

Year 12 Philosophy, Religion and Ethics

Curriculum Intent:

In **Philosophy of religion**, students will study the ancient philosophical influences which provides important foundational knowledge for the study of philosophy of religion. This and Soul, mind and body enable the exploration of philosophical language and thought through significant concepts and the works of key thinkers. Students will critically analyse three contrasting arguments regarding the existence of God. Such arguments are a fundamental element of philosophy of religion, as well as key to the personal beliefs of many individuals.

They will also be introduced to different types of religious experience, and will be encouraged to discuss and debate the significance and meaning of such experiences, as well as how they can shape religious belief. The problem of evil and suffering will also be explored. Debated for millennia, this issue is still relevant and problematic for many today.

In **Religion and ethics** the study of key concepts and the works of influential thinkers will support the study of ethical theories. Students will study four normative ethical theories, providing a range of approaches: deontological and teleological, religious and non-religious. These theories will then be applied to two issues of importance; euthanasia and business ethics. This allows learners to explore contemporary issues and deepen their understanding of the ethical theories.

The Developments in Islamic thought unit provides an opportunity for the systematic study of the Islamic tradition. By studying the role of prophecy, revelation and tradition students will develop an understanding of Islamic sources of wisdom and authority, including scripture and key religious figures, and how these influence the beliefs and practices that shape and express Islamic religious identity. In exploring Islamic ideas about the nature and existence of God, they will be introduced to different theological and philosophical views, enabling them to consider the diversity within the Islamic tradition. The topic Human Destiny explores Islamic ideas regarding the self and the meaning and purpose of life, as well as the afterlife. This study will give learners an insight into the motivations and spiritual goals of Muslims. The Shari'a is an important area of study which will deepen learners' understanding of the Islamic community; their religious leaders and the interpretation and application of scripture and tradition in everyday life. In studying Sufism, learners will explore a mystical dimension of Islam and the way in which this is practised. This topic enables discussion of a distinct and interesting approach to Islam, highlighting its diversity.



Unit title:

Term 1

Term 2

Term 3

Topic Titles (in order of delivery)	Teacher 1 Ancient Philosophical Influences Soul, Mind, Body The Problem of Evil	Teacher 2 Natural Law Situation Ethics Euthanasia	Teacher 1 God is One Human Destiny Sufism	Teacher 2 Prophecy and Revelation Tradition The Shar'ia	Teacher 1 Arguments based on observation Arguments based on reason Religious Experience	Teacher 2 Kantian Ethics Utilitarianism Business Ethics
Key knowledge / Retrieval topics	<p>Plato on reality of the Forms, the cave analogy and the nature of the Forms and the hierarchy of the Forms Aristotle on reality, four causes (material, formal, efficient and final causes), Prime Mover, the final cause and Form of the Good Reliance on reason (rationalism) and use (empiricism) in trying to make sense of reality</p> <p>Plato's view of the soul and Aristotle's view of the soul Metaphysics of consciousness Substance dualism Descartes' material and spiritual substances</p>	<p>Aristotle and religious development in the writing of Aquinas Aquinas' natural law theory and telos Eternal Law, Divine Law, Natural Law & Human Law. Primary precepts and the secondary precepts Agape in the New Testament</p> <p>Fletcher & the six propositions The four working principles: Pragmatism Relativism Absolute laws of Christian ethics Positivism Personalism Conscience</p> <p>Sanctity of life and the religious origins</p>	<p>Theological arguments in the Qur'an for the existence of the one God Kalam and teleological argument for God Mu'tazilism, Ash'arism and Hanbalism as anthropomorphic descriptions of God</p> <p>Quranic teachings to on the main reasons for human existence Creation of Adam and knowledge of God Teachings on the worship of God Teachings on moral tribulation Significance of the belief in the afterlife in the Islamic tradition</p>	<p>Prophecy and the role of angel Jibril Prophet and a messenger Muslim beliefs about Abraham, Moses and Jesus and their significance to Muslim belief and practice Muslim belief in the Prophet Muhammad as the final prophet and seal of the prophets</p> <p>Significance of the Qur'an as the final revelation to humanity Commemoration in rituals and festivals</p> <p>Hadith and Sira as sources of knowledge</p>	<p>Aquinas' Fifth Way (teleological argument) William Paley's teleological argument Aquinas' three ways (cosmological argument) Hume's criticisms of Challenge of evolution Liebniz, Russell and Copleston)</p> <p>Anselm Gaunilo's criticisms Descartes Kant's A posteriori or a priori?</p> <p>The nature of religious experience Mystical experience Conversion experiences William James</p>	<p>Concept of duty in deontological and absolutist approaches to ethics Hypothetical imperative and why it is not the imperative of morality Categorical imperative and its three formulations Formula of the law of nature Formula of the end in itself Formula of the kingdom of ends Three postulates: 1. Freedom 2. Immortality 3. God</p> <p>Concept of utility in teleological and relativist approaches The hedonic calculus and its use as a</p>

	<p>Materialism and critiques of dualism, Dualist responses to materialism Mind-body distinction</p> <p>Different theological approaches to human free will and divine omnipotence Different types of evil (natural and moral)</p> <p>The inconsistent triad Theodicy - Augustine's use of original perfection and the Fall</p> <p>Hick's reworking of the Irenaean theodicy</p>	<p>Quality of life and the secular origins</p> <p>Voluntary euthanasia</p> <p>Non-voluntary euthanasia</p> <p>Application of natural law and situation ethics to euthanasia</p>	<p>Divine justice and mercy and teachings on Barzakh, death, resurrection, heaven and hell</p> <p>Theory of Sufism</p> <p>Ihsan (spiritual perfection), dhikr (remembrance of God) and tazkiyat al-nafs (self-purification)</p> <p>Teachings of Jalal al-Din Rumi and the importance of Sufi masters</p> <p>Significance of spiritual reflection in the Islamic tradition</p>	<p>First revelation as told in chapter 1 of Sahih al Bukhari</p> <p>Reasons behind the formation of the Sunni and Shi'a traditions</p> <p>Differing views on leadership and religious authority</p> <p>Shi'a accounts on Ali as the leader and the reasons for the infallible Imams as sources of wisdom</p> <p>Muslim reverence the prophets family</p> <p>Abu Bakr and community consensus</p> <p>The meaning of Shari'a and the sources of Islamic law</p> <p>Ijtihad, taqlid and madhab</p> <p>Difference between Shari'a as an ideal and Islamic law in practice</p> <p>Impact of ijti had in discussing the use of alcohol</p>	<p>Religious experiences as union with a greater power</p> <p>Psychological effects and illusion as a product of a physiological effect</p> <p>Personal testimony or witness</p> <p>Corporate religious experiences</p>	<p>measure of individual pleasure</p> <p>Act utilitarianism and Rule utilitarianism</p> <p>Corporate social responsibility and its application to stakeholders, such as employees, customers, the local community, the country as whole and governments</p> <p>Whistle-blowing and what it means to apply this in a contract between employee and employer</p> <p>What is meant by 'good ethics is good business' how this is applied to shareholders and profitmaking</p> <p>Globalisation and impacts on stakeholders</p> <p>Kantian ethics, utilitarianism and business ethics</p> <p>Capitalism and consumerism</p>
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Assessment	Philosophy and Ethics Knowledge Tests (30 marks each)	POP TEST: Philosophy and Ethics (40 markers)	End of Unit assessments in Islam, Philosophy and Ethics	End of Unit assessments in Islam, Philosophy and Ethics	Year 12 PPEs	