

My Revision Notes: AQA AS Religious Studies: Religion and Ethics and Philosophy of Religion

AS Unit B Religion and Ethics 2: Now test yourself answers

2.1 Kant

1. This describes the period of philosophy in the eighteenth century renowned for its emphasis on reason.
2. Kant argued that human beings are rational and so are able to work out the moral law (what is right and wrong). Kant also believed that moral laws were binding on human beings.
3. Good will is the highest form of good. It is not concerned about consequences or self-interest. When we act with a good will, then we act with the intention of being moral.
4. Teleology is an ethical theory that considers the 'end' result of an action and it is the assessment of this 'end' that determines whether or not the action is morally good. Deontology is the theory that moral value is not judged by the consequences of the act but by the actual act itself. This means that if a certain act is right, then it is right in all circumstances and in all conditions.
5. Kant's idea that an action is intrinsically right irrespective of context or consequence. Categorical imperatives are the absolute maxims and demand unconditional obedience based on duty: 'if the action is represented as good in itself ... then the imperative is categorical', argues Kant.
6. Duty is a universal obligation and conveys willing obedience to universal maxims and the laws derived from these.
7. Ought is the duty one should have; however, we can only have a duty if it is possible to achieve this duty and therefore, 'ought implies can'.
8. (1) Moral actions can be universalised. (2) Treat human beings as an end and not a means to an end. (3) Act on the assumption that all will act morally.
9. This is the 'highest good' and the highest good was the best good possible which Kant saw as comprising of virtue and happiness.
10. Freedom, immortality and the existence of God.
11. They are reason, duty, good will and the identification of a universal moral law. The *summum bonum* may also be mentioned.
12. Universalisation and means to an end – two maxims of the categorical imperative.
13. Strengths and weaknesses of his ideas, the view of a human as a rational being and also the goal of the *summum bonum*.
14. Any from the list on page 49.
15. Any two from the list on page 50.
16. Any two from the list on page 50.

2.2 Natural Law

1. (a) Efficient (ii)
(b) Formal (iv)
(c) Final (i)
(d) Material (iii)
2. Aristotle thought the teleological goal for man was to live a life of a certain kind, that is, to be a reasoning creature and to use reason to recognise how to behave (i.e. morally). It is when human beings act morally that their purpose of telos is fulfilled.
3. He provided the first systematic account of natural law.
4. Any from faith, hope and charity.
5. Any from prudence, temperance, fortitude and justice.
6. Natural Law ethics involves using reason to work out the morally correct behaviour that is in accordance with the goal of being human.
7. The principles by which God governs the universe.
8. Divine law is the religious interpretation of natural law. God was seen as the source of the natural law, which was rooted in the human mind.
9. The word 'casuistry' originates from the Latin word 'casus', meaning 'case'. Casuistry is when core principles of predetermined moral behaviour are applied to a 'case', context or situation.
10. (1) Preserve innocent life. (2) Live in an orderly manner in society. (3) Worship God. (4) Educate children. (5) Reproduce to continue the species.
11. Finnis develops the idea of the primary precepts of Aquinas and gives them a more modern feel, for example, the basic forms of good and the principles of practical reasonableness. Finnis' system is also naturalistic.
12. Any three from the list on pages 56–57.
13. The key ideas (precepts/principles) but also intention e.g. double effect.
14. The doctrine of double effect.
15. (a) 'Is there such a thing as natural good?'
(b) 'How compatible is Natural Law with a religious approach to ethics?'
(c) 'Weaknesses of Natural Law.'
(d) 'Weaknesses of Natural Law.'
(e) 'Is there such a thing as natural good?'
(f) 'How compatible is Natural Law with a religious approach to ethics?'
(g) 'Strengths of Natural Law.'
(h) 'Is there such a thing as natural good?'

2.3 Religious views of the created world

1. Christianity - a literal interpretation such as creationists or a non-literal interpretation, for example, progressive creationists.
2. Christianity - God created everything, God did it in six days, human beings created on the sixth day, God rested on the seventh day.
3. Christianity - God said it was 'good', God is all-powerful, God is all-knowing.
4. Christianity - Human beings were created with a purpose, the whole of creation has purpose, the story fits in with later theological ideas such as redemption.
5. Christianity - Any three from the bullet list on page 64.
6. Christianity - Human beings have a duty to be 'stewards' and have the responsibility of looking after God's creation.
7. Christianity - To look after animals and the environment.
8. Christianity - They have been created by God, they have no soul, they are under the 'dominion' of human beings.
9. Christianity - Any two reasons from the table on page 66.
10. Christianity - Any two reasons from the table on page 66.
11. Christianity - Any two reasons from the table on page 67.
12. Christianity - Any two reasons about humans from the list on page 68.
13. Christianity - Any two reasons about humans from the list on page 68.
14. Christianity - Any two reasons about non-humans from the list on page 68.
15. Christianity - Any two reasons about non-humans from the list on page 68.

2.4 Environment, both local and worldwide

1. The impact of humans on ecosystems, geology, climate, and aesthetics. It considers solutions to threats and educates people.
2. Any from litter, non-recyclable waste materials, toxic and nuclear waste, oil spillages affecting seas and rivers, sewage, industrial waste and carbon emissions, and increased use of 'greenhouse gases'.
3. Any three specific ones from the list on pages 69–70.
4. They are meetings of nations to discuss and act on environmental concerns.
5. Any three from the bullet list on pages 71–72.
6. Any three from the bullet list on page 72.
7. This is the phrase used to describe the economical division between the richest 25 per cent of the world that uses 80 per cent of the world's resources, leaving the other 75 per cent of the world to share the remaining 20 per cent of the world's resources. Generally speaking, the richest element is located geographically in the North of the planet.
8. Any three from the bullet list on page 74.
9. Firstly, no financial incentives are on offer for alternatives that reduce pollution. In addition, many people still feel that humanitarian welfare and the increase in quality of life outweigh environmental needs. Finally, in developing an industrial base can pollution be avoided or to what extent can it be controlled?
10. (1) God created the environment. (2) Christians are stewards and have been given responsibility for the welfare of the planet. (3) Christians see humanity as responsible for the damage done and need to repair it.
11. (1) Human beings have dominion over them. (2) Human beings have responsibility for them. (3) Animals do not have a soul.