

George Stephenson High School Secondary Scheme of Work: Year 12 A level RS (6 lessons a fortnight - teaching shared with Longbenton)

	Unit	Lessons	KAT	Key Progression Indicators Knowledge, Understanding and Skills
GSHS	Natural Law	8	One question a fortnight written in timed conditions	<p>Telos: Origins of the significant concept of <i>telos</i> in Aristotle and its religious development in the writing of Aquinas</p> <p>4 Tiers of Law: what they are and how they are related:</p> <ol style="list-style-type: none"> <li>1. Eternal Law: the principles by which God made and controls the universe and which are only fully known to God</li> <li>2. Divine Law: the law of God revealed in the Bible, particularly in the Ten Commandments and the Sermon on the Mount</li> <li>3. Natural Law: the moral law of God within human nature that is discoverable through the use of reason</li> <li>4. Human Law: the laws of nations</li> </ol> <p>Precepts: what they are and how they are related</p> <ul style="list-style-type: none"> <li>• the key precept (do good, avoid evil)</li> <li>• five primary precepts (preservation of life, ordering of society, worship of God, education of children, reproduction)</li> <li>• secondary precepts</li> </ul> <p>Learners should have the opportunity to discuss issues raised by Aquinas' theory of natural law, including:</p> <ul style="list-style-type: none"> <li>• whether or not natural law provides a helpful method of moral decision-making</li> <li>• whether or not a judgement about something being good, bad, right or wrong can be based on its success or failure in achieving its <i>telos</i></li> <li>• whether or not the universe as a whole is designed with a <i>telos</i>, or human nature has an orientation towards the good</li> <li>• whether or not the doctrine of double effect can be used to justify an action, such as killing someone as an act of self-defence</li> </ul>

	<p style="text-align: center;"><b>Situation Ethics</b></p>	<p>7</p>	<p>One question a fortnight written in timed conditions</p>	<p>Agape: origins of <i>agape</i> in the New Testament and its religious development in the writing of Fletcher</p> <p>6 propositions: what they are and how they give rise to the theory of situation ethics and its approach to moral decision-making:</p> <ol style="list-style-type: none"> <li>1. Love is the only thing that is intrinsically good</li> <li>2. Love is the ruling norm in ethical decision-making and replaces all laws</li> <li>3. Love and justice are the same thing – justice is love that is distributed</li> <li>4. Love wills the neighbour's good regardless of whether the neighbour is liked or not</li> <li>5. Love is the goal or end of the act and that justifies any means to achieve that goal</li> <li>6. Love decides on each situation as it arises without a set of laws to guide it</li> </ol> <p>4 working principles: what they are and how they are intended to be applied:</p> <ol style="list-style-type: none"> <li>1. pragmatism: it is based on experience rather than on theory</li> <li>2. relativism: it is based on making the absolute laws of Christian ethics relative</li> <li>3. positivism: it begins with belief in the reality and importance of love</li> <li>4. personalism: persons, not laws or anything else, are at the centre of situation ethics</li> </ol> <p>Conscience: what conscience is and what it is not according to Fletcher, i.e. a verb not a noun; a term that describes attempts to make decisions creatively.</p> <p>Learners should have the opportunity to discuss issues raised by Fletcher's theory of situation ethics, including:</p> <ul style="list-style-type: none"> <li>• whether or not situation ethics provides a helpful method of moral decision-making</li> <li>• whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, <i>agape</i> is best served</li> <li>• whether Fletcher's understanding of <i>agape</i> is really religious or whether it means nothing more than wanting the best for the person involved in a given situation</li> </ul>
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				<ul style="list-style-type: none"> <li>whether or not the rejection of absolute rules by situation ethics makes moral decision-making entirely individualistic and subjective</li> </ul>
	<b>Euthanasia</b>	9	One question a fortnight written in timed conditions	<p>Sanctity of life: the religious origins of this concept (that human life is made in God's image and is therefore sacred in value)</p> <p>Quality of life: the secular origins of this significant concept (that human life has to possess certain attributes in order to have value)</p> <p>Voluntary euthanasia: what it is (that a person's life is ended at their request or with their consent) and its use in the case of incurable or terminal illness</p> <p>Involuntary euthanasia: what it is (that a person's life is ended without their consent but with the consent of someone representing their interests) and its use in the case of a patient who is in a persistent vegetative state</p> <p>Learners should have the opportunity to discuss issues raised by euthanasia, including:</p> <ul style="list-style-type: none"> <li>the application of <b>natural law</b> and <b>situation ethics</b> to euthanasia</li> <li>whether or not the religious concept of sanctity of life has any meaning in twenty-first century medical ethics</li> <li>whether or not a person should or can have complete autonomy over their own life and decisions made about it</li> <li>whether or not there is a moral difference between medical intervention to end a patient's life and medical non-intervention to end a patient's life</li> </ul>
	<b>Utilitarianism</b>	8	One question a fortnight written in timed conditions	<p>Utility: the use of the significant concept of utility (seeking the greatest balance of good over evil, or pleasure over pain) in teleological and relativist approaches to ethics</p> <p>Hedonic Calculus: what it is (calculating the benefit or harm of an act through its consequences) and its use as a measure of individual pleasure</p> <p>Act Utilitarianism: what it is (calculating the consequences of each situation on its own merits) and its use in promoting the greatest amount of good over evil, or pleasure over pain</p>

				<p>Rule Utilitarianism: what it is (following accepted laws that lead to the greatest overall balance of good over evil, or pleasure over pain) and its use in promoting the common good</p> <p>Learners should have the opportunity to discuss issues raised by utilitarianism, including:</p> <ul style="list-style-type: none"> <li>• whether or not utilitarianism provides a helpful method of moral decision-making</li> <li>• whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which, in any given situation, utility is best served</li> <li>• whether or not it is possible to measure good or pleasure and then reach a moral decision</li> </ul>
	<p><b>Kantian Ethics</b></p>	<p>8</p>	<p>One question a fortnight written in timed conditions</p>	<p>Duty: origins of the concept of duty (acting morally according to the good regardless of consequences) in deontological and absolutist approaches to ethics</p> <p>Hypothetical Imperative: what it is (a command to act to achieve a desired result) and why it is not the imperative of morality</p> <p>Categorical Imperative: what it is (a command to act that is good in itself regardless of consequences) and why it is the imperative of morality based on:</p> <ol style="list-style-type: none"> <li>1. Formula of the law of nature (whereby a maxim can be established as a universal law)</li> <li>2. Formula of the end in itself (whereby people are treated as ends in themselves and not means to an end)</li> <li>3. Formula of the kingdom of ends (whereby a society of rationality is established in which people treat each other as ends and not means)</li> </ol> <p>Postulates: what they are and why in obeying a moral command they are being accepted:</p> <ol style="list-style-type: none"> <li>1. Freedom</li> <li>2. Immortality</li> <li>3. God</li> </ol>

				<p>Learners should have the opportunity to discuss issues raised by Kant's approach to ethics, including:</p> <ul style="list-style-type: none"> <li>• whether or not Kantian ethics provides a helpful method of moral decision-making</li> <li>• whether or not an ethical judgement about something being good, bad, right or wrong can be based on the extent to which duty is best served</li> <li>• whether or not Kantian ethics is too abstract to be applicable to practical moral decision-making</li> <li>• whether or not Kantian ethics is so reliant on reason that it unduly rejects the importance of other factors, such as sympathy, empathy and love in moral decision-making</li> </ul>
	<p><b>Business Ethics</b></p>	<p>8</p>	<p>One question a fortnight written in timed conditions</p>	<p>Corporate Social Responsibility: what it is (that a business has responsibility towards the community and environment) and its application to stakeholders, such as employees, customers, the local community, the country as whole and governments</p> <p>Whistleblowing: what it is (that an employee discloses wrongdoing to the employer or the public) and its application to the contract between employee and employer</p> <p>Good ethics is good business: what it is (that good business decisions are good ethical decisions) and its application to shareholders and profit - making</p> <p>Globalisation: what it is (that around the world economies, industries, markets, cultures and policy-making is integrated) and its impact on stakeholders</p> <p>Learners should have the opportunity to discuss issues raised by these areas of business ethics, including:</p> <ul style="list-style-type: none"> <li>• the application of <b>Kantian ethics</b> and <b>utilitarianism</b> to business ethics</li> <li>• whether or not the concept of corporate social responsibility is nothing more than 'hypocritical window-dressing' covering the greed of a business intent on making profits</li> <li>• whether or not human beings can flourish in the context of capitalism and consumerism</li> </ul>

				<ul style="list-style-type: none"> <li>• whether globalisation encourages or discourages the pursuit of good ethics as the foundation of good business</li> </ul>
	<b>Christian Moral Principles</b>	6	One question a fortnight written in timed conditions	<p>The Bible as the only authority for Christian ethical practices</p> <p>Bible, Church and reason as the sources of Christian ethical practices</p> <p>Love (<i>agape</i>) as the only Christian ethical principle which governs Christian practices</p> <p>Learners should have the opportunity to discuss issues related to diversity of Christian moral principles, including:</p> <ul style="list-style-type: none"> <li>• whether or not Christian ethics are distinctive</li> <li>• whether or not Christian ethics are personal or communal</li> <li>• whether or not the principle of love is sufficient to live a good life</li> <li>• whether or not the Bible is a comprehensive moral guide</li> </ul>
	<b>Christian Moral Action</b>	7	One question a fortnight written in timed conditions	<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>• justification of civil disobedience</li> </ul> <p>Bonhoeffer's role in the Confessing Church and his own religious community at Finkenwalde</p> <p>Bonhoeffer's teaching on ethics as action, including:</p> <ul style="list-style-type: none"> <li>• 'costly grace'</li> <li>• sacrifice and suffering</li> <li>• solidarity</li> </ul> <p>Learners should have the opportunity to discuss issues related to Christian moral action in the life and teaching of Bonhoeffer, including:</p> <ul style="list-style-type: none"> <li>• whether or not Christians should practise civil disobedience</li> <li>• whether or not it is possible always to know God's will</li> <li>• whether or not Bonhoeffer puts too much emphasis on suffering</li> <li>• whether or not Bonhoeffer's theology has relevance today</li> </ul>

	Unit	Lessons	KAT	Key Progression Indicators Knowledge, Understanding and Skills
LBCC	<b>Philosophical Language and Thought</b>	13	One question a fortnight written in timed conditions	<p><u>Ancient Philosophical Influences Specified Content:</u></p> <ul style="list-style-type: none"> <li>the philosophical views of Plato, in relation to: <ul style="list-style-type: none"> <li>understanding of reality</li> <li>the Forms</li> <li>the analogy of the cave</li> </ul> </li> <li>the philosophical views of Aristotle, in relation to: <ul style="list-style-type: none"> <li>understanding of reality</li> <li>the four causes</li> <li>the Prime Mover</li> </ul> </li> </ul> <p>Students should have the opportunity to discuss issues related to the ideas of Plato and Aristotle, including:</p> <ul style="list-style-type: none"> <li>comparison and evaluation of Plato's Form of the Good and Aristotle's Prime Mover</li> <li>comparison and evaluation of Plato's reliance on reason (rationalism) and Aristotle's use of the senses (empiricism) in their attempts to make sense of reality</li> </ul> <p><u>Soul, Body and Mind Specified Content:</u></p> <ul style="list-style-type: none"> <li>the philosophical language of soul, mind and body in the thinking of Plato and Aristotle</li> <li>metaphysics of consciousness, including: <ul style="list-style-type: none"> <li>substance dualism</li> <li>materialism</li> </ul> </li> </ul> <p>Students should have the opportunity to discuss issues related to ideas about soul, mind and body, including:</p> <ul style="list-style-type: none"> <li>materialist critiques of dualism, and dualist responses to materialism</li> <li>whether the concept of 'soul' is best understood metaphorically or as a reality</li> <li>the idea that any discussion about the mind-body distinction is a category error</li> </ul>
	<b>Existence of God</b>	10	One question a fortnight written in timed conditions	<p><u>Arguments based on observation Specified Content:</u></p> <ul style="list-style-type: none"> <li>the teleological argument</li> <li>the cosmological argument</li> <li>challenges to arguments from observation</li> </ul>

				<p>Students should have the opportunity to discuss issues related to arguments for the existence of God based on observation, including:</p> <ul style="list-style-type: none"> <li>• whether a posteriori or a priori is the more persuasive style of argument</li> <li>• whether or not teleological arguments can be defended against the challenge of 'chance'</li> <li>• whether cosmological arguments simply jump to the conclusion of a transcendent creator, without sufficient explanation</li> <li>• whether or not there are logical fallacies in these arguments that cannot be overcome</li> </ul> <p><u>Arguments based on reason specified content:</u></p> <ul style="list-style-type: none"> <li>• the ontological argument</li> </ul> <p>Students should have the opportunity to discuss issues related to arguments for the existence of God based on reason, including:</p> <ul style="list-style-type: none"> <li>• whether a posteriori or a priori is the more persuasive style of argument</li> <li>• whether or not existence can be treated as a predicate</li> <li>• whether or not the ontological argument justifies belief</li> <li>• whether or not there are logical fallacies in this argument that cannot be overcome</li> </ul>
	<p><b>Foundations of Christian Belief</b></p>	<p>15</p>	<p>One question a fortnight written in timed conditions</p>	<p><u>Knowledge of God's Existence Specified Content:</u></p> <ul style="list-style-type: none"> <li>• Natural knowledge of God's existence:</li> <li>• as an innate human sense of the divine</li> <li>• as seen in the order of creation</li> <li>• Revealed knowledge of God's existence:</li> <li>• through faith and God's grace</li> <li>• revealed knowledge of God in Jesus</li> </ul> <p>Students should have the opportunity to discuss issues related to Christian ideas on knowledge of God, including:</p> <ul style="list-style-type: none"> <li>• whether or not God can be known through reason alone</li> <li>• whether or not faith is sufficient reason for belief in God's existence</li> <li>• whether or not the Fall has completely removed all natural human knowledge of God</li> <li>• whether or not natural knowledge of God is the same as revealed knowledge of God</li> <li>• whether or not belief in God's existence is sufficient to put one's trust in him</li> </ul>



				<p><u>The person of Jesus Specified Content:</u></p> <ul style="list-style-type: none"> <li>• Jesus' authority as:</li> <li>• the Son of God</li> <li>• a teacher of wisdom</li> <li>• a liberator</li> </ul> <p>Students should have the opportunity to discuss issues related to Christian ideas regarding Jesus Christ as a source of authority, including:</p> <ul style="list-style-type: none"> <li>• whether or not Jesus was only a teacher of wisdom</li> <li>• whether or not Jesus was more than a political liberator</li> <li>• whether or not Jesus' relationship with God was very special or truly unique</li> <li>• whether or not Jesus thought he was divine</li> </ul>
	<p><b>Insight into Christian Thought</b></p>	<p>10</p>	<p>One question a fortnight written in timed conditions</p>	<p><u>Augustine's teaching on human nature Specified Content:</u></p> <ul style="list-style-type: none"> <li>• Human relationships pre- and post-Fall</li> <li>• Original Sin and its effects on the will and human societies</li> <li>• God's grace</li> </ul> <p>Students should have the opportunity to discuss issues related to Augustine's ideas on human nature, including:</p> <ul style="list-style-type: none"> <li>• whether or not Augustine's teaching on a historical Fall and Original Sin is wrong</li> <li>• whether or not Augustine is right that sin means that humans can never be morally good</li> <li>• whether or not Augustine's view of human nature is pessimistic or optimistic</li> <li>• whether or not there is a distinctive human nature</li> </ul> <p><u>Death and the Afterlife Specified Content:</u></p> <ul style="list-style-type: none"> <li>• Christian teaching on:</li> <li>• heaven</li> <li>• hell</li> <li>• purgatory</li> <li>• election</li> </ul> <p>Students should have the opportunity to discuss issues related to Christian ideas on death and the afterlife, including:</p> <ul style="list-style-type: none"> <li>• whether or not God's judgement takes place immediately after death or at the end of time</li> </ul>

				<ul style="list-style-type: none"> <li>• whether or not hell and heaven are eternal</li> <li>• whether or not heaven is the transformation and perfection of the whole of creation</li> <li>• whether or not purgatory is a state through which everyone goes</li> </ul>
	<p><b>God and the World</b></p>	<p>15</p>	<p>One question a fortnight written in timed conditions</p>	<p><u>Religious Experience Specified Content:</u></p> <ul style="list-style-type: none"> <li>• the nature and influence of religious experience, including:</li> <li>• mystical experience</li> <li>• conversion experience</li> <li>• different ways in which individual religious experiences can be understood</li> </ul> <p>Students should have the opportunity to discuss issues related to arguments for the existence of God based on reason, including:</p> <ul style="list-style-type: none"> <li>• whether personal testimony or witness is enough to support the validity of religious experiences</li> <li>• whether or not corporate religious experiences might be considered more reliable or valid than individual experiences</li> <li>• whether or not religious experience provides a basis for belief in God or a greater power</li> </ul> <p><u>The Problem of Evil Specified Content:</u></p> <ul style="list-style-type: none"> <li>• the problem of evil and suffering:</li> <li>• different presentations</li> <li>• theodicies that propose some justification or reason for divine action or inaction in the face of evil</li> </ul> <p>Students should have the opportunity to discuss issues related to the problem of evil, including:</p> <ul style="list-style-type: none"> <li>• whether or not Augustine’s view of the origins of moral and natural evils is enough to spare God from blame for evils in the world</li> <li>• whether or not the need to create a ‘vale of soul-making’ can justify the existence or extent of evils</li> <li>• which of the logical or evidential aspects of the problem of evil pose the greater challenge to belief</li> <li>• whether or not it is possible to successfully defend monotheism in the face of evil</li> </ul>

**Year 12 A level RS Calendar**

Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10
GSHS: Natural Law				Learning how to write an A Level essay	GSHS: Situation Ethics				GSHS: Euthanasia
LBCC: Philosophical language and thought					LBCC: Existence of God				

Week 11	Week 12	Week 13	Week 14	Week 15	Week 16	Week 17	Week 18	Week 19	Week 20
GSHS: Euthanasia				GSHS: Utilitarianism	Revision	Mock exams	DIRT and mock improvements	GSHS: Utilitarianism	
LBCC: Foundations of Christian Belief							LBCC: Insight into Christian Thought-Augustine		

Week 21	Week 22	Week 23	Week 24	Week 25	Week 26	Week 27	Week 28	Week 29	Week 30
GSHS: Utilitarianism	GSHS: Kantian Ethics				GSHS: Business Ethics				GSHS: Christian Moral Principles
LBCC: God and the World					LBCC: Insight into Christian Thought - Death and the Afterlife				

Week 31	Week 32	Week 33	Week 34	Week 35	Week 36	Week 37	Week 38			
Revision	Mock exams	DIRT and mock improvements	GSHS: Christian Moral Principles		GSHS: Christian Moral Action					
Revision		DIRT and mock improvements			LBCC: Introduction to Religious Language					

**George Stephenson High School Secondary Scheme of Work: Year 12 A level Sociology (11 lessons a fortnight - 10 “taught” lessons + one PIXL/timed question practice lesson)**

	Unit	Lessons	KAT	Key Progression Indicators Knowledge, Understanding and Skills
GSHS	<b>Families and Households</b>	5 lessons a fortnight	One question a fortnight written in timed conditions	<p>Students are expected to be familiar with sociological explanations of the following content, be able to apply sociological explanations to the following issues and present arguments relating to the following issues:</p> <ul style="list-style-type: none"> <li>• the relationship of the family to the social structure and social change, with particular reference to the economy and to state policies</li> <li>• changing patterns of marriage, cohabitation, separation, divorce, childbearing and the life course, including the sociology of personal life, and the diversity of contemporary family and household structures</li> <li>• gender roles, domestic labour and power relationships within the family in contemporary society</li> <li>• the nature of childhood, and changes in the status of children in the family and society</li> <li>• demographic trends in the United Kingdom since 1900: birth rates, death rates, family size, life expectancy, ageing population, and migration and globalisation.</li> </ul>
	<b>Research Methods and Methods in Context</b>	5 lessons a fortnight	One question a fortnight written in timed conditions	<p>Students must examine the following areas:</p> <ul style="list-style-type: none"> <li>• quantitative and qualitative methods of research; research design</li> <li>• sources of data, including questionnaires, interviews, participant and non-participant observation, experiments, documents and official statistics</li> <li>• the distinction between primary and secondary data, and between quantitative and qualitative data</li> <li>• the relationship between positivism, interpretivism and sociological methods; the nature of ‘social facts’</li> <li>• the theoretical, practical and ethical considerations influencing choice of topic, choice of method(s) and the conduct of research</li> </ul> <p>Students must be able to apply sociological research methods to the study of education to determine the best ways of researching education sociologically.</p>

	<b>Education</b>	5 lessons a fortnight	One question a fortnight written in timed conditions	<p>Students are expected to be familiar with sociological explanations of the following content, be able to apply sociological explanations to the following issues and present arguments relating to the following issues:</p> <ul style="list-style-type: none"><li>• the role and functions of the education system, including its relationship to the economy and to class structure</li><li>• differential educational achievement of social groups by social class, gender and ethnicity in contemporary society</li><li>• relationships and processes within schools, with particular reference to teacher/pupil relationships, pupil identities and subcultures, the hidden curriculum, and the organisation of teaching and learning</li><li>• the significance of educational policies, including policies of selection, marketisation and privatisation, and policies to achieve greater equality of opportunity or outcome, for an understanding of the structure, role, impact and experience of and access to education; the impact of globalisation on educational policy.</li></ul>
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George Stephenson High School Secondary Scheme of Work: Year 13 A level RS (6 lessons a fortnight - teaching shared with Longbenton)

	Unit	Lessons	KAT	Key Progression Indicators Knowledge, Understanding and Skills
GSHS	<b>Sexual Ethics</b>	9	One question a fortnight written in timed conditions	<p>Traditional religious beliefs and practices (from any religious perspectives) regarding these areas of sexual ethics: pre-marital, extra-marital and homosexual.</p> <p>How these beliefs and practices have changed over time, including:</p> <ul style="list-style-type: none"> <li>• key teachings influencing these beliefs and practices</li> <li>• the ideas of religious figures and institutions</li> <li>• the impact of secularism on these areas of sexual ethics</li> <li>• how these theories might be used to make moral decisions in these areas of sexual ethics</li> </ul> <p>Issues raised in the application of these theories: natural law, situation ethics, utilitarianism and Kantian ethics.</p> <p>Learners should have the opportunity to discuss issues related to ideas about sexual ethics and changing attitudes towards it, including:</p> <ul style="list-style-type: none"> <li>• whether or not religious beliefs and practices concerning sex and relationships have a continuing role in the area of sexual ethics</li> <li>• whether choices in the area of sexual behaviour should be entirely private and personal, or whether they should be subject to societal norms and legislation</li> <li>• whether normative theories are useful in what they might say about sexual ethics</li> </ul>
	<b>Conscience</b>	7	One question a fortnight written in timed conditions	<p>Aquinas' theological approach to conscience: details of this approach, including:</p> <ul style="list-style-type: none"> <li>• <i>ratio</i> (reason placed in every person as a result of being created in the image of God)</li> <li>• <i>synderesis</i> (inner principle directing a person towards good and away from evil)</li> <li>• <i>conscientia</i> (a person's reason making moral judgements).</li> <li>• vincible ignorance (lack of knowledge for which a person is responsible)</li> <li>• invincible ignorance (lack of knowledge for which a person is not responsible)</li> </ul>

				<p>Freud's psychological approach to conscience: details of this approach, including:</p> <ul style="list-style-type: none"> <li>• psychosexual development (early childhood awareness of libido)</li> <li>• id (instinctive impulses that seek satisfaction in pleasure)</li> <li>• ego (mediates between the id and the demands of social interaction)</li> <li>• super-ego (contradicts the id and working on internalised ideals from parents and society tries to make the ego behave morally)</li> </ul> <p>Learners should have the opportunity to discuss issues related to ideas about conscience, including:</p> <ul style="list-style-type: none"> <li>• comparison between Aquinas and Freud:</li> <li>• on the concept of guilt</li> <li>• on the presence or absence of God within the workings of the conscience and super-ego</li> <li>• on the process of moral decision-making</li> <li>• whether conscience is linked to, or separate from, reason and the unconscious mind</li> <li>• whether conscience exists at all or is instead an umbrella term covering various factors involved in moral decision-making, such as culture, environment, genetic predisposition and education</li> </ul>
	<b>Meta-Ethics</b>	7	One question a fortnight written in timed conditions	<p>Naturalism: what it is (the belief that values can be defined in terms of some natural property in the world) and its application to absolutism</p> <p>Intuitionism: what it is (the belief that basic moral truths are indefinable but self-evident) and its application to the term good</p> <p>Emotivism: what it is (the belief that ethical terms evince approval or disapproval) and its application to relativism</p> <p>Learners should have the opportunity to discuss issues related to meta-ethics, including:</p> <ul style="list-style-type: none"> <li>• whether or not what is meant by the word 'good' is the defining question in the study of ethics</li> <li>• whether or not ethical terms such as good, bad, right and wrong:</li> <li>• have an objective factual basis that makes them true or false in describing something</li> <li>• reflect only what is in the mind of the person using such terms</li> </ul>

				<ul style="list-style-type: none"> <li>• can be said to be meaningful or meaningless</li> <li>• whether or not, from a common sense approach, people just know within themselves what is good, bad, right and wrong</li> </ul>
	<b>Pluralism and Theology</b>	6	One question a fortnight written in timed conditions	<p>Exclusivism: the view that only Christianity fully offers the means of salvation          Inclusivism: the view that although Christianity is the normative means of salvation, 'anonymous' Christians may also receive salvation</p> <p>Pluralism: the view that there are many ways to salvation, of which Christianity is one path</p> <p>Learners should have the opportunity to discuss issues related to religious pluralism and Christian theology of religion, including:</p> <ul style="list-style-type: none"> <li>• whether or not if Christ is the 'truth' there can be any other means of salvation</li> <li>• whether or not a loving God would ultimately deny any human being salvation</li> <li>• whether or not all good people will be saved</li> <li>• whether or not theological pluralism undermines central Christian beliefs</li> </ul>
	<b>Pluralism and Society</b>	6	One question a fortnight written in timed conditions	<p>The development of contemporary multi-faith societies: the reasons for this development, for example migration</p> <p>Christian responses to, including:</p> <ul style="list-style-type: none"> <li>• responses of Christian communities to inter-faith dialogue: how Christian communities have responded to the challenge of encounters with other faiths, for example:</li> <li>• Catholic Church: <i>Redemptoris Missio</i> 55–57</li> <li>• Church of England: <i>Sharing the Gospel of Salvation</i></li> <li>• the scriptural reasoning movement: its methods and aims, how the mutual study and interpretation of different religions' sacred literature can help understanding of different and conflicting religious truth claims</li> </ul> <p>Learners should have the opportunity to discuss issues related to Christian responses to multi-faith societies and inter-faith dialogue, including:</p> <ul style="list-style-type: none"> <li>• whether or not inter-faith dialogue has contributed practically towards social cohesion</li> <li>• whether or not Christian communities should seek to convert people from other faiths</li> </ul>



				<ul style="list-style-type: none"> <li>• whether or not scriptural reasoning relativises religious beliefs</li> <li>• whether or not Christians should have a mission to those of no faith</li> </ul>
	<p style="text-align: center;"><b>Gender and Theology</b></p>	8	<p>One question a fortnight written in timed conditions</p>	<p>The reinterpretation of God by feminist theologians, including:</p> <ul style="list-style-type: none"> <li>• the teaching of Rosemary Radford Ruether and Mary Daly on gender and its implications for the Christian idea of God</li> </ul> <p>Ruether's discussion of the maleness of Christ and its implications for salvation including:</p> <ul style="list-style-type: none"> <li>• Jesus' challenge to the male warrior-messiah expectation</li> <li>• God as the female wisdom principle</li> <li>• Jesus as the incarnation of wisdom</li> </ul> <p>Daly's claim that 'if God is male then the male is God' and its implications for Christianity, including:</p> <ul style="list-style-type: none"> <li>• Christianity's 'Unholy Trinity' of rape, genocide and war</li> <li>• spirituality experienced through nature</li> </ul> <p>Learners should have the opportunity to discuss issues related to God, gender and feminist theology, including:</p> <ul style="list-style-type: none"> <li>• a comparison of Ruether's and Daly's feminist theologies</li> <li>• sexism and patriarchy in Christianity, as it has developed in the mainstream Churches</li> <li>• whether Christianity can be changed or should be abandoned</li> <li>• whether or not Christianity is essentially sexist</li> <li>• whether or not a male saviour can save women</li> <li>• whether or not only women can develop a genuine spirituality</li> <li>• whether or not the Christian God can be presented in female terms</li> </ul>

	<b>Gender and Society</b>	7	One question a fortnight written in timed conditions	<p>The effects of changing views of gender and gender roles on Christian thought and practice, including:</p> <ul style="list-style-type: none"> <li>• Christian teaching on the roles of men and women in the family and society including reference to: <ul style="list-style-type: none"> <li>• Ephesians 5:22–33</li> <li>• Mulieris Dignitatem 18–19</li> </ul> </li> <li>• Christian responses to contemporary secular views about the roles of men and women in the 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/parenthood</li> <li>• different types of family</li> </ul> </li> </ul> <p>Learners should have the opportunity to discuss issues related to Christian responses to changing views of gender and gender roles, including:</p> <ul style="list-style-type: none"> <li>• whether or not official Christian teaching should resist current secular views of gender</li> <li>• whether or not secular views of gender equality have undermined Christian gender roles</li> <li>• whether or not motherhood is liberating or restricting</li> <li>• whether or not the idea of family is entirely culturally determined</li> </ul>
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	Unit	Lessons	KAT	Key Progression Indicators Knowledge, Understanding and Skills
LBCC	<b>Theological and Philosophical Developments.</b>	12	One question a fortnight written in timed conditions	<p><u>The nature and attributes of God specified content:</u></p> <ul style="list-style-type: none"> <li>• developments in the understanding of:</li> <li>• omnipotence</li> <li>• omniscience</li> <li>• (omni)benevolence</li> <li>• eternity</li> <li>• free will</li> </ul> <p>Students should have the opportunity to discuss issues related to developments in the understanding of the nature of God and the different possibilities presented by the key thinkers, including:</p> <ul style="list-style-type: none"> <li>• whether or not it is possible, or necessary, to resolve the apparent conflicts between divine attributes</li> <li>• whether Boethius, Anselm or Swinburne provides the most useful understanding of the relationship between divinity and time</li> <li>• whether or not any of these thinkers are successful in resolving the problems of divine knowledge, benevolence, justice, eternity and human free will</li> <li>• whether the attributes should be understood as subject to the limits of logical possibility or of divine self-limitation</li> </ul>
	<b>Religious language: Negative, Analogical or Symbolic</b>	10	One question a fortnight written in timed conditions	<p><u>Religious language: Negative, Analogical or Symbolic specified content:</u></p> <ul style="list-style-type: none"> <li>• the apophatic way - the <i>via negativa</i></li> <li>• cataphatic way - the <i>via positiva</i></li> <li>• symbol</li> </ul> <p>Students should have the opportunity to discuss issues related to different views of religious language, including:</p> <ul style="list-style-type: none"> <li>• comparison of the usefulness of the above approaches to religious language</li> <li>• whether or not the apophatic way enables effective understanding of theological discussion</li> <li>• whether or not Aquinas' analogical approaches support effective expression of language about God</li> <li>• whether or not religious discourse is comprehensible if religious language is understood as symbolic</li> </ul>

<p><b>Twentieth-century perspectives and philosophical comparisons</b></p>	<p>10</p>	<p>One question a fortnight written in timed conditions</p>	<p><u>Twentieth-century perspectives and philosophical comparisons specified content:</u></p> <ul style="list-style-type: none"> <li>• logical positivism</li> <li>• Wittgenstein’s views on language games and forms of life</li> <li>• discussion about the factual quality of religious language in the falsification symposium</li> </ul> <p>Students should have the opportunity to discuss issues related to different views of religious language, including:</p> <ul style="list-style-type: none"> <li>• whether or not any version of the verification principle successfully renders religious language as meaningless</li> <li>• whether or not any participant in the falsification symposium presented a convincing approach to the understanding of religious language</li> <li>• a comparison of the ideas of Aquinas and Wittgenstein, including: <ul style="list-style-type: none"> <li>• whether a cognitive approach (such as Aquinas’s thinking on analogy) or a non-cognitive approach (such as the language games concept of Wittgenstein) present better ways of making sense of religious language</li> <li>• the influence of non-cognitive approaches on the interpretation of religious texts</li> <li>• how far Aquinas’ analogical view of theological language remains valuable in philosophy of religion</li> </ul> </li> </ul>
<p><b>Challenges</b></p>	<p>11</p>	<p>One question a fortnight written in timed conditions</p>	<p><u>The Challenge of Secularism Specified Content:</u></p> <ul style="list-style-type: none"> <li>• The rise of secularism and secularisation, and the views that:</li> <li>• God is an illusion and the result of wish fulfilment</li> <li>• Christianity should play no part in public life</li> </ul> <p>Students should have the opportunity to discuss issues related to the challenge of secularism, including:</p> <ul style="list-style-type: none"> <li>• whether or not spiritual values are just human values</li> <li>• whether or not there is evidence that Christianity is a major cause of personal and social problems</li> <li>• whether secularism and secularisation are opportunities for Christianity to develop new ways of thinking and acting</li> <li>• whether Christianity is, or should be, a significant contributor to society’s culture and values</li> </ul>

The Challenge from Liberation Theology:

- The relationship of liberation theology and Marx, including:
- Marx's teaching on alienation and exploitation
- liberation theology's use of Marx to analyse social sin
- liberation theology's teaching on the 'preferential option for the poor'

Students should have the opportunity to discuss issues related to liberation theology and Marx, including:

- whether or not Christian theology should engage with atheist secular ideologies
- whether or not Christianity tackles social issues more effectively than Marxism
- whether or not liberation theology has engaged with Marxism fully enough
- whether or not it is right for Christians to prioritise one group over another

## Year 13 A level RS Calendar

Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10
GSHS: Sexual Ethics					GSHS: Conscience				
LBCC: Religious Language: Via negativa, via positiva and the use of non-literal talk					LBCC: The Challenge of Secularism			LBCC: Religious Language: C20th perspectives	

Week 11	Week 12	Week 13	Week 14	Week 15	Week 16	Week 17	Week 18	Week 19	Week 20
GSHS: Meta-Ethics				GSHS: Pluralism and Theology	Revision	Mock exams	DIRT	GSHS: Pluralism and Theology	GSHS: Pluralism and Society
LBCC: Religious Language: C20th perspectives							LBCC: The Challenge of Liberation Theology		

Week 21	Week 22	Week 23	Week 24	Week 25	Week 26	Week 27	Week 28	Week 29	Week 30
GSHS: Pluralism and Society	GSHS: Gender and Theology		GSHS: Gender and Society		GSHS: Revision				
LBCC: Theological and Philosophical Developments						LBCC: Revision			

Week 31	Week 32	Week 33	Week 34	Week 35					
A level examinations									