

Starters and Plenaries for Component 2: Religion and Ethics

For A Level Year 2 OCR
Religious Studies

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Teacher's Introduction

This resource contains 17 starters and plenaries which cover all topics of the AS and A Level Ethics paper for OCR, first examination 2017/8.

The activities are intended to help a student develop the abilities in the full range of assessment criteria.

| AO1 | AO2 |
|---|---|
| Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none">religious, philosophical and/or ethical thought and teachinginfluence of beliefs, teachings and practices on individuals, communities and societiescause and significance of similarities and differences in belief, teaching and practiceapproaches to the study of religion and belief. | Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. |

The activities follow the specification order and give the teacher a clearly defined structure to work from. Each of the activities is designed to take between 10 and 15 minutes maximum.

The starter activities offer a way to grab the students' attention prior to learning the core information of the specification. The plenaries help to challenge the students, testing their understanding. While each activity is specified as either a starter or a plenary in the resource, these are adaptable to the teacher's needs.

The wide range of activities helps to stimulate each student's interest, by offering fresh and enjoyable methods of learning. The activities help to promote discussion, explanation, application and critical thinking skills, meaning that each student can learn to deeply analyse the information that they have been taught, which gives them a solid foundation from which to work for the following lessons. The activities target each type of learner, enabling every student to benefit from this resource.

September 2017

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Specification Cross-Reference

This table will enable you to pick and choose starters or plenaries relevant to what you are teaching. While each activity has been selected as either a starter or a plenary, it is important to note that many starter and plenary tasks may be interchangeable depending on the specification. Some may not work so well as a starter or plenary. It is up to you to use each task.

| Area | Topic | Activities |
|---|-----------------------|--|
|  Ethical Language: Meta-ethics | Meta-ethical Theories | Break Down Emotions Running Wild Ethical Language – A Committing the Natural Defining Good Prima Facie Duties |
| Significant Ideas | Conscience | Aquinas and the Conscience The Conscience Account Constructing Your Conscience Disobeying the Conscience Beyond Aquinas and the Conscience |
| Developments in Ethical Thought | Sexual Ethics | Opinions About Sex Homosexuality Church Teaching Changes in Belief and Natural Law and Situation Philosophers and Sex |

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Overview of Activities

Some activities may require scissors. Other than that, any extra materials are in the notes for the activity. All activities should take between 10 and 15 minutes. All activities are marked as individual, but some could be adapted to paired or group work.

| Activity | Activity Number | Type | Aim |
|---|-----------------|--|---|
|  Break Down | 1 | Pairs activity on definitions | Understanding how we view the same things differently |
| Emotions Running Wild | 2 | Meta-ethics applied to real world situation | To remember meta-ethics isn't just abstract theory |
| Ethical Language – A Sample Answer | 3 | Marking and completing a sample essay | Turn knowledge towards exam |
| Committing the Naturalistic Fallacy | 4 | Apply the fallacy's ideas to some statements | Show how easy it is to commit the fallacy |
|  Defining Good | 5 | Explaining good in ethical theories | Linking normative theories to meta-ethics |
| Prima Facie Duties | 6 | Using common sense on Ross | Examining intuitionism |
| Aquinas and the Conscience | 7 | Matching terms then applying concepts | Reinforcing knowledge of Aquinas on the conscience |
| The Conscience According to Freud | 8 | Label an iceberg with Freud's ideas | To remember Freud's teachings |
| Constructing Your Conscience | 9 | Examination of societal/biological factors of conscience | Understanding potential sources of our conscience |
|  Disobeying the Conscience | 10 | Applying conscience in case studies | To be able to use the ideas practically |
| Beyond Aquinas and Freud | 11 | Questions on other opinions on the conscience | To expand knowledge beyond Aquinas and Freud |

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| Activity | Activity number | Type | Aim | Starters and Plenaries |
|----------------------------------|-----------------|--|---|------------------------|
| Opinions about Sex | 12 | Group task exploring some areas of sexual ethics | To get students able to discuss sex in class | |
| Homosexuality | 13 | Examine your own knowledge of homosexuality | Initial exploration of a student perspective | |
| Church Teaching | | Compare Catholic teaching to modern practice | Understanding the idealised position that the Catholic Church holds | |
| Changes in Belief and Practice | 15 | Examination of biblical passage | Understand how Christians use Hebrew scripture | |
| Natural Law and Situation Ethics | 16 | Applying natural law to Fletcher's example of adultery | Understanding different 'good' responses in sexual ethics | |
| Philosophers and Sex | 17 | Case studies of Adult industry | Use ethical theory in practical situations | |

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Ethical Language: Meta-ethics

Activity 1 – Break Down

Notes

The purpose of this task is to set the students up for discussing G E Moore's more like 'yellow' than 'horse'.

It can be a difficult concept so the task should provide extra examples and

Car and bicycle are set concepts, whereas love, justice and possibly human differently.

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Activity 1 – Break Down

Working with a partner describe each of the following things in as much detail as you can in 30 seconds for each one. Take it in turns.

Write down as much as you can remember of what your partner has said.

A car



Justice

A bicycle



A human being

Love



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When you have finished, look at your responses. Which ones could someone else describe differently?

Activity 2 – Emotions Running Wild

Answers

Emotivism is a non-cognitive theory and sees morality as an expression of feelings.
The invasion of Afghanistan and Iraq after the September 11th attack on the US Government telling the whole world that they emotionally did not like them.

An intuitionist would have instinctively known what was good or bad (intuition).
to Ross's ideas about prima facie duties they may have chosen the same course of action.
justice was the self-evident and most important duty or differently if non-male.

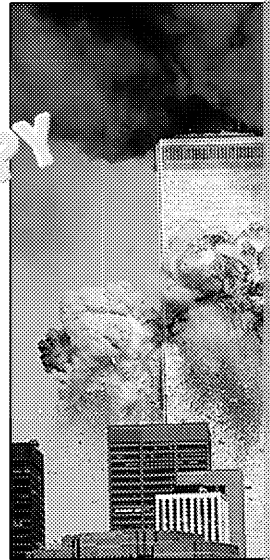
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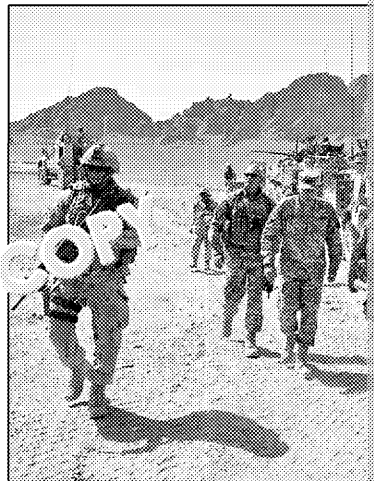


Activity 2 – Emotions Running Wild

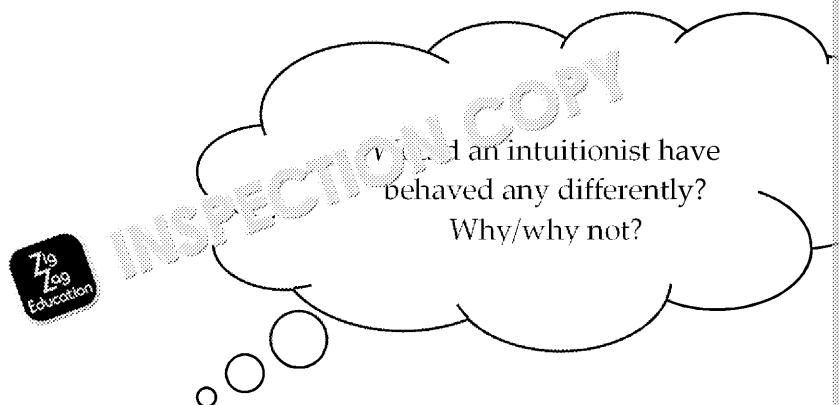
Explain how this:



became this:



using the ideas present within Emotivism.



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Activity 3 – Ethical Language – A Sample

Answers

Improvements could be using the terms cognitive/non-cognitive, bringing in the example below), add a criticism of non-naturalism.

A student-level response could be:

Intuitionism is a clear and simple system to use, with an easy definition of a positive view of human nature by saying that we would recognise 'good' has many variations, in that while it admits that intuition fails, this is not absolute or prescribed in the theory that people can live by or follow. It is an ethical decision making which, although it is intentional, is not particularly

Another key form of ethical non-naturalism is that of emotivism which is a purely emotional response to the world around us. Hume subscribed to this as 'sentiment'¹. Ayer used his verification principle, which holds that language in particular is only meaningful if it can be verified somehow, and that statements hold no meaning. He said that 'argument is only possible on a system of values was presupposed'² believing there was no truth or meaning at all. This view is a very flawed one for, if taken as accurate it would leave laws left, but lived in a state of anarchy until something could be proven. The verification principle itself cannot be seen as meaningful, which is a

Another method of thinking about meaning in ethical language is to use language games. Wittgenstein's theory was that words derive meaning from the way in which we play with each other. All language games have their own separate rules, similar to sports games. Philosophers often make up their own vocabulary of words to suit their theory, for instance, when logical positivists use terms they are not using the common meaning. This makes it hard for a person to understand the way it works, as the rules are likely to be very different. Wittgenstein argued that in the same way as it is meaningless to play football by the rules of rugby, it is therefore meaningless to judge one language game by the rules of another language by the rules of scientific language. This would mean that the question of whether a language is meaningful is void, as it is meaningful to those that use it and not true of any language.

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¹ A J Ayer, *Language, Truth and Logic* (1936), p. 111

² A J Ayer, *Language, Truth and Logic* (1936), p. 115

Activity 3 – Ethical Language – A Sample

Read the partial answer to the question below.

To what extent is ethical language meaningful?

Ethical language is very important for philosophers when considering all issues and law making. One of the most important issues is whether any ethical language has any implications that can be proven.

Ethical language is mainly framed in one of two ways: naturalism or non-naturalism. Naturalism looks for evidence for their ideas or ethical claims from non-ethical sources, looking to scientific facts and proofs. It tries to build ethics on a factual basis, rooting it in the material world. It is based on ideas or theories. This also means that 'good' is not a concept within itself, but is something else, which the supporter of naturalism views to be 'good', or the theory. Aquinas was a naturalist and for him 'good' was God's Will and following his theory. Bentham's calculus is an example of an 'ethical fact' but for Bentham, 'good' was not God's Will. Bentham based his hedonic calculus on the principle of 'the greatest good for the greatest number'. Bentham gave a firm concept of both what 'good' was and how it could be achieved. This is an example of naturalism. Through grounding their idea of 'good' in the world, naturalists can argue more easily and make them more objective than non-naturalism. There is even evidence that can be and discussed empirically rather than just on a theoretical level.

Non-naturalism holds a very different view, that 'good' cannot be defined as it is a simple concept. G.E. Moore argued that attempting to define 'goodness' is contradictory. He argued that philosophers committed the 'naturalistic fallacy'. Hume, in the eighteenth century, namely that there is no natural progression from an 'is' to a statement about how we 'ought' to act. This is known as either the 'is-ought' fallacy or the 'guillotine'. Moore expanded Hume's ideas by saying that 'good' is indefinable. Just as it is impossible to describe yellow as anything other than yellow, he argued that 'good' cannot be broken into component parts. Moore argued that if 'good' was a complex idea we could break it down and come out with a negative answer in the same way as we can ask 'is pleasure good?' and answer 'no'. Moore said that we recognise something is 'good' through intuition. This is an approach to intuitionism to Moore, saying that intuition identifies for us primary duties namely keeping promises, making amends for any wrong doing, gratitude, honesty, self-improvement and non-maleficence. However, he said that while we may rely on intuition for duties, when they are in conflict we must use our reason to decide which is the best course of action.

- 1) What three ways can you improve this answer?
- 2) How can you complete the answer?

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Activity 4 – Committing the Naturalistic Fallacy

Notes

The naturalistic fallacy, as defined by G E Moore is the attempt to define what is good in terms of a natural property.

Answers

- 1) This assumes the concept has no purpose – it does not – and that good will be achieved through the choices that are made.
- 2) The mistake here is assuming that what is most common in nature is 'good'. Members of a species may show same sex tendencies. This also has a holdover from the idea that 'natural' is a dominant morality.
- 3) Disease and illness are natural so interfering with them is unnatural or 'unnatural' and we need hospitals or doctors.
- 4) This suggests that because we physiologically are built to eat many kinds of things, we should eat those things. Should we therefore kill others because it is natural to eat them?
- 5) In his example suffering has been linked to immorality. If all suffering is bad, then we should not deny ourselves any pleasures and suffering to get to the point where we can be happy.

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Activity 4 – Committing the Naturalistic Fallacy

How do each of these things commit the **naturalistic fallacy**?

- 1) Species should be allowed to die out because the 'survival of the fittest' species will continue.



- 2) Homosexuality is immoral.



- 3) We should not interfere with diseases and illnesses.

- 4) Vegetarianism is wrong because we are omnivores.

- 5) Meat eating is wrong because it causes suffering.



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Activity 5 – Defining Good

Answers

| Normative Ethical theory | How is 'good' defined? | How is it worked out? |
|--|------------------------|--|
| Naturalistic Ethics  | Fulfilling our telos | Through the process of reason |
| Utilitarianism | Pleasure | The greatest balance of pleasure over pain The hedonic calculus |
| Kantian Ethics | Duty | Categorical Imperative |
| Situation Ethics  | Agape Love | Applying the commandments through the six principles |

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Activity 5 – Defining Good

On this course you have studied four ethical theories.

Looking at them with the tools of Meta-ethics, we can now revisit some of them.

For each of the theories, write down what good is in that theory, how you would achieve good and whether it is a naturalistic theory or not.

| Normative Ethical Theory | How is 'good' defined? | How is it won? |
|--------------------------|------------------------|----------------|
| Natural Law | | |
| Utilitarianism | | |
| Kantian Ethics | | |
| Situation Ethics | | |

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Activity 6 – Prima Facie Duties

Notes

Responses to these questions should discuss whether common sense is innate

Answers

Common sense is a 'basic level of practical knowledge and judgment that will enable you to find a reasonable and safe way' (Cambridge English Dictionary)

Following on, the second question should offer an explanation of whether it is just descriptive or prescriptive. It tells us what people tend to do.



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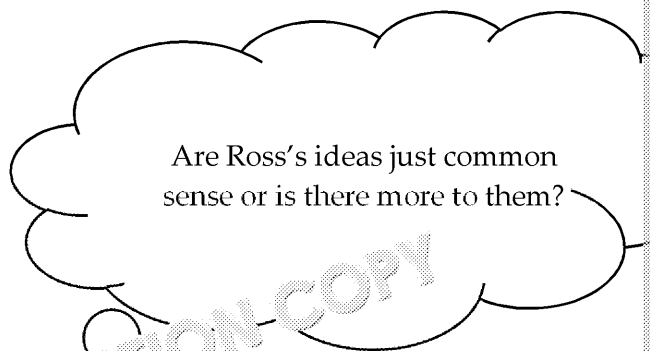
Activity 6 – Prima Facie Duties

These are W D Ross's intuitionist ideas:

- 1) Fidelity – We should strive to keep promises and be honest and truthful.
- 2) Reparation – We should make amends when we have wronged someone.
- 3) Gratitude – We should be grateful to others when they perform actions. We should try to return the favour.
- 4) Non-injury (or non-maleficence) – We should refrain from harming others physically or psychologically.
- 5) Beneficence – We should be kind to others and to try to improve their happiness, and well-being.
- 6) Self-improvement – We should strive to improve our own health, wisdom, and well-being.
- 7) Justice – We should try to be fair and try to distribute benefits and burdens fairly.

Task

Explain the concept of common sense.



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Significant Ideas

Activity 7 – Aquinas and the Conscience

Answers

| Aquinas' term | |
|------------------|---|
| Innate reason | Innate reason that |
| Synderesis | An innate knowledge of primary precepts |
| Conscientia | Deriving secondary precepts from them |
| Vincible error | Knowingly doing wrong |
| Invincible error | Unknowingly doing wrong |

The RAF performed a vincible error.

The following scenario would make it an invincible error:

Consider the bombs were dropped on a weapons factory. Unknown to the RAF, the bombs were hidden under the factory. It was wrong to bomb the school, but this is an invincible error, the fault of the British in this scenario, as they couldn't have known about the school.

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Activity 7 – Aquinas and the Conscience

For Aquinas, conscience isn't a feeling, like the guilt you feel when confronted with a bad decision. It is a reasoned move from the primary precepts to the secondary precepts.

Aquinas held **reason** in the highest esteem. He said 'The reason in man is rational'. Most famously, Aquinas claimed:

To disparage the use of reason is equivalent to condemning the human condition.
(Summa Theologica II.i. Q19 art. 4)

Match the following terms to their definitions:

| Aquinas' term | |
|------------------|---|
| Ratio | Deriving secondary precepts from them |
| Synderesis | Knowingly doing wrong |
| Conscientia | Unknowingly doing wrong |
| Vincible error | Innate reason that can be overcome |
| Invincible error | An innate knowledge of the primary precepts |

During the World War II, the British government, through the RAF, bombed the German city of Dresden.

Around 35,000 people died, mostly civilians. Aquinas would have said this was a **vincible error**.

What would have made it the opposite kind of error?

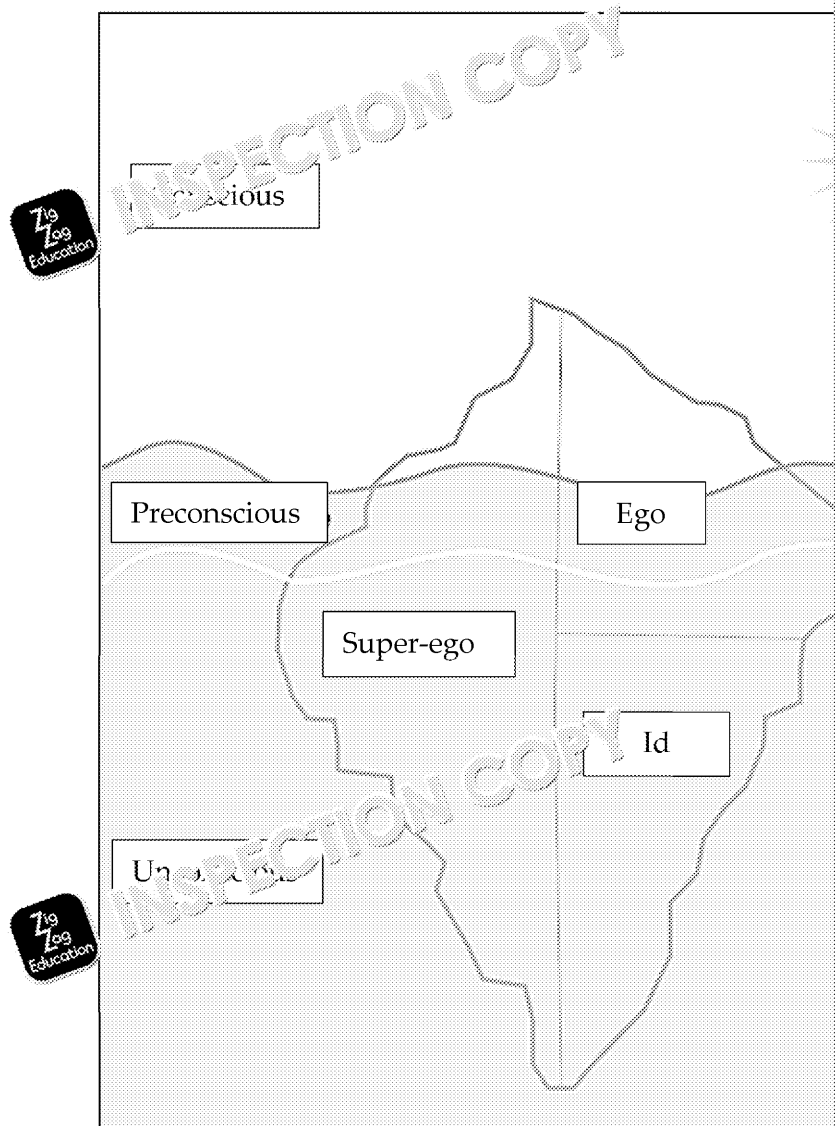
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Activity 8 – The Conscience According to

Answers



Extension

The sense of guilt that comes from breaking society's laws comes from the *Super-ego*, which is equated with the laws of the father.

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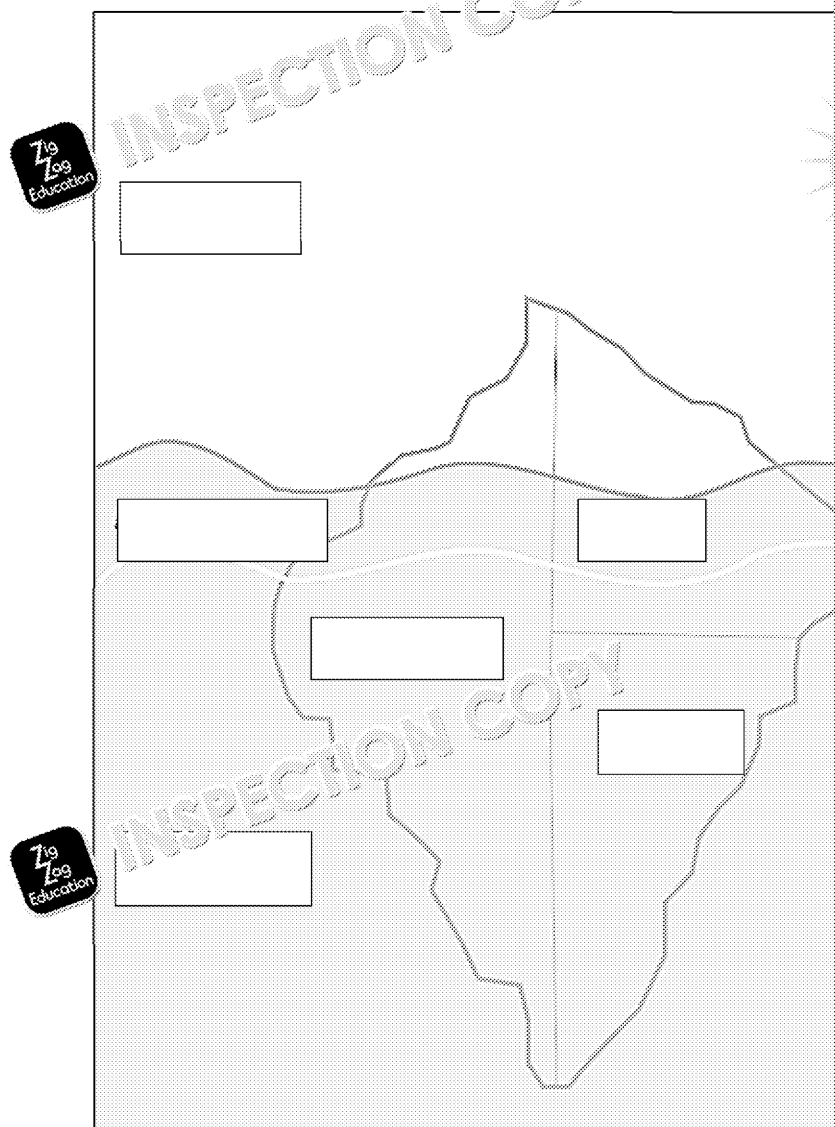
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Activity 8 – The Conscience According to

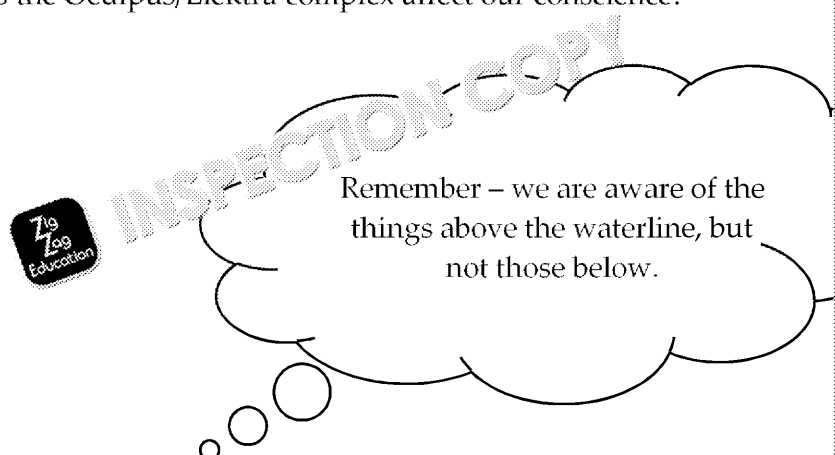
Label the following iceberg to show you understand Freud's teaching on the

| Id | Conscious | Unconscious | Ego | Super-ego |
|----|-----------|-------------|-----|-----------|
|----|-----------|-------------|-----|-----------|



Extension

How does the Oedipus/Elektra complex affect our conscience?



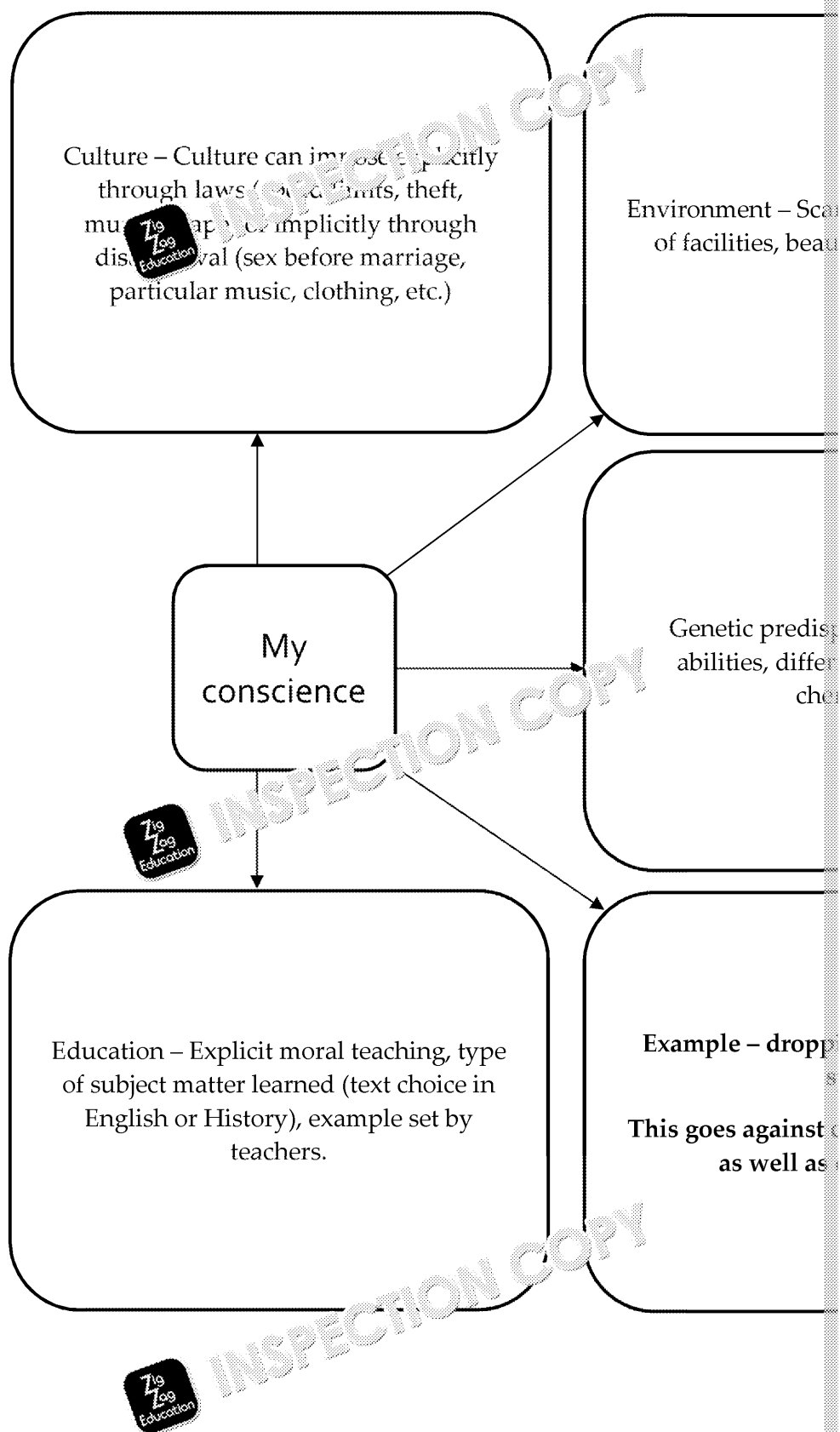
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Activity 9 – Constructing Your Conscience

Answers



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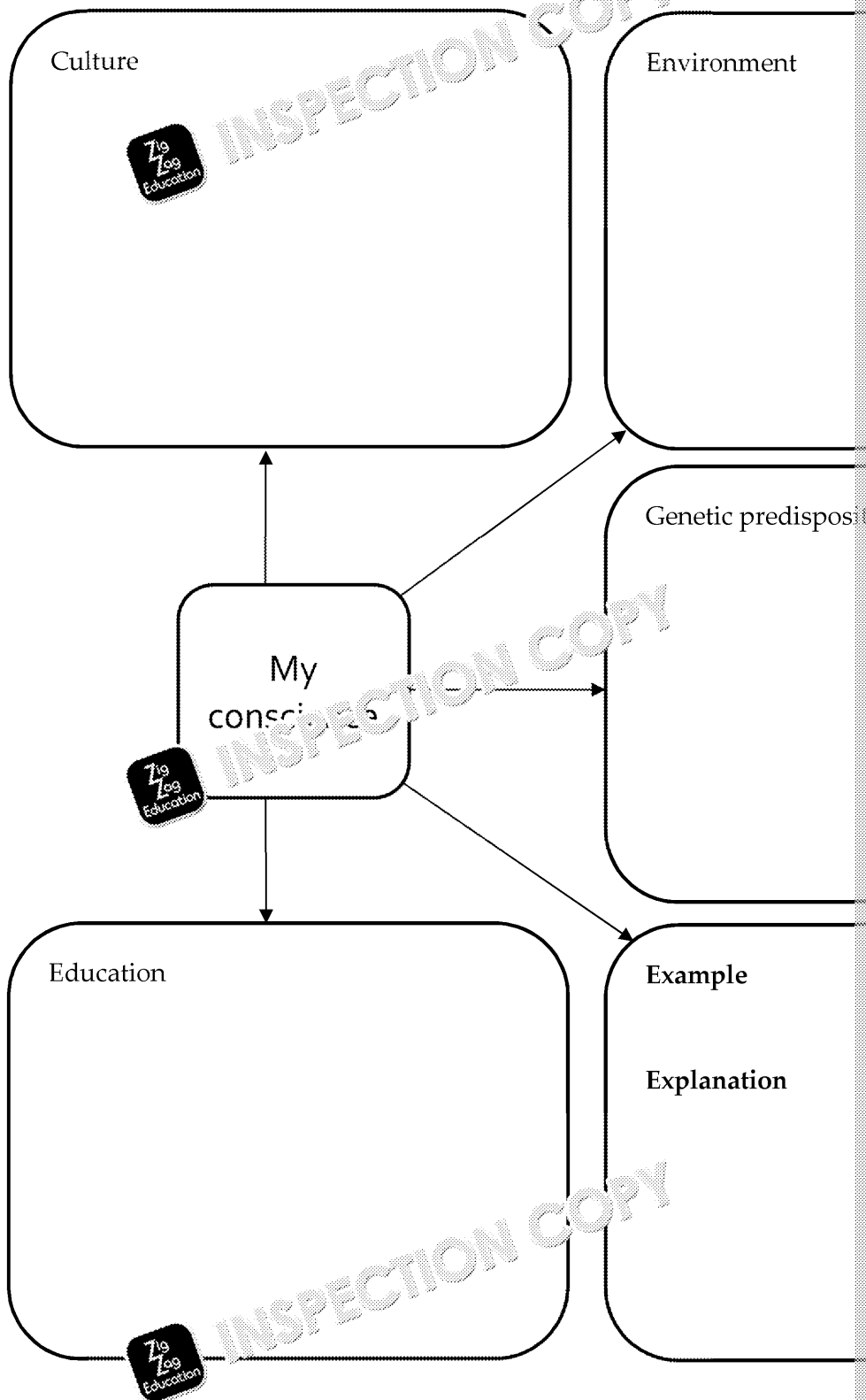
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Activity 9 – Constructing Your Conscience

What have each of these done to / added to your conscience?

Explain one example of something that your conscience tells you is wrong in the diagram.



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Activity 10 – Disobeying the Conscience

Answers

- 1) Aquinas should have reference to God and reason, Freud to societal expectations.
- 2) This is a discussion question but should include consideration of innate ideas.
- 3) The father figure should feature prominently in any response about Freud. The idea that God has given you reason and a will still be there.



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Activity 10 – Disobeying the Conscience

How hard is it to go against the authority of your conscience?

Scenario 1

Imagine you are in a life raft with three other people. Your ship sank a few days ago and you are starting to feel the effects of not having fresh water or food. One of the other people is much weaker than the rest of you. You have no way of knowing when you will be rescued. One day you decide that you will kill the weakest of the three in order to provide food and drink to the other two. Your conscience screams at you that this is wrong.



Use the ideas of Freud and Aquinas to explain why your conscience is doing this.

How hard is it to go against your conscience? Why?

Scenario 2

You work for a big multinational company. One month you are paid twice as much as you have noticed and the financial year ends without comment. You feel guilty but nothing bad seems to happen and the company is not affected.

Why do you still feel guilty? Use Freud and Aquinas again to explain.



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Activity 11 – Beyond Aquinas and Fre

Answers

- 1) Who is an interventionist? **Butler**
- 2) Who is an intuitionist? **Newman**
- 3) Who believes the conscience is in-built? **Freud, Rawls**
- 4) Who believes it is given by God? **Rawls, Butler, Newman**
- 5) Who believes the conscience is a societal construct? **Piaget, Fromm**
- 6) Which do you agree with more than the others? Explain why.
This is entirely subjective but students should be able to justify their choice.

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Activity 11 – Beyond Aquinas and Fre

Below is a short summary of the perspectives of Butler, Newman, Piaget and Fromm and answer the questions below. A question may have more than one

Butler:

For Butler, conscience is our natural guide. It is assigned to us by the one who gives us our duty to walk in that path and follow the guide.

We have a number of influences but the conscience should have ultimate

Newman

According to Newman, the conscience is the 'law of the mind'. It does not follow. It is an indication of what is right, the voice of God, distinct from but put inside us. It gives us feelings to follow, not reliant on reason. It should

Piaget:

Piaget rejects any idea of the conscience as God-given but also rejects Freud's conscience formed in four developmental stages and was not something we also believed we could not have a fully functioning conscience before the

Fromm:

Fromm wrote of the authoritarian conscience. It refers to the idea of being ruled by a superior who will punish you for disobedience. We only feel guilt because authority must be seen as an ultimate authoritarian, who if disobeyed, forces us to feel guilty.

- 1) Who is an interventionist?
- 2) Who is a naturalist?
- 3) Who believes the conscience is in-built?
- 4) Who believes it is given by God?
- 5) Who believes the conscience is a societal construct?
- 6) Which view do you agree with more than the others? Explain why.

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Developments in Ethical Thought

Activity 12 – Opinions About Sex

Notes

The purpose of this exercise is simply to let students explore ideas about sex structure, as they have a tendency to get frustrated or embarrassed at the structure.

They should hopefully have a better understanding of teaching on sex in school by this point. This activity serves to remind them of it and bring ethical ideas to meet that teaching.



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Activity 12 – Opinions About Sex

In groups, discuss one of the following sets of questions. You will have five minutes, you will present your answers to the class.

Some of the questions might make people uncomfortable, so try to show sensitivity in discussion so that many views can be heard.

Write any notes you wish to make in the spaces.

| |
|-------------------|
| Pre-marital Sex |
| Extra-marital Sex |
| Masturbation |

Pre-marital Sex

- Why might this be a good thing?
- Why might this be a bad thing?
- Why do some religions see this as a bad thing?
- What effects could it have on the sexual health of the individual?
- Is this really an issue with so few people actually getting married?

Extra-marital Sex

- Are fidelity, trust and loyalty important?
- Are affairs and divorce socially acceptable?
- If there are children, is it harmful to them if their parents separate after an affair?
- Which is more important, loyalty or the right to choose to find a new partner when a marriage has failed?
- Is polygamy the answer to this?

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¹ <http://www.gq-magazine.co.uk/article/david-spiegelhalter-sex-by-numbers-review-masturbation>

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Activity 13 – Homosexuality

Possible answers

- 1) Homosexuality is exclusively same sex romantic or sexual attraction.
- 2) Potential sources for views might include the media in some form, religion, family, friends, etc.
- 3) Stereotypes might include: Butch, camp, effeminate, promiscuity and more.
- 4) Society might care as our laws are based on a religious background or because something governs it and promote.
- 5) We need sex to reproduce, we can perform the action in a lot of ways. If no one had man-woman sex again. We also have a rapidly growing population.
- 6) Laws:
For – no one has a right to see what I do in my bedroom without my permission.
Against – we must have some legislation in order to outlaw sexual crimes in the bedroom such as marital rape and sexual assault.
- 7) Other sexualities include: Bisexuality, heterosexuality, asexuality, pansexuality, etc.

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Activity 13 – Homosexuality

- 1) What is it?
- 2) Where does your view of homosexuality come from?
- 3) What are the stereotypes associated with homosexuality?
- 4) Why does society care about homosexuality?
- 5) Reproduction is a reason given by many people for homosexuality being against Natural Law? Do we need sex to reproduce the species in danger?
- 6) Should governments pass laws on what we do in our bedrooms? Explain for and against.
- 7) What other sexualities exist?

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Activity 14 – Church Teaching

Notes

This activity is designed to bring into focus the difference between the Catholic teaching on sexual activity and the human experience of most people.

Answers

Modern, Western, secular ideas suggest that it is normal for adults to be engaged in sexual activity and that sexual activity is fine wherever it is engaged in by people who are consenting.

Benefits to young people of the teaching might include, fewer STIs being transmitted, more commitment to a relationship, better sex because you know your partner better, and so on.

Students with good critical thinking skills will pick out that the Church has always taught absolutes.

Students may be hesitant to discuss the possible benefits of Catholic teaching on sexual activity.

The last question might start a conversation about slippery slopes.

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Activity 14 – Church Teaching

The Catholic Church in England and Wales teaches the following:

‘The context for sexual intercourse should be one of genuine, exclusive and mutual love. Indeed, the love implied in making love is nothing less than the love that binds marriage... The Church teaches that sexual intercourse finds its proper context in marriage and does not share the same status, in common in some circles that it does. The Church needs to be sexually active. This teaching applies to all, whether married or single, homosexual or heterosexual, engaged, single through choice, widowed or divorced.’

From *Church Teaching Life* (2004), paragraph 104, 113.

In what ways is this contrary to modern secular practice?

Is it still worthwhile teaching this? Are there benefits to following it?

Also within the document it says parenthood will often involve planning and this should not be by means of contraception that places a barrier between the couple or ‘suppresses the healthy working body to make the act infertile’. (paragraph 114)

Natural family planning is seen as ‘reliable knowledge of the cycle of fertility and a willingness to abstain from sexual union at certain times’. (paragraph 115)

Does this mean that the Catholic Church has effectively given up the idea of artificial contraception?

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Activity 15 – Changes in Belief and Practice

Answers

Peter himself suggests this passage isn't about food, it is about all people being included.

Many Christians would follow the prohibitions on homosexuality and blasphemy and the punishment.

Some students will know that there was a robust discussion about Jewish law in Peter, Paul and James' section of the early Church. Non-Jewish Christians did not follow Jewish rules. Early Christians wanted the church to be inclusive.

The discussion about this activity is highly subjective and could have quite emotional responses.

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Activity 15 – Changes in Belief and Practice

The following biblical extract is Peter's vision about the unclean and Jewish laws.

From Acts 10:1–34 (NRSV)

Peter went up on the roof to pray. ¹⁰He became hungry, and wanted something to eat. Being prepared, he fell into a trance. ¹¹He saw the heaven opened and something coming down, being lowered to the ground by its four corners. ¹²In it were all kinds of creatures and reptiles and birds of the air. ¹³Then he heard a voice saying, 'Rise, Peter; kill and eat.' ¹⁴But Peter said, 'No, Lord; for I have never eaten anything that is unclean.' A voice said to him again, a second time, 'What God has made clean, you must not consider unclean.'

...

On Peter's arrival Cornelius met him, and falling at his feet, worshipped him. Peter helped him up, saying, 'Stand up; I am only a mortal.' ²⁷And as he talked with him, many people had assembled; ²⁸and he said to them, 'You yourselves know that it is unlawful for us to associate with or to visit a Gentile; but God has shown me that I should not call anything unclean. ²⁹So when I was sent for, I came without objection.'

- 1) Having read through this passage, is the first section entirely about food laws?

Here are a few more laws from the section of Leviticus that includes the Jewish Law (Chapter 11):

Do not mix fabrics in clothing (19:19)

Do not trim your beard (19:27)

Do not cut your hair at the sides (19:27)

Do not mistreat foreigners; you must treat just like you would treat someone of your own people (19:33–34)

If a man performs a homosexual act with another man, they are to be executed (24:17)

Do not commit blasphemy (punishable by stoning to death) (24:14)

- 2) Which of these Jewish laws do Christians follow? Some scholars argue that Christians follow Jewish purity law.
- 3) Why don't Christians follow all of them? Did they ever?
- 4) If Christians do not follow kosher laws or become circumcised, should they still follow Jewish laws? Discuss this question in groups.

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Activity 16 – Natural Law and Situation

Notes

This activity uses one of Fletcher's examples to show how different the theories of ethics are. Fletcher also has an example that involves a theoretical seduction to

Answers

While the scenario does involve reproductive rights, protecting life and educating children are also part of the natural law. The covenant promises of marriage are broken with the claim that this is a good. Natural Law would say that this was an apparent good but not a real good.

For a follower of Natural Law, it is highly unlikely she could be considered a good person, although she is trying to do good. They might see it as an apparent good not a real good.

The idea that our purpose is to reproduce now causes a problem. Many people do not want to reproduce or have no inclination to do so. Homosexuality is also thought of as genetic, therefore the purpose of a homosexual will not be to reproduce.

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Activity 16 – Natural Law and Situation

In his book *Situation Ethics: A New Morality*, Fletcher famously used this case ethics.

'Mrs Bergemeir was imprisoned by the Russians at the end of the Second World War. She was separated from her husband and three children. The only reason the Russians kept her was if they were too ill for the camps to deal with or if they were too young to be put in a guard to sleep with her; she had just given birth to a child and was packed off home to her husband, called Dietrich, who was loved dearly.' *Situation Ethics: The New Morality*

1) What would a follower of Natural Law say about this case?

2) Could they have considered her to have done the right thing?

3) Look back at Aquinas' Five Primary Precepts:

1. Preserve life and protect health
2. Reproduce
3. Develop learning and the education of children
4. Live in an ordered society
5. Worship God

Which of these precepts might many religious and non-religious people follow?

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Activity 17 – Philosophers and Sex

Answers

Kantian Ethics:

Although there may be attempts by students to suggest that as the performers give their time and effort then they are not being used as a means to an end, the service is treating them as such, especially if the consumer is not paying (us would suggest that it was always a consent to human dignity).

Utilitarian:

After some time, the students are likely to choose the hedonic calculus due to the immediate pleasure.

Hidden harm is relevant here, in both the hedonic calculus and the harm principle. The experience psychological damage, women may be objectified and public morality might consider the 'pornification' of adolescents.

Situation Ethics:

The principle of relativism suggests that it could be, somewhere at some time, that the sex industry is acceptable.

Natural Law:

The sex industry is abhorrent to Natural Law. Primary precepts on reproduction and something other than God are breached. The danger is that everyone forgets the moral law for the apparent good of pleasure through sexual activity, bringing about a state of moral decay.

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Activity 17 – Philosophers and Sex

Sex sells, we're often told. But what would philosophers and ethical theorists say about the ways in which sexual images and activities are sold?

Two parts of the sex industry are **prostitution** and **pornography**.

Prostitution is sometimes called the 'world's oldest profession' and has been part of civilisation since time began. It involves a sex worker offering sexual/erotic services.

In Britain, prostitution is legal (trying to get people to pay for your services) for sex is sold (driving solicitors along the side of the road in search of sexual services) but not for sale.

The industry also includes brothel owners and pimps ('managers' who take care of protection or assistance).

Pornography is normally seen as the recording of sexual activities for sale in any form (e.g. magazines, DVDs) and, more commonly, online in virtual form. Those watching and have been employed by the producers.

Kantian Ethics:

Are there any principles you could universalise in order to accept any part of the sex industry?

Utilitarianism:

Is prostitution or the porn business more ethical using a) the harm principle?

Situation Ethics:

Can the law of love be served anywhere in the industry?

Natural Law:

Do prostitution and pornography pervert the sex or damage society, thus making it sinful? What could the consequences be?

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