



Revision Summaries for A Level Year 2 Eduqas

Component 3: Religion and Ethics

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Teacher's Introduction

The revision summaries in this series are designed to support your students as they study the A Level Eduqas Religious Studies specification, and have been designed to cover the major themes and concepts of each topic point accordingly. This revision summary supports the A Level Year 2 Component 3: Religion and Ethics part of the specification.

All students, whether they are academically strong, average or weak, can benefit from a concise and clearly explained set of notes to revise from, both as they work through the Eduqas course and when preparing for their end-of-course exams. It is recommended, therefore, that students be given each relevant summary after learning a topic so that they can clearly understand the summaries and refer back to them when needed. However, the summaries can also function well as a pack given to students in the run-up to their exams.

Each topic follows a set structure detailed below:

- ✓ **Glossary:** A clear list of important terminology students need to know when studying the topic.
- ✓ **Overview:** A look at the major themes of the topic, with a brief introduction to the major points of discussion and disagreement.
- ✓ **Key Points:** The main body of the summaries for each topic, providing a clear and concise set of notes that help students support their own knowledge and understanding of the topic.
- ✓ **Key Figures:** An important overview of any major philosophical or theological figures students are required to know.
- ✓ **Key Texts:** A set of notes around any important theological or biblical texts students may require background information about and understanding of.
- ✓ **Student Checklist:** A helpful guide to what students need to know by the end of the revision summary and a way to check their understanding and progress through a particular topic.
 - ! **Note:** The checklist is presented in question format and these questions would be ideal to set for homework or revision so that students can build the skills they need in order to progress to longer exam-style questions.
- ✓ **Exam-style Question:** A practice essay question with helpful assessment objectives, complete with levelled mark schemes and indicative content at the end of the resource. These are useful for students approaching their end-of-year exams or wishing to improve their essay technique on a particular topic.

NB Depending on the figures studied and the required reading, not all topics will have a Key Figures or Key Texts section.

This structure clearly ensures students have not only a grasp of the key themes of each topic, but also a way to understand their place within the specification as a whole. Students who may have missed lessons or not made detailed notes may benefit greatly from these revision summaries, especially in helping their recollection of key topics closer to their end-of-course exams.

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Theme One: Ethical Thou

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Analytic Statement	A statement which can be said to be true and in and of its
Cognitive Statement	A statement which is intending to put forward a proposition to be either true or false in nature.
Emotivism	An ethical system that views ethical convictions or ideas
Fallacy	An error or fault in reasoning during the course of a philosophy
Intuition	A faculty of the mind that grasps truths or falsehoods in a conscious manner.
Intuitionism	Intuitionism is the belief that moral truths are at their core self-evident, but that they are evidential of themselves.
Is-ought Gap	The fallacy of assumption that because something is in one situation, it should be in other situations.
Meta-ethics	Meaning, 'beyond ethics', this is ethics which is focused on ethical terms rather than whether or not the ideas or theories are correct or morally wrong.
Moral Statements	Statements which make an ethical proposition.
Naturalism	The idea that values find their definition in some naturalistic
Naturalistic Fallacy	G E Moore's criticism which argues it is false and reductive to define natural experiences.
Non-cognitive	A statement which does not forward a proposition and, therefore, is not true or false.
Non-naturalism	The idea that values do not find their definition in some naturalistic
Objective	Describes things which are either right, or wrong.
Subjective	Describes things which are either right or wrong depending on the individual.
Synthetic Statements	A statement which can be said to be able to be proved through experience.
Verification	The practice of ascertaining the truth of a statement.

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Meta-ethical Approaches: Naturalism

Overview

Ethical naturalism is an important form of meta-ethics. It can most simply be described as the view that ethical or moral ideas and values can be most easily defined in relation to the natural world.

A truth is understood by the way it relates to the world. It also takes into consideration the ethical value or maxim or statement proposed interacts with absolutism. It is also important to note – its opponents, such as J L Mackie, argue against it as they would believe that such a statement is an objective moral truth.

Key Points

General Points

- Ethical naturalism is a reductionist theory. This means that it is possible to say that a statement is true or false with reference to human experience.
- It is the view that decisions about what is right and wrong can be arrived at by looking at the **world and human nature**.
- It is an objective form of moral law, because it argues that morals as found in the opinions or ideas of human beings. What is right is right, and what is wrong is wrong. These ideals are universal.
- An action can be right or wrong if it fulfils the intended purpose of human nature (i.e. it produces happiness (utilitarianism)).
- Human nature and happiness are both things that exist in the world and can be empirically tested.
- Ethical naturalism treats ethical statements the same as non-ethical statements.
- Just as we would expect the statement 'that car is blue' to be empirically tested (we 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.
- Therefore, if we run with the utilitarian theory, 'happiness is good', we can evaluate an action based on result of that action. What is good are things which cause pleasure to someone an honest compliment. What is bad is causing someone pain – for example, if we cause someone pain, it is considered more moral to pay someone an honest compliment.
- On this basis, ethical statements can be proved true or false – they are verifiable.
- There are four principles of ethical naturalism:
 1. Moral statements are always propositional.
 2. These propositions are true.
 3. These propositions are true not because of human feelings, but because of the way the world is around us.
 4. The natural realities of the world can be reduced to ethical realities.
- So, for example, the phrase 'murder is wrong', within naturalism, would be considered true because it has relation to natural things which can happen in the world around us. Moral statements are not true or false in themselves.
- Ethical naturalism is largely reductionist in the way that it deals with ethical statements. It reduces statements to being simpler than their reality; to simply state that morality from nature is reductionist because there are many more associated issues. If we look at the morality supposedly observed in nature could vary depending on an individual's perspective.

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F H Bradley

- Philosopher F H Bradley (1846–1924) argued that our society dictates our morality and we are being naturalised into that society that you find your place within society.
- Bradley argued that ethical statements can be set out as scientific truths.
- His position on the issue of ethical naturalism can be stated as follows:
 1. Ethical sentences communicate propositions.
 2. Some of these propositions can be shown to be true by looking at the world.
 3. Therefore, these are ethical truths which are objective.

Naturalism Analysis: Challenges

- Critics of this way of talking about morality are keen to point out that these theories are an utterly damning, mistake: they confuse what is the case with how it ought to be.
- This is known as the **is-ought gap**.
- This mistake was first pointed out by Hume. He makes the point that when people make moral matters, they are not jumping from what is the case to what ought to be but explaining how they got from the former to the latter.
- Furthermore, Hume thinks it is unclear precisely how somebody could justify a claim that is in Jeremy Bentham's assertion that 'Everybody seeks pleasure and avoids pain'.
- This is a descriptive claim made by Jeremy Bentham in the opening line of his *Morals and Legislation* ('Nature has placed mankind under the governance of two powerful masters, pain and pleasure.').
- Bentham would argue that this is a factual state of affairs and, I imagine, many people would agree.
- However, Hume critiques this.
- This sentence in *Introduction to the Principles of Morals and Legislation* is a normative claim: we ought to do. That is a very different thing to saying how things are. It might be that a vast majority of African Americans were held in slavery in mid-eighteenth-century America. Yet we would argue that it ought to have been the case. In fact, we might argue that it should not have been the case. Yet how can we decide who is right if the entire discussion is founded on the fact that whether it is possible to talk, assuredly, about how things are in the same way that we can talk about what will be will occupy us for much of this topic.
- Bradley's approach was critiqued specifically by G E Moore as leaving too many questions unanswered.
- This is known as the open question argument. This posits that moral truths are not reducible to properties as they are in naturalism.
- Moore also critiques naturalism using the Naturalistic fallacy. This is the theory that moral truths can be reduced to natural properties. This is the theory which argues it is false and reductive to equate what is good with what is natural.

Key Figures

F H Bradley

- Francis Herbert Bradley was an English philosopher who lived from 1846 to 1924.
- He was an idealist in addition to being an ethical naturalist.
- He specifically argued against methods of ethical thought such as utilitarianism and emotivism.
- His work was specifically centred around the question: why should an individual be moral?

David Hume

- Scottish philosopher and outspoken critique of religious belief.
- He was also a critic of ethical naturalism, pointing out the flaw of the naturalistic fallacy.

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Key Texts

Appearance and Reality

- This is the most famous work by philosopher F H Bradley.
- This text was published in 1893.

Student Checklist

What Do I Know?	No Idea ☹	Some idea 😊	Good Idea ☺	
What is naturalism?				
What is meant by stating that naturalism is a cognitive theory?				
How might naturalism be considered reductionist?				
What is an example of a naturalistic theory?				
What is the is-ought gap?				
What example does Hume give to illustrate this?				
What was the view of F H Bradley?				
What is the open question argument?				
What is the naturalistic fallacy?				

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Meta-ethical Approaches: Intuitionism

Overview

Ethical non-naturalism is a form of meta-ethical theory which, unsurprisingly, is the opposite of naturalism. There are different forms of ethical non-naturalism, including intuitionism.

Intuitionism is known as ethical non-naturalism because it is the antithesis of ethical naturalism. What is considered moral is not determined by what we experience within nature. We experience good and bad through nature, just that what is good and bad is not determined by nature.

Key Points

General Points

- In a nutshell, ethical non-naturalism is the opposite of naturalism. If an individual is a naturalist, they will believe in the following ideas:
 1. Sentences which express ethical ideas express ethical proposals.
 2. Some of these proposed ideas can be said to be true.
 3. Some of these proposals are the result of facts of nature observable by human opinion.
 4. These features of the world are not able to be reduced to be non-moral.
- Intuitionism is a form of ethical non-naturalism and focuses on the idea that what is moral is instinctive and intuitive. Something is moral and we know it is because of our intuition.

Intuitionism

- Intuitionism is the belief that moral truths or ideas are unable to be sufficiently justified and of themselves evidential of their moral truth.
- To illustrate this, Moore wrote:

If I am asked, What is good? my answer is that good is good, and that is the end of the matter. How is good to be defined? my answer is that it cannot be defined, and that is the end of the matter. As these answers may appear, they are of the very disappointing nature. My point is that good is a simple notion, just as yellow is a simple notion; the proper manner of means, explain to anyone who does not already know it, what yellow is, and not what good is.

- What is 'good' could be known and identified through our intuition – we know that good is good and it is self-evidently good.
- Moore uses the example of **yellow** to help explain this.
- Yellow is something that cannot be defined but we know it when we see it. What yellow actually is – we can only describe things that have yellow as a property, e.g. the sun is yellow. There is no dispute about whether something is yellow or not.
- These truths are truths in themselves. They would continue to be true if human beings were not external to, and not dependent on, human beings' existence.
- For the colour yellow, we are unable to define it as anything else other than yellow. In much the same way, we are unable to define these truths as anything other than the truth which simply is.
- Moore believed that through the use of human reason and through our intuition we can know as to what these truths are. This is rather like the use of reason in Aquinas's naturalism.

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H A Prichard

- Harold Arthur Prichard (1871–1947) was an English philosopher and ethical intuitionist. He argued that we can know what is objectively right and wrong based on our intuition. To Prichard, intuition is an objective value.
- The reason why someone ought to do something is justified in the moral obligation itself. It does not require justification external to the obligation itself.
- The way that he explains this can be illustrated as follows:
I can observe that my friend Laura exists.
Therefore, she exists.
- This does not need to be externally justified, it is justified by the observation of the statement and apply it to a moral situation as Prichard does.
I can observe that it would be wrong to punch my friend Laura in the face.
Therefore, it is wrong to punch her in the face.
- In order to communicate his ideas, Prichard posited two methods of thinking: a method of thinking and a method of action.

Intuitionism Analysis: Challenges

- Moore's theory is able to overcome the **naturalistic fallacy** while still maintaining intuitionism. He is able to do so simply by insisting that moral goods are moral goods, and not natural goods.
- How exactly do we recognise goodness? Critics such as Moore claim that we can recognise goodness as the property of 'goodness', but he does not explain how we do this or what exactly it is. It is only that it is non-natural and so unlike anything else.
- How does intuitionism explain moral disagreement? How does it aim to resolve moral disagreement? As a cognitivist, Moore believes there are moral facts and moral falsehoods, yet he does not explain how we found them? If I think abortion is always wrong and you think it is always the opposite, how do we know who is grasping the moral fact and who the moral falsehood?
- Even if there are moral facts, the intuitionist gives no reason why anyone should act. For example, 'torturing innocent children is wrong' I may well be stating just such a fact, but it does not give anybody any reason *not* to torture children; all I've done, in effect, is state a fact, not made it relevant to how persons should act.
- One issue with intuitionism is that it relies on a specifically mature mind in order to grasp moral facts. It is considered moral – something which creates somewhat of a flaw in the argument. It is a method as well as throwing into question the maturity of those who attempt to grasp moral facts.

Key Figures

H A Prichard

- Harold Arthur Prichard (1871–1947) was an English philosopher and ethical intuitionist.
- He argued that we can know what is objectively right and wrong based on our intuition.

Key Texts

'Does Moral Philosophy Rest on a Mistake?'

- The 1912 article written by H A Prichard.
- In this work, he defends moral intuitionism.

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Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good Idea 😊	
What is intuitionism?				
Which thinker championed this idea?				
How can we come to understand something as being 'good' within intuitionism?				
How can the colour yellow be used to demonstrate intuitionism?				
What issue does intuitionism encounter in moral disagreements?				

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Meta-ethical Approaches: Emotivism

Overview

Emotivism is a form of meta-ethical theory commonly associated with the 20th century, and was greatly influenced by the thought development of the logical positivism of the Vienna Circle. It is an emotivism that moral truths are not objective, which analytically can be quite tricky. It is about ethics and what is right and wrong.

Key Points

General Points:

- Emotivism is the meta-ethical theory that posits the idea that moral statements are not communicating the feelings of the person, but rather communicating the statement itself.
- That is to say, the morals do not exist beyond the experience of ideas or ideas themselves, but rather are communicating the feelings of the person.
- If I were to say 'it is bad to lie' then all the meaning that this statement has is the value that I communicate that I emotionally consider it to be bad to lie, not that the statement itself is immoral.
- It is most commonly associated with philosopher A J Ayer.
- It is considered a non-cognitivist theory, because it is stating that moral statements cannot be said to be true or false objectively.

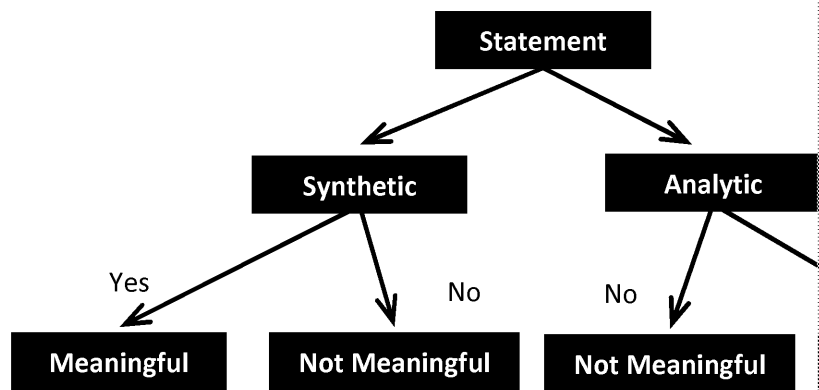
A J Ayer

- The English philosopher **A J Ayer** (1910–1989) is the individual most closely associated with the development of emotivism.
- The roots of emotivism are in the Vienna Circle, a group of early-twentieth-century philosophers and scientists who met regularly in the Austrian capital to discuss their ideas. This was the circle of thought that led to the thoughts of Ayer and his development of emotivism.
- The Circle were advocates of a position known as **logical positivism**, which held that the only legitimate sources of knowledge. Crucially, logical positivism holds that knowledge it must be *meaningful*.
- Key to this insight was the **verification principle**, which set out a criterion for what can be considered meaningful or meaningless. There are two forms of the verification principle: strong verification and weak verification. Strong verification, if taken literally, will disprove itself, whereas weak verification is a bit more flexible.
- Furthermore, Ayer also introduced the concept of the differentiation between synthetic and analytic statements.
 - **Analytic statements** – statements which are true by definition, e.g. 'all bachelors are unmarried'.
 - **Synthetic statements** – statements which can be proved/verified according to empirical evidence. Empirical evidence is proof based on knowledge from observation. Synthetic statements can be proved a priori (by reason alone), only a posteriori (by observation). For example, the synthetic statement 'it is raining' cannot be proved a priori but rather by going and looking out of the window. Synthetic statements include **mathematical statements** which can be proved right or wrong according to logic.

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Ethical Language as Functional and Persuasive: The 'Boo-Hurrah' Theory

- Ayer developed emotivism with the verification principle firmly in mind. He found that if we put ethical language to the test, we will find that statements which are not tautological, i.e. self-proving, and which are not synonymous (e.g. 'murder is wrong', 'murder is immoral', 'murder is a sin'), are not synonymous (e.g. 'murder is wrong', 'murder is immoral', 'murder is a sin'). Hence, ethical language cannot be 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 would, of course, inevitably involve committing the naturalistic fallacy – the fallacy of taking language out from being synthetically true or false. According to the principle of verification, a statement is analytic nor synthetic in form, then it is technically *meaningless*.
- Yet if this is true of ethical language, why do we persist in using words like 'good' and 'evil'?
- Ayer holds that ethical language, although not logically meaningful, does have a function. It expresses disapproval or approval of a certain course of action, behaviour or character.
- This has led to the theory being unflatteringly referred to as the Boo-Hurrah theory. It reduces ethical statements such as, 'The mass murder of over two million people in Cambodia was an act of unspeakable evil' to 'Boo! The Cambodian genocide!'.
- In response to some of these criticisms, Ayer later amended his theory. He developed a 'weak verification principle' which held that statements could be considered meaningful, even if they could not be proved by empirical evidence, 'if it is possible for experience to render it possible'.
- The weak verification principle made scientific and historical statements meaningful, but not religious language).
- This is specifically an idea of Ayer's in which he posits that statements can be considered meaningful if they can be proven beyond a reasonable doubt – as if they were on trial.
- Ethical statements were considered meaningful if the statement referred to an emotion (e.g. 'breaking that rule made you feel guilty').

Emotivism Analysis: Challenges

- Emotivism helps to explain why it is so difficult to resolve conflicting moral viewpoints and reach a moral truth to arrive at.
- It recognises the wide variety of different moral viewpoints and gives them all equal status as they are equally meaningful.
- It is consistent with our understanding of morality and human development. It does not attempt to influence others and seek approval.
- It shows how emotive statements, which lack empirical evidence, can still be meaningful to others.
- It makes moral debate pointless and meaningless as all statements are equally meaningful.
- There is no way to judge between ethical statements and decide which one is better.
- People make ethical statements because they think they are true, not purely to express an emotion.
- It denies the opportunity for any universal or widely agreed-upon moral principles.
- Emotivist theories fail to properly distinguish ethical language from other forms of communication. The emotional impact (for example, the impassioned speeches that are the hallmark of political rhetoric) is what gives ethical language its power.

- Moreover, it seems that ethical language is not even necessarily emotive in context. If we are not doing now, ethics is discussed dryly, even matter-of-factly.
- The verification principle also rules out other forms of knowledge (historical knowledge). Significantly, the emotivist theory is not itself verifiable and so is technically not a statement of fact. (The statement, 'All meaningful statements are either synthetic or analytic nor a synthetic statement!')

Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good idea ☺	
What was the main point of the lesson?				
What is logical positivism?				
What is the verification principle?				
What is an analytic statement?				
What is a synthetic statement?				
What purpose does Ayer think ethical language has?				
What is meant by the phrase 'Boo-Hurrah' arguments?				
What is a strength of logical positivism?				
What is a weakness of logical positivism?				
In what way does it contradict itself?				

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Practice Exam-style Question

1. a) Examine the view that naturalism is the best way to approach moral issues.

HINTS

In your answer you should:

- exhibit awareness and comprehension of differing beliefs, including:
 - key ideas of naturalism, including the four principles of ethical naturalism
 - key contrasting ideas including emotivism
 - key contrasting ideas including intuitionism

- b) 'Emotivism is the best approach to meta-ethics.'

Evaluate this statement.



In your answer you should:

- evaluate and assess facets of religious approaches and differing ideas and impact, such as:
 - key ideas of emotivism
 - key ideas of naturalism, intuitionism
 - key ideas of verification
 - key ideas of meaning and types of statements
 - key ideas of scholars such as G E Moore, F H Bradley, H A Priori, A J Ayer

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Theme Two: Deontological Ethics

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Capital Punishment	The death penalty administered by a state for conviction of a crime.
Consequentialism	A type of ethical theory concerned with the outcomes of actions.
Deontology	A branch of normative ethics that judges whether an action is right or wrong based on whether it follows specific moral laws or rules.
Double Effect	The acceptance that as long as one's intent was not to cause a bad result, it is considered morally fine.
Duty	An obligation that human beings ought to follow and uphold.
Evil Moral Acts	Evil acts that are considered to be immoral intrinsically.
Immigration	The international movement of individuals and groups from one country to another in order to pursue a better life.
Natural Law	An ethical system developed by St Thomas Aquinas.
Nine Requirements of Practical Reason	The seven facets of good practice which should be applied to proportional natural law.
Normative Ethics	The branch of ethics that deals with how human beings ought to behave.
Ontonic Evil	Evil caused by the Fall of man in Genesis 3.
Precepts	The sets of maxims which govern natural law.
Pre-moral Evil	Evil which is considered to be wrong intrinsically.
Proportionalism	The adaptation of Bernard Hoose to natural law which allows for a situational approach to natural law.
Proportionalist Maxim	The key principle of proportionalism; that one must not break a primary precept.
Seven Basic Goods	Seven values which Hoose considered to be central to natural law.
Teleological	Describes a type of ethical theory concerned with the consequences of actions.



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Natural Law:

John Finnis's Development of Natural Law

Overview

As Aquinas was attempting to apply biblical laws to a changing society, his successors in the development of natural law. John Finnis is one such philosopher who developed natural law to an evolving society.

As a Catholic, Finnis was clearly engaged with natural law because of the influence of the teachings of the Catholic Church (see the Catechism of the Catholic Church). He developed a new form of neo-natural law; a new form. He posited amendments and extra ideas on the basis of the differentiation between moral law and legal law.

Key Points

General Points

- John Finnis (1917–2005) is an Australian philosopher and thinker whose ideas regarding natural law became notable in the modern age.
- He specialises in jurisprudence, which means philosophy of law – the reasons for the law.
- It is on this legal basis that Finnis proposes his ideas on natural law.
- He converted to Roman Catholicism in 1962. Therefore, as both a scholar and a Catholic, natural law would be the natural area of discussion and concern.
- He viewed the ideas of natural law as they stand in the Catechism as being moral law, which needs to be amended in some ways in order to be applied to legal teachings.
- His position could be argued to be aligned with a positivist view.
- Like Aquinas's five precepts, Finnis also presents a number of principles which underpin his ideas.
- Importantly, Finnis differentiates between practical reason and theoretical reason. The application of the seven basic goods, and is subject to the nine requirements of practical reason, is more abstract.

Finnis's Seven Basic Goods

- Like Aquinas, Finnis also posited the existence of different kinds of goods.
- He put forward his ideas in *Natural Law and Natural Rights* in 1980; this gave rise to his natural law theory.
- Finnis argued that classical natural law contains issues concerning legal law rather than moral law. An important distinction to make – it was moral law he believed that was upheld by the Church; however, he believed that this encountered issues when attempting to apply it to the legal system.
- He argued that in order to apply the moral form of natural law to the legal system, it needed to serve what he called **seven basic goods**.
- These are as follows:
 1. Life
 2. Knowledge for the sake of knowledge itself
 3. Reason and social life
 4. Play
 5. Aesthetic experience
 6. Practical reasonableness
 7. Religion
- Many of Aquinas's ideas are prevalent within Finnis's ideas also.
- It is important to specify that this list is in no particular order and does not have a hierarchy like Aquinas's five precepts.

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Nine Requirements of Practical Reason

- Further to the seven basic goods, he also posited what are known as the nine requirements.
- These function as a means by which these seven basic goods can be pursued and achieved for the benefit of an individual. They are the practical guidelines for following Finnis's ideas.
- These are as follows:
 1. You should consider your life as one experience, rather than focus on moments.
 2. You will sometimes have to put some goods above others; however, you should not sacrifice any of the basic goods without just cause.
 3. The seven basic goods are applicable to all people.
 4. Ensure that you maintain perspective within life and do not become fixated on one good to the point that you lose sight of the fact that the end goal is all seven basic goods.
 5. You should make the effort to evolve and improve yourself through action.
 6. You should attempt where possible to attempt to have your goods cause the greatest benefit.
 7. The breaking of a higher good for the sake of good is not always encouraged. For example, killing, even if it saves more lives, is not allowed.
 8. The good of the wider community should be invested in.
 9. Your choices should be determined by the combination of your conscience and the application of the seven basic goods, rather than following orders.

John Finnis's Development of Natural Law Analysis: Challenges

- Much like natural law itself, we can see many of Finnis's theories being rooted in common sense. For example, the second basic good of relationship appeals well to our sense of relationship. It is a part of human experience that we know that human beings need to be in relationship to live fulfilling lives – we function best in relationships.
- We know we need play – we need an element in our lives of free time for enjoyment and health to benefit, in addition to work. We enjoy beautiful things.
- These goods are similar in some ways to Aquinas precepts – we can see in both that certain things and should be preserved can be reflected in both. For example, we can see that the principle of practical reason that even when saving multiple lives, you are not permitted to kill.
- This shows that this is a form of natural law that has lost a great deal of the clarity of Aquinas's natural law. By stating that breaking of a good for the sake of good is not always encouraged, it is vague and offers little guidance.
- The Catholic Church itself has largely decried Finnis's theories and thoughts. In his theory, Finnis can justify behaviour which is contradictory to biblical guidance. It also means that by condemning some actions as being intrinsically evil, it is justifying, allowing or encouraging others.

Key Texts

Natural Law and Natural Rights

- This is the text in which Finnis set out his ideas regarding his interpretation of natural law and the extent to which it can be implemented in legal rulings.
- It was originally published in 1980 and then re-released in 2011.
- This covers his ideas on natural law theory as well as his ideas of the seven basic goods.

Key Figures

John Finnis

- Australian contemporary legal philosopher.
- Convert to Catholicism.
- Posited an amended form of natural law in the giving of his seven basic goods.

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Student Checklist

What Do I Know?	No Idea ☹	Some Idea 😊	Good Idea ☺
What is the text in which Finnis put forward his ideas?			
What is the basis for the principles which Finnis proposes?			
What are each of these principles?			
In which hierarchy do these principles fall?			
To serve what purpose does Finnis believe his principles help natural law?			
How has the Catholic Church responded?			

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Natural Law: Bernard Hoose's Overview of Proportionalist Debate

Overview

As time has moved on, there has been a noted effort from those viewpoints to attempt to adjust natural law theory somewhat. Bernard Hoose, one should generally follow natural moral law until there is a significant reason that we temporarily set aside these rules.

Therefore, acts are not inherently or always evil, assuming there is significant, or proportional, reason to set them aside. This is known as proportionalism.

Proportionalists would hold that in a given situation it becomes clear what is a proportional reason to set aside these rules.

Key Points

General Points

- Proportionalism arose largely in the 1960s as a result of a growing concern that traditional natural law was too legalistic.
- Effectively, Hoose's proportionalism functions as a kind of halfway house between the form of natural law theory and the liberal Christian ethics as posited by Joseph Fletcher.
- It can also be seen as somewhere between the deontology of natural law in its teleological nature of situation ethics.
- Proportionalism acknowledges some moral absolutes; however, Hoose argues there are reasons to break these moral absolutes.
- It can be considered, in a way, a modern reinterpretation of natural law.
- One common example used by those who ascribe to the ideas of Hoose is to compare the ideas of Aquinas. Within natural law, it would be considered to be fine for an individual to steal bread. Technically it is breaking natural law; however, it is done in the service of the preservation of human life. However, towards the same end, natural law does not allow for the killing of someone's life. This is an inconsistency, one which Hoose and those who agree with him see.
- On this basis it was argued that there needs to be some kind of amendment to the traditional form, and it is here where the ideas of proportionalism come in.
- In fact, some people have argued that this acceptance made by Aquinas in his theory was considered to be the origins of proportionalism.
- Importantly, for proportionalists, this should be done towards the end of making this type of ethical thought comparable to Joseph Fletcher's situation ethics.

Hoose's Proportionalist Maxim

- Usefully, Hoose's ideas regarding proportionalism can be put forward in the form of a maxim: "I will follow the precepts of natural law unless there is a proportional reason to break one of these rules."
- Hoose's proportionalist maxim can be summed up as follows:
There are certain moral ideas and values which we can hold to be true and no proportional reason for such a course of action.
Therefore, a proportionalist would hold that individuals must hold to the traditional moral teachings of the Catholic Church, but should there be an extreme moral situation in which it would be necessary to break one of these rules, then it is considered to be proportional to do so.
- It should be emphasised that a large part of proportionalist thinking would adhere to natural law the majority of the time. It is only in extreme moral situations that it would be considered to be proportional to break one of these rules.

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- Hoose himself emphasised that it can never be moral to go against a maxim in the most extreme of situations justified by another maxim or precept, e.g. a maxim of not lying due to the precept of worshipping God because it served to preserving life.
- This introduces a concept to proportionalism: proportionate reason.
- This is the use of reason by the moral agent in a situation, in which they utilise natural law and the reality of the situation at hand in order to come to a concrete moral course of action.
- It also can refer to the situation, i.e. there needs to be a proportional cause for natural law.

Different Kinds of Acts and Evil

- Hoose differentiates in his thoughts between different kinds of acts. It is important of proportionalism to be aware of these ideas.
- The different kinds of acts discussed within discussions of proportionalism are as follows:
 - **Pre-moral evil:** Evil which is considered to be wrong intrinsically.
 - **Ontic evil:** Evil exists as a result of the Fall of man in Genesis 3.
 - **Evil moral actions:** Acts which are wrong both in action and intention.
- Based on these types of evil, a person practising proportionality would then see the existence of ontic evil in the world, it is important to consider the intent and action.
- Proportionalists in general disagree with the idea of pre-moral evil, as they think it is intrinsically wrong, e.g. killing might be considered to be a pre-moral evil, but for a good reason (e.g. killing a mass murderer, and by doing so you are saving thousands of lives) this to be morally justified.
- Following traditional moral rules put forward in religious texts is deemed by proportionalists as a 'right act'; however, one caveat to this added by Hoose is that these acts must be done with the right intention behind the action, otherwise they cannot be considered as a 'good act'.
- He also coins the term 'right act' – this is an act which is not a good act as it is not a commandment in Scripture but is the proportionally right thing to do in a situation.
- He differentiates between a 'right' act and a 'good' act. Good acts are acts based on moral rules, right acts are actions taken which can be considered the lesser of two evils.
- Right and wrong can, therefore, be considered within this method of thinking behind the action and the result of the action.

Bernard Hoose's Overview of the Proportionalist Debate Analysis

- For many, proportionalism might be viewed as a form of breath of air to traditional moral rules, applying some more flexibility to their thoughts on morality.
- It gives a more active role for the moral agent in making decisions as well as seeing the original argument of natural law.
- Pope John Paul II criticised proportionalism in *Veritatis Splendor* (meaning 'the splendour of truth') as a moral view approaching natural law, critiquing the method of ethical thinking.
- As the Pope within Catholic thought is considered to be part of the apostolic succession (the recipient of the ideas of God), his word effectively condemns proportionalism in Catholic discourse.
- For the majority of Catholics this would, therefore, mean that proportionalism would be rejected.
- Intent becomes more important in proportionalism; however, intent is really about the honesty of the individual.

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Key Texts

Proportionalism: The American Debate and Its European Roots

- This is the text in which Hoose put forward his form of proportionalism.
- It was published in 1987.
- It reflected, as the title would suggest, that while Hoose was the first to formally propose proportionalism, the form of proportionalism emerged beforehand both in the United States and Europe among Catholic theologians.

Key Figures

Bernard Hoose

- Roman Catholic and proportionalist. Bernard Hoose is an English theologian and philosopher.
- *Proportionalism: The American Debate and Its European Roots* which introduced proportionalism into Catholic thought.

Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good Idea ☺	
What is proportionalism?				
Who proposed this idea?				
What is the proportionalist maxim?				
What is a pre-moral act?				
What is ontic evil?				
What are 'good' or 'bad' actions?				
What motivation must 'good acts' have?				
How has the Roman Catholic Church responded?				

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Finnis's Natural Law and Proportionality

Application of the Theory

Overview

As previously stated, when examining any kind of ethical theory, when faced with ethical issues in the practical world.

Both Hoose and Finnis have amended and changed the traditional form of natural law. When applying these ideas it must then be seen how they would apply and how these would impact on the approach of traditional natural moral law. In order to examine this, the issues of capital punishment and immigration will be examined.

Key Points

General Points

- The two issues which will be examined here are the issues of capital punishment and immigration.
- Capital punishment is otherwise known as the death penalty. It is the killing of a person as a result of that individual having been convicted of a serious crime. It is not currently practised in the United Kingdom, but remains so in various parts of the world, including some states in the USA.
- The teaching from the Catholic Church has changed throughout time in approach to capital punishment.
- The Church has always held that it is the right of a government to administer capital punishment. However, the Church does teach that the nature of the death penalty is undesirable.
- In August 2018, Pope Francis issued an amendment to a central document in the Catechism of the Catholic Church, announcing the idea of the death penalty as being 'inadmissible' and, therefore, that it is immoral.
- Immigration is the pattern of movement of individuals from one country to another, either in search of a fresh start or a new start for an individual or for their family. It can also be a refugee – this is someone who is fleeing their country rather than simply moving to another country.
- Immigration is a common practice which has taken place throughout history. Many countries have been built on the basis of immigration.
- Immigration has historically been met with differing reactions, largely on the basis of the needs of the receiving country. This has led to immigration being a relatively controversial topic of discussion, particularly around the ideas of the supply and availability of resources within a receiving country and the opportunity offered by a receiving country to an immigrant.

Traditional Natural Law on Capital Punishment

- The traditional viewpoint of the Catholic Church on capital punishment is that it is a just punishment. The Church teaches that to administer the death penalty should be seen as a just punishment on a piece of Scripture: *authority is God's servant for your good. If you do wrong, be afraid, for punishment is without reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer.*
- Traditional natural law can be used to argue against the use of the death penalty. The natural law precept of preservation of life – as, obviously, it emphatically ends life. However, Aquinas argued that the death penalty was a way to deter people from committing crimes and to protect innocent people – thereby maintaining order in society and preserving the common good.

Finnis on Capital Punishment

- In an article written by Finnis in 2018, he laid out his case for his belief that capital punishment is 'inadmissible', as Pope Francis had declared it to be, but is 'inherently wrong'. He argued that the Catholic discourse, applied to issues of the utmost importance morally speaking, should be applied to the issue of capital punishment.
- He argues that the inherent dignity, as indicated by Pope Francis, of the human person, who is facing the death penalty, is violated by the death penalty.

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- His viewpoint stems from examining the laws of the Bible in view of the Gospel (what he terms 'in the light of the Gospel').
- He compared the viewpoint of the Church towards slavery (first focusing on the slaves rather than condemning slavery all together, to now condemning the practice) and a similar approach should be taken in light of the Gospel towards the issue of capital punishment.
- From a combination of examining the doctrine and the thoughts of Aquinas, a following conclusion:
'no intentional killing, no intending to kill, not even while deciding upon or carrying out (and as is often morally required), the lethal, forceful, violent measures necessary to stop evil criminals in their crimes or enemy forces'¹

Hoose on Capital Punishment

- The first point stipulated in proportionalism is that, where possible, the traditional natural law should be adhered to. Therefore, as natural law traditionally views capital punishment as immoral, this should be avoided.
- Within proportionalism, it is somewhat of a case-by-case basis. Due to the exceptional circumstances, it is not as clear-cut as traditional Catholic teaching would dictate.
- Therefore, under proportionalism as proffered by Hoose, there could be an instance where capital punishment might be considered the lesser of two evils, in that a greater evil may occur should it not be carried out.
- Take, for example, Gary Ridgway (known as the Green River Killer), who is currently in prison without possibility of parole in the State of Washington in the USA. He is convicted (on his own admission) murdered 49 women, although he has stated he has actually killed 70 victims. He has shown little remorse for his murders.
- Traditional natural law would hold that even in this situation, the dignity of the person should not be put to death.
- However, if we accept that one of the purposes of the death penalty is to prevent more lives (thereby protecting society from more senseless violence and death), then capital punishment could be justified.
- The proportional response could argue that taking one life could save many (thereby upholding the values of natural law).

Traditional Natural Law on Immigration

- Immigration is something which is commonly occurring and discussed within the world.
- It can, in the view of some people, be considered a controversial topic; for example, the influx of immigrants to a nation will result in more strain on resources within a country, as well as clashes and clashes of sets of values. This can result, and has resulted, in discrimination.
- Jesus himself has been argued by many to have been a refugee in his lifetime, and his teaching looked upon immigration as a good thing.
- The Bible has strong teachings on welcoming all and loving your neighbour; for example, the Good Samaritan could be considered to be a direct teaching on the necessity of welcoming all.
- Pope Francis stated on immigration that 'every person who knocks at our door is an encounter with Jesus Christ, who identifies himself with the unwelcome and the rejected'.
- Aquinas's precept of preservation of life could be argued to be supported by the teaching that we should enable the immigrants to preserve their lives and the lives of their families.
- There is a challenge to be made, however, that the precept of preservation of life is challenged by immigration as often culture clashes can result in confusion and conflict, and this is something which can be arguably solved by communication. There are a large number of people putting a strain on infrastructure.

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¹ Finnis, John, *Intentional Killing Is Always Wrong: The Development Initiated by Pius XII, Made by John Paul II*, August 2018, *Public Discourse: the journal of Witherspoon Institute*

Finnis on immigration

- John Finnis discusses his view of immigration in an article in which he discusses a scholar (essay entitled 'H.L.A. Hart: A Twentieth-Century Oxford Political Philosopher'), issues, such as the criminalisation of homosexuality, Finnis put forward his stance which differs to the traditional view of natural law as found in Aquinas.
- Finnis is concerned with the implications of mass immigration – specifically to host countries. He is specifically concerned with elements as a result of immigration considered to violate certain teachings or precepts of the Catholic Church.
- He believes that immigration threatens the European/Anglo-American 'common good' for a number of reasons.
- Firstly, such groups are not procreating sufficiently (which is true insofar as birth control is a problem, he believes, is a result of a violation of natural law's primary precept).
- He argues that this will result in a 'rejection' of the 'values' of the host country, as a people, by other peoples and 'incomers' compatibility of national culture, religion or political ideas and the viciousness of those ideas and ambitions.²
- This is a challenge regarding Finnis's application of natural law. It is not simply about worshiping the Bible tells us to, but rather considers the implications for other aspects of society.
- For example, the increasing of the population of people with differing faiths within society (i.e. other faiths such as Islam and Hinduism have specific structures in their worship that might clash with traditional Judaeo-Christian methods).
- He would consider this to be a violation of the goods of religion and practical reason.

Hoose on Immigration

- We can state first and foremost that the traditional viewpoint should be the foundation. Therefore, if the traditional approach is to encourage immigration out of love and help towards one's neighbour, this should then be followed and encouraged.
- However, in a world where ontological evil exists, there is the reality in which the presence of immigrants could produce negative and harmful results for the already-established society.
- The fallen nature of human beings means that they may bring with them what might cause harm to those already living in the country, such as bringing conflict at odds with the country to which they are immigrating.
- This would impact the order of society, and it is, therefore, important to consider how these issues would play out and whether or not this would be proportional in response.
- For example, should they bring a conflict with them, then this would violate the order of life and the order of society, meaning perhaps someone coming from the past might recommend that there is sufficient reason to argue against the traditional rule in this instance.

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² Finnis, John M, H.L.A. Hart: A Twentieth-Century Oxford Political Philosopher (October 13, 2009). Notre Dame Legal Studies Paper No. 09-40. Available at SSRN: <https://ssrn.com/abstract=1477276> or <http://dx.doi.org/10.2139/ssrn.1477276>

Practice Exam-style Question

1. (a) Explain Bernard Hoose's expansion on classical natural law.

HINTS

In your answer you should:

- exhibit awareness and comprehension of relevant beliefs, including
 - the key ideas of natural law
 - the key ideas of Hoose's proportionalism
 - the proportionalist maxim
 - an example of a situation where this could be applied

- (b) 'Classical natural law is no longer than Hoose's or Finnis's development. Evaluate this statement.'



In your answer you should:

- Evaluate and assess facets of religious approaches and differing ideas and impact, such as:
 - The key ideas of classical natural law
 - The modern forms of natural law as posed by Hoose and Finnis
 - Strengths and weaknesses of classical natural law
 - Strength and weaknesses of modern forms

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Theme Four (Part 1): Determinism and Free Will

Determinism

G₂ L₁ O₁

Augustine	Theologian who believed human beings had free will but that it was limited by the slavery of humanity to sin.
Causal Determinism	The idea that our actions are predetermined by a series of causes so that no choice is made.
Determinism	The belief that actions are set to happen and that human beings have no choice.
Hard Determinism	The idea that our actions are all predetermined with no room for free will completely without free will.
John Calvin	Reformation theologian who argued strongly for predestination and the sovereignty of God.
Moral Responsibility	The duty of the individual to accept the consequences of their actions.
Philosophical Determinism	The theory of determinism which posits that human beings do not have free as freedom is an illusion.
Predestination	The belief that actions are predetermined by a force such as God.
Psychological Determinism	The idea that our actions could be determined by our psychological state.
Scientific Determinism	The idea that determinism could be explained by general laws of science.
Theological Determinism	The form of determinism that posits that a deity (in the traditional Judaeo-Christianity) is the force behind predestination.
Total depravity	The doctrine of Calvin which states the belief in the inability of humans to do good without God's grace.

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Religious Concepts of Predestination, to the Teachings of Augustine and John Calvin

Overview

One of the most controversial debates among philosophers and theologians is the debate between free will and determinism. Is our fate sealed? Do we have choice? Or are we slaves to a preset path? Are our choices the result of a divine arbiter, or are they the natural course of our situation?

These are questions, among others, which are part and parcel of this debate – a debate in which two figures are mentioned again and again for their legacy of thought on this topic.

These two figures are St Augustine of Hippo (354–430 AD) and John Calvin (1509–1564).

Key Points

General Points

- Two of the most important figures in people whose names come up during discussions of free will and predestination are St Augustine of Hippo and John Calvin.
- Both are important figures in the history of the Church as a whole.
- They posited differing doctrines. Augustine posited the doctrine of original sin, while Calvin posited the doctrine of election.
- There is the concept of election in Augustinian thought also, but it is definitely less central, considering the idea of free will as being part and parcel of Calvinist thinking.

St Augustine of Hippo

- St Augustine of Hippo was an influential Christian thinker.
- He is best known for his development of the doctrine of original sin, which is one of the most highly influential in Christian thought today – specifically within the Catholic Church.
- Augustine viewed all human beings as a 'lump of sin' ('massa peccati').
- The existence of evil in the world is considered to be the result of the events of Eden, where humans knowingly and freely disobeyed God and sinned – allowing for evil to enter into the world. Adam and Eve ate of the Tree of Knowledge of Good and Evil, and by doing so they exercised their free will in order to sin.
- He called this original sin.
- He believed that human beings had essentially free will, which he termed 'liberum arbitrium'.
- However, our free will is ruled somewhat by our sinful nature (as, of course, is our reason). We are, in Augustinian thought, slaves to sin – slaves to our sinful nature. We are slaves to sin because we are not strong enough to use our free will correctly.
- He argued that this sin is transmitted from human to human through concupiscence, or lustful desire, referring to how sexual desire and subsequent intercourse is the means of procreation. It is through this action that Augustine believed that original sin is passed on.
- He argued that there is a real place where people are sent in punishment for their sins, but he also believed that through the offer of salvation through Jesus Christ, people can achieve (or, rather, be granted) redemption. It is only through free will that people can accept this salvation, and in this way people have free will.
- He believes that God knows already who is going to choose to accept this salvation, and these people are known as the 'elect'.

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John Calvin

- John Calvin was one of the most influential thinkers of the Reformation era of the father of Calvinism.
- Raised as a Roman Catholic, Calvin defected from the Church around 1530 due to his sermons and institutes became the basis for Calvinist forms of theology.
- Calvin's views are a form of **theological determinism**, which is the belief that God is all-powerful. This God has power so great that he has predetermined everything that will happen. Those who adhere to this method of belief would argue that God has decided since the beginning of time what would happen, when, and what choices we would make.
- The two key ideas of his thoughts are the absolute power and sovereignty of God and predestination – two ideas which are incidentally interlinked. God is sovereign over everything that occurs – therefore, God predetermines what occurs.
- Like Augustine, Calvin believed that human beings were inherently broken, sinners, and that our nature meant that we were far from what he termed 'total depravity'.
- This depravity and sin is so great that, in Calvinist thought, it prohibits some people from accepting God's offer of salvation from Christ.
- This is a key part of God's sovereignty in Calvinist thought, part and parcel of God's plan. In Calvinism, some are destined to be saved and others are not.
- God in this sense has known since the beginning of time what his plan was to do and who would be the ones which he would save. This is unchangeable. This, in Calvinist (and other Reformation) thought, is 'unconditional election'.
- The process of being chosen by God is becoming one of the elect. Those who are not (i.e. those whom God has not chosen to save) are known as the 'reprobates'.
- The doctrine of Calvinism can be summed up using the following acronym (TULIP).

Total depravity	The sinful nature of man as being totally depraved.
Unconditional election	Those whom God has chosen and predestined to save can only be saved other than being saved.
Limited atonement	The atonement offered to all through Christ's death on the cross for a few.
Irresistible grace	The idea that the grace of God will, in his time and purpose, overcome someone he has elected to save.
Perseverance of the saints/elect	The idea that when someone truly turns to Christ, they will persevere to the end as they are fully aware of irresistible grace and their place in the elect.

Key Figures

St Augustine

- A Christian thinker in the fourteenth and fifteenth centuries, and considered one of the most influential figures in the history of the Church, St Augustine of Hippo is responsible for the development of the doctrine of predestination.
- This is a pervasive idea which continues to be used in Christian belief and doctrine.

John Calvin

- Reformer theologian and influential thinker, John Calvin is the father of Calvinism, a branch of Christianity which ascribes to a similar method of thinking to Lutherans (with a few differences, such as the view of the elements in Eucharist).
- He developed a view of predestination which is one of the key beliefs of Calvinism, summed up by the acronym TULIP.

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Key Texts

Westminster Confession of Faith (1643)

- This is an influential document in the Reformation tradition which demonstrates thoughts on predestination in the following passage:

As God hath appointed the elect unto glory, so hath He, by the eternal and foreordained all the means thereunto. Wherefore, they who are elected ... Christ by His Spirit working in due season, are justified, adopted, sanctified, and saved through faith, unto salvation. Neither are any other redeemed by Christ, adopted, sanctified, and saved, but the elect only.

Student Checklist

Do I Know?	No Idea ☹	Some Idea ☺	Good Idea ☺	
What is predestination?				
Who was Augustine?				
What is original sin?				
What impact does this have on human salvation?				
Who was John Calvin?				
What did Calvin believe about God's power?				
What is meant by the acronym 'TULIP'?				
Who are the elect?				
Who are the reprobates?				

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Concepts of Determinism

Overview

Both Augustine and Calvin believed in determinism. They were both believed in theological determinism – they believed that events were determined by God. However, determinism is not the only form of determinism. It is possible to have secular determinism that does not believe that such events are caused by God. Examples including philosophical determinism, scientific determinism and psychological determinism.

There is a further important distinction made between different kinds of determinism.

Key Points

General Points

- There are different kinds of determinism which can generally be categorised into **hard** and **soft** determinism.
- **Hard determinism** means that all our actions are predetermined by whatever the causal force – be it an omnipotent God or the psycho-social causal force.
- **Soft determinism** means that human acts are the result of causal effects; however, humans have agency and free will.

Hard Determinism

- Hard determinism is the belief that the choices we make are not the result of free moral agents, but rather the result of a predetermined outcome beyond our control.
- **Causal determinism** is the idea that due to the natural and physical laws of nature, every event which takes place can be explained by the events which took place exactly before it. That is, if you were to have knowledge of all coming changes or events within the universe, you would know all the choices that people would make as a result. One example of this is biological determinism – the view that your behaviour and choices are determined by your genetics.
- **Psychological determinism** is the idea that human choices are determined by factors that exist before the actions take place. There are many factors which would impact the choices of an individual, from upbringing to biological or environmental factors. As a result, human beings themselves, are the deciding forces regarding the choices that they make.
- Psychological and causal determinism are both secular forms of determinism, as opposed to theological determinism, which is, as the name would suggest, religious.
- The opposite opinion to this view is **indeterminism** – this is the view that what we do is not always considered caused, it is not always the case.

Philosophical Determinism: John Locke

- Locke was a philosopher who believed in hard determinism.
- He believed that free will was an illusion.
- The most coherent explanation for the reality of free will appears to be that we have free will.
- While this appears to be in line with our experience, a feeling is not considered to be philosophical approach on determinism on.
- Locke's philosophical determinism is based on a theory known as universal causation. A philosophical idea that all things which occur within the universe have a cause. If, for example, of Religion or Philosophy, this idea is similar to the idea of cause in Aquinas's philosophy.
- In order to illustrate his idea that free will is an illusion, Locke uses the analogy of a room – the name of which is somewhat self-descriptive. He posits that if a man wakes to see the room, and chooses to stay and go back to sleep – he has no free will. If he wanted to leave, he could not because the room is locked.
- This, he argues, is an analogy for the human experience – we believe that we have free will, but we do not because of factors external to us.

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Scientific Determinism / Biological Determinism

- This is a specific school of thought which posits that the ideas of mechanistic discussion – specifically, genetics.
- It applies the laws of regularity and causation which we can observe within nature.
- It argues that the reality of the universe will dictate the events as a result of the events happen because of causation and because of the regularity of nature – *does not play dice*.
- For example, some research has identified genes linked to aggressive behaviour to act in a violent way could be argued to have some roots in genetics. However, in the scientific field, and the extent of genetic influence is often considered to be much less than such as environment (e.g. how someone is raised).

Psychological Determinism: Ivan Pavlov - Classical Conditioning

- Ivan Pavlov was a Russian psychologist known for his work on conditioning – specifically classical conditioning.
- His work was widely based on experimentation on animals (specifically dogs), combining two stimuli (things dogs naturally respond to, such as the smell of food and a whistle noise). He observed that by combining these over a period of time, the dog responds to the whistle noise as if they have smelled food.
- His work has largely contributed to the development of behaviourism.
- By discovering the causes of behaviour, we can dispose of free will. Psychological actions are less to do with an act of will but more a result of learned behaviour.
- The dog in this situation did not have free will because it had been conditioned to respond to unnatural stimuli.

Soft Determinism

- This is the belief that the ideas of determinism and free will are not only compatible but also makes sense of the other.
- The two ideas work together in such a way that they mutually influence each other.
- People who argue in this vein believe that there are, generally speaking, two types of causes of actions and external causes of actions.
- Two examples of people who hold these viewpoints are Thomas Hobbes and John Locke.

Thomas Hobbes

- Hobbes is often viewed as one of the first people to put forward the idea of determinism.
- He argued that some acts could be considered to have a necessary cause – meaning that internal causes were voluntary and subject to human free will.
- However, external causes were causes over which human beings have no control. In this instance they cannot be considered to have free will.
- As Hobbes himself stated: *'when first a man has a desire or will to something, he has no appetite nor will, the cause of his will is not the will itself, but something else.'*
- Therefore, in the thought of Hobbes, whether or not something is considered to be caused is situationally dependent.

A J Ayer

- Ayer (1918-1989) wrote in his work *Freedom and Necessity* on his ideas regarding determinism.
- He distinguished between different forms of cause and effect.
- For example, a caused act is different from a forced act. If my colleague were to bring me treats in the kitchen, this would be giving sufficient cause for me to eat them.
- However, if that same colleague were to bring them to my desk, tie me to my desk, and force me to eat them, this would be a forced act (as well as very odd).
- Your actions can be both predetermined and free, depending on the degree of freedom.

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Key Figures

John Locke

- Living from 1632 to 1704, Locke was a highly influential thinker in the Enlightenment.
- His ideas regarding determinism are influential, specifically including his use of the room analogy.

Ivan Pavlov

- Ivan Pavlov was a famous Russian psychologist who developed the theory of classical conditioning through his work with dogs.
- His methodology shows how learning can be both studied and used towards external factors which trigger learned behaviours.

Thomas Hobbes

- Living from 1588 to 1679, Thomas Hobbes was an English philosopher.
- He is most heavily associated with ideas of political philosophy, but his work also played a significant role in the debate about the existence of free will.
- In his work *On Liberty and Necessity*, he put forward what is considered by many to be a form of compatibilism.

A J Ayer

- Alfred Jules Ayer (1910–1989) was a British philosopher.
- He believed in the differentiation of causes, leading to his view being one of soft determinism.
- His ideas were put forward in his work *Freedom and Necessity*.

Key Texts

An Essay Concerning Human Understanding

- Published in 1690, written by John Locke, this contained his ideas about perception and knowledge. He used his example of the sleeping man in a locked room as his chosen analogy for illustrating the illusion of free will.

Freedom and Necessity

- This is a text written by A J Ayer in which he posits his view of soft determinism, which lies between caused acts and forced acts.

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Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good Idea ☺	
What is hard determinism?				
What is philosophical determinism?				
What is scientific/biological determinism?				
What is psychological determinism?				
What is soft determinism?				
What is an internal cause?				
What is an external cause?				
What is a controlled act?				
What is a forced act?				

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Implications of Determinism and

Overview

How does the idea of determinism stand up when we apply it to our actions? If our actions are predetermined, then can we blame people for their value morality?

Also, if theological determinism is correct, then what does this say about God? How about God who is omnibenevolent and still predestines people to suffer for sins they have committed? What, then, is the use of prayer?

Key Points

General Points

- The discussion surrounding determinism and the implications for both hard and soft determinism have big implications for human moral living.
- If we do not have free will, then what implications does this have regarding morality?
- If we have total free will, what implications does that have?
- If both are valid, mutually existing ideas, then what impact does that have?
- What impact does this have on the religious ideas that contain ideas about morality which posit a deterministic stance?
- These are important questions that must be asked and discussed in order to gain a better understanding of ideas of free will.

Moral Responsibility

- If determinism is considered to be the correct way in which our free will is interpreted, then we should have no moral responsibility. If you cannot choose your actions, then you cannot be held responsible for your actions.
- Soft determinism offers a view of free will which accepts both a libertarian and a determinist view of will as being valid; however, it is markedly different from hard determinism in its view of moral responsibility. If some free choices are able to be made, then moral responsibility can be afforded.
- The relevance of these viewpoints is crucial. It impacts the moral ruling of individuals as well as obviously impacting the way in which a country is governed and upheld. A libertarian free will proponent may argue that someone who has committed a crime is responsible for their action even if their action has been affected by external factors because they still had a choice.
- A compatibilist system may show more leniency, accepting that there are some factors that we do not have free will.
- A deterministic viewpoint would hold that people cannot be held responsible for their actions as they have no control over what they view as a predetermined action.

Usefulness of Normative Ethics and Human Morality

- Normative ethics is the most common method for attempting to find a path to a good life. However, if free will is not available to human beings, this throws into question whether normative ethics has any value whatsoever.
- If our actions are considered to be predetermined, then how do we ascribe value to our actions?
- How can something be good if good cannot be chosen? How can something be bad if bad cannot be chosen?
- A belief in hard determinism would indicate that there is no correct answer to a question as the answer has already been chosen for you.

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Implications for Religious Belief

- The implications for predestination can logically be examined in how it impacts on beliefs and traditions.
- Take Calvinism as an example – it posits that God is simultaneously omnibenevolent and all-knowing. This causes a problem when we encounter the issue of deterministic suffering in the world.
- How can it be fair and just for an all-loving God to create humans who are predestined to be eternally damned and punished for their actions when they did not even choose to fit with human understanding of what God is like – at least the traditional God of the God which is believed in by those who ascribe to Calvinism.
- Therefore, it would appear that in order for this particular doctrine to make logical sense, God would have to be unloving, not all-knowing or not all-powerful, or he would have to be a deceiver.
- Also, if God has already decided who is saved and who is not saved then is there any point in prayer?
- Surely, if someone is considered to be a reprobate, then prayer is futile.
- Miracles, too, come into question. These are instances which are predestined to occur.
- Soft determinism may work slightly better, affording individuals the free will to choose salvation, meaning that God can still be considered to be powerful and loving, meaning that the issue of God's power and benevolence ceases to be an issue.

Key Figures

St Augustine

- A Christian thinker in the fourteenth and fifteenth centuries, and considered one of the most influential of the Church, St Augustine of Hippo is responsible for the development of the doctrine of predestination.
- This is a pervasive idea which continues to be used in Christian belief and doctrine.

John Calvin

- Reformer theologian and influential thinker, John Calvin is the father of Calvinism, a branch which ascribes to a similar method of thinking to Lutherans (with a few differences, such as the view of the elements in Eucharist).
- He developed a view of predestination which is one of the key beliefs of Calvinism, summarised by the acronym TULIP.

Key Texts

Westminster Confession of Faith (1643)

- This is an influential document in the Reformation tradition which demonstrates the dominant thoughts on predestination in the following passage:

As God hath appointed the elect unto glory, so hath He, by the eternal and unchangeable law of His Word, foreordained the means thereunto. Wherefore, they who are elected . . . are justified, adopted, sanctified, and saved, by His Spirit working in due season, are justified, adopted, sanctified, and saved, through faith, unto salvation. Neither are any other redeemed by Christ, justified, adopted, sanctified, and saved, but the elect only.

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Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good Idea ☺	
What implications does hard determinism have on moral responsibility?				
How might compatibilism solve this issue?				
What impact does hard determinism have on the usefulness of normative ethics?				
What implications does hard determinism have on belief in God?				
What implications does hard determinism have on prayer?				
What implications does hard determinism have on miracles?				

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Practice Exam-style Question

3. (a) Explain the ideas of predestination in the mind of John Calvin.

HINTS

In your answer you should:

- exhibit awareness and comprehension of relevant beliefs, including
 - the key ideas of John Calvin
 - the doctrine of predestination
 - the doctrine of election
 - the influence of Augustine

- (b) *'Free will is incompatible with the idea of God.'*
Evaluate this statement.

HINTS

In your answer you should:

- explain the key ideas of free will
- explain the key ideas of forms of determinism
- discuss the key ideas of thinkers such as John Calvin
- discuss the application of ideas of free will to religious thought.

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Theme Four (Part 2): Determinism and Free Will

G₂ L₁ O₁

Arminius	Fifteenth-century Dutch theologian who differed from predestination, laying more of an emphasis on free will.
Bad Faith	A key term developed by Jean-Paul Sartre regarding how and how patterns of expected behaviour limit the freedom of choice.
Carl Rogers	An American psychologist, founder of humanism and self-actualisation.
Dr Angela Sirigu	Famous neuroscientist whose findings are important in understanding the role of the brain in decision-making.
Five Articles of Remonstrance	The five principles which underpin the viewpoint of Dutch Calvinists.
Gifts	Something which is freely given – both Arminius and Pelagius believed in the concept of gifts.
Jean-Paul Sartre	Famous existentialist philosopher who believed in total freedom.
Libertarianism	The belief in total freedom.
Miracles	The intervention of a deity into the world, which disturbs the natural order.
Moral Responsibility	The duty of the individual to deal with the repercussions of their actions.
Neuroscience	The practice of the study of the brain and nervous system and its effects on the body and mind.
Normative Ethics	Ethical systems used by many people to navigate moral decisions.
Pelagius	Third-century British theologian who did not believe in predestination, but rather in the idea of free will.
Prayer	The act of an individual communicating with a deity.
Self-actualisation	Rogers' term for an individual finding their own moral values and ideals from their authority figures.

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Pelagius and Arminius

Overview

Free will is the concept that human beings have the freedom and choices as free moral agents. There are various forms of free will, including libertarianism, which is a reaction to hard determinism – it is the viewpoint that human beings are completely free moral agents able to make choices of their own volition.

Ideas of free will are also contained within many of the world's main faiths – including Christianity. To demonstrate this, the viewpoints of two Christian thinkers, Pelagius and Arminius, will be explored.

Key Points

General Points

- The concept of free will has been a topic of religious dialogue since the very beginning of many of the world's major religions.
- Within Christianity, the idea of free will plays an important role in many different denominations which believers adhere to.
- There have been historical disagreements between Christian theologians regarding the existence and role of free will in the process of salvation.
- For example, the thoughts of Arminius are largely a reaction against the ideas of Calvinism. It is the issue of predestination which is the crux of the disagreement.
- We can see the issue of free will as being at the heart of the theological differences between Augustine of Hippo and theologian Pelagius.

Pelagius

- Pelagius was a theologian who lived from approximately AD 360 to AD 418.
- His thoughts and teachings revolved heavily around the key principle of free will.
- His concepts of free will are also rooted in the biblical tale of the Fall of Man, as he engaged with an aspect of the doctrine of original sin which was put forward by Augustine. He had theological differences.
- Pelagius did not believe in original sin on the basis that a benevolent God would not create the sins of one couple. He believed Bible verses such as Deuteronomy 24:16 ('Parents are not to be put to death for their children, nor children put to death for their own sin').
- Therefore, he did not believe in original sin and even went so far as arguing that original sin was considered to be of benefit to humans, arguing, 'just as a young person needs to grow to maturity, so Adam and Eve needed to defy God in order to grow to maturity. Choice in defying the instruction of God was an essential part of their maturation and the gift of free will.'
- For Pelagius, the gift of free will was God's grace.
- He believed it was through God's grace which God gave human beings so that, in the Old Testament, Moses gave the Jews the 613 Mitzvot (commandments) of the Old Testament and the teachings of Jesus (obviously found in the Gospels) enabled someone to be moral and take the right path in life.
- St Augustine of Hippo took issue with this specifically, and accused Pelagius of a method of thought that did not give enough importance to the aid of God in an individual's life.
- The key difference here is the extent of agency – Pelagius put far more emphasis on free will than Augustine did.
- Pelagius believed that human beings' possession of free will meant that they could resist and withstand sin. Augustine believed that sin could only be avoided by the grace of God.

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- He countered Augustinian thinking which considered the forces of evil as the as God, as he considered this to be theologically incorrect.
- In his 'Letter to Demetrias', written and sent in AD 413, he laid out his case for of God's grace gave human beings the agency and ability to live a sinless life by exercising of their free will.
- The implication made by Pelagius is that all people are responsible for their own actions and called to account for them.

Arminius

- Jacobus Arminius was a Dutch Reformed theologian who lived from 1560 to 1609.
- His views, and those of his followers, are often directly juxtaposed with Calvinism. Arminius was taught by the selected successor of Calvin, but he chose to reject the grounds of Calvinist doctrines of predestination and election.
- Those who hold his view termed themselves 'Remonstrants'.
- The ideas of Arminius were put forward in the 1610 document known as 'the Articles of Remonstrance' which put forward the views of Arminius in five statements.
 1. The condition of salvation is faith.
 2. Atonement is only limited to those who believe in Christ.
 3. The Holy Spirit enables people to respond to this offer, through God's grace.
 4. While grace is offered to all, it can be resisted wilfully and such people will be damned.
 5. Because of the aid of grace, Christians are able to resist sin.
- The main difference in opinion is rooted in the idea of free will. In Calvinist thought, God chooses who is predestined and elected to be saved. Within Arminian thought, God permits people to use their free will, but it is still the choice of those who have faith to choose salvation which is of God's grace.
- The key difference here is this doctrine of free will and moral agency.
- He believed that all human beings had inherited sin from Adam and Eve as he believed in original sin, and believed that the gift of free will was the medium that, when used, would free them through forgiveness.
- Arminius stated on the nature of human free will that

In this [fallen] state, the free will of man towards the true good is not only weakened; but it is also imprisoned, destroyed, and lost. And its powers are not restored unless they be assisted by grace, but it has no powers whatever except such as are given by God.

Key Figures

Arminius

- Dutch Reformed theologian who lived from 1560 to 1609.
- Was trained in theology by a hand-picked Calvinist successor, but formulated his rejection of the doctrines of predestination and election which were put forward in 'the Remonstrance'.

Pelagius

- Theologian who lived from approximately AD 360 to AD 418.
- Pelagius was decried as a heretic by Augustine of Hippo. This was due to the belief that God as the aid by which an individual can be achieve morality.

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³ Arminius, James *The Writings of James Arminius* (three vols.), tr. James Nichols and William R. Baggett

Key Texts

'The Remonstrance'

- This is the document in which Arminius posited his ideas surrounding the nature of free will in relation to salvation.
- In this document he posited the Five Articles of Remonstrance, which demonstrated how he believed free will could work regarding salvation, and rebutted the ideas of Calvinism regarding election and predestination.

'Letter to Demetrias'

- This is a letter written by Pelagius in AD 413 in answer to a query, in which he made his case for his belief that human beings have the ability to exercise their free will.

Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good Idea ☺	
Who was Pelagius?				
Who was Arminius?				
What did Pelagius believe about free will?				
What did Arminius believe about free will?				
What issue did Augustine of Hippo take with Pelagius' thoughts?				
What are the Five Articles of Remonstrance?				
Which school of thought was Arminius directly opposed to?				

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Concepts of Libertarianism

Overview

Libertarianism is a wide-ranging concept which spans various spheres in a philosophical, political or even religious manner. Libertarianism has strong links with the name itself would suggest – therefore it is important to examine libertarianism with

There are important thinkers to consider on this issue, including Jean-Paul Sartre and scientific developments to be considered – including the neuroscience of Dr Angela

Key Points

General Points

- Libertarianism is the term which refers to a system of political and ideological thought from the Latin word for 'free', which expresses the idea that the concept of this method of thought.
- Libertarianism is a key concept in the ideas of Jean-Paul Sartre, a famous writer of existentialist ideas remain influential today.
- Furthermore, scientific developments have in recent years provided evidence in discussions of free will in a meaningful way – examining the way in which the whether or not free will can be measured in this way.

Jean-Paul Sartre

- Living from 1905 to 1980, Jean-Paul Sartre was a famous writer and philosopher of existentialism concerned with the ideas of being and nothingness.
- When discussing his ideas on free will, Sartre famously coined the phrase 'Man is condemned to be free'.
- He had a very dim view of determinism, believing that it was used by its proponents to absolve responsibility for their actions. He believed that human experience of free will was universal that it could not be denied.
- He agreed with Aristotelian thought insofar as it posited that human reason distinguished us from other animals.
- He believed that human beings were free in a specific way – he believed that we are free to choose and to make our own decisions.
- The human condition is to be free and, therefore, we have no choice (ironically).
- He argued from a secular libertarian view, emphatically stating his atheistic views.
- This is linked to his condemnation of determinism – if there is no higher power, we must make bad moral choices simply because they cannot be blamed on a higher power.
- The idea of 'a man is not free to be free' is Sartre's variation of the irony of the human condition.
- He also coined the idea of 'bad faith' which he illustrated through what is known as the waiter example. He argued that if one goes to a restaurant and observes a waiter, the waiter's behaviour is not because this individual is being himself, but rather he is play-acting as a waiter. He argues that in doing so, this individual is deceiving himself.
- In allowing his actions in this instance to reflect what a waiter would be expected to do, he is denying his own freedom – something which Sartre terms 'bad faith'.
- It is in a sense a paradox as by denying his freedom, he is choosing to act as a waiter. Sartre, exercising his freedom in choosing to deny his freedom. And in this way, he is in 'bad faith'.

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Dr Angela Sirigu

- Dr Angela Sirigu is a respected neuroscientist.
- In 2012, Sirigu and her team carried out an experiment on patients at the Cochin Hospital (CNC) in France.
- This experiment involved intentionally jolting a specific part of the brain – the premotor cortex (seven, to be specific) on whom she was performing brain surgery.
- All of the patients were aware during this experiment and were conscious; they could interact and have a discussion about what was happening, giving feedback to the researchers.
- All of the patients reported feeling a sudden urge to move when the jolt was administered. When stronger jolts were administered, the individuals became convinced that they were making movements when they had not.
- Based on the findings of this experiment, Sirigu posited that what was happening was the brain sending signals within itself – from the parietal cortex to the premotor cortex, which then sends this signal to the motor cortex goes through a series of possible movements.
- This is a clear example of biological choice being made in the brain.
- This could easily be used to give a scientific basis for the case of free will.

Carl Rogers

- Carl Rogers was an American psychologist who lived from 1902 to 1987.
- He is widely regarded as being one of the founders of the modern secular ethical framework.
- He believed that every individual experiences the world and has the free will to choose the situations they might encounter. He does, however, note that the previously mentioned free will is not absolute; some note in terms of the external factors which might influence the decision-making process. External factors which are beyond the control of the individual.
- One example he gave of this would be society-sourced pressure to conform to societal norms.
- He uses the example of small children to illustrate his point – while they might not know what is or isn't moral, they learn the values of society by seeing how their figures react to their ideas (approving or disapproving).
- In learning morals this way, the child is having their free will augmented – the free will to societal ideas.
- He argued that these external factors need not impact an individual for their free will could be in a sense unlearned on a journey of what he termed 'self-actualisation'. Once an individual could freely exercise their free will.
- It is only through this process of self-actualisation that Rogers believes humans can truly enjoy true free will.

Key Figures

Jean-Paul Sartre

- French philosopher and writer who posited his ideas regarding free will and moral responsibility. His famous quote: 'Man is condemned to be free'.

Dr Angela Sirigu

- Neuroscientist whose 2012 experiments during brain surgery resulted in potentially disproving the idea of free will.

Carl Rogers

- American psychologist heralded as one of the founding thinkers of what is now known as humanistic psychology.

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Key Texts

'A Theory of Therapy, Personality and Interpersonal Relations Developed in the Client-centered Framework'

- This is an article written by psychologist Carl Rogers for *Psychology: A Study of the Person and the Social Context* in 1959. It was in this article that he put self-actualisation.

Student Checklist

What Do I Know?	No Idea ☹	Some Idea ☺	Good Idea 😊	
What is meant by the term 'libertarianism'?				
What is the viewpoint of Jean-Paul Sartre?				
What did he mean by 'a man is not free to be free'?				
What were the findings of Dr Angela Sirigu?				
How does this influence our notions of determinism?				
What is the viewpoint of Carl Rogers?				

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The Implications of Libertarianism

Overview

Given that we have discussed in the previous two sections the idea of free will and non-religious concepts of free will and Libertarianism, attention must now be paid to the implications of these ideas in real life.

What implications do they have? How do these discussions impact the view of moral responsibility? What implications do these have for religious belief?

Key Points

General Points

- When we consider any theory in philosophy and ethics, we must consider the implications it has on other disciplines.
- These implications are wide and varied, covering various issues and ideas encompassing philosophy and the lives of individuals.
- However, for the sake of the scope of the specification the ideas which will be considered are:
 - The impact of libertarian free will on ideas of moral responsibility
 - The impact of libertarian free will on the value of human ideas of morality
 - The impact of libertarian free will for religious belief

Moral Responsibility

- Moral responsibility is the concept that people have the accountability for the actions they take and account for their choices. In the case of libertarian free will, this implication has a knock-on effect regarding our moral responsibility.
- Libertarian free will marries well with this concept – logically, if you have free will, you need to take responsibility for their outcomes.
- For example, if an individual were to make the choice while drunk to drive, then they would be liable to break a law and endanger others. They are then accountable to the legal system and may have to go to prison.
- This was part of Sartre's argument regarding the nature of free will – he viewed free will results in total moral responsibility, which he viewed as a burden on society. He also argued that atheistic beliefs – no moral arbiter who is all-powerful can be said to be responsible for the actions of individuals, and individuals alone, are to account for their choices and the results of those choices.
- It is on free will and moral responsibility that our legal system in the UK is based.
- We can apply various different viewpoints from the scholars discussed in this section. For example, many critique Calvin's ideas on determinism on the basis that it seems to leave no room for free will. There is a world where human beings are unable to choose their own actions and are simply the results of them.

Value of Human Ideas of Morality and Normative Ethics

- If libertarian free will and Libertarianism are accepted as given truths, how useful are these ideas for morality and normative ethics?
- If people have free will and there is no God, as Sartre posits (i.e. ruling out religious guidance), then it would be useful to use normative ethics in order to work out what is right and wrong.
- However, it could be considered that should we have total free will, we could ignore normative ethics – surely to limit our choices by any kind of moral principle is to restrict our freedom.
- Rogers specifically believes that methods of thinking which stringently restrict behaviour should be discouraged, which would mean that stricter forms of normative ethics (such as duty/deontological-based normative ethics such as Kantian ethics) would be less useful. In this instance, it might be considered that consequentialist, situational ethics and utilitarianism might be more useful.

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- However, these forms of ethics are more flexible and could theoretically be used in a way that would not necessarily be ethical. This would lead you right back to square one.
- Furthermore, freedom means that our actions are important, have value and we are responsible for choosing our actions responsibly.

Implications for Religious Belief

- Most obvious is the critique of the idea of an omnibenevolent, omnipotent God for actions which they have no control over. This is the main issue with predeterminism – an extension of the problem of evil.
- However, others have pointed to the idea of free will as being a limitation of God. If God is omnipotent, then surely he could have control over everything – including human actions.
- This is the reason why Augustine declared the teachings of Pelagius as being heretical. Free will limited the power of God, to the detriment of Augustine.
- However, this is not necessarily the case – for example, Arminius thought that being left behind by God didn't guide individuals effectively solved this issue. God's help, not just free will.
- The religious practice of prayer can also be analysed here. Prayer is the act of communication between a believer and their deity. Believers may use prayer to thank God for blessings or to ask for help.
- However, it can be argued that in a purist form of libertarian free will, prayer is meaningless as humans have free will to choose no matter what God thinks. However, it could be argued that prayer is meaningful as it could enable the guidance of the Holy Spirit, as per the thought of Augustine.
- In terms of miracles, there is grounding for the idea that miracles are acts beyond nature's laws which would have a set intent and outcome. Free will would have no role in this. When Jesus healed, he was predestined to heal, and the set outcome would be the healing of the person in that instance. There is little moral agency by the individual being healed, particularly if they did not ask for healing.

Key Figures

Carl Rogers

- American psychologist heralded as one of the founding thinkers of what is now known as humanistic psychology.

Jean-Paul Sartre

- French existentialist philosopher who posited his ideas regarding free will and choice. His famous phrase: 'man is not free to be free'.

Key Texts

Nausea / *La nausée* (1938)

- Written by French existentialist philosopher Jean-Paul Sartre, this is the text in which he explores the impact of free will and choice on moral responsibility, as well as his own feelings of nausea about the world.

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Student Checklist

What Do I Know?	No Idea ☹️	Some Idea 😐	Good Idea 😊
How might libertarian free will impact moral responsibility?			
How might libertarian free will impact human ideas of miracles?			
How might libertarian free will impact normative ethics?			
What is Rogers' view on this issue?			
What implications might libertarian free will have for religious belief?			
What implications might this have for ideas of prayer?			
What implications might this have for ideas of miracles?			

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Practice Exam-style Question

4. (a) Explain the ideas of Arminius and Pelagius.

HINTS

In your answer you should:

- exhibit awareness and comprehension of relevant beliefs, including:
 - the key ideas of Arminius and Pelagius
 - the key issues of moral agency and free will
 - the issue of original sin
 - the idea of God's grace
 - the role and place of free will

- (b) 'The only way free will is the only way morals have meaning.'
Evaluate this statement.

HINTS

In your answer you should:

- evaluate and assess facets of religious approaches and differing ideas and impact, such as:
 - ideas of hard and soft determinism
 - the application of determinism to religious beliefs
 - the application of determinism to normative ethics
 - the key ideas of Jean-Paul Sartre and Carl Rogers

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Mark Scheme

AO1

Band	Marks	Aims
5	17–20	<ul style="list-style-type: none"> Extensive and correct knowledge and understanding of religion and belief. Wide-ranging and focused answer providing detail pertinent to the question. Excellent breadth and depth of knowledge should be shown. Where applicable, correct reference should be given to sacred texts or important writings. Links between theories or viewpoints are made clearly. A wide span of scholarly views or systems of thought should be discussed. Both specialist vocabulary and terms should be used extensively to demonstrate understanding of key concepts.
4	13–16	<ul style="list-style-type: none"> Correct information is given to demonstrate knowledge of relevant concepts including religion and belief where appropriate. A comprehensive and pertinent answer providing the detail required. Very good breadth and depth of knowledge should be shown with examples. Correct use of sacred texts, writings or important works. Intentional links between theories are made. A variety of scholarly views or systems of thought should be discussed. Both specialist vocabulary and terms should be used well to demonstrate understanding of key concepts.
3	9–12	<ul style="list-style-type: none"> Largely correct information is given to demonstrate knowledge of relevant concepts including religion and belief where appropriate. A suitable and pertinent answer providing the detail required. A good breadth and depth of knowledge should be shown, however, this might be limited in some areas of knowledge. Generally correct use of sacred texts, writings or important works. Some links between theories are made. Some scholarly views or systems of thought should be discussed. Both specialist vocabulary and terms should be used generally to demonstrate understanding of key concepts.
2	5–8	<ul style="list-style-type: none"> A restricted demonstration of correct information is given to demonstrate understanding of the relevant concepts including religion and belief where appropriate. A simple but generally correct answer providing the detail required. Narrow breadth and depth of knowledge should be shown. Some correct use of sacred texts, writings or important works. Some limited links between theories are made. Some scholarly views or systems of thought should be discussed, but these might be limited. Both specialist vocabulary and terms are used in a limited way to demonstrate understanding of key concepts.
1		<ul style="list-style-type: none"> Largely incomplete information is given to demonstrate understanding of the relevant concepts including religion and belief where appropriate. A simple answer which is incomplete or contains mostly irrelevant information. Largely inadequate breadth and depth of knowledge should be shown. Incomplete or very limited use of sacred texts, writings or important works, when applicable. Very tenuous links are made between theories. Largely incomplete discussion of scholarly views or systems of thought, when appropriate. Largely incomplete use of specialist vocabulary or language.
0	0	No content provided, or content provided bears no relevance to the question.

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Band	Marks	Aims
5	25–30	<ul style="list-style-type: none"> Competent, skilful analysis and evaluation of the desired content Expertly and succinctly recognises and deals with the content the question asks Throughout the answer, well-developed knowledge of the different viewpoints and subsequently both analysed and evaluated, which supports the discussion The links between differing viewpoints and schools of thought are subsequently excellently analysed in order to demonstrate the discussion. Extensive, correct and skilful use of specialist phrases well developed
4	19–24	<ul style="list-style-type: none"> Very good, skilful analysis and evaluation of the desired content Correctly recognises and deals with the content the question asks Throughout the answer, very good knowledge of the different viewpoints and subsequently both analysed and evaluated, which supports the discussion The links between differing viewpoints and schools of thought are subsequently well analysed in order to demonstrate the discussion Very good, correct and skilful use of specialist phrases well developed
3	13–18	<ul style="list-style-type: none"> Sufficient analysis and evaluation of the desired content Largely recognises and deals with the content the question asks Throughout the answer, sufficient knowledge of the different viewpoints and subsequently both analysed and evaluated, which supports the discussion The links between differing viewpoints and schools of thought are subsequently sufficiently analysed in order to demonstrate the discussion. Sufficient and correct use of specialist phrases to develop the discussion
2	7–12	<ul style="list-style-type: none"> A basic but generally correct analysis and evaluation of the desired content There is incomplete recognition of key issues and subsequently not their entirety. Throughout the answer, some knowledge of the different viewpoints and subsequently both analysed and evaluated, which supports the discussion The links between differing viewpoints and schools of thought are subsequently generally analysed in order to demonstrate the discussion; however, this might be lacking precision. There will be generally correct but incomplete use of specialist phrases to develop the analysis.
1	1–6	<ul style="list-style-type: none"> A largely incomplete and simple analysis and evaluation of the desired content An effort has been made to recognise and deal with the content in scope. Very limited justification is given for statements made. Limited use of scholars, views or schools of thought to support analysis of links between scholarly viewpoints or schools of thought; very limited. There is incomplete use of specialist phrases, language and terminology
0	0	No content provided, or content provided bears no relevance to the question

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Indicative Content

1. (a) Examine the view that naturalism is the best way to approach meta-ethics.
(b) *'Emotivism is the best approach to meta-ethics.'*
Evaluate this statement.

(a)

(AO1) Students may describe and explain the ideas below:

- Ethical naturalism is a meta-ethical theory which posits that decisions about what is right or wrong can be arrived at through discovery of the natural world and human nature.
- Ethical naturalism is a cognitive theory, meaning that it is possible to say about ethics are true or false within human experience.
- It is an objective form of moral law, because it argues that morals, as found in nature, are independent of the opinions or feelings of human beings. What is right is right, and what is wrong is wrong. Therefore, these moral ideals are universal. This makes ethical naturalism a very straightforward method of ethical practice and, indeed, utilitarianism (one of the major forms of ethical practice) is naturalistic.
- It works well in the practical everyday lives of individuals and appeals to common sense and reason and logic based on our experience of the world. If we continue with utilitarianism, the example of the phrase 'happiness is good' can be employed.
- Therefore, the morality of an action based on the result of the action can be judged. For example, causing someone pleasure – for example, paying someone an honest compliment – is good, while causing someone pain – for example, insulting someone. Therefore, it is more moral to pay someone an honest compliment.
- Furthermore, ethical naturalism contains a set of principles which govern ethical practice, making it easy to apply.
- These four principles of ethical naturalism are as follows: firstly, moral statements are propositional. Secondly, these propositions are true. Thirdly, these propositions are true because of natural realities in the world and not because of human beings, but because of natural realities in the world and not because of human beings. So, for example, the phrase 'Murder is wrong', within naturalism, would be objectively true because it has relation to natural things which can happen in the world around us. It is a proposition which is moral and cognitive.
- One example of this scientific approach to ethical naturalism is in the thought of the philosopher who argued that ethical statements can be set out like scientific statements. He argued that ethical sentences communicate propositions, and some of these propositions can be true or false by looking at the world. Therefore, these are ethical truths which can be discovered by looking at the world.

(b)

(AO2) Students may analyse and evaluate the question through the arguments below:

Responses in favour of the statement:

- A J Ayer developed emotivism and, therefore, would consider it to be the best approach to ethical thinking.
- He was strongly influenced by logical positivism and, therefore, believed that only statements which can be called knowledge if they can be verified by observation can be called knowledge. He argued that if we put ethical language to the test, we will find that it is not knowledge (the concepts of murder and wrongness are not synonymous with natural facts). Hence, ethical language cannot be analytically true or false. If something is true, how can it be considered the best form of something?
- He did this via the principle of verification. Having such a principle makes meta-ethics that appeals well to human beings' sense of reason and gives us a yardstick by which to interpret and measure ethical thought.
- He also gives weak verification in addition to strong verification, giving the

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- It is also not possible to determine empirically whether a statement such as 'musicians is wrong' is true or false.
- Any attempt to do so would, of course, inevitably involve committing the fallacy of making This rules ethical language out from being synthetically true or false.
- According to the principle, if a statement is neither analytic nor synthetic it is technically *meaningless*. Yet if this is true of ethical language, why do we use words such as 'good' and 'bad', 'right' and 'wrong'?

Responses against the statement:

- This theory is largely impractical – if something is impossible to state as a fact, then the whole idea of having moral systems (which is usually argued to be necessary for a civilised society) is largely defunct.
- A naturalist would respond that ethical statements are meaningful because they can be empirically tested, meaning that they can be stated with a degree of certainty.
- The concession by Ayer that the meaning of ethical language is to express an emotion is criticised as not being a strong enough condemnation of bad behaviour. This is known as the 'Boo-Hurrah' theory; the idea that a statement such as 'murder is wrong' could simply be an expression of someone's emotional objection.
- Furthermore, the moral ideals of naturalism are universal.
- A better meta-ethical theory in order to counter this may be naturalism based on human beings' experience of the world. We feel it is correct to be able to state with certainty that killing is wrong because we have experienced empirically that it causes suffering.
- One of the key underpinning principles of this ethical theory disproves its own principle, when applied to itself and the theory of emotivism more broadly. It disproves the very message it is intending to communicate.
- Others might argue that intuitionism is a better form of meta-ethics. Like naturalism, it is a form of ethical non-naturalism and focuses on the idea that what is ethical is instinctive and intuitive.
- It appeals to human beings' ideas of what is and what isn't moral based on intuition. While this could be argued to not be as empirically testable as naturalism, meta-ethics, there are strong arguments supporting the validity of intuitionism. The vast majority of people from different cultures consider murder to be wrong, suggesting it might come from some kind of innate knowledge.

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2. (a) Explain Bernard Hoose's expansion on classical natural law.
 (b) 'Classical natural law is stronger than Hoose's or Finnis's developments.'
 Evaluate this statement.

(a)

(AO1) Students may describe and explain the ideas below:

- Natural moral law theory is most closely associated with the medieval philosopher St Thomas Aquinas.
- It is a form of religious deontological ethics; the original form is known as classical natural law.
- He reasoned that all humans have a natural purpose towards which God calls them. This purpose, or telos, will bring humans into unity and fellowship with God by reaching of the highest human potential.
- Aquinas developed a key precept (do good and avoid evil) as well as five secondary precepts. From these ideas Aquinas believed that the secondary precepts could be derived.
- However, traditional natural law had, in the view of some, become too rigid. Therefore, there have been modern developments of this theory, including Bernard Hoose's and John Finnis's.
- Hoose's development is known as 'proportionalism'. It posits that in all cases the precepts of traditional natural law should be held to.
- However, in some instances, he argued that the use of what he termed the 'proportionality maxim' should be used.
- That is to say that in the case where there is proportional cause, some natural moral law could be broken, assuming they served other precepts or the greater good.
- Finnis, on the other hand, was more concerned with the idea of how the natural law could be applied to legal systems. He believed that there needed to be amendments made in order for this to be the case.
- He argued that in order to apply the moral form of natural law to the legal system, the precepts must be used to serve what he called seven basic goods. These are: life, knowledge (for the sake of knowledge itself), relationships and social life, practical experience, pragmatism, and religion. It should be noted that many of Aquinas's ideas are prevalent within Finnis's ideas also.
- It is important to specify that this list is in no particular order and does not have a hierarchy, unlike Aquinas's five precepts.

(b)

(AO2) Students may analyse and evaluate the question through the argument:

Responses in favour of the statement:

- Classical natural law, as posited by Aquinas, has stricter adherence to biblical principles than those who wish to adhere specifically to the laws of the Bible may view this as a more flexible method of ethical navigation.
- For example, the Roman Catholic Church as an institution has specifically agreed with either Hoose's or Finnis's ideas.
- There is more variability in the ideas of Hoose and Finnis.
- For example, the proportionality maxim can be used with little instruction and can be applied by individuals in vastly varying circumstances.
- It could be argued that this makes the theory itself less useful as it could be used to justify immoral actions.
- While there is more flexibility to be given to the argument that both Hoose's and Finnis's ideas allow in some circumstances for flexibility; therefore, this is not a strictly reserved for modern forms of natural law.

Responses against the statement:

- Many of Aquinas's ideas are also prevalent within Finnis's ideas.
- It is important to specify that this list is in no particular order and does not have a hierarchy, unlike Aquinas's five precepts.
- One of the key points made in the ideas of Hoose is that in almost all cases classical natural law is upheld.
- Proportionalism is in this instance considered to be reserved only for exceptional circumstances.

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- The main strength of both alternative forms of natural law is that both allow flexibility in the system of ethics, whereas natural law is traditionally more rigid.
- Much like natural law itself, we can see many of Finnis's theories being derived from common sense and the use of reason.
- For example, the second basic good of relationship appeals well to our sense of morality because it is part of human experience that we know that human beings need relationships in order to have functioning, fulfilling lives – we function better with others.
- We know we need play – we need an element in our lives of free time for recreation in order for our mental health to benefit, in addition to work. We enjoy being with others.
- These goods are similar in some ways to Aquinas's precepts – the idea that the family should be preserved can be seen in both.
- Hoose's ideas also appeal to human reason, which is a strength.
- One common example used by those who ascribe to the ideas of Hoose is the inconsistency in the ideas of Aquinas. Within his natural law, it would be considered wrong for an individual who is starving to steal bread.
- Technically it is breaking the natural law; however, it is done in the service of preserving one's own life. However, towards the same end, natural law would also require one to bring in a bomb to save someone's life. This is an inconsistency, one which Hoose and Finnis would agree with him point to.
- Both Hoose's and Finnis's ideas and would solve this inconsistency and, therefore, arguably make them stronger ethical theories.

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3. (a) Explain the ideas of predestination in the mind of John Calvin.
 (b) 'Free will is incompatible with the idea of God.'
 Evaluate this statement.

(a)

(AO1) Students may describe and explain the ideas below:

- John Calvin was one of the most influential thinkers of the Reformation and the Church and is the father of Calvinism.
- Raised as a Roman Catholic, Calvin defected from the Church around 1535 due to differences. His sermons and institutes became the basis for Calvinist thought.
- Calvin's views are a form of theological determinism, which is the belief that God, who is all-knowing and all-powerful. This God has power so great that he has decided every choice that we make. Those who adhere to his method of belief believe that God has decided since the beginning of time what would happen in the choices we would make.
- The doctrine of Calvinism can be summed up using the acronym TULIP: Total depravity of human beings, Unconditional election of the saved, the Limited nature of atonement, Irresistible grace for those who become saved and Perseverance of the saints. The two key ideas of his thoughts are the absolute power and sovereignty of God and the idea of predestination – two ideas which are incidentally interlinked. God knows all things and all things that occur – therefore, God predetermines what will happen.
- Like Augustine, Calvin believed that human beings were inherently broken and corrupt. He believed that our nature meant that we suffered from what he called 'total depravity'.
- This depravity and sin is so great that, in Calvinist thought, it prohibits someone from being able to accept the offer of salvation from Christ.
- This is, also, as God is sovereign in Calvinist thought, part and parcel of God's plan. Some people, in Calvinism, are destined to be saved and others are destined to be damned.
- God in this sense has known since the beginning of time what his plan was for individuals and who would be the ones which he would save. This is unconditional Calvinist (and Lutheran) doctrine is known as unconditional election.
- The process of being chosen by God is becoming one of the elect. Those who are not members of the elect (i.e. those whom God has not chosen to save) are the reprobates.

(b)

(AO2) Students may analyse and evaluate the question through the arguments below:

Responses in favour of the statement:

- The main branch of religion that would support this statement is that of Calvinism.
- Within Calvinism, God's power is so supreme and undeniable that to give humans free will is to limit God's power and, therefore, we do not have free will.
- The two key ideas of his thoughts are the absolute power and sovereignty of God and the idea of predestination – two ideas which are incidentally interlinked. God knows all things and all things that occur – therefore, God predetermines what will happen.
- However, others have pointed to the idea of free will as being a limitation on God's power.
- If God is omnipotent, then surely he could have control over everything that humans do – their actions.
- This is the reason why Augustine declared the ideas of Pelagius as being heretical. He believed that free will limited the power of God, to the mind of Augustine, the idea of free will could theoretically be incompatible with the idea of God's power.
- To accept that he is knowing of all things that will happen – how could, if he is all-powerful, he allow the terrible suffering experienced by individuals, any God allow such things to happen if he has free will?

Responses against the statement:

- Free will seems to logically work more with the idea of God in the Judeo-Christian tradition. If the biggest issue with predestination is the problem that an all-powerful God is unlikely to punish individuals for choices they were predestined to make, then this problem.

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- One example of a religious person who did not see the idea of free will as the existence of God is Pelagius.
- For Pelagius, the gift of free will was God's grace. He believed it was this God gave human beings so that, in combination with the Laws of Moses (the Old Testament – what Jews call the 613 Mitzvot) contained in the first Old Testament and the teachings of Jesus (obviously found in the Gospel of the New Testament), it could enable someone to be moral and take the right path.
- Pelagius believed that human beings' possession of free will meant that they could exercise this to withstand sin. Augustine believed that sin could only be overcome by the grace of God.
- Another example of a scholar who took no issue with the idea of free will and the idea of God is Arminius (a Dutch Reformed theologian).
- His views and those of his followers are often directly juxtaposed with Calvinism to the fact that Arminius was taught by the selected successor to Calvin; however, he rejected those teachings on the grounds of Calvinist doctrines of predestination and election.
- The ideas of Arminius were set out forward in the Five Articles (of Remonstrance): 1. The only condition for salvation is faith; 2. Atonement is only limited to those who believe; 3. The Holy Spirit enables people to respond to this offer, through the grace offered to all, it can be resisted wilfully and such people will be damned. Because of the aid of grace, Christians are able to resist sin.
- The main difference in opinion is rooted in the idea of free will. In Calvinism, individuals are known and elected to be saved. Within Arminian thought, people are free to use their will to reject their grace, but it is still the choice of the individual to choose salvation which is offered to all.

4. (a) Explain the views of Arminius and Pelagius.
(b) 'Libertarian free will is the only way morals have meaning.'
Evaluate this statement.

(a)

(AO1) Students may describe and explain the ideas below:

- Pelagius was a theologian who lived from approximately AD 360 to AD 418. His views and teachings revolved heavily around the key principle of free will.
- His concepts of free will are also rooted in the biblical tale of the Fall from Eden. He had to engage with an aspect of the doctrine of original sin (like Augustine) but they had theological differences.
- Controversially, Pelagius did not believe in original sin on the basis that it would not punish all of mankind for the sins of one couple. He believed Deuteronomy 24:16 supported this argument ('Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sins').
- Therefore, he did not believe in original sin and even went so far as arguing that humanity was considered to be of benefit to humans – arguing, 'just as a child needs to defy his parents in order to grow to maturity, so Adam and Eve needed to defy God in order to grow to maturity in his image'. This choice in defying the gods was an exemplification of their maturity and their ability to be given the gift of free will.
- For Pelagius, the gift of free will was God's grace, which, when combined with the Law of Moses, could enable someone to be moral and take the right path.
- The key difference here is the extent of agency – Pelagius put far more emphasis on the power of free will than traditional Augustinian discussion did.
- Pelagius believed that human beings' possession of free will meant that they could exercise this to withstand sin.
- He countered Augustinian thinking as giving the forces of evil the same status as God, which he considered to be theologically incorrect.
- The implication made by Pelagius is that all people are responsible for their actions to God and should be called to account for them.
- Jacobus Arminius was a Dutch Reformed theologian who lived from 1560 to 1609.
- His views and those of his followers are often directly juxtaposed with Calvinism. He was taught by the selected successor to Calvin; however, he chose to reject those teachings on the grounds of Calvinist doctrines of predestination and election.

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- The ideas of Arminius can be summed up in Five Articles of Remonstrance
 1. The only condition of salvation is faith.
 2. Atonement is only limited to those who believe in Christ.
 3. The Holy Spirit enables people to respond to this offer, through God's grace.
 4. While grace is offered to all, it can be resisted wilfully and such people are damned.
 5. Because of the aid of grace, Christians are able to resist sin.
- The main distinguished opinion is rooted in the idea of free will. In Calvinism, individuals are known and elected to be saved. Within Arminian thought, people are free to use their will to reject their grace, but it is still the choice of the individual to choose salvation, which is offered to all.
- Importantly, this is a doctrine of free will and moral agency.
- Unlike Pelagius, Arminius believed that all human beings had inherited sin from Eve as he strongly upheld belief in original sin and believed that the gift of grace, a medium that, when assisted by God's grace, can free them through forgiveness.

(b)

(AO2) Students must analyse and evaluate the question through the argument.

Responses in favour of the statement:

- Moral responsibility is one of the key implications for morality having meaning. If responsibility is a result of libertarian free will, then libertarian free will has meaning. Moral responsibility is the concept that people have the accountability for their actions and can be called to account for their choices. In the case of libertarian free will, the implication of the ability to choose has a knock-on effect regarding our moral responsibility.
- Libertarian free will marries well with this concept – logically, if you have the freedom to choose your actions then you need to take responsibility for their outcomes.
- For example, if an individual were to make the choice while drunk to drink and drive, making a choice to break a law and endanger others. They are then accountable for that choice and liable to go to prison.
- Freedom means that our actions are important, have value and are weighed against the consequences. We are responsible for choosing our actions responsibly.
- If people have free will and there is no God, as Sartre posits (i.e. ruling out divine command of ethical guidance), then it would be useful to use normative ethics in order to determine what is and what is not moral. This could arguably give morals more meaning by allowing people to choose to determine for themselves how to navigate what is and what is not meaningful rather than following rules from a deity.
- If the opposite of libertarian free will – determinism – is true, it seems unreasonable to punish people in a legal sense for actions which they have not knowingly chosen to commit. It is for this reason that many critique Calvin's theological ideas on the basis that it seems unreasonable and unfair for there to be a world where human beings are unable to choose their own actions but can be punished for their actions.

Responses against the statement:

- Even determinist arguments do not argue that morals have no meaning. Theological determinism, such as Calvin, do not encourage people from doing good, but they do deny their morals have meaning, but they do state that if you do become good, those morals as a result, it is significant that you have not chosen to do so.
- It could be argued that a moral logic that something is only meaningful if it is chosen to do it.
- Furthermore, there are issues within the meaningful nature of morals even if we accept the majority of those who argue for libertarian free will. For example, as we have seen, if we have total free will, we could be prone to making poor choices. We could believe ourselves to be free to make our own choices while simply playing into the role we believe society has given us.
- Having the libertarian free will to make our own choices via the use of normative ethics could result in flexible forms of normative ethics, such as consequentialism, which could be misused to justify unethical decisions.

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