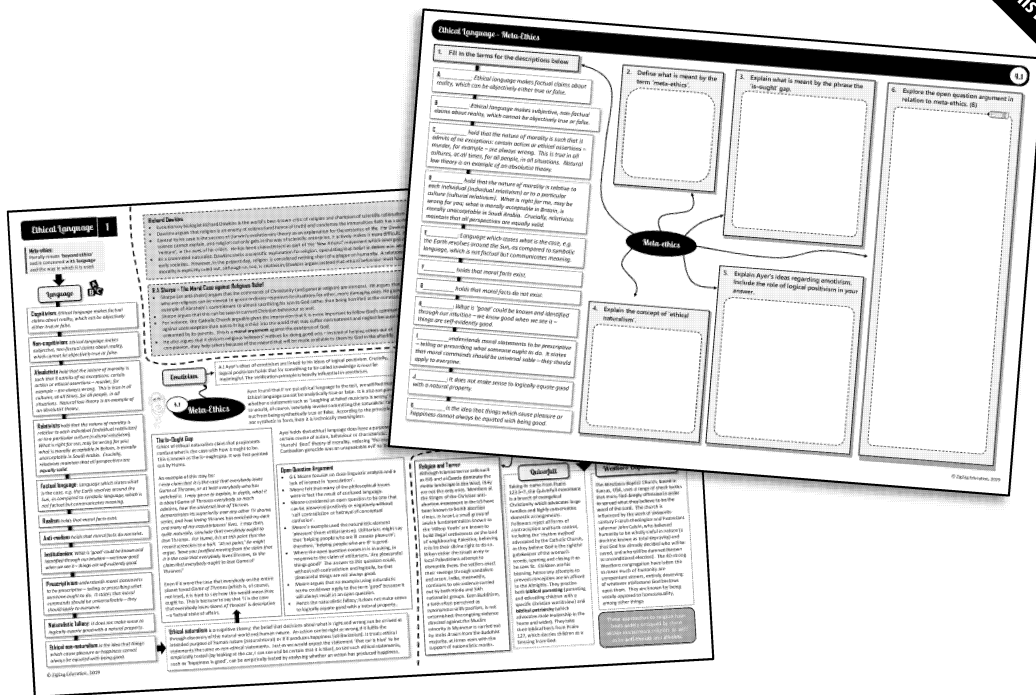


2016 specification
first exams in 2018



Topic on a Page

for A Level Year 2 Edexcel

Paper 2: Religion and Ethics

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Teacher's Introduction

This resource covers the A Level Year 2 Edexcel Religious Studies specifications for Paper 1: Philosophy of Religion, and covers the following content:

4 Ethical language

- 4.1 Meta-ethics
- 4.2 The relationship between religion and morality

5 Deontology, virtue ethics and the works of scholars

- 5.1 A comparison between the work of Immanuel Kant and Aristotle with regard to deontology and virtue ethics respectively

6 Medical ethics: beginning and end of life issues

- 6.1 Issues in medical ethics with a focus on beginning and end of life debates

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. **Four 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: **6**.

Exam-style questions, modelled on those found in the A Level exam, are marked by a pencil icon:



4. **Twelve 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: **12**.
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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* resulting from minor specification changes, suggestions from teachers and peer reviews, or occasional errors reported by customers

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Meta-ethics: literally means 'beyond ethics' and is concerned with language and the way in which it is used.

Language



Cognitivism: Ethical language makes factual claims about reality, which can be objectively either true or false.

Non-cognitivism: Ethical language makes subjective, non-factual claims about reality, which cannot be objectively true or false.

Absolutists hold that the nature of morality is such that it admits of no exceptions – moral actions or ethical assertions – murder, for example – are always wrong. This is true in all cultures, at all times, for all people, in all situations. Natural law theory is an example of an absolutist theory.



Relativists hold that the nature of morality is relative to each individual (individual relativism) or to a particular culture (cultural relativism). What is right for me, may be wrong for you; what is morally acceptable in Britain, is morally unacceptable in Saudi Arabia. Crucially, relativists maintain that all perspectives are equally valid.

Factual language: Language which states what is the case, e.g. the Earth revolves around the Sun, as compared to symbolic language, which is not factual but communicates meaning.

Realism holds that moral facts exist.

Anti-realism holds that moral facts do not exist.

Institutionism: What is 'good' could be known and identified through our intuition – we know good when we see it – things are self-evidently good.

Prescriptivism understands moral language to be prescriptive – telling or prescribing what someone ought to do. It states that moral commands should be universalised, and should apply to everyone.



Naturalistic fallacy: It does not make sense to logically equate good with a natural property.

Ethical non-naturalism is the idea that things which cause pleasure or happiness cannot always be equated with being good.

Richard Dawkins

- Evolutionary biologist Richard Dawkins is the world's best-known critic of religion and champion of scientific rationalism.
- Dawkins argues that religion is an enemy of science (and hence of truth) and condemns the immoralities faith has sanctioned.
- Central to his case is the success of Darwin's evolutionary theory as an explanation for the existence of life. For Dawkins, the science cannot explain, and religion not only gets in the way of scientific enterprise, it actively makes it more difficult. His style is 'militant', in the eyes of his critics. He has been characterised as part of the 'New Atheist' movement which emerged at the turn of the century.
- As a committed naturalist, Dawkins seeks a scientific explanation for religion, speculating that belief in deities was advantageous to early societies. However, in the present day, religion is considered nothing short of a plague on humanity. A relationship between morality and religion is explicitly ruled out, although so, too, is relativism; Dawkins argues instead that ethical behaviour must have an evolutionary basis.

R A Sharpe – The Moral Case against Religious Belief

- Sharpe (an anti-theist) argues that the commands of Christianity (e.g. 'do not murder') are immoral. He argues that those who are religious can be viewed as ignoring ordinary responses to situations in favour of more damaging ones. He gives the example of Abraham's commitment to almost anything in order to please God rather than being horrified at the command.
- Sharpe argues that this can be seen in the way that religious believers behave as well.
- For instance, the Catholic Church has publicly expressed the view that it is more important to follow God's commands against contraception than to help the world that may suffer mistreatment and neglect because it is unwanted by God.
- This is an example of a **moral argument** against the existence of God.
- He also criticises religious believers' motives for doing good acts – instead of helping others out of sympathy, they do so because of the reward that will be made available to them by God in the afterlife.

RA S

Emotivism

A J Ayer's ideas of emotivism are linked to his ideas of logical positivism. Crucially, logical positivism holds that for something to be called knowledge it must be meaningful. The verification principle is heavily influential in emotivism.

4.1

Meta-Ethics



Ayer found that if we put ethical language to the test, we will find that it is clearly not true. Ethical language cannot be analytically true or false. It is also not possible to determine whether a statement such as 'Laughing at failed musicians is wrong' is true or false. As so would, of course, inevitably involve committing the naturalistic fallacy. This rules out both being synthetically true or false. According to the principle, if a statement is neither synthetic in form, then it is technically *meaningless*.

The Is-Ought Gap

Critics of ethical naturalism claim that proponents confuse what is the case with how it ought to be. This is known as the is-ought gap. It was first pointed out by Hume.

An example of this may be:

I may claim that it is the case that everybody loves Game of Thrones, or at least everybody who has watched it. I may go on to explain, in depth, what it is about Game of Thrones everybody so much admires, how the universal love of Thrones demonstrates its superiority over any other TV drama series, and how loving Thrones has enriched my own and many of my acquaintances' lives. I may then, quite naturally, conclude that everybody ought to love Thrones. For Hume, it is at this point that the naturalistic fallacy record screeches to a halt. 'At this point,' Hume might argue, 'have you justified your claim? It is not the case that everybody loves Thrones, so to the claim that everybody ought to love Thrones, the naturalistic fallacy has been committed.'

If it were the case that everybody on the entire planet loved *Game of Thrones* (which is, of course, not true), it is hard to see how this would mean they ought to. This is because to say that 'it is the case that everybody loves *Game of Thrones*' is descriptive – a factual state of affairs.

Ayer holds that ethical language does have a purpose: it expresses our preference for a certain course of action, behaviour or characteristic. This has led to the 'Hurrah! Boo!' theory of morality, reducing 'The mass murder of over two million people in the Cambodian genocide was an unspeakable evil' to 'Boo! The Cambodian genocide was an unspeakable evil'.

Open Question Argument

- G E Moore focuses on close linguistic analysis and a lack of interest in 'speculation'.
- Moore felt that many of the philosophical issues were in fact the result of confused language.
- Moore considered the question to be one that can be answered only negatively without 'confusion' or 'speculation' – a betrayal of conceptual clarity.
- Moore's example used the naturalistic element 'pleasure' (from utilitarianism). Utilitarians might say that 'helping people who are ill creates pleasure'; therefore, 'helping people who are ill' is good.
- Where the open question comes in is in asking, in response to the claim of utilitarians, 'Are pleasurable things good?' The answer to this question could, without self-contradiction and logically, be that pleasurable things are not always good.
- Moore argues that no example using naturalistic terms could ever apply to the term 'good' because it will always result in an open question.
- Hence the naturalistic fallacy; it does not make sense to logically equate good with a natural property.

Ethical naturalism is a cognitive theory; the belief that decisions about what is right and wrong can be arrived at through discovery of the natural world and human nature. An action can be right or wrong if it fulfils the intended purpose of human nature (natural moral) or if it produces happiness (utilitarianism). It treats ethical statements the same as non-ethical statements. Just as we would expect the statement 'that car is blue' to be empirically tested (by looking at the car, I can see and be certain that it is blue), so too such ethical statements, such as 'happiness is good', can be empirically tested by analysing whether an action has produced happiness.

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For **Immanuel Kant**, reason governs morality. Doing the right thing is our duty as rational beings. Rationality for Kant requires a good which is absolute. From this standpoint, Kant derives his entire system of **deontological ethics**. He makes up his ethics with the use of both hypothetical and categorical imperatives. His thoughts were greatly influenced by the social, political and cultural events of the Enlightenment period.



A MacIntyre:

- For Aristotle, the polis, which means all the people which make up a state, aim to live virtuously. While Aristotle's political ideas may sound strange to us, it is clear that Aristotle's mentality may actually be preferable to the liberal, individualist one. It is the contemporary Scottish philosopher Alasdair MacIntyre, in any sense of moral value in the contemporary world.
- He argues that when we talk of 'good' and 'bad' and 'right' and 'wrong', their meaning and context have long been forgotten. These words may have been used in Greek society, but in a liberal society such as our own they have no meaning. Principles. Ethical and political debates about euthanasia, abortion, etc., will never reach a conclusion because each side refuses to accept the other's principles. In the absence of a meaningful notion of the common good, MacIntyre argues that we should return to communities, such as the Athenian city state of Aristotle's day, where the good is not just individual, but collective goodness. In such an environment, a moral decision is resolved because everybody has an understanding. This would indicate that Aristotle's polis is a better model for a modern society than the liberal, individualist one.



The First Form: Universalisability Test: Kant's first formulation of the categorical imperative is a particular procedure for making moral decisions – sometimes known as the universalisability test. The core idea, in Kant's language, is that we are taking a maxim (a principle) and asking whether it could become a universal law. There are some maxims which could be universalised, e.g. if one person decided they could morally steal from a university, it would be difficult to work. On the other hand, a maxim such as 'It is not permissible to torture anyone' can easily be universalised.

The Second Form: One of the problems with act utilitarianism was its dubious stance on human rights. In a utilitarian theory, all options remain on the table. So, to take the classic example, torturing the innocent to save the multitude may be permissible if it promotes the greatest happiness for the greatest number.

Kant takes the opposite view. Certain actions are never permissible. It is this aspect of his philosophy – the so-called 'humanity formula' which contains the crucial idea that people can never be used as a means to an end.

Torturing an innocent man to stop a twisted sadist from setting off a chemical weapon in Piccadilly Circus can never be justified for Kant, because somebody is being used as a tool for some other purpose. There is an intuitive appeal to this idea: there is something deeply unsettling about another person doing things with or to you, not because they like you, or value you, or even love you, but for some other unknown, perhaps malevolent, purpose. Kant recognised this, and thought he could explain why people feel this way. People feel like this, Kant said, because they are rational beings, and rational beings deserve dignity, they deserve respect, and that means always treating them as an end in themselves.

The Third Form: For his final formulation of the categorical imperative, Kant envisions a utopian kingdom of ends where all people share the same moral vision, desiring the same goods and sharing the same ends.

It builds upon the two previous formulations, as the laws the hypothetical members of the kingdom would devise are based on the 'universal law of nature' and 'humanity' formulas. Hence, any moral rules constructed must be universalisable without contradiction and treat people as ends, never means.

The third formulation adds a political component to Kant's theory: he is trying to tell us how society would be governed if all people were to accept his deontological ethics. When acting individually, we should then think about whether our action would be acceptable in the 'kingdom of ends' with everyone else. By doing so, we might bring it closer to Kant's ideal.

Prima Facie Duty: Ethical duties which become apparent in an ethical situation.

Prima facie: A Latin phrase meaning 'at first appearance'.

Thomas Nagel: Agent-relativity and Deontology: The contemporary American moral philosopher has developed an influential account of deontology which builds upon Kant's work. He distinguishes between agent-relative and agent-neutral reasons for moral action.

- **Agent-relative reasons** are reasons for someone to do (or not do) something. For example, you should take care of *your* children.
- **Agent-neutral reasons:** These are general reasons for anyone to do (or not do) something; these reasons apply not just to me, but to everyone. For example, people should not harm *their* children.

Nagel argues that utilitarian theories offer **agent-neutral reasons** for actions applying to both everyone and no one in particular. Indeed, the essence of utilitarian thought is to assume objectivity: it is my pleasure that counts, but the greatest pleasure for the greatest number. In contrast, agent-relative reasons for actions are not objective. They are reasons to do or not do something that applies only to us in acting differently to our friends or family than we would to perfect strangers. Why is this important? Because utilitarian and deontological theories have often been criticised for demanding too much of people.

- Nagel sidesteps this difficulty by arguing that agent-relative reasons actually requires that there be no agent-neutral reasons that do not apply to others.
- Crucially, agent-relative reasons are not subjective emotions but in the end we have a duty to look after their interests, not just our own. We must, but because children have only their parents – to look after their interests.
- These claims are still deontological duties; however, we are able to legislate laws that we must always be legislated to.
- Nagel accepts that that universal responsibility is first and foremost apply only to us.

The example virtuous people can be useful in demonstrating practical virtuous behaviour. However, examples are also not to be worshipped or idealised in any way, as nobody is perfect and everyone has flaws. Not everyone can copy a template of another's actions. Also, people disagree about who is virtuous, so it might be hard to know who the right person is to use as an example.

Contemporary Applications for Both Forms of Ethics:

- Treatment of animals
- War and peace

W D Ross's prima facie duty argued that in ethical situations, all moral agents have a certain type of duty – prima facie duty. 'Prima facie' is a Latin phrase which means literally 'at first appearance/view', or prior to closer investigation. Prima facie duties are those we can instantly recognise and which become apparent through our intuition. Further consideration is, however, needed to know exactly how to act upon them or apply them in an ethical situation. We need to make our own judgements about how to act upon our duties. Ross identified seven prima facie duties: **promise keeping, reparation, gratitude, justice, beneficence, self-improvement, non-maleficence**. Ross said that before we are in an ethical situation, we cannot know what our duty will be. In the situation, however, our duties will become apparent and we will be able to recognise what it is we should do. If two duties come into conflict, neither should be ignored, but the moral agent should determine which one is more important.

Vice of
Rashness
Licentiousness/Self-indulgence [recklessness; libertinism]
Prodigality [recklessness]
Vulgarity
Vanity
Arrogance
Irascibility [short-tempered]
Boastfulness
Buffoonery [a clown]
Obsequiousness [a sycophant]
Shyness
Envy

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Sanctity of Life	The idea that each and every life has intrinsic and absolute value. Those who uphold the sanctity of life often do so for religious reasons; in the belief that, since life is God-given, it is sacred and so it is always wrong to end it. Advocates for the sanctity of life are more likely to be against embryo research, IVF, abortion, assisted dying and euthanasia.
Quality of Life	The idea that the value of a life depends on how satisfying it is to the person living it. An individual who has (or can expect to have) a very low quality of life may not have a life worth living. Hence, not all lives have value. Quality of life arguments are often used to justify certain forms of embryo research, IVF, abortion, assisted dying and euthanasia.
Responsibilities	Responsibilities can be considered to go hand in hand with rights; rights entail responsibilities. If I have a right to die, then somebody else (e.g. the government) has a responsibility to ensure my right is respected. Likewise, if I have a right to free speech somebody else (e.g. the government) has the responsibility to ensure I am not prevented from speaking freely.
Human Nature	A vague, often unhelpful concept, human nature is the way humans are naturally inclined. In end-of-life debates, this might be framed as 'humans are naturally inclined to die' (so, for example, euthanasia should remain illegal); or 'humans are naturally inclined to live' (so, for example, euthanasia should be legalised). Depending on who you ask, human nature can mean quite different things.
Autonomy	The ability for a person to make their own decisions. In end-of-life debates, this is often framed as having the right to choose when it comes to how one ends one's life.
Rights	The entitlement a person has to make their own choices when their life should end. Whether any person has such a right is controversial.



Legal Situation in the UK
 Abortion was legalised in the UK in response to the women's movement which emerged in the 1960s. In 1967 abortion was legalised (except in Northern Ireland). With the consent of two doctors, the procedure could be carried out up to the 28th week of pregnancy. In 1991 this was limited to the 24th week, with exceptions for women at risk of serious physical or mental harm, or evidence that the foetus will be born with 'severe abnormalities'. The law requires two doctors to consent to the procedure. There is to be a risk to the woman's 'severe physical or mental health', if born with 'severe abnormalities'. In practice, it is possible for a woman's request to be refused.

So God created humankind in his image, in the image of God he created them; male and female he created them.
Genesis 1:27

Scriptural Basis

Before I formed you in the womb I knew you, and before you were born I consecrated you.
Jeremiah 1:5

Religious Views on Abortion

Beginning of Life

Key Terms

Medical Ethics 6.1

End of Life

Types of Euthanasia

Active – where something is done that directly causes a person to die

Passive – where something is done (or not done) that indirectly brings about death

Voluntary euthanasia – where a person chooses to end their own life and requests that another person do it for them

Non-voluntary euthanasia – where a person chooses to end another person's life for them because they are unable to decide for themselves

Involuntary euthanasia – where a person does not wish to die but a decision is taken to end their life regardless of their wishes

'Assisted dying only applies to terminally ill, mentally competent adults and requires the dying patient, after meeting strict legal safeguards, to self-administer life-ending medication.'
 (Dignity in Dying Group (2010) as found in this article: zzed.uk/9745DIDG)

Euthanasia, which literally translates from the Ancient Greek as 'good death', refers to the practice of intentionally ending a life because it is believed to be the morally correct course of action.

Religious Views

- The Catholic Church bases its views on euthanasia heavily on the natural law tradition founded by Thomas Aquinas.
- This view upholds that life is sacred and should be always upheld. Therefore, euthanasia would be considered to be wrong. Sanctity of life is favoured here over quality of life.
- Some might consider that God should be the only one to take away life.
- There are some Christians who might accept non-voluntary euthanasia. Some Christians adhere to Joseph Fletcher's Christian situation ethics and apply this kind of thinking to the moral dilemma; it might be considered that the compassionate thing to do and, therefore, the right thing to do. Situation ethics holds that utilitarianism is a more important factor than the sanctity of life.
- Some Christians might accept **double effect**.

Secular

- **J Glover:** 'voluntary euthanasia cases where we know that the person would commit suicide if he could, and the conditions that would lead to a suicide are satisfied'
- Singer believes we are not obliged to be based on considerations of utility
- Firstly, we must understand what the person wishes to end their life. Second, when, if ever, it is morally acceptable to commit suicide. Thirdly, we must understand when it would be right to assist someone to commit suicide.
- However, the concepts of utility and the slippery slope argument in opposition to it are problematic and some secularists position themselves in opposition to the slippery slope argument in opposition to it.

The Legal Situation in the UK

- The Suicide Act (1961) decriminalised the act of suicide.
- However, it was still illegal to assist a person in taking their own life.
- In 2006, the Assisted Dying Bill was rejected by the House of Lords.
- In 2009, Debby Purdy, an MS sufferer, brought a case to the high court seeking further clarification of the law.
- Ms Purdy wanted to travel to the Dignitas clinic in Switzerland to end her life. She wanted to know whether her husband could accompany her travelling with her to the clinic to ensure her security and to assist with her suicide.
- At the time, the law stated that anyone who assisted another person to commit suicide could face 14 years in prison.
- The law did not change, but parliament has since passed legislation that has not been prosecuted since. Groups such as the Campaign for Dignity in Dying continue to pressure the government for further debate.

The 'slippery slope' argument is commonly used by religious opposition.

Palliative Care

Palliative care offers assistance to those with **terminal illnesses**. Sometimes this is carried out in purpose-built facilities – **hospices** – but it can also be offered in hospitals or at home. Palliative medicine involves drugs and therapies designed to **alleviate the physical pain caused by terminal illnesses**, along with **psychological or spiritual support** for the dying and their loved ones. This approach is **holistic**, which means it involves an individual's **well-being, rather than just their physical symptoms**.

Palliative care often finds support among **religious groups**, who consider it more respectful to the sanctity of life than euthanasia or assisted dying; the hospice movement, for instance, was founded by Dame Cicely Saunders, whose views on end-of-life care were influenced by her Christian faith.

Global Legalisation

	Legal in...
Assisted dying	US States of Washington and Oregon
Assisted suicide	Switzerland (e.g. Dignitas clinic)
Voluntary euthanasia	Netherlands and Belgium

Embryo research	Any one of the embryos created for IVF that is not used for fertilisation
In vitro fertilisation (IVF)	Fertilisation of an egg and sperm outside the body
Pre-implantation genetic diagnosis (PGD)	Testing for genetic disorders before an embryo is implanted in the uterus
Stem cells	Specialised cells that can become any type of cell in the body
Cord blood	The blood left in the umbilical cord after birth

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Ethical Language - Meta-Ethics

1. Fill in the terms for the descriptions below

A _____: Ethical language makes factual claims about reality, which can be objectively either true or false.

B _____: Ethical language makes subjective, non-factual claims about reality, which cannot be objectively true or false.

C _____ hold that the nature of morality is such that it admits of no exceptions: certain actions or ethical principles, such as murder, for example – are always wrong. This is true in all cultures, at all times, for all people. Natural law theory is an example of this theory.

D _____ hold that the nature of morality is relative to each individual (individual relativism) or to a particular culture (cultural relativism). What is right for me, may be wrong for you; what is morally acceptable in Britain, is morally unacceptable in Saudi Arabia. Crucially, relativists maintain that all perspectives are equally valid.

E _____: Language which states what is the case, e.g. the Earth revolves around the Sun, as compared to symbolic language, which is not factual but communicates meaning.

F _____ holds that moral facts exist.

G _____ holds that moral facts do not exist.

H _____: What is 'good' could be known and identified through our intuition – we know good when we see it – things are self-evidently good.

I _____ understands moral statements to be prescriptive – telling or prescribing what someone ought to do. That is, that moral commands should be obeyed. These commands should apply to everyone.

J _____: it does not make sense to logically equate good with a natural property.

K _____ is the idea that things which cause pleasure or happiness cannot always be equated with being good.

2. Define what is meant by the term 'meta-ethics'.

Empty box for defining 'meta-ethics'.

3. Explain what is meant by the 'is-ought' gap.

Empty box for explaining the 'is-ought' gap.

Meta-ethics

4. Explain the concept of 'moral naturalism'.

Empty box for explaining 'moral naturalism'.

5. Explain Ayer's emotivism. Include the role of language in your answer.

Empty box for explaining Ayer's emotivism.

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Ethical Language - Religion and Morality

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

Below are three different ideas regarding the way in which religion and morality interact.

1. Religion and morality are _____ on each other – one cannot exist without the other.
2. Religion and morality are _____ separately.
3. Religion is _____ to morality – religion and morality exist separately but religion leads to immorality.

*opposed
independent
dependent*

Religion and
Morality

Key terms

2. What is the difference between
atheism and theism?

5. Give three beliefs of R A Sharpe regarding religion.

- 1.
- 2.
- 3.

4. Explore how terrorism impacts discussions of religion and morality. (8)

7. Extension: How do you think Muslims or atheists might react to the Quiverfire sermon by Westboro Baptist Church?

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1. What role does Immanuel Kant believe that reason plays within ethics?

[Dashed box for answer to question 1]

3. What is meant by the term the 'golden mean'?

[Dashed box for answer to question 3]

2. In your own words explain the three forms of the categorical imperatives.



The First Form:

[Dashed box for answer to question 2, part 1]

The Second Form:

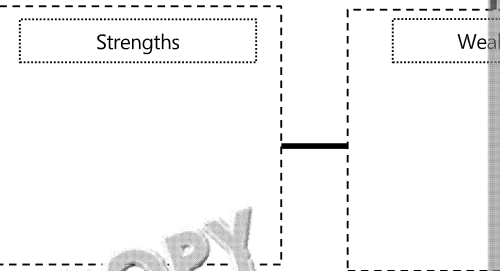
[Dashed box for answer to question 2, part 2]

The Third Form:

[Dashed box for answer to question 2, part 3]

Kant and Aristotle on Deontological and Virtue Ethics

4. In the... in the... weak... role... virtue...



5. List the seven duties of prima facie.



[Dashed box for answer to question 5]

Let-point below the ideas of A MacIntyre regarding virtue based ethics.

[Dashed box for answer to question 6]

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Practical Ethics: Beginning and End of Life Issues - Medical Ethics

1. Define each term in the space given below.

a) Quality of Life

[Empty dashed box for definition of Quality of Life]

b) Sanctity of Life

[Empty dashed box for definition of Sanctity of Life]



3. On the scroll below, fill in a Bible verse regarding the sanctity of life.

Reference:

 [Empty scroll area for Bible verse]

4. Give an example of one secular viewpoint and one religious viewpoint on the issue of euthanasia.



[Empty dashed box for viewpoints on euthanasia]

Key Terms

5. Use the words in the multiple-choice grey box below to fill in the gaps in the text below.

For many, the Roman Catholic Church embraced the doctrine of **A** _____, which Aquinas held happens 40 days into the pregnancy. Today, the Church believes this happens from the moment of conception. It is, as a result, also opposed to the various medical technologies and procedures which require the destruction of embryos. Based on this, they would consider abortion to be murder and to be morally **B** _____ in all instances.

At the other end of the spectrum, liberal Christians tend to favour an approach more akin to Joseph Fletcher's situation ethics. Since **C** _____ rejects the kind of absolutism which characterises the Catholic Church's view, abortion should not be considered wrong in all circumstances. Indeed, abortion may be justified on some occasions. Although there are no hard and fast rules, we can imagine that the liberal Christian might think abortion best serves the interests of **E** _____ love if the pregnancy was the result of rape.

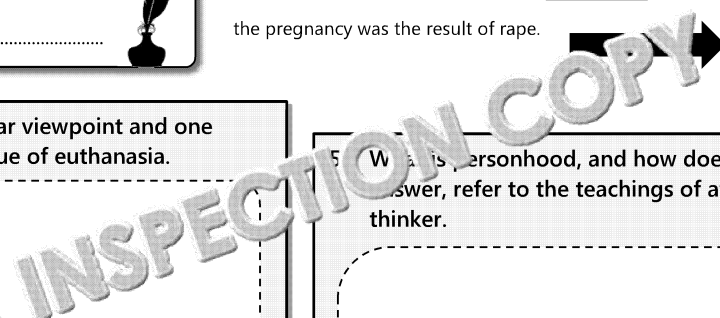
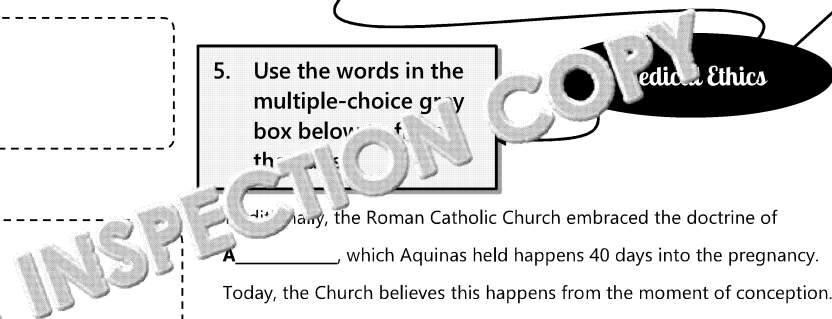
- A - absolutism
- B - ambiguous
- C - utilitarianism
- D - right
- E - philia

5. What is personhood, and how does this impact on the issue of euthanasia? In your answer, refer to the teachings of at least one religious thinker.

[Empty dashed box for answer to question 5]

2. Fill in the gaps in the text below.

- a) _____
- b) _____
- c) _____
- d) _____
- e) _____



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Ethical Language (1)

Naturalistic fallacy: It does not make sense to logically equate good with a natural property.

Cognitivism: Ethical language makes factual claims about reality, which can be objectively either true or false.

Non-cognitivism: Ethical language makes subjective, non-factual claims about reality, which cannot be objectively true or false.

Absolutists hold that the nature of morality is such that it admits of no exceptions: certain action or ethical assertions – murder, for example – are always wrong. This is true in all cultures, at all times, for all people, in all situations. Natural law theory is an example of an absolutist theory.

Relativists hold that the nature of morality is relative to each individual (individual relativism) or to a particular culture (cultural relativism). What is right for me, may be wrong for you; what is morally acceptable in Britain, is morally unacceptable in Saudi Arabia. Crucially, relativists maintain that all perspectives are **equally valid**.

Factual language: Language which states what is the case, e.g. 'The Earth revolves around the Sun', as compared to symbolic language, which is not factually true but communicates meaning.

Realism holds that moral facts exist. **Anti-realism** holds that moral facts do not exist.

Institutionalism: What is 'good' could be known and identified through our intuition – we know good when we see it – things are self-evidently good.

Prescriptivism understands moral statements to be prescriptive – telling or prescribing what someone ought to do. It states that moral commands should be universalisable – they should apply to everyone.

Ethical non-naturalism is the idea that 'good' is not a natural property which can be measured or compared with things in the world. It cannot be equated with being good.

Ethical naturalism is the idea that 'good' is a natural property. Wrong can be an action which is wrong (e.g. murder) or if it produces pain (e.g. a non-ethical statement). It can be empirically tested. It is too such ethical statements to be analysed whether they are true or false.

Language



4.1

Meta-Ethics (1)

Meta-ethics means 'behind ethics' and is concerned with the nature of language in which it is used.

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A J Ayer's ideas of emotivism are linked with ideas of logical positivism. Crucially, logical positivists held that for something to be called knowledge it has to be meaningful. The verification principle is heavily influential in emotivism.

Ayer found that if we put this principle to work on ethics, it is tautological. Ethical language cannot determine empirically whether something is true or false. Any attempt to do so is a naturalistic fallacy. This is why, according to the principle, ethical statements are technically meaningless.



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Emotivism

4.1 Meta-Ethics (2)

Open Question Argument

- G E Moore focuses on close linguistic analysis and a lack of interest in 'speculation'
- Moore felt that many of the philosophical issues were in fact the result of confusion of language.
- Moore considered an open question to be one that can be asked and answered positively or negatively without 'self-contradiction or betrayal of the original intention'.
- Moore's example used the naturalistic element of utilitarianism ('pleasure'). Utilitarians might say that 'helping people who are ill creates pleasure'; therefore, 'helping people who are ill is good'.
- Where the open question comes in is in asking, in response to the claim of utilitarians, 'Are pleasureful things good?' The answer to this question could, without self-contradiction and betrayal, be that pleasureful things are not always good.
- Moore argues that no example using naturalistic terms could ever apply to the term 'good' because it will always result in an open question.
- Hence the naturalistic fallacy; it does not make sense to logically equate good with a natural property.



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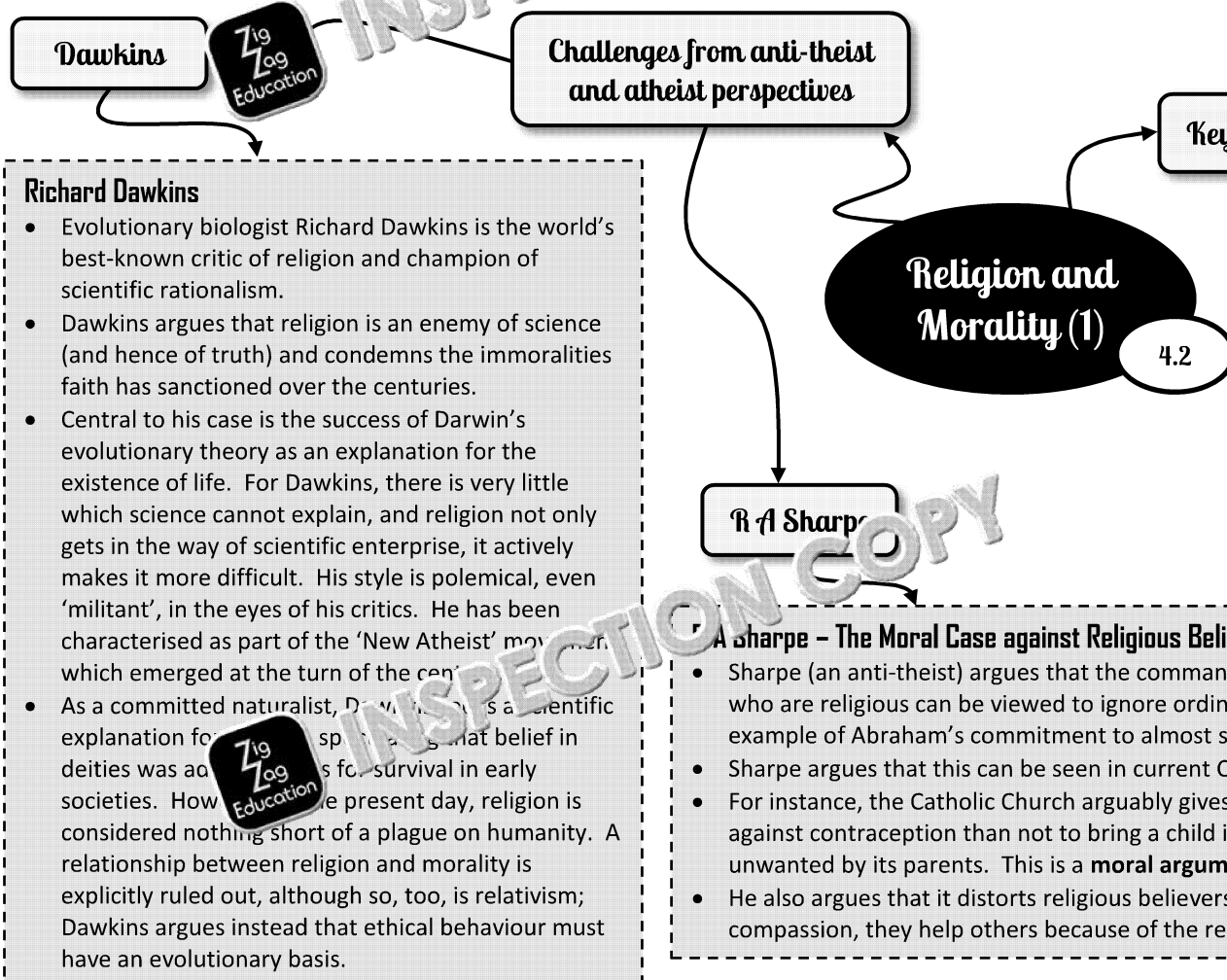
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Ethical Language (3)

Atheism is a philosophical position which holds that God does not exist. Atheists tend to either point out philosophical flaws in arguments for God or maintain that there are adequate explanations outside religion. Anti-theism not only denies God exists, but also claims that belief in God should be actively opposed. **Anti-theist arguments** usually build upon atheistic arguments and employ historical or sociological evidence to demonstrate the immorality and harmfulness of religious belief.



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Religion and Morality (2)



Contemporary Focuses

Quiverfull

Westboro Baptist Church

Religion and Terrorism
Although Islamic extremist error cells such as ISIS and Boko Haram have become Members at the fringes of the global Muslim community, they have also targeted abortion clinics. In Israel, a small group of settlers has attempted to build illegal settlements on the land of the West Bank. When either the Israeli army or local Palestinian groups have targeted them through vandalism and arson. India, many nationalist groups. Even Buddhism, a faith with a long history of non-violence, has seen ongoing violence directed against the Muslim Buddhist majority, at times even with the support of the state.

Taking its name from Psalm 127, Christianity which advocates family values. Followers reject all forms of abortion, and have advocated by the Catholic Church. A woman's womb, opening an arms race. Attempts to prevent concept **parenting** (parenting and education) and **patriarchy** (which advocates family values) basis from Psalm 127, which says, "Unless the Lord build the house, the laborers therein are vain."

A small number of **conservative Christians** in the USA argue that all elements of society should be brought under the control of Old Testament law. Those who adopt this position, known as **theonomy** or Christian reconstructionism, argue that morality is wholly **dependent** on the rules ordained by God. Two examples of these groups within America are the Quiverfull movement and the Westboro Baptist Church.

The Westboro Baptist Church, based in Kansas, USA, uses a range of strategies to spread what they believe to be the word of God. They are influenced by the work of sixteenth-century French theologian and Protestant reformer John Calvin, who believed humanity to be wholly sinful in nature (a doctrine known as **total depravity**) and that God has already decided who will be saved, and who will be damned (a doctrine known as **unconditional election**). The 40-strong Westboro congregation have taught that all of humanity are unrepentant sinners, entirely deserving of whatever misfortune befalls them. They are known for being vocally opposed to homosexuality, and for their protests at funerals and military events.

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Deontology, Virtue Ethics and the Works of Scholars (1)

For **Immanuel Kant**, reason governs morality. Doing the right thing is our duty as rational beings. Rationality for Kant requires a good which is absolute. From this standpoint, Kant derives his entire system of **deontological ethics**. He makes up his ethics with the use of both hypothetical and categorical imperatives. His thoughts were greatly influenced by the social, political and cultural events of the enlightenment.



Hypothetical imperatives: usually look like 'If you want to do X, you ought to do Y'.
'You ought to do X if you want to do Y'.

Categorical imperatives: are usually of the form, 'You ought to do X'.



Deontology

Forms of the Categorical Imperative

Kant and Aristotle on Deontology and Virtue Ethics (1)

The First Form: Universalisability Test: Kant's first formulation of the categorical imperative is a particular procedure for making moral decisions – sometimes known as the universalisability test. The core idea, in Kant's language, is that we are taking a maxim and working out whether it could become a universal law. There are some maxims which cannot be universalised (e.g. if one person decided they could morally steal, when universalised this does not work). On the other hand, a maxim such as 'It is not permissible to torture small children' can easily be universalised.

The Second Form: One of the problems with act utilitarianism was its dubious stance on human rights. The classic example, torturing the innocent to save the multitude may be permissible if it promotes the greatest happiness.

Kant takes the opposite view. Certain actions are never permissible. It is this aspect of his philosophy – the so-called categorical imperative – that means that certain actions can never be used as a means to an end.



Torturing an innocent man to stop a twisted sadist from setting off a chemical weapon in Piccadilly Circus can never be justified for any other purpose. There is an intuitive appeal to this idea: there is something deeply unsettling about another person being used as a means to an end, even love you, but for some other unknown, perhaps malevolent, purpose. Kant recognised this, and thought he could justify his position because they are rational beings, and rational beings deserve dignity, they deserve respect, and that means always treating them as ends in themselves.

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Deontology, Virtue Ethics and the Works of Scholars (2)

Thomas Nagel: Agent-relativity and Deontology:

The contemporary American moral philosopher has developed an influential account of deontology which builds upon Kant's work. He distinguishes between agent-relative and agent-neutral reasons for moral action.

- **Agent-relative reasons** are *reasons for someone* to do (or not do) something. For example, *you* should take care of *your* children.
- **Agent-neutral reasons** are *general reasons for all* to do (or not do) something; these reasons apply not just to me, but to everyone. For example, *people* should not harm *their* children.

Nagel argues that utilitarian theories offer **agent-neutral reasons** for actions applying to both everyone and no one in particular. Indeed, the essence of utilitarian thought is to assume objectivity: it is not my pleasure that counts, but the *greatest pleasure for the greatest number*. In contrast, Nagel believes deontological theories provide **agent-relative reasons** to do or not do certain actions, and justifies us in acting differently towards our friends or family than towards perfect strangers. Why is this important? Both utilitarian and deontological theories have often been criticised for demanding too much of people.

- Nagel sidesteps this difficulty because he holds that people that do not count for others.
- Crucially, agent-relative reasons are not grounded in utilitarianism. Parents have a duty to look after their children, not because of their utility – and only their parents – to look after their children.
- These claims are still deontological because they are based on the Kantian notion that we must always be legislating for ourselves.
- Nagel accepts that that universe does not exist, and that we have duties that apply only to us.

Deontology

Kant and Aristotle
on Deontology and
Virtue Ethics (2)

5.1

W D Ross's prima facie duties argued that in ethical situations there are certain duties – prima facie duty. 'Prima facie' is a Latin term meaning 'first appearance/view', or prior to closer investigation. We can instantly recognise and which become apparent. Further consideration is, however, needed to know exactly how to apply them in an ethical situation. We need to make our own decisions about how to act upon our duties. Ross identified seven prima facie duties: **reparation, gratitude, justice, beneficence, self-improvement, non-maleficence, and honesty**. He said that before we are in an ethical situation, we cannot know what our duties are, however, our duties will become apparent when we are in the situation. If two duties come into conflict, the moral agent should determine which one is more important.

Deontology, Virtue Ethics and the Works of Scholars (3)

Historical and Cultural Influences on Aristotle's Virtue Ethics:

Virtue ethics is found first in Plato, but it was his student Aristotle who developed it into a fully fledged moral philosophy. The Ancient Greek culture emphasised many of the virtues studied by Aristotle in the *Nicomachean Ethics*. Both Aristotle and Plato belonged to the Athenian upper class, and their descriptions of the virtuous individual are likely tied very closely to their conception of the ideal gentleman. Aristotle grounded the goodness of the virtues in what he considered to be human nature.

Aristotle

The example virtues can be useful in demonstrating practical virtuous behaviour. However, examples are also not to be worshipped or idealised in any way, as nobody is perfect and everyone has flaws. Not everyone can copy a template of another's actions. Also, people disagree about who is virtuous, so it might be hard to know who the right person is to use as an example.



Virtue Ethics

Kant and Aristotle on Deontology and Virtue Ethics (3)

The Circular Problem: Virtue is whatever virtue does. Virtue does whatever virtue is.

Vice of Excess	Mean	Vice of Deficiency
Rashness	Courage	Cowardice
Licentiousness/Self-indulgence [recklessness; libertinism; a waster]	Temperance [self-restraint]	Insensibility [unable to enjoy anything; 'inse human.' <i>Nicomachean Ethics</i> , Bk. 3, Ch. 11]
Prodigality [reckless spending]	Generosity	Miserliness
Vulgarity	Dignificance	Pedantry
Vanity	Magnanimity [being a 'good sort']	Spinelessness
Arrogance	Pride	Unambitiousness / Undue humility [a lack of]
Irascibility [short-temper]	Patience / Good temper	Lack of spirit [disinterested; bland]
Boastfulness	Truthfulness	Bashfulness / False modesty
Buffoonery [a clown]	Wittiness	Humourlessness
Obsequiousness [a door mat]	Friendliness	Moodiness
Shyness	Modesty	Shamelessness
Envy	Righteous indignation	Malicious enjoyment / Spitefulness [schadenfreude]



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Deontology, Virtue Ethics and the Works of Scholars (4)

A MacIntyre:

- For Aristotle, the polis, which means all the people which make up a community or a nation state, should collectively be good. It is strange to modern ears, there are those who argue that Aristotle's model of community would actually be preferable to the liberal model of the contemporary Scottish philosopher Alasdair MacIntyre, whose 1991 work *After Virtue* bemoans the lack of any such community.
- He argues that when we talk of 'good' and 'bad' and 'right' and 'wrong' today, we are using words whose original meaning was made sense in a Christian society, or an Anglican society, but in a liberal society such as our own they have lost their meaning. Ethical and political debates about justice, equality, rights, justice and fairness, rage on, but they are based on others' basic assumptions.
- In the absence of a clear notion of the common good, MacIntyre contends our rulers act strictly according to their own interests.
- It is for this reason that MacIntyre advocates a return to communities not dissimilar to the participatory democracy of the ancient Greeks. The members have a shared set of virtues and work towards not just individual, but collective goodness. In such a community everybody has an understanding. This would indicate a return to duty-bound ethics.

Contemporary
Virtue Ethics

Kant and Aristotle
on Deontology and
Virtue Ethics (4)

Philippa Foot

- The British philosopher Philippa Foot (1919–2010) rejected the non-cognitivism that was then fashionable. In Section 4.1: Emotivism, she argued that the atrocities committed in Nazi concentration camps came to light as a result of the fact that the moral concepts the non-cognitivists attack ('good', 'bad', etc.) were too narrow to encompass the weightier moral virtues.
- Foot settled on the view that human beings are naturally constituted to be good, but that this is understood as a kind of rational deliberation about what needs to be done in a given situation.
- The exact argument for her positions is complex, enmeshed in the academic quarrels of the day, but she positioned it as a 'third way' between deontology and utilitarianism.

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Medical Ethics: Beginning and End of Life Issues (1)

Medical Ethics (1)

6.1

Key Terms



Sanctity of Life	The idea that each and every life has intrinsic and absolute value. Those who uphold the belief that, since life is God-given, it is sacred and so it is always wrong to end it. Advocates embryo research, IVF, abortion, assisted dying and euthanasia.
Quality of Life	The idea that the value of a life depends on how satisfying it is to the person living it. A quality of life may not have a life worth living. Hence, not all lives have value. Quality of life advocates embryo research, IVF, abortion, assisted dying and euthanasia.
Responsibilities	Responsibilities can be considered to go hand in hand with rights; rights entail responsibilities. (e.g. the government) has a responsibility to ensure my right is respected. Likewise, (the government) has the responsibility to ensure I am not prevented from speaking freely.
Human Nature	A vague, often unhelpful concept, human nature is the way human beings naturally act. 'Human beings naturally do not want to die' (so, for example, euthanasia should remain illegal); 'equally, human beings naturally suffer' (so, for example, assisted dying should be legalised).
Autonomy	The ability for a being to make its own decisions. In end of life debates, this is often referred to as how one ends one's life.
Rights	The entitlement a person has to choose when their life should end. Whether any person



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Medical Ethics: Beginning and End of Life Issues (2)

Sanctity of life: Religious groups usually oppose abortion on the grounds that it violates the sanctity of life.

1. It is wrong to kill innocent persons.
2. An embryo (or foetus) is an innocent person.
3. It is wrong to kill an embryo (or foetus).

Traditionally, the Catholic Church embraced the doctrine of **ensoulment**, which Aquinas held happens 40 days into the pregnancy. Today, the Church believes this happens from the moment of conception. It is, as a result, also opposed to the various medical technologies and procedures which require the destruction of embryos. Based on this, they would consider abortion to be murder and to be morally wrong in all instances.

Ensoulment: When the soul enters the body.

Personhood: What a being must have if it is to be considered a person.

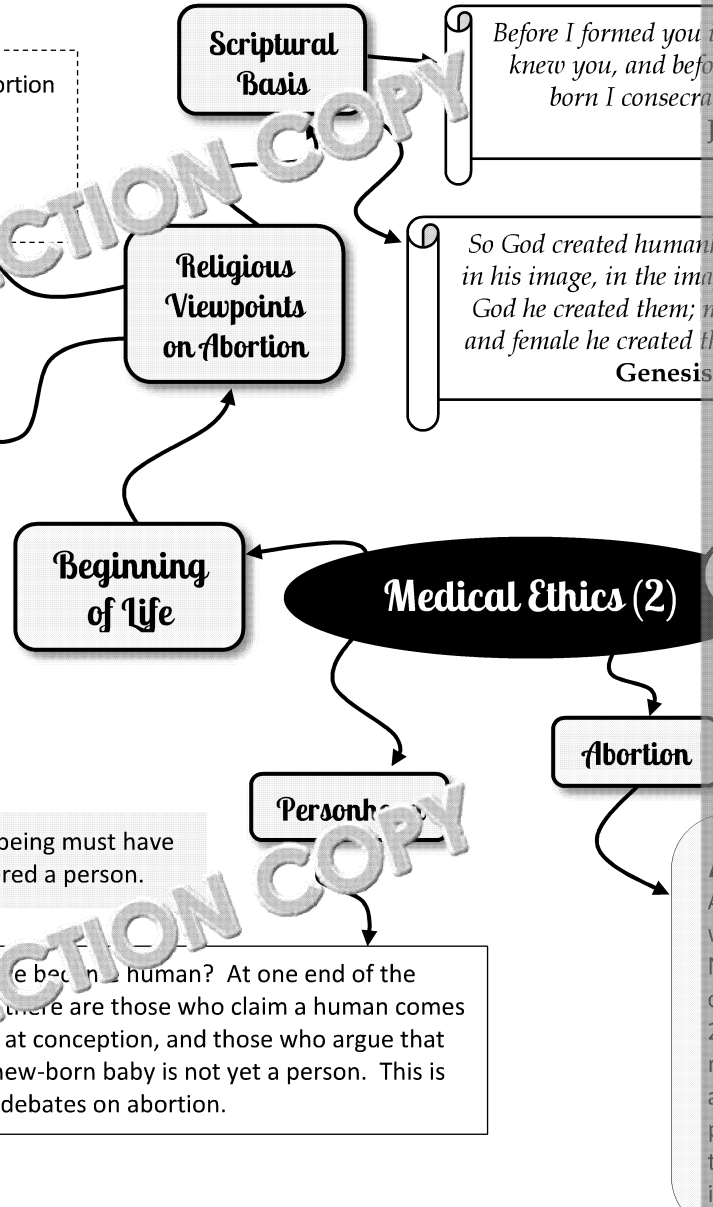
When does one become human? At one end of the spectrum, there are those who claim a human comes into being at conception, and those who argue that even the new-born baby is not yet a person. This is central to debates on abortion.



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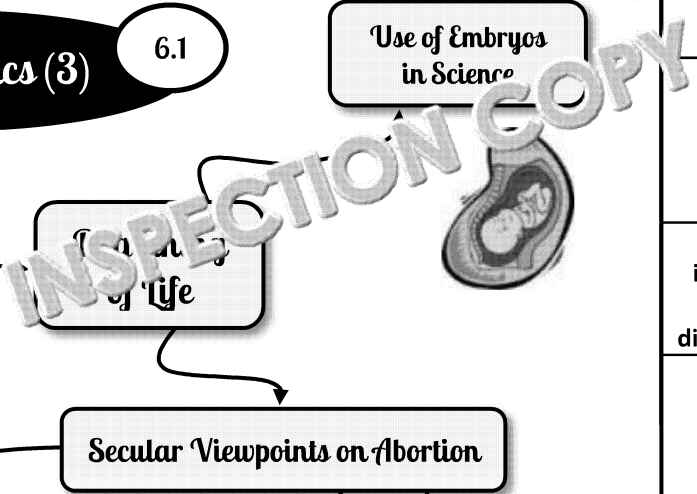
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Medical Ethics: Beginning and End of Life Issues (3)

Medical Ethics (3) 6.1



Embryo research	Any r (e.g.
In vitro fertilisation (IVF)	Fertil childr eggs, the 't wom
Pre-implantation genetic diagnosis (PGD)	Tech inher syndr
Stem cells	Stem can b into e huma could
Cord blood	The t conce birth, these famil

Secular Viewpoints on Abortion

Many secular people will argue that it is not in human nature to practise celibacy, and, therefore, since people may experience unwanted pregnancies, women need to have options and choices about family planning – including the option of abortion.

Judith Jarvis Davis uses a metaphor or analogy to convey her ideas about the right of the woman regarding abortion, comparing abortion to avoiding yourself with an unconscious violinist in your head or in your hospital, without your consent, been tied to yours. To remove the violinist is to kill him, unless you wait months. Clearly this violinist represents the foetus – and the doctors who refuse to remove the violinist are doctors refusing abortions. It explores the idea of whether or not you have a moral responsibility to keep someone alive if you never consented to their attachment.

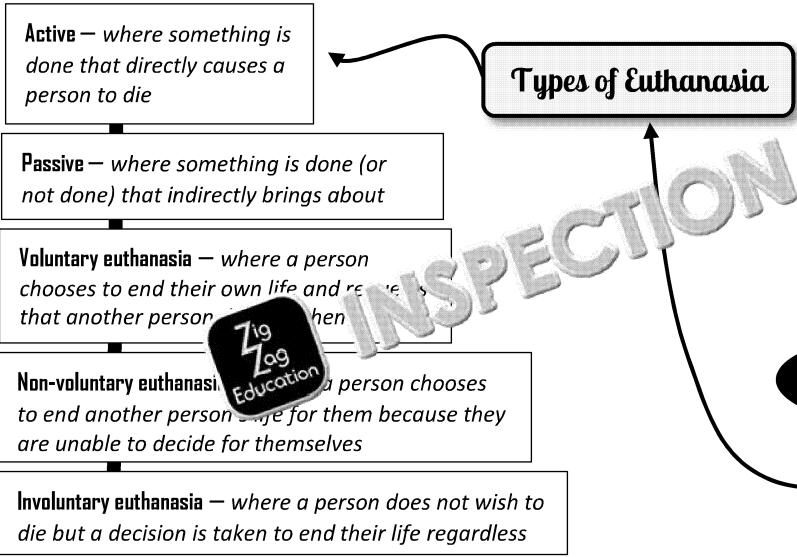
Peter abort intere want defini should simila There would
Analys poten by thi argum moral

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Medical Ethics: Beginning and End of Life Issues (4)



'Assisted dying only applies to terminally ill, mentally competent patients and requires the dying patient, after meeting strict legal safeguards, to self-administer life-ending medication.' (Dignity in Dying Group (2010) as found in this article: [zedd-uk/9745DIDG](http://www.dignityin-dying.org/zedd/zedd-uk/9745DIDG))

Medical Ethics (4)



The 'slippery slope' argument is commonly used in both secular and religious opposition.

Palliative care offers assistance to those with terminal illnesses. Sometimes this is carried out in purpose-built facilities – **hospices** – but it can also be provided in hospitals or at home. Palliative care involves drugs and therapies designed to **alleviate physical pain caused by terminal illnesses** and provide **psychological or spiritual** support for the patient and their loved ones. This approach is **holistic**, which involves an individual's **well-being, rather than just their physical symptoms**.

The Legal Situation in the UK

- The Suicide Act (1961) decriminalised the act of suicide.
- However, it was still illegal to assist a person in taking their own life.
- In 2006, the Assisted Dying Bill was rejected by the House of Lords.
- In 2009, Debby Purdy, an MS sufferer, brought a case to the high court seeking further clarification of the law.
- Ms Purdy wanted to travel to the Dignitas clinic in Switzerland to end her life. She wanted to know whether her husband, who would be travelling with her to the clinic, would be prosecuted for assisting her suicide.
- At the time, the law stated that anybody assisting another person to commit suicide could face 14 years in jail.
- The law did not change, but partners in this situation have not been prosecuted since. Groups such as the Campaign for Assisted Dying continue to pressure the government to change the law.

Global Legalisation of Assisted Dying

	Legal in...
Assisted dying	US States of Washington and Oregon
Assisted suicide	Switzerland (e.g. Dignitas clinic)
Voluntary euthanasia	Netherlands and Belgium

Palliative care often finds support among religious groups who consider it more respectful to the sanctity of life than euthanasia or assisted dying; the hospice movement, for instance, was founded by Dame Cicely Saunders. Her views on end-of-life care were influenced by her Christian faith.

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Answers

4 Ethical Language

4.1 Meta-ethics

1.

a) Cognitivism	g) Anti-Realism
b) Non-cognitivism	h) Institutionalism
c) Absolutism	i) Prescriptivism
d) Relativists	j) Naturalistic fallacy
e) Factual	k) Ethical non-naturalism
f) Realism	
2. **Meta-ethics** literally means 'beyond ethics' and is concerned with **language** and the nature of ethical statements.
3. Students should be able to give a basic definition and further details of explanation of the is-ought gap.
 - Criticism of ethical naturalism posits what is known as the is-ought gap – the idea that you cannot deduce what is the case with how it ought to be.
 - It is a concept posited by David Hume in *A Treatise on Human Nature*.
 - He makes the point that when philosophers talk about ethical matters they are talking about what ought to be the case without ever explaining how they got from what is to what ought to be.
 - If one claims that everyone loves a certain thing, and can justify why so many people love it, one cannot naturally conclude that this is a thing that should be enjoyed by all people.
 - For Hume, this is the point at which there is an issue – deriving moral ideas from realities about what is.
 - Tying states of affairs to moral duties about what people ought to do is a logical fallacy. This gap needs to be addressed.
4. Students should be able to give a basic definition of ethical naturalism and expand on it.
 - Ethical naturalism is a cognitive theory which posits a belief that decisions about what is right or wrong can be arrived at through discovery of the natural world and human nature.
 - An action can be right or wrong if it fulfils the intended purpose of human nature (e.g. utilitarianism). Human nature and happiness are both naturalistic concepts and can be assessed and empirically tested.
5. Students should answer the question addressing the following relevant points:
 - The English philosopher **A J Ayer** (1910–1989) developed emotivism with the idea that ethical statements are expressions of emotion and are not statements of fact.
 - Logical positivism holds that for something to be called knowledge it must be verifiable through scientific methods. This means that for deciphering which phrases are meaningful or not meaningful.
 - Ayer found that if we put ethical language to the test, we will find that it is not verifiable (e.g. concepts of murder and wrongness are not synonymous, for instance); hence, ethical statements are neither analytically true or false.
 - It is also not possible to determine empirically whether a statement such as 'murder is wrong' is true or false. Any attempt to do so is a logical fallacy, inevitably involving the naturalistic fallacy. This rules ethical language out from being synthetically true or false.
 - According to the principle of verifiability, if a statement is neither analytic nor synthetic in nature, it is *meaningless*. Yet if this is true of ethical language, why do we persist in using it? Ayer's answer is that ethical language, although not logically meaningful, does have a social function. It is used to express approval or disapproval of a certain course of action, behaviour or character.

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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
1	1-2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant la with their correct meaning / in their correct contex Limited examples of religious ideas/beliefs, with so Answer only gives a shallow understanding of rele
2	3-5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, n specific terms and words, with some mistakes. Generally good examples of religious ideas/beliefs, incorrect statements. Develops knowledge of religious ideas and beliefs t
3	6-8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correc content throughout answer. A wide range of examples of religious ideas/beliefs Deep development of religious ideas and beliefs to understanding.

Students here should use their knowledge and their own opinion to answer the q the following points; however, any reasoned argument which is relevant to the co

- The open question argument is an idea which is posited by G E Moore.
- Moore posited that all of the puzzles and issues that have been studied by pl puzzles at all, but the result of confused language.
- He considered an open question to be one that can be answered positively o contradiction or betrayal of conception confusion.
- He used the naturalistic element 'pleasure' from utilitarianism although any
- If a utilitarian states that helping those who are unwell creates pleasure, the However, the open question questions the jump between the two statement
- The answer to this question is that no, not all things that are pleasurable are
- To ask whether or not a women could be a bachelor is not an open question answer that no she could not as a bachelor is an unmarried male.
- Moore argues that no such example using naturalistic terms could ever appl will always result in an open question.
- Therefore, there is a naturalistic fallacy – it does not make sense to logically property.

4.2 The Relationship between Religion and Morality

- Religion and morality are **dependent** on each other – one cannot exist with
 - Religion and morality are **independent** – they can both exist separately.
 - Religion is **opposed** to morality – religion and morality exist separately but
- Atheism is the belief that God does not exist,
 - whereas anti-theism is the belief that gods does not exist and religion is immoral
- Autonomy** → actions freely chosen by an individual
 - Theonomy** → the belief that all elements of society should be brought unde la
 - Heteronomy** → actions compelled by an outside agent
 - Divine command ethics** → the ethical theory that it is right to follow the co
 - Functional and persuasive ethical language** → Ayer's concept of ethical l meaningful but has a purpose insofar as expressing our disapproval of a cer action / behaviour / characteristic

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7. Students here should give an answer which uses their knowledge about these two of atheists and anti-theists to make an informed judgement:
- Anti-theists would believe that such groups' fundamental beliefs are exempt and should be opposed. They would consider it an example as to why all religions should be opposed.
 - Atheists would strongly disagree with and attempt to oppose such groups.
 - However, this might not extend to all religious groups as they might view them as necessary for religious groups.
 - They might campaign against or attempt to debate with such groups.

5 Deontology, Virtue Ethics and the Works of Scholars

5.1 A Comparison of the Work of Immanuel Kant and Aristotle with Deontology and Virtue Ethics Respectively

1. Immanuel Kant believed that reason was completely central to ethics.
2. Students should be able to communicate the ideas from the course in their own words.
 - First Form: This is sometimes known as "The Formula of the Universal Law"; it refers to how universal laws (i.e. laws which apply to everybody) of morality must be kept when making moral decisions.
 - Second Form: This is known as the "The Humanity Formula"; it refers to how we must treat others when making moral decisions.
 - Third Form: This is known as "The Kingdom of Ends Formula"; it refers to how we should act to create an ideal moral society.
3. Students should include the following points:
 - To work out what can be considered a virtue, Aristotle said moral agents need to find a mean **between two vices**, avoiding excess or a deficiency of any virtue.
 - Aristotle writes: 'Virtue is a mean because the vices respectively fall short of or go too far in regard to passions and actions, while virtue both finds and chooses that which is intermediate and right.'
 - To work this out, individuals need to use **practical wisdom (phronesis)**. This involves working out what virtue is suited to each situation and to each individual. This involves using maxims about how to act. Individuals use their autonomy and intellect to work out what to practice.
4. Strengths:
 - Role models can be useful and practical ways to know how to be virtuous.
 - Emphasises that examples are also not to be worshipped or idealised in any way as everyone has flaws, so it is realistic.
 Weaknesses:
 - Not everyone can copy a template of another's actions.
 - Also, people disagree about who is virtuous, so it might be hard to know who to follow as an example.
 - People are often virtuous in contexts that are different to those of others, so it is hard to put their virtue into ways that can be acted upon in their own lives.
5.
 - promise keeping (or fidelity)
 - reparation
 - gratitude
 - justice
 - beneficence
 - self-improvement
 - non-maleficence (avoiding actions that do harm)
6. Students should describe the ideas and position of A MacIntyre regarding the modern world.
 - Alasdair MacIntyre believes in and bemoans the lack of any sense of moral values in the modern world.
 - He argues that when we talk of 'good' and 'bad' and 'right' and 'wrong' today, the original meaning and context have long been forgotten.

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¹ Aristotle, *Nicomachean Ethics*, translated by W D Ross (The Internet Classics Archive) available at <http://classics.fordham.edu/>

- These words may have made sense in a Christian society, or an Ancient Greece such as our own they have no force, because we no longer have any shared political debates about euthanasia, abortion, inequality, rights, justice and fairness. We never reach a conclusion because each side refuses to accept the others' basic premises.
- In the absence of any meaningful notion of the common good, MacIntyre concludes that we are left according to their own, often ruthless, self-interest.
- It is for this reason that MacIntyre advocates a return to communities not defined by modern democracy which characterised the Athenian city state of Aristotle's day, which was based on a set of virtues and work towards not just individual, but collective goodness.
- In such an environment, ethical and political disputes can be resolved because of mutual understanding. This would indicate a return to duty-based ethics.

7.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant to the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant to the question, but with some errors within their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially relevant, with few or no links made. • Limited ability to use examples of viewpoints and justify them with relevant examples to support answers, concluding with a judgement that is not well supported.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, with some errors in specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, contained within the answer with links made. • Some ability to use examples of viewpoints and justify them with relevant examples to support answers, concluding with a judgement that is supported.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of terms and words used with continuity throughout answer. • Many examples of religious ideas/beliefs, contained within the answer with many links accurately made. • Good ability to use examples of viewpoints and justify them with relevant examples to support answers, concluding with a judgement that is well reasoned and justified.

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 British philosopher Philippa Foot (1920–2010) rejected the non-cognitivist view of moral statements among some of her Oxford colleagues after the atrocities committed in Nazi Germany came to light at the end of the Second World War.
- She contended that the ethical concepts the non-cognitivists tended to attack were too narrow, and that their arguments were less successful when it came to the view of Aristotle had written about millennia before.
- Eventually, Foot settled on the view that human beings are naturally constituted to be moral. However, she stipulates that they can only be so when they employ practical reason.
- This, she understood, is a form of rational deliberation about what needs to be done in a particular situation.
- The exact argument in favour of her positions is complex, enmeshed, as is often the view of many philosophers.
- However, Foot's work helped to rehabilitate virtue ethics, positioning it as a more viable alternative to utilitarianism.

8. Every answer by each student will vary depending on the example they have chosen. However, they should make use of their knowledge of the course and include a description of what Kantian ethics are.

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6 Medical Ethics: The Beginning and End of Life Issues

6.1 Issues in Medical Ethics with a Focus on Beginning and End of Life

1. a) **Quality of Life** – The idea that the value of a life depends on how satisfying the individual who has (or can expect to have) a very low quality of life may not mean that not all lives have value.
b) **Sanctity of Life** – The idea that each and every life has intrinsic and absolute sanctity of life often do so for religious reasons, in the belief that, since life is always wrong to end it.
2. a) Active
b) Passive
c) Voluntary
d) Non-voluntary
e) Involuntary
3. Any religious belief. Examples include:
 - *So God created humankind in his image, in the image of God he created them; male and female he created them. **Genesis 1:27***
 - *Before I formed you in the womb I knew you, and before you were born I consecrated you as a prophet to the nations. **Jeremiah 1:5***
 - *You shall not murder. **Exodus 20:13***

4. Students could give any of the following secular viewpoints:
 - Peter Singer, a utilitarian secular thinker, believes that society is moving away from religious narratives. In its place, Singer believes we are turning towards an ethic based on **quality of life** and autonomy as being the key ideas within the issue. Quality of life is whether or not the life of the individual is worth living.
 - The most ardent campaigners for the legalisation of **voluntary euthanasia** are those who are entirely made up, but they are simply not physically able to end their life. In these circumstances, that improving their quality of life is not a possibility. In such a decision, then the individual's **autonomy** must be respected, in particular, voluntary euthanasia.
 - Some secular opponents of euthanasia often appeal to the **slippery slope** argument. They argue that legalising the practice could have terrible consequences for the population as a whole.

Students could give any of the following religious viewpoints:

- The Catholic Church bases its views on euthanasia heavily on the **natural law** of **Aquinas**. 'To preserve life' is a **primary precept** – one of a number of God-given principles that Aquinas argues should never be broken. Euthanasia always involves breaking this rule. From this basis we might conclude that natural law theory holds euthanasia to be wrong.
- Wilcockson uses proportionalism to argue that in some cases, allowing an individual to die may be considered to be the most compassionate thing to do.

5. Definition:

- What a being must have if it is to be considered a person. Common requirements are: consciousness (the ability to reflect on our lives and make choices) and sentience (the capacity to feel pain).

Religious viewpoint:

- For the Catholic Church, personhood is inherent to ensouled human beings.
- The Catholic Church believes that a foetus has a soul from the moment of conception. Therefore, a foetus can be considered to be a person. Therefore, to abort a foetus is to kill a person, which is viewed as murder, which is a grave sin.

Secular viewpoint:

- The foetus is not a person because, for Singer, the marks of **personhood** are those that we associate with an adult human. Facets of a person, such as self-consciousness, the ability to rise to complex interests, all of which the foetus lacks.
- Therefore, the **sanctity of life** argument does not work, and there is nothing to support the sanctity of life argument against abortion ('A foetus is an innocent person' is simply untrue. Therefore, the sanctity of life argument gives us no reason to think that the destruction of embryos is morally impermissible).

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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 to the question.
1	1-4	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant to the question but not within their correct meaning/context. Limited examples of religious ideas/beliefs, with some logical judgements made. Very few judgements made and these are supported by evidence.
2	5-8	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic with some specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some logical judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> Good demonstration of knowledge demonstrated and language used with continuity throughout an answer. Examples of religious ideas/beliefs, with some logical judgements made but not all. Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic with effective use of specific terms and words in their correct meaning. Examples of religious ideas/beliefs, with a wide range of logical judgements made on most parts of the question supported by evidence.
5	17-20	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic with effective use of specific terms and words in their correct meaning. Examples of religious ideas/beliefs, with 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. The following points; however, any reasoned argument which is relevant to the question is acceptable.

- For the Catholic Church, abortion can never be considered to be a necessary evil.
- Because the Catholic Church views foetuses as being fully human and their killing as abortion as murder, which can never be morally justified as it goes against the precepts of the Church.
- Such Christians would consider abortion to go against the precepts of preserving life and reproduction.
- They would also view it as being against the precept of worship of God by viewing abortion as the ending of life – as Exodus 10:13 specifically outlaws the killing of life.
- Some Liberal Christians believe that abortion can in some cases be a necessary evil based in situationalist ethics.
- If abortion best serves the interests of agape, then it could be considered to be a necessary evil. If considered to be an ideal situation, it would be considered to be the most compassionate way to do for the mother and in some cases for the foetus.
- For example, if abortion was the most compassionate way to move forward, then it can be considered a necessary evil.
- Any of the following Bible verses might be used to argue against abortion in favour of life:
 - So God created humankind in his image, in the image of God he created them. **(Genesis 1:27)**
 - Then the LORD God formed man from the dust of the ground, and breathed into his nostrims the breath of life, and man became a living being. **(Genesis 2:7)**
 - Before I formed you in the womb I knew you, and before you were born I dedicated you. **(Jeremiah 1:5)**
- Within other religious traditions, abortion may be considered justified up to a point. Within Islam a foetus is not considered to be human until the point of ensoulment. At this point, many Muslims would consider abortion to be permissible. However, once a foetus is considered to be a person and, therefore, this would be considered to be murder.
- A secular viewpoint on abortion is that of Peter Singer, who views the issue through the point of the utility principle.
- All sentient beings have an interest in avoiding pain, and our decisions should be based on the greatest number of beings that are benefited.
- Of course, some beings have more interests than others. When faced with a difficult decision, the right decision is going to be the one which satisfies the greatest number of interests.

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- Embryos are not sentient beings (they do not feel pleasure or pain) so they have no interests at all. Therefore, the question arises about what interests they do have.
 - Singer writes, 'My suggestion, then is that we accord the life of a foetus no greater value than we accord the life of a nonhuman animal at a similar level of rationality, self-consciousness, awareness, etc. If, therefore, no foetus is a person, no foetus has the same claim to life as a person.'²
 - Therefore, abortion would in some instances, where the happiness for the mother outweighs the happiness for the foetus, not be considered a necessary evil, but the right thing to do.
7. Students here should make notes about the movements made within the UK in relation to euthanasia. Students should take notes about what motivates them, e.g. factors such as autonomy, dignity, quality of life. They should discuss any campaigns these movements have launched. Students should also discuss the knowledge of the course and the opposition arguments towards euthanasia.



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² *Practical Ethics*, p. 151