

# Key Stage 5 Curriculum Overview

## Subject: Religious Studies

### Year 12

Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2	Assessment
<p><b><u>Philosophy</u></b></p> <p><b><u>Theme 1:</u></b> Arguments for the existence of God – inductive</p> <p>A) Inductive arguments – cosmological B) Inductive arguments – teleological C) Challenges to inductive arguments</p> <p><b><u>Theme 1:</u></b> Arguments for the existence of God – deductive</p> <p>D) Deductive arguments - origins of the ontological argument E) Deductive arguments - developments of the</p>	<p><b><u>Philosophy</u></b></p> <p><b><u>Theme 2:</u></b> Challenges to religious belief - the problem of evil and suffering</p> <p>A) The problem of evil and suffering B) Religious responses to the problem of evil: Augustinian type theodicy C) Religious responses to the problem of evil: Irenaean type theodicy</p>	<p><b><u>Philosophy</u></b></p> <p><b><u>Theme 3:</u></b> Religious Experience</p> <p>A) The nature of religious experience B) Mystical experience C) Challenges to the objectivity and authenticity of religious experience D) The influence of religious experience on religious practice and faith E) Miracles F) A comparative study of two key</p>	<p><b><u>Philosophy</u></b></p> <p><b><u>Theme 3:</u></b> Religious Experience</p> <p>A) The nature of religious experience B) Mystical experience C) Challenges to the objectivity and authenticity of religious experience D) The influence of religious experience on religious practice and faith E) Miracles F) A comparative study of two key scholars</p>	<p><b><u>Philosophy</u></b></p> <p><b><u>Theme 2:</u></b> Challenges to religious belief - Religious belief as a product of the human mind</p> <p>D) Religious belief as a product of the human mind – Sigmund Freud E) Religious belief as a product of the human mind – Carl Jung F) Issues relating to rejection of religion: Atheism</p>	<p><b><u>Philosophy</u></b></p> <p><b><u>Theme 4:</u></b> Religious language</p> <p>A) Inherent problems of religious language B) Religious language as cognitive, but meaningless C) Religious language as non-cognitive and analogical D) Religious language as non-cognitive and symbolic E) Religious language as non-cognitive and mythical F) Religious language as a language game</p>	

<p>ontological argument</p> <p>F) Challenges to the ontological argument</p>		<p>scholars from within and outside the Christian tradition and their contrasting views on the possibility of miracles</p>	<p>from within and outside the Christian tradition and their contrasting views on the possibility of miracles</p>			
<p><b><u>Ethics</u></b></p> <p><b><u>Theme 1:</u></b> Ethical Thought</p> <p>A) Divine Command Theory B) Virtue Theory C) Ethical Egoism</p>	<p><b><u>Ethics</u></b></p> <p><b><u>Theme 2:</u></b> Deontological Ethics</p> <p>A) St Thomas Aquinas' Natural Law - laws and precepts as the basis of morality B) Aquinas' Natural Law - the role of virtues and goods in</p>	<p><b><u>Ethics</u></b></p> <p><b><u>Theme 3:</u></b> Teleological ethics</p> <p>A) Joseph Fletcher's Situation Ethics - his rejection of other forms of ethics and his acceptance of agape as the basis of morality B) Fletcher's Situation Ethics - the principles</p>	<p><b><u>Ethics</u></b></p> <p><b><u>Theme 4:</u></b> Teleological ethics</p> <p>A) Classical Utilitarianism - Jeremy Bentham's Act Utilitarianism : happiness as the basis of morality B) John Stuart Mill's development of Utilitarianism : types of pleasure, the</p>	<p><b><u>Ethics</u></b></p> <p><b><u>Theme 1:</u></b> Ethical Thought</p> <p>D) Meta-ethical approach – Naturalism E) Meta-ethical approach – Intuitionism F) Meta-ethical approach – Emotivism</p>	<p><b><u>Ethics</u></b></p> <p><b><u>Theme 2:</u></b> Deontological Ethics</p> <p>D) John Finnis' development of Natural Law E) Bernard Hoose's Proportionalism F) Finnis' Natural Law and Hoose's Proportionalism: application of the theory</p> <p><b><u>Theme 4: BOOK 2</u></b></p>	

	<p>supporting moral behaviour</p> <p>C) Aquinas' Natural Law - application of the theory</p>	<p>as a means of assessing morality</p> <p>C) Fletcher's Situation Ethics - application of theory</p>	<p>harm principle and the use of rules</p> <p>C) Bentham's Act Utilitarianism and Mill's Rule Utilitarianism - application of the theory</p>		<p>Determinism and Free will</p> <p>A) Religious concepts of predestination</p> <p>B) Concepts of determinism</p> <p>C) The implications of predestination / determinism</p> <p>D) Religious concepts of free will</p> <p>E) Concepts of libertarianism</p> <p>F) The implications of libertarianism and free will</p>	
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## Key Stage 5 Curriculum Overview

**Subject: Religious studies**

**Year 13**

Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2	Assessment
<p><b><u>Component 2: Study of Religion and Dialogues – Christianity</u></b></p> <p>Sources of Wisdom &amp; Authority: Bible, Church &amp; Jesus</p> <p>God</p>	<p>Self, Death &amp; Afterlife</p> <p><b><u>Component 1: Section A: Philosophy</u></b></p> <p>Religious Language</p> <p>Miracles</p>	<p>Self, Death &amp; Afterlife</p> <p><b><u>Component 2: Study of Religion and Dialogues – Christianity</u></b></p> <p>Religion and Science</p>	<p>Pluralism</p>	<p>Revision</p>		
<p><b><u>Component 1: Section B: Ethics</u></b></p> <p>Ethical theories and their Application</p> <p>Meta-ethics: the meaning of right and wrong</p> <p>Free will and moral responsibility</p>	<p>Conscience</p> <p>Bentham and Kant</p>	<p><b><u>Component 2: Study of Religion and Dialogues – Christianity</u></b></p>	<p><b><u>Component 2: Study of Religion and Dialogues – Christianity</u></b></p>	<p>Revision</p>		

