

YEAR 12 RELIGIOUS STUDIES (OCR) CURRICULUM PROGRESSION OVERVIEW

Subject Curriculum Intent –

This 2 year A-Level course aims to develop student's interest in a rigorous study of religion and belief and relate it to the wider world. It develops knowledge and understanding appropriate to a specialist study of religion (Christianity) and works towards an understanding and appreciation of religious thought and its contribution to individuals, communities and societies. It adopts an enquiring, critical and reflective approach to the study of religion and allows students to reflect on and develop their own values, opinions and attitudes in the light of their study.

	Autumn Term	Autumn Term	Spring Term	Spring Term	Summer Term	Summer Term
Topic	Intro to Philosophy (Component 1) and its methods/Plato	Mind, Body and Soul/ the belief in the existence of God from a range of religious/non-religious beliefs Existence of God based on reason/Religious Experience	Religious Experience/Problem of Evil	Intro to Ethics (Component 2) Normative Ethical Theories: Natural Law and Situation Ethics Normative Ethical Theories: Utilitarianism and Kantian Ethics	Applied Ethics: Business and Euthanasia (This will be covered over the Summer holiday)	Christianity (Component 3) Intro: Human Relationships and Death and the afterlife/ Foundations
Core Knowledge/ Threshold Concept	<u>Philosophy:</u> The philosophical views of Plato, in relation to: understanding of reality the Forms the analogy of the cave -the philosophical views of Aristotle, in relation to: understanding of reality the four causes the Prime Mover the philosophical language of soul, mind and body in the thinking of Plato and Aristotle -metaphysics of consciousness, including:	The teleological argument -the cosmological argument -challenges to arguments from observation The ontological argument Peter Vardy Conference The nature and influence of religious experience, including: mystical experience conversion experience -different ways in which individual religious experiences can be understood	The problem of evil and suffering: different presentations -theodicies that propose some justification or -reason for divine action or inaction in the face of evil	Two normative ethical theories taking a religious approach to moral decision-making/Utilitarianism Religious Approaches Two normative ethical theories: one teleological and one deontological.	Applied Ethics The application of ethical theory, including religious ethical perspectives, to two issues of importance	The origins and development of Christianity, and the sources of wisdom on which it is based Christian teachings on: Heaven, Hell and Purgatory and Christian views on election. Durham Uni Philosophy/ Med school/Business School Department

	substance dualism materialism					residential. See Yarm School
Why this learning now?	In line with the advised sequencing from the exam board, students will begin by studying ancient philosophical influences and mind body and soul (Component 1 Philosophy). It will explore the wide arguments for the belief in God from a range of religious/non-religious beliefs.	Students will then move on to explore the wide arguments for the belief in God from a range of religious/non-religious beliefs.	Staying with the Philosophy module, students within this term will analyse religious experience and the challenges of the problem of evil and suffering.	By the end of this Spring term, students will have worked through the issues of believing in God and will have explored a range of ethical thoughts and views relating to normative ethics.	In the Summer term, students will continue to study the deontological approaches of Kant and will be able to explain these views against applied examples. This will also link to Christian perspectives of human life and the effects of sin in society.	Students will continue with the previous term's study of Christian Development and in this final term, synoptic links can be made across Philosophy, Ethics and Christianity.
Assessment Opportunities:	Formative Assessment: Regular formative assessment will take place through the use of recall to link prior learning (5 mins), targeted questioning, WINS feedback, verbal feedback, and through the use of 'Feedback target trackers' and other AFL strategies. Summative assessment – Mid way and end of unit tests based on past examination papers. GCE Exam - Written examination: 2 hour and 00 minutes 3 papers.					
Learning at Home	The Religious Studies learning at home programme will be an opportunity for students to build on their lessons, deepen their understanding, and consolidate learning. Each term we will set: <ul style="list-style-type: none"> • Key vocabulary/Philosopher/Ethicists tests • Knowledge recall quizzes • Practice exam questions • Extended reading All of which will: Develop independent study skills which will support students to achieve strong academic outcomes.					

	<p>Consolidate, reinforce and extend what pupils know, understand, and what they can do in the classroom</p> <p>Focus on knowledge recall and retention</p> <p>Involve parents and carers in the students' learning</p>					
Key Vocabulary/ Reading	<p>For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:</p> <ul style="list-style-type: none"> • <i>agape</i> • <i>conscientia</i> • <i>ratio</i> • <i>synderesis</i> and <i>telos</i>. <p>Core reading:</p> <p>-<i>Plato, Republic</i> Book 474c–480; 506b–509c; 509d–511e; 514a–517c</p> <p>-<i>Aristotle, Physics</i> II.3 and <i>Metaphysics</i> V.2</p> <p>Annas, J. (1998) <i>An Introduction to Plato's Republic</i>, Oxford University Press, Chapters 9 and 10</p> <p>-<i>Stanford Encyclopedia of Philosophy</i> (2004, rev.2013), Plato, http://plato.stanford.edu/entries/plato/</p>	<p>Core reading:</p> <p>-<i>Blackmore, S. (2010) Consciousness; an introduction, Routledge, Chapters 1, 2 and 17</i></p> <p>-<i>Ryle, G. (1949 – many editions available) The Concept of Mind, Chapter 1</i></p> <p>-<i>Stanford Encyclopedia of Philosophy</i> (2003 rev. 2009) <i>Ancient Theories of the Soul</i></p> <p>http://plato.stanford.edu/entries/ancient-soul/</p> <p>-<i>Anselm, Proslogion 2 and 3</i></p> <p>-<i>Gaunilo, In behalf of the fool</i></p> <p>-<i>Kant, A critique of pure reason</i>, Second Division III.IV</p> <p>Van Inwagen, P. 'Necessary Being: the Ontological Argument' in Stump, E and</p> <p>-<i>Murray, M. J. (ed) (1999) Philosophy of Religion: The Big Questions</i>, Blackwell</p> <p>-<i>Plantinga, A. (1978) God, Freedom and Evil</i>, Grand Rapids, IL.c</p>	<p>Core reading:</p> <p>-<i>James, W. The Varieties of Religious Experience</i>, lectures 9,10,16,17 and 20</p> <p>-Acts 9.4–8, 22.6–10, 26</p> <p>-<i>Otto, R. (1923/1968) The Idea of the Holy</i>, Oxford University Press, Chapters 4 and 5</p> <p>-<i>Saint Teresa of Avila</i>, from <i>The Autobiography of Saint Teresa</i> (1960/2010) Allison Peers, E. (ed. and trans.) Dover Publications</p> <p>-<i>Augustine, The City of God</i> Part II</p> <p>-<i>Hick, J. Evil and the God of Love</i>, Part IV</p> <p>Augustine, <i>The City of God</i> Part II</p> <ul style="list-style-type: none"> • Hick, J. <i>Evil and the God of Love</i>, Part IV • Genesis 2:4–25, 3:1–24 • Romans 5:12–13 • Augustine, 'What is evil?' in Davies, B. 	<p>Core reading:</p> <p>Summa Theologica I-II (93–95)</p> <p>Aristotle <i>Physics</i> II 3</p> <ul style="list-style-type: none"> • Catechism of the Catholic Church 1954–1960 • <i>Stanford Encyclopedia of Philosophy</i> (2005 rev.2011) • Aquinas' Moral, Political and Legal Philosophy, http://plato.stanford.edu/entries/aquinas-moral-political/ <p>Situation Ethics <i>The New Morality</i></p> <p>Lewis, C.S. (1960 rev.2016) <i>The Four Loves</i>, William Collins, Chapter 6</p> <ul style="list-style-type: none"> • Messer, N. (2006) <i>SCM Study guide: Christian Ethics</i>, London: SCM, Chapter 1 <p>Bentham, J. (1789) <i>An Introduction to the Principles of Morals and Legislation</i></p> <ul style="list-style-type: none"> • Mill, J.S. (1863) <i>Utilitarianism</i> • Singer, P. (1993) <i>Practical Ethics</i>, Cambridge: Cambridge University Press 	<p>Core Reading:</p> <p>Friedman. M (September 13, 1970) 'The Social Responsibility of Business is to Increase its Profits', in <i>The New York Times Magazine</i>, The New York Times Company</p> <ul style="list-style-type: none"> • Crane, A. & Matten, D. (2003) <i>Business Ethics</i>, Oxford: OUP <p>Glover, J. (1977) <i>Causing Death and Saving Life</i>, London: Penguin Books, C14 and 15</p> <p>Sacred Congregation for the Doctrine of the Faith (5th May 1980) <i>Declaration on Euthanasia</i>.</p> <p>Rethinking Life and Death: <i>The Collapse of our Traditional Ethics</i>, Oxford: OUP, Chapter 7</p>	<p>Core Reading:</p> <p>For reference, the ideas of Augustine listed above can be found in:</p> <ul style="list-style-type: none"> • <i>City of God</i>, Book 14, Chapters 16–26 • <i>Confessions</i>, Book 8 <p>Chapman, G. (1994) <i>Catechism of the Catholic Church</i> paras. 385–409</p> <ul style="list-style-type: none"> • McGrath, A. E. (2010 5th Edition) <i>Christian Theology</i>, Wiley-Blackwell, pages 348–355, 371–372 • Romans 7:15–20

			(2000) Philosophy of Religion: a guide and anthology, Oxford University Press	<ul style="list-style-type: none"> • Pojman, L. (2012) Discovering Right and Wrong, Stamford: Wadsworth, Chapter 7 Groundwork of the Metaphysic of Morals, Chapter 2 Pojman, L. (2012) Discovering Right and Wrong, Stamford: Wadsworth, Chapter 8 • O'Neill, O. 'Kantian Approaches to Some Famine Problems' in ed. Shafer-Landau, R. (2013) Ethical Theory: An Anthology, Chichester: Wiley-Blackwell 		
Spiritual, Moral, Social and Cultural concepts covered	<p><u>Spiritual, Moral, Social and Cultural (SMSC) development</u></p> <p>Within our Religious Studies curriculum, personal reflection will become a core skill, encouraging pupils to will be reflective about their own beliefs (religious or otherwise) and perspective on life knowledge of, and respect for, different people's faiths, feelings and values. Through learning, developing understanding and appreciating the range of different cultures with in the world will be an essential element of their preparation for life in modern Britain as they will be able to recognise the things we share in common across cultural, religious, ethnic and socio-economic communities.</p> <p>The fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs underpin the Religious Studies curriculum. Students will develop the ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives whilst at the same time, offer reasoned views about moral and ethical issues and appreciate the viewpoints of others on these issues.</p>					
Links to careers and the world of work	<p>Careers: Journalist, festival coordinator, probation officer, police officer, food bank coordinator, missionary, nurse, teacher</p> <p>Employability links – Enables students to consider the challenges of living in a diverse society. Being able to understand different viewpoints and philosophies, from an interdisciplinary perspective—and apply that understanding to find practical solutions;</p> <p>Studying religion encourages self-awareness, initiative, creativity and teamwork. Religious Studies students are excellent communicators and make great leaders.</p> <p>As a department we also have connections with a Medical Ethicist and local religious institutions.</p>					

YEAR 13 RELIGIOUS STUDIES (OCR) CURRICULUM PROGRESSION OVERVIEW

Subject Curriculum Intent –

This 2 year A-Level course aims to develop student's interest in a rigorous study of religion and belief and relate it to the wider world. It develops knowledge and understanding appropriate to a specialist study of religion (Christianity) and works towards an understanding and appreciation of religious thought and its contribution to individuals, communities and societies. It adopts an enquiring, critical and reflective approach to the study of religion and allows students to reflect on and develop their own values, opinions and attitudes in the light of their study.

	Autumn Term	Autumn Term	Spring Term	Spring Term	Summer Term	Summer Term
Topic	Christianity: Knowledge of God's Existence*/ The Person of Christ/Christian Moral Principles.	Christian moral action. (Complete over October half-term) /Religious Pluralism/ Religious pluralism and society	Gender and Society/Gender and Theology/Challenges of Secularism/Liberation Theology and Marx (Complete over Easter)	Philosophy: Nature of God/Religious Language- Apophatic and cataphatic, analogy and Symbol/ 20th Century Perspectives	Ethics: Meta Ethical Theories/Conscience/Sexual Ethics	
Core Knowledge/ Threshold Concept	Natural knowledge of God's existence: -As an innate human sense of the divine o as seen in the order of creation -Revealed knowledge of God's existence: -through faith and God's grace -revealed knowledge of God in Jesus Christ Jesus Christ's authority as: -The Son of God -A teacher of wisdom -A liberator The diversity of Christian moral reasoning and practices and sources of ethics, including: o the Bible as the only authority for Christian ethical	The teaching and example of Dietrich Bonhoeffer on: -Duty to God and duty to the State -Church as community and source of spiritual discipline -The cost of discipleship The teaching of contemporary Christian theology of religion on: o Exclusivism o Inclusivism o Pluralism The development of contemporary multi-faith societies Christian responses to, including: -Responses of Christian communities to inter-faith dialogue -The scriptural	The effects of changing views of gender and gender roles on Christian thought and practice, including: o Christian teaching on the roles of men and women in the family and society o Christian responses to contemporary secular views about the roles of men and women in the family and society The reinterpretation of God by feminist theologians, including: o the teaching of Rosemary Radford Ruether and Mary Daly on gender and its implications for the Christian idea of God	Developments in the understanding of: o omnipotence o omniscience o (omni)benevolence o eternity o free will The apophatic way: -the via negativa -cataphatic way – the via positiva -symbol logical positivism • Wittgenstein's views on language games and forms of life • discussion about the factual quality of religious language in the falsification symposium	-Naturalism -Intuitionism -Emotivism Aquinas' theological approach • Freud's psychological Approach consideration of the following areas of sexual ethics: -Premarital and extramarital sex -Homosexuality -The influence of developments in religious beliefs and practices on debates about the morality, legality and tolerability of these areas of sexual ethics	

	<p>practices</p> <ul style="list-style-type: none"> o Bible, Church and reason as the sources of Christian ethical practices o love (agape) as the only Christian ethical principle which governs Christian practices 	reasoning movement	<p>The rise of secularism and secularisation, and the views that:</p> <ul style="list-style-type: none"> o God is an illusion and the result of wish fulfilment o Christianity should play no part in public life <p>The relationship of liberation theology and Marx, including:</p> <ul style="list-style-type: none"> o Marx's teaching on alienation and exploitation o liberation theology's use of Marx to analyse social sin 		<p>-Application of the following theories to these areas of sexual ethics:</p> <ul style="list-style-type: none"> o natural law o situation ethics o Kantian ethics and Utilitarianism 	
Why this learning now?	Following on from Year 12, pupils will continue to complete DCT as many synoptic links have been made through Year 12 topics for Philosophy and Ethics,	Students will then move on to Christian moral action and it's role and place in a plural society.	Linking in with 'society', the next section of study looks into Gender and Political issues facing Christianity.	This unit then links to the nature of God and 20 th Century perspectives and in so doing links to societal developments from the previous half-term.	As students will have recently studied Gender and Christianity, the ethical focus aims to connect with themes of language, conscience and sexual ethical perspectives.	
Assessment Opportunities:	<p>Formative Assessment:</p> <p>Regular formative assessment will take place through the use of recall to link prior learning (5 mins), targeted questioning, WINS feedback, verbal feedback, and through the use of 'Feedback target trackers' and other AFL strategies. Summative assessment –</p> <p>Mid way and end of unit tests based on past examination papers.</p> <p>GCE Exam - Written examination: 2 hour and 00 minutes 3 papers.</p>					
Learning at Home	<p>The Religious Studies learning at home programme will be an opportunity for students to build on their lessons, deepen their understanding, and consolidate learning.</p> <p>Each term we will set:</p> <ul style="list-style-type: none"> • Key vocabulary/Philosopher/Ethicists tests 					

	<ul style="list-style-type: none"> • Knowledge recall quizzes • Practice exam questions • Extended reading <p>All of which will:</p> <p>Develop independent study skills which will support students to achieve strong academic outcomes.</p> <p>Consolidate, reinforce and extend what pupils know, understand, and what they can do in the classroom</p> <p>Focus on knowledge recall and retention</p> <p>Involve parents and carers in the students' learning</p>					
Key Vocabulary/ Reading	<p>For this component, the following are considered technical terms and will not necessarily be accompanied by a translation:</p> <ul style="list-style-type: none"> • <i>agape</i> • <i>conscientia</i> • <i>ratio</i> • <i>synderesis and telos.</i> <p>Core reading: Romans 1:18–21</p> <ul style="list-style-type: none"> • Calvin, J. Institutes of the Christian Religion I.I and I.II • Acts 17:16–34 <p>McGrath, A. (2011) Theology: the Basics, Blackwell, Chapter 4</p>	<p>Core reading: Bonhoeffer, D. (1951) Letters and Papers from Prison and (1937) The Cost of Discipleship, Chapter 1</p> <p>Romans 13:1–7</p> <ul style="list-style-type: none"> • Barmen Declaration (www.sacred-texts.com/chr/barmen.htm) • Luke 10:38–42 <p>Hick, J. (1995) God and the Universe of Faiths, SCM Press, Chapters 1 and 10</p> <ul style="list-style-type: none"> • McGrath, A. E. (2010 5th Edition) Christian Theology, Wiley-Blackwell, Chapter 17 • D'Costa, G. (2009) Christianity and World Religions, Wiley-Blackwell, Chapter 5 	<p>Core reading: Tong, R. (2013) Feminist Thought, Routledge, Chapter 1</p> <ul style="list-style-type: none"> • McGrath, A. E. (2010 5th Edition) Christian Theology, Wiley-Blackwell, pages 88–89, 336–337 • Messer, N. (2006) SCM Study Guide to Christian Ethics, SCM Press, Chapter 8. • Ephesians 5:21–33 <p>Radford Ruether, R. Sexism and God-Talk, Chapter 9</p> <ul style="list-style-type: none"> • Daly, M. Beyond God the Father, Chapter 4 <p>Phyllis Trible, P. (1984) Texts of Terror, Fortress Press, Introduction and Chapter 2</p>	<p>Core reading: Boethius, Consolation of Philosophy, Book V</p> <ul style="list-style-type: none"> • Anselm, De Concordia • Swinburne, R. the Coherence of Theism, Part II <p>Matthew 19:23–26</p> <ul style="list-style-type: none"> • Vardy, P. (1999) The Puzzle of God, Harper Collins, Section 4 • Macquarrie, J. (1966) Principles of Christian Theology, SCM Press, Chapter 11 <p>Aquinas, Summa Theologiae I.13</p> <ul style="list-style-type: none"> • Tillich, Dynamics of Faith, Part 3 	<p>Core reading: Moore, G.E. (1903) Principia Ethica, Chapter II</p> <ul style="list-style-type: none"> • Ayer, A.J. (1936) Language, Truth and Logic, London: Victor Gollancz, Chapter 6 • Mackie, J.L. (1977) Ethics: Inventing Right and Wrong, London: Penguin Books, Part 1.3 <p>Aquinas, Summa Theologica I–I 79</p> <ul style="list-style-type: none"> • Freud, S. The Ego and the Id <p>Fromm, E. (1947) Man for Himself: An Inquiry into the Psychology of Ethics London: Routledge, IV.2</p>	

	<ul style="list-style-type: none"> • Theissen, G. (2010) The Shadow of the Galilean, SCM Press • Chapman, G. (1994) Catechism of the Catholic Church paras. 422–478 <p>Exodus 20:1–17</p> <ul style="list-style-type: none"> • 1 Corinthians 13:1–7 • Messer, N. (2006) SCM Study Guide to Christian Ethics, SCM Press 	<p>The Doctrine Commission of the Church of England (1995) The Mystery of Salvation Church House Publishing, Chapter 7</p> <ul style="list-style-type: none"> • Ford, D. (2011) The Future of Christian Theology, Wiley-Blackwell, Chapter 7 • Pope Paul VI (1965) Nostra Aetate; Declaration on the relation of the Church to non-Christian religions 	<ul style="list-style-type: none"> • Wilcockson, M. (2010) Social Ethics, Hodder Education, Chapter 2 • Luke 24:9–12 • Acts 16:13–15 <p>Freud, S. The Future of an Illusion</p> <ul style="list-style-type: none"> • Dawkins, R. The God Delusion, Chapter 9 • Ford, D. (2011) The Future of Christian Theology, Wiley-Blackwell, Chapters 3 and 6 • British Humanist Society, https://humanism.org.uk/ • Dawson, C. (1956) 'The Challenge of Secularism' in Catholic World, also online http://www.catholiceducation.org/en/education/catholic-contributions/the-challenge-of-secularism.html 	<p>Ayer, A. J. (2001) Language, Truth and Logic, Dover Publications</p> <ul style="list-style-type: none"> • Swinburne, R. (1997) 'God-talk is not evidently nonsense' in Davies, B. (2000) Philosophy of Religion: a guide and anthology, Oxford University Press • Internet Encyclopaedia of Philosophy, Religious Language, http://www.iep.utm.edu/rel-lang/ <p>Ayer, A. J. God Talk is Evidently Nonsense</p> <ul style="list-style-type: none"> • Wittgenstein, L. Philosophical Investigations • Swinburne, R. (1993) The Coherence of Theism, Oxford University Press, Part I • Internet Encyclopaedia of Philosophy, Religious Language, http://www.iep.utm.edu/rel-lang/ 	<ul style="list-style-type: none"> • Internet Encyclopaedia of Philosophy, Sigmund Freud, http://www.iep.utm.edu/freud/ • Strohm, P. (2011) Conscience: A Very Short Introduction, Oxford University Press, Chapters 1 and 3 <p>Pope Paul VI (1968) Humanae Vitae</p> <ul style="list-style-type: none"> • Church of England House of Bishops (1991) Issues in Human Sexuality, London: Church House Publishing • Mill, J.S. (1859) On Liberty, Chapter 1 	
Spiritual, Moral, Social and Cultural concepts covered	<p><u>Spiritual, Moral, Social and Cultural (SMSC) development</u></p> <p>Within our Religious Studies curriculum, personal reflection will become a core skill, encouraging pupils to will be reflective about their own beliefs (religious or otherwise) and perspective on life knowledge of, and respect for, different people's faiths, feelings and values. Through learning, developing understanding and appreciating the range of different cultures with in the world will be an essential element of their preparation for life in modern Britain as they will be able to recognise the things we share in common across cultural, religious, ethnic and socio-economic communities.</p> <p>The fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs underpin the Religious Studies curriculum. Students will develop the ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives whilst at the same time, offer reasoned views about moral and ethical issues and appreciate the viewpoints of others on these issues.</p>					
Links to careers and the world of work	<p>Careers: Journalist, festival coordinator, probation officer, police officer, food bank coordinator, missionary, nurse, teacher</p>					

Employability links – Enables students to consider the challenges of living in a diverse society. Being able to understand different viewpoints and philosophies, from an interdisciplinary perspective—and apply that understanding to find practical solutions;

Studying religion encourages self-awareness, initiative, creativity and teamwork. Religious Studies students are excellent communicators and make great leaders.

As a department we also have connections with a Medical Ethicist and local religious institutions.