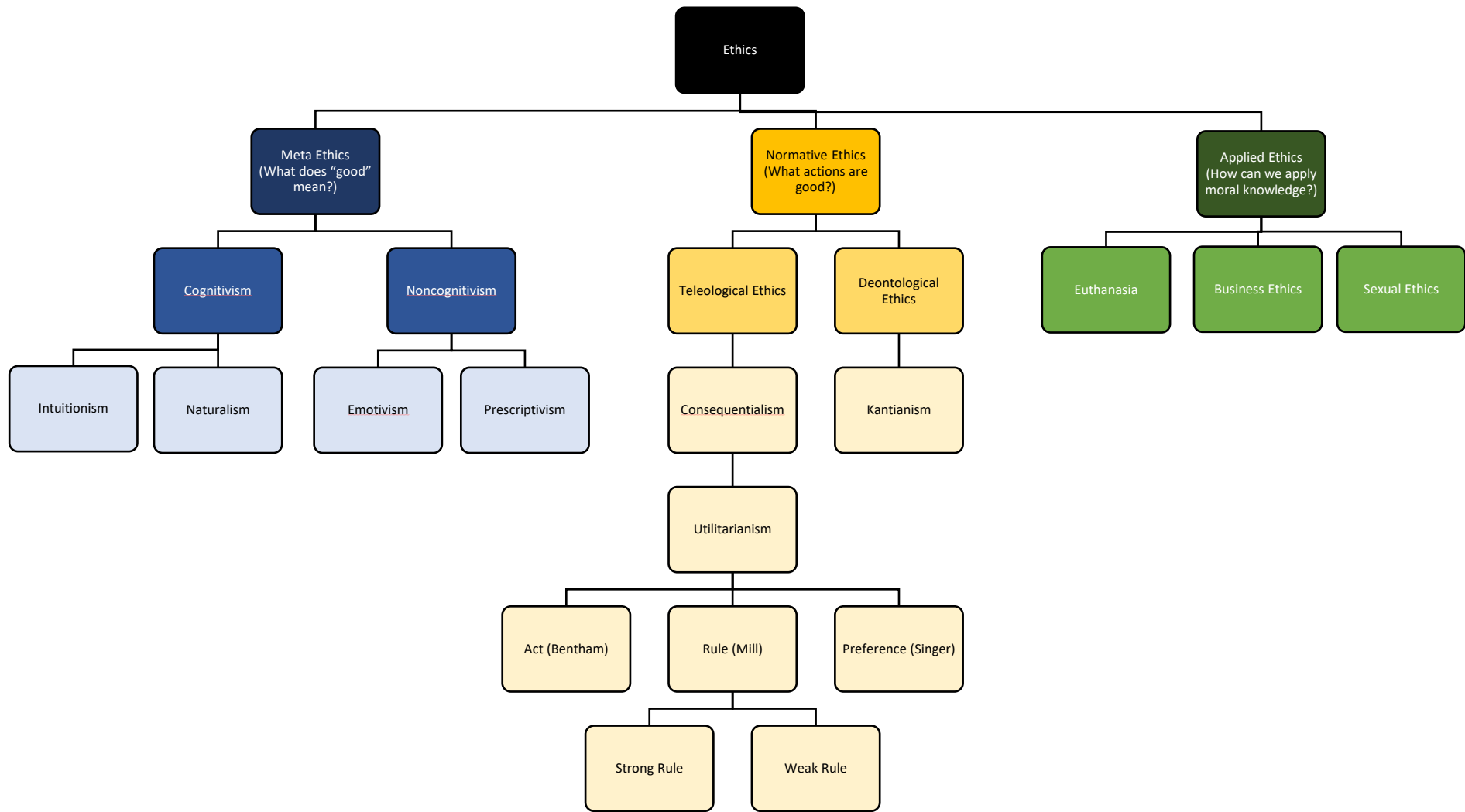


Religion & Ethics Revision Guide

Name: _____





2.1 Natural Law

Deontological: from the Latin for 'duty', ethics focused on the intrinsic rightness and wrongness of actions

Telos: the end, or purpose, of something

Natural law: a deontological theory based on behaviour that accords with given laws or moral rules (e.g. given by God) that exist independently of human societies and systems

Synderesis: to follow the good and avoid the evil, the rule which all precepts follow

Secondary precepts: the laws which follow from primary precepts

Primary precepts: the most important rules in life: to protect life, to reproduce, to live in community, to teach the young and to believe in God

Practical reason: the tool which makes moral decisions

Eudaimonia: living well, as an ultimate end in life which all other actions should lead towards

Natural Law – Mark Scheme

Introduction

Natural Law Theory is based on an idea of telos which originates with Aristotle

- Good = fulfilment of telos
- Human telos = eudaimonia (flourishing) = life of reason with virtue
- Cf. Aquinas part of scholasticism movement that tries to harmonise Aristotelian thought and Christianity.
- For Aquinas eudaimonia is achieved within community (polis) but can only be fully achieved after death with God (beatific vision)
- AO2 = strength = science and common observation shows that everything has a purpose e.g. eye
- AO2 = strength = eudaimonia within the polis is a community-orientated ethic rather than self-centered ethics cf. primary precept of cohesion in society
- AO2 = weakness = telos imposes false idea of order and design within the universe cf.
- AO2 = weakness = not everything has a purpose e.g. universe
- AO2 = Sartre = existence precedes essence = unlike objects we are not born with a purpose

Synderesis = do good and avoid evil

- Primary Precepts = can never be wrong because their source is God = 1. preservation 2. reproduction 3. education 4. worship 5. order
- Secondary Precepts = derived from the primary precepts through reasoning – if our reasoning is faulty then the secondary precept will be faulty
- AO2 Strength = gives us clear rules
- AO2 strength = universal protection
- AO2 = Strength = based on reasoning rather than emotion cf. Hume on sympathy, Paul Bloom – empathy
- AO2 weakness = no universal orientation to do good cf. Freud = goodness is just what our upbringing tells us cf. Nazi
- AO2 G.E. Moore = Naturalistic Fallacy = can't derive an ought from an is = can't derive a moral conclusion from a factual statement = we have sexual organs and so ability to reproduce = it does not mean we ought to reproduce

Doctrine of Double Effect

An action that is wrong is always wrong. But an action that is positive or neutral but has an evil consequence is sometimes permissible.

- AO1 = 1) nature of act 2) proportional 3) right intention 4) means-end
- AO1 = cancer treatment to save woman but unintended side effect is abortion
- AO2 = strength = more flexible than strictly deontological ethic
- AO2 = weakness = potentially may justify killing cf. sola scriptura approach to Christian ethics

Conclusion

Natural Law – Evaluation Table

Strengths	Weakness
The basic principles of preserving human life, reproduction, learning and living in society are common in all cultures and so Natural Law is reasonable.	Objection: If Darwinian evolutionary theory is correct, there is no design. Human beings are animals who evolved from “lower” forms of life via the survival of the fittest. We are the product of chance in this struggle for existence
It allows for a clear-cut approach to morality and establishes common rules.	Objection: Cultural Relativism. Kai Nielsen argues against Aquinas’ belief in a single human nature common to all societies. Differing moral standards and cultural relativism challenge the idea of a common natural law. III. Maybe people have changeable natures (e.g. some are heterosexual and some are homosexual), and Natural Law is more complex than Aquinas thought.
Unlike Kant, there is a degree of flexibility. Natural Law does not simply dictate what should be done in individual cases from general moral principles.	Objection The Naturalistic Fallacy. G.E. Moore argues that goodness is unanalysable and unnatural, and so cannot be defined by any reference to nature. Moore argues ‘You cannot derive an ought (value) from an is (fact)’ –it may be a fact that I have within me the natural inclination to care for others, but that does not mean that I ought to care for them.

2.2 Situation Ethics

The following definitions are derived from Joseph Fletcher's theory of situation ethics. They are not universally agreed definitions.

Justice: justice ordinarily refers to notions of fair distribution of benefits for all. Fletcher specifically sees justice as a kind of tough love; love applied to the world

Pragmatism: acting, in moral situations, in a way that is practical, rather than purely ideologically

Relativism: the rejection of absolute moral standards, such as laws or rights. Good and bad are relative to an individual or a community or, in Fletcher's case, to love

Positivism: proposes something as true or good without demonstrating it. Fletcher posits love as good

Personalism: ethics centred on people, rather than laws or objects

Conscience: the term 'conscience' may variously be used to refer to a faculty within us, a process of moral reasoning, insights from God or it may be understood in psychological terms. Fletcher described it as function rather than a faculty

Teleological ethics: moral goodness is determined by the end or result

Legalistic ethics: law-based moral decision-making

Antinomian ethics: antinomian ethics do not recognise the role of law in morality ('nomos' is Greek for 'law')

Situational ethics: another term for situation ethics, ethics focused on the situation, rather than fixed rules

Agape love: unconditional love, the only ethical norm in situationism

Extrinsically good: good defined with reference to the end rather than good in and of itself. Fletcher argued only love was intrinsically good

Situation Ethics – Mark Scheme

Introduction

Situational v Antinomian v Legalistic Ethics

The only absolute is selfless love (agape)

- 6 propositions help to define love – e.g. love is the only thing intrinsically good; laws can guide us but love overrides all laws; love and justice are the same thing
- agape love = selfless love cf. Tillich = eros, libido
- OBJECTION: not all situations can be decided by love... difficult to define love (e.g. abortion- what is most loving thing?)
- OBJECTION: 'agape love' is outdated and based on biblical concept that cant be applied today.
- RESPONSE: love of others is always good and still relevant to 21st century

The 4 working principles – pragmatism (based on experience); relativist (depends on situation); positivist (posits love as good); personalism (people over rules)

- Robinson: An ethic for 'man come of age' – but later comes to criticises SE
- OBJECTION: Macquarrie: Situation Ethics is incurably individualistic
- OBJECTION – open to abuse – no clear definition of what is right or wrong (cf. Kantian Ethics that gives us clear rules) e.g. TORTURE could be acceptable if love best served
- RESPONSE: 6 propositions and 4 working principles prevent SE being individualistic and subjective
- RESPONSE: SE is not antinomian – rules do help us but we break rules only in extreme cases if love is best served.
- E.g. Lie to save a person's life

Defining a situation?

- Length of the situation: immediate situation in contrast to future situation e.g. abortion > immediate circumstances might dictate loving thing is to abort, but future happiness of child might suggest most loving thing is not to abort
- Who is involved in the situation? E.g. poverty in the country > how can it be applied?

Is Situation Ethics Christian?

- Fletcher basis his theory on the New Testament and Jesus' teachings on agape love (cf. Greatest Commandment 'love god and love thy neighbour')
- OBJECTION: To focus on one commandment goes against Christ's other commandment to follow the Law: 'If you love me, keep my commandments' (Richard Mouw)
- OBJECTION: Prioritising one biblical principle (agape) over other biblical principles (e.g. preservation of life – NLT, not stealing) is wrong
- OBJECTION: Fletcher himself turned to atheism
- RESPONSE: based on agape which is central to Jesus teachings 'Greatest Commandment' 'love our neighbour' – Parable of the Sheep and Goats emphasises that we will be judged on that commandment – Conflict between Jesus and the Pharisees, put people over law e.g. allowing his disciples to pick grain on the Sabbath

Conclusion

Situation Ethics – Evaluation Table

Key Principles	Strengths	Weaknesses
<ul style="list-style-type: none"> • In any situation people need to avoid subjectivism and individualism, and to use in each situation the moral rules of the community, but they should also be prepared to set these aside if love is better served by doing so • Reason is used on the Christian principles of agape (love) • Fletcher explains nothing is intrinsically good except love. Rules can help us, but they cannot tell us what to do, they are subservient to love. 	<ul style="list-style-type: none"> • Situationism considers 'bigger picture' – considers all the affected parties beyond the most obvious – but that also makes it harder to apply • based on agape which is central to Jesus teachings 'Greatest Commandment' 'love our neighbour' • Advantages over rigid deontological ethics e.g. girl running from gangsters – intuitively feels right to lie • Robinson: An ethic for 'man come of age' 	<ul style="list-style-type: none"> • Situation Ethics criticised for being utilitarian and substituting love for pleasure. • It shares with utilitarianism the difficulty of predicting into the future? • Difficulty of defining situation: Who is involved in the situation? E.g. poverty in the country > how can it be applied? • There are many differences among Christians about what exactly is love and how it shown and Fletcher's idea of love is different to Jesus'. E.g. abortion • Not Christian: Prioritising one biblical principle (agape) over other biblical principles (e.g. preservation of life – NLT, not stealing) Fletcher himself turned to atheism. Goes against commandment 'If you love me, keep my commandments' (Richard Mouw) • Jesus broke only religious conventions (e.g. Sabbath Law) rather than moral laws. Love of neighbour depends on fidelity to God's laws. • Macquarrie: Situation Ethics is incurably individualistic

2.3 Kantian Ethics

Deontological: from the Latin for 'duty', ethics focused on the intrinsic rightness and wrongness of actions

Moral law: binding moral obligations

Maxims: another word for moral rules, determined by reason

Duty: duties are created by the moral law, to follow it is our duty. The word deontological means duty-based

Summum bonum: the highest, most supreme good

Good will: a person of good will is a person who makes decisions according to the moral law

Categorical imperative: an unconditional moral obligation that is always binding irrespective of a person's inclination or purpose

Hypothetical imperative: a moral obligation that applies only if one desires the implied goal

Kingdom of ends: an imagined future in which all people act in accordance to the moral law, the categorical imperative

Kant – Mark scheme

Introduction

Deontological = duty-based

Duty and Good Will

- AO1: Good Will: the only thing that is good without qualification is a good will. Only the will is within our control and so only the will can be unconditionally good and can exercise pure practical reason.
- Duty makes the good will good. Duty is a special motive done only for its own sake.
- Practical reason gives the will two types of imperatives: categorical, hypothetical
- AO2: Weakness – Hume argues morality is founded on feelings of sympathy
- AO2: Response – our emotions can be very bad basis for morality e.g. Paul Bloom (moral psychologist) argues feelings of empathy is triggered only for those who are like us – studies e.g. shocking opposite football fans

First Formula: Universal Law

- AO1: Formula of Universalizability: act according to that maxim whereby it can be a universal law
- E.g. Suicide, lying promise, utilising talents
- AO2: Weakness: Alasdair MacIntyre points out you can use the universalizability principle to justify practically anything E.g. If you create the maxim “I may break my promises only when. . .” that gap can be filled with a description that applies to my circumstances and very few others
- AO2: Weakness: Problem of Universalising trivial actions e.g. tying my left shoe before my right
- AO1: Strength: It aims to treat everyone fairly and justly and so corrects the utilitarian assumption that the minority can suffer so long as the majority are happy.

Second Formula: Ends and not Means

- AO1: Act according to that maxim whereby you treat another as an end and never as a means
- We cant use people e.g. slavery
- AO2: Weakness – Kant says we should treat others as ends and not means because they are rational agents. Where does this live senile and children and animals (cf. Peter Singer)? Cf. Suprarational aliens justified to use us?
- AO2: Response – ‘potentially rational’
- AO2: Strength - command us to respect human life. Humans cannot be enslaved or exploited. This is the basis of the Declaration of Human Rights.

Third Formula: Kingdom of Ends

- Act according to that maxim whereby one acts as a legislative member of a merely possible Kingdom of Ends
- No one decides the moral law, not even God, they are a priori truths discovered by reasoning e.g. like a triangle has 3 sides
- Objection: Kant does not tell us what to do in individual cases where two or more moral duties conflict. E.g. stealing a drug to help a loved one to live?
- Response: problem of moral dilemmas affects all normative ethical theories
- Strength: Kant’s theory is based on reasoning and makes clear that morality is about doing one’s duty and not just following feelings or inclinations. This means that we cannot assume that what is good for us is morally good and so good for everyone else. This is Kant’s equivalent of the Golden Rule of Christian ethics.

Conclusion

Kant – Evaluation Table

Key Principles	Strengths	Weakness
Formula of the Universal Law	Kant's categorical imperative gives us rules that apply to everyone and command us to respect human life. Humans cannot be enslaved or exploited. This is the basis of the Declaration of Human Rights.	Objection: Alasdair MacIntyre points out you can use the universalizability principle to justify practically anything E.g. If you create the maxim "I may break my promises only when. . ." that gap can be filled with a description that applies to my circumstances and very few others
Formula of Ends and Not Means	It aims to treat everyone fairly and justly and so corrects the utilitarian assumption that the minority can suffer so long as the majority are happy.	Objection: One of the problems that plague all formulations of Kant's categorical imperative is that it yields unqualified absolutes and disregards consequences. The rules that the categorical imperative generates are universal and exceptionless. But if the outcome hurts another person, most people would feel guilty. E.g. We would want to break a rule and lie to save a person's life.
Formula of Kingdom of Ends	It is based on reason and makes clear that morality is about doing one's duty and not just following feelings or inclinations. This means that we cannot assume that what is good for us is morally good and so good for everyone else. This is Kant's equivalent of the Golden Rule of Christian ethics.	Objection: Kant does not tell us what to do in individual cases where two or more moral duties conflict. E.g. stealing a drug to help a loved one to live?

2.4 Utilitarianism

Principle of utility/greatest happiness: the idea that the choice that brings about the greatest good for the greatest number is the right choice

Teleological: looking to the end results (telos) in order to draw a conclusion about what is right or wrong

Hedonic calculus: the system for calculating the amount of pain or pleasure generated

Consequentialism: ethical theories that see morality as driven by the consequences, rather than actions or character of those concerned

Hedonistic: pleasure-driven

Quantitative: focused on quantity (how many, how big, etc.)

Qualitative: focused on quality (what kind of thing)

Act utilitarian: weighs up what to do at each individual occasion

Rule utilitarian: weighs up what to do in principle in all occasions of a certain kind

Utilitarianism – Mark Scheme

Introduction

Principle of Utility

Maximise pleasure and minimise pain

Consequentialist Principle = an action is right or wrong depending on its consequences

- Strength: Simple = apply principle of utility cf. Kantian ethics which has many formula
- Strength: Commonsensical = we really do think of goodness in terms of alleviating suffering
- Strength: lie to save life cf. with deontological ethics which is rigid
- Weakness: by focussing on consequences potential to justify any action e.g. TORTURE to save lives
- Weakness: difficult to predict consequences e.g. Baby Hitler, euthanasia

Bentham

- Bentham/AU = hedonistic = defines good as pleasure
- We measure pleasure using the hedonic calculus (units hedons)
- Certainty, extent, purity, fecundity, duration, intensity
- E.g. million pounds would produce more pleasure for village than myself

Evaluation

- Strength: scientific = based on calculation, no special preference for race, gender, sexuality
- Weakness: cant measure pleasure
- Weakness: difficult to define pleasure i.e. one person's pain is another person's pleasure
- Weakness: impractical – no rest objection – makes morality too burdensome
- Weakness: doesn't distinguish between higher and lower-order pleasure e.g. GLADIATOR cf. Mill's RU
- Nozick: Utility Monster

Mill

- Rule utilitarianism = set of rules based on utilitarian principles
- Universilisability
- Greatest Happiness Principle
- Higher-order v Lower-order pleasures

Evaluation

- Strength = Distinction between higher and lower order pleasure
- Weakness = Strong Rule (no exceptions) = becomes deontological, unsatisfactory because we sometimes want to break rules e.g. lie to save a life
- Weakness = Weak Rule (exceptions) = becomes like Act Utilitarianism = no `point having rule if can be broken

Conclusion

Utilitarianism – Evaluation Table

Strengths	Weakness
<p>It is simple: only one principle to apply, to maximise pleasure and minimise suffering. (Principle of Utility)</p> <p>It is commonsensical, as we really think morality is about promoting benevolence and alleviating suffering rather than formal rules as Kant envisaged e.g. ‘do whatever you can universalise’.</p> <p>It is scientific, making quantitative measurements and applying the principles impartially gives no special treatment to ourselves or to anyone else because of race, gender, religion.</p>	<p>Objection: There is potential to justify any act. There are many bad things that we can do in the name of maximizing general happiness e.g. deceit, torture, slavery. As long as the larger populace benefits, these actions might be justified by the utilitarian.</p> <p>Objection: No rest objection. According to utilitarianism, one should always do that act that promises to promote the most utility. But there is usually an infinite set of possible acts to choose from, and even if I can be excused from considering all of them, I can be fairly sure that there is often a preferable act that I could be doing. E.g. when I am about to go to the cinema with a friend, I should ask myself if helping the homeless in my community would promote more utility.</p> <p>Objection: Problem of incommensurability: Formula greatest happiness for greatest number uses two superlatives, which variable do we rank first?</p> <p>Objection. It is difficult to predict the consequences. Utilitarianism seems to require a superhuman ability to look into the future and survey all the possible consequences of an action. We normally don’t know the long-term consequences of an action because life is too complex and the consequences go into the indefinite future. E.g. Baby Hitler</p> <p>Objection. It is difficult to predict the consequences. Utilitarianism seems to require a superhuman ability to look into the future and survey all the possible consequences of an action. We normally don’t know the long-term consequences of an action because life is too complex and the consequences go into the indefinite future. E.g. Baby Hitler.</p> <p>Objection against RU: If a <u>strong rule</u> follower, it becomes deontological and can lead to irrational decisions, obeying rules even when disobeying might produce more happiness (e.g. lying to save someone’s life). If a <u>weak rule</u> utilitarian, you can end up no different from an Act Utilitarian.</p> <p>Objection against AU: There is difficulty in defining pleasure</p>
<p>Preference Utilitarianism: democratic</p>	<p>Objection against PU: Some people cannot make preferences known (e.g. those in permanent vegetative state, foetus)</p>

2.5 Euthanasia

Non Treatment Decision: the decision medical professionals make to withhold or withdraw medical treatment or life support that is keeping a person alive because they are not going to get better, or because the person asks them to. Controversially it is also sometimes called passive euthanasia

Active euthanasia: a deliberate action performed by a third party to kill a person, for example by lethal injection. Active euthanasia is illegal in the UK.

Sanctity of life: the idea that life is intrinsically sacred or has such worth that it is not considered within the power of a human being

Quality of life: a way of weighing the extrinsic experience of life, that affects or justifies whether or not it is worth continuing life

Personhood: the quality of human life that makes it worthy – usually linked to certain higher capacities

Autonomy and the right to die: the idea that human freedom should extend to decide the time and manner of death

Voluntary euthanasia: this applies when a person's life is ended painlessly by a third party at their own request

Non-voluntary euthanasia: this applies when a person is unable to express their wish to die but there are reasonable grounds for ending their life painlessly, for example if a person cannot communicate but is in extreme pain

Dignity: the worth or quality of life, which can be linked to sanctity or freedom

Palliative care: end-of-life care to make the person's remaining moments of life as comfortable as possible

Involuntary euthanasia: where a person is killed against their wishes, for example when disabled people were killed by Nazi doctors

Applied Ethics Evaluation Table

Ethical Theories	Thinkers	Principles	Strengths	Weaknesses
Kantian Ethics	Kant	Categorical Imperative > Universalizability > Ends and Not Means	Guarantees universal protection	<ul style="list-style-type: none"> Disregards consequences Can universalise anything
Utilitarianism	Act (Bentham) Rule (Mill) Preference (Singer)	Principle of Utility Consequentialist Principle	Takes into consideration the consequences Quality of life	<ul style="list-style-type: none"> Minority can suffer Consequences difficult to predict People may not be in position to let preferences be known (PU)
Natural Law Theory	Aristotle Aquinas	Primary Precepts Secondary Precepts Doctrine of Double Effect	More flexibility than a strictly deontological theory Protects human life	<ul style="list-style-type: none"> Naturalistic Fallacy Cultural Relativism Evolution
Situation Ethics	Fletcher	Principle of <i>Agape</i>	Takes into consideration everyone involved in the situation objectively	<ul style="list-style-type: none"> Christians differ on what the most loving thing to do is Consequences difficult to predict

2.6 Business Ethics

Capitalism: an economic system based on the private ownership of how things are made and sold, in which businesses compete freely with each other to make profits

Shareholder: a person who has invested money in a business in return for a share of the profits

Corporate social responsibility: a sense that businesses have wider responsibilities than simply to their shareholders, including the communities they live and work in and to the environment

Whistle-blowing: when an employee discloses wrongdoing to the employer or the public

Globalisation: the integration of economies, industries, markets, cultures and policymaking around the world

Stakeholder: a person who is affected by or involved in some form of relationship with a business

Consumerism: a set of social beliefs that put a high value on acquiring material things

2.7 Metaethics

Absolutism: the view that morals are fixed, unchanging truths that everyone should always follow

Relativism: the view that moral truths are not fixed and are not absolute. What is right changes according to the individual, the situation, the culture, the time and the place

Naturalism: ethical theories that hold that morals are part of the natural world and can be recognised or observed in some way

Intuitionism: ethical theories that hold that moral knowledge is received in a different way from science and logic

Vienna Circle: a group of philosophers known as logical positivists who rejected claims that moral truth can be verified as objectively true

Emotivism: ethical theories that hold that moral statements are not statements of fact but are either beliefs or emotions

Hume's Law: you cannot go from an 'is' (a statement of fact) to an 'ought' (a moral)

Naturalistic fallacy: G.E. Moore's argument that it is a mistake to define moral terms with reference to other properties (a mistake to break Hume's law)

Metaethics Evaluation Table

Naturalism		Intuitionism		Emotivism	
Strengths	Weaknesses	Strengths	Weaknesses	Strengths	Weaknesses
<p>Absolutists = they believe right and wrong are fixed features of the universe</p> <p>Aquinas: can use reason and observation to access facts about what is moral and immoral. Goodness comes from the will of God</p> <p>Philippa Foot: we can observe morality when we see people's behaviour. We call someone a good person because of our observations. Virtues can be recognised. Just as we can see in the natural world whether an animal is an excellent example of its kind, we can see excellence in moral character of people.</p>	<p>Hume: moral judgements are like judgements about heat or sound or temperature, they come from perceptions that arise in the human mind and not facts by themselves</p> <p>Hume's is-ought gap > G.E. Moore: The Naturalistic Fallacy argues that goodness is unanalysable and unnatural, and so cannot be defined by any reference to nature. Moore argues 'You cannot derive an ought (value) from an is (fact)' –it may be a fact that I have within me the natural inclination to care for others, but that does not mean that I ought to care for them.</p> <p>Empiricists: Cannot observe right and wrong with the senses</p>	<p>G.E. Moore: see Naturalistic Fallacy. Good cannot be equated with something else e.g. pleasure.</p> <p>Good is a 'simple notion' cf. Yellow Analogy</p> <p>We know good when we see examples of it, by intuition.</p> <p>H.A. Pritchard: mistake to try to find a reasoned argument to support what we feel our moral obligations to be. Duty is not the same as the good thing to do but goes beyond it. Through intuition that we know what our duties is.</p> <p>W.D. Ross: Prima Facie duties – duties which seem the obvious course of action to take at first sight when faced with a moral problem. Followed unless there is an even more compelling duty which overrides it. 7 Prima Facie duties: promise-keeping, repairing harm done, gratitude, justice, beneficence, self-improvement, non-maleficence</p>	<p>Idea of knowing what is good by intuition and not by empirical evidence is not proved conclusively by Moore. By dismissing natural facts and introducing non-natural facts and a special 'intuition' shrouds it in mystery.</p> <p>It becomes impossible to resolve disagreements about what is right and wrong as people may have different intuitions about what is good.</p> <p>It can be argued that intuition is not a faculty in itself but is the same thing as human reason. Intuition might be the way reason works when it needs a short-cut. If intuition is short-cut reasoning then we might expect reasoned justification.</p> <p>People cannot 'just know' what is right and wrong. E.g. abortion debate</p>	<p>A.J. Ayer: boo-hurrah theory. Moral statements cannot be about meaningful facts because they are not verifiable. Ethical statements were about emotions.</p> <p>C.L. Stevenson developed Ayer's thinking saying that moral language has an emotive element and a prescriptive element. When I say stealing is wrong I mean 'I dislike stealing and encourage you to dislike it too'</p> <p>Emotivism may be seen as allowing complete freedom of action on the grounds that everyone's opinion is equally valid and so everyone can do as they like.</p>	<p>Rachels says moral judgements appeal to reason, they are not just expressions of feeling.</p> <p>When confronted with genocide counter-intuitive to mean 'I happen to dislike genocide'</p> <p>If emotivism is accepted then no compelling reason for people to act morally.</p> <p>MacIntyre: 1) emotivists confuse meaning with use – what is important about moral language is the significance it has for those who use it. 2) responding to Stevenson: Moral language is not just trying to force beliefs on others 3) emotivism is of no help in making a distinction between morality and feelings about other things, such as tastes in music or food.</p>

2.8 Conscience

Ratio: the word used by Aquinas to describe reason, something which is placed in every person as a result of their being created in the image of God

Synderesis: for Aquinas, this means to follow the good and avoid the evil, the rule that all precepts follow

Id: for Freud, this is the part of the mind that has instinctive impulses that seek satisfaction in pleasure

Super-ego: Freud uses this word to describe the part of the mind that contradicts the id and uses internalised ideals from parents and society to make the ego behave morally

Ego: Freud uses this word to describe the mediation between the id and the super-ego

Conscientia: this is the name Aquinas gives to the process whereby a person's reason makes moral judgements

Vincible ignorance: this is how Aquinas describes a lack of knowledge for which a person is responsible, and can be blamed

Invincible ignorance: this is how Aquinas describes a lack of knowledge for which a person is not responsible, and cannot be blamed

Conscience Evaluation Table

Augustine and Newman Conscience is the voice of God		Aquinas Conscience is judging a Case in light of synderesis using reasoning		Freud Conscience is the judging function of the superego	
Strengths	Weaknesses	Strengths	Weaknesses	Strengths	Weaknesses
Positive view of conscience: objective guide to morality	Descriptive but not prescriptive. Tells us what conscience is (i.e. voice of God) but not what we should do.	<p>Aquinas: Ratio is what separates us from animals and enables us to work things out and make judgements about them.</p> <p>Principles of synderesis are infallible; therefore positive view of conscience as a guide to objective morality</p> <p>Can cultivate right reason through effort so that it becomes habit and with</p> <p>If conscience is the ethical judgement explains why it can be mistaken if reasoning wrong.</p> <p>Ignorance of two kinds: vincible (lack of knowledge which could have done something about) and invincible (opposite), culpable in latter.</p> <p>Newman: Primacy of Conscience</p>	<p>Obj: If conscience fallible why should we should follow it? Response: We must develop prudence to correct an erring conscience</p> <p>Obj: If synderesis infallible , then all human beings would have same moral awareness. But different individual's consciences vary. What one individual finds permissible, another finds forbidden. > Counter: Unlike Albert the Great, the principles of synderesis are very general and do not endorse any particular ethical theory e.g. one must live according to reason</p> <p>Obj: Some Christians might argue Aquinas' rationalistic approach does not consider revelation that comes directly from God cf. Aug.</p> <p>Cf. Freud: doesn't appreciate role of upbringing</p>	<p>Freud: Tripartite Model of Personality: Ego, Id, Superego and conscience arises from interplay between the three</p> <p>Mind closely linked with sexuality: Five stages of psychosexual development</p> <p>If conscience's content derived from person explains why conscience of different individuals vary e.g. abortion debate both sides think they're right</p> <p>Fromm: immature and mature conscience. The immature conscience is based on unthinking response of guilty, mature involves rational thinking.</p>	<p>Negative view of conscience. Conscience reduced to a function of personality and associated with guilt. Its moral content derived from person and society. No suggestion conscience can reveal objective moral reality.</p> <p>Freud does not consider the possibility of any relation between conscience and God.</p> <p>Freud based his theories on case-studies. Lack of evidence for the tripartite model of mind.</p> <p>Freud puts too great an emphasis on human sexuality underpinning every aspect of psychology rather than looking at a wider range of possible influences on the human mind.</p>

2.9 Sexual Ethics

Cohabitation: an unmarried couple living together in a sexually active relationship. Sometimes known pejoratively as 'living in sin'

Consent: freely agreeing to engage in sexual activity with another person

Premarital sex: sex before marriage

Extramarital sex: sex beyond the confines of marriage, usually used to describe adulterous sex

Betrothal: traditionally the exchange of promises, which in earlier times marked the point at which sex was permitted

Consummation: an act of sexual intercourse that indicates, in some traditions, the finalisation of the marriage

Exclusive: a commitment to be in a sexual relationship with a person to the exclusion of all others. This is the opposite of an 'open marriage' or a 'casual relationship'

Homosexuality: sexual attraction between people of the same sex

Applied Ethics Evaluation Table

Ethical Theories	Thinkers	Principles	Strengths	Weaknesses
Kantian Ethics	Kant	Categorical Imperative > Universalizability > Ends and Not Means	Encourages us not to use people	Regarding Formula of the Universal Law, it is unlikely everyone would become homosexual so why should it be immoral? Regarding Formula of Ends, view that sex is treating human as a means to an end and bound up with "objectification and degradation is simplistic".
Utilitarianism	Act (Bentham) Rule (Mill) Preference (Singer)	Principle of Utility Consequentialist Principle	Raja Halwani: recognises sex is not just about reproduction, it is about a "couple expressing their love for one another"	Alan Soble: A society founded on principle of maximising hedonistic pleasure "likely to collapse from self-indulgence."
Natural Law Theory	Aristotle Aquinas	Primary Precepts Secondary Precepts Doctrine of Double Effect	Clear-cut approach to morality God-given	Objection: Inflexible Objection: Philosophers have pointed out, Aquinas claims 'unnatural vices' i.e. wont lead to reproduction e.g. homosexuality are worst vices than 'natural vices' i.e. can lead to reproduction e.g. incest, rape, even though latter causes harm and former doesn't.