

2016 specification
first exams in 2018 (2017 for AS)

Significant Concepts in Issues or Debates in Religion and Ethics

Equality

Types of Equality

1. List the main areas of discussion concerning equality.

2. Fill in the three main concepts about equality within secular discussion.

3. Fill in the two boxes with Scripture verses from the religions highlighted on the topic of equality.

4. Write the correct multiple-choice answers in the grid below.

5. Give two reasons for and two reasons against gender equality within Christianity, highlighting biblical references to support your answer.

6. Explore the status of Jim Bakker (Quaker). Pledge broadly disability and the status of...

7. Extension: Research the actions of Martin Luther King in regarding the civil rights movement. Make notes, including how you think his religious beliefs influenced his ethical approach to protest.

power	population	value	Shinto
age	background	step and jesus	Samaritan
ethnicity	class	Islam	Jehovah's Witness
gender	sex	Christianity	Methodist
religion	nationality	Marxism	
gender	sex	Christianity	
religion	nationality	Marxism	

Topic on a Page

for AS / A Level Year 1 Edexcel

Paper 2: Religion and Ethics

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(1.1) to (3.2)	
A4 Subtopic Revision Posters	11 pages
1 to 11	
Answers	17 pages

Teacher's Introduction

This resource covers the AS / A Level Year 1 Edexcel Religious Studies specifications for **Paper 2: Religion and Ethics**, and covers the following content:


- 1 Significant concepts in issues or debates in religion and ethics**
 - 1.1 Environmental issues
 - 1.2 Equality

- 2 A study of three ethical theories**
 - 2.1 Utilitarianism
 - 2.2 Situation ethics
 - 2.2 Natural moral law

- 3 Application of ethical theories to issues of importance**
 - 3.1 War and peace
 - 3.2 Sexual ethics

Remember!
Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into five sections as follows:

1. **A4 teacher information pages.**
 2. **Three A3 revision posters**, between them covering the seven subtopics. These are labelled: **1** to **3**. These posters are intended as a summary of all topic material, focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
 3. **Seven A3 subtopic sheets with activities.** Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 revision posters themselves, but are also provided in a separate answer document (see section 5). These are labelled with numbers inside white circles: **3.2**
- Exam-style questions, modelled on those found in the AS and A Level exams, are marked by a pencil icon: 
4. **Eleven A4 subtopic revision posters.** These provide answers for the main activities given in the A3 subtopic activity sheets. As revision posters, these can be used as a summary for each area, and have enough space for teacher or student annotation. These are labelled with numbers inside black circles: **11**
 5. **A4 answer sheet.** These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, the long-answer questions. Student-friendly, Edexcel-style mark schemes are also provided for the exam-style questions.

All posters can be displayed on classroom walls, or given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

July 2019

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Significant Concepts and Issues in Religion and Ethics

1

The Bible teaches in the book of Genesis that human beings have dominion over animals; some Christians interpret this as a responsibility towards animals. A minority interpret this as being able to do what they wish with animals.

Christian Viewpoints

In contrast, religions such as Hinduism, Jainism and Buddhism have traditionally given more weight in their teaching to the considerations of animals; the shared principle of ahimsa – 'do not harm' – is extended to all living beings; and, as a result, vegetarian or vegan lifestyles have often been adopted by practitioners.



Waste Management

On average, each household in the UK produces 592 kg of waste over the course of a year. Around 330 million tonnes of waste are produced by the country as a whole. This waste damages the environment, which could be considered unethical on this scale.

Sustainability is human beings being able to use the Earth's resources in a way that meets present needs without compromising the future longevity of those resources.

Social attitudes towards the environment have led to increased awareness of the importance of recycling and the popularity of vegan and vegetarian lifestyles in the UK.

James Lovelock and Arne Naess argue that not enough has been done and that radical action needs to be taken to avert lasting damage to the Earth.

J Lovelock

The Gaia hypothesis argues that the Earth is a self-regulating system and, by itself, regulated the environment so that it is perfectly suited to life on Earth. Ecosystems, water, soil and the atmosphere are, therefore, all closely related and evolve together. As a whole, Lovelock calls the Earth 'Gaia', a Greek deity personifying the Earth. The Earth, he argues, is self-regulating. It is a secular theory, although the idea that the world is a living entity has attracted a minority of religious-like followers. It is also opposed to Darwinism and evolution because it creates a role for Gaia in the development of organisms.

In his latest book, *The Revenge of Gaia*, Lovelock is, however, more pessimistic about the ability of the planet to self-regulate in the face of the damage being done to it by humans.



Arne Naess

Deep ecology is an ecological movement which views the natural world as having intrinsic value rather than instrumental value. Arne Naess argued that the environment has intrinsic value. He set out eight principles for environmental ethics and policy. He argued that humans should in no way damage the environment, even to meet their 'vital needs'. Humans should, therefore, make sacrifices, such as living a simpler life and changing economic and technological factors. He also said the population of the world would have to decrease.

'Have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' Genesis 1:28

One example of a secular argument on animal welfare is speciesism, as posited by Singer, which suggests that it is unjust for one species to be given biased treatment over another. Therefore, human beings having priority over, say, cows, is immoral.

Animal Welfare

Climate change is defined by the UK Met Office as the 'large-scale, long-term shift in the planet's climate'.

Climate Change

Most of the increase in the amount of rainfall, and an increase in freak weather events such as shrinking of ice caps, rising sea levels, increases (and decreases) in the amount of rainfall, and floods and tornadoes. The impact on both human and animal populations is already being felt. Many Christians and secular people feel that human beings have a responsibility to help stop climate change where possible by reducing the impact of human life on the planet. For Christians, this is influenced by ideas of stewardship and responsibility.

Environmental Stewardship

1.1

In 2015, just under 200 countries signed the Paris Agreement at the United Nations Conference on Climate Change which, among other things, committed the signatories to keeping global temperature increases below 2.0 °C and to curbing (and eventually reducing) greenhouse gas emissions.

Strengths: Christian environmental organisations are able to mobilise large numbers of people and amass significant funds for their conservation efforts. In addition, the Christian concern for the poor and underprivileged means there is a significant focus on the developing world, where the effects of climate change are often felt most severely.

Deep ecology is an ecological movement which views the natural world as having intrinsic value rather than instrumental value. Arne Naess argued that the environment has intrinsic value. He set out eight principles for environmental ethics and policy. He argued that humans should in no way damage the environment, even to meet their 'vital needs'. Humans should, therefore, make sacrifices, such as living a simpler life and changing economic and technological factors. He also said the population of the world would have to decrease.

1. **Strict (or Simple) Equality:** Everyone has the same goods (money, resources).

2. **Equality of Need:** Summed up by Marx's proclamation (resources, money) should be distributed 'from each to his ability, to each according to his need'. The idea of equality is best achieved by satisfying people's needs. The problem raised earlier with simple equality – the greater needs should simply receive more resources.

3. **Equality of Dignity:** Goods (resources, money) should be distributed to each person to the extent that people deserve them. 'Dignity' refers to the punishment a person who has the most (e.g. put in the most effort) deserves (have the greatest talents), deserve the most.

'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.' Galatians 3:28

Secular Conservation Ethics

An instrumental and anthropocentric view of the world taken by conservation ethics (shallow ecology). It probably most common in contemporary discourse. It claims that conservation and protection of the environment should take place because they are in our best interests. Environmental issues stand to cost us money, our well-being; and our aesthetic enjoyment of the environment. It employs a utilitarian approach that more people will benefit in future generations, if we protect the environment.

Strengths: Shallow ecology is highly pragmatic. It does not rely on the presumption of God's existence. Analysis shows how action now will reap financial benefits. A good example of this is the Thames Barrier. This is an international climate change negotiations, aimed at achieving a 'self-interest' in order to achieve agreement between countries.

Weaknesses: Although this approach achieves results in encouraging action, it does not accord any intrinsic value to environmental damage were to occur. Humans, such as the impending extinction of human activity which will have no impact on the ecosystem, it would not need to be an animal in itself does not have moral value. This world that truly matters is human matters only from the point of view of the animal.

Dr Martin Luther King Jr
King is well known for his leadership in the civil rights movement. King's philosophy of non-violent resistance to discrimination protests, such as the Birmingham Civil Rights Movement.

'O mankind, in this world there is no one who is more in need of love than you are.'

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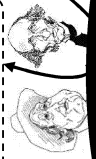
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A Study of Three Ethical Theories

2

Utilitarianism is the ethical view which posits that the most ethical, moral action to take is the one which will garner the greatest happiness for the greatest number.



Utilitarianism

2.1

Act Utilitarianism: theory which holds that the right action is the one which maximises pleasure and minimises pain.

Strengths
Most people think this way so it works well for the majority. The Hedonic calculus was easy to use. It only allows extreme acts in extreme situations. It is very similar to democracy.

Rule Utilitarianism: theory which holds that the right action is one which follows rules that, if universally obeyed, would create the maximum amount of happiness and the minimum amount of pain.

Strengths
Recognises innate inclination that an action which causes pleasure isn't necessarily right. Rule utilitarianism is easier to apply in ethical decision-making. It removes the need to work out how best to apply the principle of utility in every situation, which could be difficult and time-consuming. It still allows some flexibility (strong and weak utilitarianism) as it is relativistic.

Weaknesses
Happiness is difficult to quantify even in the hedonic calculus. One principle is not sufficient for moral calculation. Some values are more important than others. It doesn't always predict the right action.

Legal changes as a result of utilitarian thinking:

- ★ Prison reform – in the later 1700s, attitudes to prisons began to change through the work of activists such as Elizabeth Fry and John Howard who promoted better conditions in prisons and a focus on rehabilitation. ★ Reform Bill of 1832 – reformed Parliament and meant more men could vote.
- ★ The abolition of slavery in 1833. ★ Factory Act of 1833 – banned children under the age of nine from working in factories and limited the number of hours all children could work. ★ Factory Act of 1847 – limited working hours to 10 hours per day for women and children.

Weaknesses
Henry Sidgwick questions how moral agents are supposed to be able to distinguish between higher and lower pleasures. Mill doesn't provide a way to categorise pleasures in this way, although any such categorisation would presumably be subjective. The focus on rules removes the benefits of situationalism and consequentialism. It's difficult to know when rules can be broken in order to achieve the greatest amount of happiness for the greatest number, meaning the need for lengthy analysis has not been removed – simply shifted.

J.A. Robinson (1919-1983) was a theologian who developed a new form of utilitarianism known as 'Man Come of Age'. Robinson gives several examples of a legalistic, deontological approach to ethics in favour of a teleological approach where love is shown. Robinson's teleological approach is concerned with the love individuals should act to show to others. This is the love Jesus meant. This is teleological.

He cited biblical support from Mark 2:27, Luke 17:11-19 and John 8:7. One of the most well-known applications of situation ethics is to the ethical issue of divorce. Robinson rejected the traditional Christian teaching that divorce was immoral and impossible in the eyes of God because marriage constituted a supermatrimonial bond that could not be broken. Robinson believed such thinking was out of date and rejected the possibility of such supernatural occurrences. Robinson argued that in situations of divorce Christian teaching should be based on agape. Therefore, in situations where agape is better shown through allowing divorce, teachings against divorce should be set aside.

The Enlightenment period heavily influenced utilitarian thinking. It was a movement away from traditional religious thinking, leading to new navigations of moral thought.

J Bentham argued that humans are ruled by pain and pleasure. He developed the ethical theory of utilitarianism. It is the idea that the most ethical thing to do fulfils the principle of utility – creating the greatest happiness for the greatest number. He developed the hedonic calculus in order to measure this to judge actions.

For Bentham, all pleasures were in a sense equal. Mill, on the other hand, was much more concerned with the quality of pleasure. Another aspect of Bentham's philosophy which he rejected outright, was the former utilitarian's calculation of happiness based on the hedonic calculus. He argued that happiness was not a pleasure, but a state of mind to be calculated from pleasures and pains. He distinguished between higher pleasures (intellectual, artistic, scientific) and lower pleasures (physical, sensual). He argued that utilitarianism can also be considered hedonistic, meaning it values happiness as the goal.

Lower Pleasures: Pleasures which help people fulfil their basic needs and urges.

Higher Pleasures: Pleasures which help people to reach their full intellectual potential.

Hume argued that we should generally follow the law until there is a significant reason that fair to temporarily set aside these rules. This is not inherently or always evil. This is proportional.

Proportionalists would hold that in a situation it becomes clear what is a proportional response.

Double Effect While primary precepts were absolute, Aquinas recognised situations where it is not possible to do good without also doing bad. It holds that a bad consequence does not make an act morally wrong so long as that bad consequence is not intended.

Talms is a Greek term which Aquinas adopted from Aristotle – it means 'end' or 'purpose'.

Contemporary Applications: Utilitarianism is used in the development of nuclear weapons in World War II, triage and quality adjustment in business, effective altruism.

It is largely inconsistent with religious morality because it does not interpret God to be the knowledge source. The value of happiness and pleasure is contrary to many Christian teachings. Showing love to one's neighbour is valued over happiness. Catholic teaching emphasises moral law instead.

Preference utilitarianism is the development of Mill and Bentham's work to focus more on preference than pleasure. **Negative utilitarianism** seeks only to reduce the amount of suffering in the world. **Ideal utilitarianism** was developed by G.E. Moore and states that the right action is the one which maximises certain intrinsically (that is, non-consequentially) good qualities.

It responds to social contract theory. **Jesus' biblical response** – it is widely considered to be desirable.

Pope Pius XII criticised it and emphasised moral principles. He condemned some actions as always wrong. A situation ethics confuses agape and gives a false guidance. It could also be argued to be easily manipulated by individuals who want rather than what is morally good. It argues that it creates dangers of moral mistakes.

Situation Ethics

2.2

Cultural Background: The foundation for situation ethics developed in a time of change worldwide in the 1960s and 1970s, including:

- Women in the workforce
- Vietnam War
- Kennedy assassination
- Civil rights movement
- Contraceptive pill and sexual revolution
- Hippie and student culture

Agape: One of the Greek words for love. It is an attitude of generosity that expects nothing in return. **It is the love Jesus showed humanity.**

'Thou shalt love thy neighbour as thyself.'
Matthew 22:39

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Nuclear War

- Nuclear weaponry raises concerns in the morality of warfare due to its destructive power.
- It functions insofar as mutually assured destruction will ensure that a nuclear war is highly unlikely.
- The religious argument against the possession of nuclear weapons is likely to be the same as the secular one: on balance, it is significantly better for humanity to exist than for it not to exist, so nations (carefully) dispose of nuclear weapons.
- This is as strong an ethical argument as one is ever likely to encounter; however, the justification for the possession of nuclear weaponry are grounded in pragmatism. (Mephistopheles)
- Meanwhile, states with nuclear weapons can be contained in the same way as states with conventional arms with them, and, while agreements have been made to do this, each still possesses enough firepower to threaten humanity. Mutual suspicion and deep distrust between political leaders means that nuclear war will remain a not-so-remote possibility for the foreseeable future.

Just War Theory

Just war theory is rooted firmly in Christian thought (Aquinas and Augustine), and is supported by most Catholic and Protestant Churches today. Just war theory covers three areas:

- Jus ad bellum** = the criteria for when going to, or starting, a war can be considered just.
- Jus in bello** = the conduct required during war in order for the war to be considered just.
- Jus post bellum** = the conditions for justice after the war is over.

This war theory was based on teaching in the Bible.

War and Peace

Success of War Examples: Iraq War

The Chilcot Report on the 2003 Iraq War, seven years in the making, was released on 6th July 2016. It found that 'the UK chose to join the invasion of Iraq before the peaceful options for disarmament had been exhausted. Military action at that time was not a last resort.'

It is estimated that at least 150,000 Iraqi civilians died during the Iraq War.

The Chilcot Report also states that 'the UK government's stated aim was to bring about a peaceful resolution to the conflict.'

Contraception

Contraception is the deliberate use of methods to prevent pregnancy. This includes condoms, pills, and injections.

- There is no explicit mention of contraception in the Bible.
- There is, however, an emphasis on marital fidelity and fruitful and increase in number.
- The Church of England states that the use of contraception is contrary to the will of God.
- Largely, secularists have no issue with the use of contraception.
- They argue that the development of contraception is a form of sexual emancipation.

Jack Dominian is a psychiatrist and Catholic theologian who believes that sex is a gift from God. He argues that the Church should accept non-traditional sexual relationships and same-sex marriage. Sex for Dominian is a personal experience. He believes that the connection between sex and procreation narrowed the scope of sexual expression too much.

Success: Practical pacifists following IWT are disadvantaged. They argue it is too asking too much.

Ethical Weakness: Strengths: It is not attempted to improve should not just be difficult. It is also and non-religious.

There are religious groups of pacifists, such as Quakers (the Religious Society of Friends), and some humanists, who adopt a pacifist approach. Examples of two movements in pacifism are the two Quaker movements Turning the Tide and the Ecumenical Accomplishment Programme in Palestine and Israel.

Practicality of Pacifism
Pacifists have the option of being conscientious objectors. Realist Christianity holds that the corrupt nature of man means that war is inevitable, and can be the right thing to do to stop suffering. War, it has been argued, has driven technological development. To be wholly pacifist denies the chance to develop in this way.

Pacifism	The belief that all war is wrong to harm or kill people because it is unjustified. Absolute pacifists believe that no war can be just.
Relative pacifism	The belief that war is wrong but can be justified if it is the lesser of two evils.
Nuclear pacifism	The belief that war can be justified except when nuclear weapons will be used. Nuclear pacifists believe the use of nuclear weapons is unjustified because of the indiscriminate and large-scale death and destruction.
Active pacifism	Actively encouraging peace through campaigning, lobbying and other activities to increase public and political support.

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i A war is the state of violence and fighting between two or more groups. War is a very serious ethical issue because of the huge amount of suffering, death and destruction that comes with war. Most people accept that wars are inevitable and at least unlikely to stop in the near future. Therefore, scholars have developed criteria with which to decide which wars should be fought. If a war fits the criteria then it is considered morally right.



Environmental Issues

1. What is stewardship, and how does it impact discussions of environmental issues?



Example:

a)

Example:

b)

Explain the concept of secular shallow ecology.

6. In the space provided below, state two strengths and two weaknesses of deep ecology. You may need to refer to your notes.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)

4. In the space provided below, write down one strength and one weakness of the Christian thought on dominion and stewardship.

7. Give two strengths and two weaknesses of deep ecology. You may need to refer to your notes.

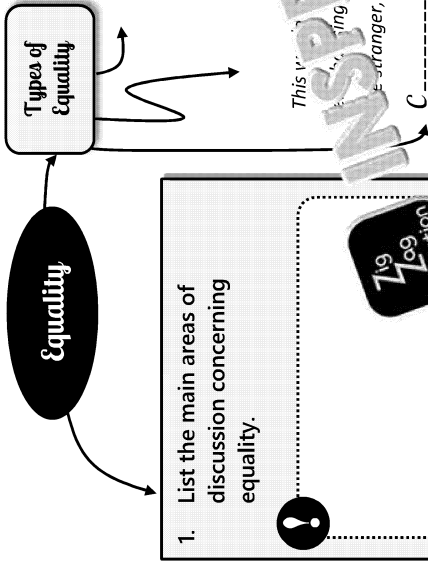
3. Give an example of one strength and one weakness of Christian concepts of stewardship.



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Biblical verses can be found which emphasise that all races are of equal value to God. Moreover, it is quite easy to read the parable of the good Samaritan as a criticism of racial prejudices. Jesus and Samaritans hated one another, but Jesus tells his Jewish audience that it was a Samaritan who helped the injured man on the road. This parable challenged any prejudices those listening held while listening to the message of a good Christian is their capacity to aid a stranger, whoever they might be. The message of the parable was also at the heart of Martin Luther King's thinking about racial equality.

The **D** is slightly more complex: it emerged from an ancient world where several discussions of how slaves should be treated. Historically, some elements of the Church have opposed it (for example, William, **E**, a significant figure in Christianity). Today, few Christians would support the practice.

- a** – power
- b** – Jew
- c** – Muhammad
- d** – Old Testament
- e** – Shakespeare

- population
- bridesmaid
- Moses
- New Testament
- Shakespeare

- value
- sheep and goats
- Jesus
- spels
- Hartford

- Samaritan
- Joseph
- Catechism
- Hartford

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1. List the main areas of discussion concerning equality.

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3. Fill in the two boxes with Scripture verses from the religions indicated, on the topic of equality.

a) Christianity

Reference:

b) Islam

Reference:

2. Fill in the three words within secularism.

1) _____

2) _____

3) _____

5. List two reasons for and two reasons against gender equality with reference to the Bible, giving biblical references to support your answer.

1. Which philosopher is known as the founder of utilitarianism?

- a) Marx
- b) Hume
- c) Bentham
- d) J S Mill

3. Fill in the gaps. Use the words in the box to the right.

Z19 Education
 utility number complex philosophy sex utility hedonic pleasure lower

J Bentham is known as the founder of utilitarianism. He argued that humans are ruled by pain and _____ developed the ethical theory of utilitarianism. It is the idea that the most ethical thing to do fulfils the principle of _____ - creating the greatest happiness for the greatest _____ . He developed the _____ calculus in order to measure this to judge actions.

For Bentham, all pleasures were in a sense equal. Mill, on the other hand, was much more concerned with the quality of pleasure. Another aspect of Bentham's philosophy, which Mill rejected outright, was the former's '_____ calculus'. Mill argued that happiness was 'much too _____ and indefinite' to be calculated in every ethical situation. He posited higher/_____ pleasures. He placed art and _____ over alcohol and _____ as he viewed them as basic pleasures.

Utilitarianism

2. Give and explain one example of a contemporary application of utilitarian ethics.

8. Give an example of a higher pleasure and a lower pleasure. (2)

- a) _____
- b) _____

4. Give three examples of legal changes as a result of utilitarian thinking.

5. Write A and B in the circles to complete the text. Use the words in the box to fill in the gaps.

- Act _____
- Rule _____

Types of Utilitarianism

→ A _____ utilitarianism is the theory which holds that the right action **maximises** pleasure and **minimises pain** in any given **situation** as navigated when it occurs.

→ B _____ utilitarianism is the theory which holds that the right action is that which would create the **maximum** amount of **happiness** and **minimum** amount of **pain**.

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A Study of Three Ethical Theories - Situation Ethics

1. Write the correct multiple-choice answer in the gaps.

- A - Life, Age, Maturity
- B - relativist, important, legalistic
- C - teleological, logical, legalistic
- D - individual, outcome, trials
- E - marriage, child care, divorce

J.A. Robinson developed a new form of Christian ethics for a new generation. It recognises that the moral agent is mature enough to make decisions for themselves; this is known as 'Man come of age'.

Robinson gives several examples of where Jesus rejects a B deontological approach in favour of a relativist one.

This is the love Jesus meant. This is teleological ethics because it is concerned with the D

The example he uses in putting forward his argument is the example of E

3. Fill in the gaps with the missing words regarding the strengths and weaknesses of Situation Ethics.

Pope _____ Jesus comes from _____
Peter _____ argue a lack of clear _____ easily _____

It is _____ to social and moral _____ in keeping with Jesus' biblical rejection of _____ and responsibility. It provides _____ and responsibility. _____ is widely considered to be desirable.

2. Which of the following for love is important in a Christian situation ethics?

- a) Philia
- b) Eros
- c) Ludus
- d) Agape

5. In the space below, fill in the fundamental principles of Joseph Fletcher.

Fundamental principles

Joseph Fletcher

7. In the space below, explain the different explanations of Fletcher's four presuppositions in society with reference to the context for the situation ethics.

Fletcher's four presuppositions	Explanation
Pragmatism	
Relativism	
Positivism	
Personalism	

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1. Fill in the gaps.
Use the words in the box below.

Early Development of Natural Moral Law

Aristotle formed the classical foundation which was based around _____ and _____. St Paul's letters formed the biblical foundation. _____ took up Aristotle's idea of a 'final cause' combined it with Christian te. God. He believed that morality derived from _____ different sources. _____ argued that we should generally follow natural moral law until there is a significant _____ that would mean it was fair to temporarily set aside these rules. Therefore, acts are not inherently or always evil. This is _____.

Hoose precepts telos reason
eudaimonia Aquinas two proportionalism

2. In your own words, define absolutism and legalism.

6. Fill in the Bible quote.

Primary Precept

Secondary Precept

Key Precept

5. Fill in the definitions of precepts within the natural moral law.

4. Explain the concept of eudaimonia.

7. What is meant by the term 'double effect' fit into natural moral law?

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2. Which of the following is not a criterion of *ius ad bellum*?

- a) Proportionality
- b) Punishment
- c) Just intention

1. What is the meaning of *ius post bellum*?

- a) The criteria for starting a war which is considered just.
- b) Conditions for ensuring justice after war.
- c) Conduct required during a war so it is considered just

4. Write the correct multiple-choice answers in the gaps.

Just War Theory

Just war theory has is firmly in Christian thought (Aquinas and A _____), and is supported by most Catholic and Protestant Churches today. Just war theory covers three areas – *ius ad bellum*, *ius in bello* and *ius post bellum*.

Jus ad bellum refers to the reasons why beginning a war might be justified. These include having a just case; having a war declared by a just B _____; a just intention; proportionality; last resort; likelihood of success and comparative justice.

Jus in bello is the criterion of justice within a conflict. It includes the principles of C _____ and discrimination. *Jus post bellum* is the criterion for behaviour after a war to ensure that D _____ is established.

- A – Aquinas
- B – intention
- C – discrimination
- D – conflict
- Mill
- ideal
- punishment
- justice
- Bentham
- authority
- compensation
- revenge
- Aristotle
- cause
- proportionality
- offering

5. Fill in the table with the meaning of each form of pacifism.

Pacifism	
Absolute pacifism	
Relative pacifism	
Nuclear pacifism	
Active pacifism	

3. Give three strengths and three weaknesses of the just war theory.

7. Ana

8. Ext
war

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1. Which of the following is a context for sex which is traditionally accepted within Christian thought?

- a) Extramarital sex
- b) Same-sex relationships
- c) Marital sex
- d) Premarital sex

Sexual Ethics

3. On each scroll below, give a Bible verse which is used to support discussions or viewpoints on the indicated issue within sexual ethics.

a) Contraception

b) Adultery

c) Same-sex Mar.

2. Give two arguments for and two arguments against p

4. Fill in the gaps in the paragraph below

Adultery is sex with someone who is not your _____ (extramarital sex). It is condemned in both religious and secular ethics as an act that is contrary to _____, fidelity, trust and loyalty. It often causes emotional distress for all involved.

Christianity traditionally _____ extramarital and premarital sex. It is a _____ against the _____ and contrary to the need for self-control against _____ desires, taught in such verses as _____. Sex is considered _____ fundamental to marriage. This exclusive bond cannot be made with more than one person because sex makes two people inseparably _____ (Genesis 2:24). _____ are, therefore, intended to take place solely within _____. In such an environment, _____ sexual relationships can be something to be celebrated, especially when the _____ Sex within marriage is to be _____.

5. Below, briefly outline the viewpoint of _____ on _____ sexual ethics.

6. Below, outline the viewpoint of Peter _____ on _____ sexual ethics.

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Significant Concepts and Issues or Debates in Religion and Ethics (1)

James Lovelock

The Gaia hypothesis argues that the Earth is a self-regulating system and, by itself, regulated the environment so that it is perfectly suited to life on Earth. Ecosystems, water, soil and the atmosphere are all interrelated and closely related to each other. As a result, Lovelock calls the Earth 'Gaia', a Greek deity personifying the Earth. The Earth, he argues, is self-regulating. It is a secular theory, although the idea that the world is a living entity has attracted a minority of religious-like followers. It is also opposed to Darwinism and evolution because it creates a role for Gaia in the development of organisms. In his latest book, *The Revenge of Gaia*, Lovelock is, however, more pessimistic about the ability of the planet to self-regulate in the face of the damage being done to it by humans.

Social attitudes: The environment has led to increased awareness of the importance of recycling and the popularity of vegan and vegetarian lifestyles in the UK.

Deep ecology is an ecological movement which views the natural world as having intrinsic rather than instrumental value. Arne Naess came up with 'shallow ecology' which he contrasted with 'deep ecology'. He argued that the environment has value in itself, suggesting eight principles for environmental policy. He argued that humans should not damage the environment, even to meet their needs. Humans should, therefore, make sacrifices, such as living a simpler life and changing economic and technological factors. He also said the population of the world would have to decrease.

Arne Naess

James Lovelock and Arne Naess argue that not enough has been done and that radical action needs to be taken to avert lasting damage to the Earth.

Environmental Issues (1)

1.1

Waste Management

Sustainability: In the UK, being able to use the Earth's resources in a way that meets current needs without compromising the future longevity of those resources.

On average, each household in the UK produces 592 kg of waste over the course of a year. Around 330 million tonnes of waste are produced by the country as a whole. This waste damages the environment, which could be considered unethical on this scale.

Climate change is the largest issue facing the world. The UK Government has set up the Climate Change Commission as the 'largest' in the planet's work. The Commission's role is to advise the government on the average temperature of the planet and the effects of climate change. The Commission has predicted that global temperatures will increase by 1.5°C by 2050. This will lead to shrinking of ice caps, sea level rises, and more frequent and severe weather events such as hurricanes and tornadoes. The impact of climate change on human and animal populations is also significant. Many Christians feel that human responsibility to the planet is being neglected, and where possible, human life on the planet should be protected. This is influenced by the Bible and the teachings of Jesus, who emphasized love and responsibility to others.

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Significant Concepts and Issues or Debates in Religion and Ethics (2)

Stewardship as a concept within Christianity is central to discussions on Christian attitudes towards the environment. Christians believe that they are given the responsibility to look after the world as it was created for them by God as a gift. They are given a special place within the world (dominion) and with it comes the responsibility to look after that Earth. This is often done through things, such as **Genesis**. This is a central point regarding the Christian attitude towards environment issues.

An instrumental and anthropocentric view of the environment is taken by conservation efforts (shallow ecology). This probably most common in contemporary discourse a change. It aims to conserve and protection of the environment would take place because they are in our well-being; and our aesthetic enjoyment of the environment employs a utilitarian approach that more people will particularly in future generations, if we protect the environment.

Secular Conservation

1.1 Environmental Issues (2)

Stewardship

Strengths: Christian environmental organisations are able to mobilise large numbers of people and amass significant funds for their conservation efforts. In addition, the Christian concern for the poor and underprivileged means there is a significant focus on the developing world, where the effects of climate change are often felt most severely.

Weaknesses: By viewing the environment as an instrument, Christians are unable to appreciate the true value of the environment is also focused largely on the consequences for the human world rather than for other living species or the natural world itself. As such, instrumental and anthropocentric. Solutions to the various environmental issues which planet are to arise from a combination of political willpower and Religious leaders and organisations can only hope to play a small, valuable, role in the global effort required to tackle problems such as climate change. Secular thinkers such as Peter Singer have been highly critical of traditional religious views of the environment – he criticises specific importance laid on the human being as being the centre of the moral universe. White has argued that the historical roots of our ecological crisis lie in the instrumental and anthropocentric view of the environment and that this is a major factor in environmental destruction.

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1. **Strict (or Simple) Equality:** Everyone has the same amount of goods (money, resources).
2. **Equality of Ability:** Summed up by Marx's proclamation that goods (resources, money) should be distributed 'from each according to his ability, to each according to his need'. The idea here is that equality is best achieved by satisfying people's needs. This solves the problem raised earlier with simple equality – those who have greater needs should simply receive more resources.
3. **Equality of Desert:** Goods (resources, money) should be distributed to the extent that people deserve them (equally, the phrase 'just deserts' refers to the punishment a person deserves). Those who do the most (e.g. put in the most effort, produce the most, have the greatest talents), deserve the most resources.

Secular
Equality Ideas

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. Galatians 3:28

Significant Concepts and Issues or Debates in Religion and Ethics (4)

Joni Eareckson Tada (1949-): Joni Eareckson Tada was paralysed from the neck down at the age of 17; she has since devoted her life to charity, and has 'delivered over 100 copies of wheelchairs and Bibles to needy disabled persons in developing nations'. In her sermons and lectures, Tada confronts suffering. How can an all-loving, all-powerful God allow innocent people to suffer? Tada argues that God permits suffering to draw us closer to God. By facing hardship, we can see a new perspective on our lives. She states that disabled people are 'audio-visual aids' for the Church. In other words, they demonstrate to the rest of the congregation how suffering can be overcome by faith. Hence, it is vital for disabled people to be an integral part of the Church.

Disability Equality:

- Many of Jesus' miracles involve him curing people who are deaf, blind or unable to walk.
- Biblical examples establish Christ as a great healer and emphasise his loving ethic; they sit somewhat awkwardly with modern conceptions of disability.
- Campaigners for disability equality are not seeking pity/healing, but respect. The demand is for autonomy and equal rights, not a miraculous cure.
- On the other hand, many of the charities and legal changes in this area have historically been spearheaded by members of the Church.

Disability

Equality (2)

1.2

Gender

Gender Equality

1. Some biblical examples of gender equality. Others, however, show inequality.
2. For instance, in the Old Testament, women were not allowed to testify in court, such as in the case of the women who were accused of adultery in the Gospel of John.

King is well known for his pacifist approach to pursuing civil rights for African Americans during the twentieth century.

King was an ordained Baptist minister and his Christian beliefs informed his approach to non-violent resistance to the segregation and prejudice which permeated the American society at the time. He was known for his peaceful protests, such as the Montgomery Bus Boycott of 1955-6. King received a Nobel Peace Prize for his efforts.



A related concept is that of **equal opportunities**, which holds that, no matter the individual's background, gender or race, they should be able to pursue whatever course of action best fits their abilities. Equal opportunities are legally enshrined in the UK.

Racial Equality

- Biblical verses such as Galatians 3:28 have challenged racial equality.
- The message of the Old Testament should be applied to slavery.
- Others have argued that the abolitionists supported the slave trade.

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A Study of Three Ethical Theories (1)

Utilitarianism is the ethical view which posits that the most ethical, moral action to take is the one which will garner the greatest **happiness** for the greatest number.



Utilitarianism can also be considered **hedonistic**, meaning it values happiness as the goal.

Strengths Most people think this way so it works well for the majority. The Hedonic calculus was easy to use. It only allowed extreme acts in extreme situations. It is very similar to democracy.

Weaknesses Happiness is a quantity even though it is a feeling. Hedonic calculus. One principle is not sufficient for moral decisions. Some values are more important than others. Happiness, e.g. justice. It could potentially be used to justify horrendous acts which satisfy the majority. You cannot always predict the outcome of an action.

Rule Utilitarianism: theory which holds that the right action is one which follows rules that, if universally obeyed, would create the maximum amount of happiness and the minimum amount of pain.

Act Utilitarianism: theory which holds that the right action is the one which maximises pleasure and minimises pain.

Strengths Recognises innate inclination that an action which causes pleasure isn't necessarily right. Rule utilitarianism is easier to apply in ethical decision-making. It removes the need to work out how best to apply a principle of utility in a situation, which could be difficult and time-consuming. It still allows some flexibility (strong and weak utilitarianism) as it is relativistic.

Weaknesses Henry Sidgwick questions how moral agents are supposed to be able to distinguish between higher and lower pleasures. Mill doesn't provide a way to categorise pleasures in this way, although any such categorisation would be presumable. Subjective value. The theory of act utilitarianism and rule utilitarianism. It's difficult to know when rules can be broken in order to achieve the greatest amount of happiness for the greatest number, meaning the need for lengthy analysis has not been removed – simply shifted.

Higher Pleasures:

Pleasures which help people to reach their full intellectual potential.

Hedonic Calculus:

Intensity, duration, certainty, propinquity, fecundity, purity, extent

Contemporary Applications: US use of nuclear weapons in WWII; triage and quality adjusted life years, effective altruism.

Utilitarianism

2.1



Legislation as a result of utilitarian thinking: Prison reform – in the later 1700s, attitudes in prisons began to change through the work of such as Elizabeth Fry and John Howard who pushed for better conditions in prisons and a focus on rehabilitation. ★ Reform Bill of 1832 – reform Parliament and meant more men could vote. ★ Abolition of slavery in 1833. ★ Factory Act of 1833 banned children under the age of nine from working in factories and limited the number of hours all children could work. ★ Factory Act of 1847 – limited working hours to 10 hours per day for women and children.

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A Study of Three Ethical Theories (2)

Agape:

One of the Greek words for love. It is an attitude of generosity that expects nothing in return. **It is the love Jesus showed humanity.**

Cultural Background:

The foundation for situation ethics developed in a time of change worldwide in the 1960s and 1970s, including:

- Women in the workforce
- Vietnam War
- Kennedy assassination
- Civil rights movement
- Contraceptive pill
- Hippie and anti-establishment movements

'Thou shalt love thy neighbour as thyself.'

Matthew 22:38

Barclay criticised it and **emphasised moral law**. Jesus condemned some **actions as always wrong**. Vardy argues that situation ethics confuses **agape** and gives a **lack of clear guidance**. It could also be argued to be easily abused to get what individuals want rather than what is moral. Barclay argues that it creates dangers of moral mistakes and harm.

It responds to **social and moral change**. It is in keeping with **Jesus' biblical rejection of legalism**. It provides **flexibility and responsibility**. **Agape** is widely considered to be desirable.

Strengths and Weaknesses

J A Robinson (1919-1983) was a theologian who developed a new form of Christian ethics. It recognises that the moral agent is mature enough to make decisions for themselves; this is known as **'Man Come of Age'**. Robinson gives several examples of where Jesus rejects a legalistic, deontological approach to ethics, in favour of a relativist, teleological approach where love is shown. Robinson argues that, instead of following strict moral laws, individuals should act to show what will best demonstrate love to others. This is the love Jesus meant. This is teleological ethics because it is concerned with the outcome of actions.

He cited **biblical stories** from **Matthew 17:11-19** and **John 8:7**.

One of the most important situations of situation ethics is to the ethical issue of divorce. Robinson rejected traditional Christian teaching that divorce was immoral and impossible in the eyes of God because marriage constituted a supernatural bond that could not be broken. Robinson believed such thinking was out of date and rejected the possibility of such supernatural occurrences. Robinson argued that in situations of divorce Christian teaching should be based on agape. Therefore, in situations where agape is better shown through allowing divorce, teachings against divorce should be set aside.

Situation Ethics

Fletcher's presuppositions
Pragmatism
Relativism
Positivism
Personalism

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A Study of Three Ethical Theories (3)

House argued that we should generally follow natural moral law until there is a significant reason that would mean it was fair to temporarily set aside these rules. Therefore, acts are not inherently or always evil. This is proportionalism.

Proportionalists would hold that in a particular situation it becomes proportionate to do what is proportionate rather than what is absolutely right.

Double Effect While primary precepts were **absolute**, **Aquinas** recognised situations where it is not possible to do good without also doing bad. It holds that a bad consequence does not make an act morally wrong so long as that bad consequence is not intended.

Strengths

- It is compatible with and common to everyone.
- It is an objective theory – certain actions are inherently right or wrong.
- Double effect and proportionalism give a degree of flexibility.
- Evolutionary neuroscientists (Pink) suggest that some aspects of our morality are determined genetically.

Weaknesses

- Nature does not always seem to be good.
- Aristotle would struggle to follow this up to a very universal ethic.
- Issues with infertility
- Naturalistic fallacy (is/ought)
- Feminist critiques (misogynist)

Modern example: from the primary precept of 'preserve life', the Catholic Church has argued for the immorality of abortion based on the view that it ends a life.

Indeed, when Gentiles, who do not have the law, do by nature what the law requires, they will be judged by the law, though they do not have the law. (Romans



Aristotle formed the concept of *eudaimonia*. Aristotle's idea of happiness was not just pleasure. He believed that happiness comes from reason. He proposed the concept of **precepts** in order to guide people towards the good.

Telos is a Greek term which Aquinas adopted from Aristotle – it means 'end' or 'purpose'.

Natural Moral Law: It is the ethical law inherent in God which must be followed by all humans.

Natural Moral Law

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Application of Ethical Theories to Issues of Importance (1)



A war is the state of violence and fighting between two or more groups. War is a very serious ethical issue because of the huge amount of suffering, death and destruction that comes with war. Most people accept that wars are inevitable and at least unlikely to stop in the near future. Therefore scholars have developed criteria with which to decide which wars should be fought.



There are religious groups of pacifists, such as Quakers (the Religious Society of Friends), and non-religious groups, such as some humanists, who adopt a pacifist approach. Examples of two movements in pacifism are the two Quaker movements Turning the Tide and the Ecumenical Accompaniment Programme in Palestine and Israel.

Practicality of Pacifism

- Pacifism has a long history of being conscientious
- Christianity holds that the corrupt nature of man means that war is inevitable, and can be the right thing to do to stop suffering.
- War, it has been argued, has driven technological development. To be wholly pacifist denies the chance to develop in this way.

Nuclear weaponry raises ethical questions about its functions insofar as it is used for anything other than military purposes. The religious argument against nuclear weapons is based on the secular one: on the basis of the ethical principles that exist, so nations should not use nuclear weapons. This is as strong an ethical justification for maintaining a nuclear arsenal as there is. Meanwhile, such a nuclear arsenal is a source of power: the US and other nuclear powers have been able to use this power to maintain a global security agreement. Mutual suspicion and fear mean that war will remain a not-

Nuclear War

3.1 War and Peace (1)

Pacifism

Pacifism	The belief that war is wrong and other peaceful methods should be used to resolve conflicts.
Absolute pacifism	The belief that all forms of violence are wrong and that no circumstances justify the use of force.
Relative pacifism	The belief that some forms of violence are acceptable, such as self-defence or the defence of others.
Nuclear pacifism	The belief that nuclear weapons are morally unacceptable and should not be used.
Active pacifism	Active non-violence, the practice of non-violence as a means of achieving social or political change.

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Application of Ethical Theories to Issues of Importance (2)

Just war theory is rooted firmly in Christian thought (Aquinas and Augustine), and is supported by most Catholic and Protestant Churches today. Just war theory covers three areas:

1. **Jus ad bellum** = the criteria for when going to, or starting, a war can be considered just.
2. **Jus in bello** = the conduct required during war to be considered just.
3. **Jus post bellum** = the conditions for justice after the war is over.

This war theory is based on teachings from the Bible.

Just War Theory

Jus ad bellum

1. **Just Cause** – War should be waged for a just reason.
2. **Declared by a Just Authority** – War should be declared by the right kind of authority.
3. **Just Intention** – War should be waged with a just intention or attitude.
4. **Proportionality** – War, as a response to injustice, must be proportionate to the original injustice.
5. **Last Resort** – War should be waged only after other efforts to solve the crisis have failed.
6. **Likelihood of Success** – There has to be a reasonable chance that the intended outcomes will be achieved.
7. **Comparative Justice** – Both sides of the conflict must be fairly considered.

Jus in bello

1. **Principle of Proportionality** – The use of weapons must be in proportion to what is being fought.
2. **Principle of Discrimination** – Those waging war should discriminate between combatants and non-civilians with the aim of minimizing harm. There should be no direct attacks on civilians and discriminate attacks that put civilians

Jus post bellum

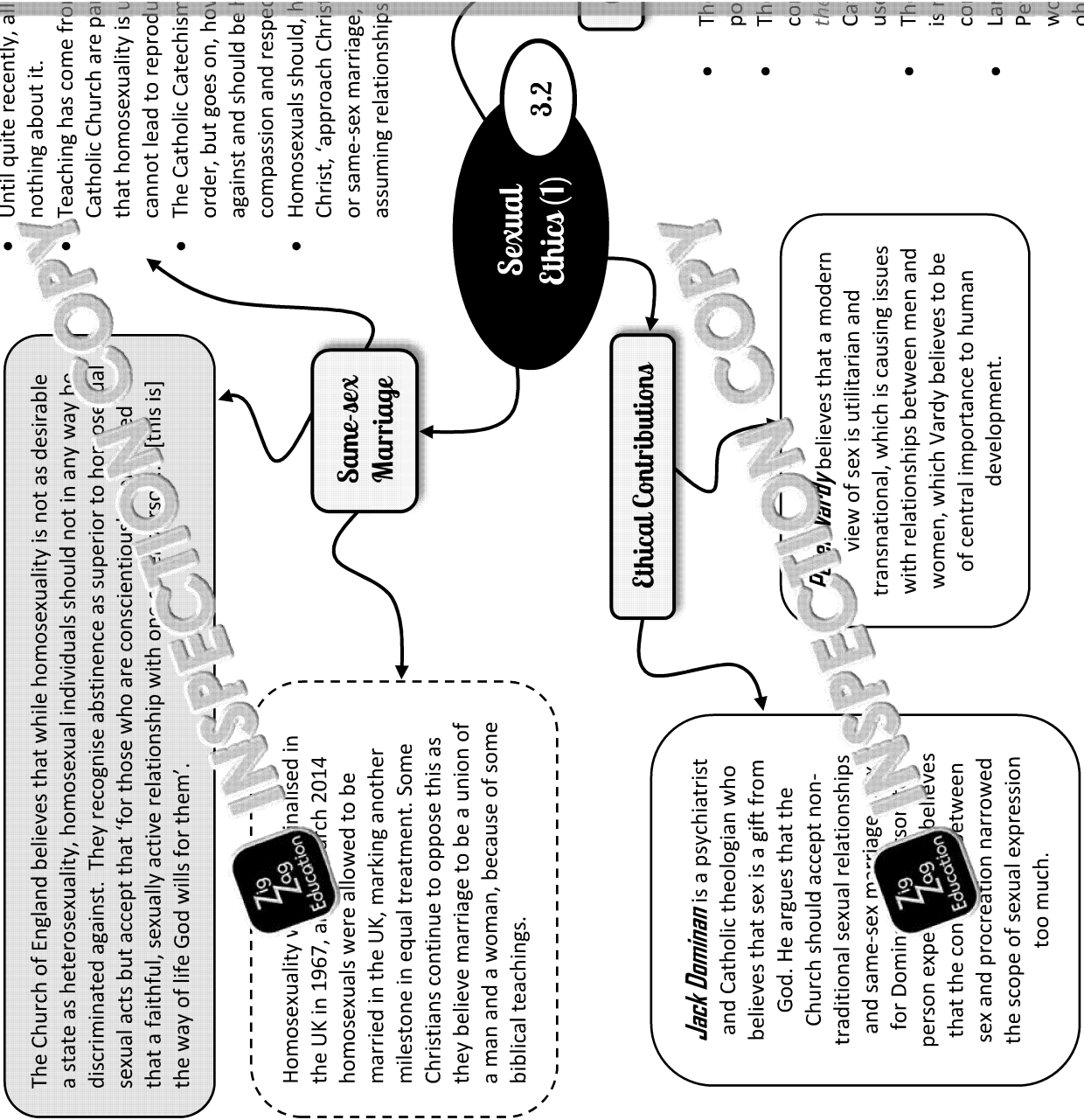
1. **Punishment** – At the end of a war, the losing nation or its military has committed crimes or rights violations (e.g. rape) then they should face trial and, if found guilty, be duly punished.
2. **Proportionality** – Punishment should be fair rather than vindictive.
3. **Discrimination** – Punishment should be fair rather than vindictive.
4. **Compensation** – A defeated nation may be justly asked to compensate the victors for the losses they incurred (both humanitarian and economic terms).
5. **Rights Vindication** – The victors of a war should ensure that any rights which were not respected by the defeated nation, such as freedom of religion or freedom of speech, are restored.

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Application of Ethical Theories to Issues of Importance (3)



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Application of Ethical Theories to Issues of Importance (4)

Sexual Ethics (2)

3.2

Sexual Relationships outside Marriage

Jesus does not say very much about sexual ethics. Paul emphasised the spiritual value of celibacy and encouraged marriage as a measure only for those unable to achieve this. The Catholic Church today emphasises the importance of sex exclusively within marriage, which itself cannot be dissolved through divorce. Modern, evangelical Christian groups, including organisations such as True Love Waits, have promoted abstinence until marriage.

Not all Christians hold this view of sex, prohibiting it outside of marriage. The Church of England still encourages people to marry within marriage, it now accepts couples in long-term relationships cohabiting and having sex before marriage, as a step on the path to marriage. Many liberal Protestants accept loving couples having sex before marriage, and some accept any consensual sexual relationships.

Adultery is committed with someone who is in a committed relationship with both religious and secular partners. It is a breach of trust and loyalty. It often causes emotional distress to the children of the married couple, and can damage the relationship. Adultery can also refer to sex that takes place between people who claim that individuals have the right to have sex with whomever they choose, while others stress that loyalty to a partner is important. Certain cultures, including in some Christian churches, view adultery as an offence, although most see marriage as an exclusive relationship.

Christianity traditionally considers sex to be against the will of God. It is seen as a physical desire, taught in scripture that it cannot be made with more than one person inseparably one flesh (Genesis 2:24). Some people take place solely within marriage, while others see something to be celebrated in marriage is to be celebrated.

- | Arguments for pro-life |
|---|
| ◆ It is an individual's right to have sex and it only involves individuals involved |
| ◆ Marriage has become a concept in today's society, with people choosing to cohabit |
| ◆ There can be loving and stable relationships without marriage |
| ◆ It is not illegal and it is not a crime to occur |
| ◆ Religious teaching is not for atheists or agnostics |

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Answers

1 Significant Concepts in Issues or Debates in Religion and Philosophy

1.1 Environmental Issues

1. Students should provide a good, clear explanation of the Christian concept of stewardship and how this concept impacts environmental issues. They could include any of the following:
 - Stewardship as a concept within Christianity is central to discussions on Christianity and the environment.
 - Christians believe that they are given the responsibility to look after the world as a gift from God.
 - They are given a special place within the world (dominion) and with this comes the responsibility to look after the Earth.
 - This is based on biblical teaching such as Genesis 1:28–29.
 - This is a central point regarding the Christian attitude towards environmental issues.
 - As a result, many Christians work towards environmental improvement efforts through various Christian charities.

2. For example:
 - a) *Animal welfare (eating meat)* → Example: over-farming.
 - b) *High emissions* → Global warming

3. Students could give any one of the following strengths of Christian concepts of stewardship:
 - Christian environmental organisations are able to mobilise large numbers of people and raise funds for their conservation efforts.
 - In addition, the Christian concern for the poor and underprivileged means that environmental issues are often felt most severely in the developing world, where the effects of climate change are often felt most severely.

Students could give any one of the following weaknesses of Christian concepts of stewardship:

- By viewing conservation of the environment as an instrumental rather than an intrinsic value, Christians are often unable to appreciate the true worth of nature.
- The Christian view is also focused largely on the consequences for humanity and not on the well-being of other species or the natural world itself. As such, it is anthropocentric.
- Solutions to the various environmental issues which face the planet are to be found in political willpower and scientific expertise.
- Religious leaders and organisations can only hope to play a small, but nonetheless significant, role in the effort required to tackle problems such as climate change.
- Secular thinkers such as Peter Singer have been highly critical of the traditional Christian view of the environment – Singer specifically criticises the importance laid on the human moral universe.
- Lynn White has argued that the historical roots of our ecological crisis are in the Christian view of the world, which is a major factor in environmental destruction.

4. Any relevant example of a Bible verse which gives a teaching on the idea of dominion could include:

- Genesis 1:29–30, 'Then God said, "Behold, I have given you every seed-bearing plant on the face of the earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the sky and all the things that move along the ground—everything that has life in it—I give you them as food." And it was so.'
- Genesis 1:22, 'God blessed them and said to them, "Be fruitful and increase in number. Fill the water in the sky and the sea and the birds in the sky and over every living creature that moves in the water."

5. Students should include any of the following details:
 - Conservation ethics, are instrumental and anthropocentric – this is a similar approach to that of utilitarianism, however conservation ethics are secular. This view of the environment can also be seen in the work of environmental philosophers such as Aldo Leopold.
 - This view is probably the most common in contemporary discourse about climate change.
 - It claims that conservation and protection of the environment should take place for instrumental reasons.
 - Environmental issues stand to cost us money; our health, safety and well-being are at risk if we do not protect the environment.
 - It employs a utilitarian approach that more people will be happy, and certainly more people will be able to protect the environment.

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6. Students should be able to use their own words to present the eight different principles of thought. An example of a reworded version is included below – it should be similar to the original but not identical.
1. *The well-being and the thriving of both human and non-human species on the Earth is dependent on the usefulness of the non-human (natural) world for the use of humans.*
 2. *Richness and diversity of life forms help these values to be realised, and are indicators of the health of the environment.*
 3. *Humans have no rights to the exploitation or use of the environmental resources beyond their own human needs.*
 4. *Human life and culture can flourish simultaneously with the decrease of the population, as the flourishing of the non-human world requires this decrease.*
 5. *Human beings are having too much of a negative impact on the non-human (natural) world and this is getting worse.*
 6. *Therefore, the way in which human beings use the world needs to be changed, and the way in which we think about the world needs to be changed.*
 7. *The ideological change is mainly that of appreciating life quality rather than quantity – it is enjoying what we have rather than pushing for more. There will be a difference between big and great.*
 8. *Those who agree with all of the above points have an obligation to directly or indirectly bring about the necessary changes.*
7. Students here could give any two of the following weaknesses:
- A cost-benefit analysis of this approach could achieve (and has achieved) results in encouraging a more pragmatic approach that does not accord any intrinsic value to the Earth.
 - If environmental damage were to occur that did not impact on humans, such as the extinction of an animal by human activity which will have no impact on its surrounding environment because the animal in itself does not have moral value.
 - The only aspect of this world that truly matters is humankind and the environmental point of view that it impacts upon us.

- Students here could give any two of the following strengths:
- Shallow ecology is highly pragmatic.
 - Its secular basis means that it does not rely on any contentious claims about the origin of Scripture.
 - A cost-benefit analysis shows how action now will reap financial rewards in the future. For example, the cost of the Great Oyster Catcher was very expensive but has saved millions of pounds in protection costs.
 - This approach is also used at international climate change negotiations, aimed at achieving common interest in order to achieve agreements and action.

8.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or accurate.
1	1–2	<ul style="list-style-type: none"> • A demonstration of limited knowledge. Relevant language used with their correct meaning / in their correct context. • Limited examples of religious ideas/beliefs, with some inaccuracies. • Answer only gives a shallow understanding of relevant concepts.
2	3–5	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making use of specific terms and words, with some mistakes. • Generally good examples of religious ideas/beliefs, with some inaccuracies. • Developed knowledge of religious ideas and beliefs to demonstrate a good understanding.
3	6–8	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with correct terminology and continuity throughout answer. • A wide range of examples of religious ideas/beliefs, with some inaccuracies. • Deep development of religious ideas and beliefs to demonstrate a deep understanding.

- Students here should use their knowledge and their own opinion to answer the question. They should use the following points; however, any reasoned argument which is relevant to the question is acceptable.
- The Gaia hypothesis was developed primarily by James Lovelock (1919–).
 - It was initially viewed with scepticism by scientists but it is now studied in its own right.
 - The Gaia hypothesis argues that the Earth is a self-regulating system and, by its nature, it is perfectly suited to life on Earth.



- Ecosystems, water, soil and the atmosphere are, therefore, all closely related.
- All organisations unconsciously help to regulate conditions of Earth so they includes interactions between microorganisms and inanimate elements.
- As a whole, Lovelock calls the Earth 'Gaia', which is a Greek deity which personifies Earth. He writes: 'the entire surface of the Earth including life is a self-regulating entity called Gaia'.
- This all helps to ensure the regulation of the temperature of the Earth, the composition of the oceans.
- The important contribution of the Gaia hypothesis is the idea that a self-regulating system with the aim of ensuring life is maintained on Earth.

Possible examples of strengths:

- The Gaia hypothesis challenges anthropocentric understandings of the Earth where humans are not the most important species but just one part of a living whole.
- It is a secular, not a religious theory, although it has attracted a number of religious-like followers. It is also a response to Darwinism and evolution by suggesting that the development of organisms is not just a result of natural selection.
- It emphasises not the rights of humans but the interdependence of all ecosystems as a whole which is valuable in itself. It also shows how the world could survive and be independent on it, rather than it on us.

Possible examples of weaknesses:

- In his latest book, *The Revenge of Gaia*, Lovelock is, however, more pessimistic about the ability of the Earth to respond to climate change and self-regulate in the face of the damage being done by humans.
- Peter Singer has critiqued the idea of Gaia, arguing that it is wrong to attribute sentience to a non-sentient being and meaningless to talk about such things as having desires.
- Lovelock himself challenges the hypothesis in his later book *Gaia: A New Look at Earth's Living Systems*, arguing that while the environment may appear to respond to events in a way that suggests it has a desire to do so, this does not constitute the desire to do so. This may not be the best way to describe the way the world works.

9. Students here should show researched knowledge of a specific Christian charity, the Christian teaching of stewardship and conservation within the charity. They should also show knowledge of Christian motivations towards stewardship and how this is displayed in the charity. Details that would be relevant here would be any mention the charity gives of God's gift of the Earth to us and environmental efforts – any notions of creation of stewardship / creation as a gift from God.

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1.2 Equality

- Race
 - Disability
 - Gender
 - Sexuality
- Strict (or simple) equality:** Everyone has the same amount of goods (money, resources, etc.)
 - Equality of need:** Summed up by Marx's proclamation that goods (resources) should be distributed 'from each according to his ability, to each according to his need'. The idea is achieved by satisfying people's needs. This solves the problem raised earlier: those who have greater needs should simply receive more resources.
 - Equality of desert:** Goods (resources, money) should be distributed to those who deserve them (equally, the phrase just deserts refers to the punishment a person deserves). Those who put in the most effort, produce the most, have the greatest talents) deserve them.
- Any relevant Bible verses or Qur'an verses will be accepted. For example:
 - 'There is neither Jew nor Greek, there is neither slave nor free, there is no male and female in Christ Jesus.' [Galatians 3:28]
 - 'O mankind, indeed We have created you from male and female and made you know one another. Indeed, the most noble of you in the sight of Allah is the most God-fearing and God-conscious.' Qur'an 49:13
- Biblical verses can be found which emphasise that all races are of equal value to God. Read the parable of the good Samaritan as a criticism of racist attitudes. Jews and Samaritans were enemies, yet, Jesus tells his Jewish audience approvingly, it was the Samaritan who helped the man on the road.*

This would be likely to have challenged any prejudices those listening held while even a good Christian is their capacity to aid the stranger, whoever they might be. The message was at the heart of Martin Luther King's thinking about racial equality.

The Old Testament is slightly more complex: it emerged from an ancient world which features several discussions of how slaves should be treated. Historically, some elements of slavery, while others have opposed it (for example, William Wilberforce, a significant figure in the abolition movement, was a devout Christian). Today, few Christians would support the practice of slavery.

- Students could give any of the following reasons for gender equality within Christianity:
 - There is neither Jew nor Greek, there is neither slave nor free, there is no male and female in Christ Jesus.* [Galatians 3:28] (or other relevant Bible verse)
 - Many modern Christians point out that the way Jesus lived his life is somewhat revolutionary as he allowed women to travel with him (although none became apostles).
 - Some Christians point to figures such as Mary Magdalene who play a key part in the Gospels.
 - Some Christians argue that women were among the first to discover that Jesus was alive after his resurrection. On this basis, it is argued that they were among the first to evangelise. This has been interpreted as giving women importance.

Students could give any of the following reasons for gender inequality within Christianity:

- Some Christians believe that the teachings of the Bible suggest that men and women have different roles.
- For instance, in Genesis, God creates Eve as a 'helper' for Adam (Genesis 2:18). Following the temptation by the serpent and tasting the forbidden fruit, an action which results in the fall of man from Eden. Historically, this story has been invoked to justify the hierarchy of men over women.
- Some Christian groups have taken this to mean that women should be content with their role as mothers. Groups such as the Quiverfull movement promote this idea.

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6.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or accurate.
1	1-2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant language used with their correct meaning / in their correct context. Limited examples of religious ideas/beliefs, with some inaccuracies. Answer only gives a shallow understanding of relevant issues.
2	3-5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, making use of specific terms and words, with some mistakes. Generally good examples of religious ideas/beliefs, with some inaccuracies. Develops knowledge of relevant religious ideas and beliefs to demonstrate an understanding of the issues.
3	6-8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correct terminology throughout answer. Wide range of examples of religious ideas/beliefs, with some inaccuracies. Deep development of religious ideas and beliefs to demonstrate a deep understanding.

Students should use their knowledge and their own opinion to answer the question. They should address the following points; however, any reasoned argument which is relevant to the question is acceptable.

- Joni Eareckson Tada is a Christian who was paralysed from the neck down as a result of a diving accident.
- As both a Christian and a disabled individual, she is vocal regarding the opposition to disability within the Church towards disability.
- She has been active in the mission field within Christianity, as she has devoted her life to helping the disabled 'delivered over 100,000 wheelchairs and Bibles to needy disabled persons in over 100 countries'.
- In her books and lectures, Tada confronts suffering specifically as a way to demonstrate the love of God to people in light of views of the Church, such as Jesus' healing miracles, as well as the existence of evil.
- How can an all-loving, all-powerful God allow innocent people to suffer? Tada argues that suffering because it draws us closer to God.
- By facing hardship, we can see a need for Christ in our lives. She states that 'our suffering is God's aids' for the Church.
- In other words, they demonstrate to the rest of the congregation how suffering is a way to draw closer to God. Hence, it is vital for disabled people to be an integral part of the Church – the disabled are an integral whole is vital to a well-rounded and nuanced view within the church of suffering.
- They should show engagement with her beliefs regarding the way in which suffering is a way to draw closer to God and engaged with within the Church.

7. Students should show awareness about who Dr Martin Luther King Jr was, and how he lived. They should include his dedication to peaceful protest, with give examples such as his role in the Civil Rights Movement.

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2 A Study of Three Ethical Theories

2.1 Utilitarianism

1. c) Bentham (1)
2. Students could give and explain any of the following examples:
 - US use of nuclear weapons in WWII: towards the end of the Second World War, in possession the most devastating weapon yet devised by humankind: the atom bomb. At the end of the war, the choice was, as Truman saw it, between dropping the bomb and beginning a lengthy ground invasion that could potentially see hundreds of thousands of people on both sides die.
 - Triage and quality adjusted life years: this is the basis of utilitarianism by medical professionals to decide which patients to treat first. They take into account two key factors: (i) how long they are expected to live if they receive the treatment and (ii) the quality of life they can expect to have.
 - Effective altruism: a global philanthropic movement whose mission is 'to foster practical solutions to the world's most pressing problems through evidence-based analysis to help others *as much as possible*', with the ultimate aim of creating a world that is *safer, healthier, wealthier and freer*.
3. *J Bentham is known as the founder of utilitarianism. He argued that humans are ruled by pleasure and pain. He developed the ethical theory of utilitarianism. It is the idea that the most ethical thing to do is the one that produces the greatest utility – creating the greatest happiness for the greatest number. He developed the hedonic calculus as a way to measure this to judge actions.*

*For Bentham, all pleasures were in a sense equal. Mill, on the other hand, was much more concerned with the quality of pleasure. Another aspect of Bentham's philosophy, which Mill rejected outright, was the idea of calculating happiness. Mill argued that happiness was 'much too **complex and indefinite**' to be calculated. He distinguished between **higher/lower** pleasures. He placed art and **philosophy** over alcohol and sensual pleasures.*

4. Students could give any three of the following details:
 - Development of the postal system that allowed anyone to send a letter.
 - Prison reform – in the later 1700s, attitudes to prisons began to change through the work of Elizabeth Fry and John Howard who promoted better conditions in prisons rather than punishment.
 - The abolition of slavery in 1833 – made slavery illegal in Britain. Reform Bill of 1832 and meant more men could vote.
 - Factory Act of 1833 – banned children under the age of nine from working in factories and limited the number of hours all children could work.
 - Factory Act of 1847 – banned all children and women from working for more than 10 hours a day.
5. A – Act
B – Rule
6. Students should here define the hedonic calculus, including the following details:
developed by J Bentham to gauge the moral value of an action based on the action's consequences under various conditions.
7. a) intensity, b) duration, c) certainty, d) propinquity, e) fecundity, f) purity, g) extent
8. a) An example of a higher pleasure is philosophy.
b) An example of a lower pleasure is eating.

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9.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant
1	1-5 (AS) 1-4 (A Level)	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant but not used within their correct meaning/context. Limited examples of religious ideas/beliefs, with some support. Very few judgements made and these are supported by little evidence.
2	6-10 (AS) 5-8 (A Level)	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic, with some use of specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some support. Some judgements made but these are not fully supported by evidence.
3	11-15 (AS) 9-12 (A Level)	<ul style="list-style-type: none"> Good demonstration of knowledge demonstrated and language used with continuity throughout answer. Examples of religious ideas/beliefs, with some support but not all. Some judgements made, mostly supported by evidence.
4	16-20 (AS) 13-16 (A Level)	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, with effective use of specific terms and words in their own sentences. Examples of religious ideas/beliefs, with a wide range of support. Logical judgements made on most parts of the question supported by evidence.
5 (A Level only)	17-20 (A Level)	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, with effective use of specific terms and words in their own sentences. Examples of religious ideas/beliefs, with logical support. Logical judgements made on all parts of the question comprehensively supported by evidence.

Students here should use their knowledge and their own opinion to answer the question. They should refer to the following points; however, any reasoned argument which is relevant to the question is acceptable.

- Utilitarianism is largely inconsistent with religious morality because it does not see religion as a source of moral knowledge.
- The value of happiness and pleasure is also contrary to many Christian teachings (e.g. the teachings of the Cross), which often teach the value of suffering, such as was demonstrated by Jesus on the Cross.
- Christian ethics, such as situation ethics, emphasises the importance of showing love rather than happiness.
- Other forms of Christian ethical practice, including natural law, emphasise the importance of duty as a duty (deontological) rather than the end of happiness.
- Specifically, Catholic ethical teaching through natural moral law emphasises the importance of duty and strongly rejects teleological and relativist understandings of morality.
- The end of happiness may be seen as being contradictory to some religious beliefs. For example, the idea of the benefit of others in Christianity, for example, may come into conflict with the idea of the benefit of oneself.
- Further conflict with religious ideas may come from the idea of the benefit of others, which is often marginalised as being central to religious teaching.
- In utilitarian teaching if one religion is benefited by the persecution of the other, it may be moral; however, this is not the case in many religions.
- Utilitarianism can be considered to be compared easily to some aspects of religious teaching, such as the Golden Rule.
- Both utilitarianism and religion provide a general, cover-all statement about how to act in any given moral situation. However, what they teach is different and, some might argue, opposed.
- Utilitarianism is also a secular method of ethics which makes no mention of religion. Religious ideas and forms of ethics are based on religious texts and ideas of the wants and needs of the community.
- One issue is that under act utilitarianism, theoretically any action can be justified if it benefits the majority.
- This is an idea that, within religion, does not measure up, as there are many things which are forbidden no matter the circumstance.
- However, utilitarianism is a consequentialist form of ethics which in some ways is more similar to forms of ethics. For example, situation ethics within Christianity is also a consequentialist form of ethics.

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- 10. Here students should use their own words to explain the trolley problem in order to understand the concept. In general, a description of the philosophical problem of a trolley on a track, and the dilemma of having to choose whether to pull a lever to change the direction of a train. Either way, people will die, but one option involves a higher number of people dying and the other involves fewer people dying. Below is a description of the trolley problem for marks.

My house is quite close to the train station, so I usually follow the track when I walk. One day, as the train was passing, I heard a lot of screaming off in the distance. As I drew closer, I could see a crowd of people packed like sardines on the rails. Just as in an old western, it looked as though some villain was about to pull the lever. Soon as they spotted me they began desperately calling for help. 'How? How?!' I asked. They pointed to a barbed wire fence that stood between us. 'Look!' they said in unison, jerking their heads towards a tall, black, looking pedestal a few paces to my left, 'There's a button on there! Press that button and the trolley will stop, we'll all be saved!' I rushed over immediately, but just as I was about to push the button, the trolley moved on the other track, a small figure wrestling with it. 'Hey!' I shouted to the crowd in a loud voice, 'Don't you know there's somebody on the other side of the tracks?' 'Yes,' one of them said, 'but please don't touch the five of us and only one of him!' My finger hovered over the button in indecision. 'Quick!' they yelled. One of them truly panicked, 'The train, oh God, the train, it's coming!'



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2.2 Situation Ethics

1. 'A Robison developed a new form of Christian ethics for a new generation. It recognized that people are not mature enough to make decisions for themselves; this is known as 'Man come of Age'. Examples of where Jesus rejects a **B: legalistic, deontological** approach to ethics in favour of a **C: teleological** approach where love is shown. This is the love Jesus meant. This is not concerned with the **D: outcome**. The example he uses in putting forward his argument is the parable of the speck and the log.

2. Strengths:

It responds to social and moral **change**.

It is in keeping with Jesus' biblical rejection of **legalism**.

It provides **flexibility** and responsibility.

Agape is widely considered to be desirable.

Weaknesses:

Pope **Pius XII** criticised it and emphasized moral law.

Jesus condemned some actions as always wrong. Peter **Singer** (1) argues that situation ethics gives a basis for **relativism**. It could also be argued that it could be easily manipulated to justify what one wants rather than what is moral. Barclay argues that it creates dangers of **moral relativism**.

3. As below, students gain 1 mark for each for each correct principle they fill in, for each correct answer.

Fundamental Principles	
	'Only one thing is intrinsically good; namely love: nothing else at all'
	'The ruling norm of Christian decision is love: nothing else'
	'Love and justice are the same, for justice is love distributed, nothing else'
	'Love wills the neighbour's good, whether we like him or not'
	'Only the end justifies the means, nothing else'
	'Love's decisions are made situationally, not prescriptively'

4. d) Agape

5. 'Thou Shalt love thy neighbour as Thyself' Matthew 22:38

6.

	Fletcher's four presuppositions	Explanation
1.	Pragmatism	Moral demands should be practical and achieve the good which is love.
2.	Relativism	All situations should be assessed on how best to deal with them through following moral laws which use the words of the Bible.
3.	Positivism	Being able to say that 'God is love' on the basis of faith and experience. The moral agent has to decide, through the most important thing of all. ¹
4.	Personalism	Decisions should be based on the needs and importance of people rather than on abstract demands of moral laws.

7. Students should include any three of the following:

- Work in the workforce
- Vietnam War
- Kennedy assassination
- Civil rights movement
- Contraceptive pill
- Sexual revolution
- Hippy and student culture
- Ethical shift away from Christian morals – new morality of the twentieth century

¹ 1966 *Situation Ethics: The New Morality*, Philadelphia: Westminster Press

8. Students should give the following three Bible verses used by Robinson to put forward his case:
- Mark 2:27
 - Luke 17:11-19
 - John 8:7

9.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to address the question.
1	1-2	<ul style="list-style-type: none"> • A demonstration of limited knowledge. Relevant language used but not in their correct meaning / in their correct context. • Limited examples of religious ideas/beliefs, with some errors. • Answer only gives a shallow understanding of relevant concepts.
2	3-5	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making use of relevant terms and vocabulary, with some mistakes. • Generally good examples of religious ideas/beliefs, pointing out correct statements. • Develops knowledge of religious ideas and beliefs to demonstrate an understanding of the question.
3	6-8	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with correct terminology and continuity throughout answer. • A wide range of examples of religious ideas/beliefs, with some errors. • Deep development of religious ideas and beliefs to demonstrate a clear understanding.

Students here should use their knowledge and their own opinion to answer the question. They should refer to the following points; however, any reasoned argument which is relevant to the question should be included.

- One of the most well-known applications of situation ethics is to the ethical issue of divorce.
- Situation ethics is a moral philosophy developed by Joseph Fletcher in the mid-20th century, which represents a moral and cultural move away from traditional understandings of Christian ethics.
- Robinson rejected the traditional Christian teaching that divorce was immoral because marriage constituted a supernatural bond that could not be broken by human beings.
- Robinson believed such thinking was out of date and rejected the possibility of supernatural occurrences.
- Robinson argued that in situations of divorce Christian teaching should be based on the principle of agape (love).
- Therefore, in situations where agape is better shown through allowing divorce, traditional teaching should be set aside.
- Such situations could include where the 'emotional and spiritual welfare' of the children is suffering through the continuation of the marriage.

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2.3 Natural Moral Law

- Aristotle formed the classical foundation which was based around **telos** and **eudaimonia**. Aquinas took up Aristotle's idea of a final cause and combined it with a biblical foundation. **Aquinas** took up Aristotle's idea of a final cause and combined it with a biblical foundation. He believed that morality could be derived from **two** different sources – the Bible and natural law. The primary **precepts**, the primary **precepts** and the secondary precepts in order to posit his idea of natural moral law.

Hoose argued that we should generally follow natural moral law until there is a proportionate reason to mean it was fair to temporarily set aside these rules. Therefore, acts are not inherently wrong, but are judged on a **proportionalism**.
- For example:

Absolutism: Absolutist theories of ethics state that one version of morality holds in all cultures and all people; it is universal

Legalism: At the simplest level, legalism can be understood as saying that when it comes to making our decisions based on previously established laws
- Proportionalism is a moral theory most commonly associated with Bernard Williams.
 - It is an attempt to find an attractive middle way between the absolutism of natural moral law and the utilitarianism of Hoose.
 - Hoose wrote that it cannot ever be moral to go against a principle, unless you have a proportionate reason in order to justify doing so.
 - This means that we should generally follow natural moral law until there is a proportionate reason to mean it was fair to temporarily set aside these rules. Therefore, acts are not inherently wrong, but are judged on a proportionalism.
 - Problems arise, however, in deciding what constitutes a proportionate reason to justify breaking a rule. Proportionalists do not provide a method for calculating this.
 - It is, therefore, left up to the judgement of the individual involved. In a particular situation it becomes clear what a proportionate reason is. In certain situations it is not clear to agree this to be the case, such as when a murderer is looking to kill your friend and your friend is hiding.
- Eudaimonia is a concept developed by Aristotle.
 - It can be roughly translated as 'good living' or 'human flourishing'.
 - It is one of two key concepts borrowed from Aristotle by Aquinas to help develop his theory of natural moral law.
- Primary precepts – fundamental rules which cannot be broken and which form the basis of natural moral law.
 - Secondary precepts – rules which were developed from the primary precepts.
 - Key precepts – the moral principle from which all else is derived: we should do good and avoid evil.
- Romans 2:14–16** *'Indeed, when Gentiles, who do not have the law, do by nature the things the law requires, they are a law for themselves, even though they do not have the law. They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes even defending them. This will take place on the day when God judges people by their deeds.'*
- The doctrine of double effect holds that a bad consequence does not make an act morally wrong if that bad consequence is not intended.
 - A classic example is the case of killing an attacker in self-defence. Aquinas has reasoned that it is morally acceptable for an individual to kill in self-defence if the *intention* was to preserve their own life rather than take away another's.
 - Hoose was the first to formally introduce the idea of proportionalism; however, it is historically recognised that absolutism had its limitations.
 - While Aquinas believed that the primary precepts were **absolute** – they are rules that apply in all places – he also recognised that sometimes life throws up situations where it is necessary to do good without also doing bad.

8.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or able to demonstrate knowledge of the topic.
1	1-2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant language used but not always in their correct meaning / in their correct context. Limited examples of religious ideas/beliefs, with some explanation. Answer only gives a shallow understanding of relevant concepts.

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Level	Marks Awarded	Answer Description
2	3-5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, making terms and words, with some mistakes. Generally good examples of religious ideas/beliefs, possibly with some incorrect statements. Develops knowledge of religious ideas and beliefs to depth.
3	6-8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correct terminology and continuity throughout answer. A wide range of examples of religious ideas/beliefs, with some depth. Deep development of religious ideas and beliefs to demonstrate understanding.

Students here should use their knowledge and their own opinion to answer the question. They should refer to the following points; however, any relevant argument which is relevant to the question is acceptable.

- Aquinas' approach to human nature and its purposes is compatible with and based on reason, which all humans have and can exercise to make moral decisions.
- It is based on an objective theory which holds that certain actions are inherently and objectively good or bad.
- The doctrine of double effect and other adaptations, such as proportionalism, allow for a degree of flexibility when it comes to dealing with some of life's more perplexing situations.
- Evolutionary neuroscientists such as Steven Pinker may argue that some aspects of human behaviour are determined genetically. Aquinas might well have taken this to support his idea of a natural law for humankind.
- Nature does not always seem to be imbued with goodness, e.g. natural disasters, which raise questions about to what extent it reveals God's plan or desire.
- Atheists are unlikely to follow this supposedly universal ethic because it is based on the idea that God created the universe and the moral law within it. It is also based on the premise that the purpose of life is to find union with God and his purpose for us.
- Aquinas' focus on reproduction as one of the five primary purposes of human life may be criticised by couples who cannot reproduce, e.g. because they are infertile.
- Aquinas commits the naturalistic fallacy and attempts to move from an 'is' (what is) to an 'ought' (God's will ought to be followed).
- It is based on Aquinas' assumptions and belief in God which he saw as natural and self-evident, an order, which he saw as based on kings and barons, etc. Both these points highlight the fact that, despite its claims to objectivity, could in fact be culturally relative.
- Christians might believe that Jesus taught a less legalistic ethical theory and a more emphasis on love for one's neighbour. They may, therefore, choose to follow situation ethics rather than natural law.
- Feminist critics may argue that Aquinas is no more than a medieval misogynist and that his theory is not applicable to the modern world. For instance, the primary precept which commands that one should not commit adultery implicitly assumes that women have a God-given duty to produce children, which is not shared by many people to be old-fashioned, if not outright offensive.
- The French existentialist philosopher J P Sartre famously claimed that 'existence precedes essence' - the idea that humanity had a purpose (an 'essence') before it existed as an individual. This is the opposite face of our experience as radically free beings.

9. Answers will vary depending on the modern example chosen by the individual; however, they should refer to the following aspects of natural moral law theory:

- An explanation of the issue
- An explanation of why this causes a debate regarding natural moral law theory
 - For what reasons of telos and Eudaimonia and how these apply to natural moral law theory
 - Key precepts
 - The primary precepts
 - The role of this issue as being potentially a secondary precept
 - The potential for a double effect situation within this particular issue (for example, in the case of euthanasia, this is an area of debate)
 - Hoose's ideas of proportionalism
 - John Finnis and Germain Griesz's new natural law theory

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3 Application of Ethical Theories to Issues of Importance

3.1 War and Peace

1. b) Conditions for ensuring justice after war
2. c) Just intention
3. Students could give any three of the following strengths:
 - It is practical and realistic because it recognises that war is sometimes necessary but encourages ethical behaviour when it does occur.
 - It attempts to introduce ethics into an area where it is arguably most needed suffering and harm.
 - Ethics should not be abandoned because it can be difficult to enforce its principles. Just because some countries wage unjust wars does not mean the idea of ethics should be given up on.
 - The principles behind just war theory have gained widespread international acceptance and are part of the international law about how groups should conduct themselves in 'legal' war.
 - It is relevant to both Christian and secular audiences.
 - It sets out comprehensive and clear principles that are relevant in nearly all situations.
 - It takes into account Christian ideas of justice, defence of the weak and the innocent.

Students could give any three of the following weaknesses:

- Nations will not follow just war theory because some opponents, such as terrorists, would mean following it would put them at a disadvantage.
 - War is too complex to be governed by such simplistic principles.
 - No aspect of the theory helps to ensure that it will actually be followed.
 - The theory is too open and can be used by anyone to justify their war.
 - Vardy argues that just war theory is impractical and asks too much of those who wage war.
 - McMahan argues that states have to show partiality (preference) to their own citizens. 'family loyalty' a government has to its citizens makes their view biased.
 - R Holmes in *On War and Morality* argues that the idea of a just war encourages a negative and psychological effect of suggesting that war can sometimes be acceptable and dignify war by regulating it. Without just war theory all wars would be considered immoral and maybe fewer would occur.
 - Henry Shue questions whether or not war can ever be ethically justified.
 - Walter Wink argues that the nature of attempting to beat one's opponent does not seem fair or equal and, therefore, it is unethical.
 - The oddness that there are rules about how to ethically navigate a situation involving inflicting harm on, and even killing, other human beings; the nature of just war theory is contradictory to what we would normally consider to be ethical.
4. *Just war theory is rooted firmly in Christian thought (Aquinas and A Aristotle), and Protestant Churches today. Just war theory covers three areas: jus ad bellum, jus in bello and jus post bellum. Jus ad bellum refers to the reasons why beginning a war might be justified. These include having a just cause, declared by a just authority; a just intention; proportionality; last resort; likelihood of success; and a reasonable chance of achieving a just peace. Jus in bello is the criterion of justice within a conflict. It includes the principles of non-discrimination, proportionality, and the prohibition of unnecessary suffering. Jus post bellum is the criterion for behaviour after a war to ensure that the peace is just.*

5.

Pacifism	The belief that all war and violence is wrong because it is wrong in itself.
Absolute pacifism	The belief that war is always wrong and can never be justified. It is based on the idea of just war on the basis that no war can be just.
Relative pacifism	The belief that war is wrong but can be justified if it is the lesser of two evils.
Nuclear pacifism	The belief that war can be justified except when nuclear weapons are used. Nuclear pacifists believe the use of nuclear weapons is unjustified because of the large-scale death and destruction.
Active pacifism	Actively encouraging peace through campaigning, lobbying, and public and political support.

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6. Students could give any of the following answers:
- Nuclear weaponry raises special concerns in the morality of warfare due to
 - It can be said to cause undue harm to the individuals who are affected by the genetically through generations in the case of radiation.
 - Just war theory calls for proportional warfare (principle of proportionality)
 - The high level of harm caused by an atomic bomb to human beings as well as
 - It also violates the principle of discrimination of *jus ad bello* in that it is increased impact of an atomic bomb, meaning that it will unduly affect civilians as well
 - It could be argued that the long-lasting effects of nuclear weapons is unjust principle of proportionality in *jus post bellum* also.
 - For example, many people descended from those who were part of the atom higher risk of cancer, which has been linked to radiation from the bomb.

7.

Level	Marks Awarded	Answer Description
0	0	Content within the answer which is relevant or all
1	1-5 (AS) 1-4 (A Level)	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant within their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic • Very few judgements made and these are supported
2	6-10 (AS) 5-8 (A Level)	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some • Some judgements made but these are not fully supported
3	11-15 (AS) 9-12 (A Level)	<ul style="list-style-type: none"> • Good demonstration of knowledge demonstrated with language used with continuity throughout answer. • Examples of religious ideas/beliefs, with some logical not all. • Some judgements made, mostly supported by evidence
4	16-20 (AS) 13-16 (A Level)	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, effective use of specific terms and words in their correct • Examples of religious ideas/beliefs, with a wide range • Logical judgements made on most parts of the question supported by evidence.
5 (A Level only)	17-20 (A Level)	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, use of specific terms and words in their correct context • Examples of religious ideas/beliefs, with logical links • Logical judgements made on all parts of the question supported by evidence.

Students here should use their knowledge and their own opinion to answer the question using the following points; however, any reasoned argument which is relevant to the question is acceptable.

- Pacifism is the belief that any war or violence – even if justified – is wrong
- Under pacifism, any violence or war – even if justified, or in order to stop tyrannical rule, is wrong. It is the most extreme form of peace.

Strengths:

- Pacifism is a belief held by all people, should theoretically avoid any and all forms of violence
- The suffering caused by war and conflict is reduced under complete pacifism, the suffering caused by war and conflict is reduced
- Regarding some religious practices, pacifism would fit well with some religious beliefs. Jesus states that the peacemakers are blessed and, therefore, this approach to religion could be seen as a positive people globally as Christianity as a faith makes up a large chunk of the global population
- Pacifists being involved in discussions or debates about war could be useful in arguing against it – their presence (as a minimum) and their arguments would help to reduce the number of undue wars.

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Weaknesses:

- The most common argument against pacifism is that, if everyone were a pacifist, aggressors would be able to defend against aggressors in order to bring about a peaceful and just state of affairs.
- For example, innocent people could not be defended from genocide or the spread of nuclear weapons.
- It could also make a country at risk of invasion or exploitation because others know they will not be defended.
- Christian realism argues against pacifism on the basis that the corrupt nature of the world makes the use of force inevitable and necessary in order to keep and maintain a just and ordered society.
- It is important, however, to know that wars must be just and follow the criteria of just war theory.
- States have a duty and responsibility to go to war when this is under threat of aggression, to defend God's will and restore the order that should be in the world.
- States have a responsibility to protect civilians to ensure continued freedom and justice.
- Pacifism may lead to a lack of protection for civilians.
- Pacifism might also be critiqued by those who suggest that, historically, war has led to technological advancement.
- For example, refinements to the jet engine made possible the Second World War to the moon landing and space exploration in the following decades.
- However, we might wonder whether war simply accelerates technological development (which could be achieved by other means) rather than giving rise to new technologies that are not created.

8. Students should include any of the following points in order to evaluate the Iraq War.

UK Involvement in the 2003 Iraq War	
Outline of the conflict	A coalition of nations, led by the United States, invaded Iraq in 2003. Saddam Hussein, a dictatorial leader, was in possession of weapons of mass destruction, which posed an immediate danger to the US and its allies. Hussein was removed from power in 2003. No weapons of mass destruction were ever found. ² A new, democratic government was established. A civil war, between Shia and Sunni insurgents, broke out in the country. The new Iraqi government attempted to quell the conflict. US troops withdrew in 2011, but the conflict continues.
Jus ad bellum	The Chilcot Report ³ on the 2003 Iraq War, seven years in the making, found that 'the UK chose to join the invasion of Iraq before the peacekeeping mission had been exhausted. Military action at that time was not a last resort and contravened at least one of the key conditions of <i>jus ad bellum</i> . Notoriously, the UN Security Council did not sanction the United States to invade. Hence, it is questionable whether the 2003 Iraq War was <i>de jure</i> justified. It is also questionable whether, prior to the war, the architects of the invasion gave serious consideration to whether it would be successful. The Chilcot Report found that the British prime minister, ignored warnings that the country could descend into civil war. He lacked any clear plan for what would happen after Hussein had been removed. The report might conclude that the Iraq War failed Hugo Grotius's 'likelihood of success' test.
Jus in bello	It is estimated that at least 150,000 Iraqi civilians died during the Iraq War. Just war theorists accept that some civilian deaths are inevitable in any armed conflict. The hinges on whether the warring parties discriminate between combatants and civilians. The use of 'precision bombing' by the coalition might suggest this discrimination. However, the acceptance of 'collateral damage' raises questions as to how concerned the coalition were about preserving civilian lives.
Jus post bellum	The Chilcot Report also states that by the time UK forces left Iraq in 2011, 'the [their] stated objectives had not been achieved'. Although the Iraq War will need to pass before conclusive judgement can be made, it is likely that Iraq ultimately did more harm than good, at the present moment. The war destabilised the entire region, creating a power vacuum where ISIS, were able to thrive. Hundreds of thousands died, and many more are still suffering.

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² <http://www.iraqinquiry.org.uk/>

³ *ibid*

⁴ <http://www.iraqinquiry.org.uk/media/247010/2016-09-06-sir-john-chilcots-public-statement.pdf>

3.2 Sexual Ethics

1. c) Marital sex
2. Students could give any two arguments for premarital sex:
 - It is an individual's choice when they have sex, and it only affects the individual.
 - Marriage has become less important in today's society, with more people choosing to live together.
 - There can be loving, committed and stable relationships outside of marriage.
 - It is not illegal and is a common occurrence.
 - Religious teaching is not relevant to atheists or agnostics.

Students could give any two of the following arguments against premarital sex:

- It increases the risk and spread of sexually transmitted diseases, including HIV.
 - Judeo-Christian and Islamic traditions condemn it as immoral for scriptural marriage is best for a harmonious society, for child-rearing and for the exclusion of others.
 - There can be psychological or emotional problems from having sex outside of marriage.
 - It risks pregnancy in environments that are not a stable family unit.
3. a) Genesis 38:9–10; Colossians 3:1–2
b) 1 Thessalonians 4:3–4, Genesis 2:24
c) Leviticus 18:2, Leviticus 20:13

4. *Adultery is sex with someone who is not your **marriage partner** (extramarital sex) and secular ethics as an act that is contrary to the values of fidelity, trust and loyalty, and causes distress for all involved.*

*Christianity traditionally **condemns** extramarital and premarital sex. It is considered **immoral** and **contrary to the need for self-control against physical desires**, and **contrary to the values of fidelity, trust and loyalty**. **Commandments** and **contrary to the need for self-control against physical desires**, **relevant verse e.g. 2 Timothy 1:7**. Sex is considered to be fundamental to marriage, made with more than one person because sex makes two people inseparably **one flesh**. **Relationships** are, therefore, intended to take place solely within **marriage**. In such an environment, sex can be something to be celebrated, especially when they result in **children**. Sex with someone other than your spouse is considered **immoral** and **contrary to the need for self-control against physical desires**.*

5. Students could give any of the following details:
 - Jack Dominan is a psychiatrist and Catholic theologian who believes that sex is a person-to-person experience.
 - He argues that the Church should accept non-traditional sexual relationships.
 - Sex for Dominan is a person-to-person experience. He believes that the concept of procreation narrowed the scope of sexual expression too much.
6. Students could give any of the following details:
 - Peter Vardy believes that a modern view of sex is utilitarian and transactional, from which they are looking to get something, rather than something which is done for its own sake.
 - He believes this is connected to the development of the pill, which has caused issues with relationships between men and women rather than liberating them.
 - He believes that this has caused issues with relationships between men and women, and that this is of central importance to human development.
7. Students could include any of the following details:
 - Christian tradition has held that same-sex relationships are morally wrong.
 - This is due to biblical verses such as Leviticus 20:13 and Leviticus 18:22.
 - While this is the traditional view, that is not always the case within modern Christianity. Many Christians believe different things.
 - The Catholic Church sees homosexual relationships as being wrong because they are not open to life. They also see them as contrary to natural law, as the possibility of creating new life is a key part of sex sexual acts.
 - It goes on, however, to say that homosexuals themselves should not be discriminated against. They should be accepted with respect and dignity. Homosexuals 'must be accepted with respect and dignity. Homosexuals should, however, refrain from all homosexual acts. The Church's approach is to help homosexuals approach Christian perfection'.⁶
 - The Church of England believes that while homosexuality is not as a desirable as heterosexual relationships, homosexual individuals should not in any way be discriminated against.
 - They recognise abstinence as superior to homosexual sexual acts but accept that some people are not able to do this. They are conscientiously convinced that a faithful, sexually active relationship with one person is a good one if it is open to life God wills for them'.⁷

⁵ http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c2a6.htm

⁶ http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c2a6.htm

⁷ *Issues in Human Sexuality: A Statement by the House of Bishops of the General Synod of the Church of England* (London: Church House Publishing, 1991), p. 48.

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8.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or
1	1-5 (AS) 1-4 (A Level)	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant but not within their correct meaning/context. Limited examples of religious ideas/beliefs, with basic logic. Very few judgements made and these are supported by little evidence.
2	6-10 (AS) 5-8 (A Level)	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic, with some use of specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some logic. Some judgements made but these are not fully supported by evidence.
3	11-15 (AS) 9-12 (A Level)	<ul style="list-style-type: none"> Good demonstration of knowledge demonstrated via effective use of specific terms and words in their context. Language used with continuity throughout answer. Examples of religious ideas/beliefs, with some logical link. Some judgements made, mostly supported by evidence.
4	16-20 (AS) 13-16 (A Level)	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, with effective use of specific terms and words in their context. Examples of religious ideas/beliefs, with a wide range of logical link. Logical judgements made on most parts of the question supported by evidence.
5 (A Level only)	17-20 (A Level)	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, with effective use of specific terms and words in their context. Examples of religious ideas/beliefs, with logical link. Logical judgements made on all parts of the question comprehensively supported by evidence.

Students here should use their knowledge and their own opinion to answer the question. They should refer to the following points; however, any reasoned argument which is relevant to the question is acceptable.

- Contraception is the use of a method or device towards the end of preventing sexual intercourse.
- There are a variety of different contraception methods from synthetic (the pill) to natural (rhythm method); however, they all have the same end point – enable intercourse while diminishing the possibility that the conception of a child occurs.
- Today, the Catholic Church condemns the use of contraception, as it does not leave open to the possibility of the creation of life, which is against natural moral law.
- However, it does allow use of the rhythm method, which is the method of abstaining from intercourse at certain points during a woman’s menstrual cycle when she is unlikely to get pregnant.
- The Bible does not contain any direct instruction on the use or morality of contraception.
- However, some Christians believe that instruction can be interpreted from scriptures such as ‘God blessed them and said to them, “Be fruitful and increase in number”.’
- The Church of England states that contraception is morally permissible and acceptable.
- It argues that it is up to a couple’s own conscience to decide on the number of children they want.
- Peter Singer, from a secular utilitarian viewpoint, considers the contraceptive pill to be morally acceptable on sexual relationships between individuals.
- He argues that while it was first developed towards a good end – the liberation of women from the constraints of sexualisation of society – it has become a large level and has resulted in a transactional view of sex where intimacy is expressed.
- Some Quaker movements, such as Quiverfull, consider contraception to be morally unacceptable.
- They believe that couples should decide how many children a family has.
- Psalm 127:3-5 is a verse which Quiverfull uses to support its belief that children are a blessing from God, and, therefore, the more children you have, the more blessed you are.
- In this school of thought, attempting to prevent children from being born by using contraception is seen as rejecting blessings from God.

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