

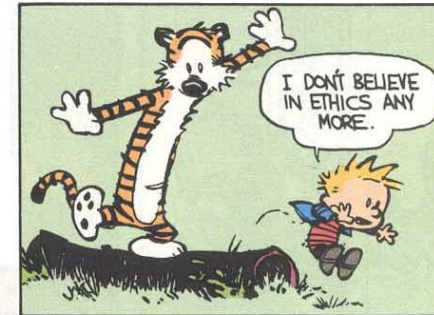
YEAR 12 ETHICS REVISION

Mind Maps

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Calvin
and
Hobbes
BY WATERS



GET WHAT YOU CAN WHILE THE GETTING'S GOOD - THAT'S WHAT I SAY! MIGHT MAKES RIGHT! THE WINNERS WRITE THE HISTORY BOOKS!



John Stuart Mill's Rule Utilitarianism

John Stuart Mill wanted to develop Bentham's Utilitarianism because he believed that it did not define what pleasure was to any great extent and it did not guarantee that a minority would be treated fairly. These are the reasons why he created Rule Utilitarianism, which had a more comprehensive explanation of what constitutes happiness. For Mill, there are different types of pleasures: higher pleasures he said, were pleasures of the intellect such as playing a musical instrument and lower pleasures were pleasures of the body such as eating. Mill maintained that higher pleasures, took precedence over lower pleasures as human beings should seek to be more than just their instincts.

He also proposed Rule Utilitarianism because he believed that the minorities in society ought to be protected. According to Mill, two types of Rule Utilitarianism were possible:

Weak Rule: This is when rules are made about morality, using the principle of utility and they can only be broken if the principle of utility is better served by doing so. For Mill this prevented the discrimination and torture of minorities as the expense of the happiness of the majority, although because rules could still be broken, then it did not entirely preclude this from happening.

Strong Rule: This is when rules are made using the principle of utility and they cannot be broken regardless of the circumstance. The theory is therefore teleological only in method, but the moral rules are absolute. This prevents minorities being persecuted at the expense of the majority.

Utilitarianism

Jeremy Bentham once said: *'Nature has placed mankind under the governance of two sovereign masters; pleasure and pain'* For Bentham then, morality had to incorporate this concept of human motivation. He therefore proposed the teleological theory of Utilitarianism. Moral goodness was based on creating the 'greatest good for the greatest number' and this became known as the principle of utility. What is morally right can therefore vary depending of the situation.

Jeremy Bentham wanted to create an ethical theory that addressed the inequalities in society. He wrote it at a time when England was experiencing an industrial revolution and a new poor working class had been created.

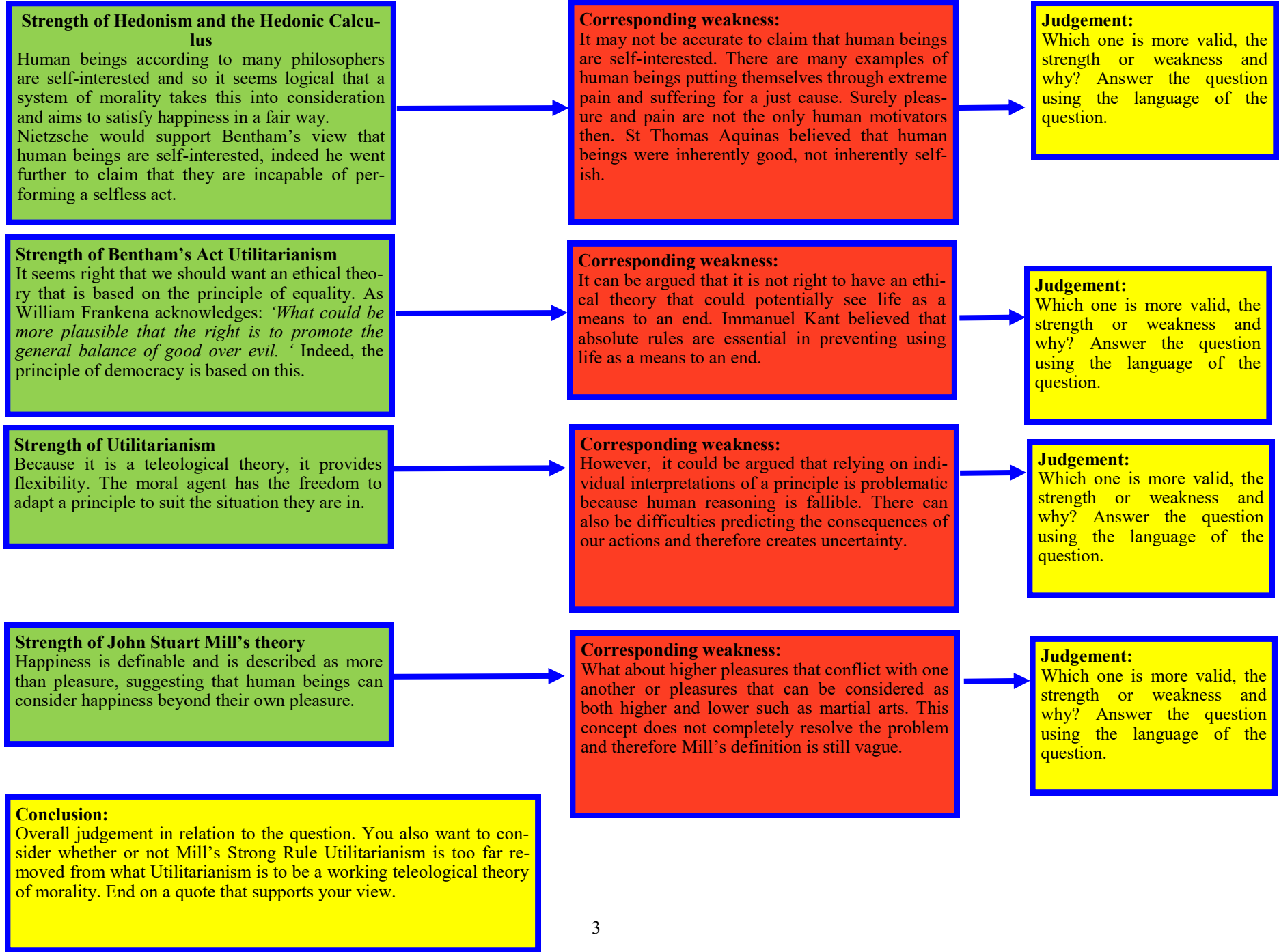
Hedonism and the Hedonic Calculus

Hedonism is the theory that human beings seek pleasure and avoid pain. As already mentioned, Jeremy Bentham believed that this theory could be incorporated into morality. Happiness can therefore be equated with what is good.

For many philosophers, human happiness is notoriously difficult to define. For Aristotle, it meant living well and being pious. For Bentham it was about maximising pleasure and minimising pain. In order to explain how human beings do this he proposed the **Hedonic Calculus**. He said that there were seven key factors that determine the amount of pleasure or pain in an action. These include factors such as: intensity, how deep or superficial the pleasure or pain is, duration, how temporary or permanent the pleasure or pain is and fecundity, how likely the pleasure or pain is to recur.

Bentham and Act Utilitarianism

Bentham believed that because human beings were motivated to seek pleasure and avoid pain and analysed circumstances with this in mind, a moral theory ought to have this as its main focus and he therefore coined the utility principle. He believed that happiness was not a passive state and that it must be actively sought. At the time at which Bentham made this assertion, it was at odds with religious belief which preached the message that pain and suffering were sometimes necessary for glory with God in the afterlife.



The 6 Presuppositions of Situation Ethics

1. **Love is always good:** There is no action or moral rule which is good in itself, an action is only good insofar as it brings about agapé: *'Only one thing is intrinsically good; namely love: nothing else at all.'* (Fletcher, 1963).
2. **Love is the only norm:** This was at the centre of Jesus' teachings, there were others that were considered useful, but love was to be the norm that provided a solution to all moral issues: *'The ruling norm of Christian decision is love: nothing else.'* (Fletcher, 1963).
3. **Love and justice are the same and love is justice distributed:** Fletcher claimed that justice is giving everyone their due, the one thing that everyone is due is love and love and justice are therefore the same. Justice settles how love is to be applied to every person in every situation, it cannot be distributed through laws: *'Love and justice are the same, for love is justice distributed: nothing else.'* (Fletcher, 1963).
4. **Love is not the same as like and always wills the neighbour's good:** Agapé is not conditional upon whether we like someone or not, it is unconditional love that we must have for every person regardless of how we feel about them: *'Love wills the neighbour's good, whether we like him or not'* (Fletcher, 1963).
5. **Love is the only means:** Situation Ethics is a teleological theory and is therefore focused on consequences, therefore anything can be justified as long as it brings about the most loving outcome: *'Only the end justifies the means, nothing else.'* (Fletcher, 1963).
6. **Love's decisions are made situationally:** every situation is different and there is no way of knowing in advance whether something will be right or wrong, the situation ethicist must be prepared to enter every moral situation afresh: *'Love's decisions are made situationally, not prescriptively'* (Fletcher, 1963).

Introduction to Situation Ethics

Joseph Fletcher once said: *'Only one thing is intrinsically good; namely love: nothing else at all'*. (Fletcher, 1966). For Fletcher then, this should be the only principle that guides our moral decision making. His theory was written as an alternative to traditional Christian deontological ethics, particularly Divine Command Ethics. Fletcher wanted a teleological theory that could be used by Christians and was relevant to the 20th Century and beyond. He wrote his theory at a time of great social change and this is clearly reflected in his break-away from traditional Christian teachings. Fletcher placed his theory between legalism—the emphasis on having absolute moral laws for everything as seen in Divine Command Ethics and antinomianism—the lack of existence of any moral laws beyond personal ones. Fletcher said that only one law was needed; the law of love, specifically the Christian concept of agapé.

Situation Ethics

The 4 fundamental principles of Situation Ethics

1. **Pragmatism:** demands that the proposed action should work and its success should be judged in accordance with the principle of agapé.
2. **Relativism:** rejection of moral absolutes. Fletcher says: *'Christians cannot go on trying to law down the law'*(Fletcher, 1966)
3. **Positivism:** recognises that love is the most important criterion of all expressed in the teaching
4. **Personalism:** the demands of people should be put first. The individual matters in Situation Ethics as they are what determines the course of agapé.

The concept of agapé

Fletcher's theory relies almost entirely upon the example of Jesus. According to Christians, Jesus was morally perfect and Fletcher maintained that this was because he lived solely in accordance with the principle of agapé. Fletcher uses the dialogue between Jesus and the Pharisees to illustrate this. Perhaps the most well-known example of Jesus breaking existing moral rules to live in accordance with the principle of agapé, is when he intervened to stop a woman for being stoned to death for committing adultery. Jesus was not using the law of the time as written in the scriptures as his guidance, but was acting out of the basic principle of love and compassion for his fellow human. Situation Ethics is about using love and compassion as guidance not a pre-packaged rule. Another Situation Ethicist, Robinson, used the example of divorce to further illustrate this point. He said that divorce can be seen to be morally wrong according to traditional Christian ethics: *'What God has joined together, let no man put asunder'*. (Matthew, 19). Robinson believed that this teaching was out-dated and did not adhere to the principle of agapé. He was not advocating divorce, but rather saying that it needs to be addressed situationally. Agapé is a particular kind of love and it is based on the principle of 'Love thy neighbour' it is unconditional love that every person has for their fellow human beings, regardless of their personal relationships with them. Situation Ethics requires people to best serve agapé. No action is right or wrong in itself, it is judged based on whether it is the most loving thing to do or not.

Strength of Situation Ethics as a teleological theory
Provides a real alternative to the strict deontological ethics that Christians previously had as the basis for moral decision-making. Indeed, it allowed Christians to advocate abortion if it was considered to be the most loving thing to do. Fletcher uses the example of abortion in the case of rape to illustrate this point.

Corresponding weakness:
William Barclay was a critic of Situation Ethics for this reason. He claimed that it did not provide an alternative to traditional Christian Ethics, because Fletcher only uses extremes such as abortion to justify how his theory works. Barclay claimed: *'It is much easier to agree that extraordinary situations need extraordinary measures than to think that there are no laws for ordinary everyday life'*.

Judgement:
Which one is more valid, the strength or weakness and why? Answer the question using the language of the question.

Strength of using the principle of agapé
It seems inherently right that we ought to consider the most loving thing to do, as it requires us to act in a selfless way.

Corresponding weakness 1:
Human beings may not be motivated by the good of others, or doing the most loving thing. According to Bentham, human beings are motivated by pleasure and according to Nietzsche, human beings are motivated by self-interest.

Corresponding weakness 2:
Assumes that human beings will reason in the same way, in accordance with agapé and also that their reasoning will be infallible. What if someone has a different interpretation of what the most loving thing to do is and what if it is wrong?

Judgement:
Which one is more valid, the strength or weakness and why? Answer the question using the language of the question.

Strength of using Situation Ethics to make moral decisions
Provides the moral agent with flexibility to make moral decisions taking into account the specifics of the situation. Situation Ethicists would point out that this is exactly what Jesus did and so provides a more flexible approach to Christian morality.

Corresponding weakness:
Susan Howatch claimed that Fletcher's theory was not flexible because it is not a realistic approach to ethical decision-making. It is too idealistic,; rarely do our moral decisions get made on the basis of one overriding principle of ethics.

Judgement:
Which one is more valid, the strength or weakness and why? Answer the question using the language of the question.

Strength of using Situation Ethics to make moral decisions
Existing moral commands should be used and can only be broken if doing so better serves the principle of agapé. Situation Ethics is not disregarding other Christian moral teachings.

Corresponding weakness:
To interpret The Decalogue and other Biblical scripture in this way is to misunderstand its nature. They are moral absolutes and cannot be broken on the whim of a principle.

Judgement:
Which one is more valid, the strength or weakness and why? Answer the question using the language of the question.

Conclusion: This is your overall judgement in relation to the question. You may want to bring in Proportionalism as a possible alternative/compromise. You should try to end on a quote that supports your main argument and don't forget to use the language of the question.

- (i) Examine the chief characteristics of Utilitarianism. [21]
(ii) To what extent is Situation Ethics a more convincing theory than Utilitarianism? [9]

Introduction

Jeremy Bentham once said: 'Nature has placed mankind under the governance of two sovereign masters; pleasure and pain' For Bentham then, morality had to incorporate this concept of human motivation. He therefore proposed the teleological theory of Utilitarianism. Moral goodness was based on creating the 'greatest good for the greatest number' and this became known as the principle of utility. What is morally right can therefore vary depending of the situation.

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For many philosophers, human happiness is notoriously difficult to define. For Aristotle, it meant living well and being pious. For Bentham it was about maximising pleasure and minimising pain. In order to explain how human beings do this he proposed the **Hedonic Calculus**. He said that there were seven key factors that determine the amount of pleasure or pain in an action. These include factors such as: intensity, how deep or superficial the pleasure or pain is, duration, how temporary or permanent the pleasure or pain is and fecundity, how likely the pleasure or pain is to recur.

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He also proposed Rule Utilitarianism because he believed that the minorities in society ought to be protected. According to Mill, two types of Rule Utilitarianism were possible:

Weak Rule: This is when rules are made about morality, using the principle of utility and they can only be broken if the principle of utility is better served by doing so. For Mill this prevented the discrimination and torture of minorities as the expense of the happiness of the majority, although because rules could still be broken, then it did not entirely preclude this from happening.

Strong Rule: This is when rules are made using the principle of utility and they cannot be broken regardless of the circumstance. The theory is therefore teleological only in method, but the moral rules are absolute. This prevents minorities being persecuted at the expense of the majority.

Strength of the principle of utility
It creates equality between people and ensures that happiness is maximised: the aim of utilitarianism as an ethical theory is to create the greatest possible good over evil. This is something that William Frankena supported. Indeed, Utilitarianism forms the basis of democracy.

Strength of using agape
Morality cannot be about maximising pleasure because this does not always equate with the good. In addition, it is difficult to define what happiness is, whereas defining agape is much simpler. Although, agape is not relevant to atheists, whereas anyone can advocate utilitarianism.

Judgement:
Which one do you think is more convincing and why?

Strength of flexibility
Creates flexible approach to moral decision-making that allows the moral agent to decide what is right based on the individual circumstances. What is right, is what maximises the good and this can change.

Strength of flexibility
Also flexible as it enables the moral agent to make judgements about what is right based upon agape. However, this is criticised by Barclay (1971) who explained that Fletcher uses moral extremes to justify situation ethics and therefore it is not really that flexible or realistic.

Judgement:
Which one do you think is more convincing and why? This needs to be a decision about which you think is clearer and easier to follow. Just because you agree with Barclay does not mean Utilitarianism is better as Barclay advocated absolutist ethics.

Protection of minority
John Stuart Mill's Strong and Weak Rule Utilitarianism provide protection for the minority against the maximisation of happiness for the majority.

Protection of minority in Situation Ethics
Minority are always protected because one cannot act out of agape and persecute someone or make them suffer and this can occur with Bentham's Act Utilitarianism. However, it is not necessarily clear how agape should be applied when there is no principle of maximisation for agape.

Judgement:
Which one do you think is more convincing and why?

Utilitarianism is supposed to be a moral theory that everyone can use
It is not based on following a divine example in the way that Situation Ethics requires people to act in the way that Jesus did and so is realistic and usable by everyone.

Benefits of having an example to follow
It provides clear guidance as to how to behave morally; people are required to act out of agape in the same way that Jesus once did.

Judgement:
Which one do you think is more convincing and why?

Judgement:
Overall, which theory do you think is the more convincing of the two and why? End on a quote that supports your point of view.

Euthyphro's Dilemma
 Either God commands something because it is morally good or something is morally good if God has commanded it so. In the first instance God affirms an existing morality, the problem with this is that God is not the omnipotent creator of morality and therefore God is not needed to be morally good and so God becomes arbitrary. In the second part of the statement, morality does not exist before God and so God is the omnipotent creator of morality, but since there is no morality outside of God, he has nothing to base His morality on and so His decisions are made arbitrarily. This is a very effective critique of the link between religion and morality, although attempts to resolve it have been made. St Thomas Aquinas maintained that God created morality, but not arbitrarily, because God and the good are intrinsically linked.

Religion leads to immorality
 For some secular scholars, religion causes people to be immoral. R.A Sharpe believes that religion causes people to consider issues that do not matter to be moral ones, such as the issue of contraception. Nietzsche also believes that religion creates a slave morality, which makes people do things unquestioningly. For Charles Taylor: *'The moment one loses confidence in God or immorality, one becomes more self-reliant, more courageous and the more solicitous to aid where only human aid is possible.'*

Philosophers have long debated the link between religion and morality. For some, religion explains why we should be moral, A.G Grayling comments that: *'Sin is the disobedience to the commands of God and virtue is the obedience to them'* whereas for others religious belief moves us away from what is morally right.

Divine Command Ethics
 Divine Command Ethics is a tradition religious belief that morality should be entirely based upon the commands of God. There are many examples in religious scripture where God makes commands—The Decalogue in the Bible and the Surah in the Qur'an.

The Link between Religion and Morality

Conscience
 Theories that conscience is the source of morality can either be religious or secular. **Joseph Butler** believed that the conscience was the voice of God within us all and **Cardinal Henry Newman** considered the conscience to be evidence for the existence of God. For both Butler and Newman, Biblical scripture supported their claims. **St Paul's** accounts of the Holy Spirit and Conversion are relevant here. For **Sigmund Freud** however, the conscience was formed based on childhood experiences and was not divine in origin at all.

Immanuel Kant's Deontology
 Kant was critical of Natural Moral Law, because he said that human beings still needed to refer to religious scripture. For Immanuel Kant, the existence of free will was not only the reason for the existence of God, it also meant that we do not need any other guidance apart from our own ability to reason through what absolute moral laws exist. Kant believed that we used 'moral maxims' to establish absolute morality that he terms 'categorical imperatives'. These are universal laws that can be achieved through various hypothetical imperatives.

Natural Moral Law
 Philosophers such as Immanuel Kant were very critical of DCE because it did not acknowledge that human beings have any free will, rather they are simply to obey the will of God in order to be moral. **St Thomas Aquinas** wanted to create a religious morality that incorporated the concept of humanity being made in God's image and therefore having free will. In his theory of Natural Moral Law, he explained that human beings are innately good and aim for the purposes that God created for them, which have been written into nature. Human beings work out what these God-given purposes are by using a combination of religious scripture and reasoning.

Strength of Divine Command Ethics
It provides moral certainty, people know what being morally good entails, because they must simply follow God's commands. A.G Grayling quote.



Corresponding weakness of Divine Command Ethics
Although it provides certainty, it does not allow for any free will. The moral agent is not autonomous, but must blindly obey. This can therefore lead to what Nietzsche described as a slave morality.



Evaluation
You need to explain whether you think the strengths or the weakness is more valid and why. You need to ensure that you answer the question here using the language of the question.

Strength of Natural Moral Law
Human beings have more free will, they are not simply blindly obeying. People are more autonomous



Corresponding weakness of Natural Moral Law
Still reliant on revelation to some extent; human beings still have to refer to religious scripture in order to be moral. Immanuel Kant criticised this limited view of free will.



Evaluation
You need to explain whether you think the strengths or the weakness is more valid and why. You need to ensure that you answer the question here using the language of the question.

Strength of Kant's Deontology
There is no limit to the free will that human beings. They use their free will to reason what absolute morality is.



Corresponding weakness of Kant's deontology
His theory relies upon people all reasoning in the same way and their reasoning being infallible.



Evaluation
You need to explain whether you think the strengths or the weakness is more valid and why. You need to ensure that you answer the question here using the language of the question.

Strength of Religious views of the conscience
Explains how human reasoning is possible and supports the religious belief about human beings possessing a soul and explains how atheists can be moral.



Corresponding weakness of religious views of the conscience
The existence of a conscience need not be as a result of something God-given. It could simply be a product of environment or experience or even biology. This is something that Sigmund Freud and Charles Darwin argued.



Evaluation
You need to explain whether you think the strengths or the weakness is more valid and why. You need to ensure that you answer the question here using the language of the question.

Your conclusion is your overall judgement in relation to the question and you should end on a quote that supports your view.

Criticism 1:

Biblical teachings can contradict religious concepts of God. The stories of Abraham and Isaac, Job and Jephthah highlight this.

Yes it can be resolved by situation ethics

Situation Ethics does not rely on pre-existing moral laws, it is a teleological theory with only one principle of agape, enabling a person to do something moral based on that principle alone and not pre-existing scripture

No it cannot be resolved by situation ethics

Whilst situation ethics does give an alternative Christian perspective, it does not change the fact that these Biblical stories about the nature of God exist and that they conflict with the concept of an all-loving God.

Evaluation

Does situation ethics resolve this or not?

Criticism 2:

Biblical scripture such as the 10 Commandments can lead to out-dated teachings on moral behaviour such as prohibiting abortion.

Yes it can be resolved by situation ethics

Situation Ethics allows Christians to apply the principle of agape, rather than rely on scripture written thousands of years ago. Indeed, Fletcher uses the example of abortion to explain how the principle of agape could condone it in some situations.

No it cannot be resolved by situation ethics

Barclay (1971) criticises situation ethics because it uses only extreme examples to justify it. For Barclay, this is no basis for a moral theory and does not make acts such as abortion justifiable.

Evaluation

Does situation ethics resolve this or not?

Criticism 3:

Religious morality leads to what Nietzsche terms as a 'slave morality'.

Yes it can be resolved by situation ethics

The moral agent has the free will in situation ethics to make decisions about the right thing to do in any given situation

No it cannot be resolved by situation ethics

The moral agent is still expected to think along the lines of agape, a Christian concept, rather than another principles such as that of utility.

Evaluation

Does situation ethics resolve this or not?

Conclusion

You need to comment on the extent to which you think that situation ethics resolves the problem and why you think this. You can end on a quote if you wish.

4. Different attitudes towards pornography

Libertarians would only object to pornography if it was exploiting people or not giving them appropriate freedoms. For utilitarians, it is wrong if it is too public, does not involve consent and causes harm through exploitation. Feminists believe that pornography is morally wrong because it suppresses female sexuality and degrades women.

Religious scholars regard pornography to be unethical for a number of reasons: Claire Wilson-Thomas and Nigel Williams claim that it changes the dynamics of a sexual relationship and can lead to the breakdown of a marriage. Christians also think it encourages addiction and exploitation. They do not agree that sex should be divorced from love in the way it is with pornography and that people's sexuality should be treated with more respect. They refer to the Biblical teaching: *'...your body is a temple...therefore honour God with your body'* (Corinthians) to justify this.

2. Different attitudes towards marriage and divorce

For non-religious scholars, marriage and divorce are private issues and provided that they do not cause harm to people then they are not ethical in any way. Libertarians and utilitarians would argue that if divorce was desired by the individuals involved, then it should be an option.

Feminists believe that marriage is simply a way of controlling women and would maintain that the negative attitudes that still exist towards divorce are because women are viewed negatively by society if they choose to have a divorce.

For religious scholars, marriage and divorce are ethical issues. Marriage is considered by Roman Catholics as a sacrament. They would disagree with feminist arguments about marriage claiming that marriage involves sacrifice and compromise from both the husband and the wife. Religious scholars are divided in their attitudes towards divorce, for some it is immoral because it says in scripture: *'What God has joined together, let no man put asunder'* (Matthew). Selwyn Hughes believes that divorce need not be the end of a marriage and that people ought to seek forgiveness and reconciliation. However for other Christian scholars such as John Robinson, divorce can be advocated if it is considered to be the most loving thing to do. Robinson believed that the only moral principle that could be applied to situations was the principle of agape. He claimed that this meant that there may be some cases where divorce is acceptable.

Introduction to Sexual Ethics

Sexual relationships and sexual activity has always been an issue that has concerned some philosophers. For the Ancient Greeks, intellectual pursuits should overrule bodily pleasures as if we spent too much time gratifying sexual urges, our souls could become trapped in our bodies. This idea as the soul distinct from the physical body is known as dualism.

In the 21st Century, attitudes to sexuality are different; in the West, there is an emphasis on free will and freedom of choice. Sexuality is a private matter and one that should not enter the ethical domain. Some religious scholars believe that sexuality is an ethical matter still and maintain that the appropriate place for sexual acts to take place is within a marriage.

Sexual Ethics

3. Different attitudes towards homosexuality

For non-religious scholars, homosexuality is not an ethical issue and providing that it takes place between consenting adults and does not cause harm to others, it is morally neutral. For religious scholars, the issue of homosexuality is an ethical one and is something that causes debate amongst Christians. Aquinas claimed that people have certain God-given purposes and one of these is to reproduce, any sexual act that occurs outside of marriage and cannot result in the possibility of reproduction is consequently immoral. This includes all acts of homosexuality. The Roman Catholic Church condemns acts of homosexuality as 'depraved'. Burton Leiser claimed that Aquinas's principles cannot apply to homosexuality because if it applied to every sexual act that could not result in procreation, an infertile married couple could not have sex and this is ludicrous. Kate Saunders and Peter Stamford argue that the Roman Catholic position on homosexuality encourages unacceptable prejudice. In 1998 the Church of England officially accepted homosexual monogamous relationships, but not all Anglican Churches wanted this and broke away from the Church of England, citing the Old Testament teaching: *'A man should not lie with another man...that is detestable'* (Leviticus). D.S Bailey suggests that this teaching is out-dated, but Bob Fyall and Mark Bonnignton suggest that homosexual relationships need not involve sexual activity. For John Harris though, homosexuality is a matter of etiquette not ethics.

1. Different attitudes towards sexuality

Christian attitudes towards sexuality: there is a tradition within Christianity to view sexuality in a negative way. In the past, sexual acts were believed to divert people away from spiritual pursuits. Christians often point to Jesus as the example of leading a celibate life. St Paul taught that people should focus on Godly pursuits and that leading a celibate life is an ideal way to achieve this. He did concede though, that sexual relationships were appropriate within a marriage if celibacy was not possible. Christianity today teaches that marriage is the appropriate context for sexual relationships and there is emphasis placed on the link between sex and love *'Love finds expression in the lover's bodily union...'* (Marriage and the Church's Task 1978). Christians today therefore focus on the importance of waiting until marriage to have a sexual relationship and this has given rise to campaigns such as True Love Waits.

Libertarianism and sexuality: libertarians focus on the free will of the individual. Broadly, sexual activity is not an ethical issue unless it does not occur between consenting adults. Unethical sexual acts will therefore be those where consent is not given, or where children are involved. John Stuart Mill believed that a person has the right to do as he or she pleases provided that it does not cause harm to others.

Utilitarianism and sexuality: Utilitarians believe that sex is a private matter and does not form part of the ethical domain if it is between consenting adults in private. Using contraception is important here because it prevents the spread of STIs and therefore adheres to the principle of utility.

Feminism and sexuality: feminists believe that society is patriarchal and sexual acts are an ethical issue because, very often, they are a tool with which to oppress women. Feminists claim that female sexual desires are not recognised by society and that most sexually deviant behaviour is committed by men.

Reason 1 why religious attitudes are irrelevant/inaccurate/outdated:

Sexuality and sexual behaviours are as John Harris describes them; a private matter and they should not be brought into the ethical domain in the 21st Century. As the Libertarians and Utilitarians claim, they are only ethical issues if another moral law is broken such as there not being consent.

Counterclaim to reason 1:

Feminists claim that much of the sexual behaviours of people in society are disrespectful to women and exploitative of women. Religious scholars would argue that religion encourages people to be respectful of a person and to respect themselves. This is a product of ensuring that sex is an expression of love.

Judgement:

Which one is more valid and why? Answer the question using the language of the question.

Reason 2 why religious attitudes are irrelevant/inaccurate/outdated:

Religious attitudes to marriage and divorce mean that people can often be forced to remain in a marriage they are unhappy with. For feminists, this leads to the oppression of women and for Libertarians and Utilitarians doing so is wrong because it does not ensure human happiness and freedom.

Counterclaim to reason 2:

Not all religious scholars are opposed to divorce; John Robinson, a Situation Ethicist, claimed that divorce could sometimes best serve the principle of agape. Religious people believe that marriage is an ethical issue because it is about respecting a person and that divorce very often causes a breakdown in this respect and consequently it is an ethical issue. They would argue that divorce is so common in the 21st Century that Christian attitudes could help to change this.

Judgement:

Which one is more valid and why? Answer the question using the language of the question.

Reason 3 why religious attitudes are irrelevant/inaccurate/outdated:

Religious attitudes towards homosexuality encourage prejudice in an age where the rights of the individual are paramount. As Kate Stamford and Peter Saunders argue, it encourages discrimination. For Burton Leiser, homosexuality cannot be immoral based on the claim that all sexual acts should result in the possibility of procreation, because this would lead to *reduction ad absurdum*.

Counterclaim to reason 3:

Religious scholars and the Roman Catholic Church are clear that prejudice against homosexuality is morally wrong. In addition to this, not all religious people believe that homosexual acts are immoral. For the Church of England a loving, monogamous homosexual relationship is a private issue not an ethical one. As John Harris said; it is a matter of 'etiquette'.

Judgement:

Which one is more valid and why? Answer the question using the language of the question.

Reason 4 why religious attitudes are irrelevant/inaccurate/outdated:

Provided that pornography does not exploit people and involves consenting adults, to claim it is immoral and should not be available would be to deny the freedom of human beings to make their own decisions about their sexual behaviours.

Counterclaim to reason 3:

For religious believers and for feminist scholars, pornography inevitably leads to exploitation, addiction and the breakdown in meaningful relationships, because of its nature.

Judgement:

Which one is more valid and why? Answer the question using the language of the question.

Conclusion: This is your overall judgement in relation to the question. You should try to end on a quote that supports your main argument and don't forget to use the language of the question.