

KS5 Curriculum Sequencing – Homework/Prep Time Work and Private Study Work: *Philosophy, Religion & Ethics*

All homework, prep time work and private study work in *Philosophy, Religion & Ethics* is set on Edulink homework with a clear set date, due date and time allocation.

Homework	3 hours of homework will be set per student per cycle. This will be from both teachers and will consist of tasks aimed at completion of learning, review of learning and application of knowledge. Students will also be asked to create a revision resource at the end of each sub-topic. Homework will be checked for completion by the teacher within a future lesson and where assessment-based tasks have been completed, the teacher will provide feedback on the mark scheme.
Prep time work	3 hours of prep work will be set per student per cycle. This will be aimed at developing a deeper understanding of the curriculum. Prep work can include tasks relating to content currently being learnt or content that is upcoming. Prep work should be filed in students' folders to allow teachers to review when completing folder checks and to ensure it is accessible for students to refer to when teachers ask for feedback in class. Prep work will sometimes be set as a homework as preparation for the following lesson to aid understanding.
Private study work	<p>3 hours of non-assessed private study work will be completed per cycle. This work is not checked for completion but evidence of completion will show through assessments. Students have access to a prep work booklet online with a variety of suggestions of tasks they may do in this time. This includes some of the following:</p> <ul style="list-style-type: none">• Creating summaries of lesson notes• Creating revision resources• Applying knowledge to past questions• Creating essay plans for essay titles• Reading examiners reports available on Eduqas• Looking at model answers on google classroom• Watching something from the wider watch list• Reading something from the curriculum reading links or wider reading list.• Accessing revision websites

Sequencing of homework, prep time work and private study work:

<p>Area of subject learning checklist – Year 12</p>	<p>Homework/Prep Time Work and Private Study work set (Readings, questions and other study work will be set for the lessons listed below; prior research to these before the start of the course is helpful)</p>
	<p><u>Theme 1:</u></p> <p>A: Inductive arguments – cosmological:</p> <ul style="list-style-type: none"> • Inductive proofs; the concept of ‘a posteriori’ • St Thomas Aquinas’ first Three Ways - (motion or change; cause and effect; contingency and necessity). • The Kalam cosmological argument with reference to William Lane Craig (rejection of actual infinities and concept of personal creator). <p>B: Inductive arguments – teleological:</p> <ul style="list-style-type: none"> • St Thomas Aquinas’ Fifth Way - concept of governance; archer and arrow analogy. William Paley’s watchmaker - analogy of complex design. • F. R. Tennant’s anthropic and aesthetic arguments - the universe specifically designed for intelligent human life. <p>C. Challenges to inductive arguments:</p> <ul style="list-style-type: none"> • David Hume - empirical objections and critique of causes (cosmological). • David Hume - problems with analogies; rejection of traditional theistic claims: designer not necessarily God of classical theism; apprentice god; plurality of gods; absentgod (teleological). • Alternative scientific explanations including the Big Bang theory and Charles Darwin’s theory of evolution by natural selection. <p>D. Deductive arguments - origins of the ontological argument</p> <ul style="list-style-type: none"> • Deductive proofs; the concept of ‘a priori’. St Anselm - God as the greatest possible being (Proslogion 2). • St Anselm - God has necessary existence (Proslogion 3) / Challenges to the ontological argument: Gaunilo, his reply to St Anselm <p>E. Deductive arguments - developments of the ontological argument:</p> <ul style="list-style-type: none"> • Rene Descartes - concept of God as supremely perfect being; analogies of triangles/ mountains/valleys. • Norman Malcolm - God as unlimited being: God's existence as necessary rather than just possible. <p>F. Challenges to the ontological argument:</p> <ul style="list-style-type: none"> • "Immanuel Kant’s objection - existence is not a determining predicate: it cannot be a property that an object can either possess or lack" • Issues for analysis and evaluation <p><u>Theme 2:</u></p>

A. The problem of evil and suffering:

- The types of evil: moral (caused by free will agents) and natural (caused by nature).
- The logical problem of evil: classical (Epicurus) - the problem of suffering. J. L. Mackie's modern development - the nature of the problem of evil (inconsistent triad).
- William Rowe (intense human and animal suffering) and Gregory S. Paul (premature deaths).
- Issues for analysis and evaluation

B. Religious responses to the problem of evil (i):

- Augustinian type theodicy"
- Augustinian type theodicy: Evil as a consequence of sin:
- Issues for analysis and evaluation

C. Religious responses to the problem of evil (ii):

- Irenaean type theodicy
- Irenaean type theodicy: Vale of soul-making
- Issues for analysis and evaluation

Theme 3:

A. The nature of religious experience Visions – sensory; intellectual; dreams.

- Conversion – individual/communal; sudden/gradual.
- Mysticism – transcendent; ecstatic and unitive
- Prayer – types and stages of prayer according to Teresa of Avila

B. Mystical experience

- William James' four characteristics of mystical experience: ineffable, noetic, transient and passive.
- Rudolf Otto – the concept of the numinous; mysterium tremendum; the human predisposition for religious experience.

C. Challenges to the objectivity and authenticity of religious experience

- Caroline Franks Davis (description-related, subject-related, and object-related challenges).
- Claims of religious experience rejected on grounds of misunderstanding.
- Challenges: individual experiences valid even if non-verifiable - Issues for analysis and evaluation.

Ethics

Theme 1:

A. Divine Command Theory:

- Introduction to Ethics/Vocabulary
- Divine Command Theory
- Challenges: the Euthyphro dilemma
- Issues for analysis and evaluation

B. Virtue Theory:

- Virtue Theory
- "Jesus' teachings on virtues (the Beatitudes)."
- "Challenges: virtues are not a practical guide to moral behaviour; issue of cultural relativism."

C. Ethical Egoism:

- Ethical Egoism
- Max Stirner, self-interest as the root cause of every human action
- Challenges: destruction of a community ethos

Theme 2:

A. St Thomas Aquinas' Natural Law - laws and precepts as the basis of morality

- Introduction to Aquinas' Natural Law
- Aquinas' four levels of law
- The Primary and Secondary precepts

B. Aquinas' Natural Law - the role of virtues and goods in supporting moral behaviour

- The role of Virtues 'The need to be God-Like'
- Aquinas' definition of different types of acts and goods
- Evaluation and Analysis of Natural Law

C. Aquinas' Natural Law - application of the theory:

- Abortion -The Current Issues (1)
- Natural law & Abortion (2)
- Euthanasia - The current issues (1)
- Natural law & Euthanasia (2)

Theme 3:

A. Joseph Fletcher's Situation Ethics -

- His rejection of other forms of ethics and his acceptance of agape as the basis of morality" Fletcher's rejection of other approaches within ethics
- The biblical evidence used to support this approach: the teachings of Jesus.

B. Fletcher's Situation Ethics –

- The principles as a means of assessing morality "The boss principle of Situation Ethics (following the concept of agape"

C. Fletcher's Situation Ethics - application of theory

- The application of Fletcher's Situation Ethics to same-sex relationships
- The application of Fletcher's Situation Ethics to polyamorous relationships

D. Classical Utilitarianism –

- Jeremy Bentham's Act Utilitarianism: happiness as the basis of morality:"
- Introduction to Utilitarianism
- Bentham's theory of 'utility'
- Act Utilitarianism as a form of moral relativism, a consequentialist and teleological theory.

E. John Stuart Mill's development of Utilitarianism:

- John Stuart Mill's development of Utilitarianism: types of pleasure, the harm principle and the use of rules.
- Issues for analysis and evaluation

F. Bentham's Act Utilitarianism and Mill's Rule Utilitarianism –

- Application of the theory
- The application - Animal experimentation for medical research
- The application - The use of nuclear weapons as a deterrent

Buddhism

Theme 1:

- A. Accounts of the birth of the historical Buddha and the Four Sights:
- The historical Buddha: The social and religious setting of Buddhism
 - The ways in which Buddhists read the narratives of the birth of the historical Buddha and the four sights
 - Hagiographical and Mythological interpretations of the conception dream of Maya, events surrounding the birth, prophecy and early life.
- B. The Awakening/Enlightenment of the Buddha:
- The renunciation
 - The awakening and the mythic and psychological narratives of Mara
 - Knowledge of past lives, karma and the cessation of Dukkha
- C. Buddhist texts as sources of wisdom and authority – their use and treatment in daily life
- The Patimokkha as one of the sources of wisdom and authority for the Theravada monastic Sangha
 - The use and treatment of the Patimokkha as a recited text
 - The seriousness of the four Parajikas 'deafbeats' leading to expulsion from the Sangha

Theme 2:

- A. The nature of ultimate reality:
- The three lakshanas (three marks of existence): dukkha, anicca and anatta"
 - The concepts of dukkha and anicca: with reference to the Dhammacakkappavattana
 - The concept of anatta with reference to the Chariot passage of the questions of King Milinda
- B. The nature of ultimate reality:
- Pratityasamutpada, karma and rebirth - the notions of Pratityasamutpada and the rebirth with reference to the iconography of the bhavachakra
 - The Buddhist notion of Karma and Dhammapada
 - The importance of rooting out greed, hatred and delusion and not speculating about the existence of God and other metaphysical questions
- C. Arhat and bodhisattva - Theravada and Mahayana teachings
- Arhat and bodhisattva: An introduction
 - Four stages of Awakening: Stream-winner, once-returner, non-returner, Arhas (worthy one)
 - The path of the bodhisattva
- D. The Four Noble Truths
- An introduction to the four noble truths
 - The elimination of the cause by nirodha and the desired prognosis of nibbana
 - The medicine and therapy applied through the noble path
- E. The Eightfold Path – key moral principles:

- The threefold trainings: Wisdom, Morality and meditation and relation to the middle way.
- Theravada Buddhism

F. The dasa sila (ten precepts) – key moral principles:

- The dasa sila (ten precepts)
- The significance of the Buddhist ethical precepts

Theme 4:

A. Going for refuge

- Going for refuge - an introduction and the three jewels
- The three refuges in the context of other possible refuges in the modern world

B. Meditation

- The importance of meditation in Buddhism
- Types of meditation - Samatha, Metta bhavana, Vipassana and Zazen

C. The role and importance of dana (giving) and punya (merit):

- The role and importance of dana (giving)
- The role and importance of the concept of punya

Area of subject learning checklist – Year 13	Homework/Prep Time Work and Private Study work set (Readings, questions and other study work will be set for the lessons listed below; prior research to these before the start of the course is helpful)
Philosophy	<p><u>Theme 2:</u></p> <p>D. Religious belief as a product of the human mind – Sigmund Freud:</p> <ul style="list-style-type: none"> • Religion as an illusion and/or a neurosis with reference to collective neurosis • Challenges including lack of anthropological evidence for primal horde; <p>E. Religious belief as a product of the human mind – Carl Jung:</p> <ul style="list-style-type: none"> • Religion necessary for personal growth, with reference to: collective unconscious, individuation, archetypes, and the God within. • Challenges including lack of empirical evidence for Jungian concepts and reductionist views regarding religious belief arising from acceptance of Jung’s ideas. <p>F. Issues relating to rejection of religion: Atheism:</p> <ul style="list-style-type: none"> • Rejection of belief in deities; the difference between agnosticism and atheism; the rise of New Atheism • Religious responses to the challenge of New Atheism: rejection by religious groups of newatheist claims regarding incompatibility of science and religion. <p><u>Theme 3:</u></p> <p>D. The influence of religious experience on religious practice and faith:</p> <ul style="list-style-type: none"> • Value for religious community including: affirmation of belief system; promotion of faith value system; strengthening cohesion of religious community. • Issues for analysis and evaluation <p>E. Miracles the definitions</p> <ul style="list-style-type: none"> • St Thomas Aquinas (miracles different from the usual order), David Hume (transgression of a law of nature), R.F. Holland (contingency miracle), Richard Swinburne (religious significance). • Consideration of reasons why religious believers accept that miracles occur: evidence from sacred writings; affirmation of faith traditions; personal experience. <p>F. A comparative study of two key scholars from within and outside the Christian tradition and their contrasting views on the possibility of miracles</p> <ul style="list-style-type: none"> • David Hume – his scepticism of miracles including challenges relating to testimony based belief; credibility of witnesses; susceptibility of belief; contradictory nature of faith claims. • Richard Swinburne – his defence of miracles, including definitions of natural laws and contradictions of Hume’s arguments regarding contradictory nature of faith claims and credibility of witnesses. • Issues for analysis and evaluation

	<p>Theme 4:</p> <p>A. Inherent problems of religious language:</p> <ul style="list-style-type: none"> • Limitations of language for traditional conceptions of God such as infinite and timeless <p>B. Religious language as cognitive (traditional religious view), but meaningless (Logical Positivists' view):</p> <ul style="list-style-type: none"> • Logical Positivism - Verification • J. Ayer) – religious ethical language as meaningless; there can be no way in which we could verify the truth or falsehood of the propositions (e.g. God is good, murder is wrong) • Falsification nothing can counter the belief (Antony Flew). • Criticisms of verification: the verification principle cannot itself be verified; neither can historical events; universal scientific statements <p>C. Religious language as non-cognitive and analogical: Proportion and attribution (St Thomas Aquinas)."</p> <ul style="list-style-type: none"> • Qualifier and disclosure (Ian Ramsey). • Challenges including how far analogies can give meaningful insights into religious language. • Application of Examples to Religious Language. <p>D. Religious language as non-cognitive and symbolic:</p> <ul style="list-style-type: none"> • Functions of symbols (John Randall). • God as that which concerns us ultimately (Paul Tillich). • Challenges including whether a symbol is adequate or gives the right insights <p>E. Religious language as non-cognitive and mythical:</p> <ul style="list-style-type: none"> • Complex form of mythical language that communicates values and insights into purpose of existence. • Challenges: problem of competing myths; meanings of myths change over time as they reflect the values of society <p>F. Religious language as a language game</p> <ul style="list-style-type: none"> • Meaningful to people who participate in same language game (Ludwig Wittgenstein). • Challenges, including rejection of any true propositions in religion that can be empirically verified • Look at wider scholarly ideas of the use of different kinds of language.
<p>Ethics</p>	<p>Theme 1:</p> <p>D. Meta-ethical approaches - Naturalism:</p> <ul style="list-style-type: none"> • Objective moral laws exist independently of human beings • Challenges: Hume's Law (the isought problem); Moore's Naturalistic Fallacy (moral language is indefinable); the Open Question Argument (moral facts cannot be reduced to natural properties). <p>E. Meta-ethical approaches - Intuitionism:</p>

- Objective moral laws exist independently of human beings; moral truths can be discovered by using our minds in an intuitive way
- Challenges: no proof of moral intuition exists

F. Meta-ethical approaches –

- Emotivism Theory that believes objective moral laws do not exist; a noncognitivist theory.
- Challenges: no basic moral principles can be established
- Issues for analysis and evaluation

Theme 2:

D. John Finnis' development of Natural Law:

- Development of the seven basic human goods
- Whether Finnis' Natural Law is acceptable in contemporary society

E. Bernard Hoose's overview of the Proportionalist debate:

- As a hybrid of Natural Law, a deontological / teleological ethic; Hoose's proportionalist maxim
- Issues for analysis and evaluation

F. Finnis' Natural Law and Proportionalism: application of the theory:

- Finnis' Natural Law and Proportionalism: application of the theory: Immigration
- Finnis' Natural Law and Proportionalism: application of the theory: Capital punishment

Theme 4:

A. Religious concepts of predestination

- St Augustine: Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin"
- John Calvin: Doctrine of Election: the absolute power of God
- Issues for analysis and evaluation

B. Concepts of determinism:

- Hard determinism: philosophical (John Locke)
- Scientific (biological determinism)
- Psychological (Ivan Pavlov - classical conditioning)
- Issues for analysis and evaluation
- Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts forced acts).

C. The implications of predestination / determinism

- The implications of determinism (hard and soft)
- The implications of libertarianism on moral responsibility
- The implications of predestination on religious belief

D. Religious concepts of free will

- Pelagius: The role of original sin, humanity maturing in God's image
- Arminius: Denial of predestination.

	<ul style="list-style-type: none"> • Issues for analysis and evaluation <p>E. Concepts of libertarianism</p> <ul style="list-style-type: none"> • Philosophical (Jean Paul Sartre: man is not free not to be free, waiter illustration) • Angela Sirigu's research evidence that the brain allows for free will • Psychological (Carl Rogers: humanist approach, selfactualisation) • Issues for analysis and evaluation <p>F. The implications of libertarianism and free will</p> <ul style="list-style-type: none"> • The implications of free will on religious belief
Buddhism	<p><u>Theme 1:</u></p> <p>D. Buddhist texts as sources of wisdom and authority – their use and treatment in daily life.</p> <ul style="list-style-type: none"> • The Tipitaka. The importance of the Pali Canon as a source of wisdom. • The wider authority and significance of the Sutta Pitaka • The authority of the Vinaya for the Theravada sangha, the relevance of the Abidhamma for the commentarial development of Buddhism. <p>E. The main themes and concepts in two Mahayana texts:</p> <ul style="list-style-type: none"> • The Heart Sutra - the philosophical content regarding the mutual identity of emptiness and form. • The Parable of the Burning House in the Lotus Sutra - exemplifying the concept of skilful means and the provisional nature of the teachings • A comparison of the background and work of the Fourteenth Dalai Lama and Thich Nhat Hanh. <p>F. The contribution made to the development of Buddhist thought by the work of contemporary Buddhist teachers:</p> <ul style="list-style-type: none"> • Thich Nhat Hanh's emphasis on simple practices (smiling, breathing and walking). • The Dalai Lama's emphasis on acts of kindness. (Thich Nhat Hanh and the Dalai Lama and their views about compassion and nonharming.) <p><u>Theme 3:</u></p> <p>A. Historical development of Buddhism:</p> <ul style="list-style-type: none"> • The development of key Buddhist traditions in Japan: Zen, Pure Land and Nichiren. • Pure Land with particular reference to the central practice of nembutsu going for refuge in Amida/Amitab ha Buddha in Pure Land traditions." • Nichiren, with particular reference to the central practice daimoku (mantra used in Nichiren traditions.) <p>B. The relationship between religion and society –</p> <ul style="list-style-type: none"> • Responses to the challenges from science • The tension between presentations of Buddhism as avoiding 'blind faith

- C. The relationship between religion and society - Responses to the challenges from secularisation
 - Buddhism's frequent presentation in the West as a secular philosophy
 - David Brazier, who claims Buddhism is a religion.
 - Buddhism's frequent presentation in the West as a secular philosophy

- D. The relationship between religion and society - Responses to the challenges of pluralism and diversity
 - Emphasis within Buddhism on the individual testing the teachings and staying true to experience.
 - Is there a belief in Buddhism that religions contain truth/goodness that all can learn from?

- E. Historical development of Buddhism
 - Buddhism in Britain, distinguishing between 'heritage' Buddhism (the Buddhism of those whose relatives were born in Buddhist countries and migrated to Britain) and 'convert' Buddhism.

- F. The relationship between religion and society: religion, equality and discrimination.
 - Different views in Buddhism about whether women can be nuns or attain awakening. The Buddha ordained women, after persuasion.
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Theme 4:

- D. Beliefs and practices of Tibetan Buddhist traditions with reference to mudra, mandala and mantra
 - The relationship of Buddhism with pre-Buddhist Bon religion as part of the context for the development of distinctive practices.
 - Distinctive practices associated with Vajrayana Buddhism - mudra, (ritual bodily movements, often hand gestures) mandala (cosmic diagrams) and mantra (sacred sounds).

- E. Buddhism and change – the development and influence on religious belief and practice within Buddhism of:
 - The Mindfulness Movement
 - Philosophical understandings of the nature of reality and religious experience found within the contemporary Mindfulness movement.
 - The response to the contemporary Mindfulness movement of Slavoj Zizek - that by encouraging stress-release, mindfulness serves capitalism rather than challenges it.

- F. Socially Engaged Buddhism - 'liberationist' traditions
 - Reasons for the development of Socially Engaged Buddhism. The primary drive to combat suffering (not just on achieving a positive rebirth or awakening for oneself).
 - Key Socially Engaged Buddhist organisations: 1. Sakyadhita 2. The Buddhist Peace Fellowship