.be/vdTzNVw2oFY</a></p> <p>Finely Tuned Universe &amp; the Strong Anthropic Principle <a href="https://youtu.be/EE76nwimuT0">https://youtu.be/EE76nwimuT0</a></p> <p>Mr Macmillian for A-level <a href="https://youtu.be/foeM6vXZCys">https://youtu.be/foeM6vXZCys</a></p>	Week 5: Ontological Argument	<p>Introduce and review key terms: A priori, a posteriori, contingency, necessity, Ontological.</p> <p>Anselm’s first version of the Ontological Argument as outlined in Proslogion 2. Gaunilo’s criticism of the arguments – the perfect island and the difficulty of moving from thought to reality.</p> <p>Anselm’s second version of the Ontological Argument in Proslogion 3 (although not a response to Gaunilo – students could consider whether this version avoids the difficulties of the previous).</p> <p>Kant’s criticisms of the Ontological Argument – specifically Descartes version – that the Ontological Argument is essentially analytic describing the concept of God without describing anything in the world, that existence is not a predicate and cannot be treated as such. Russell’s view on predication – that it makes no sense to predicate something if the subject may not exist.</p> <p>Consider whether the issues highlighted above can be overcome. Modern versions of the ontological argument as possible improvements on Anselm’s version: Descartes, Malcolm or Plantinga. Can arguments using reason prove God’s existence? Aquinas’ criticism. Which type of argument is better? The A Priori or the A posteriori?</p>	<p>Critically assess whether the existence of God can be proven by reason alone. (40 marks)</p> <p><b>Cornell Notes: Brian Davies [Reading]</b></p>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Anselm’s argument in Proslogion chapter 2 and 3 <a href="http://sourcebooks.fordham.edu/halsall/basis/anselmproslogium.asp">http://sourcebooks.fordham.edu/halsall/basis/anselmproslogium.asp</a></p> <p>Gaunilo’s objection and Anselm’s reply <a href="http://sourcebooks.fordham.edu/halsall/basis/anselm-gaunilo.asp">http://sourcebooks.fordham.edu/halsall/basis/anselm-gaunilo.asp</a></p> <p>Kant, I ‘A critique of pure reason.’ Second Division III.IV</p> <p>Extract from Brian Davies, An Introduction to the Philosophy of Religion, p. 55-74</p> <p>Routledge Handouts on OA</p> <p>Videos: Grayling on Descartes’ OA - <a href="https://youtu.be/jGcu4TZmBhM">https://youtu.be/jGcu4TZmBhM</a></p> <p>Mr Macmillian for A-level <a href="https://youtu.be/jsNdL_AnjAA">https://youtu.be/jsNdL_AnjAA</a></p> <p>Introduction - <a href="https://youtu.be/xBmAKCvWl74">https://youtu.be/xBmAKCvWl74</a></p>
	<p><b>Synoptic Links with the Teleological Argument</b></p> <p><b>Ancient Greek Influences</b> - Aristotle’s teleological view of nature and its influence on Aquinas  <b>Knowledge of God</b> - the link between Natural Theology and the arguments based on observation of the natural world  <b>Secularism</b> - the fine-tuning argument may point to the compatibility between religion and science?  <b>Theodicy</b> - lack of design in the universe points to the non-existence of God</p>				<p><b>Synoptic Links with the Ontological Argument</b></p> <p><b>Attribute of God</b> – the question about how we define God has implications on how we understand his attributes  <b>Mind, Body, Soul</b> - we revisit Descartes</p>		
<b>GRADE:</b>				<b>GRADE:</b>			

<p>Week 7: Cosmological Argument</p>	<p>Presentation of Aquinas' first and second ways leading to idea of unmoved mover and uncaused cause – Aquinas does not necessarily think of causes extending back in time, but refers to present causes also.</p> <p>Introduce idea of necessity and contingency. Aquinas' 3rd way. It may be possible to look at Kalam version of the argument also as an example of contribution of Islamic thought.</p> <p>Leibniz principle of sufficient reason as a background to cosmological arguments.</p>	<p>Assess the cosmological argument. (40 marks)</p> <p><b>Cornell Notes: Brian Davies [Reading]</b></p> <p><b>Challenge: Kalam Argument [Reading]</b></p>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Aquinas 5 ways <a href="http://www.newadvent.org/summa/1002.htm">http://www.newadvent.org/summa/1002.htm</a></p> <p>Extract from Brian Davies, An Introduction to the Philosophy of Religion, p. 83-87</p> <p>Routledge Handouts on the Cosmological Argument</p> <p>Videos Wireless Philosophy: Cosmological Argument 1 <a href="https://youtu.be/2zS1HiuWPMA">https://youtu.be/2zS1HiuWPMA</a></p> <p>The Coplestone and Russell Debate <a href="https://www.youtube.com/watch?v=Kz2GikPbQds">https://www.youtube.com/watch?v=Kz2GikPbQds</a></p> <p>The Kalam Cosmological Argument <a href="https://youtu.be/6CulBuMCLg0">https://youtu.be/6CulBuMCLg0</a></p>	<p>Week 6: Religious Experience</p>	<p>Real life example of a religious experience may be used to stimulate discussion.</p> <p>Nature of experience – Mystical: 4 criteria present in mystical experiences according to William James: - Ineffable, - Noetic, - Transient, - Passive.</p> <p>Numinous experiences – Otto's account of experience of the 'wholly other.' Numinous experiences as mysterium, tremendum et fascinans. Example of Isaiah chapter 6.</p> <p>Conversion experience – James' two types of conversion, St Paul as example or Yusuf Islam (Cat Stevens).</p>	<p>Discuss the arguments that religious experience come from God (short-essay – 1 page)</p> <p><b>Challenge: God Gene [Reading]</b></p>	<p>Example of a religious experience: Davey Falcus <a href="https://www.youtube.com/watch?v=GbvPnotaZYw">https://www.youtube.com/watch?v=GbvPnotaZYw</a></p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Hay, D 'Religious Experience Today'</p> <p>Otto, R The idea of the Holy chapter 4 &amp; 5</p> <p>Extract from Dean Hamer's The God Gene, Ch. 7 'How the Brain Sees God', p. 122-129.</p> <p>James, W 'The Varieties of Religious Experience.' Lectures 9,10,16,17 and 20</p>
<p><b>Synoptic links: Cosmological Argument</b></p> <p><b>Ancient Greek Influences</b> - Aristotle's view of the Prime Mover and its influence on Aquinas' Five Ways <b>Knowledge of God</b> - the link between Natural Theology and the arguments based on observation of the natural world</p>				<p><b>Synoptic links: Religious Experience</b></p> <p><b>Jesus Christ</b> - the miracles performed by Jesus Christ are examples of religious experience <b>Mind, Body, Soul</b> - near-death experiences may point to life after death <b>Secularism</b> - Freud's views about religion being a neurosis and infantile desire for a father figure <b>Pluralism and Theology</b> - to what extent are religions phenomenal cultural constructs <b>Religious Language</b> - the ineffability of God raises problems about religious language <b>Knowledge of God</b> - knowledge of God can be gained directly through religious experience</p>			
<p><b>GRADE:</b></p>				<p><b>GRADE:</b></p>			
<p>Week 7: Challenges</p>	<p>Hume's criticism of these arguments: - the appropriateness of such analogies, - poor design, the possibility of multiple limited designers, - the Epicurean Thesis that in an infinite amount of time order may randomly arise, - the fallacy of composition Mill's objection that nature does far worse atrocities than those of human beings may be used particularly as a critique of design.</p>	<p>End of Unit Test / Folder Review</p> <p>1. Explain Tennant's Anthropic and Aesthetic Principles. [4]</p> <p>2. Explain Aquinas' version of the teleological argument. [4]</p> <p>3. Assess the extent that God's existence can be proven through</p>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR AS &amp; A2 Philosophy of Religion (M Taylor)</p> <p><a href="http://www.davidhume.org/texts/dnr.html">http://www.davidhume.org/texts/dnr.html</a> chapter 2. Copleston-Russell audio <a href="https://www.youtube.com/watch?v=BWFpBTqSNO">https://www.youtube.com/watch?v=BWFpBTqSNO</a></p> <p>Dawkins, R (1991) The Blind Watchmaker chapter 1</p> <p>Palmer, M (2002) the Question of God. Chapter 2 &amp; 3</p>	<p>Week 7: Challenges</p>	<p>View of James and Swinburne that Religious Experiences are genuine – Swinburne on testimony, James on pragmatism and judging the fruit.</p> <p>View of Freud and Feuerbach that religious experience has a psychological explanation – humans invent concept of God, God as answer to deep psychological needs, religious experience as subconsciously triggered like dreams.</p> <p>View of Russell that religious experience has a physiological basis, supported by Dawkins and others, Persinger's God helmet.</p>	<p>'Religious experience provides no evidence of the existence of God.' Discuss. (40 marks)</p> <p><b>Cornell Notes: God Gene</b></p>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>James, W 'The Varieties of Religious Experience.' Lectures 9,10,16,17 and 20</p> <p>Extract from Dean Hamer's The God Gene, Ch. 7 'How the Brain Sees God', p. 131-137.</p> <p>The Atlantic, 'Religion as a Product of Psychotropic Drug Use.'</p>

	<p>Darwinian evolution as an alternative explanation of apparent design within the universe – can the believer respond to this. Does it affect both arguments of just the teleological? Although not required by this spec. the section of Copleston-Russell debate on sufficient reason vs universe is just there (fallacy of composition) may be worth discussing. Responses to the challenges – Tennant and Swinburne’s anthropic arguments.</p>	<p>observation of the natural world. [40]</p>					<p>The God helmet  <a href="https://www.youtube.com/watch?v=O_aGlm9QjU">https://www.youtube.com/watch?v=O_aGlm9QjU</a></p> <p>Toronto Blessing  <a href="https://youtu.be/P5B5Brz_l_c">https://youtu.be/P5B5Brz_l_c</a></p> <p>Freud on Religion  <a href="https://youtu.be/1U440mcs_ebE">https://youtu.be/1U440mcs_ebE</a></p>
<p>GRADE:</p>				<p>GRADE:</p>			
<p>October Half-Term</p>							

Philosophy and Ethics - Year 1

Term 2 – October to December

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Challenges	Review	End of Unit Test / Folder Review  1. Explain Tennant's Anthropic and Aesthetic Principles. [4]  2. Explain Aquinas' version of the teleological argument. [4]  3. Assess the extent that God's existence can be proven through observation of the natural world. [40]	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)  OCR AS & A2 Philosophy of Religion (M Taylor)  <a href="http://www.davidhume.org/texts/dnr.html">http://www.davidhume.org/texts/dnr.html</a> chapter 2. Copleston-Russell audio <a href="https://www.youtube.com/watch?v=BWFpBTqSNO">https://www.youtube.com/watch?v=BWFpBTqSNO</a>  Dawkins, R (1991) The Blind Watchmaker chapter 1  Palmer, M (2002) the Question of God. Chapter 2 & 3	Week 1: Corporate / Review	Problems relating to religious experience: - interpretation of experience, - false memories, - problem of other minds – we cannot assess what other may or may not have experienced, - issue of conflicting truth claims – Hick's pluralism as a possible response – can make links to Christianity and other faiths (Year 2 DCT). Corporate experiences as a possible response to the individual nature of religious experience. Do they provide a better argument? Possible examples include Fatima, Medugorje, Toronto Blessing. Evaluation of what may or may not be proved by religious experience.	End of Unit Test / Folder Review  1. Outline three of Teresa's tests to determine whether a voice comes from God. [3]  2. Describe Swinburne's Principles of Credulity and Testimony. [8]  3. Evaluate the claim that corporate religious experience is no more than illusion. (40 marks)	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)
GRADE:				GRADE:			
Week 2: Utilitarianism (Act)	<b>Introduction to Ethics – the difference between absolutist and relativist ethics</b>  A possible starting point might be a list generated by students of things that bring pleasure or pain. Discussion of whether pleasure is always good or pain is always bad. Key aspects of Bentham's version of utilitarianism: the understanding of pleasure and pain as the motive, the utility principle that one should do whatever leads to the greatest balance of overall goodness, the hedonic calculus and how its various features lead us to be able to calculate the best possible course of action. Weaknesses of Bentham's utilitarianism – which can be	'An action is wrong when utility is not served'. Evaluate this view. (40 marks)  <b>Cornell Notes: Pojman [Reading]</b>	Ahluwalia, L. and Bowie, R. (2016). Oxford A Level  <b>Extract from Pojman's Ethics: Discovering Right and Wrong, 'Utilitarianism' p. 123-133.</b>  Is there any real distinction between 'high' and 'low' pleasures  Routledge Handouts on Utilitarianism	Week 2: Problem of Evil - Augustine	The distinction between moral and natural evil. The evidential problem of evil. The logical problem of evil – the inconsistent triad which could link back to Mill if covered on teleological argument. Mackie's presentation of problem of evil and attack on divine attributes (God as omniscient) may present stretch and challenge. Suggest possible solutions: - a deistic type Prime Mover, - denial of reality of evil, - limited God, - free will, - character building.  Overview of life and influences on Augustine:	Critically assess Augustine's theodicy as a solution to the Problem of Evil. (40 marks)  <b>Cornell Notes: Brian Davies [Reading]</b>	Mackie, J 'The Miracle of Theism'  Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie)  Augustine 'The City of God' part 2 <a href="http://www.unilib.org/ebooks/Saint%20Augustine%20-%20City%20of%20God.pdf">http://www.unilib.org/ebooks/Saint%20Augustine%20-%20City%20of%20God.pdf</a>  Augustine, 'What is evil?' in Davies, B (2000) Philosophy of Religion: a guide and anthology.  Does the story of Adam and Eve work scientifically?

	developed later – might be referenced here, e.g. impossibility of measuring pleasure and pain, swine ethic, different views of pleasure. Mill’s utilitarianism may be seen as an improvement on Bentham – higher and lower pleasures, non-harm principle				Manicheism, sexuality, experience of grace Key themes in Augustine’s theodicy: - the original perfection, - the fall, - free will, - corruption of the natural world, - aesthetic theme, - predestination and grace. Issues with Augustinian theodicy: - biological errors regarding ‘all in Adam’s loins’, - belief in literal Adam and Eve, - can a ‘perfect world’ go wrong, - tension between free will and predestination	Routledge Handouts on the Problem of Evil	
<b>Synoptic links with Utilitarianism</b>  <b>Metaethics</b> - Draw a link between naturalism (a metaethical theory) and natural law and utilitarianism (normative ethical theories) - is goodness an observable feature of natural world? <b>Christian Moral Principles</b> - Mill compared the principle of utility with the Golden Rule <b>Ancient Greek Influences</b> - though outside the syllabus, can draw a link with Epicureanism <b>Applied Ethics</b> - application of Kantian ethics (especially the principles of universalisability and ends and not means) to euthanasia, business ethics and sexual ethics				<b>Synoptic links with Theodicy</b>  <b>Teleological Argument</b> –lack of design in the universe points to the non-existence of God <b>Attributes of God</b> - The Problem of Evil raises questions about God’s omnipotence and benevolence – you can bring in Mackie’s Inconsistent Triad			
<b>GRADE</b>				<b>GRADE:</b>			
Week 3: Utilitarianism (Rule)	Comparison between the two systems of decision making. Act Utilitarianism as a decision process – taking each situation on its own merits. Rule Utilitarianism – principles that have been found to generally lead to the greatest overall balance of good over evil. Bentham as an example of Act Utilitarianism; Mill, although it is a matter of debate, as an example of Rule Utilitarianism. Understanding of the differences can be tested by application to moral dilemmas and issues.  Does utilitarianism provide a helpful method of moral decision making? Key Strengths and Weaknesses - certainly it is a decision procedure, it is flexible to situations, is impartial and attempts to be empirical. However it requires some prediction of the future,	To what extent does Utilitarianism provide a helpful method of moral decision-making? (40 marks)	Ahluwalia, L. and Bowie, R. (2016). Oxford A Level  Extract from Pojman’s Ethics: Discovering Right and Wrong, ‘Utilitarianism’ p. 123-133.  Is there any real distinction between ‘high’ and ‘low’ pleasures  Routledge Handouts on Utilitarianism  Videos Explaining Mill <a href="https://youtu.be/gzholHcxx4o">https://youtu.be/gzholHcxx4o</a>  Wireless Philosophy <a href="https://youtu.be/uGDk23Q0S9E">https://youtu.be/uGDk23Q0S9E</a>  The Utility Monster <a href="https://youtu.be/MoCuVa9UeR4">https://youtu.be/MoCuVa9UeR4</a>  The Experience Machine <a href="https://youtu.be/yj1dsNauhGE">https://youtu.be/yj1dsNauhGE</a>	Week 3: Theodicy - Hick	Brief introduction to Irenaeus as the background to Hick’s theodicy. Idea of character being moulded: Potter and the Clay, Jonah and the whale. Hick’s presentation of Irenaeus theodicy in ‘Evil and the God of Love: - the need for free will, - evil as an instrumental good, - idea of epistemic distance, - soul making (John Keats). Hick’s universalism – a God of love could not condemn people to hell. Swinburne’s development of similar ideas could be considered for stretch and challenge: A world without evil would be a ‘toy world’, natural laws must be constant, we must be free even to damn ourselves to hell. Consider issues of such approaches such as:	Critically assess Hick’s theodicy as a solution to the Problem of Evil. (40 marks)	Oxford A Level Religious Studies for OCR (Ahluwalia & Bowie) Hick, J ‘Evil and the God of Love’ Part 4. Swinburne, R ‘Is there a God?’ Mackie, J ‘The Miracle of Theism’  Bad things happen for a reason, and other idiocies of theodicy  Challenge – Process Theology and Theodicy <a href="https://youtu.be/q1luyxpGS08">https://youtu.be/q1luyxpGS08</a>  Mr Macmillian <a href="https://youtu.be/qilO5AJjkw">https://youtu.be/qilO5AJjkw</a>  BBC History of Ideas <a href="https://youtu.be/qJYcge3eFc">https://youtu.be/qJYcge3eFc</a>



	<p>may be unhelpful to minority groups, is subjective and is a swine ethic.</p> <p>Students to consider whether these are key weaknesses in all versions of Utilitarianism. More able students may also have a look at Peter Singer's preference utilitarianism.</p> <p>Is it possible to measure pleasure and pain?</p> <p>Mill's view that competent judges agree on higher pleasures vs Singer and others who might argue that pleasure and pain are matters of personal taste.</p> <p>Is utility the best measure of whether something is morally right and good? Consider whether utilitarians overlook justice and other goods to overly focus on outcome and pleasure</p>				<p>- the instrumental criticism of D Z Phillips.</p> <p>- suffering that appears dysteleological, Dostoevsky</p> <p>- brothers Karamazov 'I must return my ticket.'</p> <p>- Mackie's suggestion that God could have given free will to only do good things. Hick's response that this would not be real free will.</p>		<p>Wireless Philosophy  <a href="https://youtu.be/9pRzvioUKp0">https://youtu.be/9pRzvioUKp0</a></p>
<b>GRADE:</b>				<b>GRADE:</b>			
<p>Week 4: Utilitarianism - Review</p>	<p>Does utilitarianism provide a helpful method of moral decision making?</p> <p>Key Strengths and Weaknesses - certainly it is a decision procedure, it is flexible to situations, is impartial and attempts to be empirical. However it requires some prediction of the future, may be unhelpful to minority groups, is subjective and is a swine ethic.</p> <p>Students to consider whether these are key weaknesses in all versions of Utilitarianism. More able students may also have a look at Peter Singer's preference utilitarianism.</p> <p>Is it possible to measure pleasure and pain?</p> <p>Mill's view that competent judges agree on higher pleasures vs Singer and others who might argue that pleasure and pain are matters of personal taste.</p> <p>Is utility the best measure of whether something is morally right</p>	Test		<p>Week 4: Kant</p>	<p>The concept of duty – comparison with doctors or police officers – duty as something which must be done regardless of consequences and regardless of feelings.</p> <p>Kantian duty as something that is absolutist and deontological.</p> <p>The difference between the hypothetical imperative – a command that is conditional and to achieve an outcome – and the categorical imperative – a command that is good in itself regardless of consequences. The latter being most important to Kant.</p> <p>The three tests for the categorical imperative</p> <p>1. The formula of the laws of nature – can the maxim (the rule) be established logically as a universal law – the moral law as logical duty.</p> <p>2. The formula of the end in itself - are people being treated as ends in themselves and not means to an end – the</p>	Cornell Notes: Pojman	<p>Warburton, N. (2014). Philosophy the Classics. Routledge</p> <p>- has a good chapter summarising Kant's groundwork in a few brief pages.</p> <p>Pojman, L. (2016). Ethics- Discovering Right and Wrong. Wadsworth Publishing</p> <p>Chapter 2 is good for teachers and possibly more able students.</p> <p>Ahluwalia, L. and Bowie, R. (2016) Oxford A Level Religious Studies for OCR (AS and Year 1). OUP Oxford</p> <p>Kant's Axe  <a href="https://youtu.be/x_uUEaqFog">https://youtu.be/x_uUEaqFog</a></p> <p>Paul Bloom against Empathy  <a href="https://youtu.be/Si1YSUAEH4w">https://youtu.be/Si1YSUAEH4w</a></p>

	and good? Consider whether utilitarians overlook justice and other goods to overly focus on outcome and pleasure				importance of dignity of human beings and link to idea of rights. 3. The formula of the kingdom of ends – where the categorical imperative is that which could be permitted in a rational society where everyone always treated each other as an end – the importance of autonomy. Application to practical issues: Kant's own examples include promise keeping (breaking a promise cannot be universalised and does not treat the hearer as a person), taking one's own life, and neglecting talents.		Peped <a href="https://youtu.be/VDI1OoFZ-cQ">https://youtu.be/VDI1OoFZ-cQ</a> <a href="https://youtu.be/-pFaxdT5jAg">https://youtu.be/-pFaxdT5jAg</a>
					<b>Synoptic links with Kant</b>  <b>Metaethics</b> - though it is debatable whether Kant himself was an intuitionist, many deontologists that followed are intuitionists <b>Afterlife</b> - Kant's three postulates, that we have free will, there must be an afterlife, and God must exist <b>Applied Ethics</b> - application of Kantian ethics (especially the principles of universalisability and ends and not means) to euthanasia, business ethics and sexual ethics		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 5: Situation Ethics (Fletcher)	Introduction to Fletcher's key idea – one approach may be to use the case studies in his book and contrast Fletcher's answer with that of traditional religious belief. Fletcher's view that situationism sits between legalism and antinomianism. Agape explained – contrast with other forms of love (Lewis's Four Greek words for love). New Testament origins – Jesus' command to love God and love your neighbour as the two key commands. Fletcher's six propositions 1. Love as the only good 2. Love as the ruling norm 3. Love and justice are the same 4. Love wills the neighbour good whether the neighbour is liked or not 5. Love justifies any means 6. Love decides on each situation. Fletcher's four working principles 1. Pragmatism 2. Relativism 3. Positivism 4. Personalism. Students to explain	'Situation Ethics does not provide a helpful method of moral decision-making'. Assess this view. (40 marks)  <b>Cornell Notes: Fletcher [Reading]</b>	Ahluwalia, L. and Bowie, R. (2016). Oxford A Level  Videos: Peped – Explaining Situation Ethics <a href="https://youtu.be/fxgkfjXWr-l">https://youtu.be/fxgkfjXWr-l</a>  Evaluating Situation Ethics <a href="https://youtu.be/eB0H-FuU4Kl">https://youtu.be/eB0H-FuU4Kl</a>  The Bible Project: Word Study – Agape <a href="https://youtu.be/slyevQ1LW7A">https://youtu.be/slyevQ1LW7A</a>	Week 5: Kant Review	Kant's view that obeying a moral command requires three things: 1. Freedom – morality requires the genuine ability to choose. 2. Immortality – morality requires that the highest good where virtue is rewarded is achievable. If it does not happen in this life then it must occur in the next life. 3. God – only God could guarantee the summum bonum. For Kant these are not proofs but are postulates, they are accepted when we talk of duties.  Allowing extra time to discuss issues raised by Kantian Ethics allows misconceptions or errors in terminology to be diagnosed and corrected. Discussion of key issues such as - Whether Kantian ethics is a helpful method of moral decision making - Whether ethical judgements can be solely based on duty	Evaluate the view that an action is only good when duty is best served. (40 marks)  Key Words Test	

	with examples. More able students may be able to read Fletcher directly.				(what are the limitations of duty? Might utility or agape be better?) - Whether Kantian ethics is too abstract for practical decisions (Kant's theoretical idea that we should tell the truth to the murderer seeking the next victim might be an interesting starting point). - Whether Kantian ethics relies too much on reason at the expense of sympathy/empathy. It may be that points raised overlap and are pertinent to several of the questions above. Other ethical theories could be brought in as a contrast although this would not be necessary.		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 6: Situation Ethics	Fletcher's view that conscience is a verb not a noun – the process of making the decision – it may be possible to link with Bonhoeffer's view that one only knows God's will in the moment of decision if this aspect of DCT has already been taught. Is situation ethics a helpful way of decision making? Points may include – this is a decision procedure and the problem of conflicting duties ought to be resolved, The principle of agape is a good core good principle, however there are no real rules or boundaries, it is also left to the individual to make decisions which may or may be a good thing. Can ethical decisions purely be based on agape? Points may include linking to Jesus who suggests love is the fulfilment of the law, the flexibility to the situation at hand and the concern for the outcome. However application of agape is left to the individual and may be a matter of personal opinion. Is Fletcher's theory of agape really a religious theory as he claims? Points may include: Jesus suggests love is the key requirement of the law, Jesus opposes legalism of the	'Agape should replace religious laws'. Evaluate this statement. (40 marks)	Ahluwalia, L. and Bowie, R. (2016). Oxford A Level	Week 6: Natural Law Theory Origins in Aristotle and Aquinas	Link back to work on Aristotle and the four causes if already covered in Philosophy. Aristotle's view that everything in the universe has a 'telos' and that the good is something that fulfils its telos. Example of a good pen (one that writes) and a good chair (one that can be sat upon). The impact of Aristotle's ideas upon Aquinas. As extension the impact of the thought of Stoicism (universal reason) could be considered  Key principle of doing good and avoiding evil – synderesis rule. The idea of Primary Precepts as the five things required in order to fulfil our telos. Secondary precepts as the moral rules that are derived from these. For Aquinas these have some flexibility although not all natural law thinkers follow him on this. Practice on application of natural law to topical issues in order to test understanding  Eternal Law – principles fully known only to God. Divine Law – the revealed law such as the Ten Commandments	<b>Challenge – Finnis [Reading]</b>	Aquinas 'Summa Theologica II.I Q94 II.II Q64 for double effect Aristotle, Physics II.3 Ahluwalia, L. and Bowie, R. (2016) Oxford A Level Religious Studies for OCR (AS and Year 1). OUP Oxford. Bowie, R. (2004). Ethical Studies. Nelson Thornes  Peped <a href="https://youtu.be/Fv6M8nVi7ao">https://youtu.be/Fv6M8nVi7ao</a> <a href="https://youtu.be/pkqes07oN_4">https://youtu.be/pkqes07oN_4</a>  John Finnis <a href="https://youtu.be/fnpnKQE_1G0">https://youtu.be/fnpnKQE_1G0</a>  Wireless Philosophy <a href="https://youtu.be/7kx1bR0-9PA">https://youtu.be/7kx1bR0-9PA</a>

	Pharisees, yet in reality there is little difference between situation ethics and utilitarianism, Jesus teaches on many topics not just love. Does his rejection of rules make this individualistic and subjective – just a matter of personal opinion? Points may include that this is true but may or may not be a good thing; it gives responsibility to the individual. Alternatively it could be argued that love is a clear principle. The questions above interconnect with each other and raise key strengths and weaknesses of situation ethics.				and the sermon on the mount. Natural Law – the law that we are able to discover the use of reason Human Law – the laws made by nations. For Aquinas the laws should not contradict. Allows possibility of civil disobedience where governments make unjust laws		
	<p><b>Synoptic Links: Situation Ethics</b></p> <p><b>Conscience</b> - compare Aquinas and Fletcher's view of conscience as an act  <b>Natural Law Theory</b> - contrast NLT with Situation Ethics as two distinctly Christian but different ethical approaches  <b>Metaethics</b> - Draw a link between naturalism (a metaethical theory) and natural law and utilitarianism (normative ethical theories) - is goodness an observable feature of natural world?  <b>Christian Moral Principles</b> - a comparison between Fletcher's situation ethics and Tillich's ethics (link)  <b>Jesus Christ</b> - Jesus' teaching on agape love and whether it should be privileged over his other teachings</p>			<p><b>Synoptic Links: Natural Law Theory</b></p> <p><b>Conscience</b> - explain the link between NLT and Aquinas' view of conscience: the role of synderesis and ratio, distinguishing between infallible principles and their application  <b>Situation Ethics</b> - contrast NLT with Situation Ethics as two distinctly Christian but different ethical approaches  <b>Metaethics</b> - Draw a link between naturalism (a metaethical theory) and natural law and utilitarianism (normative ethical theories) - is goodness an observable feature of natural world?  <b>Knowledge of God</b> - Aquinas argues that we can use reasoning (ratio) to learn about God/what is right  <b>Sexual Ethics</b> - the primary precept of reproduction, and its application to issues of sexual ethics  <b>Ancient Greek Influences</b> - Aristotle's teleological approach and his influence on Aquinas  <b>Christian Moral Principles</b> - Natural Law Theory as the basis of Catholic moral teaching</p>			
<b>GRADE:</b>				<b>GRADE:</b>			
Week 7: Situation Ethics Review	Students will need to review the topic of Utilitarianism prior to Business Ethics.	End of Unit Test / Folder Check  1. Outline three of Fletcher's six propositions and what it teaches us about agape [4]  2. Explain Fletcher's view of conscience [4]  3. Explain two objections raised against Fletcher [4]  4. 'Situation Ethics is not a Christian ethic.' Discuss.		Week 7: Natural Law Theory Review	Whether natural law provides a helpful way of making decisions: natural law as rational, valuing of life and rights, and having some flexibility vs the difficulty in proving telos. Whether the universe and everything within it has telos. Can telos establish what is right and wrong? The usefulness of double effect – this may be revisited once students have covered the topic of euthanasia. Comparison and contrast with utilitarianism to test understanding.	To what extent does Natural Law provide a helpful method of moral decision-making? (40 marks)  End of Unit Test	
<b>GRADE:</b>				<b>GRADE:</b>			
Christmas Break							



Philosophy and Ethics - Year 1

Term 3 - January – February

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Business Ethics (Corporate Social Responsibility, Good Ethics if Good Business)	<p>Current examples, or students' own experience of part time work, can often be useful starting points. The Channel 4 documentary on Sports Direct or the Rana Plaza disaster may be useful to spark discussions.</p> <p>Corporate Social Responsibility – that business has responsibility to its stakeholders.</p> <p>The opposite view – that of Milton Friedman – that businesses' only duty is to make money may be explored first and contrasted with the social responsibility of companies such as Cadburys and Body Shop.</p> <p>The FTSE4 Good index shows some of the things that may be part of corporate social responsibility.</p> <p>The idea that 'Good Ethics is Good Business' can be linked to Adam Smith who argues that the sensible business behaves ethically for selfish reasons. A link can be made to the idea of greater good found in utilitarianism.</p> <p>Discussion of the pros and cons of the various positions: Business is about profit (no corporate social responsibility), Ethics matters more (corporate social responsibility defended). Good ethics is good business (no conflict between the two).</p>	<p>'Businesses should adopt a Kantian approach'. To what extent do you agree? (40 marks)</p> <p>Case study – presentation</p>	<p>Ahluwalia, L. and Bowie, R. (2016). Oxford A Level</p> <p>Videos Explaining Business Ethics <a href="https://youtu.be/-u_69L4bozU">https://youtu.be/-u_69L4bozU</a></p> <p>Business Ethics and Utilitarianism <a href="https://youtu.be/26lY0qkD-Mg">https://youtu.be/26lY0qkD-Mg</a></p> <p>Kant and Business Ethics <a href="https://youtu.be/9lXsK-DSGm8">https://youtu.be/9lXsK-DSGm8</a></p> <p>Ford Pinto Case <a href="https://youtu.be/mlF7iGc3CzM">https://youtu.be/mlF7iGc3CzM</a></p>	Topic 1: Euthanasia	<p>Students will need to review the topic of natural law prior to this topic.</p> <p>The difference between voluntary euthanasia (a person's life ended by a person's request or with their consent) and nonvoluntary euthanasia (a person's life is ended without their consent but with the consent of someone acting in their interests.)</p> <p>Modern case studies such as Tony Bland, Dianne Pretty and other more recent cases may be used to explore the differences.</p> <p>The sanctity of life – religious idea that all life is made in God's image and is sacred and the quality of life – human life having to possess certain qualities in order to have value.</p> <p>The tension between the two concepts: Sanctity of Life is religious, sees intrinsic value of life, is supported by natural law and is absolute. Quality of Life is secular, has an instrumental view of life, is supported by situation ethics, and is relative/conditional.</p>	<p>'Sanctity of life has no meaning in twenty-first century medical ethics'. Assess this view. (40 marks)</p> <p>Backwards Essay Plan</p>	<p>Glover, J. (1990) Causing Death and Saving Lives. Chapter 14.15</p> <p>Rachels, J and S. The elements of moral philosophy.</p> <p>Singer, P. (1995). Rethinking Life and Death: The Collapse of our Traditional Ethics. Oxford. Chapter 7.</p> <p>Ahluwalia, L. and Bowie, R. (2016) Oxford A Level Religious Studies for OCR (AS and Year 1). OUP Oxford.</p> <p>Dr Nitschke <a href="https://youtu.be/AnTAU3vXzQ">https://youtu.be/AnTAU3vXzQ</a></p> <p>Belgium <a href="https://youtu.be/25PiAM4UKEQ">https://youtu.be/25PiAM4UKEQ</a></p>
<b>GRADE:</b>				<b>GRADE:</b>			
Week 2: Business Ethics (Globalisation,	<p>Whistle-blowing – employee disclosing wrongdoing to an employer or the public.</p> <p>Types of whistle-blowing: private and public and the possible reasons for each.</p>	<p>'Globalisation encourages good ethics as the foundation of good business'. Assess this view. (40 marks)</p>	<p>Ahluwalia, L. and Bowie, R. (2016). Oxford A Level</p> <p>Videos Explaining Business Ethics <a href="https://youtu.be/-u_69L4bozU">https://youtu.be/-u_69L4bozU</a></p>	Week 2: Euthanasia	<p>Application of natural law: Life as God given as revealed by Divine Law 'God gives and God takes away,' the five primary precepts – preservation of life, double effect and not prolonging death,</p>	<p>Essay Plan - 'Intervention is just as bad as non-intervention'. Evaluate this statement.</p>	

Whistle-Blowing)	<p>Is whistle-blowing ethical? Duty to employer v wider duties, what may lead to greater good? How might a Utilitarian or a Kantian answer the question?</p> <p>Globalisation – the integration of economies, markets, cultures and politics. Consideration of possible impacts such as ability to manufacture goods cheaply in other countries, the threat to local businesses from multinationals, the lack of basic labour laws in some countries. Impact on developed and developing world.</p> <p>Consideration of discussion points – does globalisation help or hinder the aim of good ethics? How are the two linked? Can Corporate Social Responsibility ever be totally genuine or is it merely ‘hypocritical window dressing?’ Can human beings flourish in the context of capitalism? (Must there inevitably be winners and losers?)</p>		<p>Business Ethics and Utilitarianism <a href="https://youtu.be/26IY0qKD-Mg">https://youtu.be/26IY0qKD-Mg</a></p> <p>Kant and Business Ethics <a href="https://youtu.be/9lXsK-DSGm8">https://youtu.be/9lXsK-DSGm8</a></p> <p>Ford Pinto Case <a href="https://youtu.be/mIF7iGc3CzM">https://youtu.be/mIF7iGc3CzM</a></p>		<p>ordinary and extraordinary means. Strengths and weaknesses of such an approach: it upholds the intrinsic value of life, double effect may bring some flexibility, it may seem outdated, it shows little compassion for suffering. Application of situation ethics: personalism – concern for people and their welfare, quality of life and ‘loving outcome’ Fletcher’s role in the Euthanasia society of America. Strengths and weaknesses of such an approach: flexibility to the situation, vagueness of doing the ‘most loving thing’, often the outcome of actions is unclear.</p>		
GRADE:				GRADE:			
Week 3: Review	<p>Review of Utilitarianism and Kantian ethics. Application to issues in business ethics: how might each ethical theory view corporate social responsibility, whistle-blowing and globalisation? Use of concrete examples e.g. VW emissions scandal, Sports Direct warehouse etc. may help.</p>	<p>End of Unit Test</p> <p>1. Describe one business case study you have studied this term and explain the ethical issues raised by this case study. [8]</p> <p>2. To what extent is utilitarianism the best approach to business ethics. [40]</p>		Week 3: Review	<p>Does the concept of sanctity of life have any meaning in the 21st century? Concerns over slippery slope if the principle of sanctity of life is not upheld, however its religious foundations are not assumptions shared by majority of modern society. Is there a difference between intervention to end life (Act) and non-intervention to end a patient’s life (omission)? James Rachels’ challenge to the distinction between the two – an omission may also mean that death is more prolonged. Jonathan Glover’s idea that the difference between Acts and Omissions. Should a person have autonomy over their own life? Mill and Singer on autonomy v religious idea of life as God given</p>	<p>End of Unit Test</p> <p>1. Explain the Christian teaching on the sanctity of life. [8]</p> <p>2. ‘Intervention is just as bad as non-intervention’. Evaluate this statement. [40]</p>	
GRADE:				GRADE:			

<p>Week 4: Death and the afterlife Heaven</p>	<p>Different interpretations of heaven:</p> <ul style="list-style-type: none"> <li>• It is an actual place where a person may go after death and experience physical and emotional happiness.</li> <li>• Heaven is a spiritual state that a person experiences as part of their spiritual journey after death.</li> <li>• Heaven is a symbol of a person's spiritual and moral life on earth and not a place or state after death.</li> <li>• The idea of the hope of heaven in the context of Christianity as a religion of hope as expressed by St Paul.</li> <li>• The dwelling place of Christ from where final judgement will come.</li> <li>• The New Jerusalem: The communal nature.</li> <li>• Aquinas on the afterlife.</li> <li>• The vision of heaven in the RC tradition and St Pope John Paul II interpretation of heaven in light of St Thomas Aquinas.</li> <li>• A place to see God 'face to face', the climax of Dante's Divine Comedy</li> </ul>	<p>'Without the reward of heaven Christians would not behave well.' Discuss. (40 marks)</p> <p><b>Challenge: Bernard Williams [Reading]</b></p>	<p>A McGrath. A Theology: the Basics, (Blackwell: Oxford, 2012) Chapter 8</p> <p>A McGrath. The Christian Theology Reader 3rd Ed (Blackwell: Oxford , 2007) pp 643–683</p> <p>J Macquarrie. Principles of Christian Theology (SCM: London, 1977) pp 357–362</p> <p>Dante Alighieri. The Divine Comedy (OUP: Oxford, 2008)</p> <p>Extract from Bernard Williams, Reflections on the tedium of immortality</p>	<p>Week 4: Augustine on Human Nature</p> <p>Pre and Post-Fall</p>	<p>Brief background to Augustine and the influences on his thinking including:</p> <ul style="list-style-type: none"> <li>• His mother Monica.</li> <li>• Manicheism.</li> <li>• Pelagius.</li> <li>• Augustine's own experience of the power of human sexuality and the impact on human nature.</li> </ul> <p>Augustine's interpretation of Genesis 2–3.</p> <p>The state of perfection before the Fall and Adam and Eve's relationship as friends:</p> <ul style="list-style-type: none"> <li>• The state of perfection in Eden and the sexual relationship as a rational act in response to the command of Gen. 1 'Go forth and multiply'.</li> <li>• Adam and Eve's friendship not based on sex.</li> <li>• Unity of body and soul.</li> </ul> <p>Lust and selfish desires after the Fall:</p> <ul style="list-style-type: none"> <li>• The division of the unity of the body and the soul and the divided will.</li> <li>• The importance of concupiscence.</li> <li>• The sexualisation of humanity.</li> <li>• Augustine view on the role of women in the Fall</li> </ul>	<p>Essay Plan: Critically assess Augustine's analysis of human sexual nature.</p>	<p><a href="https://www.youtube.com/watch?v=IzHdjRqiHH4">https://www.youtube.com/watch?v=IzHdjRqiHH4</a></p> <p><a href="https://www.youtube.com/watch?v=QpJdPXnx7-A">https://www.youtube.com/watch?v=QpJdPXnx7-A</a></p> <p>A McGrath, The Christian Theology Reader 3rd Ed (Blackwell: Oxford , 2007) pp 401-487</p> <p>T Wiley, Original Sin: Origins Developments, Contemporary Meanings (Paulist: New York, 2002) pp 56–76</p> <p>A McGrath, Christian Theology: An Introduction</p> <p>Catechism of the Roman Catholic Church Part 3 Chapter 1 Article 8: <a href="http://www.vatican.va/archive/ENG0015/_INDEX.HTM">http://www.vatican.va/archive/ENG0015/_INDEX.HTM</a></p> <p>Catechism of the Roman Catholic Church Part 3 Chapter 1 Article 8: <a href="http://www.vatican.va/archive/ENG0015/_INDEX.HTM">http://www.vatican.va/archive/ENG0015/_INDEX.HTM</a></p> <p>Catechism of the Roman Catholic Church Part 3 Chapter 3 Article 2 <a href="http://www.vatican.va/archive/ENG0015/_INDEX.HTM">http://www.vatican.va/archive/ENG0015/_INDEX.HTM</a></p> <p>Video The Examined Life: What is Human Nature? M. Velasquez, Philosophy: A Text with Readings <a href="https://www.cengagebrain.co.uk/shop/search/9781133933441">https://www.cengagebrain.co.uk/shop/search/9781133933441</a></p> <p>H Chadwick. Augustine: A Very Short Introduction (OUP:Oxford, 1986) chapter 10</p> <p>R Price. Augustine (Fount: London, 1996) chapters 4-5</p>
---	--	---	--	---	--	---	--



							J Wetzel. Augustine A Guide for the Perplexed (Continuum: London, 2010) chapter 3
	<p><b>Synoptic Links with Afterlife</b></p> <p><b>Ancient Greek Influences</b> - Plato's Arguments from opposites, if our world is impermanent, there must be a permanent world of forms</p> <p><b>Augustine on Human Nature</b> – the influence of Augustine’s view of predestination on Calvin</p> <p><b>Knowledge of God</b> - implications of natural theology and revealed theology on who can learn about God and who will be saved</p> <p><b>Attributes of God</b> - God's benevolence and justice and how it relates to questions about judgement and salvation</p> <p><b>Theodicy</b> - Hick's view that we continue to grow into God's likeness after death echoes Catholic teaching on purgatory</p> <p><b>Mind, Body, Soul</b> - the existence of the soul and its implication on life after death</p> <p><b>Religious Experience</b> - near-death experiences may point to life after death</p>				<p><b>Synoptic Links: Augustine on Human Nature</b></p> <p><b>Ancient Greek Influences</b> – see Plato’s influence on Augustine, including important ways they depart</p> <p><b>Knowledge of God</b> - implications of original sin on human capacity to know about God through reasoning</p> <p><b>Afterlife</b> - implication of Augustine's teaching on grace and its implication on who will be saved</p> <p><b>Theodicy</b> - Augustine's teaching on evil as a privation</p> <p><b>Kant</b> - Kant's view that humans can overcome their animal instincts and use reasoning to work out right and wrong</p> <p><b>Secularism</b> - the views of Freud and Dawkin could be used to criticise Augustine</p> <p><b>Gender &amp; Society</b> - Augustine's teaching on the role of men and women</p>		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 5: Death and the afterlife Hell, Purgatory	<p>Different interpretations of hell:</p> <ul style="list-style-type: none"> <li>• It is an actual place where a person may go after death and experience punishment.</li> <li>• Hell is a spiritual state that a person experiences as part of their spiritual journey after death.</li> <li>• Hell is a symbol of a person's spiritual and moral life on earth and not a place or state after death.</li> <li>• Augustine’s view of hell.</li> <li>• Dante’s view of hell.</li> <li>• Hell as a punishment or freely accepted state.</li> <li>• A state of being distant from God by choice or punishment.</li> <li>• Liberal Christian understanding of hell v Conservative</li> </ul>	<p>'Eternal damnation is incompatible with a just God'. (40 marks)</p> <p><b>Challenge: Kvanig [Reading]</b></p>	<p><b>Extract from Kvanig's Resurrection, Heaven and Hell in the Blackwell Companion to the Philosophy of Religion</b></p> <p>Craig Harline discussing Martin Luther <a href="https://youtu.be/VGuUrWM-KQI">https://youtu.be/VGuUrWM-KQI</a></p> <p>David Bentley Hart discussing universal salvation <a href="https://youtu.be/g2faD3JJ8DE">https://youtu.be/g2faD3JJ8DE</a></p> <p>Eleonore Stump: Do Heaven and Hell really exist? <a href="https://youtu.be/azvb_P1ymmM">https://youtu.be/azvb_P1ymmM</a></p> <p>John Hick – Is Death Final? <a href="https://youtu.be/IWRVD9BZ5Oo">https://youtu.be/IWRVD9BZ5Oo</a></p>	Week 5: Augustine on Human Nature / Effects of Sin	<p>Augustine’s teaching that Original Sin is passed on through sexual intercourse and is the cause of Human Selfishness and lack of free will and the lack of stability and corruption in all human societies.</p> <ul style="list-style-type: none"> <li>• The uncontrolled body and the dominance of erotic desire in procreation.</li> <li>• Humanity as a ‘massa peccati’.</li> <li>• Humanity is predisposed to sin.</li> <li>• Lust as a consequence.</li> <li>• The human drive of passion against rationality.</li> <li>• Humankind’s rebellion against God.</li> </ul> <p>A good contrast to evaluate? look at other theories of human nature such as the atheist ideas of Sartre</p>	<p>Assess the view that Augustine’s teaching on human nature is too pessimistic. (40 marks)</p>	<p>Peter Baron <a href="https://youtu.be/3pPfPM0aDZA">https://youtu.be/3pPfPM0aDZA</a></p> <p>Steven Pinker: What is Human Nature? <a href="https://youtu.be/rXXGTs-xKYY">https://youtu.be/rXXGTs-xKYY</a></p> <p>Peped <a href="https://youtu.be/3pPfPM0aDZA">https://youtu.be/3pPfPM0aDZA</a></p> <p>Sartre <a href="https://youtu.be/gpXNRrtuo38">https://youtu.be/gpXNRrtuo38</a></p>
<b>GRADE:</b>				<b>GRADE:</b>			
Week 6: Death and the afterlife Judgement	<p>Different Christian views of who will be saved including:</p> <ul style="list-style-type: none"> <li>• Limited election (that only a few Christians will be saved).</li> <li>• Calvin’s view of salvation.</li> <li>• Unlimited election (that all people are called to salvation but not all are saved).</li> <li>• Universalist belief (that all people will be saved).</li> <li>• The Westminster Confession.</li> <li>• Exclusivist/Inclusivist/Pluralist Views.</li> </ul>	<p>To what extent is the Parable of the Sheep and the Goats in Matthew 25 only about heaven and hell? (40 marks)</p>	<p>John 15:16 Acts 17</p> <p>J Calvin. Christian Institutes Bk 3 Ch 21 Sec 5 <a href="http://www.reformed.org/books/institutes/books/book3/bk3ch21.html">http://www.reformed.org/books/institutes/books/book3/bk3ch21.html</a></p> <p>Karl Rahner and John Hick on salvation</p>	Week 6: Review	<p>Only God’s grace, his generous love, can overcome sin and the rebellious will can overcome sin to achieve the summum bonum:</p> <ul style="list-style-type: none"> <li>• The rejection of the Pelagian view of the power of the human will.</li> <li>• The inability of human kind to act out of its own fallen will and the need to depend on the grace of God.</li> <li>• The variety of ways God demonstrates grace e.g. Paul on the Road to Damascus.</li> </ul>	<p>End of Unit Test/ Folder Check</p> <ol style="list-style-type: none"> <li>1. Explain two different scholarly views on human nature you have studied this term, other than Augustine’s. [8]</li> <li>2. Critically assess Augustine’s analysis of human sexual nature. [40]</li> </ol>	<p>Peter Brown. The Body and Society (Columbia University Press: New York, 1998) chapter 19</p> <p>D L Migliore. Faith Seeking Understanding: An Introduction to Christian Theology ( 2nd Ed) (Grand Rapids: Michigan, 2004) pp 149–159</p>

	<ul style="list-style-type: none"> <li>All with reference to the key ideas in Matthew 25:31-46.</li> </ul>		<p>J Webster, The Cambridge Companion to Karl Barth (CUP: Cambridge, 2007) pp 143–158</p> <p>A McGrath. The Christian Theology Reader 3rd Ed (Blackwell: Oxford , 2007) pp 401–487</p>		<ul style="list-style-type: none"> <li>Consider Karl Barth’s view on grace to develop a deeper understanding of the Augustinian view.</li> </ul>		<p>E Pagels. Adam, Eve and the Serpent (Vintage: New York, 1988)</p> <p>J Webster. The Cambridge Companion to Karl Barth (CUP: Cambridge, 2007) pp 159–176</p> <p>Galatians 5:17</p> <p>Romans 7:15–23</p> <p>Confessions Bk 6. 15.25 Bk 8</p> <p>City of God Bk 13ch 13, Bk 14 ch 16–26</p>
<b>GRADE</b>				<b>GRADE:</b>			
Week 7: Review		<p>End of Unit Test</p> <ol style="list-style-type: none"> <li>Describe three different views on election. [3]</li> <li>Explain Bernard Williams’ argument against an eternal heaven [4]</li> <li>Assess the view that hell is a physical place of punishment. [40]</li> </ol>		Week 7: Jesus – Son of God	<p>Jesus’ authority as Son of God.</p> <p>Jesus divinity as expressed in his:</p> <ul style="list-style-type: none"> <li>Knowledge of God: variety of Gospel passages which reflect the intimate relationship between Jesus and the Father.</li> <li>Miracles: nature miracles and their relationship to God’s power over nature in Genesis and the healing miracles as seen as only God’s ability to forgive sin.</li> <li>Resurrection: the event seen as a miracle or the event seen as God breaking the laws of nature to reflect the relationship between God the Father and God the Son.</li> <li>With reference to Mark 6:47–52 and John 9:1–41.</li> <li>The Chalcedonian definition.</li> <li>The Arian Controversy.</li> <li>Did Jesus Know think he was divine?</li> <li>His death and resurrection were an atonement and established a new relationship with God and humanity.</li> <li>A special or a unique relationship with God?</li> </ul>	<p>There is no evidence to suggest that Jesus thought of himself as divine.’ Discuss. (40 marks)</p> <p><b>Cornell Notes: Sanders [Reading]</b></p>	<p>I Corinthians 15:13-15</p> <p>J Macquarrie. Principles of Christian Theology (SCM: London, 1977) pp 268-327</p> <p>J Pelikan. Jesus Through the Centuries (YUP: Yale, 1999)</p> <p>R Bultmann. Jesus and the Word (Scribner: New York, 1980)</p> <p>The Bible Project - Word Study – Son of Man <a href="https://youtu.be/z6cWEcqxhII">https://youtu.be/z6cWEcqxhII</a></p> <p>Arius v Athanasius <a href="https://youtu.be/p5lPrGwvrHI">https://youtu.be/p5lPrGwvrHI</a></p> <p>Martin: On Jesus’ Self-Understanding <a href="https://youtu.be/ZZDakWQg2n0">https://youtu.be/ZZDakWQg2n0</a></p> <p>William Lane Craig on Jesus’ Self-Understanding <a href="https://youtu.be/sSQDov6N Np0">https://youtu.be/sSQDov6N Np0</a></p>
<b>GRADE:</b>				<b>GRADE:</b>			

FEBRUAR Y HALF TERM							
---------------------------	--	--	--	--	--	--	--

Philosophy and Ethics - Year 1

Term 4 - March – April

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Knowledge of God (Natural Theology)	<p>As all humans are made in God's image they have an inbuilt capacity and desire to know God including:</p> <ul style="list-style-type: none"> <li>• What it is to know.</li> <li>• Human openness to beauty and goodness as aspects of God.</li> <li>• Human intellectual ability to reflect on and recognise God's existence.</li> <li>• Explore the concept of the imago dei.</li> <li>• John Calvin and the sensus divinitus and semen religionis.</li> <li>• Calvin's view that the Fall damages our ability to know God.</li> <li>• Conscience</li> </ul> <p>What can be known of God can be seen in the apparent design and purpose of nature:</p> <ul style="list-style-type: none"> <li>• Paley's argument for the existence of God.</li> <li>• Natural Theology.</li> <li>• Calvin's view of creation as God's theatre.</li> <li>• Creation as the mirror of God.</li> <li>• The traditional design argument and Hume's criticism.</li> <li>• J Macquarrie on dialectical theism.</li> </ul>	<p>'God can be known because the world is so well designed.' Discuss. (40 marks)</p> <p><b>Cornell Notes: McGrath extract [Reading]</b></p>	<p>Psalm 19:1 Romans 1:19–20</p> <p><a href="https://www.youtube.com/watch?v=E3yo5mN2T0k">https://www.youtube.com/watch?v=E3yo5mN2T0k</a> <a href="https://www.youtube.com/watch?v=HPODn3a3R20">https://www.youtube.com/watch?v=HPODn3a3R20</a></p> <p>A McGrath. The Christian Theology Reader 3rd Ed (Blackwell: Oxford , 2007) pp 168–171</p>	Week 1: Jesus Liberator	<p>Jesus' authority as Son of God. Jesus divinity as expressed in his:</p> <ul style="list-style-type: none"> <li>• Knowledge of God: variety of Gospel passages which reflect the intimate relationship between Jesus and the Father.</li> <li>• Miracles: nature miracles and their relationship to God's power over nature in Genesis and the healing miracles as seen as only God's ability to forgive sin.</li> <li>• Resurrection: the event seen as a miracle or the event seen as God breaking the laws of nature to reflect the relationship between God the Father and God the Son.</li> <li>• With reference to Mark 6:47–52 and John 9:1–41.</li> <li>• The Chalcedonian definition.</li> <li>• The Arian Controversy.</li> <li>• Did Jesus know think he was divine?</li> <li>• His death and resurrection were an atonement and established a new relationship with God and humanity.</li> <li>• A special or a unique relationship with God?</li> </ul>	<p>Jesus' role was just to liberate the poor and weak against oppression.' Discuss. (40 marks)</p> <p><b>Cornell Notes: Reza Aslan's Zealot [Reading]</b></p>	<p>I Corinthians 15:13-15</p> <p>J Macquarrie. Principles of Christian Theology (SCM: London, 1977) pp 268-327</p> <p>J Pelikan. Jesus Through the Centuries (YUP: Yale, 1999)</p> <p>R Bultmann. Jesus and the Word (Scribner: New York, 1980)</p> <p>Extract from Reza Aslan's Zealot, 'Zeal for Your House', p.73-79.</p> <p>Extract from John Hick's Metaphor of God Incarnate, 'Divine Incarnation as Metaphor', p. 101-105.</p> <p>Cone, Black Liberation Theology <a href="https://youtu.be/kyP7BrmII9U">https://youtu.be/kyP7BrmII9U</a></p> <p>Reza Aslan, The Jesus of History v The Christ of Faith <a href="https://youtu.be/7VOMFiQfJ8w">https://youtu.be/7VOMFiQfJ8w</a></p>
	<p><b>Synoptic Links with Knowledge of God</b></p> <p><b>Augustine on Human Nature</b> - Augustine's view that humans are corrupted by original sin might be used to argue against Natural Theology</p> <p><b>Cosmological/Teleological Argument</b> - the link between Natural Theology and the arguments based on observation of the natural world</p> <p><b>Pluralism and Theology/Afterlife</b> - implications of natural theology and revealed theology on who can learn about God and will be saved</p> <p><b>Jesus Christ</b> - Barth's Theology of the Word</p> <p><b>Secularism</b> - Dawkins arguments against natural theology and revelation</p> <p><b>Religious Experience</b> - knowledge of God can be gained directly through religious experience</p>				<p><b>Synoptic Links with Jesus Christ</b></p> <p><b>Liberation Theology</b> - the role of Jesus as liberator may support Liberation Theology</p> <p><b>Gender &amp; Society</b> - the view of Jesus as a Servant King rather than a Davidic Messiah may support Ruether's project to reform Christianity</p> <p><b>Christian Moral Principles</b> - the role of Jesus as teacher and the extent it contradicts teachings in the Old Testament, and problem this may pose for 'bible-believing' Christians</p> <p><b>Situation Ethics</b> - Jesus' teaching on agape love and whether it should be privileged over his other teachings</p> <p><b>Religious Experience</b> - the miracles performed by Jesus Christ are examples of religious experience</p>		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 2: Knowledge of God	<p>As humans are sinful and have finite minds, natural knowledge is</p>	<p>'Everyone has an innate knowledge of God's</p>	<p>Macquarrie. Principles of Christian Theology (SCM: London, 1977) pp 84–103</p>	Week 2: Jesus Teacher	<p>Jesus' moral teaching on:</p> <ul style="list-style-type: none"> <li>• Repentance and forgiveness.</li> <li>• Inner purity and moral motivation.</li> </ul>	<p>Essay Plan: 'Jesus was no more than a teacher of wisdom'</p>	<p>Luke 13:1–5</p>

(Revealed Theology)	<p>not sufficient to gain full knowledge of God; knowledge of God is possible through: Faith, and Grace as God's gift of knowledge of himself through the Holy Spirit:</p> <ul style="list-style-type: none"> <li>• Explanation of Special Revelation and Revealed Knowledge.</li> <li>• Immediate and mediate revelation.</li> <li>• Aquinas on the nature of faith.</li> <li>• Revelation in Scripture.</li> </ul> <p>Full and perfect knowledge of God is revealed in the person of Jesus Christ and through the life of the church and The Bible:</p> <ul style="list-style-type: none"> <li>• Jesus as an example of Special Revelation.</li> <li>• John Calvin's belief that Jesus was literally God in human form.</li> <li>• Calvin on knowing God as redeemer in Jesus Christ.</li> <li>• Double grace in Christ.</li> <li>• The Chalcedonian definition.</li> <li>• The Arian Controversy.</li> </ul>	<p>existence.' Discuss. (40 marks)</p>	<p><a href="https://www.youtube.com/watch?v=MLnylZM14w0&amp;index=39&amp;list=PLCE62098E8D4316B8">https://www.youtube.com/watch?v=MLnylZM14w0&amp;index=39&amp;list=PLCE62098E8D4316B8</a>  <a href="https://www.youtube.com/watch?v=Zd8fhGb3KRs">https://www.youtube.com/watch?v=Zd8fhGb3KRs</a>  <a href="https://www.youtube.com/watch?v=aehQicaKeS4">https://www.youtube.com/watch?v=aehQicaKeS4</a></p> <p>A McGrath. Christian Theology: An Introduction</p> <p>J Webster. The Cambridge Companion to Karl Barth (CUP: Cambridge, 2007) pp 37–56</p> <p>Matthew 11:27  John 1:1  John 14:9  Hebrews 1:1–2  Philippians 2:6–8  Acts 17:16–34</p>		<ul style="list-style-type: none"> <li>• With reference to Matthew 5:17–48 and Luke 15:11–32.</li> <li>• The nature of repentance as turning to God.</li> <li>• The concept of reversal in Mt 5:17–48.</li> <li>• Deontological or teleological motivation for morality in the teaching of Jesus.</li> <li>• Inner purity v the concept of sin and Original.</li> <li>• Sin, the moral teaching of Jesus.</li> <li>• John Hick's view of Jesus.</li> </ul>	<p>J Hick. The Myth of God Incarnate (SCM: London, 2012 re-issue)</p> <p>Extract from Sanders' The Historical Figure of Jesus, 'Positive Traditions', p. 223-237</p>
GRADE:				GRADE:		
Week 3: End of Unit Test / Folder Check		<ol style="list-style-type: none"> <li>1. Explain the views of Calvin on natural theology. [4]</li> <li>2. Explain the views of Barth on revealed theology. [4]</li> <li>3. Explain the views of Aquinas in relation to natural and revealed theology. [4]</li> </ol>		Week 3: End of Unit Test / Folder Check	<ol style="list-style-type: none"> <li>1. Explain two of Jesus' moral teachings found in the Bible [4]</li> <li>2. 'Jesus was no more than a teacher of wisdom' [40]</li> </ol>	
GRADE:				GRADE:		
Week 4: Christian Moral Action - Duty	<p>Bonhoeffer's teaching on the relationship of Church and State including:</p> <ul style="list-style-type: none"> <li>• Obedience, leadership and doing God's will.</li> <li>• To what extent it is possible to always know God's will.</li> <li>• Justification of civil disobedience and whether Christians should practice civil disobedience.</li> <li>• Bonhoeffer's reversal of his family context as part of the state</li> </ul>		<p><a href="https://www.youtube.com/watch?v=Dk7Ti8wmZxk">https://www.youtube.com/watch?v=Dk7Ti8wmZxk</a></p> <p>F Schlongensiepen. Dietrich Bonhoeffer 1906-1945: Martyr, Thinker Man of Resistance (T&amp;T Clark: London, 2010)</p> <p>C J Green. The Bonhoeffer Reader (Fortress: Minneapolis, 2013)</p>	Week 4: Christian Moral Principles - Bible	<p>As the Bible reveals God's will, then only biblical ethical commands should be followed.</p> <ul style="list-style-type: none"> <li>• Why is the Bible important?</li> <li>• How useful is the Bible in moral decision making?</li> <li>• To what extent does the Bible have authority?</li> <li>• Are Biblical ethics in any way distinctive?</li> <li>• The variety of ways the Bible can be interpreted</li> </ul>	<p>Exodus 20:1–17</p> <p>I Corinthians 13:1–7</p> <p>N Messer. SCM Study Guide to Christian Ethics (SCM: London, 2006) pp 15–39</p> <p>J Barton. Understanding Old Testament Ethics (Westminster: London, 2003)</p>

	<p>and involvement in the plot to kill Hitler.</p> <ul style="list-style-type: none"> <li>• The world that has come of age in Jesus Christ in an age of secularism.</li> <li>• The significance of pacifism for Bonhoeffer.</li> <li>• Bonhoeffer's views on the dangers of an autocratic state and obedience to God alone.</li> </ul>		<p>J Lawrence. Bonhoeffer: A Guide for the Perplexed (T&amp;T Clark: London, 2010)</p> <p>J W De Gruchy. The Cambridge Companion to Dietrich Bonhoeffer (CUP: Cambridge, 1999)</p> <p>D Bonhoeffer. Letters and Papers from Prison (Augsburg Fortress: Minneapolis, 2010)</p> <p>D Bonhoeffer. Life Together and Prayerbook of the Bible (Augsburg Fortress: Minneapolis, 2005)</p>		<ul style="list-style-type: none"> <li>• Key elements to a fundamentalist view of the Bible.</li> <li>• The strengths and weaknesses of a fundamentalist view of the Bible.</li> <li>• Examples of Biblical contradictions e.g. the Law v Jesus' Law of love (the woman caught in adultery)</li> <li>• The role of the hermeneutic circle in the interpretation of the Bible.</li> </ul>		<p>J Barr. The Scope and Authority of the Bible (SCM: London, 1980)</p> <p>A C Thiselton. Hermeneutics (Eerdmans: Grand Rapids, 2009)</p> <p>J Barton Ed. The Cambridge Companion to Biblical Interpretation (CUP: Cambridge, 1998)</p> <p>S E Gillingham. One Bible Many Voices (SPCK: London, 1998)</p> <p>N King. The New Testament (Mayhew: Suffolk, 2004)</p> <p>An excellent translation and commentary of the New Testament texts  <a href="https://www.youtube.com/watch?v=1TV6--wZoI0">https://www.youtube.com/watch?v=1TV6--wZoI0</a></p> <p><a href="https://www.youtube.com/watch?v=skqbgMLaCjo">https://www.youtube.com/watch?v=skqbgMLaCjo</a></p>
<b>GRADE</b>				<b>GRADE:</b>			
Week 5: Christian Moral Action Church and Community	<p>Bonhoeffer's role in the Confessing Church and his own religious community at Finkenwalde:</p> <ul style="list-style-type: none"> <li>• The authenticity of Church?</li> <li>• What was the role of the Confessing Church?</li> <li>• The unique community nature of Finkenwalde.</li> <li>• Church as a divine reality.</li> <li>• 'Religionless' Christianity in a world come of age.</li> </ul>	<p><b>Cornell Notes:</b>  <b>Bonhoeffer [Reading]</b></p>		Week 5: Christian Moral Principles - Church	<p>Christian ethics must be a combination of biblical teaching, Church teaching and human reason:</p> <ul style="list-style-type: none"> <li>• The understanding of the role of the tradition of the Christian Church.</li> <li>• The authority of the Church as a source of ethical decision making.</li> <li>• The Magisterium.</li> <li>• The strengths and weakness of the Christian church as a moral authority.</li> <li>• The personal or collective nature of Christian ethics.</li> <li>• The role of Natural Law.</li> <li>• The authority of reason in Christian ethics.</li> <li>• The strengths and weaknesses of reason and tradition in ethical decision making.</li> </ul>	<p>The Church should decide what is morally good.' Discuss. (40 marks)</p>	<p><a href="https://www.ewtn.com/faith/teachings/chura4.htm">https://www.ewtn.com/faith/teachings/chura4.htm</a>  <a href="http://www.catholicessentials.net/magisterium.htm">http://www.catholicessentials.net/magisterium.htm</a></p>
<b>GRADE</b>				<b>GRADE:</b>			
Week 6: Christian	<p>Bonhoeffer's teaching on ethics as action including:</p> <ul style="list-style-type: none"> <li>• Costly grace.</li> </ul>	<p>To what extent, if at all, does the theology of Bonhoeffer have</p>	<p><a href="https://www.youtube.com/watch?v=6UyH1sOrv40">https://www.youtube.com/watch?v=6UyH1sOrv40</a></p>	Week 5: Christian	<p>Jesus' only command was to love and that human reason must decide how best to apply this:</p>		<p>Matthew 5:43-46  1 Cor. 13:4-7</p>

Moral Action Costly Grace	<ul style="list-style-type: none"> <li>• Sacrifice and Suffering.</li> <li>• Solidarity.</li> <li>• Protestant ideas on grace should not be 'cheapened' in the historical context.</li> <li>• How the Christian may be called vicariously to take the guilt of the world on themselves.</li> <li>• How Christians may be called to do evil rather than to be evil.</li> <li>• Personal suffering for the good of others.</li> <li>• The notion the Church had fallen from the call of Jesus to be disciples.</li> <li>• The importance of the Beatitudes for the disciple and knowing God's will.</li> <li>• Discipleship demands suffering.</li> <li>• How relevant is Bonhoeffer today?</li> </ul>	relevance for Christians today. (40 marks)	D Bonhoeffer. Discipleship (Augsburg Fortress: Minneapolis,2003)  <a href="https://christianhistoryinstitute.org/magazine/article/radical-resistance">https://christianhistoryinstitute.org/magazine/article/radical-resistance</a>	Moral Principles  Agape	<ul style="list-style-type: none"> <li>• Consider if love is the only commandment of Jesus.</li> <li>• The unconditional nature of agape and the realistic implications of this.</li> <li>• Agape as an extension of covenantal love and the rights and responsibilities in a covenant relationship.</li> <li>• Tillich on justice, love and wisdom.</li> <li>• Pope Benedict XVI and Pope Francis on Love.</li> <li>• Is love enough to live a moral life?</li> </ul>		A Study of the Christian Idea of Love; Part II The History of the Christian Idea of Love, trans. P.S. Watson. Harper & Row.  Grant, Colin (1996). "For the Love of God: Agape," Journal of Religious Ethics, 24  Deus Caritas Est Benedict XVI  Amoris Laetitia Pope Francis  C. S Lewis. The Four Loves (Fount: London, 1963)
<p><b>Synoptic Links with Bonhoeffer</b></p> <p><b>Christian Moral Action</b> - Bonhoeffer's emphasis on right action to overcome structure of injustice may have influenced liberation theologians (link)  <b>Jesus Christ</b> - Bonhoeffer's view of Jesus Christ and whether he is 'stuck on the cross'  <b>Christian Moral Principles</b> - Bonhoeffer's views on the Church and the Bible  <b>Situation Ethics</b> - Fletcher claim that rules can be set aside if love best served and how he was influenced by Bonhoeffer</p>				<p><b>Synoptic Links with Moral Principles</b></p> <p><b>Situation Ethics</b> - a comparison between Fletcher's situation ethics and Tillich's ethics (link)  <b>Natural Law Theory/Conscience</b> - Natural Law Theory as the basis of Catholic moral teaching; explain the link between NLT and Aquinas' view of conscience: the role of synderesis and ratio, distinguishing between infallible principles and their application  <b>Augustine on Human Nature</b> - Augustine's view that humans are corrupted by original sin might be used against the privileging of reasoning  <b>Gender and Theology</b> - feminist criticism of the Bible and Church  <b>Jesus Christ</b> - the role of Jesus as teacher and the extent it contradicts teachings in the Old Testament, and problem this may pose for 'bible-believing' Christians</p>			
Week 7: MARCH MOCK REVISION							
GRADE				GRADE:			
Easter Break							

*Revision after Easter / AS Examinations*

Philosophy and Ethics - Year 2

Term 1 - September – October

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Religious Language I: Via Negativa	<p>The difficulty of describing God in human language – univocal language with its tendency to anthropomorphism, equivocal language with its tendency towards mystery/agnosticism.</p> <p>Via Negativa accepts impossibility of description of God – possible example include Maimonides and Pseudo-Dionysius.</p> <p>Difficulties of via negativa: - although preserving the mystery of God, is anything actually known? - does not reflect what religious language is like.</p>	<p>The only way in which meaningful statements can be made about God is the via negativa.’ Discuss. [40]</p> <p><b>Reading: Scott’s Religious Language extract [Reading]</b></p> <p><b>Challenge: Neoplatonism and Negative Theology [Reading]</b></p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p><a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></p> <p><b>Extract from Scott’s Religious Language, p. 13-25</b></p> <p>Why study negative theology? <a href="https://youtu.be/1X2BuxlcV6g">https://youtu.be/1X2BuxlcV6g</a></p> <p>An apophatic approach to the Trinity <a href="https://youtu.be/PSBgvWr7dcY">https://youtu.be/PSBgvWr7dcY</a></p>	Week 1: Attributes of God: Omnipotence	<p>Overview of issues around the attributes of God via analogy of jigsaw or suitcase. Initial definitions of omnipotence, omniscience, omnibenevolence, eternity and free will.</p> <p>Puzzles and problems with the attributes of God and possible approaches.</p> <p>Different presentations of the idea of omnipotence: - the idea that God can do anything (as found in Descartes), - that God can do anything that is logically possible (Aquinas/Swinburne), - that omnipotence may be better understood as almighty (Geach), - that God may choose to self-limit (Plantinga).</p> <p>Aquinas’ views on whether God can change the past or whether God can sin as well as possible solutions to the paradox of the stone could be explored.</p> <p>Consider coherence of different approaches to omnipotence.</p>	<p>Discuss critically the view that God deliberately limits his own powers for the good of humanity. [40]</p> <p><b>Challenge: Mesle extract and questions on Process Theology [Reading]</b></p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p 73, 76-77</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Vardy, P The Puzzle of God contains a good chapter on omnipotence.</p> <p>Routledge Handouts on the Attributes of God</p> <p><b>Mesle’s Process-Relational Philosophy: An Introduction to Alfred North Whitehead</b></p> <p>Omnipotence Paradox Debunked <a href="https://youtu.be/TOHQVSpwEH8">https://youtu.be/TOHQVSpwEH8</a></p>
<p><b>Synoptic Links with Religious Language</b></p> <p><b>Attributes of God</b> – consider the limitations of using language and the danger of anthropomorphising God. ‘Superlatives are diminutives when applied to God’. We reduce him to a superman like figure</p> <p><b>Ontological Argument</b> – the question about how we define God</p> <p><b>Ancient Greek Influences</b> - the influence of neoplatonism on apophatic theology (challenge task above)</p> <p><b>Jesus Christ</b> - Application of Via Negativa to Christology e.g. The Council of Chalcedon and doctrine of hypostatic union is guarded by apophatic language.</p>				<p><b>Synoptic Links with Attributes of God</b></p> <p><b>Theodicy</b> – The Problem of Evil raises questions about God’s omnipotence and benevolence – you can bring in Mackie’s Inconsistent Triad.</p> <p><b>Religious Language</b> – consider the limitations of using language and the danger of anthropomorphising God. ‘Superlatives are diminutives when applied to God’. We reduce him to a superman like figure.</p> <p><b>Ontological Argument</b> – the question about how we define God.</p> <p><b>Ancient Greek Influences</b> – contrast Christian conception of God with Plato and Aristotle’s.</p> <p><b>Jesus Christ</b> – kenosis and God’s omnipotence</p>			
<b>GRADE:</b>				<b>GRADE:</b>			
Week 2: Religious Language I: Analogy	<p>Aquinas view that the way to avoid both errors is to treat religious language as analogical.</p> <p>- The analogy of attribution – which Aquinas illustrates by the example of the bulls urine.</p>	<p>Do Aquinas’ analogical approaches support effective expression of language about God? [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Aquinas on analogy <a href="http://www.newadvent.org/summa/1013.htm#article10">http://www.newadvent.org/summa/1013.htm#article10</a></p>	Week 2: Attributes of God: Eternity, Omniscience, Free Will	<p>Different understandings of the relationship between God and time and their effect on the issue of omniscience and free will.</p> <p>Boethius’ view that God is outside time and that all events are</p>	<p>How convincing is Boethius’ view of God’s relationship with time. [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Boethius, Consolation of Philosophy Book V <a href="http://www.exclassics.com/consol/consol.pdf">http://www.exclassics.com/consol/consol.pdf</a></p>



	<p>- The analogy of proper proportion. Hick's example of the faithfulness of a dog may illustrate this.</p> <p>- Ramsey's view of models and qualifiers.</p> <p>Challenges to analogy including:</p> <p>- Swinburne's view that Religious Language may be univocal,</p> <p>- the difficulty of knowing how far to press the analogy.</p>		<p><a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></p> <p>Ramsay, Models and Qualifiers <a href="https://youtu.be/q8z7daJmwE">https://youtu.be/q8z7daJmwE</a></p>		<p>simultaneously present hence known but not foreknown. Consider whether this preserves free will. What might the disadvantages be? Anselm's view as an extension of this.</p> <p>Swinburne's idea of God as in time – backwardly and forwardly eternal. If free will is preserved what type of free will is it: compatibilist and contra-causal definitions of free will.</p> <p>The views of other thinkers who may sacrifice belief in free will or soften the idea of God's omniscience e.g. Calvin and Process Theologians respectively.</p> <p>Consider the success of the different approaches</p>		<p>Swinburne, R The coherence of Theism Part II</p> <p>Free Will and Omniscience <a href="https://youtu.be/TayBUWT3g3A">https://youtu.be/TayBUWT3g3A</a></p> <p>Eleonore Stump <a href="https://youtu.be/aOrtS9JrFA">https://youtu.be/aOrtS9JrFA</a></p>
<b>GRADE:</b>				<b>GRADE:</b>			
Week 3: Religious Language I: Symbols	<p>Tillich's view that religious language is mainly symbolic. The analogy with works of art in establishing emotional connection and communicating deeply.</p> <p>Tillich's view of symbols as cognitive as opposed to others such as Ramsey who see symbol as noncognitive.</p> <p>Issues with symbolic language:</p> <p>- are symbols arbitrary or agreed?</p> <p>- can symbols change meaning over time?</p> <p>- is cognitive knowledge of God possible?</p> <p>Comparison of approaches. Which if any are useful in conveying understanding of God and theological discussion?</p>	<p>To what extent is symbols an effective method of communicating religious ideas. [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Tillich, P Dynamics of Faith part 3 <a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></p> <p>Thatamanil on Tillic <a href="https://youtu.be/hn2OAIUVHkA">https://youtu.be/hn2OAIUVHkA</a></p>	Week 3: Attributes of God: Benevolence / Review	<p>Review Boethius – to what extent does he succeed in establishing that God is just in rewarding and punishing?</p> <p>Resolving apparent conflicts in divine attributes – e.g.) Mackie's view that God's omniscience further complicates the problem of evil. Can God truly be just?</p> <p>Consider solutions to issues presented by God's benevolence</p>	<p>Test</p> <p>1. Explain the omnipotence paradox [4]</p> <p>2. Explain two different views of God's eternity. [4]</p> <p>3. Is it possible, or necessary, to resolve the apparent conflicts between the traditional attributes of God? [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Mackie, J The miracle of theism</p> <p>Euthyphro Dilemma <a href="https://youtu.be/hMOD7ofD9Ck">https://youtu.be/hMOD7ofD9Ck</a></p>
<b>GRADE:</b>				<b>GRADE:</b>			
Week 4: Religious Language I: Verificationism	<p>The method of logical positivism:</p> <p>- the verification principle of the Vienna Circle</p> <p>- its subsequent improvement by A J Ayer</p> <p>- the implication for religion and ethics (Possible link to emotivism in meta ethics)</p>	<p>Discuss critically the issues arising from taking a noncognitive approach to religious texts. [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Logical Positivism <a href="https://youtu.be/3FebMeEo91c">https://youtu.be/3FebMeEo91c</a></p> <p>Routledge Handout on Verificationism</p>	Week 4: Sexual Ethics	<p>Students will need to review the four ethical theories prior to studying this topic.</p> <p>What is important about marriage and why do some religious believers it is the only place for sexual intercourse? (Covenant, public promises, eyes of God.)</p> <p>Introduction to issues around</p>		<p>Ahluwalia, L &amp; Bowie, R. (2017). Oxford A Level Religious Studies for OCR: Year 2 Student Book. OUP Oxford. (A Level and Year 2)</p>

	<p>Examination of Ayer's view as found in 'God Talk is evidently nonsense' and 'Language, truth and logic.'</p> <p>Issues with the verification principle including:</p> <ul style="list-style-type: none"> <li>- discussion as whether it fails its own test,</li> <li>- whether universals are excluded,</li> <li>- whether the principle is too rigorous,</li> <li>- Hick's assertion that religious language can be verified eschatologically – the parable of the celestial city.</li> </ul> <p>Is it correct to say that the verification principle renders religious language meaningless?</p>			<p>premarital sex, extramarital sex, and homosexuality</p>	<p>Homosexuality – the progress towards equal rights (e.g. Wolfendon report. Links to J. S. Mill's 'On Liberty.'</p> <p>Issues around homosexuality such as gay adoption, gay clergy, does the concept of marriage extend to same sex relationships</p>		<p>Oliphant, J. (2014). OCR Religious Ethics for AS and A2.</p> <p>Routledge - although written for previous specification it has a good chapter on sexual ethics.</p>
<b>GRADE:</b>				<b>GRADE:</b>			
<p>Week 5: Wittgenstein</p>	<p>The evolution of Wittgenstein's view on language from the Tractatus to the later view of language games and forms of life.</p> <p>The idea that religious language is not cognitive yet is meaningful to the participants.</p> <p>Evaluation of Wittgenstein's approach:</p> <ul style="list-style-type: none"> <li>- Whilst avoiding the challenge of the verificationists, personal meaning may be unsatisfactory for religious believers who see themselves presenting a truth claim.</li> </ul>	<p>Critically discuss Wittgenstein's ideas on religious language [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Atheists vs religious belief, with Wittgenstein on the stand</p> <p>Routledge Handout on Wittgenstein</p> <p>School of Life  <a href="https://www.youtube.com/watch?v=pQ33gAyhg2c">https://www.youtube.com/watch?v=pQ33gAyhg2c</a></p>	<p>Week 5: Sexual Ethics</p> <p>Christian views</p>	<p>Development of religious ideas in scripture – Old Testament views include polygamy and concubines, homosexuality punishable by death. Jesus' teaching on divorce and Paul's views on celibacy as preferable to marriage.</p> <p>Development in church tradition – Augustine's view on sex and original sin, Traditional catholic Ethics – Pope Paul VI's Humanae Vitae.</p>		
<b>GRADE:</b>				<b>GRADE:</b>			
<p>Week 6: Religious Language II: Falsificationism</p>	<p>Flew's challenge to religious language that the real issue is that claims cannot be falsified. The link with Popper's view of science and pseudo-science. Flew's account of the garden.</p> <p>Hare's response (influenced by Wittgenstein) that religious belief is a blik – that Flew misunderstands the nature of religious belief. The parable of the lunatic.</p> <p>Mitchell's partisan – that religious belief can in theory</p>	<p>'Antony Flew's falsification principle presents a significant challenge to religious language.' Discuss. [40]</p>	<p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>BBC History of Ideas  <a href="https://youtu.be/wf-sGqBsWv4">https://youtu.be/wf-sGqBsWv4</a></p> <p>Routledge Handout on Falsificationism</p>	<p>Week 6: Sexual Ethics:</p> <p>Kant and Utilitarianism</p>	<p>Review of the key aspects of each ethical theory.</p> <p>Natural Law – link back to Aristotle and final cause. All sexual behaviour that is open to procreation and within marriage (marriage brings order to society) is permitted. Situation Ethics as a liberal Christian ethic provided relationship is loving one.</p> <p>Utilitarianism as a progressive secular ethic permitting all sexual behaviour that increases pleasure.</p> <p>Different forms of utilitarianism.</p>	<p>How useful is utilitarianism in making decisions about the ethics of premarital sex? [40]</p>	

	be falsified, the believer has a prior commitment and may interpret evidence differently. Evaluation of the respective views.				Kantian Ethics is a secular ethic that is concerned with treatment of persons. Discussion of strengths and weaknesses of each of the above theories.		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 7: Religious Language II: Comparing Aquinas and Wittgenstein / Review	Aquinas as cognitive vs Wittgenstein as non-cognitive. Respective application and interpretation of religious texts.	Test	Philosophy of Religion A2 (Wilkinson & Campbell)	Week 7: Sexual Ethics: Church Review	Do religious ideas have anything to offer discussion of sexual ethics? The view that they are a necessary challenge to a promiscuous laissez faire culture v the idea that society is now predominantly secular and moral principles no longer require religion. Is sexual behaviour entirely private and hence not an area that needs ethical discussion? This contractarian modern view – that provided there is consent – everything is permissible v the idea that sexual relationships inevitably have moral consequences for those involved and often wider groups of people e.g. children of both parties.	There is no need for religious rules about private sexual behaviour between consenting adults. Discuss. [40]	
<b>GRADE:</b>				<b>GRADE:</b>			
HALF TERM				HALF TERM			

Philosophy and Ethics - Year 2

Term 2 - October- December

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Conscience  Augustine, Aquinas	<p>Overview of the two contrasting approaches to conscience – one (Aquinas) viewing conscience as a real God-given tool that is part of our essential human nature, and the other (Freud) seeing conscience as a name for psychological phenomena that is developed over time.</p> <p>Aquinas – link to natural law – the idea of <i>recta ratio</i>: reason placed in each person by God which enables us to work out moral truths. Conscience for Aquinas comprises of two parts: 1. <i>Synderesis</i> – our inner principle that we ought to do good and avoid evil. 2. <i>Conscientia</i> – the actual making of a moral judgement, applying the moral rules.</p> <p>Aquinas also considers how conscience can sometimes be in error. These are either because of <i>Vincible ignorance</i> – a lack of knowledge for which a person is responsible e.g. stealing – our moral education should have taught us this rule. <i>Invincible ignorance</i> – a lack of knowledge for which the person is not responsible e.g. taking someone else’s property by mistake perhaps believing it to be your own</p>	<p>‘Conscience is the voice of God working within us.’ Discuss. [40]</p>	<p>Ahluwalia, L &amp; Bowie, R. (2017). Oxford A Level Religious Studies for OCR: Year 2 Student Book. OUP Oxford. (A Level and Year 2)</p> <p>Gerard Hughes on <i>synderesis</i> <a href="https://youtu.be/rWDIP70CLZg">https://youtu.be/rWDIP70CLZg</a></p>	Week 1: Metaethics  Introduction and Naturalism	<p>Understanding of the place of Meta-ethics in relation to other forms of ethics. Normative Ethics as discussion of the rules of the game and Meta-ethics as questioning the game itself.</p> <p>Naturalism as the belief that values can be derived or defined from observation of the natural world – such as Aquinas ideas of purpose or Bentham and Mill’s ideas of pleasure.</p> <p>Challenges to this empirical approach from the fact-value distinction and naturalistic fallacy.</p>	<p>How fair is the claim that ethical language is meaningless? [40]</p>	<p>Ahluwalia, L &amp; Bowie, R. (2017). Oxford A Level Religious Studies for OCR: Year 2 Student Book. OUP Oxford. (A Level and Year 2)</p> <p>Bowie, R. (2004). <i>Ethical Studies</i>. Nelson Thornes.</p> <p>Mackie, J. L. (1991). <i>Ethics: Inventing Right and Wrong</i>. Penguin Books. Chapter 1 is a good overview of the central question for teachers</p> <p>Is Goodness Natural? (Aeon)</p> <p>Routledge Handouts on Metaethics</p> <p>Is Ought Gap <a href="https://youtu.be/eT7yXG2aJdY">https://youtu.be/eT7yXG2aJdY</a></p> <p>Peped <a href="https://youtu.be/7G3cww1x-20">https://youtu.be/7G3cww1x-20</a></p> <p>Does Moral Truth exist <a href="https://youtu.be/sIDPxWIT0-U">https://youtu.be/sIDPxWIT0-U</a></p>
	<p><b>Synoptic Links with Conscience</b></p> <p><b>Natural Law Theory</b> - explain the link between NLT and Aquinas' view of conscience: the role of <i>synderesis</i> and <i>ratio</i>, distinguishing between infallible principles and their application <b>Situation Ethics</b> - compare Aquinas and Fletcher's view of conscience as an act <b>Metaethics</b> - Draw a link between naturalism (a metaethical theory) and natural law and utilitarianism (normative ethical theories) - is goodness an observable feature of natural world?</p>				<p><b>Synoptic Links with Metaethics</b></p> <p><b>Natural Law Theory, Utilitarianism</b>- Draw a link between naturalism (a metaethical theory) and natural law and utilitarianism (normative ethical theories) - is goodness an observable feature of natural world?</p>		

	<b>Knowledge of God</b> - Aquinas argues that we can use reasoning (ratio) to learn about God/what is right <b>Pluralism and Theology</b> - perhaps opportunity to draw link between idea of invincible ignorance and Rahner's idea of anonymous Christian				<b>Kant</b> - though it is debatable whether Kant himself was an intuitionist, many deontologists are intuitionists <b>Religious Language</b> - A.J.Ayer on verification principle points to the meaninglessness of religious language and ethical language (emotivism)		
<b>GRADE:</b>				<b>GRADE:</b>			
Week 2: Conscience  Freud	Freud's argument that 'conscience' is in fact the internalised moral views of our parents and society. Psychosexual development – and the interplay between the various aspects of our psyche: the Id (the pleasure principle) the superego (internalised moral ideals from parents and society) and the ego (the mediator between the other two). How this leads to conscience type feelings.	'Freud's understanding of conscience in terms of the super-ego is convincing.' Discuss. [40]	Ahluwalia, L & Bowie, R. (2017). Oxford A Level Religious Studies for OCR: Year 2 Student Book. OUP Oxford. (A Level and Year 2)  Peped <a href="https://youtu.be/iH_PRnY7Jkw">https://youtu.be/iH_PRnY7Jkw</a>	Week 2: Metaethics  Intuitionism and Emotivism	Intuitionism – G E Moore's views that moral truths are self-evident and indefinable. His analogy with the colour yellow. Goodness cannot be defined but is recognised immediately. Developments of this idea in Pritchard and Ross. Emotivism – A J Ayer's idea that ethical statements are statements that indicate approval or disapproval – boo or hurrah. The consequence of this idea is ethical relativism and the implication that all views must be tolerated. The strengths and weaknesses of the various positions.	Moral decision-making is just a matter of common sense – everyone knows right from wrong.' Discuss. [40]	
<b>GRADE:</b>				<b>GRADE:</b>			
Week 3: Conscience  Review	Critical comparison between the two thinkers. In addition to contrasts – who provides the better explanation and why. Key Contrasts include: - Guilt which is objective for Aquinas based on breaking real moral laws and is subjective for Freud based on violating an internal standard - God – the giver of the tool of conscience for Aquinas, an idea that provides psychological comfort, and no more, for Freud. - The decision making procedure – application of synderesis and conscientia for Aquinas which should be accurate provided we have educated our conscience. For Freud our moral feelings are from society and we are free to react against them.  Key issue is whether conscience exists at all or is merely a term for	End of Unit Test	Peped <a href="https://youtu.be/RISNmFNIVDw">https://youtu.be/RISNmFNIVDw</a>	Week 3: Metaethics  Review	Consideration of the central issue which is whether ethical statements are factual and thus meaningful or whether they are merely opinions and objectively meaningless. Is there general agreement or disagreement on moral principles in the world? The issue of moral progress which only makes sense if there are moral facts. Consideration of whether a lack of objective moral truths means that all opinions must be tolerated.	End of Unit Test	

	the feelings we acquire from culture and environment. This may involve discussion of the extent to which moral values are shared regardless of cultural backgrounds.						
GRADE:		GRADE:		GRADE:		GRADE:	
Week 4: Pluralism and Theology Exclusivism	<p>The view that only Christianity fully offers the means of salvation:</p> <ul style="list-style-type: none"> <li>• Calvinist exclusivist response e.g. H Kraemer.</li> <li>• ‘Biblical realism’ i.e. texts which support the place of Christ as the sole means of grace.</li> <li>• Dominus Iesus (2000) which reiterates the statement made in Vatican 2 that ‘The Catholic Church rejects nothing of what is true and holy in these religions’ (Nostra Aetate) but firmly rejects religious relativism/pluralism.</li> <li>• The centrality of the Word in Barth’s theology.</li> <li>• The centrality of revelation in terms of the Trinity.</li> <li>• The Incarnation as the particular and unique revelation of God.</li> <li>• The Spirit as revelation of God’s grace and that which makes human minds open to the existence of God.</li> <li>• Analysis of Barth’s view that revelation is ‘the abolition of religion’ and that ‘religion is unbelief’ and whether these suggest Christian exclusivism.</li> </ul>	<p>‘If different world religions offer different paths to salvation, then Jesus died on the cross for nothing’. Discuss. [40]</p>	<p>D’Costa. G Christianity and World Religions (WileyBlackwell, 2009)</p> <p><a href="https://www.youtube.com/watch?v=Wa7HdJ7F178&amp;list=PLCE62098E8D4316B8&amp;index=47">https://www.youtube.com/watch?v=Wa7HdJ7F178&amp;list=PLCE62098E8D4316B8&amp;index=47</a></p> <p><a href="https://www.youtube.com/watch?v=MLnylZM14w0&amp;list=PLCE62098E8D4316B8&amp;index=39">https://www.youtube.com/watch?v=MLnylZM14w0&amp;list=PLCE62098E8D4316B8&amp;index=39</a></p> <p>The Doctrine Commission of the Church of England The Mystery of Salvation (Church House Publishing, 1995; ISBN: 0715137786) Chapter 7. Sets out the three views – exclusivism, inclusivism and pluralism and considers the implication of each on the Christian notions of salvation</p> <p>Grenz, S and Olsen, R. 20th Century Theology: God in a Transitional Age (IVP 1992) pages 65–77 (Barth)</p> <p>Hart, T (editor). The Dictionary of Historical Theology (Eerdmans Publishing, 2000)</p> <p>John 14:6, Acts 4:12, 2 Corinthians 5:18–19</p> <p>Hendrik Kraemer The Christian Message in a Non Christian World</p> <p>Barth, K. Church Dogmatics (Continuum International Publishing) I.2 section 17 (‘The Revelation of God as the Abolition of Religion’ Webster, J.</p>	<p>Week 4: Pluralism and Society</p> <p>Introduction: Development of Multi-faith societies</p>	<p>The reasons for the development of multi-faith societies:</p> <ul style="list-style-type: none"> <li>• Migration.</li> <li>• Influence of labour and the free market economy.</li> <li>• Refugee and Assylum seekers.</li> </ul>	<p>‘Christians should seek to convert others to Christianity at every opportunity.’ Discuss. [40]</p>	<p><a href="http://www.interfaith.org.uk">http://www.interfaith.org.uk</a></p> <p>P. Hedges and A. Race (Ed). Christian Approaches to Other Faiths (SCM:London, 2008)</p> <p>D Pratt. The Church and Other Faiths: The World Council of Churches, the Vatican and Interreligious Dialogue (European University Studies, P Lang: Bern, 2010)</p> <p>D Ford, The Future of Christian Theology (Wiley-Blackwell: Oxford, 2011)</p> <p>The Doctrine Commission of the Church of England, The Mystery of Salvation (Church House Publishing, 1995) Chapter 7</p> <p>Dominus Iesus (Catholic Truth Society, 2000)</p>

			<p>Barth (Continuing Publishing Company, 1999).</p> <p>Webster. J (editor). The Cambridge Companion to Karl Barth (CUP, 2000) Chapter 15 (by J.A. di Noia) on Barth's theology of religion.</p> <p>Dominus Iesus (Catholic Truth Society, 2000)</p> <p>Barth on Election  <a href="https://youtu.be/ekQmknGvPCY">https://youtu.be/ekQmknGvPCY</a></p>				
GRADE:			GRADE:				
<p>Week 5: Inclusivism</p>	<p>The view that although Christianity is the normative means of salvation, 'anonymous' Christians may also receive salvation:</p> <ul style="list-style-type: none"> <li>• Church of England's report The Mystery of Salvation (chapter 7) a helpful introduction.</li> <li>• The issue of Christianity's relationship with Judaism, then with Platonism and subsequently with Islam.</li> <li>• Justin Martyr that others who express Christian virtues should be considered to participate in Christian salvation, Tertullian 'What has Athens to do with Jerusalem?'</li> <li>• What theologians have said in modern times within the Protestant (Schleiermacher, FD Maurice, Otto, Hick, Barth, Warren, Cragg) and Roman Catholic (Vatican 2, Rahner, Kung) traditions.</li> <li>• Karl Rahner's theology on Christianity and other religions.</li> <li>• The Solus Christus principle.</li> <li>• The Church as the means of grace.</li> <li>• Extra ecclesiam nulla salus.</li> </ul>	<p>'Non-Christians who live morally good lives and genuinely seek God can be considered to be "anonymous Christians".' Discuss. [40]</p>	<p>Sirach 24;  Matthew 25:31ff;  Luke 10:25ff;  John 16:12-15;  Acts 17,  Romans 1:18ff, 8:18ff;</p> <p>Grenz, S. and Olsen, R. 20th Century Theology: God in a Transitional Age (IVP 1992) pages 238-264 (Rahner).</p> <p>K Rahner. Theological Investigations Volume 5 (1966) chapter 6 or his Foundations of Christian Faith (1978) Part VI chapter 10.</p> <p><a href="https://www.youtube.com/watch?v=n1bKWzPYOYg&amp;index=54&amp;list=PLCE62098E8D4316B8">https://www.youtube.com/watch?v=n1bKWzPYOYg&amp;index=54&amp;list=PLCE62098E8D4316B8</a></p> <p>Rahner's Big Idea  <a href="https://youtu.be/etapl4vkv">https://youtu.be/etapl4vkv</a></p>	<p>Week 5: Puralism and Society</p> <p>Inter-faith dialogue</p>	<p>How Christian communities have responded to the challenge of encounters with other faiths:</p> <ul style="list-style-type: none"> <li>• Redemptoris Missio (RC).</li> <li>• Nostrae Aetate (RC).</li> <li>• Sharing the Gospel of Salvation (CofE).</li> <li>• To what extent has inter-faith dialogue contributed to social cohesion.</li> <li>• Should Christians seek to convert others of faith and no faith</li> </ul>	<p>Critically compare Redemptoris Missio and Sharing the Gospel of Salvation. [40]</p>	

	<ul style="list-style-type: none"> <li>Rahner's eschatological view of Church, should he be considered a universalist rather than an inclusivist?</li> </ul>						
	<p><b>Synoptic Links with Pluralism and Theology</b></p> <p><b>Pluralism and Society</b> - the views of exclusivists, inclusivists and pluralists on issues of inter-religious dialogue and conversion</p> <p><b>Secularism</b> - atheist criticisms against religion and whether it promotes disharmony between groups</p> <p><b>Knowledge of God</b> - the issue of whether knowledge of God comes exclusively through revelation</p> <p><b>Death and afterlife</b> - different views of heaven and hell and whether everyone will go to heaven, including the teaching of Jesus in Matthew 25</p> <p><b>Attributes of God</b> – God's benevolence and justice and how it relates to questions about judgement and salvation</p>			<p><b>Synoptic Links with Pluralism and Society</b></p> <p><b>Pluralism and Theology</b> - the views of exclusivists, inclusivists and pluralists on issues of inter-religious dialogue and conversion</p> <p><b>Secularism</b> - atheist criticisms against religion and whether it promotes disharmony between groups</p> <p><b>Knowledge of God</b> - the issue of whether knowledge of God comes exclusively through revelation</p> <p><b>Death and afterlife</b> - different views of heaven and hell and whether everyone will go to heaven, including the teaching of Jesus in Matthew 25</p> <p><b>Attributes of God</b> – God's benevolence and justice and how it relates to questions about judgement and salvation</p>			
<b>GRADE:</b>				<b>GRADE:</b>			
Week 6:	<p>The view that there are many ways to salvation of which Christianity is one path.</p> <p>John Hick</p> <ul style="list-style-type: none"> <li>Hick's use of Kantian epistemological categories in which religions (phenomena of religious experience) are postulates of the one noumenal Reality.</li> <li>Hick's rejection of the non-realists and other post-modern claims, (e.g. Don Cupitt), that there is no transcendent reality and that all religions are products of cultural experience.</li> <li>'Copernican revolution' in the theologies of the world to achieve a 'global theology'.</li> <li>Hick's radical challenge to the doctrines laid down at the great councils of Nicaea and Chalcedon.</li> <li>Similarity to Bultmann and those who consider that the language of the early Church and use of the term 'son' to describe Jesus was not to be taken as an objective fact but as an existential metaphor.</li> </ul>	<p>To what extent does a theologically pluralist approach undermine the central doctrines of Christianity? [40]</p>	<p>Hick, J. God Has Many Names (Macmillan, 1980) Includes an autobiographical account of his conversion to pluralism.</p> <p>Hick, J. God and the Universe of Faiths (Oneworld, 1973) Note that this sets out his initial position which has developed since that time.</p> <p>Sinkinson, C. The Universe of Faiths: A Critical Study of John Hick's Religious Pluralism (Paternoster Press, 2001)</p> <p><a href="https://www.youtube.com/watch?v=C79JmHZ4QB8&amp;index=34&amp;list=PLCE62098E8D4316B8">https://www.youtube.com/watch?v=C79JmHZ4QB8&amp;index=34&amp;list=PLCE62098E8D4316B8</a></p> <p>Extract from Hick's Metaphor of God Incarnate, p. 101-105.</p> <p>Extract from Hick's Problems of Religious Pluralism p. 107-109</p> <p>Paul Knitter interview in the National Catholic Reporter</p> <p>Panikkar's Window Analogy <a href="https://youtu.be/Kvsov6OuTWs">https://youtu.be/Kvsov6OuTWs</a></p> <p>Paul Knitter on Double Belonging <a href="https://youtu.be/hdKU23RBE98">https://youtu.be/hdKU23RBE98</a></p>	Week 6: Pluralism and Society	<p>Its methods and aims:</p> <ul style="list-style-type: none"> <li>How the mutual study and interpretation of different religions' sacred literature can help understanding of different and conflicting truth claims.</li> <li>The impact of the movement on inspiration and authority of sacred text.</li> <li>Is the movement a way of relativizing religious beliefs.</li> </ul>	<p>To what extent does the Scriptural Reasoning Movement relativise Christianity? [40]</p>	<p><a href="http://www.scripturalreasoning.org/">http://www.scripturalreasoning.org/</a></p> <p><a href="https://www.interfaith.cam.ac.uk/">https://www.interfaith.cam.ac.uk/</a></p>



GRADE:				GRADE:			
Week 7:	MOCK EXAM			Week 7:	MOCK EXAM		
GRADE:				GRADE:			
Christmas				Christma s			

Philosophy and Ethics - Year 2

Term 3 – January - February

Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources	Week	Teaching and Learning	Homework/ Flipped Learning Opportunities	Resources
Week 1: Feminism and Theology (Post-Christianity)	Daly's claim that 'if God is male then male is God' and the implications of this for Christianity: <ul style="list-style-type: none"> <li>Christianity's 'Unholy Trinity' of rape, genocide and war.</li> <li>Spirituality experienced through nature.</li> <li>Daley's view of Christianity in Gyn/Ecology and her role as a 'pirate'.</li> </ul>	Discuss the view that using feminist terms for God is unnecessary. [40]	N. K. Watson. Feminist Theology (Eerdmans: Grand Rapids, 2003)  P Tribe, Texts of Terror (Fortress: London)  D. Sawyer, and M. Collier (Editors). Is There a Future for Feminist Theology? (Sheffield Academic Press: Sheffield 1999)  V. Woolf. A Room of One's Own  M. Atwood. The Handmaids Tale (Random House: London, 2005)  Daly, Beyond God the Father, p. 78-81  TedX Talk 'The new feminist revolution in religion' <a href="https://youtu.be/VMb1UkkZsR8">https://youtu.be/VMb1UkkZsR8</a>	Week 1: Feminism and Society (Gender Roles)	Reference to: <ul style="list-style-type: none"> <li>Ephesians 5:22-33</li> <li>I Cor 11:7</li> <li>Mullieris Dignitatem 18-19.</li> </ul> Consider the views of: <ul style="list-style-type: none"> <li>Augustine</li> <li>Aquinas</li> <li>Luther.</li> </ul> To what extent Christian teaching is patriarchal and misogynist?	'In a Christian society men should have authority over women'. Discuss. [40]	Russell, L. and Clarkson, J. Dictionary of Feminist Theologies (Mowbray, 1996) Ruether, R. Women and Redemption (SCM Press: London, 1998) Ruether, R. Sexism and God-Talk (SCM Press: London 1983) R Tong. Feminist Thought (Routledge: London 1989)
<b>GRADE:</b>				<b>GRADE:</b>			
Week 2: Feminism and Theology (Reform Christianity)	Ruether's discussion of the maleness of Christ and its implications for salvation including: <ul style="list-style-type: none"> <li>Jesus' challenge to the male warrior-messiah expectation.</li> <li>The non-essential maleness for Ruether and rediscovering the divine feminine.</li> <li>God as the female wisdom principle.</li> <li>Jesus as the incarnation of wisdom.</li> <li>The concept of the Sophia.</li> <li>Soskice's view of the Trinity</li> <li>Can the Christian God be presented in female terms?</li> <li>Can women develop a genuine spirituality?</li> </ul>	Discuss critically the view that only women can develop a genuine spirituality. [40]  <b>Challenge: Ruether and Ecofeminism [reading]</b>	Mark Sameth, New York Times, Is God Transgender?  Robert Gagnon, No, God isn't transgender  Ruether, Sexism and God Talk,  Simon Chan article on Trinity and male language  Pope Benedict on why we call God Father <a href="https://youtu.be/abBsy529QBg">https://youtu.be/abBsy529QBg</a>  Key Figures from Early Feminist Theology <a href="https://youtu.be/Nh5KRNTsspk">https://youtu.be/Nh5KRNTsspk</a>  <a href="https://www.scienceandchristianbelief.org/serve_pdf_free.php?filename=SBC+6-1+Bratton.pdf">https://www.scienceandchristianbelief.org/serve_pdf_free.php?filename=SBC+6-1+Bratton.pdf</a>	Week 2: Feminism and Society (Family)	Secular views of the roles of man and women in family and society. The ways in which Christians have adapted and challenged changing attitudes to family and gender including issues of: <ul style="list-style-type: none"> <li>Motherhood and parenthood</li> <li>Is motherhood liberating or restricting?</li> <li>The view of Simone de Beauvoir on motherhood</li> <li>Naturalistic Feminist view on childbirth</li> <li>The view of Shulamih Firestone on family</li> <li>Ann Oakley on motherhood</li> <li>John Paul II view of motherhood and the relationship to the idea of the theotokos as model</li> <li>The significance of virginity in Mullieris Dignitatem in relation to motherhood.</li> <li>Different types of families</li> </ul>	With reference to Mulieris Dignitatem, discuss critically the view that motherhood gives women a liberating dignity. [40]	<a href="https://www.youtube.com/watch?v=1UHtiNTevSc">https://www.youtube.com/watch?v=1UHtiNTevSc</a> Luke 24:9–12 Acts 16:13–15  S Parsons (editor). The Cambridge Companion to Feminist Theology (CUP: Cambridge 2002)  <a href="https://www.youtube.com/watch?v=Nh5KRNTsspk&amp;index=41&amp;list=PLCE62098E8D4316B8">https://www.youtube.com/watch?v=Nh5KRNTsspk&amp;index=41&amp;list=PLCE62098E8D4316B8</a>  E S Fiorenza. In Memory of Her (SCM Press: London, 1994) (second edition)  E S Fiorenza. Miriam's Child, Sophia's Prophet (SCM Press:London, 1994)  E S Fiorenza. In Memory of Her: A Feminist Theological

<ul style="list-style-type: none"> <li>• Can a male saviour save women?</li> </ul> <p>Compare the feminist theology of Ruether and Daly:</p> <ul style="list-style-type: none"> <li>• To what extent sexism and patriarchy has developed in the mainstream churches.</li> <li>• Can Christianity be saved or is the post Christian approach of Daly the way forward?</li> </ul>				<ul style="list-style-type: none"> <li>• The response of liberal, reconstruction and radical feminism to the roles of men and women in the family and society</li> <li>• should Christian teaching resist secular views of gender?</li> <li>• Have secular views of gender undermined Christian views of gender?</li> <li>• To what extent the idea of the family is entirely culturally determined?</li> </ul>		<p>Reconstruction of Christian Origins (SCM: London, 1994)</p> <p>L. Isherwood &amp; D. McEwan Ed. Introducing Feminist Theology 2nd Ed. ( SAP: Sheffield, 2001)</p> <p>N. Slee. Faith &amp; Feminism: An Introduction to Christian Feminist Theology (DLT: London, 2003)</p> <p>P. Tribble. Texts of Terror (Fortress: Philadelphia, 1984)</p> <p>L. S. Cahil. Sex Gender and Christian Ethics (CUP: Cambridge: 1996)</p> <p>D. Hampson. Theology &amp; Feminism (Blackwell: Oxford, 2003)</p> <p>M. Daly. Gyn/Ecology at <a href="http://www.feministes-radicales.org/wp-content/uploads/2010/11/mary-daly-gyn-ecology-themetaethics-of-radical-feminism.pdf">http://www.feministes-radicales.org/wp-content/uploads/2010/11/mary-daly-gyn-ecology-themetaethics-of-radical-feminism.pdf</a></p> <p>M. Daly. Beyond God the Father</p> <p>A. Loades. Feminist Theology: A Reader (SPCK: London, 1996)</p> <p>A. Loades. Feminist Theology: Voices from the Past (Polity: Cambridge, 2001)</p>	
<p><b>Synoptic Links with Feminist Theology</b></p> <p><b>Ancient Greek Influences</b> - Plato and Aristotle's views of women</p> <p><b>Gender &amp; Society</b> - liberal feminist and radical feminist criticisms of Christianity and John Paul II's defence of Catholic teaching on the role of women</p> <p><b>Christian Moral Principles</b> - the bible's attitude to women and scholarly criticism against the Bible</p> <p><b>Jesus Christ</b> - the view of Jesus as a Servant King rather than a Davidic Messiah may support Ruether's project to reform Christianity</p> <p><b>Religious Experience</b> - female spirituality links to religious experience</p> <p><b>Liberation Theology</b> - the influence of liberation theology on feminist theology</p> <p><b>Attributes of God</b> - contrast the traditional view of God as 'Sky-Father' ruling over creation with Process Theology</p> <p><b>Religious Language</b> - to what extent is gendered language about God analogy?</p>				<p><b>Synoptic Links with Gender and Society</b></p> <p><b>Ancient Greek Influences</b> - Plato and Aristotle's views of women</p> <p><b>Gender &amp; Theology</b> - liberal feminist and radical feminist criticisms of Christianity and John Paul II's defence of Catholic teaching on the role of women</p> <p><b>Christian Moral Principles</b> - the bible's attitude to women and scholarly criticism against the Bible</p> <p><b>Jesus Christ</b> - the view of Jesus as a Servant King rather than a Davidic Messiah may support Ruether's project to reform Christianity</p> <p><b>Religious Experience</b> - female spirituality links to religious experience</p> <p><b>Liberation Theology</b> - the influence of liberation theology on feminist theology</p> <p><b>Attributes of God</b> - contrast the traditional view of God as 'Sky-Father' ruling over creation with Process Theology</p> <p><b>Religious Language</b> - to what extent is gendered language about God analogy?</p>			
<p>GRADE:</p>				<p>GRADE:</p>			
<p>Week 3:</p>	<p>Spirituality</p>		<p>Is ecofeminism still relevant? <a href="https://youtu.be/VBP0-XUe6bU">https://youtu.be/VBP0-XUe6bU</a></p>	<p>Week 3:</p>			
<p>End of Unit Test</p>	<p>Ecofeminism</p>			<p>End of Unit Test</p>			

GRADE		GRADE		GRADE			
<p>Week 4: Liberation Theology</p> <p>The relationship between Liberation Theology and Marxism</p>	<p>Exploitation occurs when humans are treated as objects and used as a means to an end:</p> <ul style="list-style-type: none"> <li>• Humans as a means of production.</li> <li>• False consciousness.</li> <li>• Reversal and the Gospel.</li> <li>• Hegelian dialectical view of history.</li> <li>• Ecclesial Base Communities as a way to avoid alienation and exploitation.</li> </ul> <p>Liberation theology's use of Marxist analysis to analyse the deeper or structural causes of social sin and have resulted in poverty violence and injustice including:</p> <ul style="list-style-type: none"> <li>• Capitalism.</li> <li>• Institutions.</li> <li>• The RC Response to structural sin as the avoidance of responsibility.</li> <li>• Pope Francis in Evangelii Gaudium on capitalism.</li> </ul>	<p>Assess the view that in theology orthodoxy is more important than orthopraxis. [40]</p>	<p><a href="https://www.youtube.com/watch?v=MMh-KtDp8nw&amp;index=77&amp;list=PLCE62098E8D4316B8">https://www.youtube.com/watch?v=MMh-KtDp8nw&amp;index=77&amp;list=PLCE62098E8D4316B8</a></p> <p><a href="https://www.youtube.com/watch?v=4eR1Xc4xng&amp;list=PLCE62098E8D4316B8&amp;index=26">https://www.youtube.com/watch?v=4eR1Xc4xng&amp;list=PLCE62098E8D4316B8&amp;index=26</a></p> <p><a href="http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm">http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm</a></p> <p><a href="http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm">http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm</a></p> <p>R. Gibellini. The Liberation Theology Debate (SCM: London, 1981)</p> <p>G. Gutierrez. A Theology of Liberation (SCM: London, 2001)</p> <p>P. Berryman Liberation Theology (Temple University Press: Philadelphia, 2001)</p> <p>A. T. Hennelly Ed. Liberation Theology: A Documentary History (Orbis: Maryknoll, 1990)</p> <p>C. Roeland (Ed) .The Cambridge Companion to Liberation Theology (CUP: Cambridge, 1999)</p> <p>D. McLellan, Marx (Fontanna: London, 1981)</p> <p>Noam Chomsky on Liberation Theology <a href="https://youtu.be/SNDG7ErY-k4">https://youtu.be/SNDG7ErY-k4</a></p> <p>Leonard Boff - The Rebel Theologian <a href="https://youtu.be/JyxJaAlw8jU">https://youtu.be/JyxJaAlw8jU</a></p> <p>Karl Marx on Alienation <a href="https://youtu.be/PZ4VzhluKCQ">https://youtu.be/PZ4VzhluKCQ</a></p> <p>Camden Bucey on Liberation Theology <a href="https://youtu.be/flpB_5nGZ0w">https://youtu.be/flpB_5nGZ0w</a></p> <p>Adolfo Perez Esquivel's Stations of the Cross (artwork)</p>	<p>Week 4: Secularism</p> <p>Freud</p>	<p>The views of Freud and Dawkins, that society would be happier without Christianity as it is infantile, repressive and causes conflict:</p> <ul style="list-style-type: none"> <li>• Are spiritual values just human values?</li> <li>• Is Christianity a major cause of social and personal problems?</li> <li>• Are secularism and secularisation opportunities for Christianity to develop new ways of thinking and acting?</li> </ul>	<p>'Freud's analysis of religion as wish fulfilment was right'. Discuss. [40]</p>	<p><a href="https://www.youtube.com/watch?v=_-SgDpyiKpc&amp;index=52&amp;list=PLCE62098E8D4316B8">https://www.youtube.com/watch?v=_-SgDpyiKpc&amp;index=52&amp;list=PLCE62098E8D4316B8</a></p> <p><a href="https://www.youtube.com/watch?v=lzJyM3PVzWM&amp;list=PLCE62098E8D4316B8&amp;index=86">https://www.youtube.com/watch?v=lzJyM3PVzWM&amp;list=PLCE62098E8D4316B8&amp;index=86</a></p> <p>S. Freud. The Future of An Illusion</p> <p>R. Dawkins. The God Delusion</p> <p>What did Freud think about religion? <a href="https://youtu.be/1U440mcseBE">https://youtu.be/1U440mcseBE</a></p>

<p><b>Synoptic Links with Liberation Theology</b></p> <p><b>Jesus Christ</b> - our study of Christ as Liberator could be used to support Liberation Theology  <b>Business Ethics</b> - Marxist critique of capitalism and how it gives rise to exploitation and alienation  <b>Christian Moral Action</b> - Bonhoeffer's emphasis on right action to overcome structure of injustice may have influenced liberation theologians (link)  <b>Situation Ethics</b> - Fletcher's equating love and justice is influenced by Marx</p>				<p><b>Synoptic Links with Secularism</b></p> <p><b>Cosmological and Teleological Argument</b> - the fine-tuning argument may point to the compatibility between religion and science?  <b>Knowledge of God</b> - Dawkins arguments against natural theology and revelation  <b>Normative Ethics</b> - question whether Christian ethics promotes discrimination e.g. NLT and Catholic teaching on homosexuality  <b>Religious Language</b> - verificationism and falsificationism point to meaningless of religious language  <b>Feminism and Society</b> - Feminist criticisms against religion can be used to support need to separate church and state  <b>Pluralism and Society</b> - Does exclusivism promote social disharmony in society?  <b>Moral Action</b> - The example of Bonhoeffer might be used to defend positive impact religion can make on an individual  <b>Augustine on Human Nature</b> - has the doctrine of original sin had a negative impact on society? (link)</p>			
<p><b>GRADE:</b></p>				<p><b>GRADE:</b></p>			
<p>Week 5: Liberation Theology  Catholic Church response</p>	<p>The view that the Gospel demands that Christians must give priority to the poor and act in solidarity with them, including the implications of this. Placing right action (orthopraxis) before official Church teaching (orthodoxy):</p> <ul style="list-style-type: none"> <li>• First and second act of praxis.</li> <li>• The Three Mediations.</li> <li>• Whether it is right for Christians to prioritise one group over another.</li> <li>• The Biblical evidence in Exodus, Amos and Luke's Gospel.</li> <li>• The Poor as the underside of history.</li> <li>• Reversal and Development.</li> <li>• The RC response to the 'preferential option'</li> </ul>	<p>'The sole concern of theology should be the preferential option for the poor'. Discuss. [40]</p> <p><b>Challenge: Cone on Black Liberation Theology [reading]</b></p>	<p>Peter Hebblethwaite, "Liberation theology and the Roman Catholic Church"</p> <p><a href="https://www.christiancentury.org/blogs/archive/2015-06/why-james-h-cone-s-liberation-theology-matters-more-ever">https://www.christiancentury.org/blogs/archive/2015-06/why-james-h-cone-s-liberation-theology-matters-more-ever</a></p>	<p>Week 5: Secularism  Dawkins</p>	<p>The views of secular humanists that Christian belief is personal and should play no part in public life including:</p> <ul style="list-style-type: none"> <li>• Education and schools.</li> <li>• Government and state.</li> <li>• Is or should Christianity be a significant contributor to society's culture and values?</li> </ul>	<p>How fair is the claim that Christianity has a negative impact on society? [40]</p> <p><b>Challenge: New Atheists [reading]</b></p>	<p>Science + Religion (Aeon article)  Richard Dawkins on reason and faith <a href="https://youtu.be/Sm220Q5wks4">https://youtu.be/Sm220Q5wks4</a>  Francis Collins on science and faith <a href="https://youtu.be/pINptKQYviQ">https://youtu.be/pINptKQYviQ</a>  Richard Dawkins – Faith School Menace <a href="https://youtu.be/bErdsn-00Uo">https://youtu.be/bErdsn-00Uo</a>  Four Horsemen of New Atheism Roundtable <a href="https://youtu.be/n7IHU28aR2E">https://youtu.be/n7IHU28aR2E</a>  Richard Dawkins debates Alister McGrath <a href="https://youtu.be/bLdsRfkkTf4">https://youtu.be/bLdsRfkkTf4</a></p>
<p><b>GRADE:</b></p>				<p><b>GRADE:</b></p>			
<p>Week 6:  End of Unit Test</p>				<p>Week 6:  End of Unit Test</p>			

GRADE				GRADE			
HALF TERM				HALF TERM			

*Revision after February Half-Term*