

## A-Level RS: **Ethics** Curriculum Sequence – Key Stage 5

	KS4 National Curriculum prior learning	By the end of the term, students can:	Year 12 Term 1	Year 12 Term 2	Year 12 Term 3	Year 13 Term 1	Year 13 Term 2	Year 13 Term 3
What we want our students to know and remember	Our RE curriculum follows the Religious Education Curriculum Directory (RECD) in line with the requirements of the Diocese. This curriculum interleaves threshold concepts from the EYFS through to KS5 Religious studies. Please see the RE Learning Journey to see how the RE curriculum builds on and develops prior learning from EYFS through to KS5.	Define the key tier 3 vocabulary:	<p><b>In addition, please see key vocabulary identified in knowledge organisers and revision notes</b></p> <p>Meta-ethics Normative ethics Applied Ethics Universal Deontological Teleological Intrinsic Arbitrary Eudaemonia Virtue Altruism</p>	<p><b>In addition, please see key vocabulary identified in knowledge organisers and revision notes</b></p> <p>Verify Falsify Proposition A priori Prima facie Precept</p>	<p><b>In addition, please see key vocabulary identified in knowledge organisers and revision notes</b></p> <p>Euthanasia Abortion Autonomously Unanimity Non-coercive Ontic evil Value / Disvalue</p>	<p><b>In addition, please see key vocabulary identified in knowledge organisers and revision notes</b></p> <p>Agape Legalism Antinomianism Existentialism Abrahamic Polyamorous Secular Hedonism Quantitative Qualitative</p>	<p><b>In addition, please see key vocabulary identified in knowledge organisers and revision notes</b></p> <p>Concupiscence Elect Reprobate Apostasy Incompatibilism Compatibilism Conditioning Liberty of spontaneity Tabula Rasa Humanism Self actualisation</p>	<p><b>In addition, please see key vocabulary identified in knowledge organisers and revision notes</b></p>
		Recall the knowledge:	<p>See here for knowledge organisers: <a href="https://eduqas.co.uk">Resource (eduqas.co.uk)</a></p> <p><b>THEME 1:</b></p> <p><b>1A Divine Command Theory:</b> God as the origin and regulator of morality; right or wrong as objective truths based on God's will/command, moral goodness is achieved by complying with divine command; divine command a requirement of God's omnipotence; divine command as an objective meta-physical foundation for morality. Robert Adams' 'Modified Divine Command Theory' (divine command based on God's omnibenevolence).</p> <p><b>Challenges:</b> the Euthyphro dilemma (inspired by Plato); arbitrariness problem (divine command theory renders morality as purely arbitrary); pluralism objection (different religions claim different divine commands)</p> <p><b>1B Virtue Theory:</b></p>	<p>See here for knowledge organisers: <a href="https://eduqas.co.uk">Resource (eduqas.co.uk)</a></p> <p><b>1D Meta-ethical approaches - Naturalism:</b> Objective moral laws exist independently of human beings, moral terms can be understood by analysing the natural world; ethical statements are cognitivist and can be verified or falsified; verified moral statements are objective truths and universal. F.H. Bradley - ethical sentences express propositions; objective features of the world make propositions true or false; meta-ethical statements can be seen in scientific terms. Challenges: Hume's Law (the is-ought problem); Moore's Naturalistic Fallacy (moral language is indefinable); the Open Question Argument (moral facts cannot be reduced to natural properties).</p> <p><b>1E Meta-ethical approaches - Intuitionism:</b> Objective moral laws exist independently of human beings; moral truths can be</p>	<p>See here for knowledge organisers: <a href="https://eduqas.co.uk">Resource (eduqas.co.uk)</a></p> <p><b>2C Aquinas' Natural Law - application of the theory:</b> The application of Aquinas' Natural Law to both of the issues listed below: 1. abortion 2. voluntary euthanasia</p> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b> • The degree to which human law should be influenced by Aquinas' Natural Law. • The extent to which the absolutist and/or deontological nature of Aquinas' Natural Law works in contemporary society. • The strengths and weaknesses of Aquinas' Natural Law. • A consideration of whether Aquinas' Natural Law promotes injustice. • The effectiveness of Aquinas' Natural Law in dealing with ethical issues. • The extent to which Aquinas' Natural Law is meaningless without a belief in a creator God.</p>	<p>See here for knowledge organisers: <a href="https://eduqas.co.uk">Resource (eduqas.co.uk)</a></p> <p><b>THEME 3:</b></p> <p><b>3A Joseph Fletcher's Situation Ethics - his rejection of other forms of ethics and his acceptance of agape as the basis of morality:</b> Fletcher's rejection of other approaches within ethics: legalism, antinomianism and the role of conscience; Fletcher's rationale for using the religious concept of 'agape' (selfless love) as the 'middle way' between the extremes of legalism and antinomianism; the biblical evidence used to support this approach: the teachings of Jesus (Luke 10:25:37) and St Paul (1 Corinthians 13). Situation Ethics as a form of moral relativism, a consequentialist and teleological theory.</p> <p><b>3B Fletcher's Situation Ethics - the principles as a means of assessing morality:</b> The boss principle of Situation Ethics (following the</p>	<p>See here for knowledge organisers: <a href="https://eduqas.co.uk">Resource (eduqas.co.uk)</a></p> <p><b>THEME 4:</b></p> <p><b>4A Religious concepts of predestination, with reference to the teachings of:</b> St Augustine: Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin" (massa peccati), an essentially 'free' human nature (liberum arbitrium), the loss of human liberty (libertas) to our sinful nature, God's grace and atonement for the elect / saints. John Calvin: Doctrine of Election: the absolute power of God, the corrupted nature of humans, the Elect and the Reprobates, unconditional election, limited atonement, irresistible grace and perseverance of the elect.</p> <p><b>4B Concepts of determinism:</b> Hard determinism: philosophical (John Locke - free will is an illusion, man in bedroom illustration), scientific (biological</p>	<p>See here for knowledge organisers: <a href="https://eduqas.co.uk">Resource (eduqas.co.uk)</a></p>

		<p>Ethical system based on defining the personal qualities that make a person moral; the focus on a person's character rather than their specific actions; Aristotle's moral virtues (based on the deficiency; the excess and the mean); Jesus' teachings on virtues (the Beatitudes). Challenges: virtues are not a practical guide to moral behaviour; issue of cultural relativism (ideas on the good virtues are not universal); virtues can be used for immoral acts.</p> <p><b>1C Ethical Egoism:</b> Agent focused ethic based on self-interest as opposed to altruism; ethical theory that matches the moral agent's psychological state (psychological egoism); concentration on long term self-interests rather than short term interests; Max Stirner, is self-interest the root cause of every human action even if it appears altruistic? Rejection of egoism for material gain; union of egoists. Challenges: destruction of a community ethos; social injustices could occur as individuals put their own interests first; a form of bigotry (why is one moral agent more important than any other?).</p> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"><li>• Whether morality is what God commands.</li><li>• Whether being a good person is better than just doing good deeds.</li><li>• Whether Virtue Theory is useful when faced with a moral dilemma.</li><li>• The extent to which Ethical Egoism inevitably leads to moral evil.</li><li>• The extent to which all moral actions are motivated by self-interest.</li><li>• Whether one of Divine Command Theory, Virtue Theory or Ethical Egoism is superior to the other theories.</li></ul>	<p>discovered by using our minds in an intuitive way; intuitive ability is innate and the same for all moral agents; intuition needs a mature mind so not infallible; allows for objective moral values. H.A. Prichard, 'ought to do' has no definition; recognise what we 'ought to do' by intuition; two ways of thinking (general and moral). Challenges: no proof of moral intuition exists; intuitive 'truths' can differ widely; no obvious way to resolve conflicting intuitions.</p> <p><b>1F Meta-ethical approaches – Emotivism:</b> Theory that believes objective moral laws do not exist; a non-cognitivist theory; moral terms express personal emotional attitudes and not propositions; ethical terms are just expressions of personal approval (hurrah) or disapproval (boo); explains why people disagree about morality. A.J. Ayer - ethical statements are neither verifiable nor analytic; made to express joy or pain (emotion); expressed to be persuasive; emotivism is not subjectivism. Challenges: no basic moral principles can be established; ethical debate becomes a pointless activity; there is no universal agreement that some actions are wrong.</p> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"><li>• Whether ethical and non-ethical statements are the same.</li><li>• The extent to which ethical statements are not objective.</li><li>• Whether moral terms are intuitive.</li><li>• The extent to which moral terms are just expressions of our emotions.</li><li>• Whether one of Naturalism, Intuitionism or Emotivism is superior to the other theories.</li><li>• The extent to which the different meta-ethical theories encourage moral debate.</li></ul> <p><b>THEME 2:</b></p> <p><b>2A St Thomas Aquinas' Natural Law - laws and</b></p>	<p><b>2D John Finnis' development of Natural Law:</b> Development of the seven basic human goods (life, knowledge, friendship, play, aesthetic experience, practical reasonableness and religion); distinction between theoretical / practical reason; Nine Requirements of Practical Reason (view life as a whole, no arbitrary preference amongst values (goods), basic goods apply equally to all, do not become obsessed with a particular project, use effort to improve, plan your actions to do the most good, never harm a basic good, foster common good in the community and act in your own conscience and authority); the common good and the need for authority.</p> <p><b>2E Bernard Hoose's overview of the Proportionalist debate:</b> As a hybrid of Natural Law, a deontological / teleological ethic; a Proportionalist maxim ('it is never right to go against a principle unless there is a proportionate reason which would justify it'); distinction between an evil moral act (an immoral act) and pre-moral/ontic evil; distinction between a good act (an act that follows the moral rule) and a right act (an act that is not necessarily a good act, but creates the lesser of two evils); proportionality based on agape.</p> <p><b>2F Finnis' Natural Law and Proportionalism: application of the theory:</b> The application of Finnis' Natural Law and Proportionalism to both of the issues listed below:</p> <ol style="list-style-type: none"><li>1. immigration</li><li>2. capital punishment</li></ol> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"><li>• Whether Finnis' Natural Law is acceptable in</li></ul>	<p>concept of agape); the four working principles (pragmatism, relativism, positivism and personalism); the six fundamental principles (love is the only good, love is the ruling norm of Christianity, love equals justice, love for all, loving ends justify the means and love decides situationally).</p> <p><b>3C Fletcher's Situation Ethics - application of theory:</b> The application of Fletcher's Situation Ethics to both of the issues listed below:</p> <ol style="list-style-type: none"><li>1. homosexual relationships</li><li>2. polyamorous relationships</li></ol> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"><li>• The degree to which agape is the only intrinsic good.</li><li>• Whether Fletchers' Situation Ethics promotes immoral behaviour.</li><li>• The extent to which Situation Ethics promotes justice.</li><li>• The effectiveness of Situation Ethics in dealing with ethical issues.</li><li>• Whether agape should replace religious rules.</li><li>• The extent to which Situation Ethics provides a practical basis for making moral decisions for both religious believers and non-believers.</li></ul> <p><b>3D Classical Utilitarianism - Jeremy Bentham's Act Utilitarianism: happiness as the basis of morality:</b> Bentham's theory of 'utility' or 'usefulness'; ultimate aim is to pursue pleasure and avoid pain; principle of utility ('the greatest happiness for the greatest number'). The hedonic calculus as a means of measuring pleasure in each unique moral situation; by considering seven factors: intensity, duration, certainty, remoteness, fecundity, purity and extent. Act Utilitarianism as a form of moral relativism, a consequentialist and teleological theory.</p> <p><b>3E John Stuart Mill's development of Utilitarianism: types of pleasure, the harm</b></p>	<p>determinism - human behaviour is controlled by an individual's genes), psychological (Ivan Pavlov - classical conditioning). Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts v forced acts).</p> <p><b>4C The implications of predestination / determinism:</b> The implications of determinism (hard and soft) on moral responsibility: the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts, the usefulness of normative ethics. The implications of predestination on religious belief: the link between God and evil, the implications for God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles.</p> <p><b>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</b></p> <ul style="list-style-type: none"><li>• A consideration of whether religious believers should accept predestination.</li><li>• The extent to which God predestines humanity.</li><li>• The extent to which philosophical, scientific and/or psychological determinism illustrate that humanity has no free will.</li><li>• Strengths and weaknesses of Hard and/or Soft Determinism.</li><li>• Whether moral responsibility is an illusion.</li><li>• The extent to which predestination influences our understanding of God.</li></ul> <p><b>4D Religious concepts of free will, with reference to the teachings of:</b> Pelagius: The role of original sin, humanity maturing in God's image and accepting the responsibility of free will, free will as used to follow God's laws, the role of grace in salvation. Arminius: Denial of the Calvinist view of predestination, the effect of original sin on free will, God's 'prevenient' grace (the Holy Spirit) in allowing humans to</p>	
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What we want our students to do		Demonstrate excellence in these skills:	<p><b>AO1</b> Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul> <p><b>AO2</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p>	<p><b>AO1</b> Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul> <p><b>AO2</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p> <ul style="list-style-type: none"><li></li></ul>	<p><b>AO1</b> Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul> <p><b>AO2</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p> <ul style="list-style-type: none"><li></li></ul>	<p><b>AO1</b> Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul> <p><b>AO2</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p>	<p><b>AO1</b> Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul> <p><b>AO2</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p>	<p><b>AO1</b> Demonstrate knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>religious, philosophical and/or ethical thought and teaching</li><li>influence of beliefs, teachings and practices on individuals, communities and societies</li><li>cause and significance of similarities and differences in belief, teaching and practice</li><li>approaches to the study of religion and belief.</li></ul> <p><b>AO2</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p>
Key assessment questions:			See here for past paper questions: <a href="#">AS and A Level Religious Studies   Eduqas</a>	See here for past paper questions: <a href="#">AS and A Level Religious Studies   Eduqas</a>	See here for past paper questions: <a href="#">AS and A Level Religious Studies   Eduqas</a>	See here for past paper questions: <a href="#">AS and A Level Religious Studies   Eduqas</a>	See here for past paper questions: <a href="#">AS and A Level Religious Studies   Eduqas</a>	See here for past paper questions: <a href="#">AS and A Level Religious Studies   Eduqas</a>
Disciplinary Rigour		What makes your subject different to other subjects? What are the expectations for students in your subject area in the Diocesan guidelines?	<p>Understanding, discerning and responding to philosophical topics</p> <p>Develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</p> <p>Adopt an enquiring, critical and reflective approach to the study of religion</p> <p>Reflect on and develop their own values, opinions and attitudes</p> <p>Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs</p>	<p>Understanding, discerning and responding to philosophical topics</p> <p>Develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</p> <p>Adopt an enquiring, critical and reflective approach to the study of religion</p> <p>Reflect on and develop their own values, opinions and attitudes</p> <p>Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs</p>	<p>Understanding, discerning and responding to philosophical topics</p> <p>Develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</p> <p>Adopt an enquiring, critical and reflective approach to the study of religion</p> <p>Reflect on and develop their own values, opinions and attitudes</p> <p>Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs</p>	<p>Understanding, discerning and responding to philosophical topics</p> <p>Develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</p> <p>Adopt an enquiring, critical and reflective approach to the study of religion</p> <p>Reflect on and develop their own values, opinions and attitudes</p> <p>Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs</p>	<p>Understanding, discerning and responding to philosophical topics</p> <p>Develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</p> <p>Adopt an enquiring, critical and reflective approach to the study of religion</p> <p>Reflect on and develop their own values, opinions and attitudes</p> <p>Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs</p>	<p>Understanding, discerning and responding to philosophical topics</p> <p>Develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</p> <p>Adopt an enquiring, critical and reflective approach to the study of religion</p> <p>Reflect on and develop their own values, opinions and attitudes</p> <p>Account for the influence of social, religious and historical factors on developments in the study of religions and beliefs</p>

			<p>Construct well informed and reasoned arguments about religion and belief,</p> <p>substantiated by relevant evidence</p> <p>Understand, interpret and evaluate critically religious concepts, texts and other sources</p> <p>Identify, investigate and critically analyse questions, arguments, ideas and issues</p>	<p>Construct well informed and reasoned arguments about religion and belief,</p> <p>substantiated by relevant evidence</p> <p>Understand, interpret and evaluate critically religious concepts, texts and other sources</p> <p>Identify, investigate and critically analyse questions, arguments, ideas and issues</p>	<p>Construct well informed and reasoned arguments about religion and belief,</p> <p>substantiated by relevant evidence</p> <p>Understand, interpret and evaluate critically religious concepts, texts and other sources</p> <p>Identify, investigate and critically analyse questions, arguments, ideas and issues</p>	<p>Construct well informed and reasoned arguments about religion and belief,</p> <p>substantiated by relevant evidence</p> <p>Understand, interpret and evaluate critically religious concepts, texts and other sources</p> <p>Identify, investigate and critically analyse questions, arguments, ideas and issues</p>	<p>Construct well informed and reasoned arguments about religion and belief,</p> <p>substantiated by relevant evidence</p> <p>Understand, interpret and evaluate critically religious concepts, texts and other sources</p> <p>Identify, investigate and critically analyse questions, arguments, ideas and issues</p>	<p>Construct well informed and reasoned arguments about religion and belief,</p> <p>substantiated by relevant evidence</p> <p>Understand, interpret and evaluate critically religious concepts, texts and other sources</p> <p>Identify, investigate and critically analyse questions, arguments, ideas and issues</p>
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