

### Year 12 RPE Curriculum Map

| Term            | Topic/Unit title       | Essential knowledge<br>(what students should <i>know and understand</i> by the end of the unit/topic)  | Essential skills<br>(what students should <i>be able to do</i> by the end of the unit/topic)   |
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| <b>Autumn 1</b> | Ethics -Natural Law    | Aquinas' natural law, including: <ul style="list-style-type: none"><li>o telos</li><li>o the four tiers of law</li><li>o the precepts</li></ul>                                | Learners should have the opportunity to discuss issues raised by Aquinas' theory of natural law, including: <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 telos</li><li>• whether or not the universe as a whole is designed with a telos, 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> |
|                 | Ethics -utilitarianism | Utilitarianism, including: <ul style="list-style-type: none"><li>o utility</li><li>o the hedonic calculus</li><li>o act utilitarianism</li><li>o rule utilitarianism</li></ul> | Learners should have the opportunity to discuss issues raised by whether or not utilitarianism provides a helpful method of moral decision-making <ul style="list-style-type: none"><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</li></ul>   |

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|  | <p>Ethics -Situation ethics</p> | <p>Fletcher’s situation ethics, including:</p> <ul style="list-style-type: none"> <li>o agape</li> <li>o the six propositions</li> <li>o the four working principles</li> <li>o conscience</li> </ul> | <p>possible to measure good or pleasure and then reach a moral decision</p> <p>Learners should have the opportunity to discuss issues raised by Fletcher’s theory of situation ethics, including: whether or not situation ethics provides a helpful method of moral decision-making • 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, agape is best served • whether Fletcher’s understanding of agape is really religious or whether it means nothing more than wanting the best for the person involved in a given situation • whether or not the rejection of absolute rules by situation ethics makes moral decision-making entirely individualistic and subjective</p> |
|  | <p>Ethics - Euthanasia</p>      | <p>Key ideas, including: o sanctity of life o quality of life o voluntary euthanasia o non-voluntary euthanasia</p>   | <p>Learners should have the opportunity to discuss issues raised by euthanasia, including: •the application of natural law and situation ethics to euthanasia • whether or not the religious concept of</p>   |

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|  | <p>Ancient philosophical influences</p> | <p>The philosophical views of Plato, in relation to:</p> <ul style="list-style-type: none"> <li>o understanding of reality</li> <li>o the Forms</li> <li>o the analogy of the cave</li> </ul> <p>The philosophical views of Aristotle, in relation to:</p> <ul style="list-style-type: none"> <li>o understanding of reality</li> <li>o the four causes</li> <li>o the Prime Mover</li> </ul> | <p>sanctity of life has any meaning in twenty first century medical ethics • whether or not a person should or can have complete autonomy over their own life and decisions made about it • 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</p> <p>Learners should have the opportunity to discuss issues related to the ideas of Plato and Aristotle, including: •comparison and evaluation of Plato’s Form of the Good and Aristotle’s Prime Mover • 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</p> |
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| <b>Autumn 2</b> | Development of Christian Thought -<br>Death and the afterlife | Christian teaching on:<br><ul style="list-style-type: none"> <li>o heaven</li> <li>o hell</li> <li>o purgatory</li> <li>o election</li> </ul>   | Learners should have the opportunity to discuss issues related to Christian ideas on death and the afterlife, including: <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> <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>   |
|                 | Philosophy of Religion - The Problem of Evil                  | The problem of evil and suffering:<br><ul style="list-style-type: none"> <li>o different presentations</li> <li>o theodicies that propose some justification or reason for divine action or inaction in the face of evil</li> </ul> | Learners should have the opportunity to discuss issues related to the problem of evil, including: <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> |
| <b>Spring 1</b> | Philosophy of Religion - Arguments based on reason            | The ontological argument  | <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> </ul>   |

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|  | <p>Philosophy of Religion - Religious Experience</p> <p>Development of Christian Thought - Augustine's teaching on human nature</p> | <p>Details of this argument including reference to:</p> <ul style="list-style-type: none"> <li>o Anselm</li> <li>o Gaunilo's criticisms</li> <li>o Kant's criticisms</li> </ul> <p>The nature and influence of religious experience, including:</p> <ul style="list-style-type: none"> <li>o mystical experience</li> <li>o conversion experience</li> </ul> <p>Different ways in which individual religious experiences can be understood</p> <p>Human relationships pre- and post-Fall</p> <p>Original Sin and its effects on the will and human societies</p> | <p>whether or not the ontological argument justifies belief • whether or not there are logical fallacies in this argument that cannot be overcome</p> <p>Learners should have the opportunity to discuss issues related to religious experience, including: • whether personal testimony or witness is enough to support the validity of religious experiences • whether or not corporate religious experiences might be considered more reliable or valid than individual experiences • whether or not religious experience provides a basis for belief in God or a greater power</p> <p>Learners should have the opportunity to discuss issues related to Augustine's ideas on human nature, including: •whether or not Augustine's teaching on a historical Fall and Original Sin is wrong •whether or not Augustine is right that sin means that humans can never be morally good •</p> |
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|                        | <p>Philosophy of Religion - Arguments based on observation</p> | <p>God's grace</p> <p>The teleological argument</p> <p>The cosmological argument</p> <p>Challenges to arguments from observation</p>                         | <p>whether or not Augustine's view of human nature is pessimistic or optimistic • whether or not there is a distinctive human nature</p> <p>Learners should have the opportunity to discuss issues related to arguments for the existence of God based on observation, including: • whether a posteriori or a priori is the more persuasive style of argument • whether or not teleological arguments can be defended against the challenge of 'chance' • whether cosmological arguments simply jump to the conclusion of a transcendent creator, without sufficient explanation • whether or not there are logical fallacies in these arguments that cannot be overcome</p> |
| <p><b>Spring 2</b></p> | <p>The person of Jesus</p>                                     | <p>Jesus Christ's authority as:</p> <ul style="list-style-type: none"> <li>o the Son of God</li> <li>o a teacher of wisdom</li> <li>o a liberator</li> </ul> | <p>Learners should have the opportunity to discuss issues related to Christian ideas regarding Jesus Christ as a source of authority, including: • whether or not Jesus was only a teacher of wisdom • whether or not Jesus was more than a political liberator • whether or not Jesus' relationship with God was very special or truly unique • whether or not Jesus thought he was divine</p>  |

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|                 | Knowledge of God's existence   | Natural knowledge of God's existence:<br>o as an innate human sense of the divine<br>o as seen in the order of creation<br><br>Revealed knowledge of God's existence:<br>o through faith and God's grace<br>o revealed knowledge of God in Jesus Christ   | Learners should have the opportunity to discuss issues related to Christian ideas on knowledge of God, including: • whether or not God can be known through reason alone • whether or not faith is sufficient reason for belief in God's existence • whether or not the Fall has completely removed all natural human knowledge of God • whether or not natural knowledge of God is the same as revealed knowledge of God • whether or not belief in God's existence is sufficient to put one's trust in him   |
| <b>Summer 1</b> | Development of Christian Thought -<br>Christian Moral Principles<br><br><br><br><br><br><br><br><br>Ethics -Kantian ethics | The diversity of Christian moral reasoning and practices and sources of ethics, including:<br><br>o the Bible as the only authority for Christian ethical practices<br><br>o Bible, Church and reason as the sources of Christian ethical practices<br><br>o love (agape) as the only Christian ethical principle which governs Christian practices<br><br><br><br>Kantian ethics, including:<br><br>o duty | Learners should have the opportunity to discuss issues related to diversity of Christian moral principles, including: • whether or not Christian ethics are distinctive • whether or not Christian ethics are personal or communal • whether or not the principle of love is sufficient to live a good life • whether or not the Bible is a comprehensive moral guide<br><br><br><br><br><br><br><br><br><br>Learners should have the opportunity to discuss issues raised by Kant's approach to ethics, including: • whether or not Kantian ethics provides a helpful method of moral decision-making • whether or not an ethical |





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|  |  | <ul style="list-style-type: none"><li>o good ethics is good business</li><li>o globalisation</li></ul> | more than 'hypocritical window-dressing' covering the greed of a business intent on making profits • whether or not human beings can flourish in the context of capitalism and consumerism • whether globalisation encourages or discourages the pursuit of good ethics as the foundation of good business |
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**Year 13 RPE Curriculum Map**

| <b>Term</b>     | <b>Topic/Unit title</b>  | <b>Essential knowledge</b><br><b>(what students should know and understand by the end of the unit/topic)</b>  | <b>Essential skills</b><br><b>(what students should be able to do by the end of the unit/topic)</b>   |
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| <b>Autumn 1</b> | Philosophy of Religion<br><br>Religious language: Negative, Analogical or Symbolic<br><br><br><br><br><br><br><br><br><br>Philosophy of Religion<br><br>Twentieth Century perspectives and philosophical comparisons | The apophatic way – the via negativa<br><br>Cataphatic way – the via positiva<br><br>Symbol<br><br><br><br><br>Logical positivism<br><br><br><br>Wittgenstein’s views on language games and forms of life | Learners should have the opportunity to discuss issues related to different views of religious language, including: • comparison of the usefulness of the above approaches to religious language • whether or not the apophatic way enables effective understanding of theological discussion • whether or not Aquinas’ analogical approaches support effective expression of language about God • whether or not religious discourse is comprehensible if religious language is understood as symbolic<br><br><br><br><br><br><br><br><br><br>Learners should have the opportunity to discuss issues related to different views of religious language, including: •whether or not any version of the verification principle successfully renders religious language as meaningless •whether or not any participant in the falsification symposium presented a convincing approach to the understanding of religious language •a comparison of the ideas of Aquinas and Wittgenstein, including: o whether a cognitive approach |

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|  | <p>Philosophy of Religion -Nature and attributes of God</p> | <p>Discussion about the factual quality of religious language in the falsification symposium</p> <p>Developments in the understanding of:</p> <ul style="list-style-type: none"> <li>o omnipotence</li> <li>o omniscience</li> <li>o (omni)benevolence</li> <li>o eternity</li> <li>o free will</li> </ul> | <p>(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 o the influence of non-cognitive approaches on the interpretation of of religious texts o how far Aquinas’ analogical view of theological language remains valuable in philosophy of religion</p> <p>Learners 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: whether or not it is possible, or necessary, to resolve the apparent conflicts between divine attributes</p> <ul style="list-style-type: none"> <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</li> </ul> |
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|                 |                               |  | to the limits of logical possibility or of divine self-limitation   |
| <b>Autumn 2</b> | Ethics - Metaethical theories | Naturalism<br>Intuitionism<br>Emotivism                        | Learners should have the opportunity to discuss issues related to meta-ethics, including: <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: <ul style="list-style-type: none"> <li>o have an objective factual basis that makes them true or false in describing something</li> <li>o reflect only what is in the mind of the person using such terms</li> <li>o can be said to be meaningful or meaningless</li> </ul> </li> <li>• whether or not, from a common sense approach, people just know within themselves what is good, bad, right and wrong</li> </ul> |
|                 | Conscience                    | Aquinas' theological approach • Freud's psychological approach | Learners should have the opportunity to discuss issues related to ideas about conscience, including: <ul style="list-style-type: none"> <li>• comparison between Aquinas and Freud:</li> </ul>  |

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|                 |                       |  | <ul style="list-style-type: none"> <li>o on the concept of guilt</li> <li>o on the presence or absence of God within the workings of the conscience and super-ego</li> <li>o on the process of moral decision-making <ul style="list-style-type: none"> <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> </li> </ul>                            |
| <b>Spring 1</b> | Ethics -Sexual ethics | <p>Consideration of the following areas of sexual ethics:</p> <ul style="list-style-type: none"> <li>o premarital and extramarital sex</li> <li>o homosexuality</li> <li>• the influence of developments in religious beliefs and practices on debates about the morality, legality and tolerability of these areas of sexual ethics</li> <li>• application of the following theories to these areas of sexual ethics: <ul style="list-style-type: none"> <li>o natural law</li> <li>o situation ethics</li> </ul> </li> </ul> | <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> |

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|                 |  | <ul style="list-style-type: none"> <li>o Kantian ethics</li> <li>o utilitarianism</li> </ul>   |  |
| <b>Spring 2</b> | <p>Development of Christian Thought</p> <p>Gender and Society</p>  | <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>o Christian teaching on the roles of men and women in the family and society</li> <li>o Christian responses to contemporary secular views about the roles of men and women in the family and society</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>                |
|                 | <p>Development of Christian Thought</p> <p>Gender and Theology</p> | <p>The reinterpretation of God by feminist theologians, including:</p> <ul style="list-style-type: none"> <li>o the teaching of Rosemary Radford Ruether and Mary Daly on gender and its implications for the Christian idea of God</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>o sexism and patriarchy in Christianity, as it has developed in the mainstream Churches</li> <li>o 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</li> </ul> |

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|  | <p>Pluralism and theology</p> | <p>The teaching of contemporary Christian theology of religion on:</p> <ul style="list-style-type: none"> <li>o exclusivism</li> <li>o inclusivism</li> <li>o pluralism</li> </ul>   | <p>can develop a genuine spirituality • whether or not the Christian God can be presented in female terms</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 • whether or not a loving God would ultimately deny any human being salvation • whether or not all good people will be saved • whether or not theological pluralism undermines central Christian beliefs</li> </ul> |
|  | <p>Pluralism and society</p>  | <p>The development of contemporary multi-faith societies</p> <p>Christian responses to, including:</p> <ul style="list-style-type: none"> <li>o responses of Christian communities to inter-faith dialogue</li> <li>o the scriptural reasoning movement</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 • whether or not Christian communities should seek to convert people from other faiths • whether or not scriptural reasoning relativises religious beliefs • whether or not</li> </ul>   |

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|                 |  |   | Christians should have a mission to those of no faith  |
| <b>Summer 1</b> | Development of Christian Thought<br>Liberation Theology and Marx | <p>The relationship of liberation theology and Marx, including:</p> <ul style="list-style-type: none"> <li>o Marx’s teaching on alienation and exploitation</li> <li>o liberation theology’s use of Marx to analyse social sin</li> <li>o liberation theology’s teaching on the ‘preferential option for the poor’</li> </ul> | Learners should have the opportunity to discuss issues related to liberation theology and Marx, including: <ul style="list-style-type: none"> <li>• whether or not Christian theology should engage with atheist secular ideologies</li> <li>• whether or not Christianity tackles social issues more effectively than than Marxism</li> <li>• whether or not liberation theology has engaged with Marxism fully enough</li> <li>• whether or not it is right for Christians to prioritise one group over another</li> </ul> |
|                 | Development of Christian Thought<br>The Challenge of secularism  | <p>The rise of secularism and secularisation, and the views that:</p> <ul style="list-style-type: none"> <li>o God is an illusion and the result of wish fulfilment</li> <li>o Christianity should play no part in public life</li> </ul>   | Learners should have the opportunity to discuss issues related to the challenge of secularism, including: <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</li> </ul>                     |



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|                 |                               |  | should be, a significant contributor to society's culture and values |
| <b>Summer 2</b> | Revision and exam preparation |  |  |