



## PHILOSOPHY & THEOLOGY Plans for KS5 Curriculum

Term	Theme 1	Theme 2	Theme 3	Theme 4
Year 12 (Religion)	<b><u>Religious Figures &amp; Sacred Texts</u></b> <ol style="list-style-type: none"> <li>1. Pre-Islamic Arabia &amp; Revelation</li> <li>2. Makkan Reaction</li> <li>3. Hijra</li> <li>4. Issues Arising</li> <li>5. Quran – source of wisdom and authority</li> <li>6. Quran – use and treatment</li> </ol>	<b><u>Religious Concepts</u></b> <ol style="list-style-type: none"> <li>1. Tawhid &amp; Shahada</li> <li>2. Role of Prophets</li> <li>3. Angels</li> <li>4. Day of Judgement</li> </ol>	<b><u>Religious Life</u></b> <ol style="list-style-type: none"> <li>1. Salaah</li> <li>2. Giving</li> <li>3. Hajj</li> <li>4. Categories of action</li> </ol>	<b><u>Religious Practices that shape identity</u></b> <ol style="list-style-type: none"> <li>1. Masjid</li> <li>2. Ashura – the story</li> <li>3. Ashura- commemoration</li> <li>4. Ramadhan</li> <li>5. Eid-ul-Fitr</li> </ol>
Year 12 (Philosophy)	<b><u>Arguments for the existence of God – inductive</u></b> <ol style="list-style-type: none"> <li>1. Intro to course and inductive versus deductive proofs</li> <li>2. The concept of ‘a posteriori’ and ‘a priori’</li> <li>3. The Kalam cosmological argument with reference to William Lane Craig (rejection of actual infinities and concept of personal creator)</li> <li>4. Issues Arising</li> <li>5. Inductive arguments</li> <li>6. F. R. Tennant’s anthropic and aesthetic arguments</li> <li>7. Challenges to inductive arguments</li> <li>8. Challenges – Hume – problems with analogies</li> <li>9. Alternative scientific theories e.g. Big Bang theory &amp; evolution by Natural Selection</li> </ol>	<b><u>Arguments for the existence of God – Deductive</u></b> <ol style="list-style-type: none"> <li>1. Deductive proofs</li> <li>2. Developments of the ontological argument</li> <li>3. Challenges to the ontological argument – Gaunilo</li> <li>4. Challenges to the ontological argument – Kant</li> <li>5. How convincing is the ontological argument?</li> <li>6. Issues Arising from the ontological argument</li> <li>7. Comparison between the ontological argument and cosmological argument</li> <li>8. How do religious views on the nature of God impact on arguments for the existence of God?</li> </ol>	<b><u>Challenges to religious belief – the problem of evil and suffering</u></b> <ol style="list-style-type: none"> <li>1. The problem of evil and the two types of evil</li> <li>2. Development of the problem of evil</li> <li>3. Religious response to the problem of evil</li> <li>4. Challenges to the Augustinian type theodicy</li> <li>5. The Irenaean type theodicy</li> <li>6. Are these theodicies relevant and credible in the 21<sup>st</sup> Century?</li> <li>7. Do these theodicies succeed as a defence of the God of Classical Theism?</li> </ol>	<b><u>Religious Experience</u></b> <ol style="list-style-type: none"> <li>1. The nature of religious experience</li> <li>2. The types and stages of religious experience</li> <li>3. William James’ four characteristics of mystical experience</li> <li>4. Rudolph Otto and the Numinous</li> <li>5. Challenges to religious experience</li> <li>6. Further challenges to religious experience</li> <li>7. Analysis</li> <li>8. The adequacy of the definitions given by Otto and James</li> <li>9. Are the challenges of Franks-Davies persuasive?</li> </ol>

<p>Year 12 (Ethics)</p>	<p><b><u>Introduction to Ethical Thought</u></b></p> <ol style="list-style-type: none"> <li>1. Divine Command Theory</li> <li>2. Virtue Theory</li> <li>3. Ethical Egoism</li> </ol>	<p><b><u>Natural Law</u></b></p> <ol style="list-style-type: none"> <li>1. Aquinas</li> <li>2. Precepts and Laws</li> <li>3. Applied to Abortion and Euthanasia</li> </ol>	<p><b><u>Situation Ethics</u></b></p> <ol style="list-style-type: none"> <li>1. Agape</li> <li>2. Joseph Fletcher</li> <li>3. Applied to Homosexuality and Polyamorous Relationships</li> </ol>	<p><b><u>Utilitarianism</u></b></p> <ol style="list-style-type: none"> <li>1. Utility Principle</li> <li>2. Jeremy Bentham</li> <li>3. John Stuart Mill</li> <li>4. Applied to Animal Experimentation and Nuclear Weapons</li> </ol>
<p>Year 13 (Religion)</p>	<p><b><u>Religious Figures and Sacred Texts</u></b></p> <ol style="list-style-type: none"> <li>1. Source of Sharia</li> <li>2. Role of Sharia</li> <li>3. Jihad</li> </ol>	<p><b><u>Religious Concepts</u></b></p> <ol style="list-style-type: none"> <li>5. Tawhid &amp; Shahada</li> <li>6. Role of Prophets</li> <li>7. Angels</li> <li>8. Day of Judgement</li> </ol>	<p><b><u>Significant social and historical developments in religious thought</u></b></p> <ol style="list-style-type: none"> <li>1. The Muslim State</li> <li>2. Islam and Science</li> <li>3. Islam and Pluralism</li> <li>4. Islam and Family Life</li> <li>5. Islam and Migration</li> <li>6. Western Perceptions of Islam</li> </ol>	<p><b><u>Religious Practices that shape humanity</u></b></p> <ol style="list-style-type: none"> <li>1. Shia Islam</li> <li>2. Sufi Islam</li> <li>3. Crime and Punishment</li> </ol>
<p>Year 13 (Philosophy)</p>	<p><b><u>Challenges to religious belief – religious belief as a product of the human mind</u></b></p> <ol style="list-style-type: none"> <li>1. Religious belief as a product of the human mind – Sigmund Freud</li> <li>2. Freud on religion</li> <li>3. Carl Jung – religion as necessary for personal growth</li> <li>4. Challenges to Jung - lack of evidence for Jungian concepts and reductionist views of religion</li> <li>5. Atheism – what is atheism? The difference between agnosticism and atheism</li> <li>6. The rise of New Atheism (antitheism)</li> <li>7. Religious responses to New Atheism</li> </ol>	<p><b><u>Religious Experience</u></b></p> <ol style="list-style-type: none"> <li>1. The influence of religious experience on religious practice and faith</li> <li>2. Importance of religious experience of the believer</li> <li>3. Miracles – definitions – St Thomas Aquinas, David Hume</li> <li>4. Miracles</li> <li>5. Why do religious believers accept that miracles occur?</li> <li>6. Comparison between Hume’s scepticism of miracles and Swinburne’s defence of miracles</li> </ol>	<p><b><u>Religious Language</u></b></p> <ol style="list-style-type: none"> <li>1. Inherent problems of religious language</li> <li>2. Religious language as cognitive, but meaningless:</li> <li>3. Criticisms of verification</li> <li>4. Criticisms of falsification</li> <li>5. Analysis</li> <li>6. Religious language as non-cognitive and analogical -</li> <li>7. Challenges</li> <li>8. Evaluation</li> <li>9. Evaluation of whether non-cognitive interpretations are valid responses to the</li> </ol>	<p><b><u>Religious Language</u></b></p> <ol style="list-style-type: none"> <li>1. Religious language as non-cognitive and symbolic</li> <li>2. Challenges</li> <li>3. Religious language as non-cognitive and mythical</li> <li>4. Challenges to mythical language</li> <li>5. Religious language as a language game</li> <li>6. Supportive evidence</li> <li>7. Challenges to Wittgenstein</li> <li>8. Analysis – are religious language issues still</li> </ol>

	8. To what extent can religious belief be considered a neurosis? 9. Comparison between Jung & Freud – to what extent was Jung more positive than Freud about the idea of God?	7. Analysis of Swinburne vs. Hume on miracles 8. Do religious communities depend on religious experiences? 9. Are different definitions of miracles contradictory?	challenges to the meaning of religious language	relevant in the 21 <sup>st</sup> Century?
Year 13 (Ethics)	<u>Meta Ethics</u> 1. Naturalism 2. Intuitionism 3. Emotivism	<u>Natural Law</u> 1. John Finnis 2. Bernard Hoose 3. Applied to Capital Punishment and Immigration	<u>Situation Ethics</u> <u>Utilitarianism</u> Same as above	<u>Free Will and Determinism</u> 1. Free Will Theories 2. Determinist Theories 3. Libertarianism