






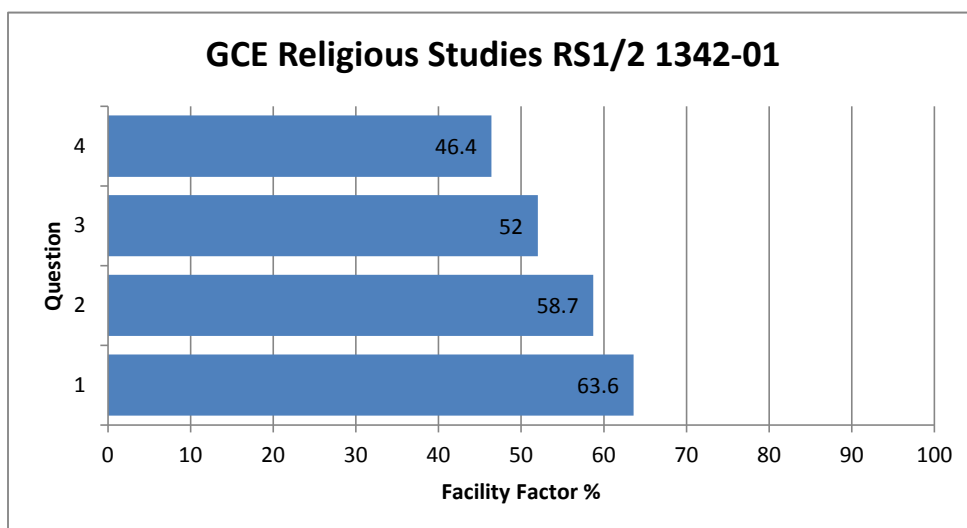


## GCE Religious Studies RS1/2 ETH 1342-01

All Candidates' performance across questions

						
Question Title	N	Mean	S D	Max Mark	FF	Attempt %
1	2126	28.6	8.1	45	63.6	63.9
2	2070	26.4	8.8	45	58.7	62.2
3	1856	23.4	8	45	52	55.8
4	561	20.9	8.8	45	46.4	16.9



*Answer two questions.*

1. (a) Outline Aquinas' version of the theory known as 'Natural Law'. [30]
- (b) 'Natural Law's absolutist approach to ethics promotes justice.'  
Assess this view. [15]

1) A.

Aquinas's natural law is an absolutist, deontological, legalistic ethical theory. It is absolutist because it gives intrinsic value to rules as "right" or "wrong" and thus these rules must not be broke. It is deontological because it is rule based, deon comes from the Latin word rule. And it is legalistic because you follow the letter of the law rather than the essence of it. The essence of the theory is that there is a universal code which is applicable to all people at all times which all humans innately know and should abide by.

The highest form of authority in natural law is eternal law, this is God's will and wisdom which is in turn shown to us through divine law, religious scriptures such as the Bible, this is then in turn shown to us through natural law, the belief that humans have an innate capacity to differ between right and wrong which then leads us to human law which is the way governments regulate rules in our society.

Aquinas believed that God gave mankind the ability to reason as a gift from God. With this ability to reason we could decide to follow natural law since whilst it derived from God's will, it requires reason not solely an active faith to follow it. Aquinas stated that God intended us to use this reason to work out what our purpose upon earth was, this is the highest good. Aquinas agreed with Aristotle's efficient and ultimate causes. The efficient cause is the reason why you do something and the ultimate cause is the thing you are doing, in the case of natural law the efficient cause is not so important as long as the ultimate cause is within the grounds of natural law, for example if you have sex with someone for pleasure, the efficient cause, and it results in procreation, the ultimate cause then the action is fine however if you two men have sex out of pleasure, an efficient cause, it will not lead to procreation as an ultimate cause so it is not the right thing to do. Aquinas stated that our God-given ability to reason is what separates the human race from other non-human animals because they appear not to be able to reason. The theory of natural law is supported by St. Paul who said "the requirements of the law are written on their hearts, their conscience bearing witness" which supports Aquinas' theory that every man knows the requirements of natural law and thus should live by it. Aquinas said this could be achieved simply by "doing good and avoiding evil" however this is only a ground belief and it does not go into much detail about what should and should not be done and what is right and wrong. Aquinas finally believed that the goal of human's following natural law should be to spend an eternity in heaven with God where you could mend the "right relationship" which was broken by Adam and Eve when they ate the forbidden fruit in the garden of Eden.

Natural law believers say we have used our rationality to define 5 primary precepts, these precepts or rules are absolutist and should never be broken and give us an insight into what acts are good. The primary precepts are worship God, live in an ordered society, to reproduce, to learn and to defend the defenceless. From these primary precepts we use our reason to infer the secondary precepts such as do not steal which helps us live in an ordered society and do not abort which upholds the primary precept protect the innocent. These are slightly more relativistic in nature and can be broken if the situation requires it which we use our reason to decide when appropriate, for example if a gunman walked into a school with the intention of killing everyone inside it, breaking the secondary precept do not steal to steal the gun off the man to uphold the primary precept defend the defenceless would be allowed and a good use of human reason.

Aquinas believed there was a direct link between virtuous behaviour and happiness. He spoke of virtues, which if developed properly would allow humans to become more like the ideal human which is a goal of natural law. The cardinal values, the value of the heart are justice, prudence, fortitude and temperance. Justice is applicable in terms of balancing your interests with the interests of others. Prudence is relevant when you have to use your reason to deduce what actions should be committed and what shouldn't. Temperance is self-restraint which is applicable to doing the right thing even when it is not what you want



to do necessarily and Fortitude is having the courage to believe in what you are doing as right as long as it follows in with the precepts. There are also the theological virtues, these differ from the cardinal values in that whilst they require human effort, they can only be given by God. These are hope, charity and faith, hope is an hope and expectation to spend an eternity in heaven with God, charity is to be selfless and show agape love, which is unlimited love to other people around you and faith is a faith and belief in God.

Aquinas' highest good is to actively follow and understand the actions of God whilst becoming the ideal human being. Aquinas believed that God created the universe for two reasons, to install a sense of purpose into everything he created and to create humans with reason, so they could use their reason to believe in God and work out what the right thing to do is. Aquinas also mentioned higher and lower aims, a higher aim would be to write a book and a lower aim would be to learn to write the book, the higher good is what is desired and these are more important however he identified that sometimes a lower aim has to be carried out in order to fulfil a higher aim. Aquinas also stated that the highest good should always be the good of the society and not the individual so you should not be selfish.

Aquinas talked about real and apparent goods. Real goods are acts which help you develop the cardinal virtues and thus are good acts which should be committed in order to become a better person, apparent goods are sins or vices which have the appearance of developing good behaviour but however do not and bring you further away from the ideal human. For example a real good may be socialising with people in order to develop justice, balancing what interests you with what interests the other person in conversation, however if you had to be under the influence of alcohol to do this then any perceived developments would be as short lived as the effect of the alcohol and thus are taking you further away from the ideal human.

Finally Aquinas talked about interior and exterior acts. An interior act is the reason why you do something and the exterior act is the act itself. Aquinas stated that for an act to be truly good and to "glorify God" then the intention behind the act must be as good as the act itself, for example giving money to charity because you want to help people. An example of when this doesn't occur would be giving money to charity because you want to show off because whilst you are doing a good act, you are not doing it for the right reason. In Matthew 6v2 it says "the reason for doing an act is as important as the act itself" which supports this theory. Aquinas also picked up on the doctrine of double effect, this is when you do a good act for the right reason but it brings about an unintended external consequence, for example a doctor performing a hysterectomy on a mother with a cancerous uterus to save her life, however this will kill the foetus which is not the intention of the act. Aquinas said that when this occurs then no consequence should be born by the person with the good intention and it was not their fault.

1) B. One way in which natural law absolutist approach promotes justice is it's very absolutist and deontological nature. This is because the fact that it is absolutist makes it clear to people what actions are right and wrong and the deontological puts it into a rule form which makes it easy to understand and follow such as in the case of the primary precept.

Another way in which it promotes justice is that it gives an intrinsic bad nature to bad actions, for example the primary precept worship God suggests that to not to worship is an intrinsically bad action. This makes it easier to follow because not only is obvious what the rules are but also some actions don't even have to be considered since you know they are bad and thus should never be committed if you want to abide by the law.

A way in which it promotes justice is that, as Cole states "it seems right to use our human nature to follow our natural inclinations" this suggests that by following natural law everyone has a known set of rules and guidelines which comes naturally to them and if everyone is on the same page then fewer situations which promote injustice should occur.

It promotes injustice in the very sense that it is absolutist, it does not allow for any subjective circumstances and thus does not allow for any personal



emotion of preference which may be unjust in certain circumstances, for example if a man was about to kill your son, it would not be unnatural to want to kill him, but natural law would not allow this. It allows people who break natural law to get away with it, with the only supposed punishment being heaven which obviously doesn't apply to non-believers.

A way which does not promote justice is that it is a secular belief, meaning it is based upon God, this means that in some cases there may be a clash in objectives with religious rules which can cause a potential injustice, for example the church teaches that "thou shalt not worship false idols" which is one of the ten commandments however this is not picked up upon in natural law meaning that people may not know what to do in a situation where it clashes with a primary precept.

Another potential injustice which can be caused by the absolutist nature of natural law is that it does not say what to do when two primary precepts are against each other and maintaining one would break another, for example to worship God and to learn may clash if someone is to hear a scientific theory in a lesson which shakes a potential belief in God.

Another way which it doesn't promote justice is that Fletcher criticised it of not allowing humans any personal autonomy to decide what is right and what is wrong so whilst it may provide justice on a bigger scale, it gives human's little justice in the fact that they are forced to do what natural law believes is right, even when their opinions may differ.

Another way it is unjust is that it relies on one single human nature but as Bowie said "believing there is one human nature is too simplistic" this can be displayed in the case of homosexuality which seems to be becoming more and more prevalent in society however it differs from the norm and thus suggests we are not all created in God's image.

Another way which homosexuality proves a weakness of natural law is that many people would deem it unethical that natural law does not permit homosexuality. This is because to reproduce is a primary precept and anything that aggravates it is not right, but because homosexual relationships do not result in reproduction, they are considered wrong by natural law which seems discriminative and unjust since it is natural and there is nothing gay people can do about being gay it is just the way that they are born.

In conclusion the absolutist nature of natural law seems to bring up more problems with ethical justice as opposed to relinquishing them, however some of the situations which do bring up problems for the ethic all seem to be quite unlikely to be encountered in every day life, such as hearing a new theory which completely dispels belief in God so it is still a good theory for promoting justice in most situations.



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44  
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1 a) Aquinas' Natural Law is based on Humans God-given ability to reason. This then allows them to fulfill God's final purpose and, in the end, gain union with God. The ethic is absolutist and so rules need to be followed in order to achieve the highest good i.e. ~~not~~ using our ability to reason to fulfill God's purpose. This is based on Catholic teaching which is teleological, deontological and absolutist.

One way to do this is to follow the primary and secondary precepts. The primary precepts are absolutist rules which must not be broken and applies to anyone, anywhere, anytime in whatever the situation. An example of a precept is "to live in an ordered society", "to educate", "to worship God", "to protect the innocent" and ~~to protect the innocent~~ "to reproduce".

These primary precepts are backed up by the secondary precepts. These are more a set of guidelines which help a person follow the primary precepts. For example "do not steal" (a secondary precept) helps us fulfill the primary precept "to live in an ordered society".

Another way in which to fulfill the highest good is to know the difference between real and apparent goods, only doing real goods along the way. An apparent good is something which we feel does us good but actually drives us away from God's final purpose e.g. taking drugs & alcohol in order to become more sociable. A real good on the other hand both does a person good and fulfills God's Purpose e.g. becoming more



self confident in order to be sociable.

Aquinas also stated that a person should "do good and avoid evil" in order to do this a person's action must ~~follow~~ have both a good motive and do good. These are known as interior and exterior acts. For an act to be good the interior act (motive) must be good while the exterior act (action itself) must also be good. For example helping an old lady across the road (good exterior act) is good but if your interior act was to impress someone then the act would be bad as it was done with the wrong intention. ~~The~~ The act would only be good ~~and~~ if the interior act was genuine sympathy.

These precepts, acts and goods are all derived from 6 stages of law. These are Eternal Law - The laws within the universe, Divine Law - God's interpretation of these laws, Natural Law - A human God given ability to reason, and Human Laws - those found in legal systems.

All this demonstrates that Natural Law is a deontological, legalistic also butist ethic.

- 1b) The statement is agreeable because Natural Law provides humans with clear cut guidelines of what to do and what not to do. It is also simple because it applies to anyone anywhere, anytime, so there is no confusion over how good an action may be. It also promotes the view that all sins may be punished by God.



meaning that there is an incentive to follow  
Natural Law's ethical teachings

However, Natural Law can be extremely  
unjust as it fails to take the situation  
into account e.g. a starving girl could  
steal some bread out of desperation, but  
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Overall the statement is not agreeable  
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These precepts, acts and goods are all derived from 6 stages of law. These are: Eternal Law - The laws within the universe; Divine Law - God's interpretation of these laws; Natural Law - A human God given ability to reason; and Human Laws - those found in legal systems  $\rightarrow$  develop

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10



1 a) Natural law is the deontological ethical theory which asserts that there is an absolute moral system which is inherent in things nature.

Aquinas developed Natural law as a christian ethical system. It has biblical influences as well as influence from the teachings of the church. However Aquinas does not claim that God's command is the basis of morality but that instead a true objective morality is found from nature.

Aquinas uses the idea of 'right reason' as an a methodology of interpreting natural law. Right reason is the principle that as humans are capable of reasoning we should do this to judge morality. Aquinas might say that we can reason that there is no such thing as a four sided triangle as that is against the nature of a triangle.

The most important foundations of natural moral law as Aquinas would have it, are the 'Primary Precepts' these are a collection of rules or laws founded in reasonable interpretation of nature from which morality is based. They are not direct prohibitions or recommendations of acts as the Biblical ten commandments are but instead guidelines such as 'Protect the innocent' or 'Educate the Young'.

While the Primary precepts are moral absolutes and cannot be broken, from these rules Aquinas creates secondary precepts, which he states should, at times, be subject to interpretation. These include rules such as 'Do not abort etc unborn children', this is drawn from the 'protect the innocent' precept.

Natural law is not a consequentialist ethic. Aquinas believed that there are two things which dictate the rightness or wrongness of ~~the~~ an action: the act itself or the ~~external~~ external act; the intention of the act or the internal act. For an act to be considered morally good both the internal and external act need to be good.



Aquinas also put forward the notion of true and apparent goods. ~~At~~ A true good is one which fulfils the human purpose of 'companionship with God'. Aquinas believed that you cannot ~~forget~~ perform an act ~~without~~ without the intention of the act's purpose, this is morally corrupt or wrong. Therefore an apparent good is one that does not fulfill its purpose (i.e. sex without the intention of reproduction) or ~~is~~ the human purpose.

Aquinas believed that each act must be a true good, a good internal act, a good external act and fulfil the purpose of companionship with God.

1 (b)

The crux of natural law is that while it works in conjunction with God and is based on Christian faith it is centred on the idea of an inherent goodness of people. This goodness or morality is known to us all and thus people of all beliefs or atheists can ~~promote~~ promote the following of a natural order to morality. ~~In this following natural law must be just as it is clear.~~

Many believe that the primary precepts of Aquinas are such that no moral human may refute them and this may well be true. If one were to permit this assertion then we have already established an objective moral code.

Another strength of natural law is that it looks at both the intention and the act itself. In the interest of justice natural law will not, as other ethics would allow a morally right act if it has negative intentions or a morally wrong act with bad intentions.

Justice focuses on the idea that there should be a response to ~~moral~~ moral wrongs and moral corruption. The deontology in internal and external ~~acts~~ act examination and in the primary precepts allows this.

However coupling this deontology is the more ~~flexible~~ flexible, when necessary, secondary precepts. ~~At~~ This allows both a strong deontological view and a slightly more



relativist relativist enforcement.

While natural law asserts ideals such as the necessity of God in our lives and the importance of following natural natural order, the ~~poor~~ objectivity, ~~the~~ allows for universalism, the deontology ~~poor~~ prevents it from being impossibly-subjective and the ~~de~~ flexibility in it's ~~se~~ application prevents it from being harshly absolute. So yes, Natural law promotes justice.



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While the Primary precepts are moral absolutes and cannot be broken, from these rules Aquinas creates secondary precepts, which he states should, at times, be subject to interpretation. These include rules such as 'Do not abort the unborn children', this is drawn from the 'protect the innocent' precept.

Natural law is not a consequentialist ethic. Aquinas believed that there are two things which dictate the rightness or wrongness of the act: the act itself or the external act; the intention of the act or the internal act. For an act to be considered morally good both the internal and external act need to be good.



Aquinas also put forward the notion of <sup>real</sup> true and apparent goods. ~~At~~ A true good is one which fulfils the human purpose of companionship with God. Aquinas believed that you cannot ~~forget~~ perform an act ~~without~~ without the intention of the act's purpose, this is morally corrupt or wrong. Therefore an apparent good is one that does not fulfil ~~its purpose~~ (i.e. sex without the intention of reproduction) ~~or~~ ~~is~~ the human purpose.

Aquinas believed that each act must be a true good, a good internal act, a good external act and fulfil the purpose of companionship with God.

1 (b)

The crux of ~~Natural Law~~ is that while it works in conjunction with God and is based on Christian faith it is centred on the idea of an inherent goodness of people. This goodness or morality is known to us all and thus people of all beliefs or atheists can promote the following of a natural order to morality. ~~In this following natural law must be just as it is clear.~~

Many believe that the primary precepts of Aquinas are such that no moral human may refute them and this may well be true. If one were to permit this assertion then we have already established an objective moral code.

Another strength of natural law is that it looks at both the intention and the act itself. In the interest of justice natural law will not, as other ethics would allow a morally right act if it has negative intentions or a morally wrong act with bad intentions.

Justice focuses on the idea that there should be a response to ~~moral~~ moral wrongs and moral corruption. The deontology in internal and external acts examination and in the primary precepts allows this.

However coupling this deontology is the more flexible, when necessary, secondary precepts. This allows both a strong deontological view and a slightly more

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relativist relativist enforcement.

While natural law asserts ideals such as the necessity of God in our lives and the importance of following natural natural order, the ~~poor~~ objectivity, ~~the~~ allows for universalism, the deontology ~~poor~~ prevents it from being impossibly-subjective and the ~~de~~ flexibility in it's ~~se~~ application <sup>helps</sup> prevents it from being harshly absolute. So yes, Natural law promotes justice. <sup>how</sup>



link?

4 (A)



*Answer two questions.*

2. (a) Outline Fletcher's Situation Ethics. [30]
- (b) 'Situation Ethics works.'  
Assess this view. [15]



2.a) Situation Ethics is a theory developed by Joseph Fletcher, an American Philosopher. He recorded this theory in his book 'Situation Ethics: The New Morality'. Situation Ethics is considered to be a Relativistic theory as there are no universal moral rules or norms and each situation must be looked at independently. It is also a teleological theory meaning it is concerned with the end purpose or goal of an action, in this case the goal should always be self-sacrificing love. Fletcher's theory is also a consequentialist theory meaning moral judgements and decisions should be based on the outcome or consequence. Fletcher rejected <sup>anti-nomianism</sup> ~~legalism~~ for this theory <sup>which</sup> ~~legalism~~ means 'against law' and is a situationist idea that people are under no obligation follow rules set by religious authorities. He rejected this as he believed without rules there could well be moral chaos. Fletcher also rejected legalism for this theory which is the idea of ~~put~~ exalting laws above anything else. He rejected this because he said it gave people no choice other than to follow the rules. Fletcher referred to Situation Ethics as a 'middle way' between these approaches. There are no rules but there is one guiding principle - the application of agape love. Agape love means to love ~~every~~ people intrinsically and unconditionally, regardless of the actions of the loved one. Situation Ethics is often called the 'Christian Utilitarianism' as it aims to achieve the greatest love for the greatest number. Fletcher came up



with ten principles to help achieve agape love.

The first ~~of~~ ~~the~~ four of these principles are known as The four working principles. The first working principle is 'pragmatism' and means each the proposed course of action must be practical and be motivated by love. The second of these principles is positivism and means humans must understand that the right course of action must be taken, and should be loving. The third working principle is 'Personalism', this is the understanding that people should be put first, not rules or laws. The fourth working principle is 'Relativism' which is each situation must be looked at differently because each situation is different. A follower of Situation Ethics avoids words like 'never' or 'always' as they know situations can always throw up circumstances.

The other six of Fletcher's principles are known as the six fundamental principles. The first of these is "The ruling norm of any christian decision is love, nothing else." As St. Paul said in one Corinthians all Christians decisions should be based on love. The second fundamental principle is 'only one thing is intrinsically good; namely, love nothing else at all'. The third principle is 'loves decisions should be made prescriptively, not figuratively' people have autonomy and should use this free will to responsibly to make loving decisions. The next of these principles is 'love rules the good of others, regardless of feelings' every one should be loved equally, both your neighbour and your enemy. The next



Fundamental principles is 'love and justice are the same, for justice is love distributed'.  
The last of the Six fundamental principles is 'a loving end justifies the means' you must always aim for a loving end and can do whatever it takes to get it.



practically and what one person may consider to be loving another may not.

However some others may agree that Situation ethics works because Jesus used a situational approach or when he healed the paralysed man on the Sabbath. Here he exemplifies the third working principle of 'Personalism' as he put the man before the law of working on the Sabbath.

Situation Ethics also promotes fairness, sticking to the fundamental principle 'love rules the good of others, regardless of feelings' there would be no discrimination or prejudice if everyone were to stick to this.

Another reason why Situation Ethics works is because it's relativistic and helps in situations where, from a legalistic viewpoint like that of Natural law, all other options are wrong. For example abortion, & Natural law would deem this wrong as it goes against the primary precept of reproduction. However Situation Ethics would allow it as long as it was decided on the decision of Self Sacrificing love.

In conclusion I feel Situation Ethics does in fact work because due to it being consequential it makes people consider the consequences of their actions and makes them as loving as possible.



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L6		

25



*Answer two questions.*

3. (a) Explain Bentham's principle of utility. [30]
- (b) 'Utilitarianism is compatible with a religious approach to ethics.'  
Assess this view. [15]



3) A. Bentham's principle of utility is the key feature behind the theory of act utilitarianism, which is a consequentialist, relativistic and teleological ethical code. It is consequentialist because it does not give any intrinsic value to actions, instead it judges them on the end result of them being committed. It is relativistic because it states that every situation is different and thus it is hard to formulate rules which apply to these situations because they are all subjective. It is teleological because it is end oriented, telos being the Greek word for end, meaning that it is concerned with the outcome of actions not the reason why they are committed. The essence of the theory is that every situation is subjective and thus you should do the thing that brings the greatest happiness to you and the people around you every time, because happiness can surely not be a bad thing.

The principle of utility, derived from the Latin word utilis meaning useful, states that the action to do in any circumstance is that action that brings the greatest happiness to the greatest number, this is why it is also called the happiness principle "happiness seems a good base for a moral code". The principle of utility is part of the base of act utilitarianism along with "do good and avoid evil" and the hedonic calculus. "do good and avoid evil" is deemed to be a general way of telling you what is right and what is wrong however it does not go into great detail, in this ethic it is more a case of



avoid evil and you will be doing the right thing based on the fact that happiness it brings, "nature placed mankind under two sovereigns, pleasure and pain". The hedonistic calculus is a method of quantifying happiness and it comes from the Greek word hedone, which means pleasure. The components of the hedonic calculus are intensity, duration, certainty, extent, richness, remoteness and purity and weighing up the likely consequences of an action based on these criteria is a way of calculating which actions are good and which actions are bad. Intensity means how intense the happiness is, will it be worth it if there are any downfalls? Duration refers to how long the happiness lasts, if it is too short lived is it worth it? Certainty refers to how sure you can be that the action will bring about happiness, are you 100% sure that this will result in the majority being happy? Extent in regard to how many people it affects, does it make enough people happy? richness refers to the quality of the happiness, is the happiness having a good effect on you? remoteness refers to the proximity of you to the happiness you have induced, for example you will not be very near to happiness caused in Africa if you give a donation but it will still make a lot of people happy in Africa so it is still the right act. Purity refers to the quality of the happiness in regard to others, is this happiness gained in the right way? Using the Hedonistic calculus you can infer what the right decision to make it, for example if you had the choice of buying a chocolate bar or giving the money to charity, the hedonistic calculus would tell you that giving money to charity would give greater happiness to more people since it will affect more people, extent, rather than buying a chocolate bar which will only make you happy.

The principle of utility seems to be the base of natural law, since Bentham wanted to provide an ethical system which brought the greatest happiness to the greatest number and he was basing his ethical code on the fact that he thought people seek happiness and to be happy is desirable. It is a hugely important part of the code since it sets the basis of what is right and what is wrong.

This ethic is an ethic of equality, this means that everyone should be treated equally and no preference is given to anyone's happiness above anyone else's on an individual level. However act utilitarianism often allows for the greatest happiness for the greatest number which means that in some cases the minority can be overlooked, as long as the majority is happy which can sometimes be unethical. For example if there is a rapist killer on the loose and the government know that he is long gone but instead convict an innocent man and blame him for the actions thus sentencing them to death, the majority will be happy because they think the killer will be getting their just desserts and that they will be safe again however the suffering of the one individual who is killed unjustly speaks volumes about potential problems with not considering the minority when committing an action.

Bentham's act utilitarianism ethic addresses quantitative pleasure as opposed to qualitative pleasure. This can be reflected in the principle of utility, "the greatest happiness for the greatest number". This means that when Bentham is talking about happiness he does not differentiate between different pleasures and considers them all the same, only the quantity of them important, "all prejudice aside, the game of push pin is equal to arts and sciences of poetry and music". Act utilitarians are hedonistic because they are pleasure seeking.

3) B. One way which utilitarianism is compatible with a religious approach to ethics is the example of Jesus sacrificing himself on the cross to take the blame for our sins so that we can start afresh and please God, this is utilitarian because Jesus would have undergone great pain however his act was of pure selfishness and generosity which brought happiness to other people in the form of forgiveness.

Another way which is compatible is that the absolutist approach displayed in rule utilitarianism is also shown by Christians in the way they follow rules such as the ten commandments, for example religious believers would follow the rule "thou shall not kill" as the rule utilitarians follow rules devised by Mill such as "do not lie".

Act utilitarians approach to matters such as divorce is also used by religious denominations such as the Anglican church. The Anglican church may allow its followers to divorce their partners if they are convicted of adultery, this



would also be the case under utilitarianism because the person who would have been cheated on would be unhappy, the partner who cheated would likely be unhappy and feel guilt and as a result any children in the household would also be unhappy due to their parents depression so the act that would bring the greatest happiness to the greatest number would be to get a divorce, if not for the partners sake then the childrens.

Christians would wish happiness upon over people since they are taught to "love thy neighbour" so happiness is important to them as it is to utilitarianism.

Another way in which they are compatible is that Bentham believed he has encapsulated the golden rule of Christianity, Mathew 7v12 which is "treat others as you would like to be treated" since by using the the hedonic calculus and greatest happiness principle you are more likely to exact acts which dont make other people unhappy, apart from in the case of a minority.

One way which it is incompatible with religion is that act utilitarians dont prescribe any innate power to rules, however the Catholic church deems actions such as "thou shall not kill" an innately wrong and thus they should not even be considered as a choice.

The basis of christianity is love not happiness and although they bring about similar circumstances, at some points they will cross bringing an undesired effect. Proof of christianity being based on love is John 13v34 "love another as i have loved you". It should be stated that doing acts out of love will often bring about happiness so they are by no means mutually exclusive.

Also utilitarians believe that happiness can only be prescribed by God and that he is the source of all happiness, it is not our place to say which acts our good based on the greatest happiness principle, it is instead in God's authority to decide which acts are right or wrong.

Utilitarian "seek pleasure and avoid pain" however some christian believe that some pain is good for healthy development of a person, for example someone who has gone through the pain of being ill will be much more appreciative of their good health when they have it back and thus be thankful for it and be a better person. Another example is that someone who has had perhaps a neighbour die will develop compassion through caring for the family and empathy for understanding what it must be like to lose someone, however the ends dont always justify the means and bad things should not be sought after in order to develop some good qualities.

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L6

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3a) Bentham's principle of Utility states "the greatest good for the greatest number". Bentham proposed that an action is only good if its consequences cause the greatest good for the greatest number i.e. it is a consequentialist theory. This is known as Act Utilitarianism.

To calculate this Bentham proposed the use of the Hedonic calculus. 7 criteria to measure the amount of happiness that a Person will gain from an action.



As Bentham believed in quantity of pleasure he believed that people should do the most of what ever make them happy. However, as the name, principle of utility suggests the action must also have useful consequences. To do this Bentham said "seek pleasure and avoid pain."

As this theory is consequentialist it doesn't rely upon rules to dictate how a person should act as long as the consequences are good that's ok. The ethic is also flexible because it takes account of the situation a person may find themselves in and can be adapted to anyone, anywhere, any time depending on the circumstances.

\*1

- 36) The statement is agreeable because Utilitarianism fits in with the views of many religious denominations e.g. the Quakers who take the situation a person may find themselves in to account. Many argue that Utilitarianism views is what modern democracy is based on which is also what religions believe as their laws helped build many legal systems. Many religions also teach Utilitarian views to "seek pleasure and avoid pain". This fits in with Natural Law as it is reasonable that a person does this. Strong Rule Utilitarianism is also absolutist as it put in place rules to protect the minority and follows them to the T. However, Utilitarianism is not a religious ethic as it does not rely on a divine being guiding a person or creating rules for them like in Natural Law. Weak Rule Utilitarians, like Mill would also be happy to break the rules in order to



fulfill the utility principle and some religious believers would disagree with its basis as they slip back into Act Utilitarianism.

Act Utilitarianism can also be unjust because it can allow for the pleasure of 5 bullies over the pain of 1 child. This would go against many religious teachings such as "love thy neighbour" \*Not punishing them.

Overall Utilitarianism does not comply with religion as it simply doesn't have the same basis. However, some of the ways in which they work are similar.

\*1 Mill then developed Rule Utilitarianism in order to make actions more useful. He proposed the use of rules in order to protect the minority as the pleasure of many can outweigh the pain of the few. From this he developed the harm principle where "the majority can only put pressure on the minority if it prevents harm". Mill is also seen to see weak Rule Utilitarianism as meaning he would break the rules in order to make actions useful if the situation demanded it.

Mill also saw that Bentham's Hedonic Calculus wasn't efficient enough and felt that seeking quality not quantity of ~~pain~~ pleasure was more useful. So he developed higher and lower goods. A higher good is one of the mind e.g. learning whereas a lower pleasure is physical e.g. eating. We must have lower pleasures in order



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the baby, by treating her you kill the baby  
but save her life, the second consequence  
makes the act good.



3 a) Utilitarianism is based on one, universal and seemingly seductive idea of 'the greatest happiness for the greatest number' or the principle of Utility.

Bentham designed utilitarianism as a relativistic ethic. It takes each act into account as it's own individual and unique moral question just as each act is individual and unique. Bentham did this as he saw the weakness of absolutism and believed there were no moral absolutes.

Bentham's principle is a pseudo-democratic type of ethic. It treats each individual as equal to the extent that it might permit suffering to one or few if that meant pleasure or happiness to many. In Bentham's form of Utilitarianism, (often known as a form of Act Utilitarianism following J.S. Mill's Rule Utilitarianism which was based on Bentham's earlier work) the needs or wants of the majority are the paramount as this is, the in most situations, the path to fulfilling the 'greatest happiness principle'.

Immediate criticisms to Bentham's theory highlighted that 'the common man' had no will to calculate the vast complexity of each relative moral act so Bentham devised the Hedonic Calculus a system of seven qualities of the proposed happiness or pleasure an action might create these included qualities such as purity and length.

Bentham's theory is a consequentialist one. Bentham



believed that as no act is, in and of itself, wrong or evil as other ethical models claimed, he rejected the idea of intrinsic goodness. So Bentham created Utilitarianism in such a way that the soul quality of an action is its consequence and the morality of an action is based on its outcome. Bentham likewise did not claim that any necessary intention of good should be necessary but that either.

Utilitarianism is now one of the primary relativist relativistic and ~~consequentialist~~ consequentialist ethics but is the cause of much other debate due to its hyper-relativism.

3b) At the very core of both Utilitarianism and Christianity are almost ~~par~~ parallel moral codes.

The most striking of Christian ethics is the Christ's 'Golden Rule' from the Jewish-scriptures and later the 'Sermon on the Mount' of 'love thy neighbour as you would love yourself' the purpose of this is one of universal equality.

In accordance with this is the equality found in Utilitarianism. In this ethic each person is seen as equal and there is no ~~preferential~~ preferential treatment under the hedonic calculus.

However Christianity is based on a divine deontology which ~~and the~~ absolutism and biblical deontology. This means that many strict Christians and Biblical literalists, those who believe in the literal interpretation of Jewish-Christian scripture, would ~~take~~ or may take issue with relativism found in ~~the~~ utilitarianism.

On the other hand the John Stuart Mill ~~rule-based~~ rule based utilitarianism would suggest there are certain rules which every person should follow, and perhaps the most primary of these, the rule of protecting minority parties, follows or ~~conflicts with~~ is



compatible with Christ's teachings.

It would be easy for many of the more liberal Christians to follow the principle of utility as many do. It would also be becoming on those who take the personal word of Jesus as paramount. And finally as long as the more ideologically oriented Christians could accept the non-divine order of strong rule utilitarianism they could also follow Utilitarianism. In conclusion I believe Utilitarianism is or at the very least can be compatible with the Christian approach to ethics as well as those of similar religious religions ethics such as Hebrewism.



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// meaning?  
why?



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It would be easy for many of the more liberal Christians to follow the principle of utility as many do. <sup>how?</sup> It would also be becoming on those who take the personal word of Jesus as paramount. And ?  
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