

CGS and SGA



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AQA A Level Religious Studies (7062)

You are studying **Philosophy of Religion** and **Religious Ethics** and will be awarded an **AQA A Level in Religious Studies**. The modules and their weightings are:

A:	Unit Code	Unit Title	% of A
	Component 1	Philosophy of Religion and Ethics	50%
	Component 2	Study of Religion	50%

Exams and Assessment

AQA A Religious Studies (7062) – 2 Exams in Summer 2024

Component 1: Philosophy of Religion and Ethics

Section A: tests philosophy of religion and consists of two compulsory two-part questions; in each two-part question the first tests AO1 (10 marks) and the second part tests AO2 (15 marks).

Section B: tests ethics and religion and consists of two compulsory two-part questions; in each two-part question the first tests AO1 (10 marks) and the second part tests AO2 (15 marks).

3 hour written paper; 100 marks.

Component 2: Study of Religion and Dialogues - Christianity

Section A: covers the study of religion and consists of two-part questions; in each two-part question the first tests AO1 (10 marks) and the second part tests AO2 (15 marks).

Section B: covers the dialogue between religion and philosophy of religion; it is tested by one synoptic question from a choice of two testing AO1 and AO2 (25 marks).

Section C: tests the dialogue between religion and ethical studies; it is tested by one synoptic question from a choice of two testing AO1 and AO2 (25 marks).

3 hour written paper; 100 marks.

Expectations for A Study

At A Level in Philosophy and in Ethics all your teachers have the following expectations:

1. You will arrive to every lesson with all **textbooks** and this **handbook**, with **pens** and other **note making equipment** including **lined paper**.
2. **You will complete all homework set on time and with adequate levels of effort.** If you are unable to meet a deadline **you must contact** the appropriate **teacher at least 24 hours before the deadline** by **e-mail** and **request** an extension – the **teacher** is **under no obligation** to grant an extension.
Any extension is at the total discretion of the teacher.
3. **All essays** set for **homework** will be handed in with a front cover.
4. **If you miss any lessons**, for whatever reason, it is **your responsibility** to **catch up** by reading the textbook, seeing the teacher and getting copies of class-notes and hand-outs, **before the next lesson**.
5. You will keep the **checklists up-to-date** and will make **full use** of any **interventions** and **help clinics** provided.

Assessment Objectives

Percentage Weighting of Assessment Objectives:

	AO1	AO2
Component 1 – Philosophy of Religion and Ethics	40%	60%
Component 2 – Study of Religion (Christianity)	40%	60%

GRADE A/B

Candidates **select** and **demonstrate clearly relevant knowledge** and **understanding** through the **use of evidence, examples** and **correct language** and **terminology** appropriate to the topics and course of study.

AO1 (Assessment Objective 1)

Demonstrate knowledge and understanding of religion and belief, including:

- Religious, philosophical and/or ethical thought and teaching
- Influence of beliefs, teachings and practices on individual, communities and societies
- Cause and significance of similarities and differences in belief, teaching and practice
- Approaches to the study of religion and belief

AO2 (Assessment Objective 2)

Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Transition Work

Please complete the **all** of the following **written tasks** (including the two essays), then choose and complete at least five from the other sections. This could be watching a film, TEDtalk, listening to podcasts or having a go at a thought experiment.

Ethics and Philosophy is all about thinking about and digesting new material.

Written/ Reflection Tasks:

1. Consider your definitions of the following terms:

- Truth
- Reality
- Good
- Evil
- Moral
- God
- Time

For each concept, try to argue against your own definition. Can you see any flaws in your ideas? How might they be criticised? What conclusions can you reach about *how* we define these concepts?

2. List *five* facts that you *know* to be true. For each one, explain *how* you know it to be true. Are any of your “facts” uncertain? What would have to happen to prove them irrefutably (without question)?
3. Create a picture collage, poem, song, mind map or vision board which illustrates the idea of “God”. Explain your choices of words, images and concepts. If you can, explain where these have originated.
4. Create a fact file of the philosophers Socrates, Plato, Aristotle, Aquinas, Hume, Bentham, Mill and Kant. Include pictures, key facts and a brief outline of their philosophical ideas.
5. Choose a story from the news that includes one of the following themes:
 - Abortion
 - Euthanasia
 - Capital punishment
 - Humans’ treatment of animals

Write a response to the story, considering several different points of view. To help with this, you could consider the points of view of:

- An atheist (someone who fervently believes there is no God)
- An agnostic (someone unsure about religion and faith in God)
- A committed Christian
- A dying man
- A child

Essay Questions – using all of the information you have gathered, please complete both of these to hand at the start of your course:

A. Write your own response to the following question:

“How should we decide the right thing to do?”

In your answer you should:

- Include a range of different opinions
- Conduct your own research to find possible answers from different fields of thinking (philosophy, psychology, sociology, religion, etc)
- Justify your answer with a range of reasons
- Include examples to illustrate your point
- Reach a justified conclusion
- Include a bibliography to demonstrate your own research

B. Write a response to the following question:

“Should people believe in God?”

In your answer you should:

- Demonstrate understanding of several different viewpoints
- Show evidence of having discussed the question with at least three other people, and included an analysis of their comments, including similarities and differences
- Give clear reasons for each perspective
- Give examples to justify your answer
- Reach a clear and justified conclusion
- Include a bibliography, if required

Choose and complete some of the following tasks from different sections:

Reading List Tasks:

There is a list of books after the course summary. For each of the texts you read, summarise the key points in one of the following ways:

- Write a review of the book, outlining which were the most useful sections and whether you enjoyed the book/ why/ why not.
- List any key terms from the text in a vocabulary list, researching their meanings (if not clear from the text) and recording these.
- Create a picture mind-map of the key ideas. Use doodles and images to illustrate these. For a guide to mind-mapping, see this short video: <https://www.youtube.com/watch?v=wLVV0XN7Klg>

Video Resources and Tasks:

Watch the videos below, choosing one to focus on for your task. Write a list of discussion points/ questions it raises. Choose (at least) one of your questions and draft at least three possible answers that might be given.

https://www.ted.com/talks/kwame_anthony_appiah_is_religion_good_or_bad_this_is_a_trick_question/transcript#t-22290 Ted Talk by Kwame Anthony Appiah - Is religion good or bad? (This is a trick question)

https://www.ted.com/talks/damon_horowitz/transcript Ted Talk by Damon Horowitz – We Need a Moral Operating System

https://www.ted.com/talks/tom_honey_on_god_and_the_tsunami/transcript Ted Talk by Tom Honey – Why Would God Create A Tsunami?

Films/ TV:

Watch The Matrix (film). Note down your thoughts on the themes of truth, perception and reality. How does this link to Plato's Analogy of the cave?

Watch DEVS (BBC TV series). What moral and ethical points does this raise about moral responsibility?

Watch Sliding Doors (film). Do you think your life is pre-destined (set out for you) or can you control your own fate?

Audio Resources:

Listen to The Moral Maze on BBC Radio 4. (Available programmes vary over time)

<https://www.bbc.co.uk/programmes/b006qk11>

Note down the key points of argument. Create a flow chart of the main points of discussion.

Listen to this episode of In Our Time. <http://www.bbc.co.uk/programmes/b01mwx64>

Based on these arguments, is it possible to argue that God necessarily exists?

Listen to this episode of Thinking Allowed. <https://www.bbc.co.uk/programmes/b099ypqf> How should we help people who are dying?

Listen to this podcast from Philosophy Now. https://philosophynow.org/podcasts/Free_Will_and_the_Brain To what extent can we exercise free will? List 10 examples of choices you have made in the last seven days. For each one, consider what factors influenced your choice (habit, parents, media, friends, consideration of consequences, etc).

Thought Experiments:

<http://www.philosophyexperiments.com/fatman/>

<http://moralmachine.mit.edu/>

<https://io9.gizmodo.com/9-philosophical-thought-experiments-that-will-keep-you-1340952809>

Carry out some of the above activities.

Write a written reflection of the moral questions that each one raises, and how you might respond to these.

Try to list your own “moral code” or “rules for life”. Include 5-10 elements.

Can you imagine any exceptions to your own “rules”?

Course Contents

You will find the following information in the next section:

- Topics covered in the course
- Reading list – all can be found in the LRC or from teachers at CGS/KSHS
- Glossary of key terms

Component 1 – Philosophy of Religion and Ethics

Section A: Philosophy of religion

Students must develop knowledge and understanding of the following:

- the meaning and significance of the specified content
- the influence of these beliefs and teachings on individuals, communities and societies
- the cause and significance of similarities and differences in beliefs and teachings
- the approach of philosophy to the study of religion and belief.

The term 'belief(s)' includes religious beliefs and non-religious beliefs as appropriate.

They should be able to analyse and evaluate issues arising from the topics studied, and the views and arguments of the scholars prescribed for study.

Students should also be able to use specialist language and terminology appropriately.

Questions may be set that span more than one topic.

Arguments for the existence of God

Design

- Presentation: Paley's analogical argument.
- Criticisms: Hume

Ontological

- Presentation: Anselm's a priori argument.
- Criticisms: Gaunilo and Kant.

Cosmological

- Presentation: Aquinas' Way 3. The argument from contingency and necessity.
- Criticisms: Hume and Russell

Students should study the basis of each argument in observation or in thought, the strengths and weaknesses of the arguments, their status as 'proofs', their value for religious faith and the relationship between reason and faith.

Evil and suffering

The problem of evil and suffering.

- The concepts of natural and moral evil.
- The logical and evidential problem of evil.
- Responses to the problem of evil and suffering.
- Hick's soul making theodicy.
- The free will defence.
- Process theodicy as presented by Griffin.
- The strengths and weaknesses of each response.

Religious experience

The nature of religious experience.

- Visions: corporeal, imaginative and intellectual.
- Numinous experiences: Otto, an apprehension of the wholly other.
- Mystical experiences: William James; non sensuous and non-intellectual union with the divine as presented by William Stace.

Verifying religious experiences

- The challenges of verifying religious experiences.
- The challenges to religious experience from science.
- Religious responses to those challenges.
- Swinburne's principles of credulity and testimony.

The influence of religious experiences and their value for religious faith.

Religious language

- The issue of whether religious language should be viewed cognitively or non-cognitively.
- The challenges of the verification and falsification principles to the meaningfulness of religious language..
- Responses to these challenges:
 - eschatological verification with reference to Hick

- language as an expression of a Blik with reference to RM Hare
- Religious language as a language game with reference to Wittgenstein.
- Other views of the nature of religious language:
 - religious language as symbolic with reference to Tillich
 - religious language as analogical with reference to Aquinas
 - the Via Negativa
- The strengths and weaknesses of the differing understandings of religious language.

Miracles

- Differing understandings of 'miracle'
 - Realist and anti-realist views.
 - violation of natural law or natural event.
- Comparison of the key ideas of David Hume and Maurice Wiles on miracles.
- The significance of these views for religion.

Self, death and the afterlife

- The nature and existence of the soul; Descartes' argument for the existence of the soul.
- The body/soul relationship.
- The possibility of continuing personal existence after death.

Section B: Ethics and religion

Students must develop knowledge and understanding of the following:

- the meaning and significance of the specified content
- the influence of these beliefs and teachings on individuals, communities and societies
- the cause and significance of similarities and differences in beliefs and teachings
- the approach of philosophy to the study of religion and belief.

The term 'belief(s)' includes religious beliefs and non-religious beliefs as appropriate.

They should be able to analyse and evaluate issues arising from the topics studied, and the views and arguments of the scholars prescribed for study.

Students should also be able to use specialist language and terminology appropriately.

Questions may be set that span more than one topic.

Normative ethical theories

- Deontological: natural moral law and the principle of double effect with reference to Aquinas; proportionalism.
- Teleological: situation ethics with reference to Fletcher.
- Character based: virtue ethics with reference to Aristotle.
- The differing approaches taken to moral decision making by these ethical theories.
- Their application to the issues of theft and lying.
- The strengths and weaknesses of these ways of making moral decisions.

The application of natural moral law, situation ethics and virtue ethics to:

- Issues of human life and death:
 - embryo research; cloning; 'designer' babies
 - abortion
 - voluntary euthanasia and assisted suicide
 - capital punishment.
- Issues of non-human life and death:
 - use of animals as food; intensive farming
 - use of animals in scientific procedures; cloning
 - blood sports
 - animals as a source of organs for transplants.

Introduction to meta ethics: the meaning of right and wrong

- Divine Command Theory – right is what God commands, wrong is what God forbids.
- Naturalism: Utilitarianism – right is what causes pleasure, wrong is what causes pain.
- Non-naturalism: Intuitionism – moral values are self-evident
- The strengths and weaknesses of these ideas.

Free will and moral responsibility

- The conditions of moral responsibility: free will; understanding the difference between right and wrong.
- The extent of moral responsibility: libertarianism, hard determinism, compatibilism.
- the relevance of moral responsibility to reward and punishment.

Conscience

- Differing ideas, religious and non-religious, about the nature of conscience.
- The role of conscience in making moral decisions with reference to:
 - telling lies and breaking promises
 - adultery
- The value of conscience as a moral guide.

Bentham and Kant

- Comparison of the key ideas of Bentham and Kant about moral decision making
- How far these two ethical theories are consistent with religious moral decision making.

Component 2 – Study of Religion (Christianity) and Dialogues

Students are required to study those aspects of the religious beliefs, teachings, values and practices of Christianity specified below and the different ways in which these are expressed in the lives of individuals, communities and societies.

They should develop a knowledge and critical understanding of:

- the specified material
- how the texts specified for study are interpreted and applied
- the influence of beliefs and teachings on individuals, communities and societies
- the causes, meanings and significance of similarities and differences in religious thought belief and practice within Christianity
- approaches to the study of religion and belief.

They should be able to analyse and evaluate issues arising from the topics studied, and the views and arguments of the scholars prescribed for study.

Questions may be set that span more than one topic.

Students may study any version of the specified texts, but should be aware of issues related to translation where relevant. Quotations will not be used in questions.

Students should be able to use specialist language and terminology appropriately.

Exam questions will show a translation for any non-English terms (except for names of people, texts and schools of thought).

SECTION A: CHRISTIANITY

Sources of wisdom and authority

- The Bible: different Christian beliefs about the nature and authority of the Bible and their impact on its use as a source of beliefs and teachings, including the Bible as inspired by God but written by humans beings.
- The Church: the different perspectives of the Protestant and Catholic traditions on the relative authority of the Bible and the Church
- The authority of Jesus: different Christian understandings of Jesus' authority, including Jesus' authority as God's authority and Jesus' authority as only human; implications of these beliefs for Christian responses to Jesus' teaching and his value as a role model with reference to his teaching on retaliation and love for enemies in the Sermon on the Mount: Matthew 5:38-48.

God

- Christian Monotheism: one God, omnipotent creator and controller of all things; transcendent and unknowable; the doctrine of the Trinity and its importance; the meaning and significance of the belief that Jesus is the son of God; the significance of John 10:30; 1 Corinthians 8:6
- God as Personal, God as Father and God as Love: the challenge of understanding anthropomorphic and gender specific language about God: God as Father and King, including Christian feminist perspectives.
- The concept of God in process theology: God as neither omnipotent nor creator.

Self, death and afterlife

- The meaning and purpose of life: the following purposes and their relative importance: to glorify God and have a personal relationship with him; to prepare for judgement; to bring about God's kingdom on earth.
- Resurrection: the concept of soul; resurrection of the flesh as expressed in the writings of Augustine; spiritual resurrection; the significance of 1 Corinthians 15: 42-44 and 50-54.
- Different interpretations of judgement, heaven, hell and purgatory as physical, spiritual or psychological realities; objective immortality in process thought.

Good conduct and key moral principles

- Good conduct: the importance of good moral conduct in the Christian way of life, including reference to teaching about justification by works, justification by faith and predestination.
- Sanctity of life: the concept of sanctity of life; different views about its application to issues concerning the embryo and the unborn child; the just war theory and its application to the use of weapons of mass destruction.

- **Dominion and stewardship:** the belief that Christians have dominion over animals; beliefs about the role of Christians as stewards of animals and the natural environment and how changing understandings of the effects of human activities on the environment have affected that role.

Expressions of religious identity

- **Baptism:** the significance of infant baptism in Christianity with particular reference to the Catholic and Baptist traditions; arguments in favour of and against infant baptism.
- **Holy Communion:** differing practices associated with Holy Communion, and differing understandings of Holy Communion and its importance, in the Catholic and Baptist Churches; different Christian understandings of the significance of Jesus' actions at the last supper, Luke 22: 17-20.
- **The mission of the Church:** developments in Christian ideas of 'mission' from the early 20th century to today.

Christianity, gender and sexuality

Historical and social factors that have influenced developments in Christian thinking about these issues including: the development of Biblical criticism, especially in the 19th century, and the resulting freedom to challenge traditional readings of passages such as 1 Tim 2:8-15; the changing roles of men and women in society outside of religion; the rights given to women by secular governments.

Developments in Christian thought, including feminist approaches:

- Debates about female ordination in the Church of England up to and after 1994, the continuing debate today.
- A comparison of the significant ideas of Daphne Hampson and Rosemary Radford Ruether about the patriarchal nature of Christianity including Hampson's view that Christianity is irredeemably sexist and Ruether's ideas about the androgynous Christ and her view that the female nature is more Christlike than the male.
- Different Christian views about celibacy, marriage, homosexuality and transgender issues.

Christianity and science

How and why science has influenced Christianity and how Christianity has responded, with particular reference to: emphasis on evidence and reason in science; specific scientific discoveries; science as a stimulus to Christian ethical thinking.

Developments in Christian thought:

- How scientific explanation has challenged Christian belief with reference to the 'God of the gaps'; 19th century Christian responses to Darwin's theory of evolution and contemporary responses to the Big Bang theory, including reference to creationist views.
- The belief that science is compatible with Christianity with reference to the views John Polkinghorne.
- Different Christian responses to issues raised by science: genetic engineering.

Christianity and the challenge of secularisation

This topic may be studied with exclusive reference to the British context.

The challenge of secularisation including the replacement of religion as the source of truth and moral values; relegation of religion to the personal sphere; the rise of militant atheism: the view that religion is irrational.

Developments in Christian thought:

- Responses to materialistic secular values: the value of wealth and possessions.
- McGrath's defence of Christianity in 'The Dawkins delusion'.
- Emergence of new forms of expression, such as Fresh Expressions and the House Church movement.
- Emphasis on the social relevance of Christianity including liberationist approaches as supporting the poor and defending the oppressed.

Christianity, migration and religious pluralism

How migration has created multicultural societies which include Christianity, with particular reference to the diversity of faiths in Britain today; freedom of religion as a human right in European law and religious pluralism as a feature of modern secular states. The influence of this context on Christian thought.

Developments in Christian thought:

- Christian attitudes to other faiths: Exclusivism with reference to John 14:6; Inclusivism with reference to the concept of 'anonymous Christians'; how Christian denominations view each other.
- Pluralism with reference to John Hick; its implications for interfaith and interdenominational relations.
- Christian responses to issues of freedom of religious expression in society.

SECTION B: DIALOGUES

There are two areas for study, firstly the dialogue between Christianity and philosophy: how developments in belief have, over time, influenced and been influenced by philosophical studies of religion, secondly the dialogue between Christianity and ethics: how developments in belief have influenced and been influenced by ethical studies. Students will be required to demonstrate a critical awareness of these connections and to analyse their nature.

The dialogue between Christianity and philosophy

Beliefs and teachings about:

- God
- self, death and the afterlife
- sources of wisdom and authority
- religious experience
- the relationship between scientific and religious discourses
- the truth claims of other religions
- miracles.

The following issues, and the impact of the discussion on religious belief past and present, should be considered:

- How far the belief is reasonable – that is based on reason and/or consistent with reason.
- How meaningful the statements of faith are, and for whom.
- How coherent the beliefs are, and how consistent they are with other beliefs in the belief system.
- The relevance of philosophical enquiry for religious faith, with particular reference to the debate about the nature of faith as 'belief in' or 'belief that'.

The dialogue between Christianity and ethics

- Christian responses to the following approaches to moral decision-making in the light of key Christian moral principles:
 - deontological, with reference to Kant.
 - teleological and consequential, with reference to Bentham.
 - character based, with reference to virtue ethics.
 - How far Christian ethics can be considered to be deontological, teleological, consequential, or character based.
- Christian responses to: the issues of human life and death and issues of animal life and death prescribed for study; theft and lying; marriage; homosexuality and transgender issues; genetic engineering.
- Christian responses to issues surrounding wealth, tolerance and freedom of religious expression.
- Christian understandings of free will and moral responsibility, and the value of conscience in Christian moral decision-making.

The impact of other ethical perspectives and ethical studies on Christian views about these issues, both past and present. This may include challenges to and support for Christian views; compatibility of Christian views with those of other ethical perspectives; the relative strengths and weaknesses of Christian perspectives and other ethical perspectives studied on these issues; the implications of criticisms of Christian ethical teaching for the religion as a whole and its sources of authority.

Reading List

Holiday Reading

Hansell, N. *The Sage Train: Philosophy comes to life* **ISBN:** 9789340846841

Gaarder, J. *Sophie's World* Pheonix **ISBN-10:** 1857992911

Magee, B. *The Story of Philosophy* DK ELT/Schools **ISBN-10:** 0751333328

Thompson, M. *Teach Yourself Ethics* Teach Yourself **ISBN-10:** 0340926961

Vardy, P. *The Puzzle of Ethics* Fount **ISBN-10:** 0006281443

Essential Reading

Bowie, R. *Ethical Studies* Nelson Thornes **ISBN-10:** 0748780793

Bowie, R with Frye, J. *AQA Religious Studies: Ethics* Nelson Thornes **ISBN-13:** 9780748798193

Oliphant, J. *AQA Religious Ethics for AS and A2* Routledge **ISBN-13:** 9780415549332

Vardy, P. and Vardy C. *Ethics Matters* SCM Press **ISBN-13:** 9780334043911

Dialogue Articles – Found in the Ethics and Philosophy Department

Wider Reading

Geisler, N. *Christian Ethics* Baker Academic **ISBN-10:** 0801038790 (Jan 2010)

Glover, J. *Causing Death and Saving Lives* Penguin **ISBN-10:** 0140134794

Hoose, B. *Christian Ethics* Geoffrey Chapman **ISBN-10:** 0826449689

Macquarrie, J. (Ed.) *A New Dictionary of Christian Ethics* SCM Press **ISBN-10:** 0334022045

Norman, R. *Ethics, Killing and War* Cambridge University Press **ISBN-10:** 0521455537

Palmer, M. *Moral Problems* Lutterworth Press **ISBN-10:** 0718830512

Peters, T. *Playing God* Routledge **ISBN-10:** 0415942497

Pojman, L. *Ethics: Discovering Right and Wrong* Wadsworth Publishing Co Inc **ISBN-10:** 0534551815

Singer, P. *Practical Ethics* Cambridge University Press **ISBN-10:** 052143971X

Singer, P & Kuhse, H. *Bioethics –an Anthology* WileyBlackwell **ISBN-10:** 1405129484

Singer, P. *Rethinking Life and Death* Oxford Paperbacks **ISBN-10:** 0192861840

Smart, J & Willams, B. *Utilitarianism: For and Against* Cambridge University Press **ISBN-10:** 052109822X

Wilcockson, M. *Issues of Life and Death* Hodder Education **ISBN-10:** 0340957751

Useful Resources

Regularly accessing these resources will help develop your wider knowledge and understanding of some key areas within Religious Studies.

Websites

The website <http://peped.org/philosophicalinvestigations/> is full of articles and ideas for you to explore.

Religious Studies revision - <http://www.rsrevision.com/contents/index.htm>

Philosophy, Ethics & Christianity podcast - <https://thepanpsycast.com/>

BBC Ethics - <http://www.bbc.co.uk/ethics/guide/>

The Moral Maze (BBC Radio 4) - <https://www.bbc.co.uk/programmes/b006qkl1/episodes/player>

In Our Time (BBC Radio 4) - <https://www.bbc.co.uk/programmes/b006qykl/episodes/player>

Everyday Ethics (BBC Radio Ulster) - <https://www.bbc.co.uk/programmes/p02nrsmh/episodes/player>

Philosophy Magazine (try the quizzes) – <https://philosophersmag.com>

A lot of the above also tweet on a regular basis.

TEDtalks

These TEDtalks are usually wonderful, with plenty to stimulate your questioning and reasoning skills.

Elizabeth Loftus – how reliable is your memory?

Dan Gilbert – why we make bad decisions

Richard Dawkins – militant atheism

Chimamanda Ngozi Adichie – We should all be feminists

Damon Horowitz – Philosophy in prison

There are loads of talks on here, so use the search engine to find topics that interest you. Practice note-taking; write notes as you listen, just as you would if you were listening to a real-life lecture, and practice the skill of jotting down key points at speed. Ask yourself questions when you get to the end: what were the speaker's key messages? Do you agree with the speaker? What might someone who disagreed say, and what might their reasons be?

NETFLIX/DISNEY+

If you lucky to have access to Netflix/Disney+ you could watch the following episodes and consider what the key messages or ideas behind each are:

1. **The Good Place: Making decisions based on pain and pleasure:**

<https://www.netflix.com/watch/80209705?trackId=13752289&tctx=0%2C4%2Ce6dd1efe-20b4-45ec-9c45-1bb3f38c744e-8778756%2C%2C>

2. **Story of God: Why does evil exist? – On Disney+**

3. **Louis Theroux: Christianity**

<https://www.netflix.com/watch/70222216?trackId=13752289&tctx=0%2C0%2Cce511e64-eecf-4c3a-add8-8b8645c3c9c8-542881594%2C%2C>

On the BBC iplayer you could also have a look at the following:

1. **Louis Theroux: The most hated family in America.** Westboro Baptist Church
2. **Pilgrimage** – the impact of pilgrimage on the believer and religious experience
3. **DEVS** – Do we have any free will or is all life based determined

Glossary

<u>Term</u>	<u>Definition</u>
<i>A posteriori</i>	A statement which is knowable after experience
<i>A priori</i>	A statement which is knowable without reference to any experience.
<i>Abortion</i> (procured Abortion)	The termination of a pregnancy by artificial means.
<i>Absolute</i>	A principle that is universally binding.
<i>Absolutism</i>	An objective moral rule or value that is always true in all situations and for everyone without exception.
<i>Act Utilitarianism</i>	A teleological theory that uses the outcome of an action to determine whether it is good or bad.
<i>Active euthanasia</i>	The intentional premature termination of another person's life.
<i>AI</i> (artificial insemination)	The injection of sperm into a woman.
<i>Analytic statements</i>	Statements which are true by definition.
<i>Anthropocentric</i>	An approach to the environment that places human interests above those of other species.
<i>Apparent good</i>	Something which seems to be good or the right thing to do but which does not fit the perfect human ideal.
<i>Aretaic ethics</i>	Another name for Virtue ethics, from the Greek word, arête, which simply means any kind of excellence or virtue.
<i>Assisted dying/suicide</i>	When a person takes their own life with the assistance of another person. When the other person is a doctor, it is called physician-assisted suicide.
<i>Authoritarian conscience</i>	Our sense of moral right and wrong formed in us by authority figures whom we want to obey
<i>Autonomous moral agent</i>	Someone who can make a moral decision freely; someone who is totally responsible for their actions.
<i>Autonomy</i>	Self-directed freedom, arriving at moral judgement through reason.
<i>Benevolence</i>	Butler saw this as wanting the well-being of others.
<i>Biocentric</i>	An approach to the environment that considers the biological nature and diversity of the Earth to be of supreme importance.
<i>Biodiversity</i>	The variety of living things on Earth.
<i>Blastocyst</i>	A fertilised egg at about four to five days of development.
<i>Cardinal Virtues</i>	Originated in Plato – prudence, justice, temperance, courage. Added to with three theological virtues of faith, hope and charity.
<i>Categorical Imperative</i>	A command to perform actions that are absolute moral obligations without reference to other ends.
<i>Celibacy</i>	Not having sexual relations with another person.
<i>Christian Realism</i>	The belief that Christianity may use violence to bring about the Kingdom of God and secure peace on Earth.
<i>Cloning</i>	A form of genetic engineering by which a plant, an animal or a human is created with the same genetic identity as another.
<i>Compatibilism</i>	The belief that it is possible to be both free and determined, as some aspects of our nature are determined, but not our ability to make moral decisions.
<i>Conscience</i>	Our sense of moral right and wrong.
<i>Conscientia</i>	The actual judgement or decision a person makes which leads to a particular course of action based upon those principles.
<i>Consciousness</i>	Awareness of self as an independent being, the ability to feel pain and pleasure.
<i>Consequentialism</i>	The rightness or wrongness of an act is determined by its consequences.

<i>Consequentialist</i>	Someone who decides whether an action is good or bad by its consequences.
<i>Conservation ethics</i>	The ethics of use, allocation, protection and exploitation of the natural world.
<i>Copernican Revolution</i>	Belief that the solar system revolves around the sun.
<i>Cultural Relativism</i>	What is right or wrong depends on the culture.
<i>Deep ecology</i>	An approach to environmental ethics that sees all life forms as of value and human life as just one part of the biosphere. It rejects anthropomorphism.
<i>Deontological ethics</i>	Ethical systems which consider that the moral act itself has moral value (e.g. telling the truth is always right, even when it may cause pain or harm).
<i>Descriptive relativism</i>	Different cultures and societies have differing ethical systems and so morality is relative.
<i>Determinism</i>	The view that every event has a cause and so, when applied to moral decision, we do not have free will.
<i>Divine Command Theory</i>	Actions are right or wrong depending on whether they follow God's commands or not.
<i>Divine Law</i>	The Bible – this reflects the Eternal Law.
<i>Doctrine of double effect</i>	An action where the main intention is to do good, but which may have a bad side-effect. The good intention makes the right action.
<i>Dominion</i>	The Judaeo-Christian idea that humans have a special place in the natural world and have responsibility for it.
<i>Duty</i>	A motive for acting in a certain way which shows moral quality.
<i>Ecosophy</i>	A word formed by contracting the phrase 'ecological philosophy'. It refers to philosophies which have an ecocentric or biocentric perspective such as deep ecology.
<i>Embryo</i>	The developing bundle of cells in the womb up to eight weeks' gestation.
<i>Emotivism</i>	A theory which says that moral statements are just expressions of feelings.
<i>Ensoulment</i>	The moment when the soul enters the body – in traditional Christian thought this was at forty days for boys and ninety days for girls. The Church now believes that life begins at conception.
<i>Eternal Law</i>	The principles by which God made and controls the universe which are only fully known by God.
<i>Ethical naturalism/ Ethical cognitivism</i>	A theory that moral values can be derived from sense experience
<i>Ethical non-naturalism/ Ethical non-cognitivism</i>	A theory that ethical statements cannot be derived from sense experience.
<i>Eudaimonia</i>	The supreme good for humans.
<i>Euthyphro Dilemma</i>	The dilemma first identified by Plato – is something good because God commands it or does God command it because it is good?
<i>Feminism</i>	A way of thinking that seeks to emancipate women in society and give them equal opportunities.
<i>Foetus</i>	An organism in the womb from nine weeks until birth.
<i>Gaia Hypothesis</i>	A theory of James Lovelock.
<i>Gender</i>	Cultural and psychological characteristics which determine whether a person is male or female.
<i>Genetic engineering</i>	The technology involved in cloning, gene therapy and gene manipulation.
<i>Geocentric</i>	An approach to the environment which considers the geological nature and diversity of the Earth to be most important.
<i>Germ line engineering</i>	Changes in the parent's sperm or egg cells with the aim of passing on the changes to their offspring.
<i>Golden Mean</i>	The balance of extremes of virtues and vices. A balance between <i>excess</i> (having too much of something) and <i>deficiency</i> (having too little of something).
<i>Good will</i>	Making a moral choice expresses a good will.

<i>Hard determinism</i>	The belief that people do not have any free will and that all moral actions have prior causes. This means that nobody can be held morally responsible.
<i>Harm principle</i>	The belief that an act or consequence is morally permissible if no harm is done.
<i>Hedonic calculus</i>	Bentham's method for measuring the good and bad effects of an action.
<i>Hedonism</i>	The view that pleasure is the chief 'good'.
<i>Hippocratic Oath</i>	Written in the fifth century BCE, it became the basis for doctors' ethics. Other promises now replace it, but it is specifically against abortion.
<i>Holistic</i>	An approach to the environment that considers a range of factors, including the importance of balance within the ecosystem.
<i>Human genome</i>	A map of the human genes.
<i>Hypothetical imperative</i>	An action that achieves some goal or end.
<i>Incompatibilism</i>	The belief that determinism is logically incompatible with free will. Thus some incompatibilists will say that determinism is a fact and so we are not free, but most take the opposite view that free will is a fact and so determinism is false.
<i>Instrumental value</i>	Something's value lies in its usefulness for others.
<i>Intellectual virtues</i>	Characteristics of thought and reason – technical skill, scientific knowledge, prudence, intelligence and wisdom.
<i>Intrinsic value</i>	Something's value lies in itself.
<i>Intrinsically good</i>	Something which is good in itself, without reference to the consequences.
<i>Intuitionism</i>	A theory that moral truths are known by intuition.
<i>Involuntary euthanasia</i>	This term is used when someone's life is ended to prevent their suffering, without their consent, even though they are capable of consenting.
<i>IVF</i>	The procedure by which sperm and eggs from a couple are fertilised in a laboratory dish
<i>(in-vitro fertilisation)</i>	(in vitro = in glass; test-tube babies).
<i>Jus ad bellum</i>	Justice in the decision to wage war.
<i>Jus in bello</i>	Justice in the conduct of war.
<i>Jus post bellum</i>	Justice in the ending of the war.
<i>Just War Theory</i>	The belief that war is morally justified if it meets certain criteria.
<i>Kingdom of Ends</i>	A world in which people do not treat others as means but only as ends.
<i>Law</i>	Objective principle, a maxim that can be universalised.
<i>Libertarianism</i>	The belief that determinism is false and people are free to make moral choices and so are responsible for their actions.
<i>Logical positivism</i>	The view that only those things which can be tested are meaningful.
<i>Maxim</i>	A general rule in accordance with which we intend to act.
<i>Meta-ethics</i>	The analysis of ethical language.
<i>Moral absolutism</i>	There is only one correct answer to every moral problem.
<i>Moral objectivism</i>	Truth is objectively real regardless of culture.
<i>Moral relativism</i>	There are no universally valid moral principles and so there is no one true morality.
<i>Moral virtues</i>	Qualities of character such as courage, friendliness, truthfulness.
<i>Natural Moral Law</i>	The theory that an eternal, absolute moral law can be discovered by reason.
<i>Naturalistic fallacy</i>	The claim that good cannot be defined.
<i>Normative ethics</i>	A term used to describe different moral codes of behaviour; rules by which we make moral decisions (e.g. Utilitarianism, Natural Moral Law, Kantian ethics, Virtue ethics).
<i>Ordinary and extraordinary</i>	According to Natural Law moral duties apply in ordinary situations. A patient may refuse
<i>Means</i>	certain treatments on the grounds that they are 'extraordinary' (i.e. over and above the essential).

<i>'Ought implies can'</i>	The idea that someone cannot be blamed for what he could not do, but only for what he was capable of doing but did not do.
<i>Pacifism</i>	The belief that violence is wrong.
<i>Passive euthanasia</i>	Treatment is either withdrawn or not given to the patient in order to hasten death. This could include turning off a life-support machine.
<i>Personhood</i>	Definition of a human being as a person – having consciousness, self-awareness, ability to reason and self-sufficiency.
<i>Phronesis (practical wisdom)</i>	According to Aristotle the virtue most needed for any other virtue to be developed. Balancing self-interest with that of others. Needs to be directed by the moral virtues.
<i>Predestination</i>	The belief that God has decided who will be saved and who will not.
<i>Preference Utilitarianism</i>	Moral actions are right or wrong according to how they fit the preferences of those involved.
<i>Prescriptivism</i>	A theory that ethical statements have an intrinsic sense so other people should agree with the statement and follow it.
<i>Primary precepts</i>	The fundamental principles of Natural Moral Law.
<i>Proportionality</i>	In war, weapons should be proportionate to the aggression.
<i>Purpose</i>	The idea that the rightness or wrongness of an action can be discovered by looking at whether or not the action agrees with human purpose.
<i>PVS (persistent vegetative state)</i>	When a patient is in this condition, doctors may seek to end their life. The relatives have to agree and usually the patient must be brain-stem dead.
<i>Qualitative</i>	Looking at the quality of the pleasure.
<i>Quality of life</i>	The belief that human life is not valuable in itself; it depends on what kind of life it is.
<i>Quantitative</i>	Looking at the quantity of the happiness.
<i>Queer theory</i>	The idea that there can be no fixed rules about what is or is not a legitimate sexual relationship. Being queer is the freedom to define oneself according to one's nature.
<i>Real good</i>	The right thing to do – it fits the human ideal.
<i>Realism</i>	Normal moral rules cannot be applied to how states act in times of war.
<i>Relativism</i>	Nothing may be said to be objectively right or wrong; it depends on situation, the culture and so on.
<i>Rule Utilitarianism</i>	Establishing a general rule that follows utilitarian principles.
<i>Sanctity of life</i>	The belief that human life is valuable in itself.
<i>Secondary precepts</i>	These are worked out from the primary precepts.
<i>Self-love</i>	Butler, thought of this as wanting the well-being of self or enlightened self-interest, not selfishness.
<i>Sentience</i>	The ability to feel pleasure and pain.
<i>Sex</i>	Biological characteristics that determine whether a person is male or female.
<i>Shallow ecology</i>	The Earth is cared for to make conditions better for humans.
<i>Situation ethics</i>	The morally right thing to do is the most loving in the situation.
<i>Slippery slope</i>	This means that when one moral law is broken others will also be gradually broken and there will be no moral absolutes.
<i>Soft determinism</i>	The belief that determinism is true in many aspects, but we are still morally responsible for our actions.
<i>Somatic cell engineering</i>	Changes in somatic (body) cells to cure an otherwise fatal disease. These changes are not passed on to a person's offspring.
<i>Stem cell</i>	A 'master' cell that can become any kind of material.
<i>Stewardship</i>	A way of interpreting the use of dominion, which sees humans as caretakers of the natural world.
<i>Subjectivism</i>	Each person's values are relative to that person and so cannot be judged objectively.

<i>Summum bonum</i>	The supreme good that we pursue through moral acts.
<i>Super-ego</i>	Freud's idea is that the super-ego reinforces ideas of correct behaviour implanted in us when we were young.
<i>Synderesis</i>	Aquinas' idea of what he termed 'right' reason by which a person acquires knowledge of basic moral principles and understands that it is important to do good and avoid evil.
<i>Synthetic statements</i>	Statements that may be true or false and can be tested using experience or senses.
<i>Teleological</i>	Moral actions are right or wrong according to their outcome or teleos (end).
<i>Teleological ethics</i>	The morally right or wrong thing to do is determined by the consequences.
<i>Theory of justice</i>	Principles underpinning law. Two main theories: right of the individual (Thomas Hobbes), and rights of the community (Marx, Rawls).
<i>Therapeutic cloning</i>	A method of producing stem cells to treat diseases such as Alzheimer's.
<i>Universalisability</i>	If an act is right or wrong for one person in a situation, then it is right or wrong for anyone in that situation.
<i>Utilitarianism</i>	Only pleasure and the absence of pain have utility or intrinsic value.
<i>Utility</i>	The theory of usefulness – the greatest happiness for the greatest number.
<i>Viability</i>	Where a foetus is considered capable of sustaining its own life, given the necessary care.
<i>Vices</i>	The direct opposite of virtues – habitual wrong action.
<i>Virtue</i>	Habitually doing what is right – being good requires the practice of a certain kind of behaviour.
<i>Voluntary euthanasia</i>	The intentional premature termination of another person's life at their request.
<i>Zygote</i>	A 'proto-embryo' of the first two weeks after conception – a small collection of identical cells.