

**Homework for all units:**

- Additional reading activities
- Set questions- comprehension based
- Paragraphs whereby they will summarise a philosopher
- Comparison tables whereby they will consider the strengths and issue with set philosophical views
- Videos to watch and take notes from

**Assessments for all units:**

Students will complete two formal high-level assessments.

- One mid unit
- One end of unit assessment.
- Students will receive an essay style question and be given 40 minutes to answer this in class without the access to notes.

Year 12 – Autumn 1

Topic	Philosophy	Topic	Ethics	Topic	Developing Christian Thought
<p><b>Ancient Philosophical Influences</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b> The philosophical views of Plato, in relation to:</p> <ul style="list-style-type: none"> <li>• understanding of reality</li> <li>• the Forms</li> <li>• the analogy of the cave</li> </ul> <p>The philosophical views of Aristotle, in relation to:</p> <ul style="list-style-type: none"> <li>• understanding of reality</li> <li>• the four causes</li> <li>• the Prime Mover</li> </ul> <p><b>Key Knowledge</b> Plato's reliance on reason as opposed to the senses</p> <ul style="list-style-type: none"> <li>• The nature of the Forms; <b>hierarchy of the Forms</b></li> <li>• Details of the analogy, its purpose and relation to the theory of the Forms</li> <li>• Aristotle's use of teleology</li> <li>• material, formal, efficient and final causes</li> <li>• the nature of Aristotle's Prime Mover and connections between this and the final cause</li> </ul> <p><b>AO2 discussion points that should be explored and discussed are:</b></p> <ul style="list-style-type: none"> <li>• <b>comparison and evaluation of Plato's Form of the Good and Aristotle's Prime Mover</b></li> <li>• comparison and evaluation of Plato's reliance on reason (rationalism) and Aristotle's use of the senses (empiricism) in</li> </ul>	<p><b>Natural Law</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b> Aquinas' natural law, including:</p> <ul style="list-style-type: none"> <li>• telos</li> <li>• the four tiers of law</li> <li>• the precepts</li> </ul> <p><b>Key Knowledge-</b></p> <ul style="list-style-type: none"> <li>• origins of the significant concept of telos in Aristotle and its religious development in the writing of Aquinas</li> <li>• what they are and how they are related:</li> </ul> <ol style="list-style-type: none"> <li>1. Eternal Law: the principles by which God made and controls the universe and which are only fully known to God</li> <li>2. Divine Law: the law of God revealed in the Bible, particularly in the Ten Commandments and the Sermon on the Mount</li> <li>3. Natural Law: the moral law of God within human nature that is discoverable through the use of reason</li> <li>4. Human Law: the laws of nations</li> </ol> <ul style="list-style-type: none"> <li>• what they are and how they are related to the key precept (do good, avoid evil)</li> </ul> <p>o five primary precepts (preservation of life, ordering of society, worship of God, education of children, reproduction) o secondary precepts</p> <p><b>AO2 discuss issues raised by Aquinas' theory of natural law, including:</b></p> <ul style="list-style-type: none"> <li>• whether or not natural law provides a helpful method of moral decision-making</li> </ul>	<p><b>Augustine's teaching on human nature</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b></p> <ul style="list-style-type: none"> <li>• Human relationships pre- and post-Fall</li> <li>• <b>Original Sin and its effects on the will and human societies</b></li> <li>• God's grace</li> </ul> <p><b>Key Knowledge</b> Augustine's interpretation of Genesis 3 (the Fall) including:</p> <ul style="list-style-type: none"> <li>• the state of perfection before the Fall and Adam and Eve's relationship as friends of lust and selfish desires after the Fall</li> <li>• Augustine's teaching that Original Sin is passed on through sexual intercourse and is the cause of: human selfishness and lack of free will</li> <li>• lack of stability and corruption in all human societies</li> <li>• <b>Augustine's teaching that only God's grace, his generous love, can overcome sin and the rebellious will to achieve the greatest good (summum bonum)</b></li> </ul> <p><b>AO2 discussion issues related to Augustine's ideas on human nature, including:</b></p> <ul style="list-style-type: none"> <li>• whether or not Augustine's teaching on a historical Fall and Original Sin is wrong</li> <li>• whether or not Augustine is right that sin means that humans can never be morally good</li> <li>• whether or not Augustine's view of human nature is pessimistic or optimistic</li> <li>• whether or not there is a distinctive human nature</li> </ul>

	<p>their attempts to make sense of reality</p> <p><b>Understanding of the assessment format at A level</b></p> <ul style="list-style-type: none"> <li>• Considering the difference between AO1 and AO2.</li> <li>• How to construct a successful essay- introduction, main body, conclusions.</li> <li>• Understanding the essay grading criteria and levels.</li> </ul>		<ul style="list-style-type: none"> <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-defense</li> </ul>		
<b>Suggested Scholarly views to support this unit:</b>	Plato Aristotle Socrates A.J Ayer Russell Dawkins	<b>Suggested Scholarly views to support this unit:</b>	Aristotle Aquinas Catechism of the Catholic Church Hobbes Hans Kung Satre Stoics philosophers- Zeno and Aurelius	<b>Suggested Scholarly views to support this unit:</b>	Augustine Dawkins St. Paul Plato Cicero
<b>Tier two vocabulary</b>	Forms Rationalist Empiricist Analogy Reason Telos	<b>Tier two vocabulary</b>	Relative Absolute Interior act Exterior act	<b>Tier two vocabulary</b>	Will Sin Grace
<b>Tier three vocabulary</b>	Prime mover Demiurge Socratic method Dualism Transcendent Theist Final cause	<b>Tier three vocabulary</b>	Deontological Telos Natural law Synderesis Secondary precepts Primary precepts Practical reason Eudaimonia Naturalistic fallacy Phronesis Existentialism Double effect Real good Apparent good	<b>Tier three vocabulary</b>	The Fall Neoplatonism Redeemed Concordia Cupiditas Caritas Concupiscence Ecclesia Summum bonum

Topic	Philosophy	Topic	Ethics	Topic	Developing Christian Thought
<p><b>Soul, body and mind</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content-</b> The philosophical language of soul, mind and body in the thinking of Plato and Aristotle. Metaphysics of consciousness, including:</p> <ul style="list-style-type: none"> <li>• substance dualism</li> <li>• materialism</li> </ul> <p><b>Key Knowledge</b> Plato's view of the soul as the essential and immaterial part of a human, temporarily united with the body. Aristotle's view of the soul as the form of the body; the way the body behaves and lives; something which cannot be separated from the body. The idea that mind and body are distinct substances. Descartes' proposal of material and spiritual substances as a solution to the mind/soul and body problem. The idea that mind and consciousness can be fully explained by physical or material interactions. The rejection of a soul as a spiritual substance.</p> <p><b>AO2-discuss issues related to ideas about soul, mind and body, including:</b></p> <ul style="list-style-type: none"> <li>• Materialist critiques of dualism, and dualist responses to materialism.</li> <li>• Whether the concept of 'soul' is best understood metaphorically or as a reality.</li> <li>• The idea that any discussion about the mind-body distinction is a category error.</li> </ul>	<p><b>Situation ethics</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b> Fletcher's situation ethics, including:</p> <ul style="list-style-type: none"> <li>• agape</li> <li>• the six propositions</li> <li>• the four working principles</li> <li>• conscience</li> </ul> <p><b>Key Knowledge-</b> Origins of agape in the New Testament and its religious development in the writing of Fletcher. What they are and how they give rise to the theory of situation ethics and its approach to moral decision-making:</p> <ol style="list-style-type: none"> <li>1. Love is the only thing that is intrinsically good</li> <li>2. Love is the ruling norm in ethical decision making and replaces all laws</li> <li>3. Love and justice are the same thing—justice is love that is distributed</li> <li>4. Love wills the neighbour's good regardless of whether the neighbour is liked or not</li> <li>5. Love is the goal or end of the act and that justifies any means to achieve that goal</li> <li>6. Love decides on each situation as it arises without a set of laws to guide it</li> </ol> <p>What they are and how they are intended to be applied:</p> <ol style="list-style-type: none"> <li>1. Pragmatism: it is based on experience rather than on theory</li> <li>2. Relativism: it is based on making the absolute laws of Christian ethics relative</li> <li>3. Positivism: it begins with belief in the reality and importance of love</li> <li>4. Personalism: persons, not laws or anything else, are at the centre of situation ethics</li> </ol> <p>What conscience is and what it is not according to Fletcher, i.e. a verb not a noun; a term that describes attempts to make decisions creatively</p> <p><b>AO2 - discuss issues raised by Fletcher's theory of situation ethics, including:</b> Whether or not situation ethics provides</p>	<p><b>Death and the afterlife</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b> Christian teaching on:</p> <ul style="list-style-type: none"> <li>• heaven</li> <li>• hell</li> <li>• purgatory</li> <li>• election</li> </ul> <p><b>Key Knowledge</b></p> <ul style="list-style-type: none"> <li>• different interpretations of heaven, hell and purgatory, including: <ul style="list-style-type: none"> <li>◦ heaven, hell and purgatory are actual places where a person may go after death and experience physical and emotional happiness, punishment or purification</li> <li>◦ heaven, hell and purgatory are not places but spiritual states that a person experiences as part of their spiritual journey after death</li> <li>◦ heaven, hell and purgatory are symbols of a person's spiritual and moral life on Earth and not places or states after death</li> </ul> </li> <li>• different Christian views of who will be saved, including: <ul style="list-style-type: none"> <li>◦ limited election (that only a few Christians will be saved)</li> <li>◦ unlimited election (that all people are called to salvation but not all are saved)</li> <li>◦ universalist belief (that all people will be saved)</li> </ul> </li> <li>• the above to be studied with reference to the key ideas in Jesus' parable on Final Judgement, 'The Sheep and the Goats' (Matthew 25:31–46)</li> </ul> <p><b>AO2 students should have the opportunities to discuss issues related to Christian ideas on death and the afterlife, including:</b></p> <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</li> </ul>

			<p>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.</p> <p>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>and perfection of the whole of creation</p> <ul style="list-style-type: none"> <li>• whether or not purgatory is a state through which everyone goes</li> </ul>
<b>Suggested Scholarly views to support this unit:</b>	Plato Aristotle Descartes Ryle Dawkins Flew Ward Hebblethwaite	<b>Suggested Scholarly views to support this unit:</b>	Joseph Fletcher Rudolph Bultmann Karl Barth Dietrich Bonhoeffer John Macquarrie	<b>Suggested Scholarly views to support this unit:</b>	St. Matthew Aristotle St. Mark Williams St. Luke Hick St. Paul Origen Plato Pope Gregory Rahner Dante Aquinas Tillich
<b>Tier two vocabulary</b>	Soul Mind Consciousness Substance	<b>Tier 2 vocabulary</b>	Justice Pragmatism Relativism Positivism Personalism Legalism Antinomianism Subjective Conscience	<b>Tier two vocabulary</b>	Resurrection Purgatory Election Parable
<b>Tier three vocabulary</b>	Dualism Property dualism Substance dualism Scepticism Materialism Reductive materialism Category error	<b>Tier 3 vocabulary</b>	Teleological ethics Situation ethics Agape love Extrinsically good	<b>Tier Three Vocabulary</b>	Particular judgement Parousia Limited election Original sin Beatific Vision Disembodied existence

Topic	Philosophy	Topic	Ethics	Topic	Developing Christian Thought
<p><b>Arguments based on observation (Teleological and cosmological arguments)</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b></p> <ul style="list-style-type: none"> <li>the teleological argument</li> <li>the cosmological argument</li> <li>challenges to arguments from observation</li> </ul> <p><b>Key Knowledge</b></p> <p>Details of this argument including reference to:</p> <ul style="list-style-type: none"> <li>Aquinas' Fifth Way</li> <li>Paley</li> </ul> <p>Details of this argument including reference to:</p> <ul style="list-style-type: none"> <li>Aquinas' first three ways</li> </ul> <p>Details of Hume's criticisms of these arguments for the existence of God from natural religion</p> <p>The challenge of evolution</p> <p><b>AO2-discuss issues related to arguments for the existence of God based on observation, including:</b></p> <ul style="list-style-type: none"> <li>Whether posteriori or a priori is the more persuasive style of argument</li> <li>Whether or not teleological arguments can be defended against the challenge of 'chance'</li> <li>Whether cosmological arguments simply jump to the conclusion of a transcendent creator, without sufficient explanation</li> <li>Whether or not there are logical fallacies in these arguments that cannot be overcome</li> </ul>	<p><b>Euthanasia</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content-</b></p> <p>Key ideas, including:</p> <ul style="list-style-type: none"> <li>sanctity of life</li> <li>quality of life</li> <li>voluntary euthanasia o non-voluntary euthanasia</li> </ul> <p><b>Key Knowledge</b></p> <p>The religious origins of this concept (that human life is made in God's image and is therefore sacred in value).</p> <p>The secular origins of this significant concept (that human life has to possess certain attributes in order to have value). What it is (that a person's life is ended at their request or with their consent) and its use in the case of incurable or terminal illness. What it is (that a person's life is ended without their consent but with the consent of someone representing their interests) and its use in the case of a patient who is in a persistent vegetative state.</p> <p><b>AO2 discuss issues raised by euthanasia, including:</b></p> <ul style="list-style-type: none"> <li>The application of natural law and situation ethics to euthanasia</li> <li>Whether or not the religious concept of sanctity of life has any meaning in twentyfirst century medical ethics</li> <li>Whether or not a person should or can have complete autonomy over their own life and decisions made about it</li> <li><b>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</b></li> </ul>	<p><b>Knowledge of God's existence</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b></p> <p>Natural knowledge of God's existence:</p> <ul style="list-style-type: none"> <li><b>as an innate human sense of the divine</b></li> <li>as seen in the order of creation Revealed knowledge of God's existence:</li> <li>through faith and God's grace</li> <li>revealed knowledge of God in Jesus Christ</li> </ul> <p><b>Key Knowledge:</b></p> <ul style="list-style-type: none"> <li>As all humans are made in God's image they have an inbuilt capacity and desire to know God, including: <ul style="list-style-type: none"> <li>human openness to beauty and goodness as aspects of God</li> <li>human intellectual ability to reflect on and recognise God's existence</li> </ul> </li> <li>What can be known of God can be seen in the apparent design and purpose of nature as humans are sinful and have finite minds, natural knowledge is not sufficient to gain full knowledge of God; knowledge of god is possible through: <ul style="list-style-type: none"> <li>faith</li> <li>grace as God's gift of knowledge of himself through the Holy Spirit</li> </ul> </li> <li>Full and perfect knowledge of God is revealed in the person of Jesus Christ and through: <ul style="list-style-type: none"> <li>the life of the Church</li> <li>the Bible</li> </ul> </li> </ul> <p><b>AO2- discuss issues related to Christian ideas on knowledge of God, including:</b></p> <ul style="list-style-type: none"> <li>Whether or not God can be known through reason alone</li> <li>Whether or not faith is sufficient reason for belief in God's existence</li> <li>Whether or not the Fall has completely removed all-natural human knowledge of God</li> <li>Whether or not natural knowledge of God is the same as revealed knowledge of God</li> <li>Whether or not belief in God's existence is sufficient to put one's trust in him</li> </ul>

<b>Suggested Scholarly views to support this unit:</b>	Aquinas Paley Leibniz Hume Dawkins Darwin F.R Tennant	<b>Suggested Scholarly views to support this unit:</b>		<b>Suggested Scholarly views To support this unit:</b>	Plato Bonaven ture Boyle St. Paul Swinburn e Irenaeus Barth Aristotle Polkingh orne Paley Aquinas Calvin
<b>Tier two vocabulary</b>	Sceptic Contingent	<b>Tier 2 vocabulary</b>	Dignity Palliative care Hospice	<b>Tier 2 vocabulary</b>	Faith Revelation
<b>Tier three vocabulary</b>	Teleological Cosmological Natural theology Principle of sufficient reason A posteriori argument A priori argument Necessary existence Logical fallacy	<b>Tier 3 vocabulary</b>	Non-treatment decision Active euthanasia Passive euthanasia Sanctity of life Quality of life Personhood Autonomy and the right to die Voluntary euthanasia Non-voluntary euthanasia Involuntary euthanasia	<b>Tier 3 vocabulary</b>	Empiricism Protestantism Mediate revelation Wisdom Literature

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<p>Arguments based on reason (Ontological argument)</p> <p>Misconceptions in the unit</p>	<p><b>Content</b> The ontological argument</p> <p><b>Key Knowledge</b> Details of this argument including reference to:</p> <ul style="list-style-type: none"> <li>Anselm</li> <li>Gaunilo's criticisms</li> <li>Kant's criticisms</li> </ul> <p><b>AO2- discuss issues related to arguments for the existence of God based on reason, including:</b></p> <ul style="list-style-type: none"> <li>Whether posteriori or a priori is the more persuasive style of argument</li> <li>Whether or not existence can be treated as a predicate</li> <li>Whether or not the ontological argument justifies belief</li> <li>Whether or not there are logical fallacies in this argument that cannot be overcome.</li> </ul>	<p>Kantian Ethics</p> <p>Misconceptions in the unit</p>	<p><b>Content</b> Kantian ethics, including:</p> <ul style="list-style-type: none"> <li>duty</li> <li>the hypothetical imperative</li> <li>the categorical imperative and its three formulations</li> <li>the three postulates</li> </ul> <p><b>Key Knowledge</b> Origins of the concept of duty (acting morally according to the good regardless of consequences) in deontological and absolutist approaches to ethics. What it is (a command to act to achieve a desired result) and why it is not the imperative of morality. What it is (a command to act that is good in itself regardless of consequences) and why it is the imperative of morality based on:</p> <ol style="list-style-type: none"> <li>Formula of the law of nature (whereby a maxim can be established as a universal law)</li> <li>Formula of the end in itself (whereby people are treated as ends in themselves and not means to an end)</li> <li>Formula of the kingdom of ends (whereby a society of rationality is established in which people treat each other as ends and not means)</li> </ol> <p>What they are and why in obeying a moral command they are being accepted:</p> <ol style="list-style-type: none"> <li>Freedom</li> <li>Immortality</li> <li>God</li> </ol> <p><b>AO2 - discuss issues raised by Kant's approach to ethics, including:</b> Whether or not Kantian 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 duty is best served Whether or not Kantian ethics is too abstract to be applicable to practical moral decision-making Whether or not Kantian ethics is so</p>	<p>The person of Jesus Christ</p> <p>Misconceptions in the unit</p>	<p><b>Content</b> Jesus Christ's authority as: the Son of God a teacher of wisdom a liberator</p> <p><b>Key Knowledge</b> Jesus' divinity as expressed in his:</p> <ul style="list-style-type: none"> <li>Knowledge of God</li> <li>Miracles</li> <li>Resurrection</li> </ul> <p>With reference to Mark 6:47–52 and John 9:1–41</p> <ul style="list-style-type: none"> <li>Jesus' moral teaching on:</li> <li>Repentance and forgiveness</li> <li>Inner purity and moral motivation</li> </ul> <p>With reference to Matthew 5:17–48 and Luke 15:11–32</p> <ul style="list-style-type: none"> <li>Jesus' role as liberator of the marginalised and the poor, as expressed in his:</li> <li>Challenge to political authority</li> <li>Challenge to religious authority</li> </ul> <p>With reference to Mark 5:24 -34 and Luke 10:25- 37</p> <p><b>AO2 – discuss issues related to Christian ideas regarding Jesus Christ as a source of authority, including:</b> 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>

			reliant on reason that it unduly rejects the importance of other factors, such as sympathy, empathy and love in moral decision-making		
<b>Suggested Scholarly views to support this unit:</b>	Anselm Gaunilo Plantinga Kant Descartes Russell Malcolm Aquinas	<b>Suggested Scholarly views to support this unit:</b>	Kant Pojman	<b>Suggested Scholarly views To support this unit:</b>	Pliny the younger Suetonius Tacitus Joesphus St. Paul St. John St. Matthew Schaff Pope Gregory Bindley
<b>Tier two vocabulary</b>	Contingent Necessity	<b>Tier 2 vocabulary</b>	Duty Good will	<b>Tier 2 vocabulary</b>	Liberator Rabbi Word Zealot Son of God Redemption
<b>Tier three vocabulary</b>	A posteriori argument A priori argument Ontological Infinite regression Necessary existence Predicate Epistemic distance Logical fallacy Prime mover Analytic proposition Synthetic proposition	<b>Tier 3 vocabulary</b>	Moral law Maxim s Summ um Bonum Categorical imperative Kingdom of ends Hypothetical imperative Universal law of nature Synthetic propositions Analytic propositions	<b>Tier 3 vocabulary</b>	Hypostatic union Homoousias Christology



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<p>Religious experience</p> <p>Misconceptions in the unit</p>	<p><b>Content</b> The nature and influence of religious experience, including:</p> <ul style="list-style-type: none"> <li>Mystical experience</li> <li>Conversion experience</li> <li>Different ways in which individual religious experiences can be understood</li> </ul> <p><b>Key Knowledge</b> examples of mystical and conversion experiences and views about these, including:</p> <ul style="list-style-type: none"> <li>Views and main conclusions of William James</li> <li>As union with a greater power</li> <li>Psychological effect such as illusion</li> <li>The product of a physiological effect</li> </ul> <p><b>AO2- discuss issues related to religious experience, including:</b></p> <ul style="list-style-type: none"> <li>Whether personal testimony or witness is enough to support the validity of religious experiences</li> <li>Whether or not corporate religious experiences might be considered more reliable or valid than individual experiences</li> <li>Whether or not religious experience provides a basis for belief in God or a greater power</li> </ul>	<p>Utilitarianism</p> <p>Misconceptions in the unit</p>	<p><b>Content</b> Utilitarianism, including:</p> <ul style="list-style-type: none"> <li>utility</li> <li>the hedonic calculus</li> <li>act utilitarianism</li> <li>rule utilitarianism</li> </ul> <p><b>Key Knowledge:</b></p> <ul style="list-style-type: none"> <li>The use of the significant concept of utility (seeking the greatest balance of good over evil, or pleasure over pain) in teleological and relativist approaches to ethics</li> <li>What it is (calculating the benefit or harm of an act through its consequences) and its use as a measure of individual pleasure</li> <li>What it is (calculating the consequences of each situation on its own merits) and its use in promoting the greatest amount of good over evil, or pleasure over pain</li> <li>What it is (following accepted laws that lead to the greatest overall balance of good over evil, or pleasure over pain) and its use in promoting the common good</li> </ul> <p><b>AO2- discuss issues raised by utilitarianism, including:</b></p> <ul style="list-style-type: none"> <li>Whether or not utilitarianism provides a helpful method of moral decision-making</li> <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 possible to measure good or pleasure and then reach a moral decision</li> </ul>	<p>Christian moral actions</p> <p>Misconceptions in the unit</p>	<p><b>Content</b> The teaching and example of Dietrich Bonhoeffer on:</p> <ul style="list-style-type: none"> <li>duty to God and duty to the State</li> <li>Church as community and source of spiritual discipline</li> <li>the cost of discipleship</li> </ul> <p><b>Key Knowledge</b> Bonhoeffer's teaching on the relationship of Church and State including:</p> <ul style="list-style-type: none"> <li>obedience, leadership and doing God's will</li> <li>justification of civil disobedience</li> </ul> <p>Bonhoeffer's role in the Confessing Church and his own religious community at Finkenwalde</p> <p>Bonhoeffer's teaching on ethics as action, including:</p> <ul style="list-style-type: none"> <li>'costly grace' of sacrifice and suffering</li> <li>solidarity</li> </ul> <p><b>AO2 - discuss issues related to Christian moral action in the life and teaching of Bonhoeffer, including:</b> Whether or not Christians should practice civil disobedience</p> <p>Whether or not it is possible always to know God's will</p> <p>Whether or not Bonhoeffer puts too much emphasis on suffering</p> <p>Whether or not Bonhoeffer's theology has relevance today</p>
<p>Suggested Scholarly views to support this unit:</p>	<p>James.W Otto.R Schleiermacher.F Happold. F.C Swinburne.R Freud.S.</p>	<p>Suggested Scholarly views to support this unit:</p>	<p>Bentham Mill Singer Pojman Nozick Bernard Williams Alistair MacIntyre Oscar Wilde</p>	<p>Suggested Scholarly views to support this unit:</p>	<p>Bonhoeffer Gruner St. Matthew Niebuhr Niemoeller Barth St. Luke Kelly Augustine</p>

<b>Tier two vocabulary</b>	Neurophysiology The ego The id The super ego Corporate Conversion	<b>Tier 2 vocabulary</b>	Explore Analyse Evaluate Consider	<b>Tier 2 vocabulary</b>	Passion Solidarity
<b>Tier three vocabulary</b>	Naturalistic explanation Mystical experience Ineffability Noetic quality Transience Passivity Numinous experiences Principle of credulity Principle of testimony Corporate religious experience Conversion experience	<b>Tier 3 vocabulary</b>	Principle of utility Teleological Consequentialism Quantitative Act utilitarianism Utility principle Deontological Hedonic calculus Hedonistic Qualitative Rule utilitarianism Relativism	<b>Tier 3 vocabulary</b>	Discipleship Cheap grace Costly grace Barmen declaration Consequential ethics No rusty swords Religionless Christianity Secular pacifism Theology of crisis Tyrannicide Utopia

Topic	Philosophy	Topic	Ethics	Topic	Developing Christian Thought
<p><b>The Problem of evil</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content-</b> The problem of evil and suffering:</p> <ul style="list-style-type: none"> <li>Different presentations</li> <li>Theodicies that propose some justification or reason for divine action or inaction in the face of evil</li> </ul> <p><b>Key Knowledge-</b></p> <ul style="list-style-type: none"> <li>Including its logical (the inconsistency between divine attributes and the presence of evil) and evidential (the evidence of so much terrible evil in the world) aspects</li> <li>Augustine's use of original perfection and the Fall</li> <li>Hick's reworking of the Irenaean theodicy which gives some purpose to natural evil in enabling human beings to reach divine likeness</li> </ul> <p><b>AO2 discuss issues related to the problem of evil, including:</b></p> <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>	<p><b>Business ethics</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b></p> <ul style="list-style-type: none"> <li>Corporate social responsibility</li> <li>Whistle-blowing</li> <li>Good ethics is good business</li> <li>Globalisation</li> </ul> <p><b>Key knowledge</b></p> <ul style="list-style-type: none"> <li>What it is (that a business has responsibility towards the community and environment) and its application to stakeholders, such as employees, customers, the local community, the country as whole and governments</li> <li>What it is (that an employee discloses wrongdoing to the employer or the public) and its application to the contract between employee and employer</li> <li>What it is (that good business decisions are good ethical decisions) and its application to shareholders and profit-making</li> <li>What it is (that around the world economies, industries, markets, cultures and policy-making is integrated) and its impact on stakeholders</li> </ul> <p><b>AO2- Discuss issues relating to Business ethics including:</b></p> <ul style="list-style-type: none"> <li>The application of Kantian ethics and utilitarianism to business ethics</li> <li>Whether or not the concept of corporate social responsibility is nothing more than 'hypocritical window-dressing' covering the greed of a business intent on making profits</li> <li>Whether or not human beings can flourish in the context of capitalism and consumerism</li> </ul> <p>Whether globalisation encourages or discourages the pursuit of good ethics as the foundation of good business</p>	<p><b>Christian moral actions</b></p> <p><b>Misconceptions in the unit</b></p>	<p><b>Content</b> The teaching and example of Dietrich Bonhoeffer on:</p> <ul style="list-style-type: none"> <li>duty to God and duty to the State</li> <li>Church as community and source of spiritual discipline</li> <li>the cost of discipleship</li> </ul> <p><b>Key Knowledge</b> Bonhoeffer's teaching on the relationship of Church and State including:</p> <ul style="list-style-type: none"> <li>obedience, leadership and doing God's will</li> <li>justification of civil disobedience</li> </ul> <p>Bonhoeffer's role in the Confessing Church and his own religious community at Finkenwalde</p> <p>Bonhoeffer's teaching on ethics as action, including:</p> <ul style="list-style-type: none"> <li>'costly grace' of sacrifice and suffering</li> <li>solidarity</li> </ul> <p><b>AO2 - discuss issues related to Christian moral action in the life and teaching of Bonhoeffer, including:</b> Whether or not Christians should practice civil disobedience Whether or not it is possible always to know God's will Whether or not Bonhoeffer puts too much emphasis on suffering Whether or not Bonhoeffer's theology has relevance today</p>

<b>Suggested Scholarly views to support this unit:</b>	Augustine Hick, J. Davies, B. Genesis 2:4–25, 3:1–24 Romans 5:12–13	<b>Suggested Scholarly views to support this unit:</b>	Friedman, M Crane, A. Matten, D	<b>Suggested Scholarly views to support this unit:</b>	Bonhoeffer Gruner St. Matthew Niebuhr Niemoeller Barth St. Luke Kelly Augustine
<b>Tier two vocabulary</b>	Natural evil Moral evil Free will	<b>Tier 2 vocabulary</b>	Corporate Social Responsibility (CSR) Stakeholders Sustainability Corporate Governance Transparency Whistleblowing Conflict of Interest Ethical Dilemmas Codes of Ethics Human Rights Social Enterprise	<b>Tier 2 vocabulary</b>	Passion Solidarity
<b>Tier three vocabulary</b>	Omnipotent Omnibenevolent Omniscient Epistemic distance Privatio boni Inconsistent triad Theodicy	<b>Tier 3 vocabulary</b>	Utilitarianism Deontological Ethics Virtue Ethics Triple Bottom Line Fair Trade Greenwashing Ethical Consumerism Shareholder Theory Stakeholder Theory Corporate Citizenship Environmental Ethics Ethical Investment Bribery	<b>Tier 3 vocabulary</b>	Discipleship Cheap grace Costly grace Barmen declaration Consequential ethics No rusty swords Religionless Christianity Secular pacifism Theology of crisis Tyrannicide Utopia