

GCE A LEVEL

RELIGIOUS STUDIES: ETHICS SCHEME OF LEARNING

Component 3: Religion and Ethics Second Year / A Level

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Component 3: Religion and Ethics Second Year / A Level

The principal aim of the Scheme of Learning is to support teachers in the delivery of the new Eduqas AS and A level Religious Studies specification. It is not intended as a comprehensive reference, but as support for professional teachers to develop stimulating and exciting courses tailored to the needs and skills of their own students in their particular centres.

In addition, this document must not be used instead of the specification, but must be used to support the delivery of it. It offers assistance to teachers with regard to possible classroom activities, links to digital resources (both our own, freely available, digital materials and some from external sources), text books and other resources, to provide ideas when planning interesting, topical and engaging lessons.

The Intention of this scheme of work is that learners will participate in some independent learning tasks prior to attendance at the lesson. In this way, learners should arrive at the lesson with questions concerning areas that they do not understand, and there is more time for analysis and evaluation of the material within the lesson time. For those who do not wish to take this approach, the activity suggestions should still be flexible enough to be adapted.

Time taken: 37 lessons (including assessments and feedback)

Lesson	Specification Detail	Activities	Resources	Assessment	Independent Learning
Theme 1: Ethical Thought					
D. Meta-ethical approaches - Naturalism					
1	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.	<p>Open with a multiple-choice quiz on the pre-reading material that was set.</p> <p>Pool ethical statements designed at home and analyse whether / how they are good examples of naturalist approaches.</p> <p>Learners could look at the principles of the normative ethical theories they have covered so far (in Year 1) and consider how, or whether, they employ ethical naturalism.</p> <p>Look at a worked example (e.g. https://www.theguardian.com/world/2017/sep/03/donald-trump-condemns-very-hostile-north-korea-nuclear-test), and consider how an ethical naturalist</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?r lid=884</p> <p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 6</p> <p>Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/s</p>	Multiple choice quiz at the start of the lesson. The statements that learners have come up with to exemplify what they think naturalism is.	Read chapter on Ethical Naturalism before the lesson. Bring 5 ethical statements to the lesson as examples of naturalist approaches.

		<p>would approach it (what does the statement, “threatening nuclear action is wrong” mean to Bradley?).</p>	<p>pace/Y3I7O</p>		
2	<p>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).</p>	<p>Open by collecting the entrance cards in a hat. Arrange the class in a circle and create a bran-tub activity where all learners take an entrance card and attempt to deal with the things on it that are unclear or the writer needs help with. Can do as a pairs, whole class, or teacher led task.</p> <p>Look at the naturalistic fallacy, ‘an ought cannot be derived from an is’. Look at a set of ethical statements and see which ones could be said to commit this fallacy, e.g. murder is wrong because it harms other people and giving to charity is good because it relieves the suffering of others. Discuss whether it is correct to disregard such statements as meaningless.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=884</p> <p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 6</p> <p>Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Outcome of ethical statements activity.</p>	<p>Read chapter on the problems of ethical naturalism before the lesson. Bring an entrance card (3 things learned from reading, 2 things that are unclear or need help, 1 question or challenge).</p>

E. Meta-ethical approaches - Intuitionism					
3	<p>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).</p>	<p>Open by sharing the news articles that were gathered prior to the lesson. Learners justify how they can be said to use intuitionism in their statements.</p> <p>Learners should construct 10 ethical statements that demonstrate an intuitionist perspective. Evaluate each other's lists to see if they are truly intuitionist.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?r lid=883</p> <p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 6 Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1 The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 7 Moral Philosophy: A Guide to Ethical Theory – Cardinal, Jones and Hayward (Hodder Education, 2006) chapter 3 Departmental notes WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/s pace/Y3I7Q</p>	<p>Peer assessment via outcome of the construction of statements.</p>	<p>Read chapter on Intuitionism before the lesson. Bring a news article that can demonstrate either that ethics are intuitive or that they are not, and be prepared to argue a position.</p>
4	<p>Challenges: no proof of moral intuition exists; intuitive 'truths' can differ widely; no obvious way to resolve conflicting intuitions.</p>	<p>Three step interviews –</p> <ol style="list-style-type: none"> 1.) In pairs, take a few minutes for each learner to interview their partner. Use the questions constructed at home, and their views on the challenges to intuitionism. 2.) In a group of 4, learners explain their original partner's view point to the 	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?r lid=883</p> <p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 6 Foundation for the Study of</p>	<p>Entrance card questions they have constructed for their interview.</p>	<p>Read chapter on the challenges to intuitionism before the lesson and construct 3 questions on an entrance card to ask a peer about their views on the material.</p>

	<p>new members of the group.</p> <p>3.) Together, construct a question for the tutor that they have about intuitionism and how it can be applied or challenged. Feedback to whole class and discuss possible answers.</p>	<p>Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1</p> <p>The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 7</p> <p>Moral Philosophy: A Guide to Ethical Theory – Cardinal, Jones and Hayward (Hodder Education, 2006) chapter 3</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/space/Y3I7O</p>		
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F. Meta-ethical approaches - Emotivism

5	<p>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.</p>	<p>Think, pair, share: ‘There is no such thing as objective moral law’ Think: individually, learners jot down ideas and evidence (use their news stories to help) to back up their response to this statement. Pair: team up with a partner to discuss and share responses. Share: whole class discussion.</p> <p>e.g. https://www.itv.com/news/utv/2017-09-02/woman-and-girls-attacked-during-vicious-robbery/</p> <p>Objectively, some might say this is wrong e.g. “it is always wrong to attack a child”. Others might suggest that such a statement is meaningless because it cannot be checked or proven. Instead, it is only an expression of my feeling e.g. “I have sad feelings if a child is attacked”.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?r lid=882</p> <p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 7 Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1 The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 7 Language, Truth and Logic – A.J. Ayer (Dover Publications, 1952) Moral Philosophy: A Guide to Ethical Theory – Cardinal, Jones and Hayward (Hodder Education, 2006) chapter 3 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Y3170</p>	<p>Multiple choice quiz on A.J. Ayer at the start of the lesson.</p> <p>Result of discussion activity.</p>	<p>Read chapter on emotivism before the lesson. Come to the lesson armed with a real life ethical dilemma (e.g. from current news) that demonstrates an advantage or difficulty with taking an emotivist approach to ethical language. Be prepared to justify your position. NB: same task for next lesson so could be a task that straddles two lessons.</p>
6	<p>Challenges: no basic moral principles can be established; ethical debate becomes a pointless activity; there is no universal agreement that some actions are wrong.</p>	<p>Look at an ethical scenario in small groups. Consider the consequences if we take emotivism to be true. List the problems you come across. Why are these issues problems? Can they be solved?</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?r lid=882</p> <p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004)</p>	<p>Targeted questioning. Circulate around the groups – select learners who need to develop their responses more. Pose</p>	<p>Read chapter on challenges to emotivism before the lesson. Come to the lesson armed with a real-life ethical</p>

		<p>e.g. http://www.independent.co.uk/news/world/americas/teens-disabled-drowning-man-film-mock-laugh-video-florida-pond-jamel-dunn-a7852206.html</p> <p>The statement “you should help someone who is drowning” is nothing more than an expression of feeling (helping = hurrah!). There is no objective law to say we must help. Why could this be seen as a problem?</p> <p>Next, consider whether an ethical statement about this scenario can be said to have meaning. If there is a criterion of meaning, what is it?</p>	<p>chapter 7 Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1 The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 7 Moral Philosophy: A Guide to Ethical Theory – Cardinal, Jones and Hayward (Hodder Education, 2006) chapter 3 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Y3I7Q</p>	<p>challenging questions to groups as needed.</p>	<p>dilemma (e.g. from current news), that demonstrates an advantage or difficulty with taking an emotivist approach to ethical language. Be prepared to justify your position.</p>
7	<p>Feedback from Philosophy Timed Essay.</p>	<p>DIRT time Green pen feedback and target setting for students. See some students individually where necessary.</p>	<p>Exemplar responses from text books. WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Student responses in green-pen feedback and target setting.</p>	<p>Re-drafting key paragraphs.</p>
8	<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"> • Whether one of Naturalism, Intuitionism or Emotivism is superior to the other theories. 	<p>Group task: learners could decide which of the ethicists we have studied they would prefer to be stuck on a desert island with to build a new society (think: Lord of the Flies / The 100). Why would they prefer this scholar and what might their society be like?</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?r lid=882 Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 6 / 7</p>	<p>Envoys – member of each group visits a new group to teach them their response. Group respond to the envoy’s ideas.</p>	<p>Revision in preparation for timed essay.</p>

	<ul style="list-style-type: none"> The extent to which the different meta-ethical theories encourage moral debate. 	Compare and contrast ideas of different students using the envoys activity.	<p>Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1</p> <p>The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 7</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Y3I7O</p>		
9	Preparation for Timed Essay	<p>Give learners a copy of the specification that will be tested. In groups, brainstorm ideas for possible Part B questions. Big piece of paper for each group. Choose their best question and write into the middle. Give out post-it notes to each learner. Learners should move around the class adding a post-it to each question with an argument and evidence written on it. Learners can use the post-its to respond to the main question, or to other learners' comments.</p> <p>If there is time, go back into groups and draft an essay response from the material stuck on the sheet.</p>	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	Essay drafts: groups can present their ideas and the rest of the class can analyse the strengths and weaknesses.	Revision in preparation for timed essay.
10	Timed Essay on Theme 1	Choose past-paper or exemplar question from text book or exam board materials.	http://www.eduqas.co.uk/qualifications/religious-studies/as-a-level/WJEC-Eduqas-A-level-religious-studies-sams-from-	Formal assessment: timed essay.	Revision in advance of the lesson.

			<p>2016.pdf?language_id=1&dotcache=no&dotcache=refresh</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>		
	<p>Extension Task: <i>Create a revision document.</i></p>	<p><i>Create a revision document to aid other A-level students if they are revising meta ethics. It can be a poster, booklet, PowerPoint, film or another document. It must include key vocabulary, reference to specification scholars and strengths and weaknesses.</i></p> <p><i>Team up with a partner to produce Top Trumps style revision card for each scholar for this topic – find a way of including basic points regarding their main arguments.</i></p>	<p><i>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics.</i> (Illuminate, 2017)</p> <p><i>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 6 / 7</i></p> <p><i>Foundation for the Study of Religion – Libby Ahluwalia (Hodder and Stoughton, 2001) chapter 2.1</i></p> <p><i>The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 7</i></p> <p>https://spaces.hightail.com/space/Y317Q</p>	<p><i>Outcome of Task – Accuracy of revision document demonstrates knowledge and understanding.</i></p>	

Theme 2: Deontological Ethics					
D. John Finnis' development of Natural Law:					
11	<p>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, prioritise certain goods over others, 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.</p>	<p>Open by brainstorming the similarities and differences between Finnis and Aquinas.</p> <p>Learners construct a Flow / concept diagram to demonstrate the working of Finnis' Natural Law.</p> <p>https://www.google.co.uk/search?biw=1243&bih=733&tbm=isch&sa=1&q=concept+diagram+natural+law&oq=concept+diagram+natural+law&gs_l=psy-ab.3...78282.81472.0.81659.16.15.1.0.0.0.74.889.14.14.0...0...1.1.64.psy-ab..1.2.132...0j0i8i30k1.kCCsBPNTInI#imgrc=</p> <p>Ensure that all the 7-basic goods, nine requirements of practical reason and common good are present. They should include definitions and show a relationship to each other.</p>	<p>https://hughmccarthylawscience.wordpress.com/2015/01/03/a-summary-of-john-finnis-theory-of-natural-law/</p> <p>http://www.thetablet.co.uk/student-zone/ethics/natural-law/new-natural-law</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/pace/o45hl</p>	<p>Diagram and definitions will demonstrate that prior reading has been understood.</p>	<p>Read chapter on Finnis before the lesson. Come to lesson having considered how similar or different this theory is to Aquinas' model. Be prepared to suggest ideas to the class.</p>
12	<ul style="list-style-type: none"> • Whether Finnis' Natural Law is acceptable in contemporary society. • Whether Finnis provides a basis for moral decision making for believers and/or non-believers. • The strengths and weaknesses of Finnis' Natural Law. • The effectiveness of Finnis' Natural Law in dealing with ethical issues. 	<p>Choose a current ethical scenario in the news (they could each choose a different one from a current newspaper). In pairs, students should attempt to apply Finnis' Natural Law to decide how to solve the dilemma. Make two lists - what was useful about using Natural Law, and what were the difficulties. Pairs could give a poster presentation of their findings.</p>	<p>A range of current newspapers</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/pace/o45hl</p>	<p>Through the results of the poster presentation.</p>	<p>Read notes on challenges to Finnis before the lesson. What improvements could be made to Finnis' theory? Come to the lesson with ideas to share.</p>

E. Bernard Hoose's Proportionalism:

13	<p>As a hybrid of Natural Law, a deontological / teleological ethic; Hoose's 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.</p>	<p>Reaction sheets: big piece of paper, small groups. In the centre have a printed short article (e.g. https://www.washingtonpost.com/news/acts-of-faith/wp/2016/02/17/mexico-confirms-zika-virus-cases-in-pregnant-women-as-pope-francis-exits-the-country/?utm_term=.9f11a88ddf4e)</p> <ul style="list-style-type: none"> – Learners to write as much as they can around the article to demonstrate the relationship between proportionalism and contraception (10mins). – Groups move around to the next sheet and read the comments and questions left by the last group. They then add their own ideas (10mins). – Return to their original sheet and review the comments left by the previous group. 	<p>https://www.slideshare.net/aquinas_rs/proportionalism</p> <p>http://www.rsrevision.com/Alevel/ethics/religious_ethics/WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>http://learn.surbitonhigh.com/wp-content/uploads/sites/132/2016/09/Proportionalism-information.pps</p> <p>https://spaces.hightail.com/space/o45hl</p>	<p>Status updates from a spokesperson for each group, half way through each section of the task.</p>	<p>Read notes on Hoose before the lesson. Come to the lesson with ideas for a good example of a time when proportionalism would work better than absolutism. Learners should have an argument to justify why it is better in this situation.</p>
14	<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"> • The extent to which Hoose's Proportionalism promotes immoral behaviour. 	<p>"Proportionalism promotes immoral behaviour" - evaluate this contention.</p> <ul style="list-style-type: none"> – Discuss what the question means – focus in particular on the phrase 'immoral behaviour'. – Learners brainstorm as many possible conclusions as they can to this question and put them all up on the board. – Divide into pairs, choose a conclusion, and come up with as many reasons as they can why it might be true. – Add as much evidence and as many examples to prove their point as they can. 	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://www.hoddereducation.co.uk/media/Documents/RS/4_Normative_ethical_theories_Natural_moral_law.pdf</p> <p>https://spaces.hightail.com/space/o45hl</p>	<p>The final draft of the essay and / or checking in with the progress of each pair.</p>	<p>Read challenges to proportionalism before the lesson. Construct a list of challenges to bring to the lesson.</p>

		<ul style="list-style-type: none"> – Now anticipate as many challenges as they can that others might use against them. – Appraise whether these challenges are effective or not and why. – Write these ideas up as an essay draft, with the conclusion at the end. 			
15	Feedback from Timed Essay on theme 1 in No.10	<p>DIRT time Green-pen feedback and target setting for students. See students individually where necessary.</p>	<p>Exemplar responses from text books. WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	Student responses in green pen feedback and target setting.	Redrafting key paragraphs.

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

<p>16</p>	<p>Finnis' Natural Law and Hoose's Proportionalism: application of the theory:</p> <p>1. immigration</p>	<p>Open by brainstorming as a class, the kinds of issues that must be considered when thinking about the ethics of immigration (e.g. pressure on resources / economic benefits / safety and security of the individual).</p> <p>Divide learners into groups of 4. Give each group an ethical theory (Hoose's Proportionalism or Finnis' Natural Law)</p> <p>Learners should decide together how their ethicist might respond to the issue of immigration and then present their ideas to the rest of the class using a visual aid of their choice (power point / poster / picture / news article etc.). Learners must refer to the fundamental requirements of the theory they have been assigned.</p>	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://plato.stanford.edu/entries/immigration/</p> <p>https://spaces.hightail.com/space/o45hl</p>	<p>Via presentations to the class.</p>	<p>Read the text book on immigration prior to the lesson. Learners should research the news for current stories or accounts of immigration to the UK.</p>
<p>17</p>	<p>Finnis' Natural Law and Hoose's Proportionalism: application of the theory:</p> <p>2. capital punishment</p>	<p>Learners should read the following article: https://www.theguardian.com/us-news/2017/aug/24/mark-james-asay-execution-florida-lethal-injection</p> <p>The principles of Proportionalism / Finnis' Natural Law can be written out on slips of paper for students to go through in pairs.</p> <p>Learners should decide whether capital punishment a.) goes against the basic goods / requirements of practical reason b.) If it does, whether there is a</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 21</p> <p>The Puzzle of Ethics – Peter Vardy and Paul Grosch (Fount, 1994) chapter 11</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/s</p>	<p>Result of debate and application of principles.</p>	<p>Read the text book on Capital Punishment prior to the lesson.</p> <p>Create a list of problems and benefits from allowing Capital punishment.</p>

		<p>proportionate reason for allowing it anyway in this instance.</p> <p>Join back together as a class and see if all agree. Debate as a class.</p>	pace/o45hl		
18	Timed Essay on Theme 2.	Choose past-paper or exemplar question from text book or exam board materials.	http://www.eduqas.co.uk/qualifications/religious-studies/as-a-level/WJEC-Eduqas-A-level-religious-studies-sams-from-2016.pdf?language_id=1&dotcache=no&dotcache=refresh WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Formal assessment: timed essay.	Revision in advance of the lesson.
	<i>Extension Task: Mastery shown by teaching others.</i>	<p><i>Ask Learners to invent a homework themselves that enable them to show that they can see two sides of the issues surrounding Immigration / Capital Punishment.</i></p> <p><i>Learners could plan a lesson on Finnis and Hoose using a lesson planning framework. It should show what they want the class to learn in terms of skills and knowledge, what resources they could use. The lesson should have a beginning middle and end, and opportunity for assessment and they should show differentiation. They should also produce any resources they would plan to use.</i></p>	<i>All the above resources.</i>	<i>Though the outcomes of the task.</i>	

Theme 4: Determinism and Free Will – Determinism					
A. / D. Religious Concepts of Predestination / Free Will, with reference to the teachings of:					
19	<p>4A. St Augustine: Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin" (massa peccati), an essentially 'free' human nature (liberium abitrium), the loss of human liberty (libertas) to our sinful nature, God's grace and atonement for the elect / saints.</p>	<p>Circle time – put entrance cards in a hat, get each learner to pull a random one out.</p> <ul style="list-style-type: none"> – Begin by asking people to answer the questions on their card if they can. – For those that can't answer, can they get help from the whole class. – If they still can't, then the teacher can explain and learners can take notes. 	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 https://www.youtube.com/watch?v=sLqJtfKxqi8&list=PL2ggVdhXSioxebariYjPJGPi5IXg0B6ol&index=15 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Ju4zb</p>	<p>Entrance cards: 3 things they learned, 2 questions they have, and 1 opinion, about Augustine's approach.</p>	<p>Watch film / read chapter before the lesson. Complete 3,2,1 entrance cards.</p>
20	<p>4D. 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.</p>	<p>Using a pro-forma, learners can create a Facebook profile for Pelagius, complete with an argument between Pelagius and Augustine regarding human freedom. Give learners a key word list that they should include in their exchanges (e.g. Grace, elect, reprobates, original sin etc).</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 https://www.youtube.com/watch?v=l68-WGBQVCU&list=PL2ggVdhXSioxebariYjPJGPi5IXg0B6ol&index=16 WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton Harris (Illuminate, 2013) chapter 4 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Ju4zb</p>	<p>Check the Facebook profiles to see that key vocab is used accurately.</p>	<p>Watch film / read chapter before the lesson.</p> <p>Make a list with two columns, have Augustine on one side and Pelagius on the other. Try and match up their similarities and differences.</p>

21	<p>4A. 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.</p>	<p>Learners can try and find other members of the class with similar questions. Stick notes up on the board in categories of how similar they are. Discuss as a class – teacher guided.</p> <p>Create a chart that demonstrates the main distinct differences between Augustine and Calvin, e.g. vocabulary used and the extent to which free will is denied.</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 https://www.youtube.com/watch?v=ITszAmP3fFA&list=PL2ggVdhXSioxebariYjPJGPi5IXg0B6ol&index=17 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/pace/Ju4zb</p>	<p>From questions asked on post-it notes and learner attempts to address them.</p> <p>Understanding demonstrated through end result of charts.</p>	<p>Watch film / read chapter before the lesson. Bring a post-it note to the lesson with a question they have / want to ask Calvin.</p>
22	<p>4D. Arminius: Denial 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.</p>	<p>Set up a Synod of Dort in the classroom. Have one group of learners prepare to represent the Arminians, and another group to represent the Calvinists. A third group can represent the Dutch Reformed Church who must supervise the debate and ask questions.</p> <p>Each group must use the 5 articles / TULIP to help to prepare their case. The decision makers chair the debate and can ask key questions. At the end they can confer and decide which side presented a position that coincides with scripture or tradition most accurately.</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 https://www.youtube.com/watch?v=CA6ZGnncXI8&list=PL2ggVdhXSioxebariYjPJGPi5IXg0B6ol&index=18 WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton Harris (Illuminate, 2013) chapter 4 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/pace/Ju4zb</p>	<p>Learners use of the 5 articles / TULIP to argue their points.</p>	<p>Watch film / read chapter before the lesson.</p> <p>Make a list with two columns. Calvin on one side and Arminius on the other. Try and match up their similarities and differences.</p>

4A and 4D Concepts of Determinism and Free will:					
23	<p>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as;</p> <p>Theme 4A Issues 1+2</p> <ul style="list-style-type: none"> • A consideration of whether religious believers should accept predestination. • The extent to which God predestine humanity. <p>Theme 4D Issues 1+2</p> <ul style="list-style-type: none"> • How convincing are religious views on free will. • The extent to which an individual has free choice. 	<p>Divide the class into pairs and give them slips of paper. Learners should work to discuss the following question:</p> <p>Which makes more sense for religious believers to accept; free will or predestination?</p> <p>On their paper, learners should write as many arguments as they can on any side of the debate. There is no need to try and make sure they have an equal number on each side.</p> <p>Group back together as a whole class. Have a set of real or pictorially represented scales available. Learners should share their arguments with the whole class and place their free-will points on the left side of the scales, their predestinations points on the right. If learners think of more ideas as the sharing takes place, they can add them to a pile.</p> <p>Weigh up which arguments seem to be in the majority.</p>	<p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton Harris (Illuminate, 2013) chapter 4 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/pace/Ju4zb</p>	<p>Formative assessment for learning: Through the feedback session and weighing up at the end. To ensure all contribute, get each pair to offer their best idea first. Learners can evaluate the strength of the arguments as they go.</p>	<p>Before the lesson, look back at the lists of points that were made in previous independent learning tasks. Highlight the ideas that seem most consistent with scripture, or current religious teaching.</p>
24	<p>Feedback from Timed Essay on theme 2 – No.18.</p>	<p>DIRT time Green-pen feedback and target setting for students. See students individually where necessary.</p>	<p>Exemplar responses from text books. WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Student responses in green pen feedback and target setting.</p>	<p>Redrafting key paragraphs.</p>

B. Concepts of Determinism:					
25	4B. Hard determinism: philosophical (John Locke - free will is an illusion, man in bedroom illustration)	Fix it. Present learners with an essay or paragraph of writing concerning Locke in which there are many deliberate mistakes. They can be a range of spelling and grammar (for literacy) as well as factual errors. Learners must read and make corrections.	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>We Need to Talk About Kevin – Lionel Shriver (Serpents Tail, 2010)</p> <p>https://spaces.hightail.com/space/Ju4zb</p>	Learners could hand in the correction activity to demonstrate they have done the required reading.	Watch film / read chapter before the lesson. Learners could choose a medium by which they can show their understanding of Locke e.g. drawing / diagram / Power Point / poster etc.
26	4B. Scientific (biological determinism - human behaviour is controlled by an individual's genes),	Take an example of a normal everyday decision that learners deliberate on regularly, e.g. deciding on whether to check their texts in class. Groups could draw a spider diagram to show all the different things that act upon them to influence their decision making. Encourage them to think beyond social factors and into the structure of their brains (humans are social creatures, hard wired to communicate, genetic predisposition to challenge authority etc).	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8</p> <p>https://www.youtube.com/watch?v=ApGkpYHwMKA&list=PL2ggVdhXSioxebariYjPjGPi5lXg0B6ol&index=3</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/space/Ju4zb</p>	Outcome of spider diagram task.	Watch film / read chapter before the lesson. Come to the lesson armed with a question, either to address an area they didn't understand or to challenge the theory they read about. Discuss at the start of the lesson. Can learners address each other's questions?
27	4B. Psychological (Ivan Pavlov - classical conditioning).	Ask pairs of learners to design a training programme to teach a pet or a small child a skill or behaviour. E.g. a dog to complete an agility course or a child to say please and thank you.	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8</p> <p>https://www.youtube.com/watch?v=TldI8FvsQEE&list=PL2</p>	Classifications that learners make of distinct kinds of conditioning methods.	Watch film / read chapter before the lesson. Construct a dictionary / glossary / word list / wiki of

		<p>Get learners to identify different types of techniques that they might employ.</p>	<p>ggVdhXSioxebariYjPJGPI5IXg0B6ol&index=2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/pace/Ju4zb</p>		<p>terms connected with this topic and then add to it as the lessons progress.</p>
28	<p>4B. Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts v forced acts).</p>	<p>“Soft determinism is nothing more than hard determinism under another name”</p> <p>Set up signs on either side of the room saying ‘agree’ or ‘disagree’. Learners must go and stand or sit nearest to the sign that best represents their own response to this question. Each side must then argue to try and win as many other learners over to their side as possible. Learners can move back and forth between agree and disagree as often as they like but need to justify why.</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 https://www.youtube.com/watch?v=beiGOcnKg94&index=12&list=PL2ggVdhXSioxebariYjPJGPI5IXg0B6ol&t=5s https://www.youtube.com/watch?v=Qyc1mamJhqU&index=9&list=PL2ggVdhXSioxebariYjPJGPI5IXg0B6ol WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) A Beginners Guide to Ideas – Raeper and Smith (Lion Publishing, 1991) https://spaces.hightail.com/pace/Ju4zb</p>	<p>Verbal responses of learners as they justify their response to the question.</p>	<p>Watch film / read chapter before the lesson – bring a list of differences and similarities between hard and soft determinism to the lesson.</p>

E. Concepts of libertarianism:					
29	4E. Philosophical (Jean Paul Sartre: man is not free not to be free, waiter illustration)	<p>If they wish, learners could dramatize the waiter / young woman on a first date as an example.</p> <p>Can they transfer these characters to a modern setting / scenario and demonstrate their understanding of 'bad faith'.</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 https://www.youtube.com/watch?v=zwbF7l950FY&list=PL2ggVdhXSioxebariYjPjGPi5IXg0B6ol&index=6</p> <p>A Beginners Guide to Ideas – Raeper and Smith (Lion Publishing, 1991) chapter 15 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/pace/Ju4zb</p>	Application of 'bad faith' to other scenarios.	Watch film / read chapter before the lesson. Write a list of problems they have with libertarianism so far.
30	4E. Angela Sirigu's research evidence that the brain allows for free will	Learners could read the New Scientist article. In pairs, they could analyse the article and decide what questions they would ask Sirigu about her study and the possible conclusion that this is the site of free will.	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://www.newscientist.com/article/dn17092-possible-site-of-free-will-found-in-brain/</p> <p>https://spaces.hightail.com/pace/Ju4zb</p>	Questions indicate learners understanding of the importance of Sirigu's work for Part B.	Research Angela Sirigu and see if learners can find information about her work.
31	4E. Psychological (Carl Rogers: humanist approach, self-actualisation)	Learners can take Rogers' quote from the resource, "as no one else can know how we perceive, we are the best experts on	<p>https://www.simplypsychology.org/carl-rogers.html WJEC/Eduqas Religious</p>	Outcome of discussion.	Read notes or article on Carl Rogers in advance of the lesson.

		<p>ourselves” Discuss. Is a lack of knowledge about human perception a good enough reason to reject determinism?</p>	<p>Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/space/Ju4zb</p>		<p>Produce a 100-word summary of what Rogers’ psychological libertarianism argues.</p>
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4B and 4E Concepts of Determinism and Free will:

<p>32</p>	<p>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</p> <p>Theme 4 B Issues 3+4</p> <ul style="list-style-type: none"> 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. <p>Theme 4 E Issues 3+4</p> <ul style="list-style-type: none"> 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. 	<p>Groups of 4+ learners create A5 revision cards on each scholarly approach covered from Philosophy, Science and Psychology (there should be 8 in total including compatibilism).</p> <p>Lay out each card. On post–its write and stick on any ideas they have for the strengths or weaknesses of each approach.</p> <p>Group back together as a whole class. Each group should share:</p> <ol style="list-style-type: none"> Which argument seemed strongest. Their best strength. Their best challenge to another approach. 	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) https://www.youtube.com/watch?v=beiGOcnKg94&index=12&list=PL2ggVdhXSioxebariYjPJGPI5IXg0B6ol&t=5s</p> <p>https://www.youtube.com/watch?v=Qyc1mamJhqU&index=9&list=PL2ggVdhXSioxebariYjPJGPI5IXg0B6ol</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/pace/Ju4zb</p>	<p>Formative assessment for learning. Results of cards show knowledge, post it task and feedback demonstrate analysis and evaluation.</p>	<p>Read chapter on analysis and evaluation before the lesson. Fill in entrance ticket that makes a decision about whose argument is stronger and why.</p>
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C. / F. The Implications of predestination/ determinism/ libertarianism and free will:				
33	4C. 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.	Consider Bible quotes that indicate predestination. Discuss and draw out what this means for the nature of God and of moral responsibility.	Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Ju4zb	Outcome of discussion. Watch film / read chapter before the lesson. Write a conclusion in advance of the lesson on whether if we are determined or predestined, can we be called responsible for our actions?
34	4F. 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.	Take a current news story where someone has been accused of criminal or immoral activity. Students should identify ways in which it may relate to the following issues: – Is there any worth in our judging this act as right or wrong? – Is there any value in blaming or praising this person for their acts? – Is there any use in applying our normative ethical theories in this situation? As they answer these questions do learners notice that they can maintain the view that the person is free, or are they forced to concede that the agent must be caused in some way?	Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8 WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton Harris (Illuminate, 2013) chapter 4 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://spaces.hightail.com/space/Ju4zb	Feedback from group discussions. Read notes or article on implications of libertarianism in advance of the lesson. Bring in current news stories as examples of people committing crimes or acts that are considered morally unacceptable.
35	4C. The implications of predestination on religious belief: The link between God and evil, the implications for God’s omnipotence and omnibenevolence, the use of	Adam Lanza discussion task – Read about Lanza’s history / watch short film about Adam Lanza’s actions. If determinism is true, was he morally responsible for his actions? Discuss with the class what the	https://en.wikipedia.org/wiki/Sandy_Hook_Elementary_School_shooting https://www.youtube.com/watch?v=JTvkal-Nqwx	Outcome of Adam Lanza discussion. – ideas learners present for both for and against Lanza’s responsibility. Watch film / read chapter before the lesson. Come to the lesson with a piece of biblical evidence that a learner has discovered

	<p>prayer and the existence of miracles.</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"> • Whether moral responsibility is an illusion. • The extent to which pre-destination influences our understanding of God. 	<p>implications are if God has predestined all of us according to Calvin or Augustine’s model. (Synoptic link to the problem of evil.)</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/space/Ju4zb</p>		<p>that demonstrates that God must have predestined us (quote, story or teaching).</p>
36	<p>4F. 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.</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"> • 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. 	<p>Put a Part B style question on the board, e.g. “If human beings are truly free then God cannot intervene in the world at all”. Give each learner a post-it and get them to write a response and then stick it on the board.</p> <p>Ask a couple of learners to come up and select some of the most interesting responses.</p> <p>Use these to stimulate whole class discussion.</p>	<p>Ethical Studies – Robert Bowie (Nelson Thornes, 2004) chapter 8</p> <p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton Harris (Illuminate, 2013) chapter 4</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>https://spaces.hightail.com/space/Ju4zb</p>	<p>Outcome of discussion and post-it responses.</p>	<p>Watch film/ read chapter before the lesson. Make a list of as many problems as learners can find for those believing in the theistic God if we are free beings.</p>
37	<p>Timed Essay on Theme 4</p>	<p>Choose past paper question / exemplar question from text book / exam board materials.</p>	<p>http://www.eduqas.co.uk/qualifications/religious-studies/as-a-level/WJEC-Eduqas-A-level-religious-</p>	<p>Formal Assessment: Timed Essay</p>	<p>Revision before the lesson.</p>

			<p>studies-sams-from-2016.pdf?language_id=1&dotcache=no&dotcache=refresh WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>		
	<p><i>Extension Tasks:</i></p>	<p><i>Learners could find three current new stories that could be used to exemplify or illustrate the implications of libertarianism on moral responsibility / religious belief. They could cut them out / print them off and add to them an explanation of how they demonstrate the implications.</i></p> <p><i>Learners could find a primary work by a libertarian scholar such as Sirigu or Rogers and write a chapter review. They should include the title, author and chapter.</i></p> <p><i>Peer assessment activity – learners could use a pro-forma created by the teacher that demonstrates the type of things that would be expected in an essay. E.g. Key vocabulary and significant points made. Assessors should use this proforma as a tick chart to indicate what was present and what was not. They could then attach this to the essay and return to the original creator.</i></p>	<p><i>Resources as listed above.</i></p>	<p><i>Assessment via outcome or assessment through peer assessment task and meeting of proforma.</i></p>	