



**2016 specification**  
first exams in 2018 (2017 for AS)

# Starters and Plenaries

For AS and A Level AQA Religious Studies

*Component 1B: Ethics*

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# Teacher's Introduction

This resource contains 32 starters and plenaries which cover all topics of the AQA, first examination 2017/8.

The activities are intended to help a student develop abilities across the full specification.

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

The starter activities offer a way to grab the students' attention prior to learning the specification. The plenaries help to challenge the students, testing their understanding. If an activity is specified as either a starter or a plenary in the resource, these are the intended uses.

The wide range of activities helps to stimulate each student's interest by offering different methods of learning. The activities help to promote discussion, explanation and critical thinking skills, meaning that each student can learn to deeply analyse the material that has been taught, which gives them a solid foundation from which to work for the rest of the course. The activities target each type of learner, enabling every student to benefit from the resource.

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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 noted 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 a matter of judgement when to use each task.

Area	Topic	Activity
Normative ethical theories	Deontological	Ultimate ends Commandments and law Real vs apparent goods
	Teleological	The most loving thing Fletcher's four working principles Do we need laws? Intrinsically wrong?
	Character based	Virtues, excesses and deficiencies
	Strengths and weaknesses	Weighing up natural law
Application of natural moral law, situation ethics and virtue ethics	Issues of human life and death	What makes me a person? Euthanasia case studies
	Issues of non-human life and death	Non-human animals
Introduction to meta-ethics: the meaning of right and wrong	Divine command theory	Divine commands Calculating my actions
	Naturalism: utilitarianism	Happiness Ethical language – a sample Committing the naturalistic fallacy
	Non-naturalism: intuitionism	Defining good <i>Prima facie</i> duties
Free will and moral responsibility	The conditions of moral responsibility	Free will
	The extent of moral responsibility	Moral responsibility
Conscience	Differing ideas about conscience	Aquinas and the conscience The conscience according to Aquinas Constructing your conscience
	Value of conscience	Disobeying the conscience Beyond Aquinas and Freud
Bentham and Kent	Comparison of ideas	What is Kant's good? Banned activities
	Consistency with religious morals	Does morality lead to God? Emotionless Kant Laws and consequences Bentham's problems

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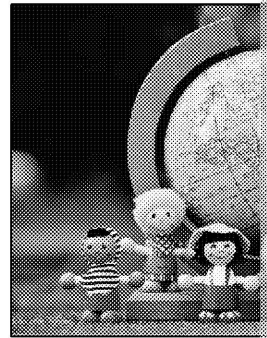
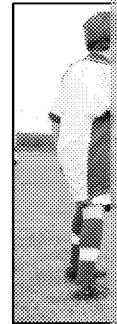
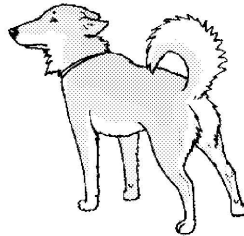
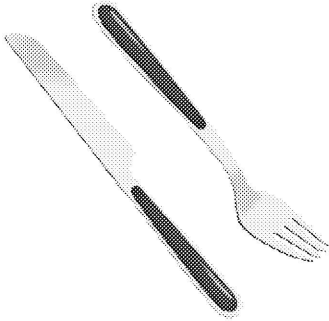


## Normative Ethical Theories



### Activity 1 – Ultimate ends

What is the purpose (*telos*) of each of the things pictured?



Are any of these things all or part of your purpose?

- Preserving life
- Reproducing
- Education or the advancement of knowledge
- Living in a peaceful society
- Worshipping God

Explain your reasons.

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## Activity 2 – Commandments and law

These are the 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

Aquinas believed that the Ten Commandments were able to be worked out from the primary precepts. They are all secondary precepts – commands which can be worked out from the primary precepts by describing specific actions to do or not to do.

**Task** – For each of the Ten Commandments work out which of the primary precepts (more than one!) they are derived from and how. At the end, suggest an eleventh commandment that can be worked out from the primary precepts.

1. I am the Lord your God, who brought you out of the land of Egypt, out of the land of slavery; you shall have no other gods before me.
2. You shall not make for yourself an idol, whether in the form of anything that is on the earth beneath, or that is in the water under the earth.
3. You shall not make wrongful use of the name of the Lord your God, for anyone who misuses his name.
4. Remember the Sabbath day, and keep it holy. For six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God; you shall not do any work.
5. Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbour.
10. You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his male slave, or his female slave, or his ox, or his donkey, or anything that belongs to your neighbour.
- 11.

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*Ten Commandments table*



### Activity 3 – Real vs apparent goods

Aquinas believed that *all* humans pursue good.

The trouble is that human beings have a tendency to mistake **apparent** goods for real goods.

Apparent goods, however, are not real goods; they are not 'natural' as they are not in accordance with natural law.

For Aquinas, following his primary precepts corresponds to pursuing real goods.

Give three examples of how we might mistake apparent goods for the real good (e.g. the good of theft and/or lying for at least one of them).

(An example might be 'working very long hours to make lots of money' as money is a real good as money becomes a thing we worship and we spend less time on other things).

Apparent good	Mistakenly thought of as a real good

Aquinas believed that there is an ideal human nature which we all have the potential to be, but we are often short of.

If a person does something morally wrong, he or she will do this because they are mistaken about the good, although the possibility of the individual being mistaken certainly exists.

Aquinas defines **sin** as falling short of the good – it means a human being acting in a way that is not intended to be by God.

For someone to pursue an apparent good rather than the real good is to fall short of the good.

No one seeks evil for itself: it is only sought as an apparent good and, therefore, it is never pursued for its own sake.

**Extension:** Explain how this means that Hitler and Stalin did not seek to do good, but they thought what they were doing was good and were mistaken. Show they were striving for apparent goods.

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## Activity 4 – The most loving thing

In each of these situations, write down a way of justifying the action as the thing to do in the situation.

- Condemning an innocent man to death if you knew his execution would save the world.
- Planting a bomb to further the interests of your political group.
- Cheating on your husband in order to get pregnant as he seems infertile.
- Saving a drowning scientist who has almost developed a cure for Alzheimer's.

**Extension** – Is it good to be able to justify actions such as these?

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## Activity 5 – Fletcher’s four working principles

Listed below are the four working principles. Below each, give an example of your own understanding and also a reason to doubt it (how it might not be good to have).

Use lying or theft as one of the examples.

1. Pragmatism – *what you propose must work in practice.*

Give an example of your own:

.....

.....

Reason to doubt it:

.....

.....

2. Relativism – *no fixed rules, all decisions relative to situation.*

Give an example of your own:

.....

.....

Reason to doubt it:

.....

.....

3. Positivism – *value judgement needs to be made, based on love.*

Give an example of your own:

.....

.....

Reason to doubt it:

.....

.....

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4. Personalism – *people, not rules, come first*. (“The legalist asks, “what is the right rule?” [Fletcher, *Situation Ethics*]).

Give an example of your own:

.....  
.....

Reason to doubt it:

.....  
.....

Fletcher’s situation ethics is *consequentialist* – it relies on the consequences for

Can we ever predict the outcome of something with certainty?

.....  
.....

Make a list of three occasions where things did not turn out as planned.

.....  
.....  
.....  
.....  
.....  
.....

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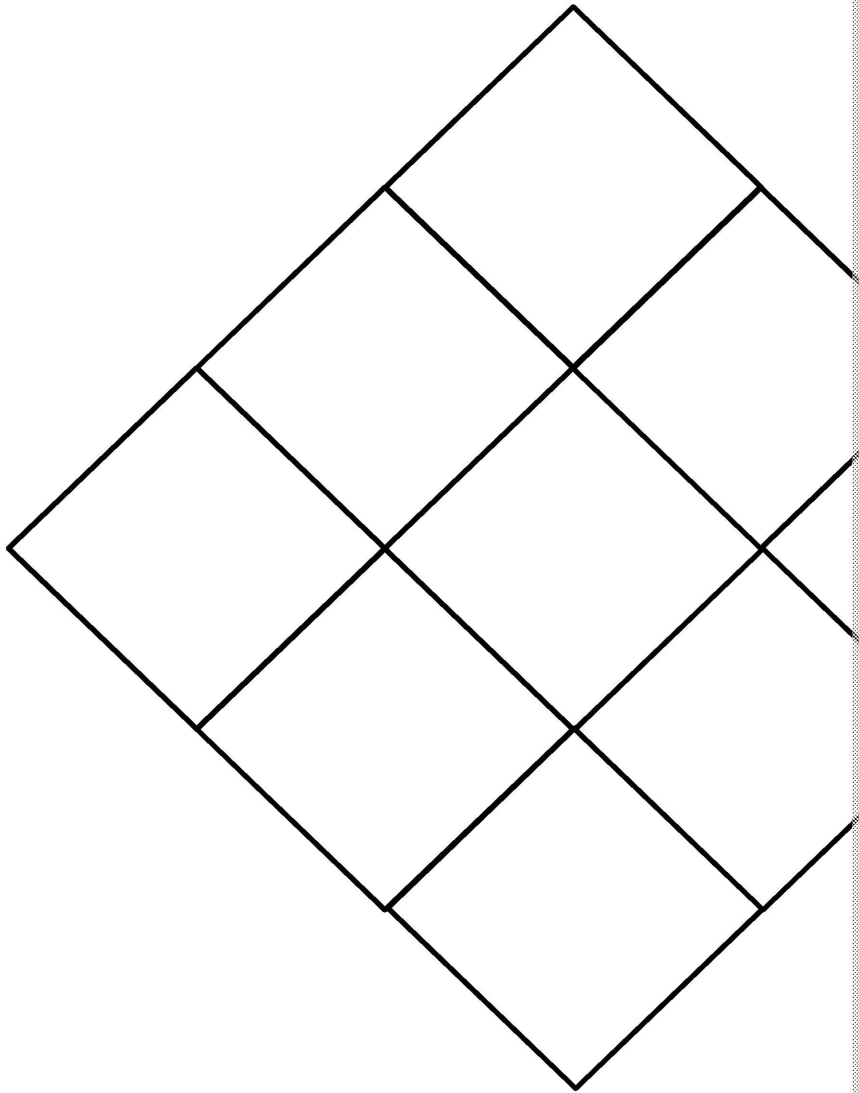






## Activity 6 – Do we need laws?

At the foot of the page is a list of some of the most common illegal activities most (at the top) to least (at the bottom) important to **not** break.



Do we need these laws?

What is the point in having these laws if everyone feels they can break them?

Can they all be replaced by the law of love?

Would we want to ignore the law of love sometimes?

<i>Speeding</i>	<i>Dropping litter</i>	<i>Illegally downloading music</i>	<i>Parking on a pavement</i>
<i>Being drunk in the pub</i>	<i>Having sex under the age of 16</i>	<i>Eating while driving</i>	<i>Using a mobile phone while driving</i>

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## Activity 7 – Intrinsically wrong?

A relativistic theory such as situation ethics holds that nothing is innately wrong, but that we must choose what is the most loving course of action in a particular case.

Your distasteful task is to create a scenario / write a justification for when doing it is the most loving thing to do (i.e. they serve agape best):

Murder

Rape

Torture

Adultery

Theft

Incest

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## Activity 8 – Virtues, excesses and deficiencies

You will each in turn draw out a concept from the hat. You have to get your word without using the word OR any other words mentioned on the piece, gestures or non-English versions of words and no pointing to anything on the hat. If a word has been guessed, the next person in your team (going clockwise) takes a turn. The first person to guess a word wins.

Rashness	Courage
Licentiousness	Temperance
Prodigality	Liberality
Vulgarity	Magnificence
Vanity	Magnanimity
Ambition	Proper ambition
Irascibility	Patience
Boastfulness	Truthfulness
Buffoonery	Wittiness
Obsequiousness	Friendliness
Shyness	Modesty
Envy	Righteous indignation

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## Activity 9a – Weighing up natural law

Do the following strengths outweigh the weaknesses and make natural law a viable option for the modern world?

Strengths	Weaknesses
It gives a universal guide for judging whether an action is right or wrong and many of its principles have been enshrined in key modern documents such as the UN declaration of Human Rights (1948)	It assumes that human beings are identical. They're not. Different countries and cultures have different values.
It is rational; it is not dependent on the feelings of the person concerned (feelings may change; right and wrong remain fixed).	Aquinas' view of human sexuality is outdated? Think about reproduction as an end in itself. Do humans really have to reproduce? Do humans really have to have a life of celibacy, are we?
Denies cultural and ethical relativism.	Revelation? Theology? Aquinas relies too much on religion. Religion, say, is the only way to know the truth through reason.
Some flexibility, particularly with the secondary precepts. As Aquinas puts it, 'the more you descend into the details, the more it appears how the general rule admits of exceptions, so that you have to hedge it with cautions and qualifications.'	The randomness of the world. Science challenges the idea of a purpose towards a particular end.
By declaring that an act is right or wrong irrespective of consequences, it's not dependent on the consequences or outcome of an action like consequentialist theories.	Hume and the is-ought problem.

Try to include Hoose's proportionalism as a way of softening the natural law approach.

**Extension** – What happens when specific religious moral injunctions clash with the principles given by natural law? For example, 'Turn the other cheek' clashes with self-preservation.

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## Activity 9b – Ethical theories and animal



Imagine you work in a medical research laboratory. You have seen cost-cutting measures that have led to some of the safety protocols and some areas of the lab don't quite have enough resources. You have seen figures that confirm the animal welfare protocols have been abolished due to budget cuts. You know that the people in charge know this and are deliberately covering it up. You have seen people who have been hounded out of their jobs through bullying, suspended or dismissed. Some of them have later won cases of unfair dismissal it could impact on your future. If you do not speak out, more animals will suffer unnecessarily if you do not speak out.

Would a follower of situation ethics speak out?

How would a practitioner of virtue ethics differ in this case?

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# Application of natural moral law, situation ethics



## Activity 10 – What makes me a person

**When do I become me?**

**Group One** – What is a person? (Think about the idea that not all humans are human things might be.)

**Group Two** – What are the characteristics of personhood? (Physical/mental)

**Group Three** – How do we define our identity? (Consider changes over time, psychological, cloning, brain damage, body alterations.)

Group	Ideas
1	
2	
3	

### Extension

When does an embryo/foetus/baby become a person?

When do I stop being me?

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## Activity 11 – Euthanasia case studies

Marieke Vervoort is a Belgian Paralympic athlete. She achieved a silver and a bronze in wheelchair racing at Rio 2016, after winning a gold and a silver at London 2012. She has also signed euthanasia papers to die at a time of her choosing.

Marieke suffers from a degenerative muscle disease that causes almost constant pain, and epilepsy, and has left her with paralysed legs. On top of this she has her sleep massively disrupted by the pain.

She believes that having legal euthanasia in Belgium and the right to choose when to have her life ended has stopped her being suicidal and enabled her to live her life to the best of her ability.

### **Natural moral law:**

Which parts of Aquinas' theory does allowing euthanasia specifically disagree with?

Could any form ever be acceptable to a follower of natural law?

### **Situation ethics:**

Is euthanasia the most loving thing in this case?

Should the impact on those left behind be taken into account?

### **Virtue ethics:**

If someone feels that they can no longer flourish, should they be allowed to die?

Marieke's arguments rely on the quality of life being all important. Should we value their opinion of the quality of life on you (making decisions about your life)? Do you believe that quality of life is the most important thing?

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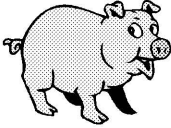


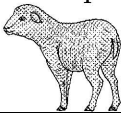

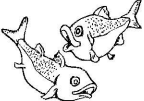

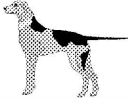




## Activity 12 – Non-human animals

Rank the following animals from 1 (most) to 10 (least) for how many rights they have.

Indicate in the table which of the uses you think are acceptable for each animal.

Animal	Rank	Food	Intensive farming	Medical research	Cosmetic research
Chicken 					
Dolphin 					
Pig 					
Eagle 					
Rat/mouse 					
Sheep 					
Cow (inc. bulls) 					
Salmon 					
Monkey 					
Dog 					

**Extension:** Which of the three ethical theories would treat animals the best?

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## Introduction to meta-ethics: the meaning of moral



### Activity 13 – Divine commands

This is a selection of God's commands in the Old Testament / Hebrew Bible.

Do you consider them to be good? Explain each answer.

- Do not eat any unclean animal. (Deuteronomy 14:7–8)
- Do not sell a brother as a slave to strangers. (Leviticus 25:42)
- Do not commit adultery. (Leviticus 18:20)
- The rapist must marry his victim if she is unwed. (Deut. 22:29)
- Men must not shave their beards with a razor. (Lev. 19:27)
- To fear God. (Deut. 10:20)

Why would people believe them to be good and act as though they were?

If God has a change of mind, then, according to divine command theory, w

<sup>9</sup>About noon the next day, as they were on their journey and approaching the city, they began to pray. <sup>10</sup>He became hungry and wanted something to eat; and while it was being prepared, he saw the heaven opened and something like a large sheet coming down, being lowered by its four corners. <sup>12</sup>In it were all kinds of four-footed creatures and reptiles and birds of the air. <sup>13</sup>He said to the men with him, 'Get up, Peter; kill and eat.' <sup>14</sup>But Peter said, 'By no means, Lord; for I have never eaten anything that is profane or unclean.' <sup>15</sup>The voice said to him again, a second time, 'What God has made clean, do not consider profane.' <sup>16</sup>This happened three times, and the thing was suddenly taken up to heaven and disappeared. (From Acts 10)

How does this passage alter one of the previous commands?

Write down two things (not from religion) that people used to believe were good but are now considered bad, or vice versa.

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## Activity 14 – Calculating my actions

Jeremy Bentham's hedonic (or felicific) calculus:

1. The **intensity** of any pleasure or pain
2. The **duration** of any pleasure or pain
3. The **certainty or uncertainty** of any pleasure or pain
4. The **propinquity** or remoteness of any pleasure or pain
5. Its **fecundity** – the chances of the same effects being repeated
6. The **purity** or the relative absence of the opposition sensation.
7. **Extent** – that is, the number of persons to whom it extends or who are affected

This is used by act utilitarians to calculate the happiness generated by individual actions.

Use the hedonic calculus to assess the following actions:

- Allowing something horrible to happen to one of your classmates so that you can get a better grade on the exam, in consideration from the exam board (and higher marks).
- Bombing an oil refinery to prevent fossil fuels being burned there.
- Carpet bombing a city in order to break the morale of the opposing nation faster.
- Saving a renowned heart surgeon instead of your parents from a burning building.
- On his death bed you promise a friend you will give the £5 million he has won from the lottery to a local hospital but after his funeral you cannot decide whether to: a) keep the money for yourself; b) give the money to a local hospital; c) keep it and live a life of luxury.

Final thought: do you agree with the assessments the hedonic calculus produces?

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## Activity 15 – Happiness

You have been given 30 happiness points to spend. Distribute them over the areas below, giving the highest value to the area you think would make you happiest – the area you value most in making your choices. We will then find the class average and be able to compare our overall if the class's average controlled the distribution of these areas in your class.

Area	Amount Spent	Class Average
Clothes		
Friends		
Family		
Sport		
Religion		
Romance		
Study		
Money		
Freedom		

**Extension:** What does this exercise say about the strengths and weaknesses of our society?

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## Activity 16 – Ethical language – a sample

Read the partial answer to the question below.

'Ethical language is meaningless.' Evaluate this statement. (15 marks)

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

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 proofs. It tries to build ethics on a factual basis, rooting it in the material world and its 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 thing that is good. Aquinas was a naturalist and for him 'good' was God's will and following his teachings. 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'. Mill gave a firm concept of both what 'good' was and how it could be achieved. This is naturalism. Through grounding their idea of 'good' in the world, naturalists are more easily and make them more objective than non-naturalism. There is evidence discussed empirically rather than just on a theoretical level.

Non-naturalism holds a very different view, that 'good' cannot be defined as a simple concept. G E Moore argued that in attempting to define 'goodness' by using contradictory terms, philosophers committed the 'naturalistic fallacy'. Hume in the eighteenth century, namely that there is no natural progression from an idea to a statement about how we 'ought' to act. This is known as either the 'is-ought' problem. Moore expanded Hume's ideas by saying that 'good' is indefinable. In the same way we cannot describe yellow as anything other than yellow, he argued that 'good' cannot be broken down into parts. Moore argued that if 'good' was a complex idea we could ask if 'good' is good, and get a negative answer in the same way as we can ask 'Is pleasure good?' and come to the conclusion that we recognise something is 'good' through intuition. There are issues with this as people have very different ideas of what 'good' is. W D Ross had a different approach saying that intuition identifies for us *prima facie* (at first appearance) duties and we must amend for any wrongdoing, gratitude, justice, beneficence, self-improvement etc. He said that while we may rely on intuition to identify these duties, when they conflict we use our judgement to decide which is the most important.

What three ways could you improve this answer?

How would you complete the answer?

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## Activity 17 – Committing the naturalistic fallacy

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

1. Species should be allowed to die out because the 'survival of the fittest' will last.
2. Homosexuality is immoral.
3. We should not interfere with diseases or illnesses.
4. Vegetarianism is wrong because we are omnivores.
5. Meat eating is wrong because it causes suffering.

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## Activity 18 – Defining good

On this course you have studied five 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 it, what is good and whether it is a naturalistic theory or not.

Normative ethical theory	How is 'good' defined?	How is it worked out?
Natural law		
Utilitarianism		
Kantian ethics		
Situation ethics		
Virtue ethics		

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## Activity 19 – *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 and 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 try to improve their health, 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.

Are Ross's ideas just common sense or is there more to them?

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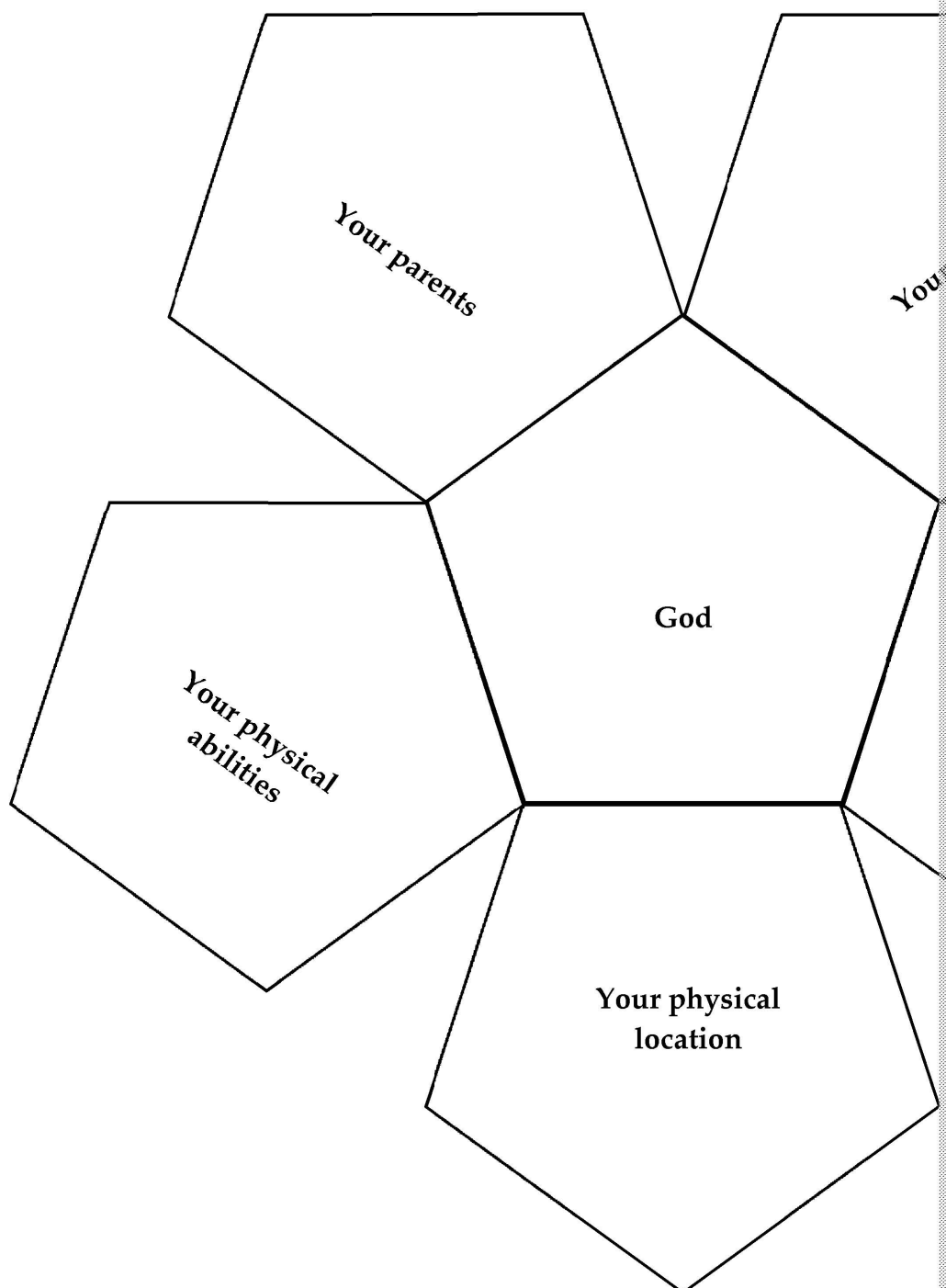
## Free will and moral responsibility



### Activity 20 – Free will

What is 'free will'?

How do the following affect your free will? Please fill in the boxes below with your free will.



Do you think it is possible to have free will?

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## Activity 21 – Moral responsibility

Match the definitions to the conditions of moral responsibility.

**Libertarianism**

**Hard determinism**

**Compatibilism**

Humans are only free because of the choices they do

Freedom may be limited by reasons other than choice. Humans can act according to their nature.

Unimpeded choice is necessary for actions, especially in the moral domain.

A short scenario:

A soldier (during wartime) is ordered to execute a group of prisoners. It is his country and he knows that he will be imprisoned or executed as a sympathiser if he does not do them out in any way. The prisoners are all non-combatants.

He chooses to shoot the prisoners as ordered.

Using each of the ideas above, is he morally responsible for the deaths of the prisoners?

Give an explanation as to why or why not.

Position	Responsible (with explanation)	Shot
Libertarianism		
Hard determinism		
Compatibilism		

How would his treatment differ at the end of the war depending on which position you take?

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## Conscience



### Activity 22 – Aquinas and the conscience

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

Aquinas held **reason** in the highest esteem. He said 'Reason in man is rather than feeling'. He famously claimed:

*To disparage the dictate of reason is equivalent to condemning the command of God (Summa Theologiae, 2-2, q. 94, art. 4)*

Match the following terms to their definitions:

Ratio
Synderesis
Conscientia
Vincible error
Invincible error

Deriving secondary precepts by applying primary precepts
Knowing the good and the bad
Unknown or mistaken moral principle
Innate reason
An innate moral principle that is not subject to error

During the Second World War, the British government, through the RAF, bombed 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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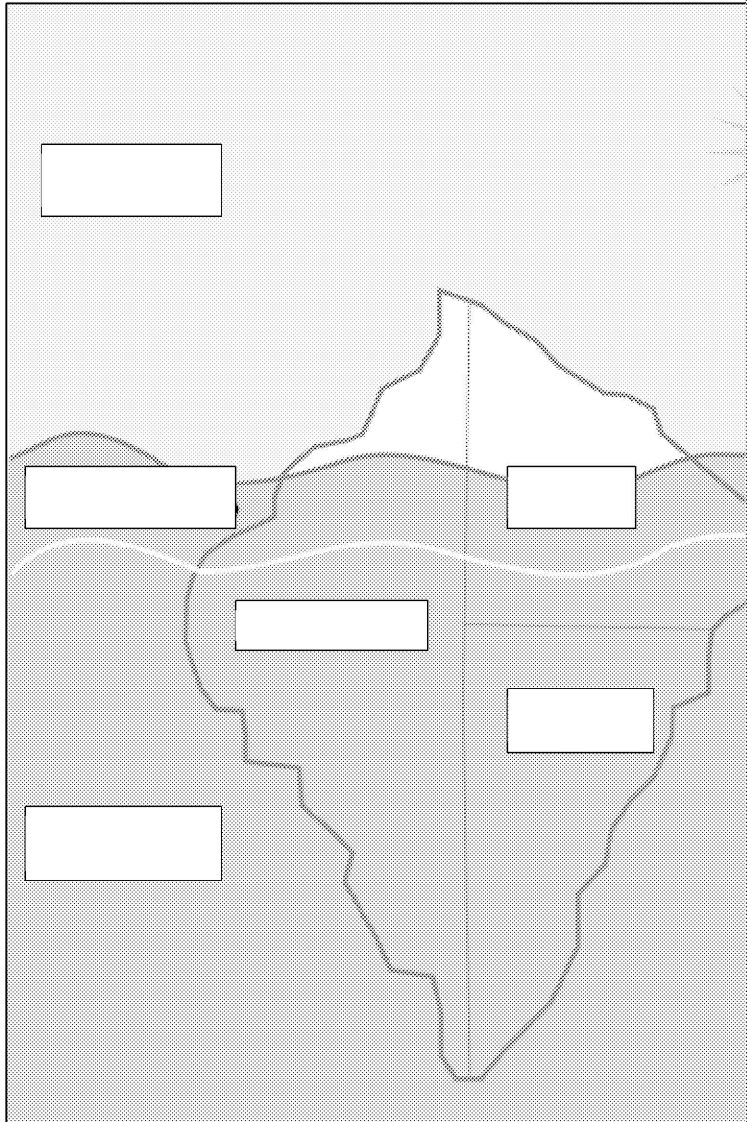




## Activity 23 – The conscience according to

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

<i>Id</i>	<i>Ego</i>	<i>Conscious</i>	<i>Unconscious</i>	
-----------	------------	------------------	--------------------	--



**Extension:** How does the Oedipus/Elektra complex affect our conscience?

**Remember** – we are aware of the things above the waterline, but not those

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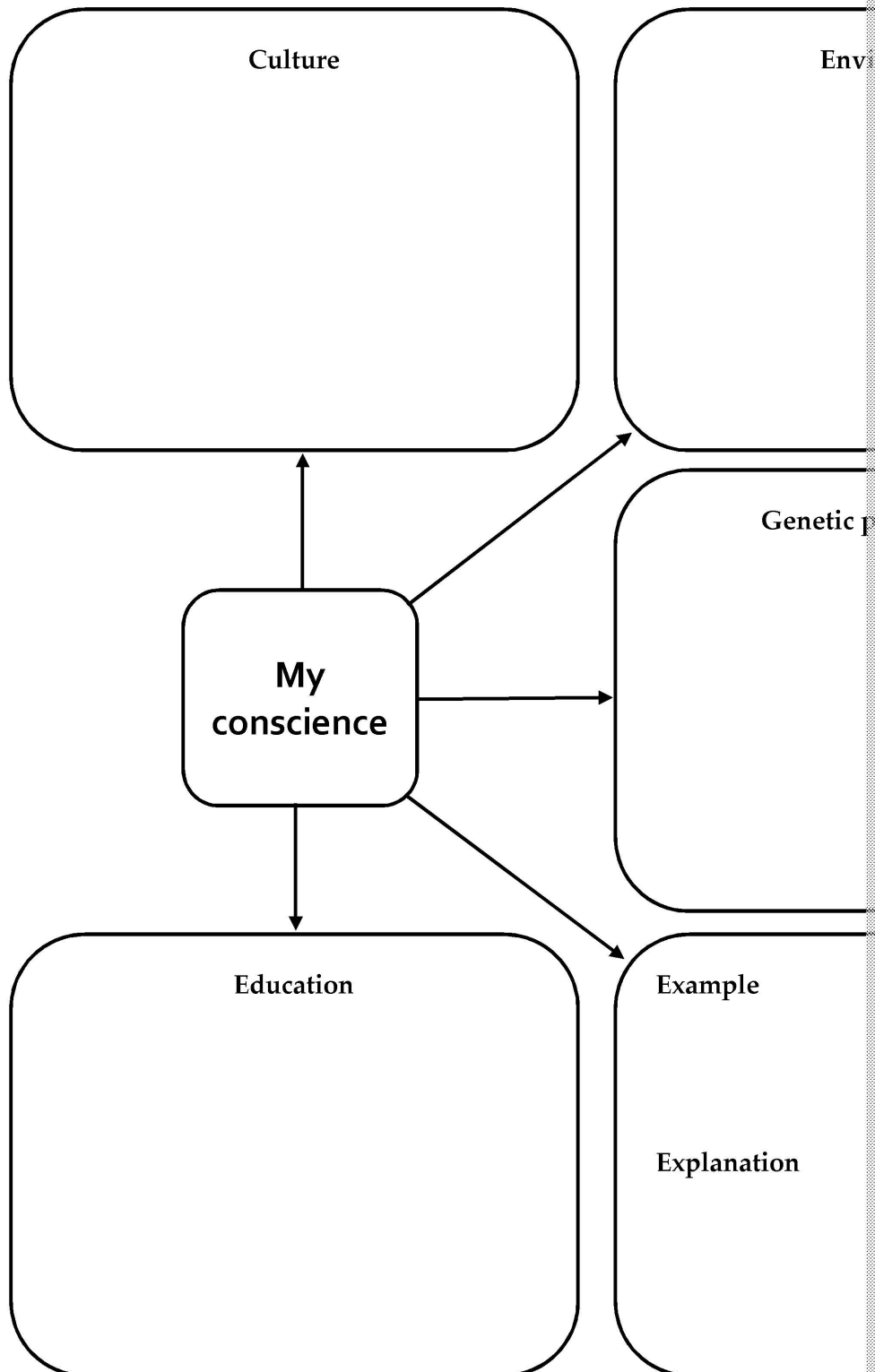




## Activity 24 – Constructing your conscience

What has 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 25 – Disobeying the conscience

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

### Scenario 1 –

Imagine you have been kidnapped, along with another person. You are made a promise to release you if you have sex with the other person. As far as you are concerned, you are getting out of captivity and your captor has told you that if you refuse to have sex or water either. You have made vows to your spouse. The other person suggests you have sex. 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 about this regularly 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.

What is the value of a conscience that stops you from doing things that are wrong?

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## Activity 26 – Beyond Aquinas and Fre

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

### **Butler:**

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

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

### **Newman:**

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

### **Piaget:**

Piaget rejects any idea of the conscience as God-given but also rejects Freud's idea of the conscience as formed in four developmental stages and was not something we could be taught. He believed we could not have a fully functioning conscience before the age of 11.

### **Fromm:**

Fromm wrote of the authoritarian conscience. It refers to the idea of being afraid of authority who will punish you for disobedience. We only feel bad because authority is seen as an ultimate authoritarian, who, if disobeyed, forces us to feel guilty.

Who is an interventionist?

Who is an intuitionist?

Who believes the conscience is in-built?

Who believes it is given by God?

Who believes the conscience is a societal construct?

Which view do you agree with more than the others? Explain why.

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## Bentham and Kant



### Activity 27 – What is Kant's good?

You are walking through a town and you see a pensioner struggling to cross a busy road.

You decide to help them. Examine the following reasons for helping and explain whether these actions are good by Kantian ethics.



Motive	Is it a good action?	Is
You see someone across the road who you find very attractive and would like to date.		
You feel sorry for the old person because they are having trouble crossing the road.		
You know that the old person should be helped across the road. God would want you to do this.		
You are feeling a bit down and it would make you happy that someone has benefited from something you did.		

**Extension** – Do you think God would care more about your intentions or

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## Activity 28 – Banned activities

Why does Kant say that each of these activities is always wrong? Use the three formulations of the categorical imperative to work out your answers.

**Theft**

**Laziness**

**Suicide**

**Deception**

The three formulations:

1. Universal law
2. Not a means to an end alone
3. Kingdom of end

Something to think about:  
Do you think it is always wrong to lie?  
your moral action

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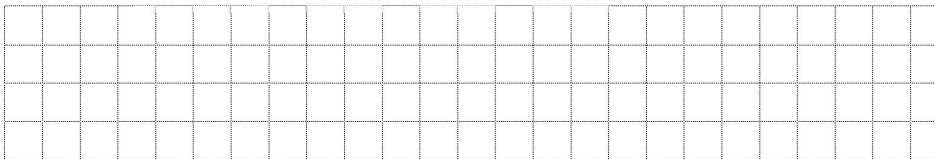
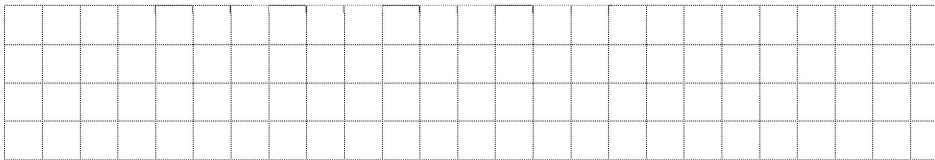
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As they are tweets, you are limited to 140 characters including spaces.



autonomy, *summum bonum*, will, choice, reason, free, determinism, self-com  
perfect

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## Activity 30 – Emotionless Kant

Kant's ethics are entirely reliant on reason.

Make a list (in order if you can) of all the things you did during the day on

Try to list as many of your actions, jobs, hobbies, chores, homeworks and in



7am (or earlier)

8am

9am

10am

11am

12 noon

1pm

2pm

3pm

4pm

5pm

6pm

7pm

8pm

9pm

10pm (or later)

Go through your list and put a line through any you did out of sympathy, or someone, monetary gain or gain of favour.

How long is your list of potential good moral actions? Is Kant reasonable in sentiment?

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## Activity 31 – Laws and consequences

How do the following laws lead to the greatest amount of pleasure over pain?

In the UK, you must drive on the left-hand side of the road.

In order to be able to give consent for sexual activity, you must be 16 years old.

You must not exceed the speed limit.

You must not drop litter.

You must not illegally download music.

You must not park partly on a pavement.

You must not take a child out of school for a holiday without the head's permission.

**Thinking point:** is it good to have laws which promote the greater good, even if they are inconvenient?

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## Activity 32 – Bentham's problems

Why do you do what your parents ask?

Why do they feed you?

Why do they let you stay at their house?

Why do you tell the truth?

Why don't you steal what you want when you can get away with it?

Does Bentham make us doubt our motivation for everything?

Are relative morals consistent with the existence of God?



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## Activity 1

### Notes:

This activity is designed to stimulate discussion as to what things are actually good for humans.

### Answers:

The examples have the obvious – designed for a specific thing (cutlery), sports, fitness, gambling, distraction from life's problems, etc.?) – but also the more subtle – things that humans decide that they or humanity have no purpose and, therefore, need to control.

The two that students are most likely to query from Aquinas' list are reproduction and the environment.

The main reasons are likely to be no desire for children / can't have children (e.g. overpopulated for reproducing and I don't believe in God for the other).

## Activity 2

### Notes:

The activity should help highlight how Aquinas thought his theory worked and which of the precepts Aquinas seems to find more important.

### Answers:

1. Breaks the precept 'Worship God'.
2. Breaks the precepts 'Worship God' and 'Live in an ordered society'.
3. Breaks the precept 'Worship God'.
4. Breaks the precepts 'Worship God' and 'Live in an ordered society'.
5. Breaks the precepts 'Live in an ordered society' and 'Develop learning and knowledge'.
6. Breaks the precepts 'Live in an ordered society', 'Preserve life and protect the environment (in the case of abortion)'.
7. Breaks the precepts 'Live in an ordered society', 'Preserve life and protect the environment (if those cheating are trying not to conceive while doing so)'.
8. Breaks the precept 'Live in an ordered society'.
9. Breaks the precept 'Live in an ordered society'.
10. Breaks the precept 'Live in an ordered society'.

Examples for number 11: You should not discard surplus embryos from IVF treatment or send them to school.

## Activity 3

### Answers:

Apparent good	Mistake
Adultery	While those engaging in the adultery may enjoy the right to find a new partner, it is a breaking of the precept of marriage.
Stealing in order to eat	Theft damages the society we live in, causing harm to others.
Contraception	It seems to let the couple enjoy sex without the responsibility of children, especially if they are poor. However, stopping reproduction breaks the precept of reproduction.

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**Extension:**

Students may find it difficult to believe that those who have been labelled as evil were doing the right thing. They need to think back to the start of the lives – why was Hitler angry and what ideals did Stalin have at the beginning?

**Activity 4****Notes:**

Students may initially find considering unpleasant acts as loving jars with good and bad, but this is the intention. They should finish by thinking about relationships.

**Answers:**

- Condemning an innocent man to death if you knew his execution would bring about a cure for a disease. If the disorder is causing massive societal problems and people are suffering, you are doing the most loving thing for those people. The victim could not do anything about this.
- Planting a bomb to further the interests of your political group. You will likely consider the aims of your group to be good and help for all. If you were a part of a minority being persecuted and you hoped to attract attention, enabling justice to be done.
- Cheating on your husband in order to get pregnant as he seems infertile. He presumably will be pleased as he gets to be a father. He will never know you got to pass on their genetic code.
- Saving a drowning scientist who almost developed a cure for Alzheimer's. Justice will be achieved for more people this way and your father would not have a cure on his conscience.

**Extension:**

The class is likely to have disagreements over this, with many students like you who think punishing people for breaking them helps to keep society together.

**Activity 5****Answers:**

1. Pragmatism – Accepting there will be abortions, so legalising them to avoid suffering. Makes it hard to have ideals.
2. Relativism – Saying that stealing is not wrong if you are starving and suffering. Makes it hard to criticise the actions of others.
3. Positivism – An action must be taken. The theory demands you make a choice. Sometimes the loving course is not clear. Many or no responses may seem to be right.
4. Personalism – I might ask what is the most loving course of action for this person. A good thing to do here (applying an abstract 'greater good'). If we are focused on a person, we might miss the wider scope of a dilemma.

We can say that something is highly likely to occur, but we have to accept that predicting the future is impossible.

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Examples of things that did not turn out as planned might include:

Brexit (government held the vote to appease a section of their own party and not what was expected from the public).

The US campaign in Vietnam (technologically and numerically superior US forces achieved an easy victory against the Vietcong but actually lost the war and support for the war effort).

Or any personal issues for students.

## Activity 6

### Notes:

This activity will require scissors for the pupils.

It is a very subjective activity, with the potential for completely different answers. It is hard to make laws everyone will follow.

### Answers:

Arguments against having these laws might include slippery slopes (break one law and others or this one in a more severe way), and although a few instances of breaking the law might have much of an effect, it would be bad if everyone did it.

Some might suggest we don't need these laws if everyone feels they can be trusted, but most will probably suggest that it gives a guideline at least, a way of putting things in perspective and an idea of what society deems acceptable.

Students should pick at least one law and explain how it is the most loving and just.

The answer will most likely be yes, we would possibly include selfish best interests, but not being an unpleasant thing to do or simply not being able to gauge the most appropriate response.

## Activity 7

### Notes:

The situations created by the students will be quite far-fetched or extreme.

This can be used to highlight that Fletcher's theory seems to rely on having a clear conscience.

The exercise also helps students to understand that it is hard to break out of a cycle of right and wrong and objectively consider our moral standpoints.

## Activity 8

### Notes:

Cut out the following sections and place them in a hat or similar receptacle. Scatter them around the room and group together at the end.

It should work like a team variation of the board game Taboo.

**TO READ OUT:** You will each in turn draw out a concept from the hat. It will be so you cannot see it. You have to ask questions to guess the word without using the word or your associated excess/deficiency/virtue. No sign language, gestures or non-verbal communication and no pointing to anything on the walls.

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**Activity 9a****Notes:**

The subjective responses that will be given are likely to be quite varied. The is-ought distinction is likely to be a deciding factor on whether the theory can work.

This activity could also be used for essay development purposes, structuring responses in a certain order to answer exam questions.

The activity could be used as either an individual writing task or a group discussion.

**Answers:**

Proportionalists would generally argue that if it is acceptable to steal in order to prevent starvation, then it makes little sense to prohibit lying in order to save someone from death. This would be an invalidity in some deontological morality.

**Extension:**

Christians would have to choose between the two. Clashes such as these have never been official church teaching.

The addition of moral teaching from Jesus that does not seem to fit with a synthesis of ancient Greek philosophy with Christianity.

Denies cultural and ethical relativism, Hume and the is-ought distinction – all of these are other parts of the specification.

**Activity 9b****Answers:**

The responses of a follower of situation ethics should focus on the most love for the humans that will have better treatment vs the animals mistreated.

The second question is expecting a comparison between the two theories.

**Activity 10****Notes:**

Discussion in this task will often centre around intelligence, personality, and consciousness. There will probably be discussion about whether babies are people and who could be considered a person.

Identity is often defined on ethnic, religious, cultural and geographical bases. It is often based on / identification with certain groups. It might also be related to our physical appearance.

**Answers:****Extension:**

Possible views on when an embryo/foetus/baby becomes a person include: when heartbeats, individual blood supply, 'ensoulment', nervous systems, birth, etc.

BUT – interesting discussion will be had if there are any responses suggesting 'personality', 'when it can interact with others' or some such response.

I might consider that I am no longer me when I die, am in a coma (persistent vegetative state), dementia or in the afterlife.

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**Activity 11****Notes:**

This task is intended to bring the idea that someone can choose euthanasia doing 'well' at life.

**Answers:**

Natural moral law should provide clear-cut answers involving the preservation of life.

The second question should make students think about the double effect principle.

When deciding if euthanasia is the most loving thing, you must decide if it is for the person and whether the consequences will bring about the greatest good (less suffering more loving than allowing more life?

The second question about situation ethics is intended to remind students that it is not necessarily all about the person wishing to die.

The virtue ethics question should raise issues about what flourishing is in a person's life.

The last question highlights the difference between voluntary and non-voluntary euthanasia. It should consider whose opinion on the quality of life matters, and how much it matters.

**Activity 12****Answers:**

This is a subjective starter but has animals included that are commonly used in research.

Food – sheep, cow, pig, chicken

Scientific tests – pig, monkey, rat

Cloning – sheep

Blood sports – bulls, eagles for hunting, fighting dogs

Organ transplants – pig, mouse

**Extension:**

Students will probably suggest the followers of virtue ethics as they are based on what a person would do, followed by the most loving thing and natural moral law last as it is the most important and animals do not have a real place within the theory.

**Activity 13****Notes:**

This is a selection of God's commands in the Old Testament / Hebrew Bible.

**Answers:**

*Do you consider them to be good? Explain each answer.*

These will all be subjective but the implicit approval of slavery and rape should be noted.

- Do not eat any unclean animal. (Deuteronomy 14:7-8)
- Do not sell a brother as a slave to strangers. (Leviticus 25:42)
- Do not commit adultery. (Leviticus 18:20)
- The rapist must marry his victim if she is unwed. (Deut. 22:29)
- Men must not shave their beards with a razor. (Lev. 19:27)
- To fear God. (Deut. 10:20)

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Why would people believe them to be good and act as though they were?

- Fear of priests/religion/damnation. Fear of being different.

How does this passage alter one of the previous commands?

- It makes the unclean clean.

Write down two things (not from religion) that people used to believe were good but vice versa.

Slavery, homosexuality, etc.

#### Activity 14

##### Answers:

Things to consider in student answers:

- *Allowing something horrible to happen to one of your classmates so the rest of the class can get a better grade (and higher marks).*  
What pleasure is gained through exam results? How big is the class? How much of an increase to happen? How much of an increase will make it worth it?
- *Bombing an oil refinery to prevent fossil fuels being burned there.*  
What economic or environmental damage might the bomb cause? What punishment? What pleasures are to be gained?
- *Carpet bombing a city in order to break the morale of the opposing nation and win the war.*  
How many innocents will suffer? What are the chances of it working? (Dresden and Dresden as examples.)
- *Saving a renowned heart surgeon instead of your parents from a burning building.*  
Calculate happiness from your parents and then from the surgeon and compare.
- *On his death bed you promise a friend you will give the £5 million he has left after his funeral you cannot decide whether to: a) keep your promise; b) give the money to charity and live a life of luxury.*  
Would your happiness outweigh what a golf club would gain? Would the little at the hospital outweigh your own massive gain? (Quantity of pleasure vs. quality of pleasure)

#### Activity 15

##### Notes:

The activity is designed to show the different priorities of the class and question what is acceptable or not.

The teacher could tally the results on the board (although allowing students to vote without telling everyone might be important), dividing by the number of students.

This could be a useful activity for showing that the calculus does not take into account – but do remind the students it does not actually work by calculation.

##### Answers:

##### Extension:

We all clearly derive pleasure from different things and in different quantities. The calculus of happiness as it takes the happiness/pleasure of the majority into account, but it doesn't take into account the pain of a minority. It leads us to question how we determine what is right. Should we go with the majority?

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## Activity 16

### 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' in many downsides in that, while it admits that intuition fails, this means that it is prescribed in the theory that people can live by or follow. It gives us no prescription making which, although it is intentional, is not particularly helpful.

Another key form of ethical non-naturalism is that of emotivism which holds that moral statements are an emotional response to the world around us. Hume subscribed to this view of 'sentiment'<sup>1</sup>. Ayer used his verification principle, which holds that language is only meaningful if it can be verified somehow, to argue that emotivism is meaningless. He said that 'argument is only possible on ethical questions if some presupposed'<sup>2</sup> believing there was no truth or meaning to ethical statements. This is a flawed one for, if taken as accurate, it would mean we had no ethical or law without anarchy until something could be proved meaningful. Ironically, the verification principle can be verified as meaningful, which is a huge blow to Ayer's theory.

Another method of thinking about meaning in ethical language is to use Wittgenstein's theory that words derive meaning from their use in 'language games' with each other. All language games have their own separate and unique rules. Philosophers often make up their own vocabulary or amend the meaning of words. For instance, when logical positivists use the word 'meaningless' they are not talking about meaning. This makes it hard for a person outside a 'language game' to understand the rules are likely to be very different to what they are used to. Wittgenstein's way as it is meaningless to play football with the rules of rugby, it is, therefore, meaningless to play a language game by the rules of another, e.g. ethical language by the rules of emotivism would mean that the question of whether ethical language is meaningful is only meaningful to those that use it and that is the point of it, as is true of any language.

## Activity 17

### 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 purpose – it does not – and that good will be chosen once choices are made.
2. The mistake here is assuming that what is most common in nature is 'good'. Just because some members that show same-sex tendencies. This also has a holdover from the dominant morality.

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

<sup>2</sup> Ibid. p. 115

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3. Disease and illness are natural so interfering with them is unnatural or need hospitals or doctors.
4. This suggests that because we physiologically are built to eat many kinds of those things. Should we, therefore, kill others because it is natural to get them?
5. In his example suffering has been linked to immorality. If all suffering is bad, that we should not deny ourselves any pleasures and suffering to get them.

### Activity 18

**Answers:**

Normative ethical theory	How is 'good' defined?	How is it worked out?
Natural law	Fulfilling our <i>telos</i>	Through the precepts
Utilitarianism	Pleasure	The greatest balance of pleasure over pain The hedonic calculus
Kantian ethics	Duty	Categorical imperative
Situation ethics	Agape love	Applying the concept of love to the six propositions.
Virtue ethics	Virtue/s	Through whether an action demonstrates virtue and avoids vice

### Activity 19

**Notes:**

Responses to these questions should discuss whether common sense is innate or learned.

**Answers:**

Common sense is a 'basic level of practical knowledge and judgment that we can use to find a reasonable and safe way' (*Cambridge English Dictionary*).

Following on, the second question should offer an explanation of whether common sense is just descriptive and tells us what people tend to do.

### Activity 20

**Answers:**

*A definition of 'free will':*

Unimpeded choice between different actions, especially moral actions.

Suggested responses for the prompts:

- Parents and school place restrictions on your actions and will sanction you if you break them. They also teach you a set of behaviours and thought processes that it can be wise to follow.
- God may do the same and possibly know what you will do before you do it.
- The media manipulates with the words and images they use, preventing you from thinking certain things and promoting others, true or not.
- Your physical abilities limit what you can make the choice to do. Very few people can become professional sport.

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- Your physical location can limit the opportunities you have. You cannot go where you are!
- Is free will possible? Peter Vardy has suggested that free will is possible if we have it as they have not been able to break free from their programming.

### Activity 21

*Answers:*

<b>Libertarianism</b>	Unimpeded choice between different actions
<b>Hard determinism</b>	Humans are only capable of making the choice they have no choice.
<b>Compatibilism</b>	Freedom may be present or absent for reasons. An agent can act according to their motivation.

Using each of the ideas above, is he morally responsible for the deaths of the prisoners? Give an explanation as to why or why not.

<b>Position</b>	<b>Responsible (with explanation)</b>	<b>Should he be treated as responsible?</b>
Libertarianism	Yes – he chose to make the moral decision, whether it is good or bad.	Yes. If he freely chose to do it, it is entirely his responsibility and he should face the full consequences.
Hard determinism	No – he had no choice. His actions were not his choice so he cannot be held responsible for them morally.	A straightforward application of hard determinism would say he is not responsible. However, he still serves a purpose in his behaviour in his actions.
Compatibilism	Yes – whatever his motivation may be.	Yes, although his motivation should be taken into account.

How would his treatment differ at the end of the war depending on which position you take?

This is the difference between being a loyal servant of a regime and a war criminal.

### Activity 22

*Answers:*

<b>Ratio</b>	Innate reason that we are born with
<b>Synderesis</b>	An innate knowledge of human nature and primary principles of reason
<b>Conscientia</b>	Deriving secondary precepts, and applying them
<b>Vincible error</b>	Knowingly doing something wrong
<b>Invincible error</b>	Unknowingly doing something wrong

The RAF performed a vincible error.

The following scenario would make it an invincible error:

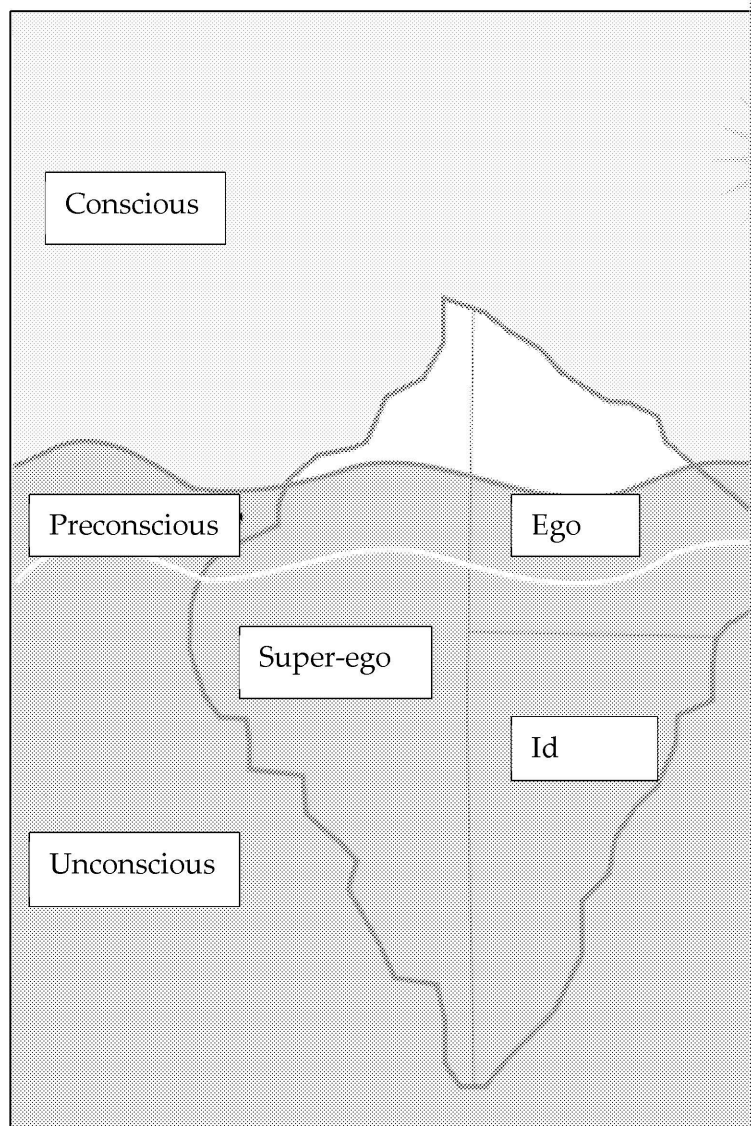
Consider the bombs were dropped on a weapons factory. Unknown to the RAF, there were children hidden under the factory. It was wrong to bomb the school, but this is an invincible error. It is not a fault of the British in this scenario – they couldn't have known about the school.

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## Activity 23

*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.

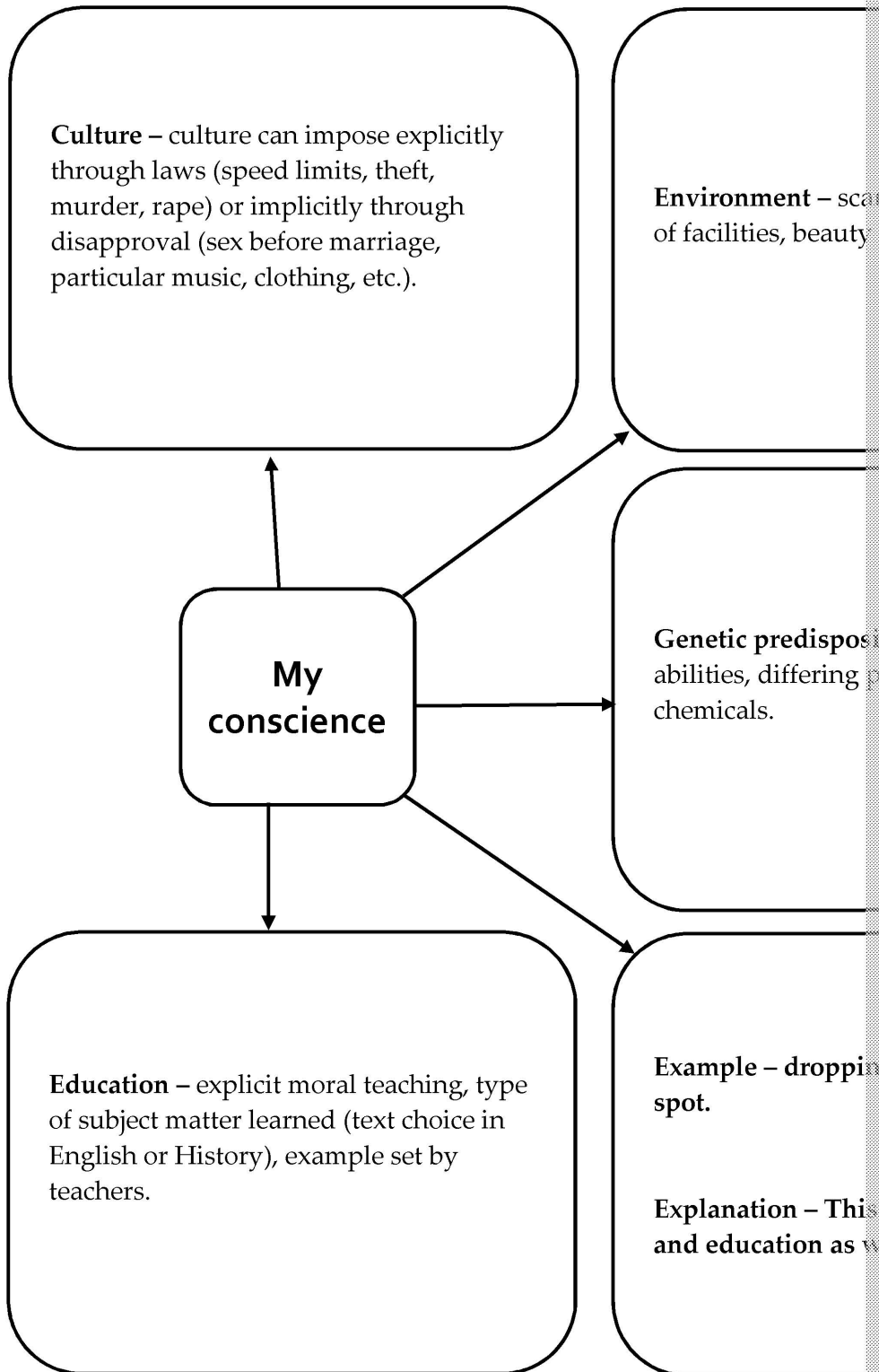
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## Activity 24

Answers:



## Activity 25

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 factors.
3. The father figure should feature prominently in any response about Freud. It is important to state that God has given you reason and it will still be there.
4. The value might be in helping humans stop being selfish.

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**Activity 26****Answers:***Who is an interventionist?*

Butler

*Who is an intuitionist?*

Newman

*Who believes the conscience is in-built?*

Newman

*Who believes it is given by God?*

Butler, Newman

*Who believes the conscience is a societal construct?*

Piaget, Fromm

*Which view do you agree with more than the others? Explain why.*

This is entirely subjective but students should be able to justify their answer.

**Activity 27****Answers:**

Motive	Is it a good action?	Is it a good action?
You see someone across the road who you find very attractive and would like to date.	Not really. You are using the person as a means to an end.	No.
You feel sorry for the old person because they are having trouble crossing the road.	Yes.	No. of course the person is in need of help, but you are using them for your own benefit.
You know that the old person should be helped across the road. God would want you to do this.	Yes.	Yes.
You are feeling a bit down and it would make you happy that someone has benefited from something you did.	Yes, you still want to help the other person even if you are using them for your benefit too.	No.

**Extension:**

Both sides of the argument are possible here – failure with good intention is not good even though you get something out of it might be seen as good too.

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## Activity 28

### Answers:

Responses should include some of the following:

- **Theft:** Breaks all three of the formulations – it cannot be willed as a universal law, it would destroy the concept of ownership if someone could take what they want, and it would damage the coherence of any society.
- **Laziness:** If everyone were to be lazy and allow their talents to go to waste, the world would probably survive, but the pleasures people would hope to enjoy would be lost. Universal laziness. If it were universal, then the reason to be lazy would be lost. One's own talents is also a duty to oneself.
- **Suicide:** Suicide cannot be universalised as if everyone were to actually do it, there would be no end. It also uses oneself as a means to an end.
- **Deception:** Deception being acceptable destroys the concept of truth and trust. No one would ever accept what anyone else said to them. This violates both the first and second formulations.

## Activity 29

### Answers:

Tweet examples:

@Freedom – We are rational #autonomousbeings capable of reason and free will. We have the freedom to make moral decisions otherwise not blameworthy.

@Immortality – Perfect virtue must = perfect happiness. Perfect happiness = perfect virtue. #summumbonum. Not achievable this life, need immortality.

## Activity 30

### Notes:

This activity is intended to show how difficult it is to do good or become perfect. It is a challenge to teaching.

How long is your list of potential good moral actions? Is Kant reasonable in his demand for perfection? sentiment?

They will probably disagree with taking emotion out as it would make them feel less human.

## Activity 31

### Notes:

This list is comprised of genuine laws.

The students should be thinking about what the benefit is if everyone followed the law, and what exceptions you want to make.

### Answers:

Taking two examples:

You must not drop litter.

- This law is designed to prevent environmental damage and the slow accumulation of litter. Benefits include a prettier countryside and the world still being a better place in the future. Pain from this includes the inconvenience of finding a bin or the cost of a fine.

You must not illegally download music.

- Denying an artist payment for music means that they will not be able to continue to create music. They will have to find an alternative method of gaining the money to live. The loss of music for everyone in the world. Pain in this instance is the spending of money to legally download.

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## Activity 32

### Notes:

This task helps students to question the fabric of their home lives. They should question their relationship with their parents in a transactional capacity.

At the end, the teacher should be able to ask the student if affection and happiness are only because they provide a benefit to you.

### Answers:

- You might do what your parents ask because they provide a service to you. If you follow their instructions, they might not give you money, lifts or other help. You might not have genuine love or affection for them. You could be scared of what they might do if you don't.
- Your parents might feed you because they care about your well-being. They might want to make sure you have enough affection for them to take care of you when they cannot look after themselves. They might also fear punishment from the courts if they neglect their legal responsibilities.
- Your parents might let you stay at their house for the reasons above and to monitor your behaviour and monitor your friends to protect their investments.
- You might tell the truth because you believe it is the right thing to do. You might want others to tell the truth to you. You might also do it out of fear for your future. If you tell a lie, you might not get the things that will make you happy.
- You might not steal when you could easily get away with it because you might not want to get caught.

Bentham can make us question the motivation for every act; however, we should not. His is a secular, relativistic philosophy and he allows no room for intention.

*Are relative morals consistent with the existence of God?*

It could be suggested that humans are not capable of understanding or knowing absolute morals are or that they will only ever be approximated by humans. In general, they are mutually exclusive.

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