



# Transition Booklet

## A Level Religious Studies

(Christianity, Philosophy, Ethics)

### Mandatory Tasks

| Task                           | Page No. | Completed |
|--------------------------------|----------|-----------|
| Philosophy Pre-course reading  |          |           |
| Philosophy Tasks 1 and 2       |          |           |
| Philosophy Baseline Assessment |          |           |
| Ethics Pre-course reading      |          |           |
| Ethics Tasks 1 and 2           |          |           |
| Ethics Baseline Assessment     |          |           |
| Key Scholars Research Task     |          |           |

The completed work should be emailed to [rlewis@christtheking.notts.sch.uk](mailto:rlewis@christtheking.notts.sch.uk)

### Optional Tasks pages

| Task                   | What did you read, see or do? |
|------------------------|-------------------------------|
| Book recommendations   |                               |
| Movie recommendations  |                               |
| Online recommendations |                               |

## **Introduction**

Welcome to Christ the King Sixth Form!

You are about to embark on a busy and important two years of sixth form study.

Sixth form life is very different. You are going to feel much more independent, empowered and responsible for your own learning.

The expectation is that this journey is down to you.

You need to commit and relish in the challenge of sixth form life; ambition, belief and commitment are essential for your success.

This booklet contains a range of transition activities designed for you to complete over the late spring into summer in preparation for starting the course in September.

By completing the tasks, you will be better prepared for the start of your course.

Your commitment starts now!

During A-level Religious studies we study three main components: Christianity and Ethics which will be taught by Mrs Lewis and Philosophy which will be taught by Miss Stapleton.

If you have any questions about the different components, please contact the relevant teacher via email.

### ***At the start of the course you will need:***

- 3 x lever arch 'archive folders' (for Christianity, Philosophy and Ethics) with dividers named with the units covered
- 1 x ring binder 'working folder' with a sufficient amount of lined paper inside it for note taking (This is the folder you will carry with you to and from school. It will contain the notes from the unit currently being studied)
- At least two working ball point or biro pens
- Coloured highlighters – at least 6
- General personal stationary as preferred – suggested items to include pencils, ruler etc.

## Course Outline

Below is a general overview of the topics studied at A level. We study the Eduqas specification. More information, resources and a detailed specification can be found at:

[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)

### Christianity

| <b>Theme 1 – Religious figures and sacred texts</b> | <b>Theme 2 – Religious concepts and Religious life</b> | <b>Theme 3 – Social Developments in Religious Thought</b> | <b>Theme 4 – Religious practices that shape religious identity</b> |
|---|--|---|--|
| Jesus' birth  | The Nature of God                                      | Attitudes to wealth                                       | Baptism  |
| Jesus' resurrection                                 | The Trinity  | Migration and Christianity in the UK                      | Eucharist  |
| The Bible as a source of wisdom and authority       | Atonement  | Feminist Theology   | Festivals  |
| The early church                                    | Faith and Works  | Challenges from secularisation                            | Unification  |
| Two views of Jesus                                  | The community of believers                             | Challenges from science                                   | Religious Experience   |
|   | Key moral principles                                   | Challenges from pluralism and diversity within religion   | Poverty and Injustice – Liberation Theology                        |

### Philosophy

| <b>Theme 1 – Arguments for the Existence of God</b> | <b>Theme 2 – Challenges to religious belief</b>                                       | <b>Theme 3 – Religious Experience</b>                                   | <b>Theme 4 – Religious Language</b>                |
|---|---|---|--|
| Inductive arguments – cosmological and teleological | The problem of evil and suffering   | The nature of religious experiences                                     | Inherent problems with religious language          |
| Challenges to inductive arguments                   | Religious responses to the problem of evil – Augustinian and Irenaean type theodicies | Mystical experiences – William James and Rudolf Otto                    | Religious language as cognitive but meaningless    |
| Deductive arguments – ontological                   | Sigmund Freud   | Challenges to the objectivity and authenticity of religious experiences | Religious language as non-cognitive and analogical |
| Challenges to deductive arguments                   | Carl Jung   | Influence of religious experience on religious practice and faith       | Religious language as non-cognitive and mythical   |
|   | New Atheism   | Miracle   | Religious language as non-cognitive and symbolic   |
|   |   |   | Language games                                     |

### Ethics

| <b>Theme 1 – Ethical Thought</b>                             | <b>Theme 2 – Deontological Ethics</b>                                   | <b>Theme 3 – Teleological Ethics</b>                                       | <b>Theme 4 – Determinism and Freewill</b>                      |
|--|---|--|--|
| Divine Command Theory  | Aquinas' Natural Law  | Situation Ethics   | Religious Freewill – Pelagius and Arminius                     |
| Virtue Ethics  | Application of Natural Law – Abortion and Voluntary Euthanasia          | Application of Situation Ethics – Homosexuality and Polyamory              | Libertarianism – Philosophical, Scientific and Psychological   |
| Ethical egoism   | Modern Updates to Natural Law – John Finnis and Hoose's Proportionalism | Bentham's Act Utilitarianism & Mill's Rule Utilitarianism                  | Religious Predestination – Augustine and John Calvin           |
| Meta Ethics – Ethical Naturalism, Intuitionism and Emotivism | Application to Capital Punishment and Immigration                       | Application of Utilitarianism – Animal experimentation and Nuclear Weapons | Hard Determinism – Philosophical, Scientific and Psychological |

As you can see there is a LOT of content. The course is challenging and will require you to have to really THINK and come to conclusions on a variety of philosophical, ethical and religious issues. Whilst this is certainly a challenging A Level is incredibly rewarding and one that students thoroughly enjoy.

In this A Level you will develop the following skills:

- Analysis and evaluation of a range of ideas.
- Flexibility in your thought process.
- Interpretation of evidence.
- Questioning, reasoning and judging.
- Creating and evaluating different arguments on an issue.

## **Philosophy**

### **An Introduction to the Study of Philosophy**

'Philosophy' comes from the Ancient Greek 'Philosophia' which literally means 'love of wisdom'.

Philosophy is 'thinking about thinking'. Philosophers consider fundamental questions. They do not merely ponder over ultimate questions and offer different theories as answers; but they examine whether the question is the right one as well as its implications. Philosophy of religion is a branch of philosophy concerned with questions regarding religion, including the nature and existence of God, the examination of religious experience, analysis of religious vocabulary and texts, and the relationship of religion and science. It allows us to look objectively at religious beliefs without a presumption of the existence of a deity.

**Philosophy of Religion** asks and tries to answer questions such as:

- Is there more to reality than meets the eye?
- Is there a God? What do we mean by God?
- What are the arguments for and against God's existence?
- How can we justify God in the face of suffering and evil?
- Is religion all in the mind?
- How do we know a religious experience is valid?
- How can we talk about God?

## Task 1 – Philosophy – Existence of God

Look at these different arguments for the existence of God. In the box next to the summaries outline your response to the view – how convincing is the argument? Does it leave anything unanswered? Does it raise any further questions? Is there evidence to support it?

|  |  |
|--|--|
| The teleological argument suggests that due to the intricacy we can observe in our universe (such as our unique fingerprints, patterns in nature, the fine balance of the atmosphere to allow for human survival) that there must have been a designer for the universe and that designer is God.              |  |
| The cosmological argument suggests that God exists as there must have been something outside the universe and unaffected by its laws (such as time and gravity) that started off the processes that resulted in the creation of our universe. That things can't go back infinitely – there must be a beginning |  |
| The ontological argument suggests that God must exist by his definition. If God is that than which nothing greater can be thought of then he must exist, otherwise he would not be the greatest thing every thought of.  |  |

**Task 2 – Learning new vocabulary and phrases.** Write the correct keyword alongside its definition. The keywords can be found underneath the table. You may need to use the web to help you.

|  |  |
|--|--|
|  | Beings which, if they exist, cannot not exist; beings which are not dependent on any other for their existence.  |
|  | On the basis of experience; used of an argument, such as the cosmological argument, which is based on experience or empirical evidence                             |
|  | Beings that depend upon something else for their existence. They have the property that they need not be, or could have been different.                            |
|  | A set of statements which is such that one of them (the conclusion) is supported or implied by the others (the premises).  |
|  | Related to beauty  |
|  | Argument constructed on possibly true premises reaching a logically possible and persuasive conclusion.  |
|  | The view that the dominant foundation of knowledge is experience.  |
|  | Without or prior to experience; used of an argument, such as the ontological argument, which is based on acquired knowledge independent of or prior to experience. |
|  | A chain of causes or sequence of reasoning that can never come to an end.  |
|  | A teleological argument that claims that nature has been planned in advance for the needs of human beings.   |
|  | Something that adds to our concept of the subject.   |
|  | An argument in which, if the premises are true, then the conclusion must be true.  |

|                    |                     |                     |
|--------------------|---------------------|---------------------|
| A priori           | Anthropic principle | Contingent beings   |
| argument           | Predicate           | Deductive arguments |
| aesthetic          | Necessary beings    | Infinite regression |
| Inductive argument | A posteriori        | empiricism          |



### **Task 3 – Philosophy Baseline Assessment.**

Assessments across the course will generally take the form of essays that come in two parts.

In the first part you will be assessed on your knowledge and understanding of religion and belief. In the second part you will be assessed on your ability to analyse and evaluate aspects of religion and belief.

You will have one hour to answer both parts of each essay question.

For your baseline assessment I want you to answer the following questions spending no more than 25 minutes on part a and no more than 35 minutes on part b.

- a) Explain why some people believe that God exists. (20 marks)
- b) "God does not exist" Evaluate this view. (30 marks)

# **Ethics**

## **An Introduction to the Study of Ethics**

### **What is ethics?**

At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives. Ethics is concerned with what is good for individuals and society and is also described as moral philosophy. The term is derived from the Greek word ethos which can mean custom, habit, character or disposition.

Ethics covers the following dilemmas:

- how to live a good life
- our rights and responsibilities
- the language of right and wrong
- moral decisions - what is good and bad?

Our concepts of ethics have been derived from religions, philosophies and cultures. They infuse debates on topics like abortion, human rights and professional conduct.

### **Approaches to ethics**

Philosophers nowadays tend to divide ethical theories into three areas: metaethics, normative ethics and applied ethics.

- Meta-ethics deals with the nature of moral judgement. It looks at the origins and meaning of ethical principles.
- Normative ethics is concerned with the content of moral judgements and the criteria for what is right or wrong.
- Applied ethics looks at controversial topics like war, animal rights and capital punishment

### **Normative Ethics**

Normative ethics is the branch of ethics which looks specifically at how we decide whether something is right or wrong, good or bad. Normative ethics is easily divided into two ways of deciding.

- **Teleological Decision Making** – Sometimes we follow rules and principles and we consider something wrong if it breaks this rule or principle. E.g. I will never tell a lie; I will always keep my promises; I will never tell another person's secret; Killing someone is always wrong.
- **Deontological Decision Making** – At other times we decide what the right or wrong thing to do is by looking at the possible outcomes or the individual situations. E.g. Is it wrong not to do my homework; Is it right for someone to take a human life in self-

defence; Should someone have an abortion because the pregnancy gets in the way of a holiday?

One of the big questions in moral philosophy is whether or not there are unchanging moral rules that apply in all cultures and at all times.

Some people think there are such universal rules that apply to everyone. This sort of thinking is called **moral absolutism**. Moral absolutism argues that there are some moral rules that are always true, that these rules can be discovered and that these rules apply to everyone.

Immoral acts - acts that break these moral rules - are wrong in themselves, regardless of the circumstances or the consequences of those acts. Absolutism takes a universal view of humanity - there is one set of rules for everyone - which enables the drafting of universal rules - such as the Declaration of Human Rights. Religious views of ethics tend to be absolutist.

Why people disagree with moral absolutism:

- Many people feel that the consequences of an act or the circumstances surrounding it are relevant to whether that act is good or bad
- Absolutism doesn't fit with respect for diversity and tradition

**Moral relativists** say that if you look at different cultures or different periods in history you'll find that they have different moral rules. Therefore it makes sense to say that "good" refers to the things that a particular group of people approve of. Moral relativists think that that's just fine, and dispute the idea that there are some objective and discoverable 'super-rules' that all cultures ought to obey. They believe that relativism respects the diversity of human societies and responds to the different circumstances surrounding human acts.

Why people disagree with moral relativism:

- Many people feel that moral rules have more to them than the general agreement of a group of people - that morality is more than a super-charged form of etiquette
- Many people think we can be good without conforming to all the rules of society
- Moral relativism has a problem with arguing against the majority view: if most people in a society agree with particular rules, that's the end of the matter. Many of the improvements in the world have come about because people opposed the prevailing ethical view - moral relativists are forced to regard such people as behaving "badly"
- Any choice of social grouping as the foundation of ethics is bound to be arbitrary
- Moral relativism doesn't provide any way to deal with moral differences between societies

## Task 1 – Ethical Dilemmas

Look at these different dilemmas. Work out what you would do in each situation, why you would do it and whether or not you have acted in a teleological way or deontological way.

|  |  |
|--|--|
| <p>On the Wilderness trail in the pioneering days in America many people lost their lives to the Indians. On one occasion a woman had a crying baby which threatened to give her party's hiding position away. Should she strangle the baby?</p> |  |
| <p>Your best friend has told you a secret that could prevent an innocent person going to prison. Do you tell the police?</p>   |  |

|  |  |
|--|--|
| <p>You are a high court judge. In front of you is an innocent man but the jury have just found him guilty of murder. If you overturn the jury's verdict many people in the country will riot in protest. Do you send the innocent man to prison?</p> |  |
|--|--|

**Task 2 – Learning new vocabulary and phrases.** Write the correct keyword alongside its definition. The keywords can be found underneath the table. You may need to use the web to help you.

|  |   |
|--|---|
|  | a form of ethics concerned with the meaning of ethical terms, the nature of moral statements and the foundations of moral principles.   |
|  | a philosophy which holds that human beings are free, have free will and that any concept of determinism is necessarily false.   |
|  | this term comes from the Greek word <i>ethikos</i> , which in its root form ( <i>ethos</i> ) means custom or habit. it refers to a branch of moral philosophy that aims to determine the meaning of right and wrong             |
|  | exploration and discussion of whether or not general principles and rules exist which can determine ethical attitudes and behaviour.  |
|  | the application of ethical theories to practical situations and moral dilemmas.   |
|  | the belief that there are universal ethical standards that apply to every situation.  |
|  | the concept of truth independent from individual subjectivity. A proposition is considered to have objective truth when its truth conditions are met without bias caused by a sentient subject.                                 |
|  | a theory that suggests actions are good or bad according to a clear set of rules. Its name comes from the Greek word <i>deon</i> , meaning duty. Actions that obey these rules are ethical, while actions that do not, are not. |
|  | Teleological ethics, (teleological from Greek <i>telos</i> , "end"; <i>logos</i> , "science"), theory of morality that derives duty or moral obligation from what is good or desirable as an end to be achieved.                |
|  | a lack of objective reality. It is related to ideas of consciousness, agency, personhood, reality, and truth  |

|  |  |
|--|--|
|  | the view that there are no universal moral norms, but that an action should be judged right or wrong depending on the social, cultural and individual circumstances in each situation    |
|  | the belief that suggests all events are predestined. Hard determinism<br>- The belief that all actions are ultimately pre-determined and that there is no such thing as a 'free' choice. |

| Ethics           | Meta Ethics   | Applied Ethics |
|------------------|---------------|----------------|
| Normative Ethics | Deontological | Objective      |
| Absolutism       | Teleological  | Determinism    |
| Relativism       | Subjective    | Libertarianism |

**Research the following key scholars.** Create the table below and complete it for the following scholars. The starred scholars are compulsory and the rest are optional.

| Scholar   | When were they alive? (i.e dates) | Where were they born/live their life? | How did they communicate their ideas? (i.e books they wrote) | Why were they inspired to develop their theory? (i.e social context in which they lived/people they were inspired by etc) | What were their key ideas/contributions to Philosophy, Ethics and/or Christianity? |
|-----------|-----------------------------------|---------------------------------------|--|---|--|
| Aristotle |                                   |                                       |  |   |  |

- Aristotle\*
- St. Thomas Aquinas\*
- St Augustine\*
- John Calvin\*
- Joseph Fletcher\*
- Jeremy Bentham\*
- John Stuart Mill\*
- AJ Ayer\*
- William Paley\*
- St Teresa of Avila\*
- William James\*
- Rudolf Otto\*
- Caroline Franks-Davis\*
- David Hume\*
- Richard Dawkins\*
- Sally McFague\*
- Rudolf Bultmann\*
- Robert Adams
- Max Stirner
- F.H. Bradley
- H.A. Pritchard
- John Finnis
- Bernard Hoose
- John Locke
- Ivan Pavlov
- Thomas Hobbes
- Pelagius
- Jacobus Arminius
- Jean-Paul Satre
- Carl Rogers
- John Hick
- Gustavo Gutierrez
- Leonardo Boff
- Rene Descartes
- Immanuel Kant

### **Task 3 – Ethics Baseline Assessment.**

Assessments across the course will generally take the form of essays that come in two parts.

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You will have one hour to answer both parts of each essay question.

For your baseline assessment I want you to answer the following questions spending no more than 25 minutes on part a and no more than 35 minutes on part b.

- c) Explain how we decide what is right and wrong (20 marks)
- d) "There is no objective right and wrong". Evaluate this view. (30 marks)

# Optional work

## **Recommended reading list:**

### **Brief Introductory Reading:**

- Blackburn, S. Think, OUP 2001
- Craig, E. Philosophy: A Very Short Introduction, OUP 2002
- Law, S. The Philosophy Files, Orion 2002; The Outer Limits, Orion 2003;
- The Philosophy Gym, Hodder Headline 2003
- Nagel, T. What Does It All Mean?, OUP 1987 (reprinted 2004) Warburton, N.
- Philosophy: The Basics (5th ed.), Routledge 2012 Philosophy:

### **Philosophy**

- Gaarder, J. Sophie's World , London : Phoenix House 1995
- Davies, B. An Introduction to the Philosophy of Religion, OUP 1993
- Annas, J. An Introduction to Plato's Republic (particularly Chapters 9-10), OUP 1998

### **Ethics:**

- Vardy, P. The Puzzle of Ethics, SCM Press 1999
- Norman, R. The Moral Philosophers, OUP 1998

### **Religious Thought:**

- McGrath, A. Christianity: An Introduction, Blackwell Publishing 2015

## **Video Resources and Tasks:**

Watch the videos below, choosing one to focus on for your task. Write a list of discussion points/questions it raises. Choose (at least) one of your questions and draft at least three possible answers that might be given.

- [https://www.ted.com/talks/kwame\\_anthony\\_appiah\\_is\\_religion\\_good\\_or\\_bad\\_this\\_is\\_a\\_trick\\_question/transcript#t-22290](https://www.ted.com/talks/kwame_anthony_appiah_is_religion_good_or_bad_this_is_a_trick_question/transcript#t-22290) Ted Talk by Kwame Anthony Appiah -- Is Religion Good or Bad?
- [https://www.ted.com/talks/damon\\_horowitz/transcript](https://www.ted.com/talks/damon_horowitz/transcript) Ted Talk by Damon Horowitz – We Need a Moral Operating System
- [https://www.ted.com/talks/tom\\_honey\\_on\\_god\\_and\\_the\\_tsunami/transcript](https://www.ted.com/talks/tom_honey_on_god_and_the_tsunami/transcript) Ted Talk by Tom Honey – Why Would God Create A Tsunami?
- <https://www.youtube.com/watch?v=e8MzPmkNsgU> Debate: Atheist vs Christian (Christopher Hitchens vs William Lane Craig)

## **Films/ TV:**

- Watch Lost (TV series). What moral and ethical points does this raise?
- Watch Sliding Doors (film). Do you think your life is pre-destined (set out for you) or can you control your own fate?

## Audio Resources:





- Listen to 'The Moral Maze' on BBC Radio 4. (Available programmes vary over time)  
<https://www.bbc.co.uk/programmes/b006qk11> Note down the key points of argument. Create a flow chart of the main points of discussion.
- Listen to this episode of 'In Our Time'.  
<http://www.bbc.co.uk/programmes/b01mwx64> Based on these arguments, is it possible to argue that God necessarily exists?
- Listen to this episode of 'Thinking Allowed'.  
<https://www.bbc.co.uk/programmes/b099ypqf> How should we help people who are dying?
- Listen to this podcast from 'Philosophy Now'.  
[https://philosophynow.org/podcasts/Free\\_Will\\_and\\_the\\_Brain](https://philosophynow.org/podcasts/Free_Will_and_the_Brain) To what extent can we exercise free will? List ten examples of choices you have made in the last seven days. For each one, consider what factors influenced your choice (habit, parents, media, friends, consideration of consequences, etc



# ONCE A THEOLOGIAN, ALWAYS A THEOLOGIAN!



Below are **suggestions** (not compulsory) of things to read, watch, listen etc.

|   |  |
|---|--|
|    |  <p><a href="https://andphilosophy.com/books/">https://andphilosophy.com/books/</a></p>  |
|  | <p> <a href="https://www.bbc.co.uk/programmes/p05xxvq3">https://www.bbc.co.uk/programmes/p05xxvq3</a><br/> <a href="https://www.bbc.co.uk/iplayer/episodes/m0007fhl/sacred-wonders">https://www.bbc.co.uk/iplayer/episodes/m0007fhl/sacred-wonders</a><br/> <a href="https://www.netflix.com/gb/title/80113701?source=35">https://www.netflix.com/gb/title/80113701?source=35</a><br/> <a href="https://www.youtube.com/watch?v=BhmIeSxXcxE">https://www.youtube.com/watch?v=BhmIeSxXcxE</a><br/> <a href="https://www.disneyplus.com/en-gb/movies/secrets-of-christs-tomb-explorer-special/3SV6xehcJK23">https://www.disneyplus.com/en-gb/movies/secrets-of-christs-tomb-explorer-special/3SV6xehcJK23</a><br/> <a href="https://www.youtube.com/playlist?list=PLFF9E7ADD88FBA144">https://www.youtube.com/playlist?list=PLFF9E7ADD88FBA144</a><br/> <a href="https://gloria.tv/post/spziyMnnkVRj1kUkcVNikHqsH">https://gloria.tv/post/spziyMnnkVRj1kUkcVNikHqsH</a> </p>   |
|  | <p> <a href="https://thepanpsycast.com/home">https://thepanpsycast.com/home</a><br/> <a href="https://www.bbc.co.uk/programmes/b075ft6f">https://www.bbc.co.uk/programmes/b075ft6f</a><br/> <a href="https://www.bbc.co.uk/programmes/p01gvqlg/episodes/downloads#">https://www.bbc.co.uk/programmes/p01gvqlg/episodes/downloads#</a><br/> <a href="https://www.bbc.co.uk/programmes/p02t7jgk">https://www.bbc.co.uk/programmes/p02t7jgk</a><br/> <a href="https://www.bbc.co.uk/programmes/b006qk11">https://www.bbc.co.uk/programmes/b006qk11</a><br/> <a href="https://philosophybites.com/">https://philosophybites.com/</a><br/> <a href="https://partiallyexaminedlife.com/category/podcast-episodes/?order=ASC">https://partiallyexaminedlife.com/category/podcast-episodes/?order=ASC</a><br/> <a href="https://thephilosophyguy.fireside.fm/">https://thephilosophyguy.fireside.fm/</a><br/> <a href="https://philosophy247.org/">https://philosophy247.org/</a><br/> <a href="https://www.abc.net.au/radionational/programs/philosopherszone/">https://www.abc.net.au/radionational/programs/philosopherszone/</a><br/> <a href="https://www.bbc.co.uk/programmes/p01gnn05">https://www.bbc.co.uk/programmes/p01gnn05</a> </p> |



<https://www.truecube.co.uk/>  
<http://www.rsrevision.com/Alevel/>  
<https://www.reonline.org.uk/knowledge/16-plus-christianity/>  
<https://www.reonline.org.uk/knowledge/16-ethics/>  
<https://www.reonline.org.uk/knowledge/16-plus-philosophy/>  
<https://www.thestudentroom.co.uk/revision/religious-education/a-level/>  
<https://www.bethinking.org/>



<https://www.theguardian.com/world/philosophy>  
<https://www.lse.ac.uk/philosophy/departments-blog/>  
<https://www.ethicssage.com/>  
<https://www.logicmatters.net/blogfront/>  
<http://stephenlaw.blogspot.com/>  
<https://philosophynow.org/>  
<http://blog.practicaethics.ox.ac.uk/>  
<http://www.rockingphilosophy.com/>  
<https://perfectchaos.org/category/philosophy/>  
<http://aphilosopher.drmcl.com/>

