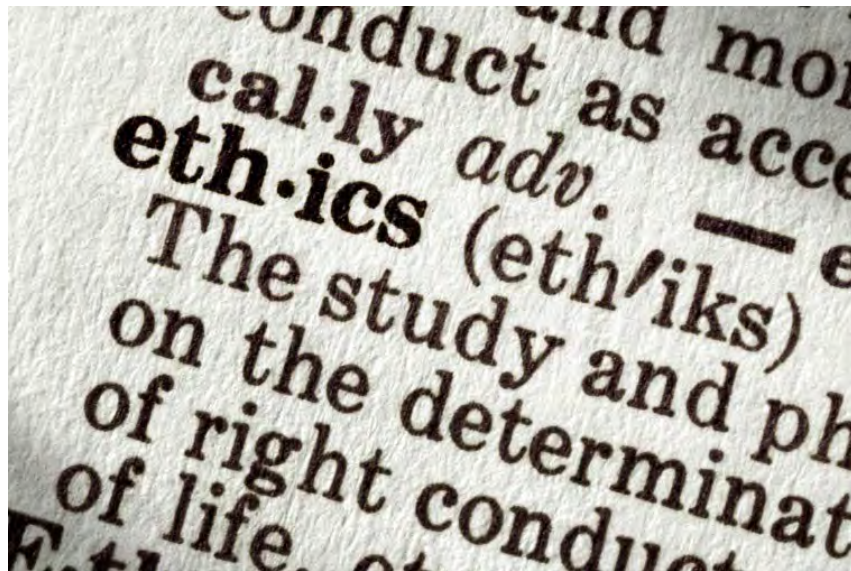


RELIGIOUS STUDIES

Religion and Ethics



Component 3 – Religion and Ethics

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Answer one question from this section.

Either,

1. (a) Explain hard determinism with reference to philosophical, scientific and psychological concepts. [20]
- (b) 'The philosophical concept of hard determinism clearly illustrates humanity has no free will.'
Evaluate this view. [30]

Or,

2. (a) Explain libertarianism with reference to philosophical, scientific and psychological concepts. [20]
- (b) 'The libertarian concept of psychology inevitably leads to the belief that we are totally free.'
Evaluate this view. [30]

Section B

Answer one question from this section.

Either,

3. (a) Explain the meta-ethical approach of Emotivism, including reference to A.J. Ayer. [20]
- (b) 'Moral terms, like right and wrong, are no more than expressions of our emotions.'
Evaluate this view. [30]

Or,

4. (a) Examine **both** the deontological **and** teleological features of Aquinas' Natural Law. [20]
- (b) 'Natural Law is meaningless without belief in a creator God.'
Evaluate this view. [30]

Or,

5. (a) Examine **both** the deontological **and** teleological features of Rule Utilitarianism. [20]
- (b) 'Act Utilitarianism provides a better basis for making moral decisions than Rule Utilitarianism.'
Evaluate this view. [30]

END OF PAPER

A Level Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">17-20 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied. • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">13-16 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p style="text-align: center;">N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2 - Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">25-30 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">19-24 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">13-18 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">7-12 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars / schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some mainly accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-6 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE A LEVEL RELIGIOUS STUDIES

SUMMER 2018 MARK SCHEME

COMPONENT 3 – RELIGION AND ETHICS

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Explain hard determinism with reference to philosophical, scientific and psychological concepts.** [AO1 20]

Candidates could include some of the following, but other relevant responses will be credited.

Philosophical concept of hard determinism:

- John Locke coined the phrase 'free will is just an illusion'. This is because people who believe they have free will think they do because they can pause and reflect before making a choice. However, Locke believed that all such thoughts were just people's ignorance; most people do not have the intelligence to see that actually there are no choices at all to be made.
- Locke gave the example of a man who wakes up in a room that, unknown to him, is locked from the outside. He chooses to stay in the room believing he has chosen freely to stay there. In reality he has no option but to stay there, it is only his ignorance on the status of the door, that has given him the illusion of free will.

Scientific concept of hard determinism:

- Scientific concepts of hard determinism are often known as biological determinism.
- Charles Darwin argued every living organism that determined by the process of evolution. The above argument was furthered by the discovery of genetics / DNA. Scientists argue that genetics/DNA determine how we act/respond in all situations – including moral situations.

Psychological concept of hard determinism:

- The psychological school of thought on hard determinism is called behaviourism.
- Behaviourism is the theory which has been encouraged by the work of early psychologist Ivan Pavlov: whose experimentation is often referred to as 'Pavlov's Dogs' or classical conditioning.
- Pavlov found that the normal reaction of a dog to food (producing saliva) could be conditioned to be triggered by the sound of a bell. Pavlov rang a bell every time food was ready for the dogs. After a while Pavlov rang the bell but did not produce food, however, the dogs still produced saliva. Pavlov argued the dogs had been conditioned.
- From this Pavlov postulated that human reactions are the same as the dogs e.g. most actions moral agents do are just conditioned (sub-consciously repeating behaviour) reactions to our environment.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘The philosophical concept of hard determinism clearly illustrates humanity has no free will.’**

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

Some candidates may answer from within the discipline of philosophical determinism alone, whereas others may draw upon other disciplines, e.g. science, philosophy or religion. All approaches are acceptable.

- Locke argued that moral agents believe they have the free will to make decisions because they can pause and reflect before making a choice. However, Locke believed that all such thoughts were just people's ignorance; most agents do not have the intelligence to see that actually there are no choices at all to be made.
- A counter to this could be that Locke does not, with the above argument, prove the concept of determinism. What Locke is actually arguing is that libertarianism is just an ignorant illusion and then merely speculating that therefore determinism must be correct.
- Locke's philosophical argument could be further weakened by Sartre, who argued that there is no God, therefore man is condemned to freedom. Man's freedom is obvious because of the way moral agents go about trying to deny it. Therefore, moral agents create a self-deception of determinism ('bad faith'); however, for Sartre these attempts by moral agents to escape freedom are an absolute sign we have free will.
- Behaviourist Ivan Pavlov carried out experiments on dogs and found that they could be conditioned. From this Pavlov postulated that human reactions are the same as the dogs i.e. all our actions are just conditioned reactions to our environment.
- A challenge to this is that psychology does not illustrate humanity has no free will. This is because some psychologists would argue free will is still possible. Rogers accepts children can be conditioned. However, moral agents do have the ability to achieve freewill; through the process of 'self-actualisation'. Self-actualisation involves getting in touch with our real feelings and acting on them.
- Scientists claim that DNA illustrates all humans have a fixed scientific formula. Therefore, moral agents are no more than genetic robots; programmed (and thus determined) by their DNA.
- Recent developments in neuroscience open up a debate regards Sirigu's research on the parietal cortex of the human brain has created for some the possibility of there being free will.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Examine both the deontological and teleological features of Aquinas' Natural Law.** [AO1 20]

Candidates could include some of the following, but other relevant responses will be credited.

Deontological Features:

- The moral term deontological means that the morality of the action should come from the nature of the action itself e.g. murder will be morally judged on the action of murder only.
- There are several deontological features of Natural Law:
- Four levels of law: Aquinas explanation of eternal, divine, natural and human law
- The Primary Precepts: the primary precepts act as a universal and permanent set of deontological rules. The five deontological primary precepts are: preservation of life, orderly living in society, worship God, education and reproduction.
- The primary precepts act as a universal and permanent set of deontological rules.
- The Secondary Precepts: are created by judging whether an action either upholds or breaks one of the primary precepts. Though it can be argued that the secondary precepts do not always have to be upheld (double effect).

Teleological Features:

- The term teleological means right and wrong should be judged by the end outcome / ultimate purpose / telos of an action rather than the actual action itself.
- There are several teleological features of Natural Law:
- The purpose of Natural Law: Natural Law is based on the idea that the universe was created by God with an end purpose (telos). Human beings are part of God's universe and therefore moral agents must too have an ultimate end purpose (telos) set by God. Natural Law was designed, by Aquinas, to illustrate what that end purpose (telos).
- Rational Thought: Using our God-given reason, Aquinas argued, a moral agent can reason out God's ultimate end purpose (telos) for humanity:
- The Highest Good: Aquinas believed the highest good was to 'become more like God' i.e. moral agents are born with the purpose (telos) to develop as closely as we can into the image of God.
- The Primary Precepts: Aquinas reasoned out humanities God given purposes (telos) by considering humanities natural inclinations. Aquinas generalised five human purposes (telos) based on these natural inclinations; called the five primary precepts.
- Getting to heaven: by achieving their highest good, by following Natural Law, moral agents will re-establish a right relationship with God. If moral agents can do this they will achieve their ultimate telos of gaining eternal life in heaven, with God.
- The Secondary Precepts: are created by judging whether an action either upholds or breaks one of the primary precepts. Though it can be argued that the secondary precepts do not always have to be upheld (double effect).

This is not a checklist, please remember to credit any valid alternatives.

(b) 'Natural Law is meaningless without belief in a creator God.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- One line of argument could be that Natural Law is meaningless if the moral agent does not have a belief in a creator God. This is because Natural Law is fundamentally based on a belief in a creator God. This could be illustrated in several ways:
- Aquinas stated that Natural Law is based on moral agents using their universal God given reason, that a creator God created within humanity.
- According to Aquinas Natural Law is one of two ways to help moral agents understand a reflection of God's eternal law. The other been divine law.
- The five primary precepts, of Natural Law, are based on the idea that a creator God created, within humanity, five fixed purposes in live. Moreover, one of these purposes is worship God.
- Three of the seven virtues Aquinas states help moral agents achieve the precepts are based on the belief in a creator God. Aquinas called them the revealed virtues, which are: faith, hope and charity.
- Aquinas argued every moral agent's highest good was to re-establish a 'right' relationship with God, in order to gain eternal life in heaven. Following Natural Law was one way to help achieve this.
- However, the above could be countered because the fundamentals of Natural Law can be accepted without a belief in a creator God. This is because Natural Law developed fundamental, universal ethical principles that are applicable to all moral agent's regardless of belief:
- The 'Human Rights Charter of the United Nations' signed in 1947 is based heavily upon the primary precepts of Natural Law e.g. 'The right to life', 'The right to an education' etc.
- Peter Vardy links human rights and Natural Law when he stated: "At the end of World War 2, Nazi war criminals were tried according to universal moral laws modelled on Natural Law thinking."
- Lord Devlin, in his 1965 government report, suggested society was in moral decline because it lacked a decisive and clear absolutist moral ethic. Natural Law, could provide society with such an ethic.
- Another line of argument could be that Natural Law does not need a belief in a creator God because John Finnis was able to create a twentieth century development of Natural Law that does not pre-suppose a creator divine being. Instead Finnis concentrated on reasoning a set of 'goods' from which a good life can be generated.
- However, there are modern developments of Natural Law e.g. Proportionalism, that are still fundamentally based on a creator God.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

RELIGIOUS STUDIES

GCE A LEVEL

Summer 2018

Component 3: Religion and Ethics

General comments

This compulsory paper produced the full range and marks but did appear to be challenging for candidates in some areas. Rubric was observed on the whole and most candidates managed to produce balanced answers across the four sub-questions in relation to the timing.

It was pleasing to see that candidates recognised the significance of the (b) sections in terms of weighting and timing and in general produced some very good evaluative answers. The first compulsory section generated most responses from question 1 on hard determinism; however, quite a few candidates either confused or conflated hard determinism with predestination which had a detrimental impact on both (a) and (b) sections, although the (b) section was more open to a variety of interpretations of determinism if used to contrast with the success of a philosophical concept of hard determinism. The second question, similarly, saw some confusion of libertarianism with religious arguments that tried to explain free will in relation to predestination.

The questions in the option section of this paper were all chosen by candidates, with question 3 being the least popular on Emotivism. Whilst there is overlap with Ayer's argument on religious language in terms of initial principles, there was some confusion surrounding his conclusions about ethical language which are very different to those on religious language. The main issues with questions 4 and 5 were the deontological and teleological aspects required as a focus by the questions and these were often ignored in favour of a general presentation of either Aquinas' Natural Law and Rule Utilitarianism.

1. (a) Explain hard determinism with reference to philosophical, scientific and psychological concepts. [AO1 20]

This was by far the most popular choice of question among candidates.

Features of stronger responses:

- included reference to technical vocabulary such as universal causation, materialism and incompatibilism as well as speaking of the kind of scholars mentioned on the specification;
- candidates were expected to consider Locke, genes and Pavlov, but good candidates often referred to other scholars / concepts too that were not required by the specification but were relevant, such as Skinner, Watson, Darwin, Genetic Fixity and others;
- the strongest answers were able to show how each of the scholars mentioned demonstrated features of the hard determinist position – that our behaviour is caused and we are not free to choose how we act.

Features of weaker responses:

- conflating philosophical hard determinism with predestination or predeterminism from Augustine or Calvin; the specification states that Theme 4a refers to religious concepts of predestination with reference to the teachings of Augustine and Calvin, whereas Theme 4b refers to Concepts of determinism - Hard determinism: philosophical (John Locke); **NB** there is a difference between the philosophical concepts of hard determinism, that is largely materialist and incompatibilist, and the religious concept of predestination that considers how God may have planned humanity's ultimate destiny in advance of behavioural or faith choices made;
- candidates usually recounted the story of the sleeping man from John Locke. There were a wide range of different stories re-told, sometimes he was alone, sometimes not, sometimes he wandered into the room himself and sometimes he chose to try the door. Each variation would potentially affect how well the analogy works.

(b) 'The philosophical concept of hard determinism clearly illustrates humanity has no free will.'

Evaluate this view.

[AO2 30]

Those who were confused over Q1. (a), often continued this confusion into Q1.(b). Candidates who made use of religious ideas to answer the question set specifically were credited. For instance, a candidate who was able to explain that philosophical concepts were in conflict or concurrence with religious arguments and to support such a claim, were awarded highly. If candidates simply argued about whether predestination or free will was more coherent with reference only to the religious scholars, did not achieve so highly. This showed a limited identification of issues raised by the question, being only partially addressed.

Features of stronger responses:

- an ability to argue whether scholars like Locke were able to present a coherent argument and these candidates may have argued that philosophically he proved nothing, only claimed logical coherency or showing that determinism was possible or probable, but not certain;
- others compared or contrasted the alternative approaches, such as Sartre or the soft determinists to see whether other scholars were more successful
- the strongest answers weighed up whether there was a stronger alternative explanation for human behaviour than that of philosophical hard determinism, such as that of science or psychology.

Features of weaker responses:

- tended to answer a different question than the one set, preferring to write a response to the question 'Humanity has no free will.'; such candidates missed the in depth evaluation and analysis of philosophical arguments and their success was very limited;
- seemed confused about what hard determinism is, appearing to claim that it means we are determined a bit, but not completely or that we can override our determinism;
- other candidates cited religious or societal laws, such as those of Natural law, as evidence of determinism rather than causal factors. e.g. society or religion has laws to instruct our behaviour, so we are determined;

- many simply listed scholarly arguments for and against free will rather than weighing up the strengths and weaknesses of these arguments in the light of the statement given in the question.

Section B

4. (a). Examine both the deontological and teleological features of Aquinas' Natural Law. [AO1 20]

Features of stronger responses:

- some candidates produced some very good accounts of the ethical theory itself, including a broad range of features from within it;
- the best candidates referred to deontological as being duty based and therefore more absolute or reflecting on specific actions, in contrast with teleological which is based on ends or purpose of acts;
- the strongest answers were able to go through Natural Law pointing out the features that were deontological or teleological and explaining why, e.g. they could point to the beatific vision as our telos and the primary precepts as our duty to obey; there was no expectation that there should be an equal balance of both features since candidates were more likely to find deontological features of Natural Law.

Features of weaker responses:

- included a struggle with accurate definitions of deontological and teleological as some conflated them with other terminology that was not quite accurate, e.g. the focus on teleological being the same as consequentialism led some candidates to become confused by thinking Natural Law weighs up consequences of individual actions in its decision making, which it does not;
- in addition, there were candidates who, in their enthusiasm for explaining Natural Law, forgot to include any reference at all to the deontological or teleological aspects of the theory;
- there were also many candidates who muddled teleological and deontological throughout.

(b) 'Natural Law is meaningless without belief in a creator God'
Evaluate this view. [AO2 30]

There were some very strong answers to this question and candidates were able to refer to a wide range of arguments both for and against.

Features of stronger responses:

- very good candidates had the confidence to refer to John Finnis in this answer to demonstrate how it is unnecessary to believe in a creator to follow Natural Law;
- others demonstrated the ability to weigh up the extent to which such a belief was necessary, for instance showing that the primary precepts are absolute and require the worship of God but they are not the only precepts and so maybe moral agents could pick and choose;
- some also recognised that the question concerned a creator God and that worship God could be interpreted outside of the Christian tradition.

Features of weaker responses:

- there was a lack of recognition of the necessity of God at all and more of a weighing up of the general strengths and weaknesses of a legalistic approach to ethics;
- some candidates were just content to weigh up the issue of 'worship God' and were reluctant to look further into the revealed virtues or levels of law for evidence of God's necessity;
- whilst it was not necessary to refer to Finnis in this response, weaker candidates tended to miss the opportunity to use him.

1 a

Hard Determinism is the concept that everything is determined by a past cause and as a result ~~humans~~ moral agents have no free will. This is because all choices they make are completely determined by a previous cause. This concept is also known as ~~John Locke~~ or "incompatibilism" because it believes that free will and determinism are 'incompatible'.

John Locke is a philosopher who argues that all humanity is determined. He states "free will is an illusion" and that to believe we are free is deluded. For him, genuine freedom is "the liberty to act on a volition, whatever it may be, without outside compulsion or restraint" and because of the universal principle of causation (everything has a cause), this is impossible. He uses an example to illustrate his point; A man is locked in a room, which unbeknownst to him is locked. Therefore he chooses to pray within the room, unaware of the fact that, had he wanted to, he would have been unable to leave. He

therefore thinks he made a free choice to pray but this in doing so was being ignorant of the locked door. Locke says

This is reminiscent of humanity and their belief in free will because we are ignorant to believe we had choice, other than the one we picked, meaning we have no free will and consequently are completely determined.

The scientific argument for Hard

determinism stems from the universal theory of causation which states that everything within the universe is caused. This is clearly stated by Isaac Newton who described the world as a complex but predictable machine. Biological determinism is the argument that everything is fundamentally determined by its DNA, which are the building blocks of every human being. The idea of genetic fixity is that we are born with the physical and mental traits which we will have throughout our lives. This was co-operated by the human genome project which showed that characteristics such as obesity are clearly are directly linked to your specific DNA. This helps to prove determinism because it further develops that we have no alternative other than what has happened in our lives because of the causality which can be traced back to our genes.

It is a key question to ask 'why, if the whole of the natural world is subject to the laws of causality, is it that we believe the mind (a natural organism) is any different?'. This explains, most logically the argument of scientific determinism.

~~Psychological determinism~~ Through psychology we can also see clear evidence for hard determinism.

~~Environment~~ Behaviourism is the idea that all humans are determined by our upbringing, heredity and environment. This

seems obvious when looking at certain groups within society if young offenders are much more likely to have come from a broken home or suffered abuse as a child, which seems to point to their upbringing determining them to commit their crimes.

Clarence Darrow, a defence lawyer, used this argument of psychological determinism when trying to reduce 2 young murderers from getting a ~~life sentence~~ a death sentence to a life sentence. He stated: "punishment or punishment can only be applied if man had a choice" which is claiming that the men committed the crime as an indirect result of their childhood. This case was successful and therefore shows the strength of psychological determinism in showing that we have no free will.

This psychological determinism was somewhat proved by Pavlov in his experiment using dogs to prove conditioning. He showed that you could cause a reaction from a conditioned stimulus when the original stimulus. This showed that actions could be affected conditioned by your past ones as a result thereof they animals, at least, were somewhat determined.

1. b

The concept of free will is one that is widely debated and with three stances appearing as an answer: Hard Determinism, ~~Soft Determinism~~ and ~~Libertarianism~~ (ie. free will), soft determinism (ie. always determined but here freedom of spontaneity in some situations) and libertarianism (ie. free will). None of these 3 have been proved, however there are some challenges posed to them which seem to undermine the arguments rightly. As a result Hard Determinism illustrates clearly that humanity has no free will, but is a view only accepted by some, and one which is not cognitive.

Hard Determinism argues that humanity has no free will as a result of the world being completely deterministic. The philosophical concept of this is argued by John Locke who states "free will is an illusion", one which most of humanity are ignorant to. This is a view supported by other philosophers such as Spinoza or Voltaire who said "Peas trees can't grow bananas, bananas which by saying was showing that humans can't do anything other than what they were determined to do. This is a part of the universal theory of causation.

John Locke's explicit example of the man in the locked room illustrates this inability to do other because the man was only able to remain within the room. But, it also shows that as

humans we are ignorant of this because we believed that we could have chosen another 'path', but as the man in the tray was locked in the room, we too are committed to our 'path'. This means that we have no free will to alter.

However this view is challenged by the simple idea that as a moral agent, we feel strongly like we have the free will to choose. In everyday situations such as choosing to hold the door open for someone we seem to have the choice whether to do so or not. This is the key argument for libertarians who believe that all of humanity is free to do what they want, as Jean Paul Sartre stated "There is no determinism. Man is free - man is freedom". In this way it seems that philosophical hard determinism doesn't illustrate humanity ~~doesn't~~ doesn't have free will.

On the other hand, Hard Determinists, such as Locke, would simply argue that it is simply humanity being ignorant to the universal causation is the word being applied to humans themselves as well. Just as the man in the room has no knowledge of the door being locked, we have no knowledge of our inability to choose another option.

Soft Determinists would offer another reason that hard determinism doesn't illustrate that humanity has no free will because although the word

is completely deterministic, a moral agent has freedom of spontaneity (i.e. the freedom to act on your volition with outside constraint) but in certain situations. They too, though, deny freedom of indifference (i.e. the liberty to choose to do other in a situation). For example, a moral agent who chooses to hold a door open for someone because they want to do so, has freedom of spontaneity while acting as a result of an 'internal case' (i.e. a determined case within yourself). However if a person was to want to hold the door open but was shoved at the way, they would have neither freedom of spontaneity or freedom of indifference because they were caused by an 'external case' (i.e. a determined case beyond their choice/against their volition). Therefore soft determinism still argues that all actions are determined but, unlike hard determinism states that we still have the ability to act on our volition, and carry out acts which we want to do. This is preferred by many to the reductionist view of hard philosophical hard determinism and shows it doesn't 'clearly illustrate' that humanity has no free will.

A hard determinist notices that like libertarians, soft determinism are also ignorant of the extent of determination in the natural world. As consequences, they are also fooled by the illusion that we have any degree of free will.

~~Let alone~~ Also, soft determinists have a different definition of free will than hard determinists and libertarians by using freedom of spontaneity.

A final reason why hard determinism clearly illustrates that humanity has no free will is by because of the problem that arises in response to punishment and moral responsibility.

For most, the idea of punishment seems to just thing to do in response to committing a crime, but if you accept hard determinism then you will accept that you have no free will to do other. This means that it would be wrong to punish someone for their actions. This seems unthinkable for many. ^{who} would argue that moral responsibility is a necessary characteristic of a human being and through withdrawing their hard determinism not be wrong. So, for example

~~in a situation where~~ I committed a murder, a hard determinist ~~may~~ would argue the criminal ~~is~~ holds the responsibility for their action.

In conclusion, philosophical hard determinism clearly illustrates that humanity has no free will. The challenges posed to it can be easily countered by drawing upon their ignorance and it seems that just because we believe something to be true, it doesn't cease it to be so.

Question 1 Example 2

0 1

a) Hard determinism is the belief that moral agents have no control over their actions. Instead, it is believed that all of our actions and behaviour are pre-determined, based on our experience. There are three different concepts that have been used when explaining hard determinism: philosophical, scientific and psychological.

The philosophical side of hard determinism argues that moral agents are influenced by philosophical teachings and thus base their actions upon them. One way in which they are ~~of~~ influenced is through the teachings of the Bible. Moral agents that consider the Holy Book as a source of wisdom are likely to follow its teachings strictly. ~~It~~ It is also argued that, as their actions are pre-determined, the moral agents are not likely to realise that their actions and their beliefs are strongly based on what they have read in the Bible, or any other religious scripture that offers moral guidance.

The scientific side of hard determinism looks at determinism in a different light. Instead of moral actions being inspired by the Bible, ~~the~~ the basis of human behaviour comes from biological factors. As ^{the} philosophical view, ^{the} scientific also argues that humans do not realise that ~~what~~ their actions are the result of biological factors. Our way of responding to different things that we encounter on our day-to-day life is determined by innate factors that are influenced by our experience. Furthermore, the scientific idea of ~~pre~~ determinism believes that it is just our experience but that of our ancestors.



this idea leans towards an evolutionary side of science. It argues that our actions are just the result of strategies adopted by our ancestors in order to ~~be~~ increase chances of survival.

The psychological view of hard determinism comes close to the scientific view. It too ~~too~~ supports the idea that moral ~~consequent~~ actions are the result of innate factors that we have acquired through experience. It therefore sees moral actions as completely independent of the moral agent carrying out the moral action. We often respond in a similar way to things we encounter in our lives because we have had to deal with something similar in the past, and thus we have learned an appropriate way of responding to the particular thing. Humans often like to believe that they are in charge of their actions and that they have full control over them. However, the idea of hard determinism would not agree as it argues that every action is the result of external factors, whether they are philosophical, scientific ~~and~~ or psychological.

Q 1

b) Many philosophers would agree with the statement that the philosophical concept of hard determinism ~~would~~ ~~not~~ show that humanity has no free will. One reason for this ~~would~~ could be ~~because~~ the influence of the Bible and other religious scriptures. The fact that so many people choose to follow the teachings of the Bible and act in a morally acceptable way, according to the teachings, shows that it has great influence on a person's actions. For example, we know that committing such sins as murder and rape are not moral because it says so in the Bible. Therefore, ~~the fact~~ we are pre-determined not to commit either because ~~we believe~~ ~~it~~ they are not, we follow the teachings of the Bible. This means that hard determinism illustrates humanity has no free will.

However, this point can be countered by the idea that not all followers of the Bible (or any other scripture) behave in a morally acceptable way. In society, we see a lot of people choosing to commit immoral acts, regardless of what is said in the religious texts. For example, a person can commit a murder on an innocent person and claim that the way he interpreted the Bible's teachings encouraged him to commit the crime. In cases like this, determinists may argue that perhaps the philosophical concept does not prove beyond doubt that humanity has no free will. Further, they may suggest that the scientific or psychological concepts may provide a better explanation. Therefore, the philosophical concept does not illustrate that humanity has no free will.

Further more, follower of libertarianism (the belief that humans have free will) may also argue that philosophical concept does not illustrate ^{humanity} ~~humans~~ ~~unawareness~~ by ~~determinism~~ has no free will. They would argue that a person is responsible for their actions and that their actions were completely ~~in~~ based on ~~the~~ ~~individual's~~ forces within the person's control. ~~they~~ ~~could~~ ~~argue~~ ~~that~~ ~~this~~ ~~is~~ ~~the~~ ~~case~~ ~~because~~

libertarians would also argue that this is the case because hard determinism sees moral agents as 'machines' that do not have control over anything that they do. This is seen as a fairly negative view on humans. It ignores the influence of ~~existence~~ emotion and feelings as well as the influence of personal thought and reason. All of these can have an effect on the individual when they are carrying out an actions. therefore, some may argue that libertarianism is a more positive way of looking at humanity's free will. Thus, it rejects the concept of hard determinism.

Overall, I believe that most philosophers would accept the idea of libertarianism as opposed to hard determinism. This is because libertarianism does not just see ~~most~~ humans as passive respondents to their environment. It rather offers a positive idea on humanity by which is more likely to be accepted. However, some philosophers may still believe that hard determinism ~~proves~~ that humanity has no free will. While we can argue that the philosophical concept fails to illustrate ~~the~~ ~~idea~~ that humanity has no free will, the other ~~two~~ concepts may provide a better ~~explanation~~ illustration.

B.

Question 4

4.

4 a.

Aquinas' Natural Law focuses on 4 areas of law, which all derive from God. These four areas are Eternal law, Divine Law, Natural law and Human law. Firstly, Eternal law refers to all rules and laws that all come from God Himself. This law has always existed and will always exist. However, only God is fully aware of all the laws whereas humans are only aware of a portion of it. This is because humans do not have the capacity to fully understand it and only God holds such power. The portion that humans do have an understanding of is split into two; Divine law and Natural law.

of which has been

Divine law refers to that ~~revel~~ revealed through scripture, and can only be accessed through religion and the holy book, the Bible. Such law can be found in the form of the 613 commandments with the most famous 10 commandments being found in the New Testament. By following the Bible, one is able to live according to God's eternal law and thus live 'good'.

The second reflection is known as Natural law and this has a more universalistic appeal. Aquinas was aware that not everyone had / would have the opportunity to read the Bible and would thus, be denied of the Divine law. Therefore, he developed Natural law which focuses on the innate God-given law that everyone is born with. This allows all humans to use reasoning that God provided, without the use of religious texts. Natural law is accessible to everyone.

Aquinas argues that Human law ultimately derives from both Divine and Natural law. He believed this so much that he also stated that human law without influence from

divine or natural law, was no law at all - it would be deemed feeble and unnecessary to follow. Human law involves legal law which has reinforcement from the police force, the government, etc.

Additionally, Aquinas' law also highlights other features such as primary precepts, secondary precepts, exterior acts, interior acts, real goods and apparent goods.

Aquinas developed 5 primary precepts as a guideline for how to live as a good ethical person in line with natural law. The 5 primary precepts are as follows; preservation of life, ordered society, worship of God, reproduction ~~and~~.

From these primary precepts, humans can create secondary precepts in order to provide law for new issues that may not have been covered. For example, abortion is wrong because it breaks the primary precept of 'preservation of life'. Therefore a secondary precept is created stating that 'abortion is wrong'.

Exterior acts refer to the action or act a person carries out whilst interior acts refer to the thought process or reasoning behind said action. For example, if an old lady was crossing the road, an exterior act would be you ~~help~~ helping her walk across. The interior act would be the reasoning behind it. If the interior was good, it would be kindness and compassion. However if it was bad, it would've been done as a means to gain praise by others.

Aquinas argues that if the exterior act was good but the interior was not, then ~~it~~ it is bad as a whole.

Finally, he refers to 'real goods' and 'apparent goods'. This is where 'real goods' are seen as actions carried out correctly in line with natural law. 'Apparent goods' refer to actions carried out that are ~~at~~ not in accordance with

Natural law but aren't necessarily bad. They are the misinterpretation of Natural law and morality. For example, if a person were to commit adultery for the primary precept of 'reproduction', they would then be breaking the primary precept of an 'ordered society'. So although the intention was right, the exterior/action was not, so overall the act was not right.

4 b.

The argument that Natural law is meaningless without belief in a creator God is accurate as the whole basis of Natural law is God. Natural law follows on directly from eternal law and divine law, both of which state that law was brought by God. Natural law also states that humans have an innate-God-given understanding of reason. Therefore, it would be illogical to separate Natural law from the belief in God as that is what makes up majority of the ethical theory.

However, it can be argued that Natural law and the belief in a creator God can be separated as this was just an addition to an already existing theory provided by Aristotle. Aristotle argued that humans are born with innate reasoning. However, Aquinas later 'Christianised' this by saying this innate reasoning was a gift from God. Based on the original theory provided by Aristotle, Natural law does not have to be seen as meaningless without belief in a creator God.

Natural law is meaningless without belief in a creator God as Natural law includes precepts which have been created based on religious text such as the Bible and the 10 commandments. These precepts, such as the preservation of life and reproduction are key fundamental beliefs when it comes to Christianity/religion. To present natural law without a

Write the two digit question number **inside** the boxes next to the first line of your answer

Answer

Leave
blank

necessary belief in God would be to undermine these precepts and thus, undermine Natural law as a whole. It is necessary to follow the belief in a creation God in order to also follow Natural law as a whole.

However, it can be argued that natural law is meaningless regardless of belief in a creator God as majority of the laws presented are already embedded into secular society. For example, secular society already holds value in the primary precept of the 'Preservation of life' without the need of God.

In conclusion, the view that natural law is meaningless without belief in a creator God is supported ~~the~~ by the actual theory, which is solely based ~~to~~ around God and His laws.

EDUQAS AS R.S. Component 3: An Introduction to Religion and Ethics

Theme 4E: Utilitarianism

Lesson Plan 1 Applying Act and Rule Utilitarianism to Animal Experimentation for medical research

Aims:

1. To develop knowledge of the way in which to approach an essay on the application of Act and Rule Utilitarianism.
2. To understand how to apply the principles of Utilitarianism to specific examples of animal testing
3. To apply the principles themselves to worked examples

Provides an opportunity to develop the following skills:

- Working with others
- Discussion
- Application of the principles of utilitarianism to worked examples
- Selecting information
- Comparison of different approaches

Lesson	Assessment	Resources
Beginning: Examples of Animal Testing. <ul style="list-style-type: none">• Divide students into 5 groups and give each group a different problem (see Lesson 1 Resource 1 worksheet)• Students should discuss the question and write down three reasons for their answer. Groups nominate a spokesperson to feedback to the class.	Assessment for Learning / Formative Assessment: Feedback from the group task of applying Act and Rule Utilitarianism. Teacher listens to group feedback and, with input from student peers, give appropriate oral feedback to groups.	Examples worksheet
Middle: PowerPoint (Lesson 1 Resource 2) <ul style="list-style-type: none">• Look at the past paper questions as examples.• Emphasise that application questions need to show a range of ways that the <i>theory</i> might be applied.• Q&A the main features of Act Utilitarianism• In their groups, students choose three features of Act Utilitarianism and use		PowerPoint presentation

<p>them to decide what should happen in their previous example.</p> <ul style="list-style-type: none"> Nominate a different spokesperson to feedback. <p>Repeat this process with Rule Utilitarianism</p>		
<p>End: Application Worksheet.</p> <ul style="list-style-type: none"> Read through the application worksheet, highlight where the <i>ethical theory</i> has been used to establish right or wrong regarding animal testing. Students could identify strong features or improvements to this application. 	<p>Highlighting task with the application worksheet. Students should have identified when features of the theory have been linked to reasoning about animal testing. Advanced students should be able to suggest further areas for application.</p>	<p>Application Worksheet</p>

1. A Specific Condition

Children born with half a heart must undergo multiple complex operations to give them a single circulatory system. At some point, depending upon the child, this adapted heart will struggle to function leading to a need for a heart transplant. The heart transplant is often difficult because they no longer have a normal circulatory system, and because there are limited available hearts. One solution to this would be xenotransplantation (using a genetically altered animal heart). The trial requires genetically altered pigs to be reared for slaughter so that we can harvest their hearts. The trial will involve trying animal to animal transplants before progressing to involve humans.

Should experimentation be allowed to happen for this condition?

2. A Specific Person

Olivia has a very rare form of epilepsy. There is no current treatment for her condition. A scientist has come up with a new treatment that could be given to suppress her seizures, but the therapy needs to be tested first. Trials begin with rats by inserting a modified gene into neurons of the brain. It would then progress to primates to see whether the treatment would be as effective. This will involve inducing seizures in the animals by giving them a toxin and the using the gene to attempt to suppress them. If the trials go well, several hundred animals will undergo these tests in a lab over the course of several months. Control rats and primates will be used who will also be given the toxin, but no treatment.

Should experimentation be allowed to happen to help this person?

3. A Specific Animal

Bob the horse is a retired racehorse. Scientists want to use him as a blood donor to produce blood products that will aid diagnosis of disease in humans and other animals. This will involve some 'mild' suffering for Bob who will be used multiple times for this procedure.

Should experimentation be allowed on this animal?

4. A Specific Test

Some scientists wish to perform a series of tests on deaf cats to test cochlear implants. Kittens born in a lab will be made deaf using injections and then fitted with the implants under aesthetic. The kittens will then undergo brain surgery and electrical stimulation of the implant to test its effectiveness. The kittens will then be euthanised.

Should this kind of experimentation be allowed to happen?

5. In General

UK Law requires that all new medicines are tested on animals before they are tested on humans. Some drugs have not been released for human testing because animal trials demonstrated an unacceptable safety risk. Animal testing can include but are not limited to: administering drugs, infecting with diseases, causing physical or psychological injury, restraint, withholding of food and intensive breeding. UK law requires animal procedures to be part of an approved research or testing programme which has been given a project licence. Researchers must make a commitment to reduce, refine and replace animals in experiments wherever possible.

Should animal experimentation be allowed?

Previous Application Questions

- a) Apply Aquinas' Natural Law to the ethical issue of voluntary euthanasia. (25) SAMs
- a) Apply Fletcher's Situation Ethics to the issue of homosexual relationships. (25) Summer 2017
- a) Apply Act Utilitarianism to the ethical issue of animal experimentation for medical research. (25) Summer 2018

The Problems with Applying Theories.

- Categorisation can culminate in catastrophe
- Situations are never simple
- Outcomes are not obvious
- Exceptions are inevitable

“That’s why everyone hates moral philosophy professors” – Everyone at some stage in The Good Place



Applying Act Utilitarianism to Animal Testing

Each Act must be weighed up – but what do we weigh?

- The particular medical condition?
- The sick individual?
- The individual animal?
- The general species?
- The specific test?



Act Utilitarianism:
Teleological
Relativistic
Consequentialist
Utility Principle
Hedonistic
Assesses each act
The Hedonic Calculus

Applying Rule Utilitarianism to Animal Testing

The Principle of Utility is used to draw up general rules based upon past experience.

Deontological / Teleological

Utility Principle

Historical Rulings

Strong Rule - Absolute

Weak Rule – Allows exceptions

Mill's Harm Principle: "The only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others."



Seven Basic Goods

Life

Knowledge

Play

Aesthetic experience

Friendship

Practical Reasonableness

Religion





Nine Requirements of Practical Reason

Have a coherent plan of life

No arbitrary preferences amongst values

No arbitrary preferences amongst persons

Detachment

Commitment

Efficiency within Reason

Respect for every basic value

The requirements of the common good

Follow one's conscience

Application of Hoose's Proportionalism to Capital Punishment

- Natural Law – What is good?
- Deontological / Teleological
- Pre-moral / Ontic good and evil
- Moral good and evil
- Proportionate reason
- Consequences
- Intention - agape
- Value/Disvalue
- What is Right?



What should I include?

- Answers should focus on applying the theory rather than describing the issues
- The issue works as a specified example of the theory in practice
- Include all the technical vocabulary associated with the theory
- Avoid describing the theory in isolation
- Demonstrate understanding when there may be more than one possible conclusion

Application Worksheet

Application of Act Utilitarianism to Animal Testing for Medical Research

Act Utilitarianism is an approach that takes the principle of **the greatest happiness for the greatest number** and applies it to each ethical problem individually. This is an approach used by Jeremy Bentham in which he applied his **Hedonic Calculus** to each situation rather than establishing moral laws or rules. This is a **relativist** approach since it applies no strict rules or laws, other than the principle of utility and treats every situation as unique.

The difficulty with applying Act Utilitarianism to animal testing is that it can be unclear who or what we should apply the Hedonic Calculus to.

We could consider:

- The individual human who is sick and needing treatment
- The individual animal who is being tested on
- The specific testing methods
- The species that we want to test upon
- The specific illness that needs treatment

We can argue that either of the first two options are highly impractical given the numbers of people or animals involved, however the last three options, whilst more pragmatic, require us to set up a ruling that will apply every time you test. This is not necessarily what Act Utilitarianism is. Act Utilitarianism takes a **consequentialist** approach in that the potential outcome for each individual situation is what is measured for potential happiness, not any general rules or laws.

Bentham felt that we should include animals in our weighing up of the problem because animals are as capable of suffering as human beings. Their cognitive powers are less morally significant than their ability to feel pain or pleasure. So, this **teleological** approach considers the purpose or 'end' of happiness for any being capable of feeling pleasure or pain.

So, the Hedonic Calculus can help us to weigh up how much pain the animal will feel, against how much pleasure and pain the human will be feeling. In the case of a horse that is being used for blood donation, there is mild pain that happens for a brief duration before the animal is returned to its habitat. The **duration** of pain is limited if we are referring to the one horse or the one action, but what if several horses are needed for a trial? This is more realistic and so the suffering of many horses would count for more. Clinical trials or scientific research would usually have a set amount of time specified within their application because they would have budgets to keep and a licence to apply for. A month of suffering for one horse, or a year of one-hourly treatments once a month would be a small duration of suffering for the sake of improved life expectancy for thousands of people. If we compare this to the example of kittens who are made deaf, operated on and then euthanised, the duration of suffering is shorter but very **intense** (a strong sense of suffering) and so this would count for much more. It seems that the intensity of the pain experienced by the horse, compared to the kittens, will be mild. Until we know exactly what research the blood products from this horse are to be used for, we cannot judge whether the intensity of pleasure will outweigh this. The **remoteness** of the happiness brought about by the act is quite far off (in terms of how quickly will the happiness be experienced). The need for blood

products for research means a lot of time will pass before this unspecified research will lead to anything and even then, it is uncertain whether it will lead to a lessening of future pain or an increase in future happiness. Many will argue that we can never be certain (how likely is it that doing this will lead to happiness) that a test on an animal will give accurate results for a human, however we can say that scientists are not prepared to waste precious budgets on vague possibilities of correlation. Such research demonstrates a calculated risk for human trials and so we can say that there is some **certainty** of happiness to be gained for humans from such a use of animals. We cannot deny that the act of taking this horse's blood is an **impure** act because any happiness that results from the tests will be polluted by any suffering the horse has experienced. But, once the tests are complete, there is the potential for the **extent** and **richness** of the happiness of humans to be great, given that such time and resources are ploughed into research that will improve the lives of millions (extent) and could lead to more happiness for more people (richness) over a period of time. If the frequency of the blood being taken were to increase, the long-term health effect on the horse were to be detrimental, or a limited living environment were to change, then the outcome of the calculus will be different.

Not all Utilitarians would come to the same conclusion after this process. Peter Singer might argue that the Utilitarian thing to do is to treat all animals with the same dignity as humans. If we wouldn't do it to a human child, a human with a disability or even a human in PVS, then why are we testing on a healthy, sentient animal? Other Utilitarians would argue that in terms of cost / benefit analysis there are some tests in which the benefit of happiness for humans far outweighs the cost of suffering for some animals.

Application of Rule Utilitarianism to Animal Testing for Medical Research

The application of Rule Utilitarianism requires us to weigh up moral actions to see if they produce **the greatest happiness for the greatest number**. This **teleological** 'end' is the goal of all ethical action. Here though, it is only necessary to do this once, as a moral rule can then be created and applied **deontologically**, so it becomes our duty to obey it.

Mill's approach would be to value human, or higher, pleasures more than lower, animalistic pleasures, but this on its own is not Rule Utilitarianism. He also required us to have empathy for animals and to appreciate that they can suffer. He stated that we were to weigh up the pleasure or pain involved for all interested parties and here we can count the animal as an interested party.

Most significantly we must consider Mill's **Harm Principle** – The only purpose which power can be exercised over any member of a civilised community is to prevent harm to others. In other words, the rule is – do what you like provided it doesn't hurt anyone else, and if it does you can expect someone to stop you. This is a rule that can be applied universally.

In the case of a horse used for blood donation, there is harm and pain being caused to the horse being experimented upon. However, the harm or pain is minimal. It must be weighed up against the gains that will be brought about by using the blood products to understand

more about medical cures for diseases that affect millions of people, and thus affect many lives in a positive way, bringing about more happiness. We can conclude that it is an acceptable cost provided the animal is protected from suffering as much as possible. This can include anaesthetic and appropriate living environment. We can then make a ruling that it is our moral duty to allow this experimentation on all other suitable horses for similar reasons, provided those animals are protected from as much suffering as possible. There is no need to consider this question again. It would not be reasonable to then make a **historical ruling** that all animal testing is acceptable because there can be different reasons for animal tests, some which will lead to more happiness than others. In the case of deafened and operated on kittens, the harm principle might lead us to say that since we must empathise with the plight of the kittens, we should prevent this significant harm to the kittens who will be operated on and then euthanised, because their suffering is a great cost. Another Rule Utilitarian might challenge this and argue that whilst the harm principle does prevent harm to others, there is so much benefit to humans, that provided we anaesthetise the kittens so that they don't experience any pain, the procedure is acceptable. Rule Utilitarianism can develop the rule that all experimentation should work to reduce the quantity of experimentation that is needed on kittens, to the bare minimum, replace the kittens with human or non-animal-based tests if possible, and refine the nature of the tests so that they include less invasive experimentation and suffering. In this way the suffering is kept to a minimum whilst the happiness of all those who will benefit from the tests is still upheld.

Strong Rule Utilitarians would argue that we have a duty to adhere to all rules that are formulated according to the Utility Principle. However, **Weak Rule** Utilitarians, like Mill, might wish to refine our responses to rules in certain circumstances. If Strong Rule Utilitarians created a rule that our horse experiment required each horse to have a maximum five tests in its lifetime, to limit its suffering, a Weak Rule Utilitarian might allow that horse to exceed this limit if the greatest happiness were to be achieved by it. If we knew that testing the horse every day for the rest of its life would cure cancer in humans, it would achieve more utility to allow it. We could extend this to the kittens and increase the limits of how many kittens are tested and in what manner. Equally, Weak Rule Utilitarians might sometimes veto a rule for the benefit of an animal that might suffer in an extreme way via a particularly unpleasant test, even if there were a beneficial outcome for humans provided that the utility principle is best served by this.

It might be significant to consider what other rules need to be formulated if we are going to create a society that produces that greatest happiness for the greatest number. Like the harm principle, we could create an equality principle. It might produce a happy society if all people are to be judged as of equal worth. If this is the case, should we include animals in this principle? If, like Singer, you consider animal suffering to be as significant as any human suffering, then the rule to create would be to treat all beings as of equal worth and thus prevent any action that will directly cause harm to another being of any variety. In this instance, the rule would have to be that all animal testing is unacceptable. Other Utilitarians would point to the amount of medical progress that owes its existence to the tests done on animals and suggest that the greatest happiness is produced by allowing the procedures. We would have to make a rule that said that any animal testing is acceptable for medical purposes.

EDUQAS A level R.S. Component 3: Religion and Ethics

Theme 4 : Determinism.

Lesson Plan 2 – The Difference between Hard Determinism and Predestination

A. Religious Concepts of Predestination

B. Concepts of Determinism – Hard Determinism (Philosophical / Scientific / Psychological)

Aims:

1. To develop knowledge of the differences between hard determinism and predestination
2. To understand the expectations of examination questions on hard determinism or predestination
3. To apply their understanding of the differences and categorise scholars and concepts accordingly

Provides an opportunity to develop the following skills:

- Working with others
- Discussion and definition of terms
- Questioning and listening
- Categorising information
- Comparison of different ideas
- Analysis of ideas

Lesson Plan

Lesson	Assessment	Resources
Beginning: “Would I Lie to You?” card game (Lesson 2 Resource 1) <ul style="list-style-type: none">• Arrange the class so they can all see each other. (Circle?)• Give a card to each student that they must keep secret.• Explain that each card <i>should</i> have a fact about hard determinism on it but some of them are false / lies.• Each student should read their card in turn and aim to convince the rest of the class that theirs is true.• The rest of the class must decide if it is a true statement about hard determinism, or a lie.	Assessment for Learning / Formative Assessment: It is to be expected that some students will make mistakes in the opening game. The teacher should engage in the discussion and correct errors after the class have selected an answer.	“Would I Lie to You” card game.

Lesson	Assessment	Resources
<p>Middle: PowerPoint Presentation (Freewill and determinism PPT) (Lesson 2 Resource 2)</p> <ul style="list-style-type: none"> • Show students the past paper questions and the area of the specification that this relates to. • Explain the possible confusion between predestination and hard determinism. • Go through the general features of hard determinism and predestination. 		PowerPoint presentation
<p>End: Mix and Match Game</p> <ul style="list-style-type: none"> • Give out envelopes with the pre-prepared slips of paper inside. Lesson 2 Resource 3 (Cut out and mixed up) • In pairs or threes, students should arrange them into piles for hard determinism and predestination. • Able students could then subdivide piles for the different scholars or types of approach. 	In the mix and match activity, a teacher circulating the class should expect to see those errors corrected and will be able to discuss common mistakes with students to help correct them.	Mix and Match Game

“Would I Lie to You?” card game (Lesson 2 Resource 1)

WOULD I LIE TO YOU?	Hard determinism claims that God causes all our actions
WOULD I LIE TO YOU?	Hard determinism is a religious approach
WOULD I LIE TO YOU?	Hard determinism is an incompatibilist theory
WOULD I LIE TO YOU?	John Calvin was a hard determinist
WOULD I LIE TO YOU?	St. Augustine was a hard determinist
WOULD I LIE TO YOU?	Hard determinism is a secular theory
WOULD I LIE TO YOU?	Hard determinism is a materialist approach

WOULD I LIE TO YOU?	Hard determinists say that whether we go to heaven or hell is pre-planned
WOULD I LIE TO YOU?	Hard Determinism says that God knows in advance what you will do
WOULD I LIE TO YOU?	John Locke offers an argument that some see as consistent with hard determinism
WOULD I LIE TO YOU?	Classical conditioning is used as evidence for the concept of hard determinism
WOULD I LIE TO YOU?	God condemns reprobates in hard determinism
WOULD I LIE TO YOU?	Hard determinism and predestination are the same thing
WOULD I LIE TO YOU?	Darwinism is used as evidence for hard determinism

WOULD I LIE TO YOU?	Hard determinists may argue that our nature or our nurture causes us, not free will.
WOULD I LIE TO YOU?	Hard determinists may claim that our genes determine our behaviour.
WOULD I LIE TO YOU?	The sleeping man analogy is philosophical evidence for hard determinism
WOULD I LIE TO YOU?	Biological determinism is a scientific approach to hard determinism
WOULD I LIE TO YOU?	Psychological determinism is reinforced by the work of Watson and Skinner
WOULD I LIE TO YOU?	Christianity argues for Hard Determinism by God
WOULD I LIE TO YOU?	Hard determinism states that Christ's death was only for some

WOULD I LIE TO YOU?	Hard determinist may argue for genetic fixity – that our genes dictate our character
WOULD I LIE TO YOU?	Hard determinism is also known as the principle of universal causation
WOULD I LIE TO YOU?	Theological determinism is the same as hard determinism
WOULD I LIE TO YOU?	Theological determinism is the same as pre-destination
WOULD I LIE TO YOU?	Theological determinism is the same as pre-determinism
WOULD I LIE TO YOU?	Hard determinists can allow that we have some free will
WOULD I LIE TO YOU?	Hard determinism argues that our destiny is fixed from the beginning of time

Lesson 2 Resource 2

Determinism and Free Will

Past Paper Questions:

a.) Explain Augustine's and John Calvin's understanding of predestination. (20) SAMs

a.) Explain Hard Determinism with reference to philosophical, scientific and psychological concepts (20) Summer 2018

a.) Explain Libertarianism with reference to philosophical, scientific and psychological concepts (20) Summer 2018

Determinism

- A. Religious concepts of predestination, with reference to the teachings of:
 - St. Augustine
 - John Calvin
- B. Concepts of determinism:
 - Hard determinism: philosophical, scientific, psychological
 - Soft Determinism: Hobbes, Ayer



Free Will

D. Religious concepts of free will, with reference to the teachings of:

- Pelagius
- Arminius

E. Concepts of libertarianism:

- Philosophical
- Scientific
- Psychological



Predestination / Theological Determinism / Pre-determinism

Religious Concept

First Cause is God

Can allow for limited free will in some thinking (Augustine)

Makes claims about God's nature

Cause of our action exists outside time

Single / Double Predestination



Hard Determinism

Universal Causation

Incompatibilist

Mechanistic view of the universe

Non-religious

All events are the necessary consequence of antecedent causes.

Not pre-determinism (that all events were decided at the origin of the universe)



Three Types of Hard Determinism

Philosophical Determinism

John Locke –
Universal
causation
Free will is illusory
The man in a
locked room
Ignorance

Scientific Determinism

Charles Darwin
DNA
Dan Dennett
Genetic Fixity
MAOA / Warrior
Gene

Psychological Determinism

Ivan Pavlov
John Watson
B.F. Skinner
Dogs / Rats / Little
Albert
Classical
Conditioning
Operant
Conditioning

Hard Determinism vs Predestination

(Clare Lloyd's own notes: www.philosophyninja.co.uk)

Predestination

- Religious
- The first cause is God
- Can allow for some limited free will in some scholars thinking
- Makes claims about the nature of God
- Cause of Human action exists outside time
- Single predestination – God chooses the elect but does not actively reprobate anyone
- Double Predestination – God saves the elect and condemns the reprobate

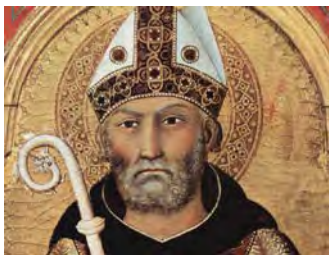
Hard Determinism

- Non-Religious
- Universal causation
- Incompatibilist
- Mechanistic
- Materialist
- All events are the necessary consequence of antecedent causes
- Empirically based

Predestination

Predestination is taught in the Bible and traditional Christian theology. Two scholars that have taught this are outlined here, but there are others too. These scholars refer to a higher power who has decided on our final destination ahead of time.

St. Augustine of Hippo –



- St. Augustine taught the doctrine of original sin. This means that whilst before the fall Adam had free will and could have abstained from sin, through concupiscence at Eden, Adam sinned against God. Concupiscence is the desire to turn away from God and toward mankind (this is evident through the act of sex). Original sin is passed on through sex. Jesus is the only person not to inherit original sin since he was born from a virgin. We were seminally present in Adam when he ate the fruit from the tree, so we share his guilt.
- Our essential human nature (*liberium arbitrium*) is free. This is how God created us in the beginning. However, we have lost our moral liberty (*libertas*) to sin. Now our second nature is sinful and overrides our essential human nature. So, we freely chose to sin, and all deserve punishment as we are now *massa peccati* – a lump of sin. Human beings are therefore both free and predestined.
- God chooses the elect or remnant to be saved but we need God's grace and Christ's atonement to do good. We are not judged by our own works, only by God's grace. God is merciful for saving some of us. This is Irresistible grace (*gratia irresistibilis*) which means that any good behaviour from humans is only evidence of God's grace, not of our merit.

- Augustine taught single predestination – God chooses the elect but doesn't actively reprobate anyone. Our predestination for hell is based on God's foreknowledge not his deliberate action.

John Calvin –



- The fall of Adam was because of an absolute and positive decree of God. This means God decided that we should fall. Humanity is totally depraved because of the fall. We are all too wrapped up in sin to be able to do any good or obey God in any way by ourselves.
- God therefore decrees who is to be saved from eternal damnation and who is to be reprobated. This is known as double predestination because God does not just save some of us, he actively damns, or reprobates, the rest. God both knows in advance what will occur and actively decrees our actions. These are determined by God before birth and this has been called Calvinistic Fatalism by some.
- There is nothing that anyone can do to change their ultimate destination. No one who has rejected Christ can be saved. The reprobates are totally depraved and destined to suffer in eternal damnation no matter what they do. Limited atonement means Christ's death atones for some people's sin, but not all. If God has elected a person, his grace is irresistible: The elect cannot commit apostasy and turn away from God. God gives grace to the elect only so that they can be saved (Justification by Faith) This has become known as the doctrine of the election / living saints.
- It is a divine mystery whether we are saved or damned, but we may be able to tell where we are predestined for by our evident faith or evident lack of it.

Later at the Synod of Dort (1619), Calvinists argued:

- Total Depravity – humanity is corrupt
- Unconditional Election – God chose who would be saved
- Limited Atonement – Christ's death was only for some
- Irresistible grace – we cannot escape God's choice
- Perseverance of the saints – the elect will never give up their faith

Hard Determinism.

Hard Determinism comes in many different forms. Three of these are philosophical, scientific and psychological. These are all materialist approaches, not religious approaches and there is no reference to God.

Philosophical Determinism -

John Locke has features of his philosophical approach that make it unclear if he was a hard or soft determinist, but his arguments are useful to a Hard determinist approach.



- To ask if we have free will is a nonsense question because the 'will' is a power just like 'freedom'. It is like asking if your power of sight has the power of smell. We cannot logically ask if our will is free, but we can ask if a person is free.
- The sleeping man analogy is one of several analogies he makes. In this one he says:

Suppose a sleeping man is carried into a room without his knowledge and locked in. When he awakes suppose that there is a friend there to whom he really wishes to speak. He thinks he chooses to remain in the room, but this is an illusion as unbeknown to him, he is really locked in fast.

- Freedom requires several things to be true: to be free a person must be able to think, desire and then be able to do the very thing he desires. The sleeping man could not have acted differently if he had tried.
- However, could he have desired otherwise? Is he free to desire (will) what he wills?
- When we act it is because we choose to act (we will it). We choose to act because we have a desire to do so. We do not control the desires we have, if we did, that would lead to an infinite regress of desires caused by will caused by desires caused by will. Alternatively, it would have to be caused by something external. Locke says our will is caused by a preference for pleasure over pain and this means that we act necessarily.

Scientific Determinism -

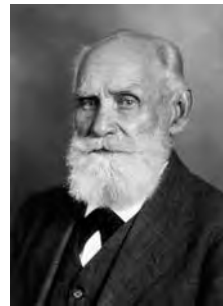


- Biological determinism claims that human characteristics can be determined from conception by hereditary genetic factors passed on from parent to offspring.
- This is a reductionist approach that says all human behaviour can be explained purely by our genes.
- It tends to reflect a rigid causation that is unaffected by environmental factors. However, it has become widely known in modern research that nurture, or environment, can affect a person's nature. Either way, human behaviour is caused, not free.

- Scientific determinism is based upon an understanding of Charles Darwin. Part of his theory of evolution involved the idea that features in offspring were inherited from their parents. Darwin did not have an accurate understanding of how this took place.
- The discovery of DNA (deoxyribonucleic acid) and subsequent mapping of the human genome means that the genes responsible for certain physical or character traits have been identified.
- This has been built upon by Dan Dennett who calls this genetic fixity. He exemplifies this with the behaviour of the digger wasp which leaves a stunned cricket at the threshold of its nest to check for predators even when the routine is repeatedly interrupted. Genes programme the behaviour of beings.
- For example, the MAOA gene, also known as the warrior gene, has been identified as being responsible for aggression. However, it can lie dormant in some, or be 'switched on' by certain environmental factors, such as if the carrier has been abused as a child.

Psychological determinism –

- Ivan Pavlov – experimented with dogs using classical conditioning. He observed that his dogs salivated in the presence of food. The uncontrolled, unconditioned response was for the dogs to salivate when presented with food, but Pavlov introduced a conditioning stimulus, which was the ringing of a bell at the same time as producing the food. Eventually, Pavlov was able to ring the bell without the sight nor smell of food being present, and the dogs would salivate.
- John Watson demonstrated this in humans. The child, Little Albert, was previously unafraid of the presence of a rat. Watson introduced a loud noise caused by a hammer hitting a steel bar behind his head when the rat was produced. This frightened the child and caused him to cry. The repetition of this induced a fear of rats in the child, and eventually the fear of anything that shared similar characteristics.
- This classical conditioning process shows that our responses are trained into us rather than chosen. Watson claimed that through conditioning, he could train a child for any prescribed role in life, regardless of his own desires or will.
- B.F. Skinner refined this process, based on the work of Thorndike, with operant conditioning. Rewards and punishments were introduced to rats in a 'Skinner Box'. Positive reinforcement encourages the rats to repeat the act of operating a lever. The lever released food to the hungry rat. Negative reinforcement removed an unpleasant stimulus (an electric current) on the operation of the lever. Punishment temporarily reduces unwanted behaviour by removing something pleasant or invoking an unpleasant response to unwanted behaviour.



Lesson 2 Resource 3 - Mix and Match game

Hard Determinism	Predestination
Incompatibilist	The first cause of our action is transcendent
Materialist	St. Augustine
Universal Causation	Humans were originally created with free will
Mechanistic	We are free only to sin
Event results from antecedent causes	God's grace is irresistible
Philosophical Determinism	Original sin makes us reprobates
John Locke	The first cause of our actions is God
Free will is an illusion	Our end destination was decided from creation
The man in the locked room, wrongly believed he was free to leave or stay	We have all inherited Adam's guilt
We believe we are free due to ignorance of the causes that operate on us	Original sin is passed on through sex
We are not free to will what we will	Our second human nature is sinful and overrides our first nature of freedom
Scientific Determinism	God chooses the elect but doesn't actively reprobate anyone

Biological Determinism	God elects the remnant to be saved
Genetic Fixity	John Calvin
We are controlled by our genes	The doctrine of the living saints
Charles Darwin	Adam's fall was a result of God's decree
Daniel Dennett	God both foreknows and actively decrees human destiny
Evolutionary processes demonstrate that characteristics are passed from parent to offspring	We cannot be saved by our own good work
Psychological Determinism	God's absolute sovereignty over all things means he chooses, not us.
Ivan Pavlov	The destination of human beings is fixed from eternity
We are controlled by environmental influences	We cannot choose God by ourselves
classical conditioning	God's grace is irresistible
Conditioning stimuli are used to condition unconscious reactions in dogs	God's power is what makes people faithful, not their own will.
B.F. Skinner	Eternal punishments and rewards are decided by God before birth.
Operant conditioning	We cannot commit apostasy