

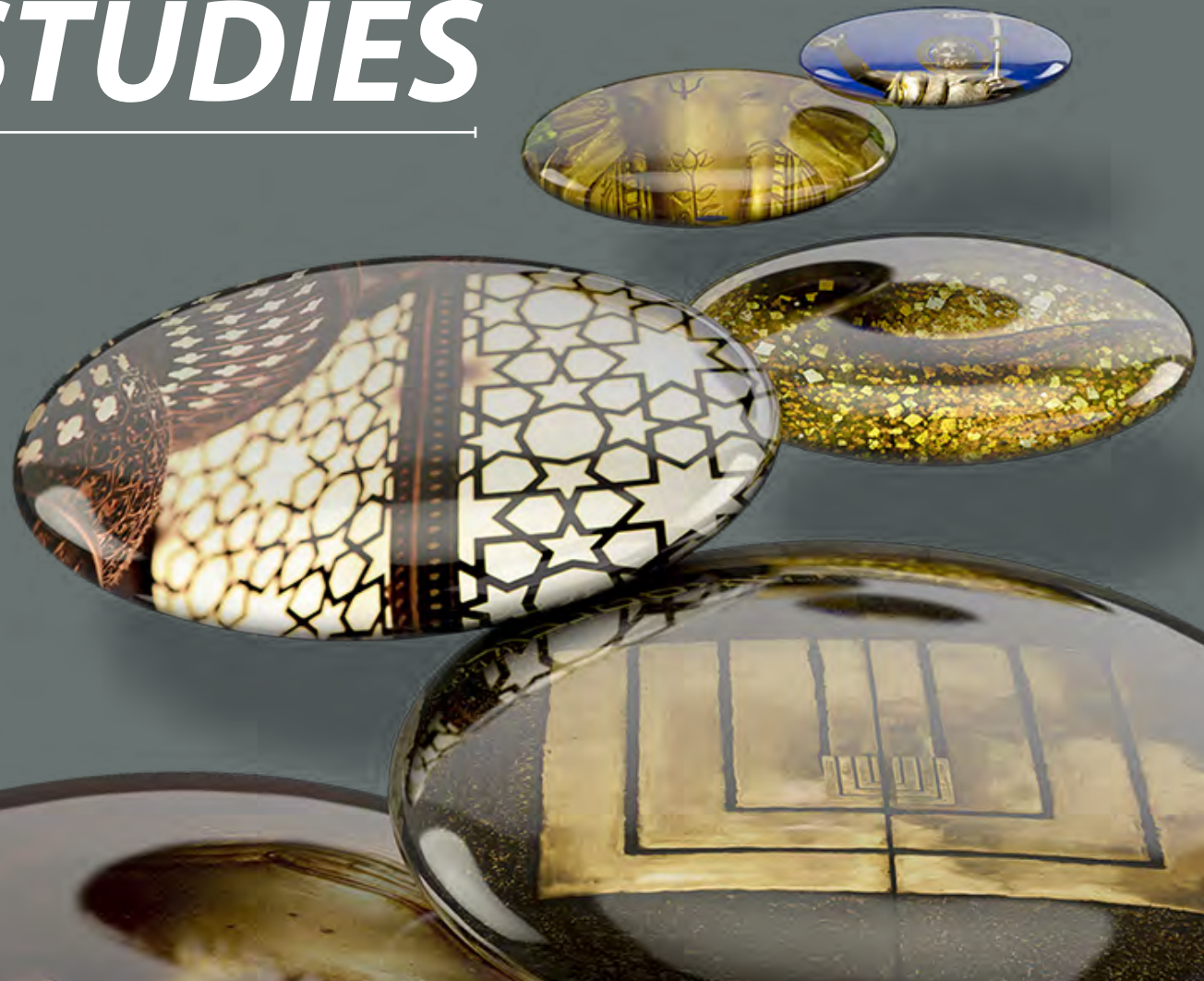
A LEVEL
Curriculum Planner

RELIGIOUS STUDIES

H573
For first teaching in 2016

Religion and Ethics (H573/02)

Version 1



A LEVEL **RELIGIOUS STUDIES**

Religion and Ethics

This curriculum plan is intended to provide support and guidance for teachers delivering Component 02 of OCR's AS and A Level in Religious Studies; Religion and ethics. It aims to address the content of this component in a way which makes it manageable for teachers and students, and provides details of useful resources, scholarly views, academic approaches and sources of wisdom and authority.

The purpose of this course plan is to demonstrate how the specification might be translated into a teaching scheme. One of the first things which teachers are required to do with a new specification is to work out how much time to allocate to each part of the specification and to ensure that full specification coverage can be taught in a set time frame, given timetabling constraints. Whilst OCR's A Level in Religious Studies does not have stated 'Guided Learning Hours' in the specification, the generally recommended time for the study of an A Level is 360 hours across two years. We recognise that in reality some of these hours are lost to revision, mock exams, school events etc., and so we have designed this planner based on each of the three components of the A Level being taught in 100 hours overall (50 for the AS Level). This is in no way prescriptive or definitive; it is just one suggestion of how a teacher may plan the course.

This planner is intended to 'unpack' the specification content only. Teachers should build in revision, recap and assessment preparation as they deem necessary according to their context and learners. The weighting of hours allocated to content may also fluctuate from teacher to teacher and context to context, depending on the strengths of the teacher and their students. Please do adapt the amount of hours assigned to the various elements of material to suit both your needs and those of your learners.

The material for linear A Levels can be taught in a wide variety of ways, and how teachers approach this material will differ. If you are teaching a mixture of AS and A Level students in one class you will need to co-teach the two courses. Therefore you would be advised to teach the AS and A Level common content (indicated in this document by * next to the topics) in the first year, before moving onto the A Level only content in the second.

If you are not entering students for the AS Level, you are free to arrange the material as you wish. You may wish to complete the course one component at a time, or run them in parallel across the two years.

The following curriculum plan suggests one possible order of teaching, but this is by no means the only way this material can be taught. It is important to note that this is only a proposed way through teaching the A Level. It isn't the intention to suggest that centres must follow this plan in order to be successful. This plan is intended to illustrate one way to deliver this component over a two year course. There are many possible approaches and centres are encouraged to reflect on good practice and develop their year plans and schemes of work in light of previous successful approaches, the resources available to them and of course their students' academic needs and abilities.

Please note: This curriculum planner should be used in conjunction with the specification. The curriculum planner includes timings for each topic and some suggestions for teaching and learning activities. The assessment is based on the specification and students must study all the content and key knowledge set out in the specification. They should also have the opportunity to discuss issues relating to the content, including those listed in the specification.

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Introduction to Ethics	Key ideas and types of theories	4	<p>NOTE: There are different possible orders for topics to be taught in depending on what is being covered in other units. In this planner topics are covered in a different order to the specification in order to allow interleaving and review.</p> <p>Students might begin with discussion of ethical dilemmas perhaps from recent news. A quiz such as those contained in Jones, Hayward and Mason or of 'trolley problems' will enable students to score themselves and see their own ethical biases – are they absolute or relative in their approach, does the act or the consequence matter more? Are moral rules fixed regardless of people's views or a matter of opinion?</p> <p>Establish key terms in ethics: Absolutism, Relativism, Deontological, teleological, objective and subjective.</p>	<p><i>My Revision Notes: Ethics and Religion</i> (Eyre & Waterfield) (due February 2018) has a useful simple overview.</p> <p>Messer, N. (2006). <i>SCM Study Guide Christian Ethics</i>. SCM Press. Chapter 1 is a more detailed introduction to Ethics.</p> <p>Pojman, L. (2016). <i>Ethics-Discovering Right and Wrong</i>. Wadsworth Publishing - has a number of excellent moral dilemmas/trolley problems in its discussion sections.</p> <p>Jones, G., Hayward, J. and Mason, M. (2000). <i>Exploring Ethics</i>. Hodder Education. Folder of activities.</p>
Utilitarianism	Utility and Hedonic Calculus	3	<p>A possible starting point might be a list generated by students of things that bring pleasure or pain. Discussion of whether pleasure is always good or pain is always bad.</p> <p>Key aspects of Bentham's version of utilitarianism: the understanding of pleasure and pain as the motive, the utility principle that one should do whatever leads to the greatest balance of overall goodness, the hedonic calculus and how its various features lead us to be able to calculate the best possible course of action.</p> <p>Weaknesses of Bentham's utilitarianism – which can be developed later – might be referenced here, e.g. impossibility of measuring pleasure and pain, swine ethic, different views of pleasure.</p> <p>Mill's utilitarianism may be seen as an improvement on Bentham – higher and lower pleasures, non-harm principle.</p>	<p><i>My Revision Notes: Ethics and Religion</i> (Eyre & Waterfield) (due February 2018).</p> <p>Ahluwalia, L. and Bowie, R. (2016). <i>Oxford A Level Religious Studies for OCR (AS and Year 1)</i>. OUP Oxford.</p> <p>Wilkinson, M., Wilcockson, M., and Campbell, H. (2016) <i>OCR A Level Year 1</i>, Hodder Education.</p>
	Act and Rule Utilitarianism	3	<p>Comparison between the two systems of decision making. Act Utilitarianism as a decision process – taking each situation on its own merits. Rule Utilitarianism – principles that have been found to generally lead to the greatest overall balance of good over evil.</p> <p>Bentham as an example of Act Utilitarianism; Mill, although it is a matter of debate, as an example of Rule Utilitarianism.</p> <p>Understanding of the differences can be tested by application to moral dilemmas and issues.</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Utilitarianism	Discussion of issues raised by Utilitarianism	4	<p>Does utilitarianism provide a helpful method of moral decision making?</p> <p>Key Strengths and Weaknesses - certainly it is a decision procedure, it is flexible to situations, is impartial and attempts to be empirical. However it requires some prediction of the future, may be unhelpful to minority groups, is subjective and is a swine ethic.</p> <p>Students to consider whether these are key weaknesses in all versions of Utilitarianism. More able students may also have a look at Peter Singer's preference utilitarianism.</p> <p>Is it possible to measure pleasure and pain?</p> <p>Mill's view that competent judges agree on higher pleasures vs Singer and others who might argue that pleasure and pain are matters of personal taste.</p> <p>Is utility the best measure of whether something is morally right and good? Consider whether utilitarians overlook justice and other goods to overly focus on outcome and pleasure.</p>	
Natural Law	Telos: Aristotle and Aquinas	2	<p>Link back to work on Aristotle and the four causes if already covered in Philosophy. Aristotle's view that everything in the universe has a 'telos' and that the good is something that fulfils its telos. Example of a good pen (one that writes) and a good chair (one that can be sat upon).</p> <p>The impact of Aristotle's ideas upon Aquinas. As extension the impact of the thought of Stoicism (universal reason) could be considered.</p>	<p>Aquinas 'Summa Theologica II.I Q94</p> <p>II.II Q64 for double effect</p> <p>Aristotle, Physics II.3</p> <p>Ahluwalia, L. and Bowie, R. (2016) <i>Oxford A Level Religious Studies for OCR (AS and Year 1)</i>. OUP Oxford.</p> <p>Bowie, R. (2004). <i>Ethical Studies</i>. Nelson Thornes.</p>
	The Precepts	3	<p>Key principle of doing good and avoiding evil – synderesis rule.</p> <p>The idea of Primary Precepts as the five things required in order to fulfil our telos. Secondary precepts as the moral rules that are derived from these. For Aquinas these have some flexibility although not all natural law thinkers follow him on this.</p> <p>Practice on application of natural law to topical issues in order to test understanding.</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Natural Law	The four tiers of law	1	<p>Eternal Law – principles fully known only to God.</p> <p>Divine Law – the revealed law such as the Ten Commandments and the sermon on the mount.</p> <p>Natural Law – the law that we are able to discover the use of reason.</p> <p>(Links with Natural Theology on the topic of reason and revelation for those studying ‘Developments in Christian Thought.’)</p> <p>Human Law – the laws made by nations.</p> <p>For Aquinas the laws should not contradict. Allows possibility of civil disobedience where governments make unjust laws.</p>	
	Discussion of issues raised by natural law	4	<p>Whether natural law provides a helpful way of making decisions: natural law as rational, valuing of life and rights, and having some flexibility vs the difficulty in proving telos.</p> <p>Whether the universe and everything within it has telos. Can telos establish what is right and wrong?</p> <p>The usefulness of double effect – this may be revisited once students have covered the topic of euthanasia.</p> <p>Comparison and contrast with utilitarianism to test understanding.</p>	
Situation Ethics	Agape	2	<p>Introduction to Fletcher’s key idea – one approach may be to use the case studies in his book and contrast Fletcher’s answer with that of traditional religious belief. Fletcher’s view that situationism sits between legalism and antinomianism.</p> <p>Agape explained – contrast with other forms of love (Lewis’s Four Greek words for love).</p> <p>New Testament origins – Jesus’ command to love God and love your neighbour as the two key commands.</p>	<p>Fletcher, J. (1997). <i>Situation Ethics: The New Morality</i>. Westminster John Knox Press. More able students may be able to read sections from this</p> <p>Messer, N. (2006). <i>SCM Study Guide Christian Ethics</i>. SCM Press – has a good chapter on situation ethics.</p> <p>Ahluwalia, L. and Bowie, R. (2016) <i>Oxford A Level Religious Studies for OCR (AS and Year 1)</i>. OUP Oxford.</p> <p>Wilkinson, M., Wilcockson, M., and Campbell, H. (2016) <i>OCR A Level Year 1</i>, Hodder Education.</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Situation Ethics	Six propositions and four working principles	3	<p>Fletcher's six propositions 1. Love as the only good 2. Love as the ruling norm 3. Love and justice are the same 4. Love wills the neighbour good whether the neighbour is liked or not 5. Love justifies any means 6. Love decides on each situation.</p> <p>Fletcher's four working principles 1. Pragmatism 2. Relativism 3. Positivism 4. Personalism.</p> <p>Students to explain with examples. More able students may be able to read Fletcher directly.</p>	
	Conscience	1	<p>Fletcher's view that conscience is a verb not a noun – the process of making the decision – it may be possible to link with Bonhoeffer's view that one only knows God's will in the moment of decision if this aspect of DCT has already been taught.</p>	
	Discussion of issues raised by situation ethics	2	<p>Is situation ethics a helpful way of decision making?</p> <p>Points may include – this is a decision procedure and the problem of conflicting duties ought to be resolved, The principle of agape is a good core good principle, however there are no real rules or boundaries, it is also left to the individual to make decisions which may or may be a good thing.</p> <p>Can ethical decisions purely be based on agape?</p> <p>Points may include linking to Jesus who suggests love is the fulfilment of the law, the flexibility to the situation at hand and the concern for the outcome. However application of agape is left to the individual and may be a matter of personal opinion.</p> <p>Is Fletcher's theory of agape really a religious theory as he claims?</p> <p>Points may include: Jesus suggests love is the key requirement of the law, Jesus opposes legalism of the Pharisees, yet in reality there is little difference between situation ethics and utilitarianism, Jesus teaches on many topics not just love.</p> <p>Does his rejection of rules make this individualistic and subjective – just a matter of personal opinion? Points may include that this is true but may or may not be a good thing; it gives responsibility to the individual. Alternatively it could be argued that love is a clear principle.</p> <p>The questions above interconnect with each other and raise key strengths and weaknesses of situation ethics.</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Euthanasia	Voluntary and non-voluntary euthanasia	2	<p>Students will need to review the topic of natural law prior to this topic.</p> <p>The difference between voluntary euthanasia (a person's life ended by a person's request or with their consent) and non-voluntary euthanasia (a person's life is ended without their consent but with the consent of someone acting in their interests.)</p> <p>Modern case studies such as Tony Bland, Dianne Pretty and other more recent cases may be used to explore the differences.</p>	<p>Glover, J. (1990) <i>Causing Death and Saving Lives</i>. Chapter 14.15</p> <p>Rachels, J and S. <i>The elements of moral philosophy</i>.</p> <p>Singer, P. (1995). <i>Rethinking Life and Death: The Collapse of our Traditional Ethics</i>. Oxford. Chapter 7.</p> <p>My Revision Notes: <i>Ethics and Religion</i> (Eyre & Waterfield) (due February 2018). Chapter 5</p> <p>Ahluwalia, L. and Bowie, R. (2016) <i>Oxford A Level Religious Studies for OCR (AS and Year 1)</i>. OUP Oxford.</p> <p>Wilkinson, M., Wilcockson, M., and Campbell, H. (2016) <i>OCR A Level Year 1</i>, Hodder Education.</p>
	Sanctity and Quality of Life	2	<p>The sanctity of life – religious idea that all life is made in God's image and is sacred and the quality of life – human life having to possess certain qualities in order to have value.</p> <p>The tension between the two concepts: Sanctity of Life is religious, sees intrinsic value of life, is supported by natural law and is absolute. Quality of Life is secular, has an instrumental view of life, is supported by situation ethics, and is relative/conditional.</p>	
	Application and discussion of ethical theories applied to euthanasia	3	<p>Application of natural law: Life as God given as revealed by Divine Law 'God gives and God takes away,' the five primary precepts – pre-severation of life, double effect and not prolonging death, ordinary and extraordinary means.</p> <p>Strengths and weaknesses of such an approach: it upholds the intrinsic value of life, double effect may bring some flexibility, it may seem outdated, it shows little compassion for suffering.</p> <p>Application of situation ethics: personalism – concern for people and their welfare, quality of life and 'loving outcome' Fletcher's role in the Euthanasia society of America.</p> <p>Strengths and weaknesses of such an approach: flexibility to the situation, vagueness of doing the 'most loving thing', often the outcome of actions is unclear.</p>	

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Euthanasia	Discussion of issues raised by euthanasia	3	<p>Does the concept of sanctity of life have any meaning in the 21st century? Concerns over slippery slope if the principle of sanctity of life is not upheld, however its religious foundations are not assumptions shared by majority of modern society.</p> <p>Is there a difference between intervention to end life (Act) and non-intervention to end a patient's life (omission)?</p> <p>James Rachels' challenge to the distinction between the two – an omission may also mean that death is more prolonged.</p> <p>Jonathan Glover's idea that the difference between Acts and Omissions.</p> <p>Should a person have autonomy over their own life? Mill and Singer on autonomy v religious idea of life as God given.</p>	
Kantian Ethics	Duty	2	<p>The concept of duty – comparison with doctors or police officers – duty as something which must be done regardless of consequences and regardless of feelings.</p> <p>Kantian duty as something that is absolutist and deontological.</p>	<p>Warburton, N. (2014). <i>Philosophy the Classics</i>. Routledge - has a good chapter summarising Kant's groundwork in a few brief pages.</p> <p>Pojman, L. (2016). <i>Ethics-Discovering Right and Wrong</i>. Wadsworth Publishing Chapter 2 is good for teachers and possibly more able students.</p> <p>Ahluwalia, L. and Bowie, R. (2016) <i>Oxford A Level Religious Studies for OCR (AS and Year 1)</i>. OUP Oxford.</p> <p>Wilkinson, M., Wilcockson, M., and Campbell, H. (2016) <i>OCRA Level Year 1</i>, Hodder Education.</p>

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Kantian Ethics	Hypothetical and Categorical Imperatives	3	<p>The difference between the hypothetical imperative – a command that is conditional and to achieve an outcome – and the categorical imperative – a command that is good in itself regardless of consequences. The latter being most important to Kant.</p> <p>The three tests for the categorical imperative</p> <ol style="list-style-type: none"> 1. The formula of the laws of nature – can the maxim (the rule) be established logically as a universal law – the moral law as logical duty. 2. The formula of the end in itself - are people being treated as ends in themselves and not means to an end – the importance of dignity of human beings and link to idea of rights. 3. The formula of the kingdom of ends – where the categorical imperative is that which could be permitted in a rational society where everyone always treated each other as an end – the importance of autonomy. <p>Application to practical issues: Kant's own examples include promise keeping (breaking a promise cannot be universalised and does not treat the hearer as a person), taking one's own life, and neglecting talents.</p>	
	The three postulates	1	<p>Kant's view that obeying a moral command requires three things:</p> <ol style="list-style-type: none"> 1. Freedom – morality requires the genuine ability to choose. 2. Immortality – morality requires that the highest good where virtue is rewarded is achievable. If it does not happen in this life then it must occur in the next life. 3. God – only God could guarantee the summum bonum. <p>For Kant these are not proofs but are postulates, they are accepted when we talk of duties.</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Kantian Ethics	Discussion of issues raised by Kantian Ethics	4	<p>Allowing extra time to discuss issues raised by Kantian Ethics allows misconceptions or errors in terminology to be diagnosed and corrected.</p> <p>Discussion of key issues such as</p> <ul style="list-style-type: none"> - Whether Kantian ethics is a helpful method of moral decision making - Whether ethical judgements can be solely based on duty (what are the limitations of duty? Might utility or agape be better?) - Whether Kantian ethics is too abstract for practical decisions (Kant's theoretical idea that we should tell the truth to the murderer seeking the next victim might be an interesting starting point). - Whether Kantian ethics relies too much on reason at the expense of sympathy/empathy. <p>It may be that points raised overlap and are pertinent to several of the questions above. Other ethical theories could be brought in as a contrast although this would not be necessary.</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Business Ethics	Corporate social responsibility & good ethics as good business	2	<p>Students will need to review the topic of Utilitarianism prior to this topic.</p> <p>Current examples, or students' own experience of part time work, can often be useful starting points. The Channel 4 documentary on Sports Direct or the Rana Plaza disaster may be useful to spark discussions.</p> <p>Corporate Social Responsibility – that business has responsibility to its stakeholders.</p> <p>The opposite view – that of Milton Friedman – that businesses' only duty is to make money may be explored first and contrasted with the social responsibility of companies such as Cadburys and Body Shop.</p> <p>The FTSE4 Good index shows some of the things that may be part of corporate social responsibility.</p> <p>The idea that 'Good Ethics is Good Business' can be linked to Adam Smith who argues that the sensible business behaves ethically for selfish reasons. A link can be made to the idea of greater good found in utilitarianism.</p> <p>Discussion of the pros and cons of the various positions: Business is about profit (no corporate social responsibility), Ethics matters more (corporate social responsibility defended). Good ethics is good business (no conflict between the two).</p>	<p>http://www.ftse.com/products/downloads/f4g-index-inclusion-rules.pdf</p> <p>My Revision Notes: <i>Ethics and Religion</i> (Eyre & Waterfield) (due February 2018).</p> <p>Friedmann, M. (September 13, 1970). 'The Social Responsibility of Business is to Increase its Profits', in <i>The New York Times Magazine</i>, The New York Times Company.</p> <p>Ahluwalia, L. and Bowie, R. (2016) <i>Oxford A Level Religious Studies for OCR (AS and Year 1)</i>. OUP Oxford.</p> <p>Wilkinson, M., Wilcockson, M., and Campbell, H. (2016) <i>OCR A Level Year 1</i>, Hodder Education.</p> <p>Wilcockson, M (2010) <i>Social Ethics</i>. Hodder Education - also has a good chapter on business ethics albeit written for a former specification.</p>
	Whistle-blowing	1	<p>Whistle-blowing – employee disclosing wrongdoing to an employer or the public.</p> <p>Types of whistle-blowing: private and public and the possible reasons for each.</p> <p>Is whistle-blowing ethical? Duty to employer v wider duties, what may lead to greater good? How might a Utilitarian or a Kantian answer the question?</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Business Ethics	Globalisation	1	Globalisation – the integration of economies, markets, cultures and politics. Consideration of possible impacts such as ability to manufacture goods cheaply in other countries, the threat to local businesses from multinationals, the lack of basic labour laws in some countries. Impact on developed and developing world.	
	Application and Discussion of Utilitarianism and Kantian Ethics	3	Review of Utilitarianism and Kantian ethics. Application to issues in business ethics: how might each ethical theory view corporate social responsibility, whistle-blowing and globalisation? Use of concrete examples e.g. VW emissions scandal, Sports Direct warehouse etc. may help.	
	Discussion of issues raised in business ethics	3	Consideration of discussion points – does globalisation help or hinder the aim of good ethics? How are the two linked? Can Corporate Social Responsibility ever be totally genuine or is it merely 'hypocritical window dressing?' Can human beings flourish in the context of capitalism? (Must there inevitably be winners and losers?)	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Conscience	Aquinas' theological approach	2	<p>Overview of the two contrasting approaches to conscience – one (Aquinas) viewing conscience as a real God-given tool that is part of our essential human nature, and the other (Freud) seeing conscience as a name for psychological phenomena that is developed over time.</p> <p>Aquinas – link to natural law – the idea of <i>recta ratio</i>: reason placed in each person by God which enables us to work out moral truths.</p> <p>Conscience for Aquinas comprises of two parts:</p> <ol style="list-style-type: none"> 1. <i>Synderesis</i> – our inner principle that we ought to do good and avoid evil. 2. <i>Conscientia</i> – the actual making of a moral judgement, applying the moral rules. <p>Aquinas also considers how conscience can sometimes be in error. These are either because of <i>Vincible ignorance</i> – a lack of knowledge for which a person is responsible e.g. stealing – our moral education should have taught us this rule.</p> <p><i>Invincible ignorance</i> – a lack of knowledge for which the person is not responsible e.g. taking someone else's property by mistake perhaps believing it to be your own.</p>	<p>Ahluwalia, L & Bowie, R. (2017). <i>Oxford A Level Religious Studies for OCR: Year 2 Student Book</i>. OUP Oxford. (A Level and Year 2)</p> <p><i>My Revision Notes: Ethics and Religion</i> (Eyre & Waterfield) (due February 2018).</p>
	Freud's psychological approach	2	<p>Freud's argument that 'conscience' is in fact the internalised moral views of our parents and society.</p> <p>Psychosexual development – and the interplay between the various aspects of our psyche: the <i>Id</i> (the pleasure principle) the <i>superego</i> (internalised moral ideals from parents and society) and the <i>ego</i> (the mediator between the other two).</p> <p>How this leads to conscience type feelings.</p>	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Conscience	Comparison and evaluation of Aquinas and Freud	2	<p>Critical comparison between the two thinkers. In addition to contrasts – who provides the better explanation and why. Key Contrasts include:</p> <ul style="list-style-type: none"> - Guilt which is objective for Aquinas based on breaking real moral laws and is subjective for Freud based on violating an internal standard - God – the giver of the tool of conscience for Aquinas, an idea that provides psychological comfort, and no more, for Freud. - The decision making procedure – application of synderesis and conscientia for Aquinas which should be accurate provided we have educated our conscience. For Freud our moral feelings are from society and we are free to react against them. 	
	Discussion of issues relating to conscience	2	Key issue is whether conscience exists at all or is merely a term for the feelings we acquire from culture and environment. This may involve discussion of the extent to which moral values are shared regardless of cultural backgrounds.	
Sexual Ethics	Introduction to issues around premarital sex, extramarital sex, and homosexuality	3	<p>Students will need to review the four ethical theories prior to studying this topic.</p> <p>What is important about marriage and why do some religious believers it is the only place for sexual intercourse? (Covenant, public promises, eyes of God.)</p> <p>Homosexuality – the progress towards equal rights (e.g. Wolfendon report. Links to J. S. Mill's 'On Liberty')</p> <p>Issues around homosexuality such as gay adoption, gay clergy, does the concept of marriage extend to same sex relationships.</p>	<p>Ahluwalia, L & Bowie, R. (2017). <i>Oxford A Level Religious Studies for OCR: Year 2 Student Book</i>. OUP Oxford. (A Level and Year 2)</p> <p>Oliphant, J. (2014). <i>OCR Religious Ethics for AS and A2</i>. Routledge - although written for previous specification it has a good chapter on sexual ethics.</p>
	The development of religious ideas on morality, legality and tolerability of the above areas	2	<p>Development of religious ideas in scripture – Old Testament views include polygamy and concubines, homosexuality punishable by death. Jesus' teaching on divorce and Paul's views on celibacy as preferable to marriage.</p> <p>Development in church tradition – Augustine's view on sex and original sin, Traditional catholic Ethics – Pope Paul VI's <i>Humanae Vitae</i>.</p>	

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Sexual Ethics	Application and Discussion of the four ethical theories: natural law, situation ethics, Kantian Ethics, Utilitarianism	3	<p>Review of the key aspects of each ethical theory.</p> <p>Natural Law – link back to Aristotle and final cause. All sexual behaviour that is open to procreation and within marriage (marriage brings order to society) is permitted. Situation Ethics as a liberal Christian ethic provided relationship is loving one. Utilitarianism as a progressive secular ethic permitting all sexual behaviour that increases pleasure. Different forms of utilitarianism.</p> <p>Kantian Ethics is a secular ethic that is concerned with treatment of persons.</p> <p>Discussion of strengths and weaknesses of each of the above theories.</p>	
	Discussion of issues about sexual ethics: does religion still have a role? Is sexual behaviour a private matter?	2	<p>Do religious ideas have anything to offer discussion of sexual ethics? The view that they are a necessary challenge to a promiscuous laissez faire culture v the idea that society is now predominantly secular and moral principles no longer require religion.</p> <p>Is sexual behaviour entirely private and hence not an area that needs ethical discussion? This contractarian modern view – that provided there is consent – everything is permissible v the idea that sexual relationships inevitably have moral consequences for those involved and often wider groups of people e.g. children of both parties.</p>	
Meta-ethical theories	Overview and introduction	1	Understanding of the place of Meta-ethics in relation to other forms of ethics. Normative Ethics as discussion of the rules of the game and Meta-ethics as questioning the game itself.	<p><i>My Revision Notes: Ethics and Religion</i> (Eyre & Waterfield) (due February 2018).</p> <p>Bowie, R. (2004). <i>Ethical Studies</i>. Nelson Thornes.</p> <p>Mackie, J. L. (1991). <i>Ethics: Inventing Right and Wrong</i>. Penguin Books. Chapter 1 is a good overview of the central question for teachers</p>

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Meta-ethical theories	Naturalism, intuitionism and emotivism	5	<p>Naturalism as the belief that values can be derived or defined from observation of the natural world – such as Aquinas ideas of purpose or Bentham and Mill's ideas of pleasure. Challenges to this empirical approach from the fact-value distinction and naturalistic fallacy.</p> <p>Intuitionism – G E Moore's views that moral truths are self-evident and indefinable. His analogy with the colour yellow. Goodness cannot be defined but is recognised immediately. Developments of this idea in Pritchard and Ross.</p> <p>Emotivism – A J Ayer's idea that ethical statements are statements that indicate approval or disapproval – boo or hurrah. The consequence of this idea is ethical relativism and the implication that all views must be tolerated.</p> <p>The strengths and weaknesses of the various positions.</p>	
	Discussion of issues related to meta-ethics	4	<p>Consideration of the central issue which is whether ethical statements are factual and thus meaningful or whether they are merely opinions and objectively meaningless.</p> <p>Is there general agreement or disagreement on moral principles in the world? The issue of moral progress which only makes sense if there are moral facts.</p> <p>Consideration of whether a lack of objective moral truths means that all opinions must be tolerated.</p>	
Revision Period	Revision	10	<p>Past topics interleaved by quizzes throughout course.</p> <p>Review of topics and essay planning.</p>	



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