

The
Heathland
School

A Mathematics and Science College



SIXTH FORM INDUCTION TASKS





Dear student,

Congratulations on your enrolment for the Sixth Form at The Heathland School.

The leap from GCSE to Post 16 study is significant and it is essential that you make a strong and committed start to your courses in September.

In order to help you do this, we have asked departments to prepare some preliminary work for you to start before your first lessons begin. There are tasks to complete for each A Level or BTEC subject you are going to study in Year 12. Teachers will refer to these tasks during the first two weeks of study.

I would also ask you to view the specification for each subject by viewing the curriculum section on the school website.

The best of luck with your Sixth Form studies – we look forward to seeing you make good progress during Year 12 and beyond.

Personalised Checklists (PLCS)

A PLC is a Personalised Learning Checklist. It is an organised list of topics that you will study in your chosen subjects taken from the syllabus. It also provides an opportunity for you to reflect on your progress in your subjects.

MyPLC (<https://www.my-plc.co.uk/register/>) has a large bank of subject and exam board specific information. Sign up as a student and join the Sixth Form Students class by entering the code **ab4870**.

You will then have access to all the available PLC's for your subject and exam board. This will:

1. Show you all the topics you will be studying for your subjects
2. Allow you to rate your level of understanding for each topic as you study them
3. Help you direct your revision to make it specific, focused and individual to you; ensuring your revision is an effective use of time and energy

Previous students have said:

“PLC's help me see in advance what we will be learning so I can do some additional reading before the lesson”

“Using the PLC has helped me to focus my revision on areas I need to improve”

“It has been really helpful when Topic tests come up. I know specifically what to revise”



Philosophy, Ethics & Religion Transition Tasks

As part of your A-level, you will be completing
three modules:

Philosophy of Religion
Religion and Ethics
Islam

These transition tasks should be completed as
much as possible prior to September. The more
you do, the better foundation you will have for
the course.

PHILOSOPHY

Task 1: Please research and define the following terms:

Philosophy	
Teleological	
Proof	
Probability	
Premise	
Deductive	
Inductive	
Empiricist	
Rationalism	
Epistemology	
Metaphysics	
Analogy	
A Priori	
A Posteriori	
Fallacy	
Design qua purpose	
Design qua regularity	
Assertion	
Evolution	
Natural Selection	
Darwinism	
Theodicy	
Privation of good	
Myth	
The Fall	
Atonement	
Co-sufferer	
Soul-making	
Soul-deciding	
Epistemic distance	

Task 2: Please read the following information and complete the written tasks:

Leading Philosophers

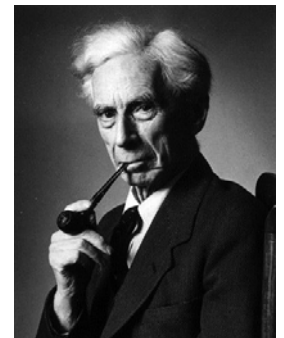
Bertrand Russell VS Father Frederick C Copleston

Bertrand Russell:

Born: 18 May 1872 - Died 2 February 1970

He was a British Philosopher, logician, mathematician, historian, writer, social critic, political activist and Nobel Laureate.

Russell described himself as an agnostic, "speaking to a purely philosophical audience", but as an atheist "speaking popularly", on the basis that he could not disprove the Christian God - similar to the way that he could not disprove the Olympic gods either. For most of his adult life, Russell maintained that religion is little more than superstition and, despite any positive effects that religion might have, it is largely harmful to people. He believed that religion and the religious outlook serve to impede knowledge and foster fear and dependency, and are responsible for much of our world's wars, oppression, and misery.



Father Frederick Copleston:

Born: 10 April 1907 - Died 3 February 1994.

He was a Jesuit Priest, philosopher and historian or philosophy.

He was raised in the Anglican faith. At the age of eighteen, he converted to the Roman Catholic faith, which caused great stress within his family. Despite his initial objections, his father helped him complete his education at St John's College, Oxford, where he studied from 1925 to 1929. In 1930, Copleston became a Jesuit. Copleston originally intended to study for his doctorate at the Gregorian University in Rome, but the war now made that impossible. Instead, he accepted an offer to return to Heythrop College to teach the history of philosophy to the few remaining Jesuits there.

Excerpt from Edexcel Anthology
A Debate on the Existence of God - A Debate between
Bertrand Russell and Father Frederick C Copleston (1948)

Taken from: <http://www.biblicalcatholic.com/apologetics/p20.htm> (you can listen to the debate on this website)

Copleston: As we are going to discuss the existence of God, it might perhaps be as well to come to some provisional agreement as to what we understand by the term "God." I presume that we mean a supreme personal Being - distinct from the world and Creator of the world. Would you agree - provisionally at least - to accept this statement as the meaning of the term "God"?

Russell: Yes, I accept this definition.

Copleston: Well, my position is the affirmative position that such a Being actually exists, and that His existence can be proved philosophically. Perhaps you would tell me if your position is that of agnosticism or of atheism. I mean, would you say that the non-existence of God can be proved?

Russell: No, I should not say that: my position is agnostic.

Copleston: Would you agree with me that the problem of God is a problem of great importance? For example, would you agree that if God does not exist, human beings and human history can have no other purpose than the purpose they choose to give themselves, which - in practice - is likely to mean the purpose which those impose who have the power to impose it?

Russell: Roughly speaking, yes, though I should have to place some limitation on your last clause.

Copleston: Would you agree that if there is no God - no absolute Being - there can be no absolute values? I mean, would you agree that if there is no absolute good that the relativity of values results?

Russell: No, I think these questions are logically distinct. Take, for instance, G. E. Moore's *Principia Ethica*, where he maintains that there is a distinction of good and evil, that both of these are definite concepts. But he does not bring in the idea of God to support that contention.

Copleston: Well, suppose we leave the question of good till later, till we come to the moral argument, and I give first a metaphysical argument. I'd like to put the main weight on the metaphysical argument based on Leibniz's argument from "Contingency" and then later we might discuss the moral argument. Suppose I give a brief statement on the metaphysical argument and that then we go on to discuss it?

Russell: That seems to me to be a very good plan.

THE ARGUMENT FROM CONTINGENCY

Copleston: Well, for clarity's sake, I'll divide the argument into distinct stages. First of all, I should say, we know that there are at least some beings in the world which do not contain in themselves the reason for their existence. For example, I depend on my parents, and now on the air, and on food, and so on. Now, secondly, the world is simply the real or imagined totality or aggregate (collection) of individual objects, none of which contain in themselves alone the reason of their existence. There isn't any world distinct from the objects which form it, any more than the human race is something apart from the members. Therefore, I should say, since objects or events exist, and since no object of experience contains within itself the reason of its existence, this reason, the totality of objects, must have a reason external to itself. And that reason must be an existent being. Well, this being is either itself the reason for its own existence, or it is not. If it is, well and good. If not, then we must proceed further. But if we proceed to infinity in that sense, then there's no explanation of existence at all. So, I should say, in order to explain existence, we must come to a Being which contains within itself the reason for its own existence, that is to say, which cannot not exist.

Russell: This raises a great many points and it's not altogether easy to know where to begin, but I think that, perhaps, in answering your argument, the best point with which to begin is the question of a Necessary Being. The word "necessary" I should maintain, can only be applied significantly to propositions. And, in fact, only to such as are analytic - that is to say - such as it is self-contradictory to deny. I could only admit a Necessary Being if there were a being whose existence it is self-contradictory to deny. I should like to know whether you would accept Leibniz's division of propositions into truths of reason and truths of fact. The former - the truths of reason - being necessary.

Copleston: Well, I certainly should not subscribe to what seems to be Leibniz's idea of truths of reason and truths of fact, since it would appear that, for him, there are in the long run only analytic propositions. It would seem that for Leibniz truths of fact are ultimately reducible to truths of reason. That is to say, to analytic propositions, at least for an omniscient mind. Well, I couldn't agree with that. For one thing it would fail to meet the requirements of the experience of freedom. I don't want to uphold the whole philosophy of Leibniz. I have made use of his argument from contingent to Necessary Being, basing the argument on the principle of sufficient reason, simply because it seems to me a brief and clear formulation of what is, in my opinion, the fundamental metaphysical argument for God's existence.

Russell: But, to my mind, a "necessary proposition" has got to be analytic. I don't see what else it can mean. And analytic propositions are always complex and logically somewhat late. "Irrational animals are animals" is an analytic proposition; but a proposition such as "This is an animal" can never be analytic. In fact, all the propositions that can be analytic are somewhat late in the build-up of propositions.

Copleston: Take the proposition "if there is a contingent being then there is a Necessary Being." I consider that that proposition hypothetically expressed is a necessary proposition. If you are going to call every necessary proposition an analytic proposition, then - in order to avoid a dispute in terminology - I would agree to call it analytic, though I don't consider it a tautological proposition. But the proposition is a necessary proposition only on the supposition that there is a contingent being. That there is a contingent being actually existing has to be discovered by experience, and the proposition that there is a contingent being is certainly not an analytic proposition, though once you know, I should maintain, that there is a contingent being, it follows of necessity that there is a Necessary Being.

Russell: The difficulty of this argument is that I don't admit the idea of a Necessary Being and I don't admit that there is any particular meaning in calling other beings "contingent." These phrases don't for me have a significance except within a logic that I reject.

Copleston: Do you mean that you reject these terms because they won't fit in with what is called "modern logic"?

Russell: Well, I can't find anything that they could mean. The word "necessary," it seems to me, is a useless word, except as applied to analytic propositions, not to things.

Copleston: In the first place, what do you mean by "modern logic?" As far as I know, there are somewhat differing systems. In the second place, not all modern logicians surely would admit the meaninglessness of metaphysics. We both know, at any rate, one very eminent modern thinker whose knowledge of modern logic was profound, but who certainly did not think that metaphysics are meaningless or, in particular, that the problem of God is meaningless. Again, even if all modern logicians held that metaphysical terms are meaningless, it would not follow that they were right. The proposition that metaphysical terms are meaningless seems to me to be a proposition based on an assumed philosophy. The dogmatic position behind it seems to be this: What will not go into my machine is non-existent, or it is meaningless; it is the expression of emotion. I am simply trying to point out that anybody who says that a particular system of modern logic is the sole criterion of meaning is saying something that is over-dogmatic; he is dogmatically insisting that a part of philosophy is the whole of philosophy. After all a "contingent" being is a being which has not in itself the complete reason for its existence. That's what I mean by a contingent being. You know, as well as I do, that the existence of neither of us can be explained without reference to something or somebody outside us, our parents, for example. A "Necessary" Being, on the other hand means a being that must and cannot not exist. You may say that there is no such Being, but you will find it hard to convince me that you do not understand the terms I am using. If you do not understand them, then how can you be entitled to say that such a Being does not exist, if that is what you do say?

ETHICS

Task 5: Please research and define the following terms:

Ethics	
Morality	
Absolutist	
Relativist	
Subjective	
Objective	
Teleological Ethics	
Deontological ethics	
Applied ethics	
Meta-ethics	
Utilitarianism	
Hedonism	
Rule Utilitarianism	
Act Utilitarianism	
Preference Utilitarianism	
Antinomian	

Task 6: Please read the following information and complete the written tasks:

Moral Absolutism

Consider the following:

- A man has an affair with his secretary
- A gang leader murders a member of a rival gang
- A youth mugs an old lady and take her purse

Many people would say that each of these examples shows someone doing wrong. It is wrong to have affairs, wrong to murder and wrong to mug old ladies. To help an old lady across the road is right, just as it is to remain faithful to your partner. People make moral judgements about right and wrong all the time. Some organisations are quite vocal about what is right and wrong. Christian Churches preach the Commandments as a guide to knowing what one should not do. Islamic law gives clear guidelines on morally good and bad behaviour. Politicians often make statements about right and wrong. In ethical terms, to maintain that some things are right and other things are wrong, and that these things are fixed for all time and all people is called **absolutism**.

Objectivity in ethics is commonly associated with **absolutism**, which takes the view that ethical principles can be established **a priori**, that is, without experience. They are independent of experience because they are intrinsically right, irrespective of the outcome. The grounds of these **a priori** principles may vary, they may be derived from God's will or from the law of the land, but whatever their source they are 'good' without reference to any hypothetical consequences.

An ethical absolute is a moral command that's true for all time, in all places and in all situations. Absolutists hold that some things are wrong from an objective point of view, not just wrong from your or my perspective. In ethical absolutism, things that are right and wrong can't change. They aren't affected by mitigating circumstances or depend on the situation. For example, absolutists may say that rape and murder are always wrong, and this does not change depending on the culture within which you live. Immoral acts are intrinsically wrong, which means they are wrong in themselves.

Plato and absolutism

Plato put forward the first significant Western example of an absolutist ethical theory in the early years of the fourth century BCE. He thought that moral absolutes such as goodness and **justice** really existed in some way, beyond our normal perceptions of the

world. This other-world was inhabited by the **forms** or **ideas**, which were the true reality. What we perceived around us was simply a shadow of this truth.

The forms are concepts that are universal, absolute, and eternally constant. They give meaning and structure to the universe. These forms are eternal and unchangeable whereas the material world is in a constant state of flux.

Plato challenged Protagoras' thought processes when he asks the question 'Whats good for you?', Plato thought that you could ask the question 'What is goodness itself?' - the answer for Plato was that goodness itself was the highest form of reality - an objective or absolute thing that existed eternally, beyond our limited world.

Plato described his view of reality using similes. In the simile of the Sun, he illustrated the importance of the form 'good' for truth, by drawing an analogy with the importance of the Sun.

Visible World	Intelligible world of the forms
<p>The Sun Source of growth and light, which gives visibility to the objects of sense and the power of seeing to the eye. The faculty of sight.</p>	<p>The Good Source of reality and truth, which gives intelligibility to objects of thought and the power of knowing to the mind. The faculty of knowledge.</p>

In Plato's later work these unending and unchanging **forms are reducible to a single unalterable ideal**, the **Form of the Good**. Indeed, Plato came to the conclusion that forms are only aspects of the Form of the Good. Therefore, 'beauty' is the Form of the Good in aesthetics, 'justice' the Form of the Good in politics, and 'virtue' the Form of the Good in ethics. The purpose of the Form of the Good is to link other forms together in harmonic unity and to give humanity an ethical wisdom that gives meaning and value to life. All the forms are linking in harmonious unity with the Form of the Good.

Examples of ethical absolutists:

Plato; *The Republic*: (5th Century BCE) "the final thing to be perceived in the intelligible region, and perceived only with difficulty, is the form of good; once seen, it is inferred to be responsible for whatever is right and valuable in anything"

Aquinas; *Summa Theologica* (1273) "The natural is that which everywhere is equally valid... That which is natural is unchangeable, and has the same power everywhere, just as fire burns both here and Persia"

F.H. Bradley *Ethical Studies* (1927) "... we have found the end, we have found self-realisation, duty and happiness in one - yes, we have found ourselves, when we have found our station and its duties, our function as an organ of the social organism"

In no more than four bullet points summarise moral absolutism.

- _____

- _____

- _____

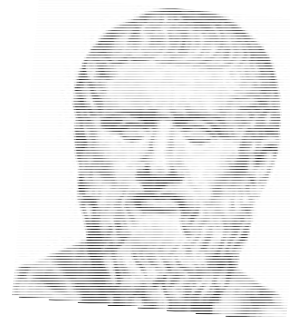
- _____

Identify two examples of 'moral absolutes'.

1. _____

2. _____

The Greek philosopher Plato was an ethical absolutist. He lived in the early four century BCSE. Plato developed the theory of _____. The forms are concepts that are eternally constant, for example _____ and _____. These forms are _____ and unchangeable whereas the material world is in a constant state of _____ (change).



For Plato 'goodness' was the _____ of these forms and existed eternally as an objective and _____ thing/form beyond our limited world. Plato believe that is was in fact the Form of Goodness that linked all other forms together in harmonic unity and to give humanity and ethical wisdom that gives meaning and value to life.

Justice *highest* *forms* *eternal* *goodness*
absolute *flux*

Plato's famous simile of the Cave uses an analogy of the sun to explain the theory of forms with the Form of Goodness being the highest form.

Visible World	Intelligible world of forms

Why do you think Plato chose to compare the Form of Goodness to the sun?

Identify at least two problems with moral absolutism.

1.

2.

3.

ISLAM

Task 3: Please research and define the following terms:

Islam	
Ibidah	
Din	
Qur'an	
Hadith	
surah	
Sunna	
Tawhid	
Shirk	
Akirah	
Al Qadr	
Mala'ika	
Risalah	
Nabi	
Rasul	
Wahy	
Apostle	
Nadir	

Zabur	
Injil	
Tawrat	
Al- Qiyama	
Yaw Muddin	
Jannam	
Kafir	
Mu'min	
Jahannam	
Kutanullah	

Task 4: One aspect of the A-Level course is the anthology. Below are two surahs that are included in the anthology. Please read and complete the following written tasks.

Surah 1: The Opening

1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

Surah 2: 21-47

21. O ye people! Adore your Guardian-Lord, Who created you and those who came before you, that ye may have the chance to learn righteousness;

22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

23. And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a sūrah like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true.

24. But if ye cannot - and of a surety ye cannot- then fear the Fire whose fuel is Men and Stones, - which is prepared for those who reject Faith.

25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: 'Why, this is what we were fed with before,' for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

26. Allah disdains not to use the similitude of things, lowest as well as highest.

Those who believe know that it is truth from their Lord; but those who reject Faith say: 'What means Allah by this similitude?' By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path) -

27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah

Has ordered to be joined, and do mischief on earth: these cause loss (only) to themselves.

28. How can ye reject the faith in Allah? - seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

29. It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

30. Behold, thy Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Wilt Thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy (name)?' He said: 'I know what ye know not.'

31. And He taught Adam the nature of all things; then He placed them before the angels, and said: 'Tell me the nature of these if ye are right.'

32. They said: 'Glory to Thee, of knowledge we have none, save what Thou hast taught us: In truth it is Thou who art perfect in knowledge and wisdom.'

33. He said: 'O Adam! Tell them their natures.' When he had told them, Allah said:

'Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?'"

34. And behold, We said to the angels: 'Bow down to Adam' and they bowed down.

Not so Iblis: he refused and was haughty: he was of those who reject Faith.

35. We said: 'O Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.'

36. Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. We said: 'Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time.'

37. Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Returning, Most Merciful.

38. We said: 'Get ye down all from here; and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.'

39. 'But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein.'

40. O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you, and fear none but Me.

41. And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

42. And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).

43. And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

44. Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand?

45. Nay, seek ((Allah)'s) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit -

46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

47. Children of Israel! Call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (for My Message).

Outline beliefs about God that can be identified in Surah 1. You must use quotes from the surah as evidence and try were possible to make links between other Islamic beliefs and practices, for example salah.
