

## RE Curriculum map: year 12

Philosophy: : <b>what is God like? (C1)</b>	Philosophy: <b>evil and suffering (C1)</b>	Philosophy: <b>religious experience (C1)</b>	Philosophy: <b>religious language (C1)</b>
Sept - Oct	Nov	Dec	Jan
The design argument The cosmological argument The ontological argument		The nature of religious experience Verifying religious experience	The issue of whether religious language should be viewed as cognitive or non-cognitive
<p>To consider:</p> <ol style="list-style-type: none"> <li>1. Paley's analogical argument</li> <li>2. Criticism from David Hume</li> <li>3. The relationship between faith and reason</li> <li>4. Aquinas' argument from observation</li> <li>5. Criticism from Hume and Russell</li> <li>6. The relationship between faith and reason</li> <li>7. Anselm's ontological argument</li> <li>8. Criticism from Gaunilo and Kant</li> </ol>	<p>To consider:</p> <ol style="list-style-type: none"> <li>1. The concepts of natural and moral evil</li> <li>2. The logical and evidential problem of evil</li> <li>3. Responses to the problem of evil: <ul style="list-style-type: none"> <li>• The Free Will Defence</li> <li>• Hick's soul making theodicy</li> <li>• Process Theodicy as presented by griffin</li> </ul> </li> <li>4. The strengths and weaknesses of each response</li> </ol>	<p>To consider:</p> <ol style="list-style-type: none"> <li>1. Visions: corporeal, imaginative and intellectual</li> <li>2. Numinous experiences: Rudolph Otto</li> <li>3. Mystical experiences: William James and Walter Stace</li> <li>4. The challenges of verifying religious experiences</li> <li>5. The challenges to religious experiences from science</li> <li>6. Richard Swinburne's principles of credulity and testimony</li> </ol>	<p>To consider:</p> <ol style="list-style-type: none"> <li>1. The challenge of verification and falsification principles</li> <li>2. Eschatological verification with reference to Hick</li> <li>3. Language as an expression of a <i>blik</i> with reference to Hare</li> <li>4. Religious language as a game with reference to Wittgenstein</li> <li>5. Religious language as a symbol with reference to Tillich</li> <li>6. Religious language as analogical with reference to Aquinas</li> <li>7. The Via Negativa</li> <li>8. The strengths and weaknesses of the</li> </ol>

			differing understandings of religious language
<b>Ethics: normative ethical theories (C1)</b>	<b>Ethics: normative ethical theories (C1)</b>	<b>Ethics: normative of ethical theories (C1)</b>	<b>Ethics: application of ethical theories (C1)</b>
Sept	Oct	Nov - Dec	Jan
To consider: <ol style="list-style-type: none"> <li>1. Different approaches to ethical decision making: Deontological, Teleological, Character bases</li> </ol>	To consider: <ol style="list-style-type: none"> <li>1. Natural Moral Law – the principle of double effect, with reference to Aquinas; proportionalism</li> <li>2. Strengths and weaknesses of natural moral law ethics</li> </ol>	To consider: <ol style="list-style-type: none"> <li>1. Situation ethics with reference to Fletcher</li> <li>2. Strengths and weaknesses of Fletcher's situation ethics</li> <li>3. Virtue ethics with reference to Aristotle</li> <li>4. Strengths and weaknesses of Aristotle's virtue ethics</li> </ol>	To consider: <ol style="list-style-type: none"> <li>1. Theft</li> <li>2. Lying</li> <li>3. Embryo research</li> <li>4. Abortion</li> <li>5. Voluntary euthanasia</li> <li>6. Capital punishment</li> <li>7. Use of animals as food</li> <li>8. Use of animals in scientific experimentation</li> <li>9. Blood sports</li> <li>10. Animals as a source for organ transplant</li> </ol>