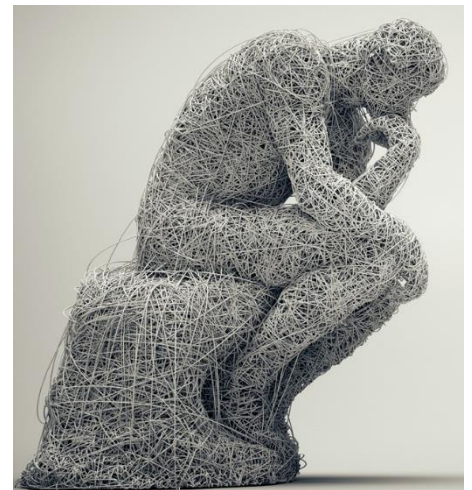
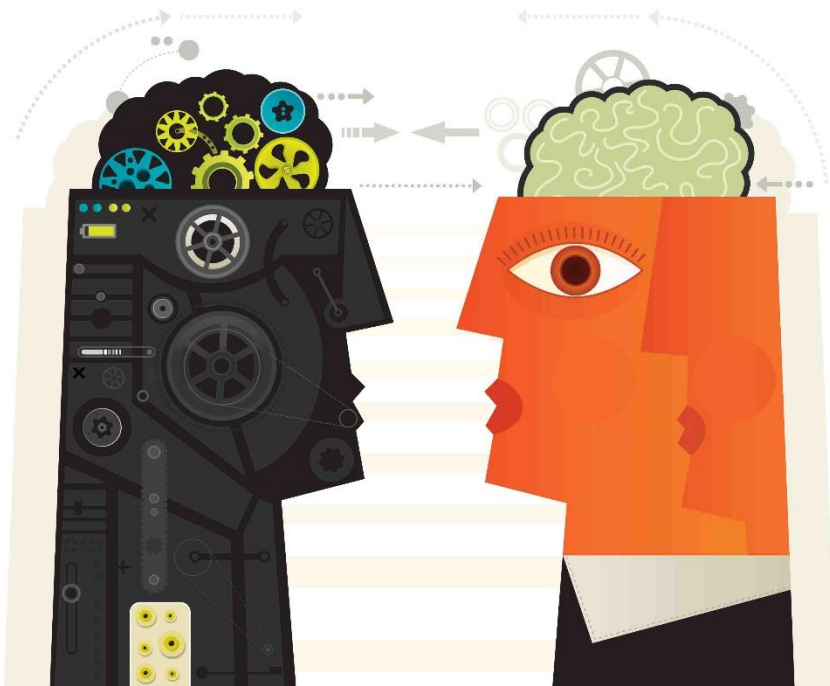




# HILLCREST SIXTH FORM



Religious Studies Welcome Pack

# The Basics

## Exam board and course information

Eduqas Philosophy of Religion and Religious Ethics

[https://www.eduqas.co.uk/qualifications/religious-studies-as-a-level/#tab\\_overview](https://www.eduqas.co.uk/qualifications/religious-studies-as-a-level/#tab_overview)

## Equipment

Students of subject are expected to bring the following to every lesson:

- An A4 folder per module, which is to be kept well organised using file dividers
- A4 lined paper to make notes on
- Pen, pencil, highlighter and ruler
- Preferable: a range of colours (felts, fine-liners, pencils or highlighters)
- If you would prefer an A4 Exercise book, have one per component and always complete homework on paper

## What you can expect in this course

- Interesting lessons
- A range of resources to help you learn effectively and stay organised
- Lots of opportunity to share your ideas and challenge each other
- Homework tasks which help you to progress
- Clear recommendations for independent stud
- Support when you need it
- Excellent exam preparation

## Expectations of all students

- Excellent attendance and punctuality
- A positive attitude and good concentration in lessons
- Turning up fully-equipped to all lessons
- Homework completed on time and to the best of your ability; any homework completed on a computer should be printed or emailed by you *before* the lesson unless you are given directions to the contrary.
- Taking on board feedback you are given and using it to improve your work
- Constant review and revision throughout the course
- Wider reading: you will not be successful without it. You should track this in your Independent Study Log. At least 5 lots of further reading/watching/listening per week.
- It is expected that you spend approximately 3-5 hours per week working on this subject outside lessons, through a mixture of homework and self-directed study. There are suggestions for self-directed study in this booklet.

**Remember: there is a direct relationship between your effort and your final grade.**

In short, we expect 100% commitment. You will be treated like a young adult in lessons and you are expected to behave like one: with maturity, conscientiousness, politeness and common sense.

# Subject content

## Component I

### Component I: A Study of Religion – B Islam

Written examination: 2 hours 33 $\frac{1}{3}$ % of qualification  
100 marks

This component provides learners with the opportunity to undertake an in-depth and broad study of the religion Islam covering themes ranging from religious figures and sacred texts to practices that shape religious identity.

This component includes the study of the following content:

- Religious beliefs, values and teachings, in their interconnections and as they vary historically and in the contemporary world, including those linked to the nature and existence of God, gods or ultimate reality, the role of the community of believers, key moral principles, beliefs about the self, death and afterlife, beliefs about the meaning and purpose of life
- Sources of wisdom and authority including, where appropriate, scripture and/or sacred texts and how they are used and treated, key religious figures and/or teachers and their teachings
- Practices that shape and express religious identity, including the diversity of practice within a tradition
- Significant social and historical developments in theology or religious thought including the challenges of secularisation, science, responses to pluralism and diversity within traditions, migration, the changing roles of men and women, feminist and liberationist approaches
- A comparison of the significant ideas presented in works of at least two key scholars selected from the field of religion and belief
- Two themes related to the relationship between religion and society, for example: the relationship between religious and other forms of identity; religion, equality and discrimination; religious freedom; the political and social influence of religious institutions; religious tolerance, respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims
- How developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophical, ethical, studies of religion and/or by textual interpretation.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes.

<b>Theme 1: Religious figures and sacred texts</b>	
Knowledge and understanding of religion and belief	
<b>A</b>	<p><b>The significance in the development of Islam of both the life and teachings of Muhammad in Makkah following the Night of Power:</b></p> <p>Life at the time of Muhammad - Jahiliyya (ignorance) and the need for revelation: the main religious, social, political and moral characteristics of pre-Islamic Arabia. The impact of the Night of Power (Sura 97:1-5) upon Muhammad. Muhammad's secretive preaching and early reactions towards his religious experience and teachings. Muhammad's open preaching in Makkah and the nature of this message. The Makkan reaction to Muhammad and its implication for the development of Islam.</p>
<b>B</b>	<p><b>The significance in the development of Islam of both the Hijrah and the life and teachings of Muhammad in Madinah:</b></p> <p>The context of persecution of Muhammad and his followers in Makkah as a major influence of the Hijrah (migration) including verbal abuse, physical abuse and death threats. The Hijrah as an 'escape' and guided by God. The welcome from Madinah and the establishment of the basic tenets of Islam, including the establishment of the first masjid. Muhammad as religious, moral, political and military leader in Madinah.</p>
<b>C</b>	<p><b>The Qur'an as a source of wisdom and authority – its use and treatment in Islam: Source of wisdom and authority:</b></p> <p>The nature of the Qur'an as the final revelation. Specific reference to Sura 15:9, Sura 51:47 and Sura 96:1-5. The divine characteristics of the Qur'an as Godgiven and not distorted by human messengers. An overview of the compilation of the Qur'an. Use and treatment of the Qur'an: The Qur'an as a guide for humanity for all time. Islamic views about 'translations' of the Qur'an; integrity of the original Arabic; translation as interpretation. The physical treatment of the Qur'an reflecting its status.</p>
<p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"> <li>• The extent of influence of the pre-Islamic Arabian context upon the life and teaching of Muhammad.</li> <li>• The possibility of the failure of the Islamic religion in Makkah.</li> <li>• Whether Madinah is the ideal model for the establishment of Islam.</li> <li>• The merits of Muhammad as a complete leader of the people.</li> <li>• The extent to which the Qur'an is eternally relevant. • Whether the message of the Qur'an can ever be translated with accuracy</li> </ul>	

<b>Theme 1: Religious figures and sacred texts</b>	
Knowledge and understanding of religion and belief	
<b>D</b>	<p><b>Sources of shari'a (the way) - Qur'an; sunna (clear trodden path) and hadith (report); qiyas (analogy); ijma (consensus):</b></p> <p>The significance of sunna for Muslims and the development of hadith. The different categories of hadith in relation to the overall reliability of text and chain of transmission. The development of qiyas and ijma. The work of Al-Shafi in devising a methodology for fiqh (deep understanding) of shari'a. The establishments of the major law schools in applying fiqh within Islam.</p>
<b>E</b>	<p><b>The role of shari'a and its importance for Muslims: Different understandings of the term shari'a and the different ways in which it is applied by Muslims throughout the world today with reference to:</b></p> <p>Shari'a as civil law; shari'a as religious law and shari'a as a moral guide. The role of the mujtahid (jurist) and taqlid (imitation). Specific reference to the debates surrounding ijthihad (intellectual struggle) and contrasting views from within Sunni and Shi'a Islam on ijthihad. A comparison of the approaches taken by Salafi scholar Rashid Rida and modernist Islamic scholar Tariq Ramadan.</p>
<b>F</b>	<p><b>Muslim understandings of jihad:</b></p> <p>The different meanings of jihad (struggle) both greater and lesser. The importance and significance of greater jihad as a personal spiritual struggle for every Muslim. The historical context and the specific conditions of lesser jihad. The problems in applying lesser jihad today with specific reference to modern warfare.</p>
<p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"> <li>• The divine nature of the shari'a.</li> <li>• The extent to which human interpretation may impair understanding of shari'a.</li> <li>• The extent to which a description of shari'a as law is misleading.</li> <li>• Whether or not the doors to ijthihad are closed.</li> <li>• Misunderstandings of the term jihad.</li> <li>• The relevance today of the teachings about lesser jihad.</li> </ul>	

<b>Theme 2: Religious concepts and religious life</b>	
Knowledge and understanding of religion and belief	
<b>A</b>	<p><b>The concept of Allah – tawhid (oneness) and shahadah (bearing witness):</b></p> <p>Tawhid as statement of uncompromising monotheism. Tawhid as the nature of God as 'one' with reference to Sura 112. God as sole creator, omnipotent and yet merciful. God as beyond words and descriptions. Attributes of God as metaphors and symbols. God as transcendent and imminent. Shirk (attributing partners) as opposition to tawhid. Shahadah as recognition of tawhid. Declaring faith or bearing witness to God's unity and the unique nature of Muhammad as prophet of God. The power of the shahadah as a public statement of truth as well as a declaration of personal faith. The role of the shahadah in conversion. Shahadah as underlining the meaning and purpose of life in Islam: belief in one God; Muhammad as messenger and an exemplary Muslim.</p>
<b>B</b>	<p><b>Muslim beliefs about nabi (prophets), rasul (messenger), nadir (warner) and risalah (the message):</b></p> <p>The role of a nabi (prophet) as a rasul (messenger) or nadir (warner) - Qur'an 3:144, 46:9. Perceived and popular distinction between nabi and rasul. The associated messages of previous prophets with specific reference to Ibrahim (Sahifa), Musa (Torah), Dawud (Zabur) and Isa (Injil) and their distorted nature. Muhammad as the 'Seal of the Prophets' (Qur'an 46:9). Muhammad's character and uniqueness (Qur'an 33:21).</p>
<b>C</b>	<p><b>Malaikah (angels) and Akhirah (the Day of Final Judgement):</b></p> <p>Malaikah as intermediaries for God. The nature and purpose of angels. The specific roles of Jibril, Mikail and Israfil. God as Judge, and Akhirah (Day of Final Judgement). The significance of events from the last trumpet onward. Depictions of heaven and hell with reference to Sura 47:15 and Sura 67:7-10. Akhirah as underlining the meaning and purpose of life: submission and reward.</p>
<p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"> <li>• The extent to which the Islamic concept of Allah is coherent.</li> <li>• Whether the Shahadah is more to do with private faith than public declaration.</li> <li>• Whether or not the concept of 'messenger' has been a success for Islam.</li> <li>• The extent to which Muhammad was the ideal prophet and messenger.</li> <li>• Whether the Day of Final Judgement inspires fear or faith.</li> <li>• The extent to which the concept of Malaikah (angels) is essential for Islam.</li> </ul>	

<b>Theme 2: Religious concepts and religious life</b>	
Knowledge and understanding of religion and belief	
<b>D</b>	<p><b>The role and significance of the following three pillars for Muslims and the Ummah (Muslim community). Salah (prayer) and other forms of prayer:</b></p> <p>The nature and purpose of different types of prayer in Islam: salah; tahajjud (night prayer) (Sura 17:79); nafila (extra); du'a (cry out); tasbih (glorify) and wurd (Sufi prayer). The significance of niyat (intention). Regular prayer times (Qur'an 4:103). The significance of wudu. The role and importance of Jummah prayers for the Ummah (Qur'an 62:10).</p>
<b>E</b>	<p><b>Zakah (purification through giving) and Hajj (pilgrimage):</b></p> <p>The nature and purpose of different types of giving in Islam: zakah; sadaqat (voluntary) and khums (a fifth). The reasons for giving in Islam: obedience; compassion; personal sacrifice; value of benefits gained. The importance of liberationist thinking in Islam and attitudes towards the poor. The impact of giving on the Ummah. The nature and purpose of the Hajj and its role in uniting the Ummah.</p>
<b>F</b>	<p><b>The five categories of ethical action as exemplifying the key moral principles for Islam and a framework for Muslim living:</b></p> <p>The need for guidance as arising from the development of Shari'a. The categories of fard (compulsory), mustahab (neither encouraged nor discouraged, recommended but not essential), halal (blessed, allowed), makruh (disliked, offensive) and haram (forbidden), and their importance as guides for Muslim life. Examples of types of actions associated as fard, mustahab, halal, makruh and haram.</p>
<p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"> <li>• The extent to which prayer is simply a ritualistic act of piety.</li> <li>• Whether or not Jummah prayers are the most important of all prayers.</li> <li>• The extent to which Islam is based on support for the poor.</li> <li>• Whether the Hajj is more than just a personal journey of religious enquiry.</li> <li>• The success of the five categories of ethical action as a guide for Islamic living today.</li> <li>• Whether or not the five categories are, in practice, a recipe for confusion rather than clarity.</li> </ul>	

### Theme 3: Significant social and historical developments in religious thought

Knowledge and understanding of religion and belief

A	<p><b>The relationship between religion and society: respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims.</b></p> <p><b>The concept of a state governed according to Islamic principles and the political and social influence of religious institutions as a challenge to secularisation:</b></p> <p>The religious, social, moral and political structure of Madinah as the model or ideal for any state governed according to Islamic principles and the impact of the Constitution of Madinah. The role of shari'a law within a state governed according to Islamic principles. The challenge of shari'a law within a non-Islamic secular state.</p>
B	<p><b>The relationship between religion and society: respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims.</b></p> <p>The challenges to Islam from scientific views about the origins of the universe: Islamic teachings about creation and their compatibility with modern scientific theories such as the Big Bang, the Steady State and Expanding/Oscillating Universe theories. Reference should be made to Sura 3:26-27, Sura 23:12-14 and Sura 51:47.</p>
C	<p><b>The relationship between religion and society: respect and recognition and the ways that religious traditions view other religions and non-religious worldviews and their truth claims.</b></p> <p>Islamic attitudes towards pluralism: The diversity in Muslim attitudes towards other religions, including People of the Book. The teachings found in Sura 42:13, Sura 2:136 and Sura 2:256. The importance of religious freedom in the history of the Islamic religion. Conversion in Islam.</p>

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The compatibility of Islam with democracy.
- The extent to which shari'a is an adequate guide for all aspects of a society.
- The effectiveness of Islamic responses to the challenges of scientific views about the origins of the universe.
- Whether or not Islam is compatible with science.
- The effectiveness of Islamic responses to pluralism.
- Whether or not there is a coherent approach to conversion in Islam.

### Theme 3: Significant social and historical developments in religious thought

Knowledge and understanding of religion and belief

D	<p><b>The relationship between religion and society: religion, equality and discrimination.</b></p> <p><b>The importance of family life for the Muslim religion:</b></p> <p>The role of the family and the Muslim home as foundational for Islamic principles. The changing role of men and women in Islam with reference to family life. The role and status of women in Islam with reference to feminism: the pioneering work of Professor Aisha Abd Al Rahman "Bint ash shati"; the contemporary feminist view of Haleh Afshar.</p>
E	<p><b>Islam and migration: the challenges of being a Muslim in Britain today:</b></p> <p>An examination of the problems created by segregation and assimilation for Muslim communities and individuals living in Britain today with a focus on food, dress, practice of religion and education. The role of the Muslim Council of Britain.</p>
F	<p><b>Western perceptions of Islam:</b></p> <p>Issues of bias, misrepresentation, inaccuracy and Islamophobia throughout the Western world with a particular focus on Britain. Examples may be drawn from: political views; views from media sources (television, radio or newspapers) and/or online media.</p> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"> <li>• The extent to which the Muslim family is central to the Islamic religion.</li> <li>• Whether or not women are equal to men in Islam.</li> <li>• The possibility of assimilation into a secular society for Muslims in Britain.</li> <li>• The effectiveness of the Muslim Council of Britain.</li> <li>• The extent to which the media influences Western perceptions of Islam.</li> <li>• Whether or not Islam is accurately represented in Britain today.</li> </ul>

Theme 4: Religious practices that shape religious identity	
Knowledge and understanding of religion and belief	
<b>A</b>	<p><b>The role of the masjid (mosque) in Islam:</b></p> <p>The importance of the functions of the first masjid in Madinah. The religious, social and political role of masjids today in the UK. The masjid as a place of prostration. The masjid as the hub of the Ummah (community of believers) for men and women: the role of the masjid in religious events; the social and educational functions of the masjid; the masjid as a community centre. The role of the community of religious believers in supporting and maintaining the masjid.</p>
<b>B</b>	<p><b>The role of festivals in shaping religious identity, with reference to:</b></p> <p><b>Ashura:</b> The reasons for celebrating Ashura. The role of Ashura in expressing Shi'a identity. How rituals in Shi'a devotions during Ashura reflect central Shi'a teachings, with specific reference to persecution, suffering and self-harm. The role of the community of believers in ensuring the traditions of the festival are maintained</p>
<b>C</b>	<p><b>Ramadan and Id-ul-Fitr:</b></p> <p>The religious and moral benefits for a Muslim of Ramadan with reference to: relationship to God; development of Muslim spirituality; the importance of morality in Islam. The role of the community in ensuring the traditions of the Id-ul-Fitr are maintained. The social importance of Id-ul-Fitr for the Muslim community with reference to: empathy with, and support for the poor, unity and 'brotherhood'</p>
<p>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</p> <ul style="list-style-type: none"> <li>• Prostration as the most important purpose of the masjid.</li> <li>• Whether the masjid today has maintained its original function as that of the first masjid established by Muhammad in Madinah.</li> <li>• Whether a focus on suffering during Ashura misrepresents Shi'a identity.</li> <li>• Self-harm as excessive religious devotion. • Whether Id-ul-Fitr is treated as a religious celebration or social occasion.</li> <li>• The extent to which fasting benefits the individual more than the community</li> </ul>	

Theme 4: Religious practices that shape religious identity	
Knowledge and understanding of religion and belief	
<b>D</b>	<p><b>Diversity within Islam:</b></p> <p><b>Beliefs and practices distinctive of Shi'a Islam:</b> Specific Shi'a interpretations of the Five Pillars. The significance of the historical dispute that gave rise to Shi'a Islam with reference to: the succession of Ali; the death of Hussein and martyrdom. Beliefs about the Imam; Mahdi (occultation); pilgrimage; muta (temporary marriage) and taqiyya (concealing belief)</p>
<p>How developments in beliefs and practices have, over time, influenced and been influenced by developments in philosophical, ethical studies of religion.</p>	
<b>E</b>	<p><b>Islam and change - the development and influence on religious belief and practice within Islam of:</b></p> <p><b>Sufi philosophical thought about the nature of God and religious experience:</b></p> <p>The Qutb (Sufi spiritual leader). The role of the teacher, the use of parables and the direct personal relationship of teacher to pupil. The role of asceticism. The role of personal, mystical religious experience as a way of experiencing God. The variety of sufi devotional practices including dhikr (remembrance), muraqaba (Sufi meditation) and sama (spiritual listening, specifically whirling)</p>
<b>F</b>	<p><b>Ethical debate about crime and punishment (including arguments posed by scholars from within and outside the Islamic tradition):</b> Traditional Muslim views about punishment for crime. Categories of punishment: qisas; hudud; tazir. A comparison of different views about the death penalty: a modernist scholarly view (Tariq Ramadan); a traditionalist Islamic scholar (Sheikh Ahmad Ash-Sharabasi); the response of James Rachels (nonIslamic scholar)</p>
<p>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</p> <ul style="list-style-type: none"> <li>• Islam as a divided or united religion. • The extent to which Shi'a is a unique form of Islam.</li> <li>• The possibility of a personal mystical union with God in Islam.</li> <li>• The religious validity of Sufi devotional practices.</li> <li>• The effectiveness of Islamic ethical teachings as a guide for living for Muslims today.</li> <li>• The extent to which Islamic teachings on punishment can be applied today.</li> </ul>	

## Component 2

### *Component 2: Philosophy of Religion*

Written examination: 2 hours 33⅓% of qualification  
100 marks

This component provides learners with the opportunity to undertake an in-depth and broad study of fundamental philosophical themes, ranging from arguments for the existence of God to the use of religious language.

*This component includes the study of the following content:*

- Philosophical issues and questions raised by religion and belief including at least three contrasting arguments about the existence or non-existence of God, gods or ultimate reality
- The nature and influence of religious experience
- Challenges to religious belief such as the problems of evil and suffering
- Philosophical language and thought through significant concepts and the works of key thinkers, illustrated in issues or debates in the philosophy of religion
- How views of religious language have changed over time; the challenges posed by the verification/falsification debate and language games theory over whether religious language should be viewed cognitively or non-cognitively; and a consideration of at least two different views about religious teachings being understood symbolically and analogically
- A comparison of the significant ideas presented in works of at least two key scholars selected from the field of the philosophy of religion, and developments in the way these ideas are applied to issues in religion and belief
- How the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices, ethics or textual interpretation.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes.



**Theme 1: Arguments for the existence of God – inductive**

**This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.**

**Knowledge and understanding of religion and belief**

**A. Inductive arguments – cosmological:**

Inductive proofs; the concept of '*a posteriori*'.

Cosmological argument: St Thomas Aquinas' first Three Ways - (motion or change; cause and effect; contingency and necessity).

The Kalam cosmological argument with reference to William Lane Craig (rejection of actual infinities and concept of personal creator).

**B. Inductive arguments – teleological:**

St Thomas Aquinas' Fifth Way - concept of governance; archer and arrow analogy.

William Paley's watchmaker - analogy of complex design.

F. R. Tennant's anthropic and aesthetic arguments - the universe specifically designed for intelligent human life.

**C. Challenges to inductive arguments:**

David Hume - empirical objections and critique of causes (cosmological).

David Hume - problems with analogies; rejection of traditional theistic claims: designer not necessarily God of classical theism; apprentice god; plurality of gods; absent god (teleological).

Alternative scientific explanations including Big Bang theory and Charles Darwin's theory of evolution by natural selection.

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- Whether inductive arguments for God's existence are persuasive.
- The extent to which the Kalam cosmological argument is convincing.
- The effectiveness of the cosmological/teleological argument for God's existence.
- Whether cosmological/teleological arguments for God's existence are persuasive in the 21<sup>st</sup> Century.
- The effectiveness of the challenges to the cosmological/teleological argument for God's existence.
- Whether scientific explanations are more persuasive than philosophical explanations for the universe's existence.

**Theme 1: Arguments for the existence of God – deductive**

**This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.**

**Knowledge and understanding of religion and belief**

**D. Deductive arguments - origins of the ontological argument**

Deductive proofs; the concept of '*a priori*'.  
St Anselm - God as the greatest possible being (Proslogion 2).  
St Anselm - God has necessary existence (Proslogion 3).

**E. Deductive arguments - developments of the ontological argument:**

Rene Descartes - concept of God as supremely perfect being; analogies of triangles and mountains/valleys.  
Norman Malcolm - God as unlimited being: God's existence as necessary rather than just possible.

**F. Challenges to the ontological argument:**

Gaunilo, his reply to St Anselm; his rejection of the idea of a greatest possible being that can be thought of as having separate existence outside of our minds; his analogy of the idea of the greatest island as a ridicule of St Anselm's logic.  
Immanuel Kant's objection - existence is not a determining predicate: it cannot be a property that an object can either possess or lack.

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The extent to which '*a priori*' arguments for God's existence are persuasive.
- The extent to which different religious views on the nature of God impact on arguments for the existence of God.
- The effectiveness of the ontological argument for God's existence.
- Whether the ontological argument is more persuasive than the cosmological/teleological arguments for God's existence.
- The effectiveness of the challenges to the ontological argument for God's existence.
- The extent to which objections to the ontological argument are persuasive.

**Theme 2: Challenges to religious belief - the problem of evil and suffering**

**This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.**

**Knowledge and understanding of religion and belief**

**A. The problem of evil and suffering:**

The types of evil: moral (caused by free will agents) and natural (caused by nature).  
The logical problem of evil: classical (Epicurus) - the problem of suffering.  
J. L. Mackie's modern development - the nature of the problem of evil (inconsistent triad).  
William Rowe (intense human and animal suffering) and Gregory S. Paul (premature deaths).

**B. Religious responses to the problem of evil (i):**

**Augustinian type theodicy:**

Evil as a consequence of sin: evil as a privation; the fall of human beings and creation; the Cross overcomes evil, soul-deciding; challenges to Augustinian type theodicies: validity of accounts in Genesis, Chapters 2 and 3; scientific error - biological impossibility of human descent from a single pair (therefore invalidating the 'inheritance of Adam's sin'); moral contradictions of omnibenevolent God and existence of Hell; contradiction of perfect order becoming chaotic - geological and biological evidence suggests the contrary.

**C. Religious responses to the problem of evil (ii):**

**Irenaean type theodicy:**

Vale of soul-making: human beings created imperfect; epistemic distance; second-order goods; eschatological justification; challenges to Irenaean type theodicies: concept of universal salvation unjust; evil and suffering should not be used as a tool by an omnibenevolent God; immensity of suffering and unequal distribution of evil and suffering.

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The extent to which the classical form of the problem of evil is a problem.
- The degree to which modern problem of evil arguments are effective in proving God's non-existence.
- Whether Augustinian type theodicies are relevant in the 21st Century.
- The extent to which Augustine's theodicy succeeds as a defence of the God of Classical Theism.
- Whether Irenaean type theodicies are credible in the 21st Century.
- The extent to which Irenaeus's theodicy succeeds as a defence of the God of Classical Theism.

<p><b>Theme 2: Challenges to religious belief - Religious belief as a product of the human mind</b></p> <p><b>This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.</b></p>	
<p><b>Knowledge and understanding of religion and belief</b></p>	
<p><b>D.</b></p>	<p><b>Religious belief as a product of the human mind – Sigmund Freud:</b></p> <p>Religion as an illusion and/or a neurosis with reference to collective neurosis; primal horde; Oedipus complex; wish fulfilment and reaction against helplessness.</p> <p>Supportive evidence including reference to redirection of guilt complexes and reference to instinctive desires deriving from evolutionary basis (Charles Darwin).</p> <p>Challenges including lack of anthropological evidence for primal horde; no firm psychological evidence for universal Oedipus complex; evidence basis too narrow.</p>
<p><b>E.</b></p>	<p><b>Religious belief as a product of the human mind – Carl Jung:</b></p> <p>Religion necessary for personal growth with reference to: collective unconscious; individuation; archetypes; the God within.</p> <p>Supportive evidence including recognition of religion as a source of comfort and promotion of positive personal and social mindsets arising from religious belief.</p> <p>Challenges including lack of empirical evidence for Jungian concepts and reductionist views regarding religious belief arising from acceptance of Jung's ideas.</p>
<p><b>F.</b></p>	<p><b>Issues relating to rejection of religion:</b></p> <p><b>Atheism:</b></p> <p>Rejection of belief in deities; the difference between agnosticism and atheism; the rise of New Atheism (antitheism); its main criticisms of religion: non-thinking; infantile worldview; impedes scientific progress.</p> <p>Religious responses to the challenge of New Atheism: rejection by religious groups of New Atheist claims regarding incompatibility of science and religion; increase in fundamentalist religious activity relating to morality and community; increase in religious apologists in media.</p>
<p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"> <li>• How far religious belief can be considered a neurosis.</li> <li>• The adequacy of Freud's explanation of religious belief.</li> <li>• The extent to which Jung was more positive than Freud about the idea of God.</li> <li>• The effectiveness of empirical approaches as critiques of Jungian views on religion.</li> <li>• The success of atheistic arguments against religious belief.</li> <li>• The extent to which religious responses to New Atheism have been successful.</li> </ul>	

### Theme 3: Religious Experience

This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.

#### Knowledge and understanding of religion and belief

**A. The nature of religious experience with particular reference to:**

Visions – sensory; intellectual; dreams.  
Conversion – individual/communal; sudden/gradual.  
Mysticism – transcendent; ecstatic and unitive.  
Prayer – types and stages of prayer according to Teresa of Avila.

**B. Mystical experience:**

**William James' four characteristics of mystical experience:** ineffable, noetic, transient and passive.

**Rudolf Otto** – the concept of the numinous; *mysterium tremendum*; the human predisposition for religious experience.

**C. Challenges to the objectivity and authenticity of religious experience:**

With reference to Caroline Franks Davis (description-related; subject-related and object-related challenges). Claims of religious experience rejected on grounds of misunderstanding; claims delusional - possibly related to substance misuse, fantastical claims contrary to everyday experiences.

Challenges: individual experiences valid even if non-verifiable; claims could be genuine - integrity of individual; one-off experiences can still be valid even if never repeated.

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The impact of religious experiences upon religious belief and practice.
- Whether different types of religious experience can be accepted as equally valid in communicating religious teachings and beliefs.
- The adequacy of James' four characteristics in defining mystical experience.
- The adequacy of Otto's definition of 'numinous'.
- The extent to which the challenges to religious experience are valid.
- The persuasiveness of Franks-Davis's different challenges.

### Theme 3: Religious experience

This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.

#### Knowledge and understanding of religion and belief

**D. The influence of religious experience on religious practice and faith:**

Value for religious community including: affirmation of belief system; promotion of faith value system; strengthening cohesion of religious community.

Value for individual including faith restoring; strengthening faith in face of opposition; renewal of commitment to religious ideals and doctrines.

**E. Miracles the definitions of:**

St Thomas Aquinas (miracles different from the usual order), David Hume (transgression of a law of nature),  
R.F. Holland (contingency miracle), Richard Swinburne (religious significance).

Consideration of reasons why religious believers accept that miracles occur: evidence from sacred writings; affirmation of faith traditions; personal experience.

**F. A comparative study of two key scholars from within and outside the Christian tradition and their contrasting views on the possibility of miracles:**

David Hume – his scepticism of miracles including challenges relating to testimony based belief; credibility of witnesses; susceptibility of belief; contradictory nature of faith claims.

Richard Swinburne – his defence of miracles, including definitions of natural laws and contradictions of Hume's arguments regarding contradictory nature of faith claims and credibility of witnesses.

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The impact of religious experiences upon religious belief and practice.
- Whether religious communities are entirely dependent on religious experiences.
- The adequacy of different definitions of miracles.
- How far different definitions of miracles can be considered as contradictory.
- The effectiveness of the challenges to belief in miracles.
- The extent to which Swinburne's responses to Hume can be accepted as valid.

#### Theme 4: Religious language

This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.

#### Knowledge and understanding of religion and belief

##### A. Inherent problems of religious language:

Limitations of language for traditional conceptions of God such as infinite and timeless; challenge to sacred texts and religious pronouncements as unintelligible; challenge that religious language is not a common shared base and experience; the differences between cognitive and non-cognitive language.

##### B. Religious language as cognitive (traditional religious view), but meaningless (Logical Positivists' view):

Logical Positivism - Verification (A. J. Ayer) – religious ethical language as meaningless; there can be no way in which we could verify the truth or falsehood of the propositions ( e.g. God is good, murder is wrong); falsification nothing can counter the belief (Antony Flew).

Criticisms of verification: the verification principle cannot itself be verified; neither can historical events; universal scientific statements; the concept of eschatological verification goes against this.

Criticisms of falsification: Richard Hare – bliks (the way that a person views the world gives meaning to them even if others do not share the same view); Basil Mitchell – partisan and the stranger (certain things can be meaningful even when they cannot be falsified); Swinburne – toys in the cupboard (concept meaningful even though falsifying the statement is not possible).

##### C. Religious language as non-cognitive and analogical:

Proportion and attribution (St Thomas Aquinas) and qualifier and disclosure (Ian Ramsey).

Challenges including how far analogies can give meaningful insights into religious language. A consideration of how these two views (Aquinas/Ramsey) can be used to help understand religious teachings.

#### Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The solutions presented by religious philosophers for the inherent problems of using religious language.
- The exclusive context of religious belief for an understanding of religious language.
- The persuasiveness of arguments asserting either the meaningfulness or meaninglessness of religious language.
- How far Logical Positivism should be accepted as providing a valid criterion for meaning in the use of language.
- To what extent do the challenges to Logical Positivism provide convincing arguments to non-religious believers.
- Whether non-cognitive interpretations are valid responses to the challenges to the meaning of religious language.

#### Theme 4: Religious language

This theme considers how the philosophy of religion has, over time, influenced and been influenced by developments in religious beliefs and practices.

#### Knowledge and understanding of religion and belief

##### D. Religious language as non-cognitive and symbolic:

Functions of symbols (John Randall); God as that which concerns us ultimately (Paul Tillich).

Challenges including whether a symbol is adequate or gives the right insights. A consideration of how these two views (Randall/Tillich) can be used to help understand religious teachings.

##### E. Religious language as non-cognitive and mythical:

Complex form of mythical language that communicates values and insights into purpose of existence.

Supportive evidence – different forms of myths to convey meaning: creation myths; myths of good against evil; heroic myths. Myths help to overcome fears of the unknown; myths effective way of transmitting religious, social and ethical values.

Challenges: problem of competing myths; meanings of myths change over time as they reflect the values of society as societal constructs; demythologisation of myths results in varying interpretations, myths often incompatible with scientific understanding of the world.

##### F. Religious language as a language game:

Meaningful to people who participate in same language game (Ludwig Wittgenstein).

Supportive evidence – non-cognitive form of language provides meaning to participants within language game; consider use of language not meaning; language games fit with coherence theory of truth; religious language as expressions of belief.

Challenges, including rejection of any true propositions in religion that can be empirically verified; does not allow for meaningful conversations between different groups of language users; does not provide adequate meaning for the word 'God'.

#### Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The effectiveness of the terms non-cognitive, analogical and mythical as solutions to the problems of religious language.
- The relevance of religious language issues in the 21st Century.
- The extent to which language games provide a suitable way of resolving the problems of religious language.
- Whether symbolic language can be agreed as having adequate meaning as a form of language.
- How far the works of Randall and Tillich provide a suitable counter-challenge to Logical Positivism.
- Whether the strengths of language games outweigh the weaknesses.



## Component 3

### Component 3: Religion and Ethics

Written examination: 2 hours 33 $\frac{1}{3}$ % of qualification  
100 marks

This component provides learners with the opportunity to undertake an in-depth and broad study of fundamental ethical themes, ranging from ethical language and thought to freewill and determinism.

This component includes the study of the following content:

- Ethical language and thought through significant concepts and the works of key thinkers, illustrated in issues or debates in religion and ethics
- Three normative ethical theories such as deontological, teleological or character based ethics (at least two of which must be religious approaches)
- The application of ethical theory to two personal, societal or global issues of importance, including religious ethical perspectives
- How ethical language in the modern era has changed over time; including a study of meta-ethical theories and significant ideas in religious and moral thought such as free will, conscience or authority
- A comparison of the significant ideas presented in the works of at least two key scholars selected from the field of religion and ethics, and developments in the way these ideas are applied to significant issues in religion and belief
- How the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices, the philosophy of religion and/or textual interpretation.

The following grids exemplify how the required content has been developed in a clear and concise way into four themes.

## Theme 1: Ethical Thought

This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.

### Knowledge and understanding of religion and belief

#### A. Divine Command Theory:

God as the origin and regulator of morality; right or wrong as objective truths based on God's will/command, moral goodness is achieved by complying with divine command; divine command a requirement of God's omnipotence; divine command as an objective meta-physical foundation for morality. Robert Adams' 'Modified Divine Command Theory' (divine command based on God's omnibenevolence).

**Challenges:** the Euthyphro dilemma (inspired by Plato); arbitrariness problem (divine command theory renders morality as purely arbitrary); pluralism objection (different religions claim different divine commands).

#### B. Virtue Theory:

Ethical system based on defining the personal qualities that make a person moral; the focus on a person's character rather than their specific actions; Aristotle's moral virtues (based on the deficiency; the excess and the mean); Jesus' teachings on virtues (the Beatitudes).

**Challenges:** virtues are not a practical guide to moral behaviour; issue of cultural relativism (ideas on the good virtues are not universal); virtues can be used for immoral acts.

#### C. Ethical Egoism:

Agent focused ethic based on self-interest as opposed to altruism; ethical theory that matches the moral agent's psychological state (psychological egoism); concentration on long term self-interests rather than short term interests; Max Stirner, is self-interest the root cause of every human action even if it appears altruistic? Rejection of egoism for material gain; union of egoists.

**Challenges:** destruction of a community ethos; social injustices could occur as individuals put their own interests first; a form of bigotry (why is one moral agent more important than any other?).

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- Whether morality is what God commands.
- Whether being a good person is better than just doing good deeds.
- Whether Virtue Theory is useful when faced with a moral dilemma.
- The extent to which ethical egoism inevitably leads to moral evil.
- The extent to which all moral actions are motivated by self-interest.
- Whether one of Divine Command Theory, Virtue Theory or Ethical Egoism is superior to the other theories.

## Theme 1: Ethical Thought

This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.

### Knowledge and understanding of religion and belief

#### D. Meta-ethical approaches - Naturalism:

Objective moral laws exist independently of human beings, moral terms can be understood by analysing the natural world; ethical statements are cognitivist and can be verified or falsified; verified moral statements are objective truths and universal. F.H. Bradley - ethical sentences express propositions; objective features of the world make propositions true or false; meta-ethical statements can be seen in scientific terms.

**Challenges:** Hume's Law (the is-ought problem); Moore's Naturalistic Fallacy (moral language is indefinable); the Open Question Argument (moral facts cannot be reduced to natural properties).

#### E. Meta-ethical approaches - Intuitionism:

Objective moral laws exist independently of human beings; moral truths can be discovered by using our minds in an intuitive way; intuitive ability is innate and the same for all moral agents; intuition needs a mature mind so not infallible; allows for objective moral values. H.A. Prichard, 'ought to do' has no definition; recognise what we 'ought to do' by intuition; two ways of thinking (general and moral).

**Challenges:** no proof of moral intuition exists; intuitive 'truths' can differ widely; no obvious way to resolve conflicting intuitions.

#### F. Meta-ethical approaches - Emotivism:

Theory that believes objective moral laws do not exist; a non-cognitivist theory; moral terms express personal emotional attitudes and not propositions; ethical terms are just expressions of personal approval (hurrah) or disapproval (boo); explains why people disagree about morality. A.J. Ayer - ethical statements are neither verifiable nor analytic; made to express joy or pain (emotion); expressed to be persuasive; emotivism is not subjectivism.

**Challenges:** no basic moral principles can be established; ethical debate becomes a pointless activity; there is no universal agreement that some actions are wrong.

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- Whether ethical and non-ethical statements are the same.
- The extent to which ethical statements are not objective.
- Whether moral terms are intuitive.
- The extent to which moral terms are just expressions of our emotions.
- Whether one of Naturalism, Intuitionism or Emotivism is superior to the other theories.
- The extent to which the different meta-ethical theories encourage moral debate.

## Theme 2: Deontological Ethics

This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.

### Knowledge and understanding of religion and belief

#### A. St Thomas Aquinas' Natural Law - laws and precepts as the basis of morality:

Aquinas' four levels of law (eternal, divine, natural and human); Natural Law derived from rational thought; based on a belief in a divine creator (the highest good as being the rational understanding of God's final purpose). Natural Law as a form of moral absolutism and a theory which has both deontological and teleological aspects. The five primary precepts (preservation of life, ordered society, worship of God, education and reproduction of the human species) as derived from rational thought and based on the premise of 'doing good and avoiding evil'; the secondary precepts which derive from the primary precepts; the importance of keeping the precepts in order to establish a right relationship with God and gain eternal life with God in heaven.

#### B. Aquinas' Natural Law - the role of virtues and goods in supporting moral behaviour:

The need for humans to be more God-like by developing the three revealed virtues (faith, hope and charity) and four cardinal virtues (fortitude, temperance, prudence and justice). Aquinas' definition of different types of acts and goods: internal acts (the intention of the moral agent when carrying out an action) and external acts (the actions of a moral agent); real goods (correctly reasoned goods that help the moral agent achieve their telos) and apparent goods (wrongly reasoned goods that don't help the moral agent achieve their God given purpose).

#### C. Aquinas' Natural Law - application of the theory:

The application of Aquinas' Natural Law to both of the issues listed below:

1. abortion
2. voluntary euthanasia

#### Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The degree to which human law should be influenced by Aquinas' Natural Law.
- The extent to which the absolutist and/or deontological nature of Aquinas' Natural Law works in contemporary society.
- The strengths and weaknesses of Aquinas' Natural Law.
- A consideration of whether Aquinas' Natural Law promotes injustice.
- The effectiveness of Aquinas' Natural Law in dealing with ethical issues.
- The extent to which Aquinas' Natural Law is meaningless without a belief in a creator God.

## Theme 2: Deontological Ethics

This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.

### Knowledge and understanding of religion and belief

#### D. John Finnis' development of Natural Law:

Development of the seven basic human goods (life, knowledge, friendship, play, aesthetic experience, practical reasonableness and religion); distinction between theoretical / practical reason; Nine Requirements of Practical Reason (view life as a whole, no arbitrary preference amongst values (goods), basic goods apply equally to all, do not become obsessed with a particular project, use effort to improve, plan your actions to do the most good, never harm a basic good, foster common good in the community and act in your own conscience and authority); the common good and the need for authority.

#### E. Bernard Hoose's overview of the Proportionalist debate:

As a hybrid of Natural Law, a deontological / teleological ethic; a Proportionalist maxim ('it is never right to go against a principle unless there is a proportionate reason which would justify it'); distinction between an evil moral act (an immoral act) and pre-moral/ontic evil; distinction between a good act (an act that follows the moral rule) and a right act (an act that is not necessarily a good act, but creates the lesser of two evils); proportionality based on agape.

#### F. Finnis' Natural Law and Proportionalism: application of the theory:

The application of Finnis' Natural Law and Proportionalism to both of the issues listed below:

1. immigration
2. capital punishment

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- Whether Finnis' Natural Law is acceptable in contemporary society.
- The extent to which Proportionalism promotes immoral behaviour.
- Whether Finnis and/or Proportionalism provide a basis for moral decision making for believers and/or non-believers.
- The strengths and weaknesses of Finnis' Natural Law and/or Proportionalism.
- The effectiveness of Finnis' Natural Law and/or Proportionalism in dealing with ethical issues.
- The extent to which Finnis' Natural Law is a better ethic than Proportionalism or vice versa.

### Theme 3: Teleological ethics

This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.

#### Knowledge and understanding of religion and belief

**A. Joseph Fletcher's Situation Ethics - his rejection of other forms of ethics and his acceptance of agape as the basis of morality:**

Fletcher's rejection of other approaches within ethics: legalism, antinomianism and the role of conscience; Fletcher's rationale for using the religious concept of 'agape' (selfless love) as the 'middle way' between the extremes of legalism and antinomianism; the biblical evidence used to support this approach: the teachings of Jesus (Luke 10:25:37) and St Paul (1 Corinthians 13). Situation Ethics as a form of moral relativism, a consequentialist and teleological theory.

**B. Fletcher's Situation Ethics - the principles as a means of assessing morality:**

The boss principle of Situation Ethics (following the concept of agape); the four working principles (pragmatism, relativism, positivism and personalism); the six fundamental principles (love is the only good, love is the ruling norm of Christianity, love equals justice, love for all, loving ends justify the means and love decides situationally).

**C. Fletcher's Situation Ethics - application of theory:**

The application of Fletcher's Situation Ethics to both of the issues listed below:

1. homosexual relationships
2. polyamorous relationships

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The degree to which agape is the only intrinsic good.
- Whether Fletcher's Situation Ethics promotes immoral behaviour.
- The extent to which Situation Ethics promotes justice.
- The effectiveness of Situation Ethics in dealing with ethical issues.
- Whether agape should replace religious rules.
- The extent to which Situation Ethics provides a practical basis for making moral decisions for both religious believers and non-believers.

### Theme 3: Teleological ethics

#### Knowledge and understanding of religion and belief

**D. Classical Utilitarianism - Jeremy Bentham's Act Utilitarianism: happiness as the basis of morality:**

Bentham's theory of 'utility' or 'usefulness'; ultimate aim is to pursue pleasure and avoid pain; principle of utility ('the greatest happiness for the greatest number'). The hedonic calculus as a means of measuring pleasure in each unique moral situation; by considering seven factors: intensity, duration, certainty, remoteness, fecundity, purity and extent. Act Utilitarianism as a form of moral relativism, a consequentialist and teleological theory.

**E. John Stuart Mill's development of Utilitarianism: types of pleasure, the harm principle and the use of rules:**

Mill's idea that not all pleasure is the same: 'higher pleasures' (intellectual) are superior to 'lower pleasures' (basic physical pleasure); the 'Harm Principle': the actions of individuals should be limited to prevent harm to other individuals; not all actions need to be morally assessed as actions are morally right if they conform to a historical rule that has demonstrated that it fulfils the principle of utility (now known as 'Rule' Utilitarianism). Mill's Utilitarianism as a teleological/deontological hybrid.

**F. Bentham's Act Utilitarianism and Mill's Rule Utilitarianism - application of the theory:**

The application of Bentham's Act Utilitarianism and Mill's Rule Utilitarianism to both of the issues listed below:

1. animal experimentation for medical research
2. the use of nuclear weapons as a deterrent

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- The degree to which pleasure can be seen as the sole intrinsic good.
- The extent to which Act and/or Rule Utilitarianism works in contemporary society.
- The extent to which Rule Utilitarianism provides a better basis for making moral decisions than Act Utilitarianism.
- Whether Utilitarianism promotes immoral behaviour.
- The extent to which Utilitarianism promotes justice.
- The extent to which Utilitarianism provides a practical basis for making moral decisions for both religious believers and non-believers.

#### Theme 4: Determinism and Free will – Determinism

This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.

#### Knowledge and understanding of religion and belief

##### A. Religious concepts of predestination, with reference to the teachings of:

###### St Augustine:

Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin" (massa peccati), an essentially 'free' human nature (liberum abitrium), the loss of human liberty (libertas) to our sinful nature, God's grace and atonement for the elect / saints.

###### John Calvin:

Doctrine of Election: the absolute power of God, the corrupted nature of humans, the Elect and the Reprobates, unconditional election, limited atonement, irresistible grace and perseverance of the elect.

##### B. Concepts of determinism:

Hard determinism: philosophical (John Locke - free will is an illusion, man in bedroom illustration), scientific (biological determinism - human behaviour is controlled by an individual's genes), psychological (Ivan Pavlov - classical conditioning).

Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts v forced acts).

##### C. The implications of predestination / determinism:

The implications of determinism (hard and soft) on moral responsibility: the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts, the usefulness of normative ethics.

The implications of predestination on religious belief: the link between God and evil, the implications for God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles.

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- A consideration of whether religious believers should accept predestination.
- The extent to which God predestines humanity.
- The extent to which philosophical, scientific and/or psychological determinism illustrate that humanity has no free will.
- Strengths and weaknesses of Hard and/or Soft Determinism.
- Whether moral responsibility is an illusion.
- The extent to which pre-destination influences our understanding of God.



**Theme 4: Determinism and Free will – Free will**

**This theme considers how the study of ethics has, over time, influenced and been influenced by developments in religious beliefs and practices and the philosophy of religion.**

**Knowledge and understanding of religion and belief**

**D. Religious concepts of free will**, with reference to the teachings of:

**Pelagius:**

The role of original sin, humanity maturing in God's image and accepting the responsibility of free will, free will as used to follow God's laws, the role of grace in salvation.

**Arminius:**

Denial of the Calvinist view of predestination, the effect of original sin on free will, God's 'prevenient' grace (the Holy Spirit) in allowing humans to exercise free will, the Elect and the possibility of rejecting God's grace, the election of believers being conditional on faith.

**E. Concepts of libertarianism:**

Philosophical (Jean Paul Sartre: man is not free not to be free, waiter illustration), scientific (Angela Sirigu's research evidence that the brain allows for free will), psychological (Carl Rogers: humanist approach, self-actualisation).

**F. The implications of libertarianism and free will:**

The implications of libertarianism on moral responsibility: the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts, the usefulness of normative ethics.

The implications of free will on religious belief: the link between God and evil, the implications for God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles.

**Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:**

- How convincing are religious views on free will.
- The extent to which an individual has free choice.
- The extent to which philosophical, scientific and/or psychological views on libertarianism inevitably lead people to accept libertarianism.
- The extent to which free moral agents should follow a normative ethic.
- The degree to which free will makes the use of prayer irrelevant.
- The degree to which beliefs about free will can be reconciled with beliefs about predestination.

## Expectations from the course

Each component has been designed to encourage learners to demonstrate their ability to:

- Reflect on, select and apply specified knowledge about religion and belief
- Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs
- Construct well informed and reasoned arguments about religion and belief, substantiated by relevant evidence
- Understand, interpret and evaluate critically religious concepts, texts and other sources
- Present responses to questions which are clear and coherent
- Use specialist religious language and terminology appropriately
- Identify, investigate and critically analyse questions, arguments, ideas and issues arising from the study of religion including those of scholars/academics
- Analyse the nature of connections between the components they have studied.

Each component has been designed to allow learners to acquire and develop knowledge and a critical understanding/awareness of:

- Religious thought, belief and practice and the different ways in which these are expressed in the lives of individuals, communities and societies
- How religious texts and/or other relevant sources of wisdom and authority are interpreted and applied
- Major issues, challenges and questions within and about the study of religion (for example, the role of tolerance, respect and recognition and interreligious dialogue, methods of study, relevance to contemporary society) and responses to these
- The causes, meanings and significance of similarities and differences in religious thought, belief and practice within and/or between religion(s)
- Questions, issues and arguments posed by scholars from within and outside religious traditions
- Social, religious and historical factors that have influenced developments in the study of religions and beliefs
- Connections between the various elements of the components studied.

## How should I revise for Philosophy and Ethics?

### Retrieval Practice

This is a learning strategy that aims to pull information from your memory. This usually involves recalling information you have previously studied.

- *Try creating flash cards from your notes*
- *Try regularly quizzing yourself to check your knowledge of a previous topic from a while ago*

### Knowledge Organisers

Your knowledge organiser contains the *basic information* you need to know to pass your exams. You should learn the content on your KO.

- *Try creating your own version of the knowledge organiser as a revision task. This could incorporate dual coding*
- *Quiz yourself on key dates and key words (look, say, cover, write, check)*

### Dual Coding

Turning text into images, symbols or diagrams. These are mental aids to help your learning as you have verbal and visual information at the same time.

- *Try summarising your notes into symbols and key words to help you remember the content*

## Self-Quizzing

Self-quizzing means testing yourself on your subject knowledge.

- Try writing your own quizzes using your knowledge organiser or based on your class notes
- You could swap quizzes with your classmates

## Videos and Podcasts

Visual aids can be really helpful for revision. Search YouTube, BBC iPlayer and Netflix for some helpful revision videos, documentaries and video lectures. Podcasts are easy to listen to whilst doing something you enjoy such as sport or drawing.

## Scheme of Work

*This is an approximate outline only.*

	<b>Component 1: Islam</b>	<b>Component 2: Philosophy of Religion</b>	<b>Component 3: Religion and Ethics</b>
<b>Year 12 Autumn Term</b>	Theme 1: ABC Religious Figures and Sacred Texts (part 1)  Theme 2: ABC Religious Concepts (part 1)	Theme 1: ABC Arguments for the Existence of God – Inductive  Theme 1: DEF Arguments for the Existence of God – Deductive	Theme 1: ABC Ethical Thought  Theme 2: ABC Deontological Ethics
<b>Year 12 Spring Term</b>	Theme 2: DEF Religious Concepts (part 2)	Theme 2: ABC Challenged to religious Belief (part 1) – The Problem of evil and suffering	Theme 3: ABC Teleological Ethics
<b>Year 12 Summer Term</b>	Theme 4: ABC Religious Practices that shape religious identity (part 1)	Theme 3: ABC Religious Experience (part 1)	Theme 3: DEF Teleological Ethics
<b>Year 13 Autumn Term</b>	Theme 4: DEF Religious Practices that shape religious identity (part 2)  Theme 1: DEF Religious figures and sacred texts (part 2)	Theme 3: DEF Religious Experience (part 2)  Theme 2: DEF Challenges to Religious Belief – Religious belief as a product of the human mind	Theme 1: DEF Ethical Thought  Theme 2: DEF Deontological Ethics
<b>Year 13 Spring Term</b>	Theme 3 ABC, DEF  Significant social and historical developments in religious thought	Theme 4: ABC, DEF  Religious Language	Theme 4: ABC (Determinism) Determinism and Free will  Theme 4 DEF (Free Will) Determinism and Free Will
<b>Year 13 Summer Term</b>	Revision, consolidation and examination preparation	Revision, consolidation and examination preparation	Revision, consolidation and examination preparation

# Assessment

Your final grade in this subject will come from three examinations taken at the end of Year 13.

One two hour examinations per component

Below are the assessment objectives for this specification. Learners must demonstrate their ability to:

## Assessment objectives

AO1	<b>Demonstrate knowledge and understanding of religion and belief, including:</b> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul>	AO1 is assessed in each component at 13 1/3 % each Overall Weighting 40%
AO2	<b>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</b>	AO2 is assessed in each component at 20 % each. Overall Weighting 60 %

Throughout the course, you will be assessed in the following ways:

- Knowledge quizzes
- Practice essays
- Source analysis questions
- Interpretation analysis questions
- End of unit assessments, which will combine source and interpretation analysis with essay questions

## Tracking your progress

Note on target grades: these are generated automatically by an organisation called LPUK, based on national averages about what people with similar GCSE grades to you go on to achieve in sixth form **if they push themselves**. They are **not what you will automatically get**, they are **not necessarily what you will be predicted on your UCAS or any other applications** and they are absolutely **not the maximum you can achieve**. What you achieve in sixth form will depend on **how much work you put in**. Your target grade is intended to be something for you to work towards: for you to try to do as good as or better than.

### Your LPUK target grade:

You will sit an individual examination for each component, they are never merged together and therefore the mark that you receive for the entire subject is a collaboration of each of the components. If you record your grade for each component as well as an overall you can see how you are performing in each component with will be prudent to know.

### Major assessments

Date	Assessment title	Mark/grade	Focus for improvement
Y12 January	Islam Philosophy Ethics Overall		
End of Y12 exam	Islam Philosophy Ethics Overall		
Y13 December	Islam Philosophy Ethics Overall		
Y13 March	Islam Philosophy Ethics Overall		

### End of Unit Assessments

	Islam	Philosophy of Religion	Religion and Ethics
Theme 1 ABC			
Theme 1 DEF			
Theme 2 ABC			
Theme 2 DEF			
Theme 3 ABC			
Theme 3 DEF			
Theme 4 ABC			
Theme 4 DEF			

## Useful resources and taking your work further

With Sixth Form studies, there is no such thing as “finished all your work”.

Recommended Fiction Reading to support your Religious Studies A level

<b><u>Title/Author</u></b>	<b><u>Areas of the course</u></b>
Knowledge of Angels by Jill Paton Walsh	Philosophy – proving God’s existence
Sophie’s World by Jostein Gaarder	Philosophy and Ethics
The Sage Train: Philosophy Comes to Life By Nicky Hansell	Philosophy and Ethics
Never Let Me Go By Kazuo Ishiguro	Ethics
We Need To Talk About Kevin By Lionel Shriver	Ethics – free will Philosophy – problem of evil
Life of Pi By Yann Martel	General
Under the Net By Iris Murdoch	Philosophy
Do Androids Dream Of Electric Sheep? Philip K. Dick	General
Atlas Shrugged By Ayn Rand	General
The Brothers Karamazov	Mainly Ethics
The Unbearable Lightness of Being By Milan Kundera	General
Zen And The Art Of Motorcycle Maintenance: An Inquiry into Values By Robert M. Pirsig	General
Does my Head Look Big in This? By Randa Abdel-Fattah	Islam

## Useful resources

### Component I B Islam

#### Books:

- Maqsood, Ruqaiyyah Waris (2017) A Basic Dictionary of Islam. Third Millennium Press. ISBN: 1861188439
- Maqsood, Ruqaiyyah Waris (2010) Islam - An Introduction: Teach Yourself. Teach yourself. ISBN: 1444103474
- Ali, Abdullah Yusuf (2001) The Holy Qur'an: Transliteration in Roman Script with Arabic Text and English Translation. Kitab Bhavan. ISBN: 8171512070
- El Fadl, Khaled Abou (2014) Reasoning with God. Roman and Littlefield. ISBN: 0742552322
- Haleem, Abdel (2008) The Qur'an (Oxford World's Classics). Oxford University Press. ISBN: 0199535957
- Khalifa, Rashad (2014) Quran, Hadith and Islam. CreateSpace Independent Publishing. ISBN: 1500730076
- Morar, Idris (2017) Religious Studies for A Level, Year 2 – Islam. Illuminate. ISBN: 1911208373
- Nawawi, Imam (2014) Riyad as-Salihin. Tughra Books. ISBN: 1597843334
- Waines, David (2003) An Introduction to Islam 2nd Edition. Cambridge. ISBN: 0521539064
- Winter, Tim ed. (2008) The Cambridge Companion to Classical Islamic Theology, Cambridge. ISBN: 05217854
- El Fadl, Khaled Abou (2014) Reasoning with God. Roman and Littlefield. ISBN: 0742552322
- Fourest, Caroline and MacShane, Denis (2008) Brother Tariq: The Doublespeak of Tariq Ramadan. Social Affairs Unit. ISBN: 1904863264
- Morar, Idris (2017) Religious Studies for A Level, Year 2 – Islam. Illuminate. ISBN: 1911208373
- Ramadan, Tariq (2015) To Be a European Muslim. The Islamic Foundation. ISBN: 0860373002
- Sardar, Ziauddin (2005) Desperately Seeking Paradise: Journeys of a Sceptical Muslim. Granta Books. ISBN: 186207755X
- Waines, David (2003) An Introduction to Islam 2nd Edition. Cambridge. ISBN: 0521539064
- Winter, Tim ed. (2008) The Cambridge Companion to Classical Islamic Theology. Cambridge. ISBN: 0521785499
- El Bachiri, Mohamed and van Reybrouck, David (2017) A Jihad for Love. Head of Zeus. ISBN: 1786698005
- El Fadl, Khaled Abou (2014) Reasoning with God. Roman and Littlefield. ISBN 0742552322
- Ghani (2017) Did Islam Change? Or Did the Muslims Change?: Book IX: The Meaning of Jihad in Islam and Book X: The Jihad Within. White Ink Press. ISBN: 0997413336
- Morar, Idris (2017) Religious Studies for A Level, Year 2 – Islam. Illuminate. ISBN 1911208373
- Troth, James (2013) Sayyid Qutb: The Life and Legacy of a Radical Islamic Intellectual. Oxford University press USA. ISBN: 0199790884
- Wadud, Aimina (2006) Inside the Gender Jihad: Women's Reform in Islam. Oneworld. ISBN: 185168463

#### Digital:

- <https://www.youtube.com/watch?v=gnZGzaFjJjU>
- <https://www.quilliaminternational.com/muslims-and-sharia-law>
- <https://www.youtube.com/watch?v=IMRXs5fqIXQ>
- <https://www.youtube.com/watch?v=8TD5lrgwblQ>
- <https://www.independent.co.uk/voices/commentators/yasmin-alibhai-brown/yasmin-alibhai-brown-whod-be-female-under-islamic-law-1678549.html>
- <https://www.usip.org/sites/default/files/sr125.pdf>
- <http://www.ijtihad.org/muqtedarkhan>
- <https://www.theguardian.com/commentisfree/2008/sep/11/religion.darwinbicentenary>
  
- <https://www.memri.org/reports/tariq-ramadan-%E2%80%93-reformist-or-islamist>
- <https://www.gatestoneinstitute.org/3114/muslims-ijtihad>

[http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2017-18/17-18\\_int-15/eduqas/Eduqas%20%20A%20level%20Component%201B%20Islam%20Yr%202%20Further%20AO1%20resources%20list.pdf](http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2017-18/17-18_int-15/eduqas/Eduqas%20%20A%20level%20Component%201B%20Islam%20Yr%202%20Further%20AO1%20resources%20list.pdf)

This link has all of the recommended reading lists for the Islam component of your Religious Studies A level.

## Component 2 Philosophy of Religion:

### Theme 1 Books

<u>Title/Author</u>	<u>Central themes/issues</u>
<a href="#">God and Proof (Philosophy of Religion)</a> By J Lee	Small pamphlet – easy to read and a great summary for this theme.
<a href="#">The Question of God: An Introductory Commentary and Sourcebook.</a> By M Palmer	This important textbook introduces the six great arguments for the existence of God, as found in a wealth of primary sources from classic and contemporary texts. It requires no specialist knowledge of philosophy, and is ideally suited to students and teachers at school or university level. Sections include: <ul style="list-style-type: none"> <li>* The Ontological Argument (Anselm, Haight, Descartes, Kant, Findlay, Malcolm, Hick)</li> <li>* The Cosmological Argument (Aquinas, Taylor, Hume, Kant)</li> <li>* The Argument from Design (Paley, Hume, Darwin, Dawkins, Ward)</li> <li>* The Argument from Miracles (Hume, Hambourger, Coleman, Flew, Swinburne, Diamond)</li> <li>* The Moral Argument (Plato, Lewis, Kant, Rachels, Martin, Nielsen)</li> <li>* The Pragmatic Argument (Pascal, Gracely, Stich, Penelhum, James, Moore).</li> </ul> Additional features include: <ul style="list-style-type: none"> <li>* revision questions</li> <li>* key reading for each chapter and an extensive bibliography</li> <li>* illustrated biographies of key thinkers and their works</li> <li>* marginal notes and summaries of arguments.</li> </ul>
<a href="#">The Puzzle of God</a> By P Vardy	A clear, well-written guide to philosophical thinking about God. Starting with the question of what it means to say we believe in God, and looking at the nature of truth, Peter Vardy goes on to examine ideas about God and their influence on Christian thinking.  Peter Vardy takes the reader through the arguments, using amusing illustrations and analogies. He writes for the lay person or student, not assuming any specialist knowledge, and not imposing any particular view.
<a href="#">The Thinker's Guide to God</a> By P Vardy and J Arliss	The attempt to define what we mean by God, and indeed goodness, has been the central pre-occupation of western religion and philosophy. Can one have goodness without God? Is goodness real or do we create it? Does the understanding of God change through our own scriptures? Where does our understanding of God and goodness come from? How does it relate to other virtues, particularly those of beauty and truth? What is the role of reason? What about the ways other cultures approach reality, and how can traditions live peaceably together? Peter Vardy concisely explores the range of approaches to God that has influenced the western Christian tradition in an easy-to-read, popular style.

### Digital : Themes 1 – 4

<https://www.reasonablefaith.org/>

<http://www.talkorigins.org/>

<http://www.philosophers.co.uk/>

<http://www.iep.utm.edu/ded-ind/>

<http://www.uwtsd.ac.uk/library/alister-hardy-religious-experience-research-centre/>

<http://www.philosophyofreligion.info/theistic-proofs/the-argument-from-miracles/>

[http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTR\\_O\\_TEXT/Chapter%203%20Religion/CH-3-Documents/ch3-Swinburne-possibility-Miracles.pdf](http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTR_O_TEXT/Chapter%203%20Religion/CH-3-Documents/ch3-Swinburne-possibility-Miracles.pdf)

<http://ethicsonline.co.uk/product/the-problem-of-evil/>

<http://www.reasonablefaith.org/the-problem-of-evil>

<https://www.iep.utm.edu/n-atheis/>

<https://mrlivermore.wordpress.com/category/a2-level/religious-language-a2-level/>

<http://www.iep.utm.edu/rel-lang/>

<http://www.philosophypages.com/hy/6s.htm>



## Theme 2 Books

<u>Title/Author</u>	<u>Central themes/issues</u>
<a href="#">Atheism: A Very Short Introduction (Very Short Introductions)</a> By J Baggini	Atheism is often considered to be a negative, dark, and pessimistic belief which is characterized by a rejection of values and purpose and a fierce opposition to religion. <i>Atheism: A Very Short Introduction</i> sets out to dispel the myths that surround atheism and show how a life without religious belief can be positive, meaningful, and moral. It also confronts the failure of officially atheist states in the Twentieth Century. The book presents an intellectual case for atheism that rests as much upon positive arguments for its truth as on negative arguments against religion.
<a href="#">The Oxford Handbook of Atheism</a> By S Bullivant. & M Ruse	<i>The Oxford Handbook of Atheism</i> is a pioneering edited volume, exploring atheism—understood in the broad sense of 'an absence of belief in the existence of a God or gods'—in all the richness and diversity of its historical and contemporary expressions. Bringing together an international team of established and emerging scholars, it probes the varied manifestations and implications of unbelief from an array of disciplinary perspectives (philosophy, history, sociology, anthropology, demography, psychology, natural sciences, gender and sexuality studies, literary criticism, film studies, musicology) and in a range of global contexts (Western Europe, North America, post-communist Europe, the Islamic world, Japan, India). Both surveying and synthesizing previous work, and presenting the major fruits of innovative recent research, the handbook is set to be a landmark text for the study of atheism.
<a href="#">The God Delusion</a> By R Dawkins	<i>The God Delusion</i> caused a sensation when it was published in 2006. Within weeks it became the most hotly debated topic, with Dawkins himself branded as either saint or sinner for presenting his hard-hitting, impassioned rebuttal of religion of all types.  Dawkins attacks God in all his forms. He eviscerates the major arguments for religion and demonstrates the supreme improbability of a supreme being. He shows how religion fuels war, foments bigotry and abuses children.
<a href="#">Evil and the God of Love</a> By J Hick	"If God is all-powerful, then he must be able to abolish evil; if God is all-loving, then he must wish to abolish evil; but evil exists, therefore God cannot be both all-powerful and all-loving." So runs the traditional statement of the problem of evil.  John Hick's classic <i>Evil and the God of Love</i> , first published in 1968, set the contours for all subsequent discussion of the problem. He was responsible for identifying two different responses in the Christian tradition. The first and major response, expounded by Augustine, places all the blame for evil on fallen creatures (both human and angelic). Because of their disobedience the creation has been marred. On this view, evil serves no purpose in the plan of God. The second response is found in Irenaeus. Here evil and suffering are among God's means for creating souls fit for heaven. Humanity was created immature; and life is a vale of soul-making. Hick is a passionate advocate of the second view.
<a href="#">Problem of Evil (Philosophy of Religion)</a> By R Luhman	This is a booklet that is specifically written with AS level students in mind. It presents a clear and concise introduction to the main issues surrounding the problem of evil, including the initial definition of the problem as well as sections on the Freewill defence, Irenaean/Augustinian/process theodicies, animal suffering and the argument from the greater good. The booklet concludes with examples of possible exam questions as well as recommending further reading.
<a href="#">The Twilight Of Atheism: The Rise and</a>	A former atheist who is now one of Christianity's foremost scholars, McGrath traces the history of atheism from its emergence in eighteenth-century Europe as a revolutionary worldview that offered liberation from the rigidity of traditional Christianity and the oppression of tyrannical monarchs, to its golden age in the first half of the twentieth century. Blending thoughtful, authoritative historical

<a href="#">Fall of Disbelief in the Modern World</a> By A McGrath	analysis with incisive portraits of such leading and influential atheists as Sigmund Freud, Marx and Richard Dawkins, McGrath exposes the flaws at the heart of atheism and argues that the renewal of faith is a natural, inevitable and necessary response to its failures.
<a href="#">Freud and Jung on Religion</a> By M Palmer	Michael Palmer provides a detailed account of the theories of religion of both Freud and Jung and sets them side by side for the first time In the first section of the text Dr Palmer analyses Freud's claim that religion is an obsessional neurosis - a psychological illness fuelled by sexual repression. The second section considers Jung's rejection of Freud's theory and his own assertion that it is the absence of religion, not its presence, which leads to neurosis. <i>Freud and Jung on Religion</i> is suitable for general and specialist reader alike, as it assumes no prior knowledge of the theories of Freud or Jung and is an invaluable teaching text.
<a href="#">God, Freedom and Evil</a> By A Plantinga	In <i>God, Freedom, and Evil</i> Alvin Plantinga (AP) attempts to rebut the logical problem of evil [i], which posits that the following two propositions [i] are inconsistent:  (1) God (an omnipotent and perfectly good being) exists (2) Evil exists
<a href="#">God and the Problem of Evil</a> By W Rowe	<i>God and the Problem of Evil</i> brings together influential essays on the question of whether the amount of seemingly pointless malice and suffering in our world counts against the rationality of belief in God, a being who is said to be all-powerful, all-knowing, and perfectly good.
<a href="#">Jung: A Very Short Introduction</a> By A Stevens	In this concise introduction, Anthony Stevens explains clearly the basic concepts of Jungian psychology: the collective unconscious, complex, archetype, shadow, persona, anima, animus, and the individuation of the Self. He examines Jung's views on such disparate subjects as myth, religion, alchemy, 'synchronicity', and the psychology of gender differences, and he devotes separate chapters to the stages of life, Jung's theory of psychological types, the interpretation of dreams, the practice of Jungian analysis, and to the unjust allegation that Jung was a Nazi sympathizer. Finally, he argues that Jung's visionary powers and profound spirituality have helped many to find an alternative set of values to the arid materialism prevailing in Western society.
<a href="#">Where Was God: Evil, Theodicy, and Modern Science</a> By G Stillwell	Why is there evil in a good God's world? Why do bad things happen to good people? Does the fact of evil in the world prove that God does not exist? Can modern science help us answer those questions? These are the subjects of: Where was God: Evil, Theodicy, and Modern Science.
<a href="#">Freud: A Very Short Introduction</a> By A Storr	Sigmund Freud, the founder of psychoanalysis, developed a totally new way of looking at human nature. Only now, with the hindsight of the half-century since his death, can we assess his true legacy to current thought. As an experienced psychiatrist himself, Anthony Storr offers a lucid and objective look at Freud's major theories, evaluating whether they have stood the test of time, and in the process examines Freud himself in light of his own ideas. An excellent introduction to Freud's work, this book will appeal to all those broadly curious about psychoanalysis, psychology, and sociology.

## Theme 3 Books

<p><b>The Question of God: An Introductory Commentary and Sourcebook.</b> By M Palmer</p>	<p>This important textbook introduces the six great arguments for the existence of God, as found in a wealth of primary sources from classic and contemporary texts. It requires no specialist knowledge of philosophy, and is ideally suited to students and teachers at school or university level. Sections include:</p> <ul style="list-style-type: none"> <li>* The Ontological Argument (Anselm, Haight, Descartes, Kant, Findlay, Malcolm, Hick)</li> <li>* The Cosmological Argument (Aquinas, Taylor, Hume, Kant)</li> <li>* The Argument from Design (Paley, Hume, Darwin, Dawkins, Ward)</li> <li>* The Argument from Miracles (Hume, Hambourger, Coleman, Flew, Swinburne, Diamond)</li> <li>* The Moral Argument (Plato, Lewis, Kant, Rachels, Martin, Nielsen)</li> <li>* The Pragmatic Argument (Pascal, Gracely, Stich, Penelhum, James, Moore).</li> </ul> <p>Additional features include:</p> <ul style="list-style-type: none"> <li>* revision questions</li> <li>* key reading for each chapter and an extensive bibliography</li> <li>* illustrated biographies of key thinkers and their works</li> <li>* marginal notes and summaries of arguments.</li> </ul>
<p><b>Revelation and Religious Experience</b> By J Webber</p>	<p>Short pamphlet giving an easy to read overview of revelation and religious experience. Aimed at A Level students</p>

<b><u>Title/Author</u></b>	<b><u>Central themes/issues</u></b>
<p><b>Miracles</b> By N Cantwell</p>	<p>Short pamphlet giving an overview aimed at A Level students, easy to read.</p>
<p><b>Access to Religious Studies: Religious Experience</b> by P Cole</p>	<p>Religious Experience looks at the ways we can define religious experience and at religious experience as a basis for faith. It looks at religious experience within the major world religions and explores the role of mystery in religious practice along with the ways in which a sense of the supernatural is created in worship. The book compares the views of those who believe that religion centres around personal experience against those who believe that too great a stress on personal experience leads toward a spiritual elitism. Religious Experience includes quotations from primary sources, including sacred texts, suggestions for further reading, and practice questions for the various awarding bodies.</p>
<p><b>Religious Experience, by W Dossett</b></p>	<p>This comprehensive new introduction looks at spiritual experiences from past to present, from the experiences of the founders of the major world religious traditions to events in the lives of ordinary people today. Mystical and Near Death Experiences are included. Examples are drawn from a variety of sources, including original accounts from the Alister Hardy Religious Experience Research Centre Archive at the University of Wales, Lampeter as well as many given to the author in person. Interpretations of these experiences follow, from religious, philosophical and scientific viewpoints. Various questions are considered. Is there a common core to spiritual experience? Do these experiences offer proof of the existence of God or of the possibility of survival of death?</p>
<p><b>The Evidential Force of Religious Experience</b> By C. Franks-Davis</p>	<p>This study examines the nature of religious experiences and whether they can be used as evidence for religious beliefs. Davis discusses the important philosophical issues raised by religious experience, such as the role of models and metaphors in descriptions of religious experience, and the way experiences in general are used as evidence for claims about the world. Using contemporary and classic sources from the world religions, she gives an account of different types of religious experience and, drawing extensively on psychological and sociological as well as philosophical literature, deals with skeptical challenges about religious experiences.</p>
<p><b>The Varieties of Religious Experience: A Study in Human Nature</b> By W James</p>	<p>The American psychologist and philosopher William James penned the classic <i>The Varieties of Religious Experience</i> in 1902, establishing a uniquely scientific and charitable method of thinking about religion. Originally delivered as a series of the renowned Gifford lectures, the chapters of the <i>Varieties</i> examine the lives of more than two hundred believers who had known profound religious transformation. Philosophy. It is still in print today, more than 100 years later. Focusing on individual experience and respectfully analysing common themes and elements in believer's own powerful words, James changed the way generations of scholars and Christians alike have thought about the elements of faith</p>
<p><b>Miracles Coursebook &amp; Study Guide,</b> By C. Jarmy</p>	<p>Looking through history and across cultures with explanations of theories by leading thinkers - both scientific (Hume) and theological (Wiles) - this guide explores the philosophical concepts used to interpret miracles, their religious significance, and how they are viewed around the world.</p>

## Theme 4 Books

<u>Title/Author</u>	<u>Central themes/issues</u>
Religious Language By P Cole and J Lee	Short pamphlet aimed at A Level students giving an overview of the ideas and thinkers needed for religious language.
Religious Language Coursebook By S Loxton	How can we speak about God, who is wholly "other"? This complex question lies at the heart of a new and insightful analysis of the meaning of analogy, symbol, myth and verifiability as Stephen Loxton sets the empiricists against the insights of modern theologians in the quest for a comprehensible language for God.
Religious Language By I. T. Ramsey	In this book, Professor Ramsey attempts to show how the concern of contemporary philosophy with language has implications for theology--its claims and apologetic, its problems and controversies. He argues that, far from being necessarily irreligious, logical empiricism provides us with a tool that can be of the greatest service to theology, making possible, between philosophy and theology, not only a new cooperation but a new venture altogether
Religious Language By M Scott	An original and accessible discussion of the nature of religious language that draws on the latest research in the philosophy of language. The historical background to research on religious language is also explored and connections are made with both Continental Philosophy and Theology.
Metaphor and Religious Language By J M Soskice	Christian theology has suffered in modern times from an inability to explain its traditional reliance on metaphor to an audience intellectually formed by empiricism. The author argues that what is needed is not a more "literal" theology, but a better understanding of metaphor. Soskice offers here an account of metaphor and religious language that not only illuminates the way in which theists speak of God, but also contributes to our understanding of the workings of metaphor in scientific theory and other disciplines.

## Component 3 Religious Ethics for all Themes

<u>Title/Author</u>	<u>Central themes/issues</u>
Ethical Studies, 2 nd Edition By R A Bowie	A best-selling book written by popular author Robert Bowie, offering trusted and accessible coverage of the Religious Ethics requirements for all major awarding bodies.
The Moral Maze By D Cook	Moral decisions present the individual with a maze of possibilities which can be overwhelming. The increasing complexity of modern life makes it difficult for Christians to know what is ethically right and how to make the right choices. David Cook, in this straightforward and very readable book, examines the main causes of the moral dilemmas in which we so often find ourselves. Not only does he provide an excellent introduction to moral philosophy and its leading schools of thought, but he also examines the sources of Christian principles: How can this Christian use the Bible as a guide to ethical problems? What role should the Church and tradition play? Dr Cook concludes that despite the numerous choices surrounding us, Christian values still offer an authoritative alternative. In the final section, a method is suggested for moral decision making at a practical level, drawing on Edward de Bono's innovative thinking techniques, and this is applied to the questions of abortion and euthanasia. The Moral Maze is a first-class textbook for students of ethics in universities and theological colleges, and the ideal introduction to how to make moral decisions for the general reader.
Fletcher's Situation Ethics, SCM Briefly series By D M Daniel	This book discusses Fletcher's situation ethics which basically states that sometimes other moral principles can be cast aside in certain situations if love is best served. It is one of the main ethical theories studied in all introductory courses on Christian ethics.
Aquinas' Summa Theologica By D M Daniel	Aquinas' "Summa Theologica" is his most famous work. It was intended as a manual for beginners as a compilation of all of the main theological teachings of that time and consists of a summary of the reasoning for almost all points of the Catholic faith. It is the fullest presentation of his views and covers the widest range of subjects - reason, sin, just war to name but a few - in detailed philosophical language. He worked on it from 1265 until the end of his life in March 1274. When he died, he had reached Question ninety of Part III, on the subject of penance. The work is in three parts, dealing firstly with questions of God, then in part II with man's striving for the highest end, and in the third part with Christ and the union between human and divine. Each part is structured as a series of questions and assertions and relies heavily upon key thinkers and writers at that time, including Aristotle, St Augustine, Dionysius and Rabbi Moses.
Bentham's An Introduction to the Principles of Morals and Legislation By D M Daniel	In the Introduction to the Principles of Morals and Legislation (1789), Bentham strove 'to cut a new road through the wilds of jurisprudence'. Laws should be socially useful and not merely reflect the status quo; and, that while he believed that human beings inevitably pursue pleasure and avoid pain, Bentham thought it to be a 'sacred truth' that 'the greatest happiness of the greatest number is the foundation of morals and legislation'.  New Features:

AS & A Level Philosophy and Ethics Through Diagrams By G Dewar	This series builds on the fact that pictures are easier to memorize than words. Each topic is summarized on a single page using annotated diagrams and concise notes with a full index for easy reference. Expert authors have taken the content of the AS and A Level specifications and presented them in a refreshingly clear and concise format.
Sophie's World By J Gaarder	This book leads you through a history of the great philosophers' right through to the modern age. With Sophie, the reader is encouraged to question the world around themselves. The teacher-pupil structure enhances the plot, whose mysteries will keep you wondering to the last page.
Ethics and Religion – 2nd Edition By J Jenkins	This revised and updated edition for Advanced Religious Studies contains practice exam questions to help succeed in exams and a new section which focuses on students' thinking skills. The book looks at freedom and whether ethics should be absolute or relative. A variety of ethical theories are covered including, Kantian Ethics, Utilitarianism, Situation Ethics and Virtue Theory,
Moral Philosophy, A guide to ethical theory By G Jones	An accessible, student-centred guide to the key ideas in moral philosophy. Suitable for both A Level and undergraduate study. There are chapters on Philosophy and Ethics, normative ethics, meta ethics and practical ethics
WJEC AS Religious Studies: An Introduction to Philosophy of Religion and an Introduction to Religion and Ethics: Study and Revision Guide By K Lawson and A Pearce	FOR THE OLD COURSE The book contains essential underpinning knowledge to support course study as well as revision. Features to aid study support include: / Numerous diagrams clearly explain each concept / Examiner pointers focus on understanding and using the underpinning knowledge. / Key terms are clearly defined on each page. / Quick-fire questions check and reinforce your understanding. / Features to aid revision support include: / Q&A section provides numerous exam-style questions with two levels of student answers and examiner commentaries and marks so you can see where mistakes are typically made and where marks can be gained. / Exam practice and technique section offers advice on how exam questions are set and marked and how to boost grades./ Grade boost tips help refine exam technique, improve grades and avoid common mistakes. /Unit summaries provide a visual prompt for remembering key knowledge.
Ethical Theory and Language By J Lee	Pamphlet in an easy to read format, aimed at A Level students
Moral Rules By J Lee	Pamphlet in an easy to read format, aimed at A Level students
A New Dictionary of Christian Ethics By J Macquarie & J Childress	A definitive reference work in Christian Ethics and related disciplines
Understand Ethics : Teach Yourself By M Thompson	Whether you're a student studying philosophy at any level, or simply want to gain a deeper understanding of this fascinating subject, <i>Understand Ethics</i> is an accessible introduction to all the key theories and thinkers. Fully updated, this latest edition includes contemporary examples and discussion of current debates including terrorism, genetics and the media, helping you to grasp how ethics applies to life today.

Access to Philosophy: Ethical Theory 2nd Edition By M Thompson	Ethical Theory provides essential background reading for those concerned with ethical issues. It gives an outline of major ethical theories, with quotations from original sources and an indication of how such theories may be applied to a range of contemporary moral issues. This second edition includes revisions and additional new material on free will and determinism, conscience, religious ethics, virtue ethics and Kant.
Access to Religion and Philosophy An Introduction to Philosophy and Ethics By M Thompson	The second edition of An Introduction to Philosophy and Ethics has been updated in line with the revised 2008 A level specification requirements. It offers students a straightforward and concise outline of the key topics and arguments in the Philosophy of Religion and Ethics and provides a solid basis for those who are starting A level courses in Religious Studies or Philosophy.
The Puzzle of Sex By P Vardy	Almost everyone is directly affected by questions involving sex and sexual ethics - yet few are aware of the background to current views on topics such as sex before and after marriage, sex as procreation and fulfilment, homosexuality, sexual abuse, rape and contraception. This new edition offers added and up-to-date material discussion burning current issues in a thoughtful, reflective and challenging way.
The Puzzle of Ethics By P Vardy and P Grosch	A guide to the complex subject of ethics explained in clear and entertaining language. This new edition is fully revised and updated.  This popular introduction to the subject of ethics poses vital contemporary questions and explores the approach of leading thinkers.  The authors take the reader, step by step, through the complex arguments on issues such as animal and human rights, environmental ethics and the morality of war
Ethics Matters By P Vardy	How do we know the difference between right and wrong? How can we make decisions about issues from germ-line genetic engineering to the regulation of banking, from nuclear power to ethnic bio-weapons, from end-of-life care to global warming? What does it mean to live a good life? Ethics Matters introduces students and general readers to the business of making moral decisions, engaging them in meaningful dialogue and inspiring them to find out more. Beginning with a discussion of the question of truth in Ethics, Peter and Charlotte Vardy outline and evaluate major approaches to doing ethics from Natural Law and Virtue Ethics to Situation Ethics and Postmodernism, considering how these might inform decision making in today's world. Ethics Matters places the latest scholarship in context, clarifying how it relates to today's biggest challenges, without in any sense 'dumbing down'. The style is engaging and accessible; good use is made of examples from film, literature and current affairs to shine a light on the fundamental philosophic questions which underpin practical dilemmas
Access to Philosophy: Sex and Relationships By M Wilcockson	Written for the AS and A2 Religious Studies and Philosophy specifications, but also of interest to the general reader, this book deals with the ethical issues surrounding sex and relationships. Looking at recent changes in patterns and opinions alongside traditional approaches and beliefs, the book explores issues such as marriage, cohabitation, divorce and feminism

## Themes 1 – 4 Digital

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