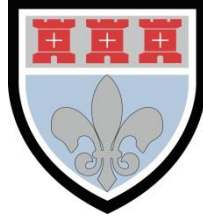


Summer work for Opted RE in 6th Form



Dear Student,

In this pack you will find work that you are to complete over the summer in preparation of starting your course in 6th Form RE. There are three sections to this work – what you must do, what you should do and what you could do.

All this work is to be brought into school in the first week and handed in to your teacher of your first lesson.

Please feel free to write on the sheets themselves and also the A4 paper that has been supplied for you to use.

Some of the tasks are asking you to think in a different way and so may appear to be a bit strange. Have perseverance and complete the work to the best of your ability.

We look forward to teaching you this course.

Mrs Blackburn



6TH FORM OPTED RE SUMMER WORK 2016

This work will prepare you for some of the key terms that you will encounter in the lessons. It will also get you thinking about your own arguments relating to different topics that will be explored in lessons.

This should be handed in to your teacher in your first Philosophy / Ethics lesson.

You Must

Complete the following tasks looking at different styles of arguments and how they are formed.

Key terms

Inductive – A process of reasoning that draws general rules from specific events.
This is not based on logic.

Deductive – A process of reasoning by which the conclusion is shown to follow necessarily. It is based on logic.

Task

Read the following statements and identify if they are deductive (based on logic) or inductive (not based on logic). You need to also explain your choice.

- 1) A square is not a triangle
- 2) A know-all knows everything
- 3) Rats are rats
- 4) All crows are black
- 5) Friction causes heat
- 6) I am awake and not asleep



2. Analogies

Key term

Analogy – A form of inductive argument that is based on the resemblance between objects.

Task

Which of the following are examples of a sound analogy and which are examples of an unsound analogy? In other words, which are good comparisons and which are not good comparisons. Explain your choice.

- 1) There is life on earth; therefore there is life on Pluto
- 2) I can imagine how upset she was when her boyfriend left her; the same thing has happened to me.
- 3) Microwaves are the product of intelligent design; therefore the Universe is a product of intelligent design.
- 4) There are buildings on Pluto; therefore there is or has been life on Pluto.

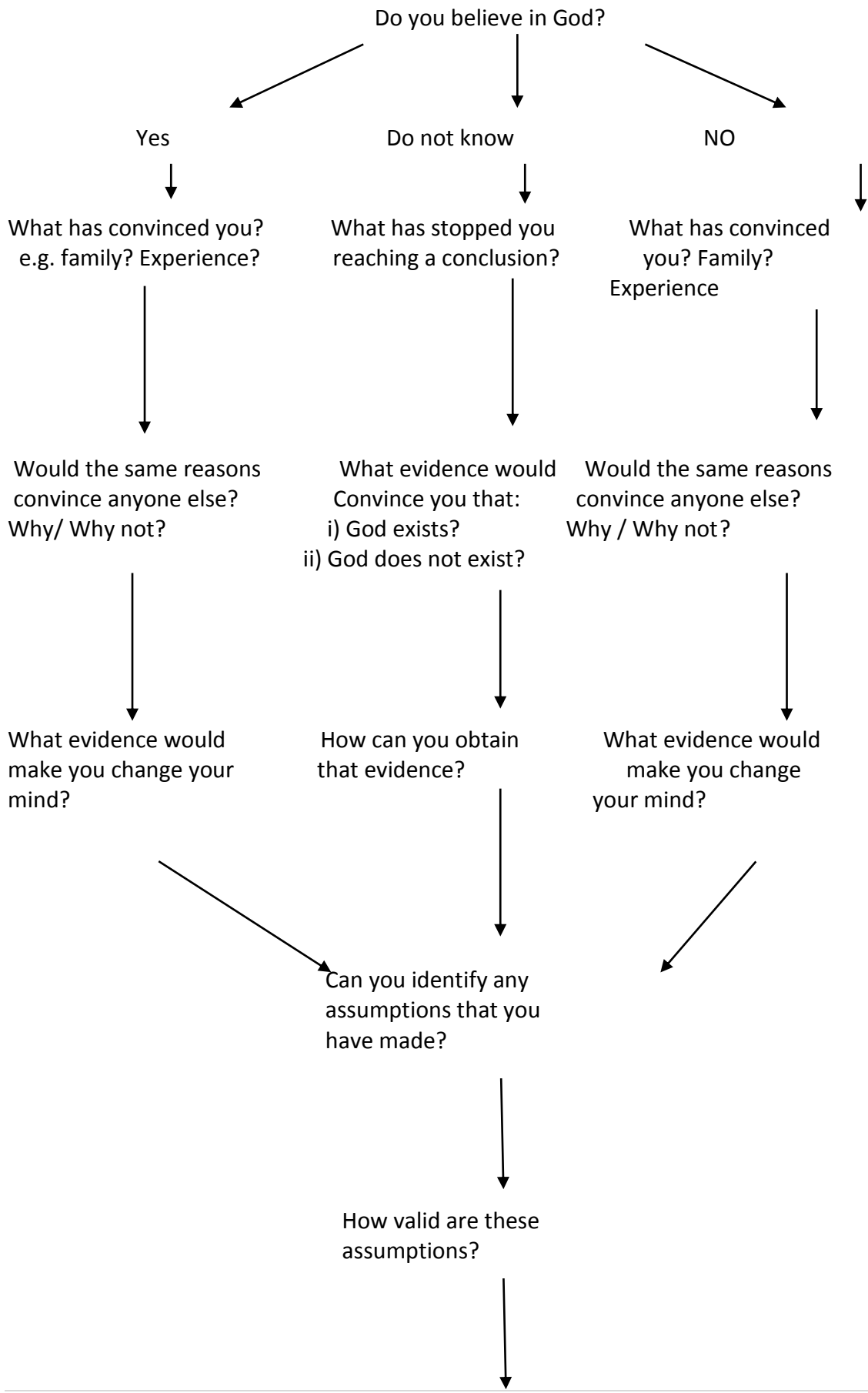
BELIEF IN GOD

Key term

Assumption – something that is accepted as true without proof.

Task

Look at the flowchart on the next page and use this to consider the issue of whether God exists. It is possible that we make assumptions without realising it. To help you reflect on what assumptions you make, if any, follow the flowchart and answer each question.



What would make you change them?



ETHICS

Key Terms

Moral relativism holds that there are no universally valid moral principles and so there is no one true morality.

Moral absolutism holds that there is only one correct answer to every moral problem.

Cultural relativism holds that what is right or wrong depends upon the culture.

Task

Come up with five things that you would say might be wrong in certain situations. Why would you say that they were wrong? Would some people believe that what you have said is wrong in some situations is wrong in all situations? Explain your reasoning (50 words)

Consider these scenarios. What would you do?

1. You are a doctor working in a hospital. One day a healthy young man walks into reception and says that several members of his family are in danger of dying because they need organ transplants. One needs a heart, one needs a lung, two need kidneys and one needs a liver. He wants you to give him a painless but lethal injection, then take his organs and use them to save his relatives. If you don't he says that he will go to a back street doctor who has agreed to "have a go" at the operations for a small price.

Should you allow this youth to sacrifice his life in order to save his family? Give reasons. (80 words)

2. On his deathbed your father asks you to promise him that when he dies you will spread his ashes over the hallowed ground of Old Trafford, Ladchester City's football stadium. He has been a life-long supporter and you know how much it means to him so you promise you will. He dies a happy man and leaves you £10,000 in his will. You make some enquiries with the football club and Ladchester City agree to let you carry out your father's wish, but they explain that they charge £10,000 for this service.

Do you keep your promise? Give reasons. (80 words)

3. You pick up the telephone to make a call but the line is crossed and you overhear a conversation between two charity workers. From their conversation you gather that they have decided to break the law in a last ditch effort to raise funds. They are planning an armed robbery on a large bank and will anonymously distribute the cash to a variety of charities.

Do you call the police? Give reasons. (80 words)

2. A fiendish madman has kidnapped a group of people including yourself and taken you to a large disused barn. Alongside one wall of the barn are crates of explosives. You are a world famous cricketer and the kidnapper fastens one of your legs to a stake in front of the explosives. To your right he binds up a group of four popular comedians; to your left he ties up four women at various stages of pregnancy; and straight ahead of you he chains four of the world's leading researchers into AIDS and cancer. Everyone is gagged. In front of you is an automatic bowling machine. Before leaving, the kidnapper hands you a cricket bat and tells you "In half an hour the bowling machine will deliver a ball – the ball contains a grenade. If you do not hit the ball it will strike the explosives behind you and everyone will die. You must decide where to hit the ball – and thus who is saved and who is killed."

There are four possible choices. Do you:

- a) Hit the ball to the right, killing the comedians?
- b) Hit the ball to the left killing the mothers-to-be?
- c) Hit the ball straight, killing the scientists?
- d) Leave the grenade to hit the explosives thus killing everyone?

Give reasons (80 words)

You Should

- Research the following Ethicists: Aquinas (Natural Law), Jeremy Bentham (Utilitarianism), John Stuart Mill (Utilitarianism) (150 words for each)
- Recall the Just War Theory Principles and find out about the three categories of the Just War Theory (Jus ad bellum, Jus in bello and Post ad bellum)

You Could

- Read the attached articles from James Lovelock (Environmental Issues), St Augustine (Problem of Evil) and Jeremy Bentham (Utilitarianism).
- Identify any elements you agree or disagree with and explain why you have your viewpoint.
- Are there any implications of these attitudes for our society today? What are they?

James Lovelock (Environmental Issues)



What is Gaia Theory?

Pick up a newspaper or listen to the news and you'll quickly see that our understanding of the Earth and our relationship to it has never mattered more. The Gaia Theory offers insights into climate change, energy, health, agriculture, and other issues of great, if not urgent, importance.

Overall, the Gaia Theory is a compelling new way of understanding life on our planet. It argues that we are far more than just the "Third Rock from the Sun," situated precariously between freezing and burning up. The theory asserts that living organisms and their inorganic surroundings have evolved together as a single living system that greatly affects the chemistry and conditions of Earth's surface. Some scientists believe that this "Gaian system" self-regulates global temperature, atmospheric content, ocean salinity, and other factors in an "automatic" manner. Earth's living system appears to keep conditions on our planet just right for life to persist! The Gaia Theory has already inspired ideas and practical applications for economic systems, policy, scientific inquiry, and other valuable work. The future holds more of the same.

Understanding Gaia Theory

The Gaia Theory posits that the organic and inorganic components of Planet Earth have evolved together as a single living, self-regulating system. It suggests that this living system has automatically controlled global temperature, atmospheric content, ocean salinity, and other factors, that maintains its own habitability. In a phrase, "life maintains conditions suitable for its own survival." In this respect, the living system of Earth can be thought of analogous to the workings of any individual organism that regulates body temperature, blood salinity, etc. So, for instance, even though the luminosity of the sun – the Earth's heat source – has increased by about 30 percent since life began almost four billion years ago, the living system has reacted as a whole to maintain temperatures at levels suitable for life.

The Gaia theory was developed in the late 1960's by Dr. James Lovelock, a British Scientist and inventor, shortly after his work with NASA in determining that there was probably no life on Mars. His research led to profound new insights about life on Earth. The theory gained an early supporter in Lynn Margulis, a microbiologist at the University of Massachusetts. In the past 15-20 years, many of the mechanisms by which Earth self-regulates have been identified. As one example, it has been shown that cloud formation over the open ocean is almost entirely a function of the metabolism of oceanic algae that emit a large sulfur molecule (as a waste gas) that becomes the condensation nuclei for raindrops. Previously, it was thought that cloud formation over the ocean was a purely chemical/physical phenomenon. The cloud formation not only helps regulate Earth's temperature, it is an important mechanism by which sulfur is returned to terrestrial ecosystems.

The Gaia Theory has inspired many leading figures of the past 20 years, including Vaclav Havel, John Todd (inventor), Freeman Dyson (physicist), Al Gore, Joseph Campbell (mythology expert), and Elisabet Sahtouris (microbiologist). These and many other people have written and spoken eloquently about how the Gaia Theory can help us model human activities after the living systems of our planet; the concept offers lessons for the design of economic, energy, social and governmental systems.

St Augustine (The Problem of Evil)

St Augustine puts forward a Theodicy. A Theodicy is a way of arguing that God and evil can exist side by side. Below you will find St Augustine's Theodicy.

- God is perfect and created a perfect world. The Bible says that he saw his creation and declared that 'it was good'.
- God does not create evil. Evil is not a substance in its own right. It is merely the absence of good. (Augustine calls this a 'privation'.)
- Evil came initially from angels and humans who deliberately choose to turn away from God.
- The possibility of evil in a created world is necessary. Only God is perfect. Other things are susceptible to change.
- Everyone is guilty because they were 'present in Adam's loins'. Therefore everyone deserves to be punished.
- Natural evil comes about because human action destroyed the natural order. The first human beings were figuratively the head of the whole created order.
- God saves some through Christ. This shows that he is merciful as well as just.

Evil is the privation of good

- Central to the Augustinian theodicy is the notion that evil in itself is not a substance. It is merely the absence of good (*privatio boni*). This concept is important because it enables Augustine to demonstrate that evil was not part of the creation initially. It arises from the voluntary actions of free beings. However, this is not to suggest that Augustine thinks evil is unreal.
- Augustine believed that creation was good; this goodness reflects the goodness of the creator.
- Man is 'mutable' (changeable) because he is made out of nothing. He is a contingent being and has the real possibility of becoming evil. A created free will being must possess the real possibility of turning away from God (this is what free will means!).
- Evil is privative and parasitic, it does not exist of itself but is like a malfunction of a previously good entity. Augustine states, 'There can be no evil where there is no good... Nothing evil exists in itself, but only as an evil aspect of some actual entity... Evils therefore, have their source in the good and unless they are parasitic on something good, they are not anything at all.' (Augustine, *Enchiridion*)

The free will defence in Augustine

- All evil, moral and natural, arises from the wrong moral choices of free and rational beings. 'The cause of evil is the defection of the will of a being who is mutably [changeably] good from the Good which is immutable. This happened first in the case of angels and, afterwards, that of man.' (Augustine, *Enchiridion*)

- Augustine defines sin as the wilful turning of the self from the highest good, which is God himself, to some lesser good. It occurs when the self seeks to be its own governing authority in place of God.
- Augustine uses the term 'self-creation of evil' to maintain the innocence of God and the guilt of his creatures. Some angels sinned because they were only finitely perfect. Evil was generated when they failed to continue to do the good.
- Like the angels, Adam's initial state is one of finite perfection, almost like the innocence of a child. Adam turned away from God and gave in when tempted by the devil. As the ancestor of all humankind, all of humanity is therefore implicated in his sin. They are present in his loins and are born in sin.

Jeremy Bentham (Utilitarianism)

As he worked on the text which became *An Introduction to the Principles of Morals and Legislation*, Bentham became aware that in order to produce a code of laws, he needed to understand what a single (or individuated) law consisted in. but he also realizes that neither he, nor anyone who had written before him, had properly defined what was meant by the notion of law – just what was this entity which was termed a law? Bentham embarked on an investigation which produced the text hitherto known as *Of Laws in General* in which he argued, with an incredible insight of sophistication, that a law was an expression of will on the part of a sovereign, who in turn was the person or body of persons, or some combination of persons and bodies, to whom the community was in a habit of obedience. Around the same time, he came to the conclusion that the most effective means of promoting the happiness of the community would be through the introduction of a complete code of laws, or a "pannomion" as he termed it. Such a code would be "all-comprehensive" and "rationalized". This meant that the code would be logically complete, in that all the terms used in the code would be clearly defined and that each single provision would be immediately followed by the reason which justified it, such justification bearing reference of course to the principle of **UTILITY**.

Philosophers who share this vision of the proper function of social institutions like law and morality may differ on more than the best methods to attain it, as Aristotle noted, there is widespread agreement that happiness is the goal, but considerable disagreement as to what constitutes happiness. For Bentham the answer is simple: happiness is just pleasure and absence of pain. The value (or disvalue) of a pleasure (or pain) depends only on its intensity and duration, and can (at least in principle) be quantified precisely. Given this, we can reconstruct one line of Bentham's argument for the principle of **UTILITY** as something like the following:

1. The good of a society is the sum of happiness of the individuals in that society.
2. The purpose of morality is promotion of the good of society.
3. A moral principle is ideal if and only if universal conformity to it would maximize the good of society.
4. Universal conformity to the principle of **UTILITY** ("Act always so as to maximize total net balance of pleasures and pains") would maximize the good of society.

Therefore the principle of **UTILITY** is the ideal moral principle.