

2016 specification
first exams in 2016 (2017 for AS)

Learning Grids for AQA AS / A Level Year 1

Component 1B: Ethics and Religion

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Teacher's Introduction

These *learning grids* are a tool designed to help you deliver AS / A Level Year 1 AQA Component 1B: Ethics and Religion. The concept is that your students are assigned a topic to learn about (e.g. by giving them a set of pages to read from the course companion), possibly for homework, and then asked to complete the relevant learning grids. These activities may be particularly useful for your weaker learners, who may benefit from both the requirement to find the information and the act of writing the answers down.

The grids cover the specification content comprehensively and are designed to ask questions which your students should be able to answer correctly when they have studied the relevant topics. Each section begins with questions on basic concepts around the topic before progressing to longer questions designed to both test a student's knowledge of a particular area of study and their ability to evaluate between different academic perspectives.

Completed grids are provided so that your students' answers can be marked or checked. It may also be useful to hand them out to students during their revision to assist them with answers they cannot find.

Advantages of using these *learning grids* are:

- Some students will find this method of studying of great value, particularly if they find it difficult to absorb information in class.
- Completed grids contain a sample answer that may be useful for revision.
- They are an easy-to-set yet valuable homework.
- They are a useful catch-up tool to help students who have missed a lesson.
- They can be used as a basis for cover lessons that require minimal preparation and no interaction from the cover teacher.
- They are an independent learning resource.

You may want to photocopy the sheets onto A3 paper, particularly for students with reading or writing difficulties.



Word + PDF

Note that there is the option to pay an additional 30% to get this resource in PDF format or an additional 50% to get this resource in Word format. The latter allows you to edit the resource to adapt it for your students, and also to put it on your intranet or VLE so students can fill in the grids electronically.

For all formats the licence terms are that the purchasing institution can make unlimited copies on a single site, for students and teachers officially registered at that site.

This resource is cross-referenced to the following textbooks:

Course Companion for AS / A Level Year 1 AQA Component 1B: Ethics, ZigZag Education

A Level Religious Studies for AQA Year 1, John Frye, Hodder Education ISBN 978 1 4718 7395 9

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* resulting from minor specification changes, suggestions from teachers and peer reviews, or occasional errors reported by customers

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Selected Question and Answer Pages

For demonstration only, the sample answer pages immediately follow their corresponding question pages

Normative Ethical Theories: Deontological Ethics

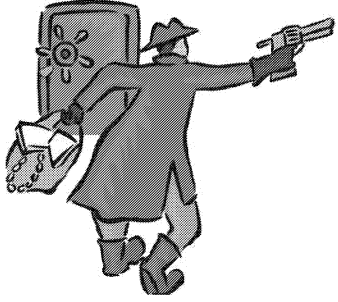
Topic	Question	Answer
Deontological Ethics: Basic Issues	What is deontological ethics?	
	How can deontological ethics be either religious or secular?	
	How might Christian ethics be deontological in nature?	
Aquinas and Natural Laws Hodder pp. 121–139 ZZ pp. 3–7 	In what work does Aquinas detail his views on natural law and ethics?	
	How does one arrive at the rules or laws of natural law?	
	How does Aquinas believe one comes to understand natural law?	
	What is the first principle of practical reason for Aquinas?	
	Why is the first principle so important in Aquinas's thought?	

Normative Ethical Theories: Deontological Ethics

Topic	Question	Answer
Deontological Ethics: Basic Issues	What is deontological ethics?	<i>Deontological ethics is a branch of normative ethical theories that judges whether an action is good or bad based on whether it follows specific moral laws or rules.</i>
	How can deontological ethics be either religious or secular?	<i>Deontological ethics can be religious if it is believed that the rules originate from God, or are known through revelation from God. However, it can also be secular if moral rules are believed to be derived from another source of authority, such as human rationality or the natural world.</i>
	How might Christian ethics be deontological in nature?	<i>Christian ethics is often built around specific commandments or rules known by revelation of God. In particular in Christianity there is often the belief that moral rules originate from God, a position commonly called 'divine command theory'. Examples of specific laws include the Ten Commandments, and perhaps more broadly the Golden Rule.</i>
Aquinas and Natural Laws Hodder pp. 121–139 ZZ pp. 3–7	In what work does Aquinas detail his views on natural law and ethics?	Summa Theologica.
	How does one arrive at the rules or laws of natural law?	<i>Observation of and reasoning on the natural world and human nature.</i>
	How does Aquinas believe one comes to understand natural law?	<i>Through the right use of reason on the meaning and purpose of human existence in the ultimate end, God and his eternal law.</i>
	What is the first principle of practical reason for Aquinas?	<i>'Good is to be done and pursued and evil is to be avoided' (Aquinas)</i>
	Why is the first principle so important in Aquinas's thought?	<i>All other natural laws are derived from the first principle. They are discoverable from reflection on what it means to pursue good.</i>



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Topic	Question	Answer
Proportionalism Hodder pp. 133–136 ZZ pp. 8–9	What is proportionalism?	
	Why have modern scholars favoured a proportionalist approach to natural law?	
	How do the conclusions of proportionalism differ from those of Aquinas regarding theft and lying? 	

Topic	Question	Answer
Proportionalism Hodder pp. 133–136 ZZ pp. 8–9	What is proportionalism?	<i>Proportionalism puts forward that there are moral rules that all human beings should follow, but where there is a sufficient proportionate reason, it can be morally justified to contravene these rules.</i>
	Why have modern scholars favoured a proportionalist approach to natural law?	<i>If one only develops moral rules without considering the moral intentions of the agent following them, one is only focusing on a particular basic (or ontic) goodness or badness of a particular action, and not whether an action has real moral value. If the distinction between interior and exterior acts Aquinas sets out, for example, is correct, actions are only truly morally valuable when they both cohere to a particular good or bad intention of the agent, and there is greater proportionate goodness to badness generated by the act itself. If this is the case, one might possess a good intention while performing what seems to be a bad action, and good actions could occur despite the breaking of a moral rule. Taking both these possibilities as true, it can be said that, as long as an agent has a good proportionate reason for breaking a moral rule, this may be morally justifiable in some situations.</i>
	How do the conclusions of proportionalism differ from those of Aquinas regarding theft and lying? <div data-bbox="546 1075 882 1374" data-label="Image"> </div>	<p><i>In the case of theft, the conclusions of proportionalism do not differ radically. Aquinas admits that it may be acceptable to steal in the case of a starving man, and proportionalism agrees with this conclusion, as the intentions of the starving man would be to avoid death rather than someone avoiding death there is in a person's property right.</i></p> <p><i>However, Aquinas argues that lying is not permitted in any situation. Proportionalism disagrees, arguing that, if Aquinas admits that theft may be acceptable in some cases when lying is too; for example, to save another person's life.</i></p> <div data-bbox="1767 1123 2002 1347" data-label="Image"> </div>

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Applied Ethics: Exam Preparation

Below are featured a number of arguments relating to applied ethics, with a corresponding criticism presented opposite. Evaluate each before writing your own opinion in the final box on the right.

Argument	Criticism	Student's Evaluation
Theft may be justified depending on the circumstances and consequences. It cannot be loving to always punish criminals if they acted out of necessity.	Theft is always wrong as it goes against the primary precept for human beings to live in an ordered society. Therefore, it is necessary to hold criminals morally responsible, even if they acted out of a perceived necessity.	
Cloning is a morally unacceptable procedure, as it goes against the primary precept for human beings to naturally reproduce, and may affect the ordering of society.	The moral acceptability of cloning can only be judged on a case-by-case basis. In some cases it may be the most compassionate or loving response to allow cloned organs for those in desperate need of a transplant.	
Abortion is wrong, as it goes against the primary precept to reproduce, and involves the killing of innocent lives, which can never be justified as cohering with the natural order.	There is a case for abortion in certain circumstances as the more loving or compassionate choice, and there cannot be any hard or fast rule when it comes to judging whether abortion is right or wrong.	

Applied Ethics: Exam Preparation

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Cloning is a morally unacceptable procedure, as it goes against the primary precept for human beings to naturally reproduce, and may affect the ordering of society.	The moral acceptability of cloning can only be judged on a case-by-case basis. In some cases it may be the most compassionate or loving response to allow cloned organs for those in desperate need of a transplant.	
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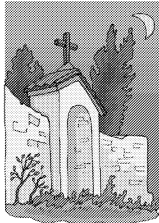
Additional Selected Question Pages

Normative Ethical Theories: Teleological Ethics

Topic	Question	Answer
Teleological Ethics: Basic Issues	What is teleological ethics?	
	Give three different forms of teleological ethics.	
Fletcher and Situation Ethics Hodder pp. 142–157 ZZ pp. 10–16	What is situation ethics?	
	Give and explain three examples of cultural events in the 1950s and 1960s that potentially influenced the rise of situation ethics in Christian thought.	

Topic	Question	Answer
Fletcher and Situation Ethics (continued) Hodder pp. 142–157 ZZ pp. 10–16	Why did these cultural events lead to some theologians questioning traditional Christian systems of ethics?	
	Why was Joseph Fletcher unhappy with traditional Christian ethics? 	
	How did Fletcher distinguish between three different forms of moral thinking? Describe each.	Legalism – Antinomianism – Situational Ethics –
	How did Fletcher believe situation ethics provided a middle ground between legalism and antinomianism?	

Topic	Question	Answer
Fletcher and Situation Ethics (continued) Hodder pp. 142–157 ZZ pp. 10–16	What is the law of love?	
	Define agape love.	
	Why did Fletcher place agape love at the centre of all moral decision making?	
	What biblical basis did Fletcher and Robinson use to support the law of love?	
	What is a supra-naturalist ethic?	
Situation Ethics in Practice	How did Fletcher believe human beings should make moral decisions?	
	Why did Fletcher think a situation-based ethics was important for determining how human beings should treat each other?	

Topic	Question	Answer
Situation Ethics in Practice (continued)	How might moral rules and traditions still be important in situation ethics?	
	In what way might situation ethics propose moral actions that might conflict with traditional Church teaching?	
	What did Fletcher believe situation ethics potentially ruled on the subject of divorce?	
	How did this view differ from the traditional and mainstream view of the Church regarding divorce? 	
	Give three other examples of fields of ethics where Fletcher came to disagree with traditional Church teaching.	