

Religious Studies & Philosophy and ethics Dept. Curriculum Map

YEAR	AUTUMN 1	AUTUMN 2	SPRING 1	SPRING 2	SUMMER 1	SUMMER 2
7	<i>This is a broad approach to world religions by identifying their specific teachings and universality. Through a thematic approach it uncovers eternal truths about the human condition. These profound issues expose children to the richness of this condition and help them recognise both the eternal and universal. They examine the familial characteristics of Christianity, Hinduism, Islam, Judaism, Sikhism and Buddhism</i>	<i>A phenomenological approach to study of generic religion with case studies that demonstrate the commonality of religious characteristics and classification. It asks what is religion through Weberian ideal type and family resemblance. Students become familiar with key terminology such as atheism, agnosticism and theism. They identify the characteristics of world religions and their telos thus noting the central message contained within all.</i>	<i>Students learn about the life and teachings of Jesus. The course covers Christology which looks at the character and nature of Jesus as well as the context and culture of Israel in the 1st century CE. Students explore Jesus' teachings, miracles and activities in order to elucidate his character and importance in the lives of Christians. Students study the Sermon on the Mount, the allegory of the Prodigal son and the miracle of walking on water.</i>	<i>Students also cover Easter week from Palm Sunday and the entry into Jerusalem to Good Friday and Easter Sunday. This leads onto the Ascension and apostolic mission in order to understand Jesus' soteriologicql significance. Students will appreciate the universality of his example and teachings, and understand the irreplaceable importance of Jesus for billions.</i>	<i>By the end of term 3 our students are able to able to explain some of the key features of Sikhism; explain the work of some of the Sikh Gurus and analyse why Sikhs show respect to the Guru Granth Sahib.</i>	<i>Our year 7s will investigate the importance of, and describe some of the key features of a Gurdwara. They will also reflect on the importance of the Five Ks for Sikhs. These are fundamental principles, praxis and beliefs that underpin Sikhism. They shall also be able to explain why the Khalsa is important to Sikhs.</i>
8	<i>The purpose of year 8 lessons in the first term is to explain how followers of the Abrahamic faiths believe the world was created. They will compare the story of creation and understand its historical context, and symbolic meaning. They further explore and compare cosmological myths from other faiths and cultures.</i>	<i>The learners will further explain non-religious accounts of creation, and rationalise why there is a difference between secular and religious explanations. They will further explain what is meant by stewardship and evaluate how different religious and non-religious groups deal with the issue of climate change, water and air pollution, recycling and general approach to environmentalism</i>	<i>Students will gain an overview to the broad aspects of Islam beginning with the nature of God (Allah). Students will become familiar with the Arabic terminology (and English translation) and their symbolic and literal meanings. They will further investigate the life and times of Mohammed, his nature, his actions, and example, up-to and following laylat al qadr. The Five Pillars of Islam are studied in order to understand the specific detail and demands placed upon Muslims.</i>	<i>They will further elucidate the immanent and transcendent significance of these teachings. For example, they evaluate the importance of Zakat, Hajj and religious festivals such as Eid. The purpose is to see that religious practices enable Muslims to orientate their existence around their faith. Students will recognise that belief without commitment is meaningless.</i>	<i>Students begin by learning the origin story of Siddhartha Gottama and his path towards enlightenment. This establishes the rationale behind his mission. They investigate the key beliefs such as the Three Universal Truths and Four Noble Truths that cause suffering and prevent achieving Nirvana.</i>	<i>Buddhist understanding of life after death is examined which leads to understanding the specific Buddhist methodology in the form of the Eightfold Path. The overarching goal is to provide a holistic approach to Buddhism in order to understand the underlying principles and specific methods for avoiding Samasara or cycle of life/death/rebirth.</i>

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9	<p><i>The aim of the Year 9 study is to understand the concepts of morality and ethics; identify and assess different ethical theories and see how different ethical theories are applied to moral issues. Using teleology they study the work of Mill and Bentham and apply utilitarianism and the hedonic calculator to various hypothetical situations in order to ascertain the theory's strengths, weaknesses and inconsistencies. They attempt to reconcile these differences and contradictions.</i></p>	<p><i>Using the work of Kierkegaard, Locke and Sartre they will attempt to understand the existential meaninglessness of existence in a world where God is dead. Do they give into ennui, angst or 'weltschmerz' or achieve 'existenz'. They finally examine the moral problems faced by the Nietzschean concept of the ubermensch and the death of God as well as the similar problems faced by moral absolutism and divine law.</i></p>	<p><i>In these two half-terms students will examine the events leading up to, during and after the Holocaust. The goal is to increase knowledge and understanding of Jewish life in Europe before the Holocaust; re-humanise the victims of the Holocaust; understand the meaning and history of antisemitism in Europe prior to 1933.</i></p>	<p><i>In this half they begin to explore the aims of Nazi antisemitism and how it attempted to mobilise the German people. They then investigate the meaning and processes involved in transformational de-legitimisation; explore the different reasons why these individuals acted as they did; consider the challenges and opportunities Holocaust survivors faced after liberation</i></p>	<p><i>Finally, they study the nature of forgiveness. The broad aims are to explain the principles of Restorative Justice and the impact it can have on victims and offenders. They then attempt to explain the personal experience of someone who has been through the Restorative justice process.</i></p>	<p><i>The lessons continue with students attempting to explain the differences between Restorative Justice and Criminal Justice. They explain the key experiences of an offender who has been through the Restorative Justice process. Lastly, they try to explain why people choose to forgive others, and look at the personal experience of an individual and their journey towards forgiveness.</i></p>
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<p align="center">9 transition class</p>	<p>These are transition classes and have a maximum of 16 lessons over the course of year 9. The rationale behind the lessons are manifold. Reality is first examined from the perspective that what we see is perhaps essentially meaningless. Students navigate their way through a series of lessons that ask, from an existentialist view that ultimate meaning is perhaps beyond our comprehension in the modern world. In essence hyper-reality and consumerism hides true meaning behind a veil of modern capitalist society. They are asked to examine how can we know anything, and we mean quite literally, how we can know what is real and what is true. From there they examine modernity through the prism of the immanent and transcendent.</p>	<p>The ultimate aim is to answer the question of whether what we see is truly meaningful or meaningless. Students therefore can ask themselves whether the lives they lead are purposeful. The lessons include Plato's cave and the nature of reality. They examine epistemology in order to ascertain what is mind-independently real and the difference between objective and subjective reality. The lessons then include the use of language and linguistic-determinism; whether existence precedes essence, and the pre-modern, modern and post-modern nature of self and identity. There follow a series of three lessons concerned with the crisis of modernity and the existential meaning of home and meaninglessness.</p>	<p>This is repeated across all terms until all lessons are completed</p>			
<p>10</p>	<p>The first area of study is why are there still discussions about gender equality. The begin by examining the nature of and difference between prejudice and</p>	<p>They examine religious attitudes to gender equality and distinguish between egalitarianism and complementarianism. These help students reconcile apparent systemic</p>	<p>What is meant by medical ethics is the theme for term 2. In this they consider how we place value on human life. Taking a broad approach that considers both the secular and</p>	<p>Using the same methodology they assess different arguments towards abortion and begin with a discussion on when life begins. They evaluate different</p>	<p>In this term they study the classical arguments for the existence of God. They begin with Paley's Design argument. They</p>	<p>They assess the inconsistent triad and the evidential problem of evil (Mackie). They attempt to reconcile the problem through a study of Irenaean and</p>

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	<p><i>discrimination. The specifically look at how we define gender prejudice and how discrimination is manifested. They look at historical cases of sexual discrimination, the Nietzschean ideas of eternal feminism; equality laws and how it attempts to level the playing field and the feminist movements that is central in creating a more equal society.</i></p>	<p><i>inequalities built within religious doctrine. They therefore seek to find whether the intermarriage of culture and religion creates and sustains historic inequality. This leads to whether gender prejudice and discrimination exist in contemporary society</i></p>	<p><i>religious they examine the nature of 'sanctity of life'. The full extent of what does this mean, where does it come from and whether it is absolute or conditional are examined. Applied to euthanasia they balance the absolutist viewpoint espoused by religion with the secularist, and utilitarian need to consider quality of life through the prism of individual sovereignty and the lesser of two evils principle.</i></p>	<p><i>arguments on issues of abortion, and fertility treatment. They then consider the importance of animals in relation to humans with particular emphasis on the utilitarian value of animal experiments. They study a range of secular and religious arguments on the necessity, value and morality of animal testing.</i></p>	<p><i>analyse the watchmaker analogy and identify the arguments against including Hume's finite matter/infinite time. Aquinas' cosmological argument (First cause) is deconstructed to analyse the logical inconsistencies including infinite regression.</i></p>	<p><i>Augustinian theodicies and the counter-arguments and rebuttals. Students will attempt to recognise any logical inconsistencies with the existence of God especially in the light of scientific evidence. They must reconcile faith with fact</i></p>
<p>11</p>						

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<p align="center">Years 10 and 11 GCSE RS</p>	<p><i>They will study different Christian beliefs about the afterlife and their importance, including the resurrection and life after death; judgement, heaven and hell. Additionally, they investigate soteriology and Jesus' central role in atonement and salvation through knowledge of sin, including original sin; law, grace and Spirit. Lessons include understanding the incarnation and Jesus as the Son of God; the crucifixion, resurrection and ascension. They will study different forms of worship including liturgical, non-liturgical and informal, including the use of the Bible; prayer (and its significance), including the Lord's Prayer, set prayers and informal prayer. The role and meaning of the sacraments including baptism, both adult and infant; Holy Communion/Eucharist and the different ways in which it is celebrated.</i></p>	<p><i>Areas include the role and importance of pilgrimage and celebrations including two contrasting examples of Christian pilgrimage (Lourdes and Iona) and the celebrations of Christmas and Easter. This will involve studying their importance for Christians in Britain today. They continue with the role of the church in the local and worldwide community; the place of mission, evangelism and Church growth and the importance of the worldwide Church including: working for reconciliation; how Christian churches respond to persecution; the work of one of the following: Catholic Agency For Overseas Development (CAFOD), Christian Aid, Tearfund.</i></p>	<p><i>Students will study the key beliefs which include: the six articles of faith in Sunni Islam and five roots of Usul ad-Din in Shi'a Islam; Tawhid (the Oneness of God); the nature of God and its key themes of omnipotence, beneficence, mercy, fairness and justice/Adalat in Shi'a Islam, including different ideas about God's relationship with the world both: immanent and transcendent. They will further study the nature and role of angels. Links are made, and problematised between predestination, free-will and the Day of Judgement. Shia Islam is covered so they assess the significance imamate of the . The relationship between Akhirah (life after death), human responsibility, resurrection, heaven and hell are investigated. They then cover Risalah (Prophethood) and the immutable and universal nature of scripture including (Qur'an, Torah, Psalms, the Gospel, and the Scrolls of Abraham).</i></p>	<p><i>Islamic practices and forms of worship are studied including the Five Pillars of Sunni Islam and the Ten Obligatory Acts of Shi'a Islam. They understand the centrality of the Shahadah; the role of salah (prayers) and pertinent information eg. ablutions, movements and recitations. They also learn about personal prayer as well as prayers in the mosque. The final areas of study will cover the role of fasting during Ramadan (Sawm) including origins, duties, benefits. This leads onto Festivals and commemorations and their importance for Muslims, including the origins and meanings of Id-ul-Adha, Id-ul-Fitr, Ashura. They then assess Zakah and the role and significance of charity including how and why it is given, and Khums in Shi'a Islam. They look at Hajj to Mecca: its origins and rites. Finally, they learn about the the meaning and significance of greater and lesser jihad.</i></p>	<p align="center">REVISION</p>	<p align="center">REVISION</p>
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<p>Year 12 A level</p>	<p><i>The course is broken into four key areas. Firstly, they study, 'Philosophy of religion'. The items listed below are indicative but not exhaustive of the areas they study. It includes: the philosophical views of Plato, in relation to: reality; Forms; analogy of the cave; Aristotelian views of the four causes and the Prime Mover.</i></p>	<p><i>Lessons also cover Platonic ideas of the soul, mind and body and the metaphysics of consciousness, including substance dualism and materialism. Learners study the existence and non-existence of God including the teleological, ontological and cosmological arguments. This requires a close reading of Kant, Gaunilo, Anselm, Paley and Aquinas.</i></p>	<p><i>They continue with a study of the nature and influence of religious experience, and the challenge posed to religious belief by the problems of evil and suffering. Specifically, this includes the influence of mystical and conversion experiences.</i></p>	<p><i>They also cover the problem of evil and concomitant theodicies that propose some justification for divine action or inaction in the face of evil. Learners will examine how philosophy of religion has influenced and been influenced by the nature of God. This includes an understanding of omnipotence, omniscience, and omnibenevolence.</i></p>	<p><i>Moving onto normative ethical theories students cover both religious and largely non-religious approaches that include eternal, divine, natural and positive law that variously state divine principles, morality through reason and human Law.</i></p>	<p><i>This is followed by situational ethics including Fletcher's six propositions and four working principles. Utilitarianism and deontology are studied and include the concepts of the greater good, the hedonic calculator and Kant's categorical and hypothetical imperative. These are used in applied ethics such as euthanasia and business ethics.</i></p>
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<p align="center">Year 13 A level</p>	<p><i>They begin by learning about religious language, particularly; Negative, Analogical or Symbolic language. This necessitates understanding ideas such as the apophatic way (via negativa) and the cataphatic way (via positiva) and symbolism. To complete the study of language they study 20th Century religious language that includes logical positivism; Wittgenstein’s language games and the falsification symposium. Meta-ethics such as moral realism and anti-realism; cognitivism and non-cognitivism are studied to underpin all normative systems.</i></p>	<p><i>Lastly, learners have the opportunity to discuss issues related to ideas about conscience, including: comparison between Aquinas and Freud: on the concept of guilt; on the presence or absence of God within the workings of the conscience and super-ego. They consider sexual ethics including premarital and extramarital sex and homosexuality through the prism of normative systems and religious beliefs. Developments in Christian thought covers a wide range of contemporary ideas. Augustine’s teaching on Human Nature and the afterlife includes the nature of heaven, hell, purgatory, and millenarian concept of the Elect.</i></p>	<p><i>This is followed by the study of the knowledge of God through revelation and Mission including Jesus as liberator, social justice pioneer, miracle worker and His resurrection. They move onto the application of Christian morals in life and society including the nature of sacrifice, and whether or not the principle of love is sufficient to live a good life or if the Bible is a comprehensive moral guide. Next is religious pluralism including exclusivism and inclusivism in an age of multiculturalism and globalisation. It asks if exclusivism is justified theologically and is appropriate in a pluralist society.</i></p>	<p><i>They examine changing gender roles both private and public in modernity. This leads to secularisation in terms of what is it? Is it happening and what are the private and public responses to secularisation? Consequently, they identify possible consequences for the individual and society. Finally, they cover liberation theology and Marxist analysis of ‘structural’ causes that have resulted in poverty, violence and injustice.</i></p>	<p>REVISION</p>	<p>REVISION</p>
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