

2016 specification
first exams in 2018 (2017 for AS)

Exam Preparation Pack

for A Level Eduqas Component 3:
Religion and Ethics

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Contents

Product Support from ZigZag Education	ii
Terms and Conditions of Use	iii
Teacher’s Introduction.....	1
The specification	2
The exam.....	3
Tips	3
Mark Schemes.....	4
Theme 1: Ethical Thought	7
Practice questions	7
Sample answers.....	9
Examiner’s comments.....	22
Theme 2: Deontological Ethics	26
Practice questions	26
Sample answers.....	28
Examiner’s comments.....	47
Theme 3: Teleological Ethics	52
Practice questions	52
Sample answers.....	54
Examiner’s comments.....	70
Theme 4: Determinism and Free Will	74
Practice questions	74
Sample answers.....	76
Examiner’s comments.....	91
Bibliography.....	95

Teacher's Introduction

This exam guide is for teachers and students of A Level Religious Studies studying the Eduqas – **Religion and Ethics (Component 3)** part of the 2016 specification syllabus.

For A Level Religious Studies, students sit three exams:

- A Study of Religion (Component 1)
- Philosophy of Religion (Component 2)
- Religion and Ethics (Component 3).

This exam guide will focus on the Religion and Ethics component and paper only.

This guide includes an outline of the specification as provided by Eduqas, exam tips, mark schemes and sample and practice questions and answers. There are answers from different bands. Those answers that would not score full marks have comments explaining why they were not awarded full marks.

There are also some activities. These are designed to help teachers and/or students through the various answers. Obviously, this exam pack does not contain every possible question or answer. The questions and answers are meant as a guide only.

The best way to use this guide is to ask students to look at a proposed question, try to answer it themselves and then check their answer against the mark scheme and answers provided in this guide. This is one of the activities suggested at the beginning of each section.

Teachers can also use this exam guide to mix and match questions in order to create practice papers and mock exams. Students can use this exam guide to create their own practice papers at home in preparation for the exam. The model answers and mark schemes are available to make marking easier for the teacher and student.

This guide should not be used as the only resource for preparing students for the exam. Students should have studied the material that they have been taught first. This guide will then provide students and teachers with extra support on how students should structure their answers and what to include and what not to include.

Note: This resource is designed for Year 1 and Year 2 of the A Level, but the resource is still useful for AS students.

It can be adapted to suit AS in the following ways:

- Use topics under theme 1 (sections 1 and 2), theme 2 (section 1) and theme 3 (section 1) for AS.
- Under the relevant AS themes, Part a) questions testing assessment objective 1 (AO1), knowledge and understanding, will be out of 25 marks for the AS exam.
- Under the relevant AS themes, Part b) questions testing assessment objective 2 (AO2), analysis and evaluation, will be out of 25 marks for the AS exam.

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

March 2022

The specification

Students will be examined on the contents of the Eduqas specification.
For full details see: zzed.uk/11518-spec

Here is a brief overview of the **Religion and Ethics (Component 3)** section:

- Theme 1: Ethical Thought (year 1)
 - Divine command theory
 - Virtue theory
 - Ethical egoism
 - Issues
- Theme 1: Ethical Thought (year 2)
 - Naturalism (meta-ethics)
 - Intuitionism (meta-ethics)
 - Emotivism (meta-ethics)
 - Issues
- Theme 2: Deontological Ethics (year 1)
 - Aquinas' natural law (laws and precepts)
 - Aquinas' natural law (virtues and goods)
 - Application of Aquinas' natural law to abortion and euthanasia
 - Issues
- Theme 2: Deontological Ethics (year 2)
 - Finnis' natural law
 - Hoose's proportionalism
 - Application of Finnis' natural law and proportionalism to immigration and asylum
 - Issues
- Theme 3: Teleological Ethics (year 1)
 - Fletcher's situation ethics (Fletcher's situation ethics as midway position)
 - Fletcher's situation ethics (principles)
 - Application of Fletcher's situation ethics to homosexual relationships and polyamory
 - Issues
- Theme 3: Teleological Ethics (year 2)
 - Bentham's utilitarianism
 - Mill's utilitarianism
 - Application of Bentham and Mill to animal experimentation for medical research and nuclear weapons as a deterrent
 - Issues
- Theme 4: Determinism and free will (year 2)
 - Religious predestination (Augustine and Calvin)
 - Determinism (hard and soft)
 - Implications of predestination/determinism
 - Issues
- Theme 4: Determinism and free will (year 2)
 - Religious concepts of free will (Pelagius and Augustine)
 - Libertarianism
 - Implications of libertarianism and free will
 - Issues

This is also available in the other sections of this exam guide.

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The exam

The A Level Religion and Ethics paper lasts 2 hours and is worth a total of 100 marks for the final award.

Students answer one question from Section A (out of a choice of two questions) and one question from Section B (out of a choice of three questions).

Each question consists of two parts:

- Part 1 (a) is out of 20 marks, spend a maximum 25 minutes on this question
- Part 2 (b) is out of 30 marks, spend maximum 35 minutes on this question

Answers to part 1 (a) questions should demonstrate knowledge and understanding of the text.

Answers to part 2 (b) must analyse and evaluate with regard to aspects of and apply religious belief (AO2).

Tips

There follow some invaluable tips on how to pass the exam. Some of these tips are particularly important to remember them.

1. Remember to read the question carefully and to answer the question. A good tip for answering the question is to link your point to the question, ideally at the end of the answer.
2. If you have time left, it means you have likely not answered the question fully.
3. Avoid repetition. So do not repeat points; you will not get extra marks. Repetition leads to lack of integration and/or structure.
4. Plan your answer. This will mean you will not be repeating points. Ideally spend some time before they answer the question thinking about possible exam questions which they go into the exams. They should be able to think of possible exam questions which they go into the exams. They should be able to think of possible exam questions which they go into the exams.
5. Read through your answer when you have finished checking any inconsistencies in your answer and ensure you have covered all the points.
6. There should be a structure to your answer. It is advisable to follow the structure: **P** = point
E = evidence/illustration
E = explanation
L = link back to the question

This will be explained further in each section.

Further tips will be given in the examiner's comments.

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Mark Schemes

Examiners will be using a general mark scheme to mark the candidate's answer and expect for a specific answer. This can be viewed on the WJEC/Eduqas website: www.wjec.co.uk

The following generic band descriptors should give you an idea of what kinds of answers are expected and which do not:

Question a (AO1)

Demonstration of knowledge and understanding of religion and belief, including

- religious, philosophical and/or ethical thought and teaching
- influential beliefs, teachings and practices on individuals, communities, and societies
- cause and significance of similarities and differences in belief, teaching, and practice
- approaches to the study of religion and belief

Band	Marks	Type of answer
5	17–20	<ul style="list-style-type: none"> • Detailed, precise and relevant knowledge and understanding of religion and belief demonstrated. • A broad and focused response which answers the question. • There is depth and/or breadth with excellent, relevant references and/or other evidence. • Detailed and precise references to religious scripture and relevant source of wisdom. • Insightful and relevant connections to other approaches to the study of religion and belief. • A varied selection of scholarly views that are understood with insight. • Specialist terminology used throughout and correctly.
4	13–16	<ul style="list-style-type: none"> • Precise and relevant knowledge and understanding of religion and belief demonstrated. • A detailed and focused response which answers the question. • There is depth and/or breadth with good, relevant references and/or other evidence. • Precise references to religious scripture and relevant source of wisdom. • Correct and relevant connections made to other approaches to the study of religion and belief. • A selection of scholarly views that are understood in most part. • Specialist terminology used correctly.
3	9–12	<ul style="list-style-type: none"> • Mainly precise and relevant knowledge and understanding of religion and belief demonstrated. • Answers the question in a general way. • There is depth and/or breadth in some areas and relevant examples and/or other evidence. • Mainly correct references to religious scripture and relevant source of wisdom. • Some connections are made to other approaches to the study of religion and belief. • A selection of scholarly views that are understood in some part. • Specialist terminology used mainly correctly.

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Band	Marks	Type of answer
2	5-8	<ul style="list-style-type: none"> Partial knowledge and understanding of religion at Basic level. Answers the question in a basic way. There is limited depth and/or breadth in some areas of examples and/or other evidence. Some correct references to religious scripture and/or wisdom. A limited selection of scholarly views that are used. Basic connections to other approaches made. Some specialist terminology used mainly correctly.
1	2-4	<ul style="list-style-type: none"> Very basic knowledge and understanding of religion with imprecision and lack of relevance in parts. Answers the question in a basic way lacking focus. There is a lack of depth and/or breadth in some areas of examples and/or other evidence. Hardly any references to religious scripture and/or wisdom. Hardly any scholarly views used. Hardly any connections made to other approaches. Basic use of specialist terminology. <p>Answers that only show 'knowledge in isolation' should be awarded 2 marks.</p>
0	0	Nothing worthy of credit



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Question b (AO2)

Demonstration of analysis and evaluation of aspects of, and approaches to, religious significance, influence, and study.

Band	Marks	Type of answer
5	25–30	<ul style="list-style-type: none"> Detailed and convincing critical analysis and insight. The answer convincingly identifies and focuses on the question. Detailed, focused and clear views are given with relevant evidence. Scholarly views are understood correctly, are relevant and used appropriately. Insightful analysis of the connections between the approaches studied. Specialist terminology used throughout and correctly.
4	19–24	<ul style="list-style-type: none"> Focused analysis and effective evaluation of the issue. The most important points raised by the question are identified. Focused and clear views are given with relevant evidence. Scholarly views are understood correctly, are relevant and used appropriately. Focused analysis of the connections between the approaches studied. Specialist terminology used correctly.
3	13–18	<ul style="list-style-type: none"> Mainly focused analysis and evaluation concerning the question. Most of the points raised by the question are addressed. Most of the views are supported with relevant evidence. Scholarly views are understood in a general way, most are used appropriately. Basic analysis of the connections between approaches studied. Specialist terminology used mainly correctly.
2	7–12	<ul style="list-style-type: none"> Some relevant analysis but evaluation may be incomplete. Limited number of points raised by the question are identified. Limited attempt to justify the views, supported by logical analysis. Scholarly views are used in a basic way and are selective. Some analysis of the connections between the various approaches studied. Some specialist terminology used mainly correctly.
1	1–6	<ul style="list-style-type: none"> Basic analysis and limited evaluation. Some relevant points have been identified. Hardly any justification, evidence and/or logical analysis. Few scholarly views mentioned. Limited analysis of the connections between the approaches studied. Basic use of specialist terminology.
0	0	Not worthy of credit

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Theme 1: Ethical Thought

Practice questions

Section 1: Divine Command Theory, Virtue Ethics, Ethical Egoism

Divine command theory, virtue ethics and ethical egoism are usually studied in your questions, examining AO1, and will be based on the following content:

- **Divine command theory:** God as the origin and regulator of morality; right and wrong are objective truths, and the best way to achieve goodness is to comply with divine command; requirement of metaphysical foundation for morality. Robert Adam's modified divine command theory.
- **Virtue theory:** person-centred ethical system, Aristotle's moral virtues as a foundation for ethics, based on virtues.
- **Ethical egoism:** agent-based theory based on self-interest as opposed to altruism; term self-interests, Max Stirner.

Exam-style questions:

1. Examine the ethical theory of divine command theory.
2. Examine how ethical egoism works.

The paragraphs should start with the following:

- **POINT** – for example: 'Divine command theory is a deontological theory that states that you should do your duty rather than basing your decisions on the consequences. It is also known as moralism.'
- **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: 'Someone who follows divine command theory will follow the command 'thou shalt not kill' because it is what God commanded in Exodus 20:13.'
- **EXPLANATION** of how the evidence / example(s) / textual reference(s) illustrate the point: 'Those who follow divine command theory believe it is their duty to follow God's commands, and what is good and right is what God intended people to behave...'
- **LINK** – for example: 'This shows how divine command theory is a non-naturalistic theory because it claims that God's commands are objective truths, independent of people's beliefs.'

or PEEL (with at least three paragraphs with this structure).

Part b) questions, examining AO2, will be based on the following issues:

- Whether morality is what God commands
- Whether being a good person is better than just doing good deeds
- Whether virtue ethics is useful when faced with a moral dilemma
- The extent to which ethical egoism inevitably leads to moral evil
- The extent to which all moral actions are motivated by self-interest
- Whether one of divine command theory, virtue ethics or ethical egoism is superior

Exam-style questions:

3. 'Ethical egoism encourages immoral actions.' Evaluate this claim.
4. 'Virtue ethics is better than ethical egoism.' Evaluate this claim.

These questions require you to give both sides to an argument (either an argument for and a counterargument, or an argument for and a counterargument) followed by an evaluation. It is a good idea to make each point you make. A way to structure the answer is to follow the pattern of:

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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Section 2: Meta-ethics

Meta-ethics is usually studied in year 2 of the A Level. Part a) questions, examining the following content:

- **Naturalism:** objective moral truths, can be understood by analysing naturalistic language. Challenges: Hume's law, Moore's naturalistic fallacy, reductionism.
- **Intuitionism:** objective moral truths discovered through intuition – innate, not learned. Challenges: no proof of intuition, difficult to resolve conflicting intuitions.
- **Emotivism:** no objective moral truths, moral concepts are just emotional attitudes. Challenges: there is disagreement with moral language, no basic moral principles to hold debates, no universal agreement on right or wrong actions.

Exam-style questions:

5. Examine the meta-ethical approach of naturalism.
6. Examine the meta-ethical approach of intuitionism.

The paragraphs should start with the following:

- **POINT** – for example: 'The meta-ethical approach of naturalism is a cognitivist theory that there are objective moral truths out there that can be true or false...'
- **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: 'Utilitarianism is a naturalist theory because it believes that moral terms can be reduced to natural or psychological terms such as pain and pleasure...'
- **EXPLANATION** of how the evidence / example / textual reference(s) illustrate the theory. For example: 'Reducing moral terms to natural or psychological terms, utilitarianism is trying to make moral terms factual and measurable. It measures goodness in terms of the greatest pleasure and the least pain...'
- **LINK** – for example: 'This shows how utilitarianism is a naturalist theory because it reduces moral terms to natural or psychological terms, then actions can be judged to be good or bad in a factual way...'

or PEEL (with at least three paragraphs with this structure).

Part 2 b) questions, examining the following issues, will be based on the following issues:

- Whether moral and non-ethical statements are the same
- The extent to which ethical statements are not objective
- Whether moral terms are intuitive
- The extent to which moral terms are just expressions of our emotions
- Whether one of naturalism, intuitionism or emotivism is superior to the others
- The extent to which the different meta-ethical theories encourage moral development

Exam-style questions:

7. 'Moral terms are just expressions of emotions.' Evaluate this claim.
8. 'Naturalism is correct in claiming that moral terms are the same as non-moral terms.' Evaluate this view.

These questions require two or more sides to an argument (either an argument and a counterargument to that argument) followed by an evaluation. It is a good idea to make each point that is made. A way to structure the answer is to follow the pattern of

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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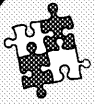
Student activity

Try to answer the questions first before looking at the answers provided. Then compare what has been written in this guide.

Sample answers

Section 1: Divine Command Theory, Virtue Ethics and Ethical Egoism

Here are some answers to these questions. Not all answers would be awarded full marks. Comments at the end of this section explain why. Students could try the following to develop their exam skills.



Student activity

Before looking at the marks awarded try to work out what you would award for this question. A good way to mark is to start with the top band and see if you can find the answer. If so, check the next band down. If there is still something below that and so on. The awarded marks and comments are given at the end of this section.

Questions Part a – testing AO1

1. Examine the ethical theory of divine command theory.

Example 1

Divine command theory is followed in most religions. In Christianity, strict adherence to God's commands is their only source (*prima scriptura*). Divine command theory argues that right and wrong are determined by whether a person follows God's commands, as set out in the Bible. It is a deontological normative theory, which means it is based on actions and not consequences (as opposed to consequentialism). It is also absolutist, which means it is based on actions and not consequences (as opposed to consequentialism). It is also absolutist, which means it is based on actions and not consequences (as opposed to consequentialism). It is also absolutist, which means it is based on actions and not consequences (as opposed to consequentialism).

It is also an objective cognitive meta-ethical theory where God has established the moral standards. These are not external to God because good comes from God. God is the origin and regulator of it. As William Frankena states: 'the standard of right and wrong is dependent on God. Moral goodness is achieved by complying with God's commands. The requirement for God's omnipotence – his all-powerfulness – is that he can do anything he wishes to do. Robinson, in *Honest to God*, talks about how moral commands come from God. He goes on to say that certain things are always wrong irrespective of the societies which judge them. For example, worshipping an idol is wrong matter what the beliefs are of another culture or society (Exodus 20:3 'You shall have no other gods before me'). This makes them also absolutist, meaning that they apply universally.

Robert Adams in his 'modified divine command theory' responds to the problem known as the Euthyphro dilemma: does God command what is good or is it good because God commands it? This was first put forward by Plato. Divine command theory argues that good is defined by God's commands. This means God could command something that doesn't seem right to us. William of Ockham argued that this is when he said that God can perform what he wills even if it is against God's nature. Adams argues that morality is grounded in God's nature, which is good and benevolent. Goodness is an essential characteristic of God and his nature. So, God is the origin of morality and the regulator of it.

DCT is, therefore, an absolutist deontological normative and meta-ethical theory with its origin and regulator of morality.

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Example 2

Divine command theory argues that rightness and wrongness are determined by God's commands, as set out in the Bible, or not. Those who do are doing it right, those who don't are not. It is a deontological normative ethical theory, which means it focuses on consequences. For example, for someone following divine command theory, your duty and following rules or laws. Those who follow divine command theory are commanded by the utmost authority, God, the creator of everything including the universe. It is an objective cognitive meta-ethical theory because God has established eternal, unchanging moral principles external to God because they come from God. God is the origin of morality and goodness is achieved by complying with divine commands. A requirement for divine command theory is that God commands what is good.

The Euthyphro dilemma points out the problem with divine command theory: is it good because God commands it? If it is good because God commands it, then God commands anything, and it would have to be good. If God commands what is good, then God is good because he commands what is good.

2. Examine how ethical egoism works.**Example 1**

Ethical egoism is a normative ethical theory that argues that it is right for people to act in their own interest. Self-interest is what should motivate us to act. Ethical egoists do not act for selfless reasons, for altruistic reasons. This is to be distinguished from psychology which describes how people generally act. Psychology does not prescribe how people should act, ethical egoists do. Julia Driver highlights this distinction when she states that 'there are such acts', referring to altruistic acts. An ethical egoist, on the other hand, shouldn't act altruistically. This does not mean that ethical egoists don't do good things. However, they would only do those things if they were to gain from them. For example, a friend getting a job by putting in a good word for them to your boss would be good for that friend but that friend will do the same for you one day. This is how ethical egoism uses self-interest as the basis for doing everything. Adam Smith in the eighteenth century used self-interest as the basis on which shopkeepers act. They give their valued customers discounts on goods, but because they want them to continue to shop at their shop. It is for their own interest.

One of the first existentialist philosophers, who is hardly mentioned in existentialism is Friedrich Nietzsche, who developed the idea of ethical egoism in detail in quite a different way than is generally understood. Existentialism is the idea that we have total free will and we have no essence that determines how we should live our lives. Nietzsche agrees with this. He believes that to act out of complete self-interest, we should not act out of self-interest. He would lead to us acting out the sake of other people and ourselves. He recognises that self-interest is misunderstood because most people who appear to act out of self-interest are actually acting out of self-interest. We are slave to something that is not ourselves. We think we are acting out of self-interest for this, meaning we have a false idea of freedom. We are slave to the example of others. We might think that we are acting out of self-interest by buying something we don't want. However, we want it because advertisers have made us want it. We are not acting out of pure self-interest; Apple and the advertising agency are controlling us, and not only the need for material goods that controls us but also religious or political beliefs that we have chosen to believe. A Christian might think they are free to do whatever they want, but they are not free to think this. They have been indoctrinated.

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exists, and to go against this will result in eternal punishment. Stirner pro individuals (the German word for this being *Einzig*) and that individuals ne (*Eigenheit*). What he means by this is that an individual needs to own the conscious and subconscious ideals set by others. He stated: 'I am owner of know myself as unique'. Stirner believes that true authentic ethical egoism egoists, those who all agree with promoting true self-interest.

Example 2

Ethical egoism is an ethical theory that believes that we shouldn't be altruistic. He believes that out of complete self-interest, we should not lead to anything for the sake of others and not ourselves. He recognised the interest. This is understood because most people who appear to act out of self-interest is something that is making them think they are acting out of self-interest. In this, meaning that we have a false idea of freedom. We are slave to the ego. For example, we might think that we are acting out of self-interest by buying something we want. However, we want it because advertisers have made us pure self-interest; Apple and the advertising agency are controlling us, and not only the need for material goods that controls us but also religious or political ideas chosen to believe. A Christian might think they are free to do whatever they want in God – but they are not free to think this. They have been indoctrinated. Ethical egoism exists, and to go against this will result in eternal punishment. Stirner pro individuals (the German word for this being *Einzig*) and that individuals need to own themselves. He means by this is that an individual needs to own themselves and be free from the influence of ideals set by others. Stirner believes that true authentic ethical egoism should be promoted by those who all agree with promoting true self-interest.

Questions Part b – test 1: A1.1

3. 'Ethical egoism encourages immoral actions.' Evaluate this claim.

Example 1

The statement claiming that ethical egoism encourages immoral actions such as theft, murder, and rape is immoral and so a morally evil ethical theory. I will be arguing that the claim that moral evil is not caused by one single factor. Moral evil can take form in many ways, such as in the form of religion. Ethical egoism is an extremely arbitrary concept and so one could argue that different interpretations of it can lead to moral evil, but I must emphasise my doubt that ethical egoism encourages immoral actions.

Ethical egoism essentially is the realisation of ownness (*Eigenheit*). This can be defined as what you define as the self. One might define the self as the soul, others might define it as the body. The problem with Max Stirner's ethical egoism is that it doesn't do a very good job of defining the self. It simply states that the self is the thing that is you, and it overrides all else. And what is an expression of freedom of self, so it does not yet define it as even Stirner's. Defining the self would require the self to a definition. The lack of foundation will cause a wide range in interpretations and indeed has. Many people have argued that it is a form of anarchy. With anarchy anything can go wrong; there is no authority. We know that a lot of moral evil is caused willingly and so people will willingly act moral evil out, especially in the absence of authority. Now the idea of the self taking more time to understand and reject moral evil. Stirner's embodiment of a moral framework is what rejects moral evil; in reference to the self, Stirner states a free thinker would still reject incest because he is still subject to a law.

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the obvious counter to this is that a moral framework is just another enslavement of the self. For the self to be totally free it should have no constraints. There should be no moral framework. The argument here is ethical egoism can lead to moral evil depending on how it is implemented. The introduction of anarchy will only lead to a plague of moral evils. This is because people will act in their own self-interest by harming others. They may, for example, believe it is acceptable to kill a rival or cheat in exams. However, there are others that will feel it is not acceptable to do this. So, while some will lead themselves to moral evil, others won't, again not an inevitability because it is completely down to individual interpretation.

Ethical egoism can be seen as a free thinker who 'thinks he is through with God and religion' and will still reject acts such as adultery and incest. Here we see that religion, however, has arguably served billions of people, with ancient stories and archetypes that many of us use as examples for how to live a moral life. Many people have used Jesus as a role model in situations, or the idea of sacrificing for others into practice, and these are concepts that develop one's morality. Now the rejection of all concepts and ideologies that restrict the self entirely. By removing all moral frameworks, morality is dependent upon the agent. This is largely problematic, because if there is no concept of good and bad then simply doing as one pleases will only lead to impulsive and harmful acts. Ethical egoism has been at the forefront of many wars and evils. Hitler killed around 15 million people in pursuit of self-interest. They simply did not care how Stirner would be able to argue against that. Sam Harris, on the other hand, argues that these men had religious dogmas subconsciously grounded within them, and that the rise of ISIS as moral evil caused by blind enslavement to religious law. To me the argument is that both religious individuals and egoists can equally be guilty of moral evil, and that alone cannot be the single factor that inevitably leads to moral evil, but equally that we have thrived on certain moral values, and the West is run heavily on these.

Lastly, ethical egoism can also be interpreted to mean the destruction of community and the pursuit of individual interests. Removing the communicative aspect and simply running a society based on self-interest because we have done many things as a community; civilisation and progress are possible. Stirner states that 'it is this very aim to free people that is the formula that has led to the rejection of the state and fuel for anarchy and rebellion against the state.' This is the landscape for social injustices which occur when individuals put their own interests above the community is to pursue one's own interest; there will be a conflict of interests and social injustices and bigotry.

One can see how this could arise, by just considering Stirner's words: 'Now, how can the more competent have no advantage over the less competent? We are all in the same boat, and I will not help myself as well as I can, but only wait and see how much is left me when the boat sinks. This immediately provokes accusations of inequality in all aspects of social life, etc. etc. etc. in all administrations. Indeed, how can one society live according to the demand of the more competent individuals without injustice and bigotry? This is a question, however, demolishing the state without it we become Gotham City or a plague; usually high crime areas with no law or authority. The opposing argument to this, however, states that maybe pursuing one's own interests is beneficial for others because you could do something that will benefit others in the future. For example, recommending someone for a job so that they can improve the future.

In conclusion, ethical egoism can lead us down a dangerous road but not one that is inevitable. We showed how moral evil can be committed in the name of religion and how that can be manifested by anyone regardless of whether they are an egoist.

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Example 2

This answer will argue that ethical egoism does not promote immoral behaviour. Ethical egoism, because it promotes self-interest, is immoral, but ultimately it is selfish. Ethical egoism should be congratulated for recognising that this is how people behave.

Ethical egoism does appear to promote immoral behaviour when you take the person is to be someone who is altruistic. Altruism refers to the fact that you act out of self-interest, putting other people first. Altruism, however, does not exist. Ever since the beginning of time, people have done something out of the goodness of their hearts. For example, people give to Cancer Research to help others. They might help a friend, but it will also make them feel good. This feeling is selfish, not altruistic. Ethical egoism as the way to be ethically makes sense because it is in line with how people actually behave. Ethical egoism is in line with psychological egoism.

If there are no such things as altruistic acts, then some may argue that the idea of helping others. This is why ethical egoism might be considered to lead to immoral behaviour. Acting out of self-interest does not mean you won't help others. You will help others in turn, will help you in the future. For example, you might recommend someone to work at your workplace, hoping that they will do the same for you in the future. You might donate to charity that might one day help you. This is the thinking of ethical egoism. It is still to be social and help others.

Critics of ethical egoism may still take issue with the idea of everyone being taken as the universal approach. If everyone is acting out of self-interest they would just do what they want and not think of those who are affected. This leads to overconsumption, increased environmental problems and the divide between rich and poor. However, Max Stirner, who promoted the idea of ethical egoism, argued that it doesn't mean wanting things they don't need. To act out of true self-interest (autonomy) is to not be slave to anything. Wanting material possessions forces you to do things you don't want to do in order to get them. For example, if you want a car, you have to get a job to pay for lessons, then buy the car, the fuel and insurance. Advertising that tells us that we need certain things, when we don't need them, leads to immoral behaviour but the opposite. People would not be buying things they don't need. Those working in advertising and certain shops might, but then they are only buying things in the first place.

In conclusion, ethical egoism does not lead to immoral behaviour.

4. 'Virtue ethics is better than ethical egoism.' Evaluate this claim.

Example 1

This answer will argue that ethical egoism is better than virtue ethics because people want to be self-sufficient and happy. This makes it no different from ethical egoism.

Virtue ethics is an agent-based theory that looks at how a person develops their character. The criterion for this development is determined by society, by the person has contributed to its welfare. Examples of virtues that Aristotle identified are courage, generosity. By practising these virtues, you are putting others first; for example, giving to those who need or by following the law which is set up to help everyone. This is not ethical egoism. Ultimately, we help others by being virtuous.

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it. It makes us look good or makes us feel good. You are unlikely to give to Ethical egoists would, therefore, argue that we only act virtuously because of interest. However, some believe that taking this view is likely to lead to a loss of humanity. People would just do whatever pleases them, including criminal murdering people they don't like, and the only thing stopping them would be that people do act altruistically by doing things that they don't want to do. Confronted the London Bridge terrorist in 2017, putting his life in danger, that he did that to look good and to be remembered even if he doesn't survive. Ethical egoists argue, doesn't mean we don't do good things. You can do good things for your interest, which is what we do virtuously.

Aristotle's virtue ethics is based on the idea that everything has a purpose and to reach eudaimonia. This is achieved by practising the virtues habitually. Eudaimonia is human, to be happy. Ethical egoists will argue that this is a selfish reason for being happy so ultimately virtue ethics is just like ethical egoism. The reason for being virtuous and so you use others in order to do this. However, those supporting eudaimonia means that to achieve human flourishing you use others. A virtue ethicist would argue they use others because they practise Aristotle's moral virtues of liberality or generosity as an end in themselves, or a more modern virtue would be selflessness and kindness. Virtue ethics does put the individual before others because how otherwise would you be something? If you practise all the virtues, your reward will be happiness. You are being happy because they are on the receiving end of your virtuous behavior. Virtue ethics, therefore, is fundamentally a selfish theory that promotes individuals to do anything.

Max Stirner would argue that virtue ethics restricts our ego (Einzige) and that the only interest is to act without restraints. Virtue ethics is a philosophical system that tells us how we should live, much the same way as natural law or utilitarianism. Critics of virtue ethics to act purely out of self-interest will lead to us doing nothing that society should be made up of a union of egoists. These are people who act upon it (Einzig) and act upon it. In a union of such people there will be cooperation between egos. This suggests that ethical egoism is not antisocial. However, it is, because it is before society. Those promoting virtue ethics will argue that virtue ethics does not put the individual first. This is not true. Virtue ethics puts the individual first. Almost all of the virtues are about the individual rather than others. For example, being temperate and not overindulging in food or drink is proper ambition, another of Aristotle's moral virtues. Virtue ethics is not ethical egoism and so ethical egoism is better for not hiding the fact that people act in their own interest and should.

In conclusion, ethical egoism is better than virtue ethics. Virtue ethics claims that people act virtuously because they are selfish. This is not true because people act virtuously to achieve personal happiness, which is a selfish reason. In denying this, virtue ethics is not ethical egoism. Whereas ethical egoism is a concept that this is how people are (psychologically) and so should act (selfishly). In contrast to ethical egoism, virtue ethics puts the individual first.

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Example 2

This answer will argue that virtue ethics is better than ethical egoism because it is better than one full of egoists.

Virtue ethics is an agent-based theory that looks at how a person develops over their lifetime. The criterion for this development is determined by society, by the person has contributed to its welfare. Examples of virtues that Aristotle identifies are generosity. By practising these virtues, you are putting others first; for example, giving to those who need or helping the law which is set up to help everyone. Ethical egoists would, therefore, argue that we only act virtuously because it is in our interest. However, taking this view is likely to lead to a ruthless and pessimistic society where people would just do whatever pleases them, including criminal acts such as stealing. Virtue ethics would argue that there is something as altruism. Ultimately, we help others because it is good for them or makes us feel good. You are unlikely to give to someone if it is only for your benefit. Ethical egoists would, therefore, argue that we only act virtuously because it is in our interest. However, taking this view is likely to lead to a ruthless and pessimistic society where people would just do whatever pleases them, including criminal acts such as stealing. Virtue ethics would argue that there is something as altruism. Ultimately, we help others because it is good for them or makes us feel good. You are unlikely to give to someone if it is only for your benefit. Ethical egoists would, therefore, argue that we only act virtuously because it is in our interest. However, taking this view is likely to lead to a ruthless and pessimistic society where people would just do whatever pleases them, including criminal acts such as stealing. Virtue ethics would argue that there is something as altruism. Ultimately, we help others because it is good for them or makes us feel good. You are unlikely to give to someone if it is only for your benefit.

Aristotle's virtue ethics is based on the idea that everything has a purpose and that we should reach eudaimonia. This is achieved by practising the virtues habitually. Eudaimonia is the goal of a human, to be happy. Ethical egoists will argue that this is a selfish reason for being virtuous, so ultimately virtue ethics is just like ethical egoism. However, eudaimonia does not mean being happy by using others. A virtuous person will feel guilty if they use others. Aristotle's moral virtues include generosity and respect others as an end in themselves. A modern virtue ethics would include selflessness and charity. A society full of ethical egoists would be a society where everyone is only looking out for themselves, and nobody is recognised for doing things for others. Virtue ethics is clearly the better theory and more in tune with how people live and act.

Max Stirner would argue that virtue ethics restricts our ego (Einzige) and that the only interest is to act without any restraints. Virtue ethics is a philosophical system that tells us how we must behave in much the same way as natural law or utilitarianism. Stirner's criticism that to act purely out of self-interest will lead to us doing nothing that society should be made up of a union of egoists. These are people who act for their own sake (Einzig) and act upon it. In a union of such people there will be cooperation and mutual benefit. This suggests that ethical egoism is not antisocial. However, it still promotes the will of the people. 'There is no sinner and no sinful egoism,' claims Stirner, 'because the only interest is to act without any restraints.' Stirner would have to admit that to restrict the self, are the only way to protect everyone. Virtue ethics recognises that murder is wrong, and would condemn anyone who murders. This leads to a society where people are more concerned for others. Virtue ethics is clearly the better theory and more in tune with how people live and act.

In contrast, ethical egoism is better than ethical egoism. If society promotes a system where everyone is only looking out for themselves, it would be an unsafe society encouraging selfish behaviour at the expense of others. Our current society is, luckily, not like this. We admire people for carrying out virtuous actions throughout their lifetime, and this makes our societies flourish and the virtues of generosity and selflessness. Eudaimonia is not something that is selfish; if it were then it wouldn't involve practising the virtue of generosity and selflessness.

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Section 2: Meta-ethics

Questions Part a – testing AO1

5. Examine the meta-ethical approach of naturalism.

Example 1

Naturalism is a cognitive meta-ethical theory that, in relation to moral language is expressing facts. Moral facts can be either true or false. A person possesses the trait 'goodness', for example. Naturalism is a moral realist theory that there are moral facts in the world. Goodness exists as a property in the expression of someone's opinions.

Naturalism states that moral terms can be understood by analysing the natural world. An example of a naturalist ethical theory would be utilitarianism. J S Mill, a hedonic utilitarian, states that what is desirable is that it is desired, and in the case of people it is happiness. Happiness is desirable (fact). As Mill states: 'we have not only all the proof which it is possible to require, that happiness is a good'. He concluded that that happiness for everyone is the goal. This is a natural goal for everyone, a psychological fact (what is desired). In this way, Mill's utilitarianism is a naturalist theory reducing goodness to happiness and pleasure which is desirable to everyone.

F H Bradley was a naturalist. Ethical sentences express propositions that can be empirically verified. Bradley argued that it is a fact that self-realisation is a good thing. Self-realisation means to do your duty for society. This means good and obedient. This will become evident once your position in society is determined. For example, someone studying to become a social worker will be self-realised when they actually work as a social worker and help others in society. It is a fact that this self-realisation is a good thing.

Example 2

Naturalism is a cognitive meta-ethical theory, a theory that, in relation to moral language is expressing facts. Moral facts can be either true or false. A person possesses the trait 'goodness', for example. Naturalism is a moral realist theory that there are moral facts in the world. Goodness exists as a property in the expression of someone's opinions. Goodness is mind-independent and objective.

Naturalism states that moral terms can be understood by analysing the natural world. An example of a naturalist ethical theory would be utilitarianism. J S Mill, a hedonic utilitarian, states that the proof of what is desirable is that it is desired and in the case of people it is happiness and so happiness is desirable (fact). He concluded that each of us desires happiness for everyone is the goal. This is a natural goal for everyone, fact. Good is identified with what is desired (what is desired). In this way, Mill's utilitarianism is a naturalistic meta-ethical theory reducing goodness to happiness and pleasure which is desirable to everyone.

F H Bradley defended a synthesised version of moral realism – influenced by both utilitarianism and Kantian ethics – where the good is the idea that ethical terms are objective and involves universal obligations. Ethical sentences still express propositions that can be empirically verified. Bradley argued that it is a fact that self-realisation is a good thing. Self-realisation means to do your duty for society, and this is the universal good. Bradley stated: 'there is nothing better than my station and its duties, nor anything more beautiful'. This means goodness is to work hard and be obedient. This will become evident once your position in society is determined. For example, someone studying to become a social worker will be self-realised when they actually work as a social worker and help others in society. Self-realisation is a good thing.

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6. Examine the meta-ethical approach of intuitionism.

Example 1

Ethical intuitionism is a cognitive meta-ethical theory that argues that moral statements can be true or false. Intuitionism also claims that moral statements are statement-independent of minds, and so it is a realist meta-ethical theory.

One person to develop intuitionism was C. E. Moore. Moore criticised naturalistic fallacy and wanted to reduce moral terms to natural terms. It is not possible as moral terms are of a completely different nature to natural terms. Moral terms cannot be reduced, as naturalists believe, to natural terms, nor can they be detected. Moral terms cannot be reduced to anything; they are simple terms that are self-evident. These simple terms are detected through a sixth sense, intuition. This intuition is innate; it is innate. Mature-minded people are able to listen to this intuition.

Intuitionism is, therefore, a theory that argues that moral terms are not natural or reducible to the natural.

Example 2

Intuitionism is a meta-ethical theory that looks at the nature of moral terms. It is a cognitive ethical theory, which means it approaches ethical statements as an objective description of facts. Ethical statements are, therefore, stating something that is true or false. Cognitivist approaches follow the correspondence theory of truth in that they state that what is communicated about some state of affairs in the world. Intuitionism is a cognitivist approach believing that there are such things as moral facts or moral facts that are independent of minds.

Intuitionism is an alternative moral realist to naturalism. Naturalism claims that moral terms can be reduced to natural properties. For example, utilitarianism would reduce happiness to a psychological property, i.e., a natural property. Non-natural terms cannot be reduced to natural properties. Intuitionism is a non-naturalist approach. The non-naturalist G. E. Moore argues that moral terms, such as good, are self-evident because they are simple concepts. Simple concepts are concepts that can't be analysed further. For example, yellow is also a simple concept. You can't define yellow without using component parts but yellow and good do not have any further component parts. Moral terms are still factual but not reducible. They are self-evident and this is true independent of mind. As C. S. Lewis points out, 'if nothing is self-evident, then nothing is true'.

Intuitionists don't think moral terms are detectable like natural properties. They believe that moral terms can be detected through the senses. Non-naturalist intuitionists believe that moral facts are instead detectable through a sixth sense, i.e. intuition. Intuitionists have an innate idea of what is right or wrong. This innate idea is our intuition. We know intuitively when we see them. For example, we know intuitively that someone helping a good person is wrong. This is why Moore's approach is known as intuitionism (despite being a non-naturalist intuitionist). The reason why some people do things that are wrong is because they are not able to listen to their intuition.

Another intuitionist is G. E. Moore, who looked at a statement such as 'ought to do'. 'Ought to do' is just something you recognise you should stick to. In doing something good intuitively, you reason about what is involved and then intuition helps decide what course of action is the right one. 'The sense that we ought to do certain things arises in our unreflective conscious moral thinking occasioned by the various situations in which we find ourselves. We make the decision about which moral obligation is the best or more important in each situation.'

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Example 3

Intuitionism is a theory developed by G E Moore, who argued against naturalistic fallacy. Moore believed that moral terms are not natural terms. This means that moral terms cannot be reduced to natural terms, as natural terms that cannot be broken down any further. Moore believes that good, for example, is good. Good is good. Another example of a simple term is the colour yellow. You cannot break down yellow any further. It also makes it difficult to define.

Intuitionism argues that moral terms are something we pick up with our intuition, something we can see. As intuition is subjective, it is not like our senses. We don't. This means that logical positivists believe that moral terms are subjective, unlike natural terms.

Hume disagreed with intuitionism because he believed that it is not something we can see, something subjective and so it is meaningless. This is also what logical positivists believe. Only language that can be verified is meaningful. Moral language can't be verified.

Questions Part b – testing AO2**7. 'Moral terms are just expressions of emotions.' Evaluate this claim.****Example 1**

Emotivists would argue that moral terms are just expressions of emotions. Hume's observations that moral statements are neither matters of fact (synthetic statements) or analytic statements but are merely expressions of emotions. By emotivism, argued that moral statements are non-cognitive in that they express feelings. It would seem to be the case that moral statements are just expressing emotions. If a statement is 'wrong', they are expressing their disapproval of the act. They are in effect trying to persuade others to have the same feelings about the issue.

However, emotivism is not a theory because it is clearly the case that some moral truths exist. Hume suggests that moral terms are not emotive to everyone. Those who believe in a moral theory, for example, are convinced there are moral truths set by God and that they should be followed by everyone everywhere. To these people, moral terms are far from being just expressions of emotion, they are facts and laws laid down in the universe by God.

Emotivism would argue that there are no moral facts. If there were moral facts, that it is, for example, wrong to kill. Even people following divine commands that it is difficult to apply 'thou shalt not kill' to all cases. What would a person do to save themselves? This would suggest that 'thou shalt not kill' is not a moral fact but other divine commands that are supposed to be objective moral truths. This suggests that in some cases, depending on what people 'feel' is right at the time. This suggests that claiming that moral terms are just expressions of emotions or feelings.

However, although moral terms might be based on feelings, it does not mean that they are just expressions of emotion either. Not every statement uttered is emotive. Some people make a statement without feeling anything behind it. They might just state it to someone else rather than themselves without having any involvement or even interest in the statement. In fact, statements, such as religious or aesthetic statements, can be emotive. This suggests that moral terms are not exclusively emotive. This suggests that moral terms are not just expressions of emotion.

In conclusion, it would seem that in some cases moral terms may be an expression of emotion, but not always the case. For most people, those following most normative ethical theories, moral terms are not just expressions of emotion. Moral terms can be reduced to natural or psychological properties.

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Example 2

This answer will argue that emotivism is wrong in claiming that moral terms are just expressions of our emotions.

Emotivists would argue that moral terms are just expressions of emotions. Hume's observations that moral statements are neither matters of fact (synthetic) nor matters of ideas (analytic statements) but are merely expressions of emotions. By contrast, a positivist, argued that moral statements are non-cognitive in that they express emotions rather than facts. If a statement would seem to be the case that a moral statement is expressing an emotion, it is 'wrong', they are expressing their disapproval of the act. They are in effect trying to persuade others to have the same feelings about the issue. However, Warnock argues that emotivism is too broad. For example, it states that moral terms are just expressions of emotions. However, other language also motivates us. As a result, we can't distinguish between moral and non-moral language. It is the case that other statements, such as religious or aesthetic statements, also motivate us, and so it is not the case that moral terms are exclusively emotive. This leads to the conclusion that no basic moral principles can be established. This leads to moral nihilism, which is that there are no moral truths. If moral statements are just expressions of emotions, how can we know if we are right or wrong? Whose emotions should we have as guiding principles for our actions? Emotivism fails because moral terms are more than just expressions of emotions; they provide guidance that helps people live in safe societies.

Emotivism would argue that there are no moral facts. Ayer says that in ethical statements, 'I'm merely expressing certain moral sentiments'. If everyone would agree that it is, for example, wrong to kill, what would a person do to save themselves? This would suggest that 'it is wrong to kill' is not a moral statement but merely an expression of emotion. Some people in some cases, depending on the circumstances, what people 'feel' is right at the time. If ethical language is just an expression of emotion, and people who think it is factual are wrong, then moral terms cannot be factual, it does not mean that they are just an expression of emotion. Not every ethical statement uttered is emotive. This is a further point that might be made. A person might utter an ethical statement without feeling anything behind it. They are not emotive; they are on one side rather than the other without having any involvement. This suggests that moral terms are not purely emotive.

Stevenson, who developed emotivism further, argued that in ethical language, 'it is not our beliefs, but others' attitudes, not their beliefs'. Beliefs refer to propositions that can be true or false, while value judgements are expressions of emotion. Therefore, emotivism can explain why people disagree in an ethical debate meaningless. In fact, emotivism makes ethical debate meaningless. With emotivism, ethical debate becomes a pointless activity because there is no case at all. By reducing ethical debate to trying to influence each other's attitudes, it becomes a pointless activity. This is a stronger point because there is a bigger risk of manipulation. As value judgements become different from adverts; for example, an advert for WaterAid versus an advert for a burger is made of 100% beef.

In conclusion, moral terms are not just expressions of emotions. If they were, we would have moral nihilism, which would lead to moral nihilism. It is clear that there are moral standards, such as not committing murder. Emotivism would also mean that moral standards are meaningless debates and suggest that we are always emotionally involved in our actions, which are not.

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8. 'Naturalism is correct in claiming that moral terms are the same as non-moral terms. Evaluate this view.

Example 1

Naturalism is a cognitive, moral realist theory that claims that moral terms are the same as non-moral or natural terms that can be empirically studied. In this way, moral terms are the same as non-moral or natural terms. However, this view, however, is incorrect because moral terms are irreducible to natural terms.

One reason why naturalism makes the claims it does is because it wants to be seen as a form of utilitarianism, for example, is a naturalist meta-ethical theory in terms of pleasure/happiness, which is what everyone seems to desire. If everyone desires pleasure, then it can be considered a fact, which provides more certainty than a moral term. However, it is not the case that everyone desires pleasure or happiness and it is not a feature of humanity. It is also the case that morality changes over time, and is a matter of opinion. This is what Hume pointed out when he argued that moral language is not a fact (synthetic statements that tell us something about the world) or a relation (statements that are the result of introspection and rational thinking) and is, therefore, 'committed to the flames'. Hume makes a very good point here because it is not a fact that everyone desires pleasure. Some societies, such as a community of monks, don't encourage pleasure. Some societies agree with the death penalty, others don't. Goodness cannot be explained in empirical ways because moral terms are not certain like facts.

Naturalists would respond to Hume's criticism by pointing out that if you only have subjective opinions, then you wouldn't make any moral progress. Hume's view inspired emotivism, which states that moral statements are just expressions of emotion. This was promoted by A. J. Ayer, who argued that moral statements are non-cognitive and mind-dependent. Therefore, naturalism is not being cognitive and claiming that moral language does not progress to being considered meaningless. Logical positivism argues that a statement or principle or practice is meaningful only if it can be empirically verified. Emotivism argues that moral statements are meaningless. Naturalism, by claiming it is factual, highlights how important it is often the topic of debates and why people are trying to persuade others. It is often the topic of debates and why people are trying to persuade others to be good or bad to kill or good to give to charity. With emotivism, these are just some words we take any notice of them, and where is the progress we have made since we were tortured for fun in the town square? The problem is that naturalism claims that moral terms are objective terms but, as J. L. Mackie points out in his argument from queerness, these objective, moral terms must be very queer terms indeed and unlike anything we can perceive through our senses. We must have a special faculty that allows us to perceive these things because we can't see them through our normal senses. Mackie makes a strong case against naturalism, and it is clear that naturalism is wrong to say that moral terms are the same as non-moral terms. However, we don't need to reject moral realism, only naturalism as an alternative is to side with Moore and his intuitionist suggestion that moral terms can be known through sense, intuition.

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Naturalists would respond to intuitionists who propose we detect moral terms by claiming they focus on the empirical and observable. Intuitionism relies on detecting right from wrong, whereas naturalism reduces the moral to something empirically. However, intuitionism is the stronger position because it does not reduce moral terms. If you reduce them, then they lose their essence and can't be more. Moore correctly identifies that moral terms are simple terms that can't be broken down further and is unanalysable. 'Good' is good. Moore also identifies that 'good' is a simple term. This too can't be broken down further and can't be defined, and yet it is not yellow. The same applies to moral terms, such as good or bad. This is the problem with naturalism. It does not say that moral terms are the same as non-moral terms as it is clear that

In conclusion, naturalism is wrong to claim that moral terms are the same as non-moral terms. Moral terms are still cognitive and do still exist independent of minds, but they are irreducible expressions of emotions and can differ depending on cultures, but we detect them through intuition. We work out what the right thing to do is in a particular situation. This is not exactly the position of Moore, who argued that morality is innate. It is not that morality is relative but can also be factual. We don't decide that it is just a whim or emotion as morality is more certain than that.

Example 2

Naturalism is correct in claiming that moral terms are the same as non-moral terms. Moral terms are objective. Everyone knows how to spot a good person or a good act. Even if you stab someone in the street is wrong in the same way as everyone would agree. Bradley is a naturalist who agrees that moral terms are the same as non-moral terms. It is natural for people to have their place in society and that is what is good, and

Moore argued that moral terms are not natural terms. He criticised naturalism. According to Moore, moral terms are non-natural terms that are not reducible in such sense. For example, we know it is wrong to kill intuitively through intuition. The problem with this is that sometimes it is right to kill. Moore would say that mature-minded people would realise that even in war it is wrong to kill. Moore is saying here is controversial because different cultures have different views on killing. According to Moore, they would not be mature-minded enough.

Emotivists also don't believe that moral terms are natural terms. They believe that moral terms are people expressing their emotions. For example, when you say 'abortion is wrong' you are saying 'boo-abortion'. This is why emotivism is also called the boo-hurrah theory. If moral terms are emotional, then there would be no point in being moral.

In conclusion, moral terms are natural terms, as naturalism claims. Intuitionism is correct in saying that moral terms are subjective.

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Examiner's comments

Section 1: Divine Command Theory, Virtue Ethics Ethical Egoism

Questions Part a – testing AO1

1. Examine the ethical theory of divine command theory.

Example 1 – Band 5, 20/20

This answer is detailed, precise and relevant. It has not included the Euthyphro dilemma, for example, because if it had, it would have gone off topic explaining the actual theory in detail. It is a broad and focused response that includes examples, such as the example of killing a dictator and worshipping other gods. There is no reference to scripture and other references. There are insightful connections to alternative theories. There is a varied selection of scholarly views that are used as evidence and understood correctly and with insight. Specialist terminology is used correctly throughout.

Example 2 – Band 2, 5/20

This answer is basic and shows partial knowledge and understanding of the topic. There are some scriptural references and detail in general. There is limited depth and breadth with only a few points. Some key terms are used and explained. There are no connections made between different theories that would be relevant. The paragraph on the Euthyphro dilemma means that the answer is unfocused. Mentioning the Euthyphro dilemma would be making connections to other approaches. This answer, therefore, does not address the question in detail.

2. Examine how ethical egoism works.

Example 1 – Band 5, 20/20

This answer is detailed, precise and relevant. It is a broad and focused response to the question with insightful examples, such as the example of buying the latest iPhone. There are no references to scripture. There is detailed and precise reference to scholarly works. There is no reference to psychological egoism, existentialism and Stirner's version of ethical egoism. There is no reference to scripture, but there is no need for these in this question. There is a varied selection of scholarly views used as evidence to further points, such as Adam Smith and Stirner. They are understood correctly and with insight. Specialist terminology is used correctly throughout.

Example 2 – Band 3, 12/20

This answer is satisfactory. It is mainly precise (the idea that ethical egoists reject the idea that we should act altruistically would be more precise and Eigenheit is not used). There is some knowledge and understanding demonstrated but it is restricted to Stirner's theory in general argues and how it differs from psychological egoism, for example. There is no reference to Stirner's theory, but he is not the only scholar who could have been referenced. There are no connections made to Christianity, for example, but other connections could have been made. There is a varied selection of scholarly views – only those of Stirner are mentioned. Specialist terminology is used correctly.

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Questions Part b – testing AO1

3. 'Ethical egoism encourages immoral actions.' Evaluate this claim.

Example 1 – Band 5, 26/30

This is an excellent answer. It critically analyses ethical egoism, sometimes by examining a theory (such as claims that we should reject society) and whether it is strictly true). It shows insightful evaluation, which is convincing, and focuses on the issues raised by the question. The answer is focused, and gives a clear view of ethical egoism. There is relevant evidence and examples integrated into the answer. Connections are made to other theories and beliefs and what ethical egoism fails to provide in this respect. Specialist terminology is used correctly throughout.

Example 2 – Band 4, 23/30

This is a very good answer. The answer is focused and presents clear views as the favour of the claim that ethical egoism does not lead to immoral actions. The evaluation and conclusion could have been more developed at the end. The most important points are discussed in the form of presenting arguments against and then counterarguments to those of Stirner, although more could have been mentioned. There is mention of ethical egoism and psychological egoism, and reference is made to altruism, which shows an understanding of the connections between various aspects of the approaches studied. Specialist terminology is used throughout, although more could have been included.

4. 'Virtue ethics is better than ethical egoism.' Evaluate this claim.

Example 1 – Band 5, 30/30

This is an excellent answer. It critically analyses how virtue ethics is no different to ethical egoism as the better theory for acknowledging that people do act selfishly. It shows insightful evaluation, which is convincing, and focuses on the issues raised by the question. The answer is focused, and gives a clear view of both virtue ethics and ethical egoism. Good examples are provided to support points made. Scholarly views are integrated into the answer, being those of Aristotle and Stirner. Connections are made to other theories and beliefs and what ethical egoism fails to provide in this respect. Specialist terminology is used correctly throughout.

Example 2 – Band 5, 30/30

This is also an excellent answer. It critically analyses the social implications of both ethical egoism, which involves examining how virtue ethics could be considered selfish from a utilitarian view. The answer shows clear, insightful evaluation, which is convincing, and focuses on the question. It is detailed and focused, and gives a clear view of both virtue ethics and ethical egoism. Examples are provided to support points made. Scholarly views are integrated into the answer, being those of Aristotle and Stirner. Connections are made to other theories and beliefs and what ethical egoism fails to provide in this respect. Specialist terminology is used correctly throughout.

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Section 2: Meta-ethics

Questions Part a – testing AO1

5. Examine the meta-ethical approach of naturalism.

Example 1 – Band 4, 16/20

This is a very good answer. The content is precise and relevant and shows clear understanding. There is detail and the content answers the question and is, therefore, focused. It includes good, relevant and insightful examples. The answer does not reach the top band because it has not been added. In particular, the paragraph on Bradley could have been developed to show other approaches (such as utilitarianism and Kant).

Example 2 – Band 5, 20/20

This is an excellent answer. There is detail and development of the ideas within the question. It is precise and relevant and shows what can be achieved in the time allowed. The answer is on the question asked. There is depth, particularly in explaining the views of both Moore and Prichard. Examples that support understanding. Connections to other approaches are made correctly; for example, between utilitarianism and Kant that Bradley makes. There is a selection of scholarly references to Bradley, and specialist terminology is used correctly throughout.

6. Examine the meta-ethical approach of intuitionism.

Example 1 – Band 3, 10/20

This answer is satisfactory. It is correct and the material selected is relevant to the question. It has depth, but it is lacking in further detail with references to scholars, other than Moore. There are connections made to other approaches, such as naturalism. There are some mistakes made to religious ethics which wouldn't be relevant to the question. There is a limited selection of scholarly views. The answer is in relation to the question. It, therefore, does not answer the question in a general way. Kant is not mentioned correctly throughout.

Example 2 – Band 5, 20/20

This answer is excellent. It is detailed, precise and relevant and shows what can be achieved in the time allowed. It shows clear knowledge and understanding of intuitionism. The answer is broad and covers the question asked. There is depth, particularly in explaining the views of both Moore and Prichard. Examples that support understanding. Connections to other approaches are made correctly; for example, to naturalism for the development of his own approach. There is a selection of scholarly references to Moore, and specialist terminology is used correctly throughout.

Example 3 – Band 2, 6/20

This answer is basic. There is some knowledge but also a lot of imprecision and it muddles intuitionism with emotivism and the views of Hume and the logical positivists. There is some correct knowledge and explains the idea of simple terms in some detail. However, the examples are imprecise. There is an attempt to refer to scholars other than Moore, but these are misunderstood. There are connections made to other approaches, such as naturalism, but these are incorrect connections, as in the case of Hume and logical positivism.

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Questions Part b – testing AO2

7. 'Moral terms are just expressions of emotions.' Evaluate this claim.

Example 1 – Band 4, 19/30

This answer is good. It demonstrates a focused analysis of emotivism and effective moral language may sometimes be used emotively. The two important points raised are addressed successfully, but to get into the higher bands views need to be clearer. A bird's eye view by considering how different people, following different normative language as having different views could have been backed by a scholarly view. In this respect, more scholarly views could have been used. This means that the answer is not enough views. This is why it doesn't score highly in this band. There is discussion developed in the further paragraph. Key terms are understood correctly and used

Example 2 – Band 5, 30/30

This is an excellent answer. It demonstrates a clear understanding of emotivism and looking at the consequences of what it means if emotivism is true. The answer follows the structure of arguments, counterarguments and then evaluation, which helps to structure the evaluation. The response provides insightful evaluation at the end of each paragraph when it stresses how emotivism could lead to moral nihilism (correct use of a key term). The answer is also focused on the issues raised by the question, with clear views given from the start. The clear structure followed. Scholarly views are given and are relevant and understood. Connections have been made between the non-cognitive nature of emotivism and how it is cognitive.

8. 'Naturalism is correct in claiming that moral terms are the same as non-moral terms.' Evaluate this view.

Example 1 – Band 5, 30/30

This is an excellent answer. It demonstrates very clear and insightful understanding of the relationship between the two ethical theories. It demonstrates critical analysis by looking at what it means if naturalism were true. The answer follows the structure of argument, then evaluation, which helps to structure the analysis and provide enough evaluation. The response provides insightful evaluation at the end of each paragraph but also in the conclusion when it stresses naturalists claim – there is more uncertainty surrounding it, which is why a relationship between the two is better. The response is also focused on the issues raised by the question, with clear views given from the start and logical analysis due to the clear structure followed. Scholarly views are given and are understood correctly. Insightful connections have been made between the cognitive nature of naturalism and non-naturalism.

Example 2 – Band 2, 12/30

This answer is satisfactory in demonstrating knowledge and understanding of some aspects of the development. There is some basic relevant analysis, but the answer isn't entirely focused on the issues raised by the question. By bringing in other meta-ethical theories, the answer provides a focused discussion of naturalism. Scholarly views are included but not developed. Some views are misrepresented. For example, intuitionism is presented as subjective. There is analysis of various aspects of the approaches but this is limited and leads to an unfocused answer. Key terms are used correctly but more could have been included, such as cognitivism.

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Theme 2: Deontological Eth

Practice questions

Section 1: Natural Law

Natural law is usually studied in year 1 of the A Level (P 1(a)) questions, examining the following content:

- **Aquinas' natural law** – laws and precepts: Aquinas' four levels of law; natural law; natural law thought; based on natural law creator. Natural law as absolutist, deontological. Five precepts for natural law based on 'do good and avoid evil' and secondary precepts of these precepts.
- **Aquinas' natural law** – role of virtues and goods: revealed virtues and cardinal virtues, real and apparent goods.
- **Aquinas' natural law** applied to abortion and voluntary euthanasia.

Exam-style questions:

1. Examine Thomas Aquinas' natural law.
2. Examine how Thomas Aquinas' natural law might be applied to voluntary euthanasia.

The paragraphs should start with the following:

- **POINT** – for example: 'Aquinas' natural law is a deontological normative ethical theory which considers good acts to be those that follow the five precepts, which it is our duty to follow.'
 - **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: 'One of the precepts is the preservation of life, and so someone following natural law will not kill, what is the evidence for this?'
 - **EXPLANATION** of how the evidence / example / textual reference(s) illustrates the point. 'Natural law does not allow killing under any circumstances, it is shown to be an absolute principle, and these precepts apply at all times to everyone...'
 - **LINK** – for example: 'This shows how Aquinas' natural law is both deontological and absolutist.'
- or PEEL (with at least two paragraphs with this structure).

Part b) questions, examining AO2, will be based on the following issues:

- The degree to which human law should be influenced by Aquinas' natural law
- The extent to which the absolutist and/or deontological nature of Aquinas' natural law influences contemporary society
- The strengths and weaknesses of Aquinas' natural law
- A consideration of whether Aquinas' natural law promotes injustice
- The effectiveness of Aquinas' natural law in dealing with ethical issues
- The extent to which Aquinas' natural law is meaningless without a belief in a creator God.

Exam-style questions:

3. 'Natural law is meaningless without a belief in a creator God.' Evaluate this claim.
4. 'Deontological and absolutist ethical theories, such as natural law, do not influence contemporary society.' Evaluate this claim.
5. 'Human law should be influenced by natural law.' Evaluate this claim.

These questions require two or more lines to an argument (either an argument for or against the claim) followed by an evaluation. It is a good idea to use the PACE method. A way to structure the answer is to follow the pattern of:

- **POINT**
- **ARGUMENT**
- **COUNTER-ARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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Section 2: Finnis' Natural Law and Hoose's Proportionalism

Finnis' natural law and Hoose's proportionalism are usually studied in year 2 of the examining AO1, will be based on the following content:

- **John Finnis; development of natural law:** seven basic goods, distinction between reason, Nine Requirements of Practical Reason, the common good and the moral order
- **Bernard Hoose's proportionalism:** proportionalism as a 'hybrid theory', the proportionality between an evil moral act and pre-moral ontic evil, distinction between a good and an evil, proportionality based on agape.
- **Application of Finnis and proportionalism:** application to immigration and capital punishment

Exam-style questions:

6. Examine the difference between John Finnis' natural law and Bernard Hoose's proportionalism.
7. Examine how John Finnis' natural law might be applied to the issue of capital punishment.

The paragraphs should start with the following:

- **POINT** – for example: 'Finnis' natural law is a deontological and absolutist natural law.
 - **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: 'Finnis does not allow capital punishment because it is against the basic good of life by allowing capital punishment...'
 - **EXPLANATION** of how the evidence / example(s) /textual reference(s) illustrate the point. For example: 'You allow capital punishment, you are making an exception and you are not applying the law to everyone...'
 - **LINK** – for example: 'This shows how Finnis' natural law is absolutist and deontological.'
- or PEEL (with at least three paragraphs with this structure).

Part b) questions, examining AO2, will be based on the following issues:

- Whether Finnis' natural law is acceptable in contemporary society
- The extent to which proportionalism notes immoral behaviour
- Whether Finnis and/or proportionalism provide(s) a basis for moral decision making and/or non-believers
- The strengths and weaknesses of Finnis' natural law and/or proportionalism
- The effectiveness of Finnis' natural law and/or proportionalism in dealing with ethical issues
- The extent to which Finnis' natural law is a better ethic than proportionalism

Exam-style questions:

8. 'Finnis' natural law is an effective way of dealing with ethical issues.' Evaluate this claim.
9. 'Proportionalism is ineffective in dealing with the ethical issue of immigration.' Evaluate this claim.
10. 'Hoose's proportionalism is a more practical ethical theory than Finnis' natural law.' Evaluate this claim.
11. 'Finnis' natural law provides a basis for believers and non-believers.' Evaluate this claim.

These questions require two or more sides to an argument (either an argument for and a counterargument to that argument) followed by an evaluation. It is a good idea to make each point that is made. A way to structure the answer is to follow the pattern of:

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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Student activity

Try to answer the questions first before looking at the answers provided. What has been written in this guide.

Sample answers

Section 1: Natural Law

Here are some answers to these questions. Not all answers would be awarded full marks. Comments at the end of this section explain why. Students could try the following to develop their exam skills.



Student activity

Before looking at the awarded marks, try to work out what you would award for each answer. One way to mark is to start with the top band and see if you can award it. If not, check the next band down. If there is still something wrong, check the next band and so on. The awarded marks and comments are given at the end of this section.



Question Part a – testing AO1

1. Examine Thomas Aquinas' natural law.

Example 1

Natural law is a deontological ethical theory that focuses on doing your duty. It is based on the wrongness of the act itself rather than the consequences. Moral natural law is based on the secondary precepts that support the primary precepts, our purposes in life and the good of the community at the time.

Natural moral law has five primary precepts that we should all achieve in life. This means no killing, including the potential life of a foetus. The second is to procreate. This means that Catholics, who follow natural law, should never use contraception to reinforce this, would be encouraged to use contraception as this would prevent natural purposes. The third is education. People should seek education and the fourth is to live in society. People should be encouraged to follow laws that help this. For example, not stealing from others is a good law that encourage living in society. This secondary precept also supports the final purpose of God. God created the Ten Commandments, and to follow them shows you are following natural law. The commandment is 'Thou shalt not steal'.

According to Thomas Aquinas, who developed natural moral law, these are instilled in us, and we should follow them in all situations.

Example 2

Natural law was developed by Thomas Aquinas and is a deontological norm based on doing your duty and the rightness and wrongness of the act itself rather than the consequences. It is a theory that believes the intention behind an act (intentional act) is as important as the act itself. Having a vaccine because you want to protect yourself (intention) is different from having a vaccine because you've been promised a reward for doing so (a free pizza) is not natural law.

Moral natural law is based on believing that the secondary precepts that support the primary precepts should be followed all the time. The primary precepts are to educate, to live in society and to worship God. These are purposes that are good for the universe, and to follow secondary precepts, such as 'do not abort' that support the primary precept to preserve life and reproduce, is to work in the right direction towards our ultimate purpose or telos, is to come face to face with God, the beatific vision. This teleological purpose is derived from Aristotle, who Aquinas based a lot of his theories on.

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Aquinas recognised that natural law is one level of four laws. The highest law God created when he created the universe. Aquinas explains how this came promulgated in both ways: through God's eternal Word, and the eternal laws that we read in the Bible which are there to help us reach perfection in this life. The next and is part of eternal law and can be discovered when we use our reason. Our planning of action for a goal must start from the law that we have in us by nature. This kind of law could be reached through logical reasoning. For example, the human law that allows abortion in our present society has been gained through casuistry. Aquinas believed that casuistry is used when applying our reason in work or law. In the case of abortion being legal, Aquinas would think that no casuist

Aquinas believed that virtues and certain goods can be used to support a developed virtue ethics and although natural law is not virtue ethics, it does be cultivated through reasoning, which would encourage good behaviour leading to thought that virtues such as faith, hope and charity (agape) were essential. The primary or revealed virtues, that are perfect and direct all other virtues. For example, that Jesus had and is encouraged because it is God's nature, 'God is love' (1 John 4:7). The virtues of prudence, temperance, fortitude and justice are also considered the cardinal virtues. By following the cardinal virtues, a person can become more virtuous. It is argued that real goods, goods for the benefit of others, are better than apparent goods. For example, someone who gives to charity rather than buying a new car is showing the virtue of charity as resisting temptation.

2. Examine how Thomas Aquinas' natural law might be applied to voluntarism

Example 1

Aquinas developed natural law as a religious ethical theory. There are five primary precepts: preservation of life, reproduction, education, live in society and worship God. Preservation of life means that natural law is against abortion. Education is about educating the young. Living in society is about conforming to the rules of society so that we can live in peace. God means to follow religion. Humans have in common with other animals the ability to reproduce and education of young. Living in society and worshipping God are unique to humans.

Natural law would support the Suicide Act in that it is against euthanasia. 'preservation of life' says that you should not kill, even yourself. Natural law would not support the primary precepts. 'Do not commit euthanasia' would be a secondary precept here and supports 'preservation of life'.

Natural law also uses the principle of double effect for those cases that present a dilemma. For example, a person might be in terrible pain and dying of cancer and so has morphine given to them to relieve their pain. The act is to give morphine to relieve suffering. As the doses are increased. At some point the morphine dose is so high it kills the person. This is not the intention of the act, but a side effect. Natural law would support this act because the intention is to release someone from their suffering.

Example 2

Aquinas' natural law is a deontological, absolutist normative ethical theory. It is a theory that a right act is one that follows rules, precepts, that apply all the time. It does not consider consequences of acts (as teleological theories such as situation ethics). It focuses on the intention behind the act and the act itself. Aquinas' natural law believes that the primary precepts that relate to human nature and purpose. This purpose is to live in accordance with God's law and be reunited with God in the beatific vision. Natural law is God-given and is not subject to change.

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out if we use our God-given reasoning, and so natural law is part of the ethics he created the universe. Voluntary euthanasia is as a result of someone requesting suffering from a terminal illness, to have someone end their life for them. Suicide Act of 1961. Many disagree with this act and believe they have the right to their request to court; for example, Tony Nicklinson, who had locked-in syndrome, suffered from motor neurone disease, who both took their case to court, but

Natural law would support the UK ruling against voluntary euthanasia. With the primary precepts that are of relevance to voluntary euthanasia are 'preservation of life' (one of the three primary precepts are reproduction, education and live in society). Even though preserving it but also because the strong sanctity of life principle that claim to encourage. To support these primary precepts, Aquinas also believed there to be one of the secondary precepts could be 'do not commit euthanasia'. This would be a precept that supports preservation of life. Those secondary precepts that support 'worship God' and the sanctity of life principle. In the Bible it explains how God 'created life' (Genesis 1:26) and so some believe that only God should take this life (Job 1:21). The person assisting in a suicide also commits murder and goes against the Ten Commandments: 'Thou shalt not kill' (Exodus 20: 13). In this respect, it is a theory and that the commands in the Bible are inspired by God and should be followed. Voluntary euthanasia is also a wrongful act.

Natural law also uses the principle of double effect for those cases that present a double effect. Double effect argues that if the intention is right and the bad effect wasn't intended, it must not be the result of an evil act, and the bad act must be proportionate to the good. For example, a person might be in terrible pain and dying of cancer and so has a doctor administer morphine. The intention is to release someone from their suffering and the bad effect is that morphine doses are increased. At some point the morphine dose is so high that it causes death, intentional and not the result of a bad act as such. It might be not considered as administering the morphine because the consequences but weighed up the option of their suffering was a proportionate. This kind of euthanasia would be allowed.

Question 3b – testing AO2

3. 'Natural law is meaningless without a belief in a creator God.' Evaluate this statement.

Example 1

Natural law is a deontological, absolutist theory that Aquinas developed on the basis of seven primary principles. This answer will argue that the theory is meaningless without a belief in a creator God.

Natural law is meaningless without a creator God because, according to Aquinas, the purpose of natural law is to help humanity achieve their ultimate goal of the beatific vision of God. By following natural law humans can become ever closer to perfection. Without this aim, natural law has no basis because there would be no reason for it in the first place. This can be seen today where people who do not believe their god exists do not follow the primary precept of 'worship God'. John Finnis believes that natural law is an ethical theory without the teleological aim of a creator God. Natural law is consistent with what is natural to humans. For example, it is natural for humans to seek happiness, which is consistent with the primary precept of 'preservation of life' in Aquinas' seven primary precepts. The problem is that Finnis also lists religion or spirituality as a primary precept that it is not about being religious but about asking deeper questions about the meaning of life. However, ultimately Finnis is a Catholic and his reasons for supporting natural law are religious because he believes that there is a creator God behind the way life works. Therefore, natural law is meaningless without a belief in a creator God.

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A further reason why natural law is meaningless without a creator God is because natural law is derived from eternal law. Eternal law includes the principles that govern the universe and natural law is part of that eternal law. For example, the primary precept of 'reproduce' explains why there are so many organisms on earth. It is how life on earth has become so plentiful. By abiding by natural law, organisms flourish, which is what God intended. It is difficult to imagine how natural law would have developed if we did not believe that God created it that way. Atheists might see commonalities between natural law precepts and evolution. For example, all organisms want to survive and reproduce, and this desire continues. Atheists will not say that this is evidence of God having designed it that way, but rather that life on earth has come about by chance. However, natural law would be meaningless without the idea of a prime mover, which is the efficient and final cause of everything in the universe. Aquinas' idea of a prime mover is very different from Aristotle's idea of a prime mover. Aristotle's prime mover is just a philosophical principle, an idea that is not applicable to everything. Natural law has made Aristotle's prime mover into a creator God in a religious sense, and so it would be meaningless without the creator God.

A final reason why natural law is meaningless without the idea of a creator God is because natural law is based on the primary precept of 'worshipping God'. According to natural law, this is an essential law to follow. Natural law is within us all, and from the moment we are born, we are aware of it. This links to the idea of casuistry, which is the ability to apply the law to specific situations. Reason will tell us, for example, that the primary precept of 'worshipping God' is the most important. Secondary precepts of 'love thy neighbour' and 'treat everyone with respect' are derived from the primary precept. Furthermore, reason tells us that worshipping God in all situations is the best way to live because it will ultimately lead us to the beatific vision. In this way, it is difficult to see how natural law could be followed by those who don't believe in a creator God. Some might argue that humans' ability to reason from belief in God is what makes natural law meaningful. However, if we believe that even our reasoning is derived from God, then natural law precepts make sense. However, if we believe that even our reasoning is derived from animals and plants, then natural law precepts are meaningless. The theories that see reason as an important tool, such as Kantian ethics, are not religious ethical theories. However, this is not the case with natural law. Reason tells us that there is a creator God and that we should worship that God.

In conclusion, natural law is meaningless without the belief in a creator God. Without the idea that by following natural law, we will reach our final cause, the beatific vision, natural law is meaningless. Without eternal law, which was the laws set in place by a creator God, natural law is meaningless. Without the primary precept of worship God, it would not be natural law. For these reasons it is not possible for natural law to be a secular theory.

Example 2

Natural law is a religious ethical theory that relies on the idea that there are laws in the universe and the natural laws. It is difficult to see how this theory could be meaningful without that belief. John Finnis tried to develop natural law in a way that was not just for religious believers. The problem is that he himself is religious, and his theory of basic goods is religion.

Another problem with natural law is that it is absolutist because it believes that God has set laws in place that we must follow. Without that basis, people have to create their own laws. They would argue that we might as well just have our own laws to follow, based on the situation. This is relativism, which is the opposite of absolutism. One cannot follow natural law, because they believe in God as the creator of the natural laws.

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Natural law is also deontological, which means we should follow our duty. We should preserve life, reproduce, live in society, educate and worship God. We should follow the primary precepts, which shows how you can't have natural law unless you should worship. The secondary precepts are developed based on the primary precepts. The secondary precept 'go to church' is something you should do. If you don't believe in God, would you do it?

In conclusion, natural law is meaningless without belief in a creator God, as

4. 'Deontological and absolutist ethical theories, such as natural law, do not work in contemporary society' – discuss this claim.

Example 1

Natural law has various weaknesses, one of which is that it is outdated in a modern society. One of the primary precepts/purposes in life is to worship God. A weakness for natural law, we can take the example of a young girl who has become pregnant. Natural law would argue that she would not be allowed to have an abortion because of the secondary precept of 'do not have an abortion' that supports the primary precept of 'worship God'. This should always be followed. It doesn't matter that the consequences are that she will be even neglected, or that the girl is and will continue to be traumatised. Natural law says that part of worshipping God is to follow the Ten Commandments, which state that abortion would be killing a potential human life. In this day and age, most people do not believe that we should worship God by following the Ten Commandments; in fact, many have broken them. Today, we would also think it cruel to allow the young girl to have an abortion. It shouldn't just be allowed as a means of contraception. There needs to be a better way that is up to date, is less strict and considers consequences instead.

Natural law would defend itself against these weaknesses by saying they are based on God's law and offers clear guidance on what should and should not be done. If there are exceptions, then anything could count as an exception, and this would lead to chaos and anarchy where everyone does whatever they like. For example, what's stopping any woman from having an abortion whenever they like, even when the foetus is eight months old. Natural law would also argue that it would lead people to committing bad acts, such as killing a foetus because the woman should never be allowed, argues natural law. Furthermore, we don't know if a child once born, could be adopted.

In conclusion, natural law is outdated by including worshipping God in its primary precepts because people don't believe in God any more. However, one of its weaknesses – that it is too strict – is its strength because people do need clear rules to follow, even today, otherwise

Example 2

Deontological and absolutist ethical theories focus on the acts themselves, not the consequences. We act out of duty and follow rules. As deontological and absolutist, they believe that we should follow the rules. This answer will argue that these theories do not work in contemporary society.

One reason why deontological and absolutist ethical theories do not work in contemporary society is that most people do not look at the consequences of their acts, rather than the act itself. For example, most people wouldn't follow the secondary precept of 'do not have an abortion' all the time. They would only apply it if they believe that abortions are bad, such as abortion being used as a means of contraception. This is not based on outcomes, and as a result different situations demand different actions.

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people today still follow the law and it is absolutist, and we have a duty to society would become chaotic and evil acts would be committed. This would absolutist ethical theories do still apply in today's society because people do beneficial. However, people follow those laws not because it is their duty but consequences of being punished. For natural law, the consequences could be. For example, it is good to do your duty and 'reproduce' and 'not use contraception based on the primary precept); it doesn't matter whether this could lead to something that has been happening in Africa since the 1980s. In the 1990s lift the Catholic ban on contraception. In Africa many Catholics caught relevant today, because the law is enforced, but many were outraged with questioned the nature of natural law because of the consequences.

Another reason why deontological and absolutist ethical theories don't work because people might base their actions on other principles, such as love or some Christians today follow situation ethics and Jesus' principle of agape, produce the most loving outcome. Natural law would argue against euthanasia against the primary precept of 'preservation of life', whereas situation ethics it stops the suffering of the person and their loved ones. This is why euthanasia now, because natural law's absolutism is seen to be cruel. However, in the UK because it is better to have clear rules, rather than basing things on a case-by-case slippery slope; it could lead to people being euthanised who still have potential. The UK seems to be in line with natural law in this respect, and absolutist. The reason why people who might want euthanasia don't have it is not because they can't. They may not want to upset their loved ones and the doctors who to because of the consequence of punishment. Natural law's reasons for not allowing it and so it is no longer relevant in today's society.

A final reason why deontological and absolutist ethical theories don't work is people want autonomy, they don't want to have to blindly follow rules without wanting to think for themselves. For example, natural law is against divorce is against the primary precept of 'live in an ordered society' and 'worship God that you should not get divorced unless adultery has been committed (Matthew should not remarry, as this is adultery. However, divorce is now accepted and divorce has led to many couples being unhappy. They want to decide for themselves not be forced to stay with someone because of a rule. Natural law would argue that people make the right decisions on their own, which is why absolutist laws are needed is their duty to follow them. However, people nowadays want to be given freedom themselves, and natural law doesn't allow that. People are still influenced by their upbringing, which is why it seems they wouldn't be able to cope, and some people. Natural law would claim that without its rules we wouldn't know what is right and wrong, otherwise we could end up with a moral nihilism. The problem with this response is that it does not take other things right and wrong into account. For example, the primary precept of religion is against eating meat argue that you can eat meat because animals do not possess reason and have no souls. In order to please everyone, it is better to focus on consequences that reinforce the values of us do today in our modern societies. In this case, people who want to have freedom and don't follow natural law.

In conclusion, deontological and absolutist ethical theories do not work in our society because people focus on the consequences of their actions, such as the consequence of happiness or even not to be punished. This is the best way to live in modern society there is no fixed right or wrong and that we should take more responsibility for ourselves and not blindly following rules.

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5. 'Human law should be influenced by natural law.' Evaluate this claim.

Example 1

Human law should not be influenced by natural law because natural law is to immoral behaviour. Human law should be impartial and secular and not ethical theory.

Human law is one of four laws that Aquinas argued, the others being eternal law. Natural law is part of eternal law that considers our purposes in life to purpose, which is beatific vision. Human law reinforces those purposes, or purpose. For example, natural law would have the secondary precept of 'do not kill' precept to preserve the preservation of life. This law is also present in human law, the law because people did go around killing each other, then the world would be how human laws do rely on and are influenced by natural law. However, secular, have human laws that go against natural law, and they are there for example, the Embryology Act of 1990 in the UK that allows for abortions to be used for research. This human law goes against natural law and the preservation and preservation of life. It is a good law because it allows for women who abort their pregnancy. If there wasn't such a rule, then women who were the baby or have a backstreet abortion which may endanger their life. It is for unwanted embryos to be used for scientific progress and helping people, for example, by developing designer babies that don't have the gene for a particular disease, therefore, not be based on Aquinas' natural law but on what is fair and common.

Those supporting natural law, consisting of secondary precepts that reinforce that these laws are mirrored in human law. For example, human law in 'do not kill' as a rule, and this is exactly also a secondary precept reinforcing the preservation of life. Human law seems to be in line with natural law even in Catholic. This would suggest that human law is subconsciously influenced by natural law wasn't the first to come up with thinking that killing is wrong and life is not to be taken away by natural law in the sense that there are other reasons 'do not kill' are implemented in society. These rules are there because it makes sense we need each other, not because it is our purpose to preserve life. People would have found other way before natural law came about, and non-Christian societies also do. Aquinas would say this is because natural law is at the basis of this, but not, but it is more likely that human laws are influenced by what society does, therefore, should not be and is not influenced by natural law.

A final argument that those supporting natural law might use to argue in favour of natural law is that it is natural, and it is best to have a law that is natural. However, natural law isn't entirely natural. The primary precepts of reproduction, education and live in an ordered society are natural but 'worship God' is not. The most important of the precepts for Christians/Catholics, isn't natural. Other species we know, some religions don't worship God, or the Christian God, and at the same time Atheists such as Richard Dawkins believe 'worshipping God' is actually bad for society. If humans were natural, then everyone would (want to) do it. Human law is based on what is good for everyone.

In conclusion, human law should not be influenced by natural law because it is not having to follow Christian beliefs and immoral behaviour such as women dying from abortions. Instead, human law should be based on what society thinks is natural, probably not involve 'worshipping God'.

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Example 2

Human law is one of four laws that Aquinas recognised, the others being eternal law, divine law and natural law. Natural law is part of eternal law that considers our purposes in life to be the good, which is eudaimonia, which is beatific vision. Human law reinforces society as a whole. For example, natural law would have the secondary precept that killing is wrong, which reinforces the primary precept of preservation of life. This law is also present in most societies in the world, because if people didn't have this law, the world would be a very unsafe place. This shows how human law should rely on and be influenced by natural law.

However, Western societies, being secular, have human laws that go against natural law. There are laws that are fairer. For example, the UK allows for abortions to be used for medical purposes. This human law goes against natural law and the primary precept of preservation of life. It is a good law because it allows women who have an unplanned pregnancy. If there wasn't such a rule, then women who were raped would have a backstreet abortion which may endanger their life. Human law should not go against natural law but by what is fair.

Natural law, consisting of secondary precepts that reinforce primary precepts, is the basis of human law. For example, human law in most societies in the world has 'do not kill' which is exactly also a secondary precept reinforcing the primary precept of preservation of life. This law goes in line with natural law even if countries aren't Christian or Catholic. Human law is subconsciously influenced by natural law.

However, natural law wasn't the first to come up with the idea of killing being wrong. Human law is not at all influenced by natural law in the sense that rules such as 'do not kill' are imposed on society. These rules are there because people have agreed on them, not because it is our purpose to preserve life. People have habitually killed each other way before natural law came about, and non-Christian people have killed each other. Aquinas would say this is because natural law is not a law that is only for Christian or not, but it is more likely that human laws are influenced by natural law. Human law, therefore, should not be and is not influenced by natural law.

In conclusion, human law should not be influenced by natural law because it is not necessary to have to follow Christian beliefs and immoral behaviour such as women dying from backstreet abortions.

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Section 2: Finnis' Natural Law and Hoose's Proportionalism

Question Part a – testing AO1

6. Examine the difference between John Finnis' natural law and Bernard Hoose's proportionalism.

Example 1

Natural moral law is a deontological theory developed by Thomas Aquinas. Natural law is a God-given law about the right course of action to take, which people should follow if they use their reason. Reason is a human gift from God that places a duty on people to be appreciated and made use of. Aquinas also explains that natural law is based on the nature of things, which is to do good and avoid evil. Natural law identifies five primary principles that always be followed and apply to all human beings. These include self-preservation, procreation, live in society and worship God. These absolute rules are upheld by the primary precept 'do not commit euthanasia', which reinforces the primary precept of self-preservation. The secondary precept 'do not commit euthanasia' is derived from the primary precept of worship God. Natural law, in an absolutist view, would never go against the primary precept of self-preservation. Proportionalism, on the other hand, does allow for exceptions. It is an ethical theory that combines natural law and utilitarianism. It is supported by Paul Tillich and Bernard Hoose. Bernard Hoose's proportionalist approach when it came to war, his just war theory. He argues that war is acceptable if there is a sufficiently proportional reason for going to war, such as if a country is under attack. In principle, natural law is absolute, but if there is a sufficiently proportional reason for needing to break the law in normal circumstances, this is acceptable. The sufficiently proportional reason for needing to break the law depends on the situation, which is relative. For example, if an axe is used to cut down a tree and asks where you should lie in this situation. Proportionalism would say that it is acceptable to lie in this situation. Proportionalism would say that there are no intrinsic wrong acts. Proportionalism would say that it is acceptable to commit euthanasia, such as when a person is suffering and has no dignity of life.

In comparison, natural law is deontological and absolutist, and believes that all acts, i.e., those that go against the five precepts. Proportionalism follows natural law in normal circumstances, but if there is a sufficiently proportional reason for needing to break the law, this is acceptable. The sufficiently proportional reason for needing to break the law depends on the situation, which is relative. For example, if an axe is used to cut down a tree and asks where you should lie in this situation. Proportionalism would say that it is acceptable to lie in this situation. Proportionalism would say that there are no intrinsic wrong acts. Proportionalism would say that it is acceptable to commit euthanasia, such as when a person is suffering and has no dignity of life.

In comparison, natural law is deontological and absolutist, and believes that all acts, i.e., those that go against the five precepts. Proportionalism follows natural law in normal circumstances, but if there is a sufficiently proportional reason for needing to break the law, this is acceptable. The sufficiently proportional reason for needing to break the law depends on the situation, which is relative. For example, if an axe is used to cut down a tree and asks where you should lie in this situation. Proportionalism would say that it is acceptable to lie in this situation. Proportionalism would say that there are no intrinsic wrong acts. Proportionalism would say that it is acceptable to commit euthanasia, such as when a person is suffering and has no dignity of life.

Example 2

John Finnis' natural law is an adaptation of Aquinas' natural law. It is deontological, arguing that there are universal goods that should be part of the legal system. Finnis believed that these basic goods (life, knowledge, friendship, pleasure, reasonableness and religion) are essential to everyone and are fundamental. These basic goods are self-evident and there is no objective priority of value among them. By applying these basic goods in life we can achieve human flourishing (eudaimonia). Finnis' natural law also developed practical principles on how this manifests in a person's life by formulating the nine requirements. The first requirement is reasonableness involves firstly having a coherent plan of life which involves prioritising the basic goods. Secondly, you should show no preferences among the basic goods and so no one good is more important than another. Thirdly, you must apply all basic goods equally to everyone; every

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seven basic goods. Fourth, you should not become obsessed with certain particular basic goods being prioritised over others; by becoming obsessed with neglect friendship. Fifth, you should make an effort to improve, making sure which shows how you must have a balance between detaching yourself from them when necessary. Sixth, your actions must be thought out in a way that is involved and so encourages the greatest good for the greatest number (as the seventh requirement is that you should never sacrifice a basic good and that as much as possible. Eight is 'foster' the common good of one's community ownership of what preserves a community's well-being, such as justice and should follow your conscience above that of any authority. This does not mean that you should follow your conscience for any reason. For example, your conscience may tell you that the police were speeding when trying to get someone to hospital to save a life, you would not lie because this is in the interest of the common good and the law.

Proportionalism, on the other hand, supported by Paul Tillich and Bernard Williams, considers the goods or requirements of practical reasonableness. It doesn't consider that a principle is universal to everyone because it accepts that wrong acts can be carried out in the context of the situation these acts are right. They also think that there is a proportionate reason which would justify it'. Proportionalism is somewhat deontological and consequentialist. Proportionalism agrees with following a principle in a situation there is a proportionate reason not to follow a law, hence relativism. It is consequentialist in considering agape as the outcome/consequence of an act. It is based on the principle of law that argues that as long as the intention or act itself are good and the consequences are good, then the act will be good. For example, giving increasing medication to someone suffering from a terminal illness that eventually kills them is a good act because it relieves their pain. Finnis' natural law would have difficulty justifying the consequences of giving overdoses. Proportionalism also acknowledges that a good act is not always right. A good act refers to an act that follows a moral rule, whereas a right act is the lesser of two evils. This distinction is something Finnis would disagree with.

Overall, Finnis' natural law is deontological and absolutist, and has seven basic goods of practical reasonableness that should always be followed. Proportionalism is accepting that there will be exceptions to following rules. Proportionalism is based on the principle of agape, borrowed from situation ethics, and so it is not purely deontological. It is based on a proportionate reason to go against a principle'.

7. Examine how John Finnis' natural law might be applied to the issue of capital punishment.

Example 1

Finnis' natural law might be applied to the issue of capital punishment by saying that it goes against the basic goods of life, friendship, religion, practical reasonableness and knowledge. No one of these goods is more important than the others. This means that an offender's life should be taken because capital punishment is illegal in the UK but not in the US. It became illegal in the 1960s. Reasons for making it illegal include the fact that you could hang someone innocent. In those days, they didn't have forensics that made it easier to find out if they were more likely to agree with Aquinas who thought that people who

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they murder, should be killed themselves. Finnis doesn't agree with this because treating offenders that doesn't involve taking away their basic good of life.

Finnis also has nine requirements of practical reasonableness. These support is to not prioritise any basic good over another. If you allow capital punishment. Another of the nine requirements is to foster the common good. Finnis this not allow capital punishment because this is not in everyone's interest. It could common well could mean to make everyone safe and so get rid of many ways of dealing with offenders that also foster the common good: such as rehabilitation. Offenders can choose other ways when they are given a chance to.

Example

John Finnis' natural law is an adaptation of Aquinas' natural law meant to conduct as part of human law. The issue of capital punishment is a hot topic. Allowed in some countries, such as the US, but in others it has been abolished. The UK was abolished in 1965. Instead of using capital punishment, the UK aims to rehabilitate offenders rather than hang them, as was the way before it was made illegal. Capital punishment tend to follow a retributive approach towards offenders, particularly in the same way as they treated their victims.

Finnis' natural law is deontological and absolutist in arguing that there are laws made part of the legal system so that everyone follows them. Finnis believes that knowledge, friendship, play, beauty, practical reasonableness and religion are fundamental to all human societies. These basic goods are self-evident and have value amongst them. Finnis believes that by pursuing these basic goods in life, we flourish (eudaimonia) and so he follows in Aquinas, follows in Aristotle's footsteps. The issue of capital punishment, the basic good of life should be upheld under all circumstances. Capital punishment is not what Aquinas did not think this. He believed that anyone should be executed in order to preserve the common good. Finnis, however, believes capital punishment to be a last resort. This is something that the Magisterium of the Catholic Church, also argue. Finnis believes that capital punishment has as its intention and if the intention is bad, then the act itself (exterior act) is bad also. Finnis argues in which capital punishment would be acceptable and so goes one step further.

Finnis' natural law also developed practical reasonableness further to show how to live life by formulating the nine requirements. Finnis believed that practical reasonableness is a coherent plan of life, which involves pursuing the basic goods. Capital punishment is not having such a coherent life plan. Secondly, you should show no preferences between the point of view of relatives of a murderer's victim, they should not value revenge above life (of the murderer), for example. Thirdly, you should not apply all basic goods to everyone. Everyone should be able to pursue all seven basic goods. If you kill a murderer, this is not fair. Fourth, you should not become obsessed with certain projects because the basic goods being prioritised over the others. You should not become obsessed with seeking revenge. For example, you must not seek revenge (by trying to live your life happily), beauty (by trying to be beautiful), friendship (losing friends because of your obsession with revenge), or friendship (losing friends because of your obsession with revenge). You should improve, making sure you don't become too obsessed, and so show a balance between detaching yourself from projects and committing when necessary. Capital punishment still seek fair justice, rehabilitation not revenge, but still carry on with their lives. Capital punishment be thought out in a way that does the best for everyone involved and so ends with the greatest number (as per the utilitarian principle). It is better to promote the greatest number.

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retribution because this is the most useful approach, as it ensures that if the murderer is still alive when the truth comes out. The seventh requirement is that harm to a basic good and that all basic goods should be promoted as much as possible for everyone at all times, so no capital punishment. Eight is 'fostering the good of communities' and involves a person taking ownership of what preserves a community's justice and human rights. Finally, you should follow your own conscience but this does not mean you can disobey authorities for any reason. For example, you cannot say capital punishment is wrong even though authorities deem it right.

Question Part b - Section AU2

8. 'Finnis' natural law is an effective way of dealing with ethical issues.' Evaluate this statement.

Example 1

This answer will argue it is effective. It avoids being too broad and also being too theoretical and practical. If it was too theoretical it would be too unworkable and if it was too practical it would be too narrow. The balance of reasonableness makes it more workable within reason.

Finnis' natural law is effective in that it appeals to common sense and rationality. By embracing the goals of 'happiness' and 'fulfilment', Finnis was influenced by a realistic goal because everyone does want to be happy. Even people who are not happy are probably happy not being happy. So Finnis builds on the most effective natural law, Aquinas, the aim of wanting to be happy. Finnis is more effective than Aquinas because he removes the theological basis of natural law and makes it more philosophical by identifying it as a goal for everyone, not just European Christians of the Middle Ages. Critics of Finnis say that happiness and fulfilment are not factual and can't convince people that they should be based on any fact. These critics are referring to Moore's naturalistic fallacy, which reduces moral terms to natural terms. Finnis argues that his theory does not suffer from this fallacy because it is grounded in practical reasonableness, which isn't theoretical. He also thinks that meta-ethical debates are only theoretical, and his theory is practical. It is also the case that most people do desire happiness.

Another reason why Finnis' natural law is effective is because it is absolutist and provides a clear structure for goods as self-evident for everyone and they provide a realistic structure for how to achieve them. The goods are also all-inclusive by including things such as beauty and play, which are often overlooked. Finnis' version of natural law, therefore, is for this reason also an improvement on Aquinas. One may argue that if this is inclusive, then why is religion one of the seven basic goods and those who are just spiritual but don't follow a particular religion. Finnis' answer is that what he meant with the basic good of religion is that it is the question of whether God exists and why we are here, are essential questions. The answers to these questions might be different, but at least we are asking questions that other ethical theories don't often take into account; they either force us to accept Aquinas' natural law does, or they ignore the more general spiritual aspect of life that other ethical theories do. This makes Finnis' natural law more effective than other theories because it fully appreciates that there are bigger questions we need to ask.

A further aspect of Finnis' natural law that makes it more effective than other theories is that it merges theoretical and practical reason. These are the only two hemispheres of the brain. Theoretical goods are theoretical, but not in the sense of being detached from reality, as in the case of abstract goods, with practical reasonableness linking the whole theory to the practical.

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practical reasonableness explain how the seven basic goods are practical. The nine requirements are 'what there is to do about what there is'. So the nine requirements because they don't adequately translate the vagueness of the seven basic goods are ineffective. For example, the requirement of 'a coherent plan of life' is not practical. How do you view your life as a whole if you don't know what lies ahead of you? A plan, but this theory says just have a plan. Finnis, however, explains that providing a specific plan could become reductionist and the nine requirements are more encompassing while not being too vague.

In conclusion, Finnis' natural law is effective. It improves on Aquinas' natural law purpose in his medieval time. It acknowledges that everyone wants to be happy and does not restrict the theory to the religious. It avoids the nine requirements. It also avoids being too restrictive by including both the theoretical and practical to the extent that the theoretical is no longer realistic – and the practical.

Example 2

This answer will argue it is effective. It avoids being too broad and also being too restrictive. It is both the theoretical and practical. If it was too theoretical it would be too unrealistic and if it was too practical it would be too unrealistic. The balance of practical reasonableness makes it more workable within reason.

Finnis' natural law is effective in that it appeals to common sense and rationality. By embracing the goals of 'happiness' and 'fulfilment', Finnis was influenced by a realistic goal because everyone does want to be happy. Even people who are not happy are probably happy not being happy. So Finnis builds on the most effective of Aquinas, the aim of wanting to be happy. Finnis is more effective than Aquinas because he removes the theological basis of natural law and makes it more philosophical by identifying it as a goal for everyone, not just European Christians in the Middle Ages. Critics of Finnis' theory argue that happiness and fulfilment are not good enough and you won't convince people that they should be happy based on these terms. These critics are referring to Moore's naturalistic fallacy, which reduces moral terms to natural terms. Finnis argues that his theory does not commit the naturalistic fallacy because it is grounded in practical reasonableness, which isn't theoretically evident. He thinks that meta-ethical debates are only theoretical, and his theory is practical. It is also the case that most people do desire happiness.

Another reason why Finnis' natural law is effective is because it is absolutist and treats the seven basic goods as self-evident for everyone and so they provide a realistic structure for life. The seven basic goods are also all-inclusive by including things such as beauty and play, which are often neglected. Finnis' version of natural law is for this reason, therefore, also an improvement on Aquinas. One may argue that if this is inclusive, then why is religion one of the seven basic goods and those who are just spiritual but don't follow a particular religion. Finnis' answer is that what he meant with the basic good of religion is that it is the question of whether God exists, and why we are here, are essential questions. The answers to these questions might be different but at least we are asking questions that other ethical theories don't take into account; they either force a reductionist view of Aquinas' natural law or neglect the more general spiritual aspect of life. This means Finnis' natural law is more effective than Aquinas' because it actually appreciates that there are bigger questions we need to ask.

In conclusion, Finnis' natural law is effective. It improves on Aquinas' natural law purpose in his medieval time. It acknowledges that everyone wants to be happy and does not restrict the theory to the religious.

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9. 'Proportionalism is ineffective in dealing with the ethical issue of immigration'

Example 1

Proportionalism could be considered ineffective in dealing with the ethical issue of immigration. Proportionalism argues that if there is a proportionate reason to go against immigration, it is acceptable to do so. Natural law would argue in favour of immigration because of the 'prima facie' principle of 'do no harm' (by loving thy neighbour, and education, by providing natives and immigrants with the opportunity to learn more about other cultures). Proportionalism may provide a proportionate reason for going against immigration, such as the fact that immigrants might be using and abusing life-saving resources, or that immigrants are taking jobs from the natives. However, natural law would seem more effective than proportionalism, which highlights a problem with proportionalism: the fact that there is a proportionate reason as a proportionate reason.

On the other hand, proportionalists would argue that proportionalism is more effective than natural law because natural law is absolutist and does not consider any exceptions or principles. For example, if the reason for immigration is just to take resources from the country and not to contribute to the welfare of the country by paying taxes, this would not be a justified reason for going against proportionalism. In this respect, proportionalism is more effective than natural law.

However, proportionalism is ineffective in dealing with immigration because it does not consider the fact that immigration for proportionate reasons as well as against. This means that natural law is more effective than proportionalism. A proportionate reason might be that immigrants should be allowed to enter another country's welfare system because they have no other options after fleeing a war zone. However, this could, therefore, be used to argue that the principle of the argument, and so it is not clear what is actually right.

On the other hand, proportionalism is effective because natural law is also not absolute. Aquinas, who developed natural law, recognised that there will be situations where it is not possible to follow the law. Aquinas developed his just war theory with this in mind. His just war theory is based on proportionalism where proportionate reasons are listed for why it would be acceptable to go to war. It would be wrong to let another country invade without defending yourselves just because you are a Christian. It would be wrong to kill (secondary precept reinforcing the primary precept of preservation of life). Aquinas would have also recognised proportionate reasons for allowing immigration in the twenty-first century. This demonstrates how natural law itself is ineffective in dealing with immigration, and so proportionalism is more practical.

Example 2

Proportionalism was developed out of Aquinas' idea of the principle of double effect, which is a principle of natural law, and so proportionalism might be considered more effective than natural law in relation to the issue of immigration. However, natural law is more effective to some extent.

Proportionalism could be considered ineffective in dealing with the ethical issue of immigration. Proportionalism argues that if there is a proportionate reason to go against immigration, it is acceptable to do so. Natural law would argue in favour of immigration because of the 'prima facie' principle of 'do no harm' (by loving thy neighbour, and education, by providing natives and immigrants with the opportunity to learn more about other cultures). Proportionalism may provide a proportionate reason for going against immigration, such as the fact that immigrants might be using and abusing life-saving resources, or that immigrants are taking jobs from the natives. However, natural law would seem more effective than proportionalism, which highlights a problem with proportionalism: the fact that there is a proportionate reason as a proportionate reason.

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from accessing them, or that immigrants are taking jobs from the natives. This seems unreasonable, which highlights a problem with proportionalism: the fact that a proportionate reason is not a proportionate reason. On the other hand, proportionalists would argue that natural law is absolutist and does not consider any exceptions for bending the natural law. For example, if the reason for immigration is to benefit the welfare system of the country and not to contribute to the welfare of the country, this might seem like a justified reason for going against natural law. In this case, proportionalism seems more effective than natural law.

However, there are several problems with proportionalism, one major problem is that it can be used to argue for immigration for proportionate reasons as well as against immigration. A proportionate reason might be that a country is allowed to take advantage of another country's welfare system because they are suffering from famine. Proportionalism could, therefore, be used to argue either side of an issue. It is ineffective because it is unclear what is actually right or wrong. Natural law, however, is also contradictory. Even Aquinas, who developed natural law, developed exceptions in situations where you have to have proportionate reasons. Aquinas developed his theory with this in mind. This just war theory is a version of proportionalism which is listed for why it would be acceptable to go to war. You cannot just let another country defend themselves just because natural law tells you it is wrong to kill (see the primary precept of preservation of life). No doubt Aquinas would have also developed exceptions for allowing immigration had he been around in the twenty-first century. Natural law itself is ineffective and that proportionalism is more practical.

In conclusion, although proportionalism may be more effective than natural law as an ethical theory in dealing with the issue of immigration. This is because it is given both for and against immigration and so it does not give a clear picture of what action should be taken.

10. 'Hoose's proportionalism is a more practical ethical theory than Finnis' natural law claim.'

Example 1

Hoose's proportionalism was intended to be a theory that improves on natural law in situations where it would be right to go against natural law if there is a 'proportionate reason'. For example, in a situation where there is a mass murderer on the loose and people are losing their lives, it would be right to end the life of their attacker. This would be considered a proportionate reason to justify killing the mass murderer. Natural law would oppose this because it goes against the primary precept of Aquinas, and in Finnis' version of natural law, 'life' is one of the basic goods. Finnis also mentions in his nine requirements of practical reason that you should not directly harm a basic good, even if it is to promote another basic good. In this case, the good of life, but it would still be considered wrong to take anyone's basic good. It seems that proportionalism is more practical than both versions of natural law. It is disadvantageous to have a mass murderer loose and randomly kill people.

Finnis' natural law was developed from Aquinas' version with the intention of being more practical for this reason that Finnis recognised nine requirements of practical reason, which are similar to Aquinas' primary precepts, but they are theoretical. A practical theory was developed that was more precise than Aquinas' secondary precepts. It does not seem that the requirements are practical and that there is no need for proportionalism.

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consider the fact that situations differ and so his second requirement talks about certain basic goods over others, but with good reason. It could be argued that killing a mass murderer on the loose. You are prioritising the lives of other people over the lives of the mass murderer for a good reason. It also would be the most utilitarian thing to do, which links to another of Finnis' requirements: that you should plan your actions so that they are the most effective in a utilitarian sense. Finnis' natural law is, therefore, just as practical as proportionalism.

In conclusion, proportionalism is more practical than Finnis' natural law because it accepts that there will be proportionate reasons for breaking principles and principles are broken at all, when in reality it is better that they sometimes

Example

This example will argue that Hoose's proportionalism is more practical than Finnis' natural law because it accepts that there will be proportionate reasons for breaking principles and principles are broken at all, when in reality it is better that they sometimes

Hoose's proportionalism was intended to be a theory that improves on Aquinas' natural law because there are situations where it would be right to go against a primary precept 'proportionate reason to justify it'. For example, in a situation where there is a mass murderer on the loose and the only way to prevent other people losing their lives is to end the life of the mass murderer, it would be considered a proportionate reason to justify killing the mass murderer. Natural law would not be considered a proportionate reason to justify killing the mass murderer because it does not preserve life (a primary precept of Aquinas), and in Finnis' natural law, life is one of his seven basic goods. Finnis also mentions in his nine requirements that one should never commit an act that directly harms a basic good, even if it is to prevent a greater harm. In this case, it is the same basic good of life, but it would be considered a proportionate reason to justify killing the mass murderer. In this way, it does seem that proportionalism is more practical than natural law because it would be disadvantageous to have a mass murderer loose and sometimes rules have to be broken for the most loving outcome (agape, practical reason, situation ethics).

By claiming that Hoose's proportionalism is more practical than Finnis' natural law, we are doing Finnis an injustice because he developed his version of natural law with the intention of making it more practical. It is for this reason that we need the requirements of practical reason. The seven basic goods are similar to Aquinas' primary precepts. A practical application needed to be developed that was more practical than the theoretical. It does seem that Finnis' nine requirements are practical because they are based on the requirements of practical reason. In the above example, Finnis does consider the fact that his second requirement talks about how you have to prioritise certain basic goods over others, but with good reason. It could be argued that this could be used to justify killing a mass murderer on the loose. You are prioritising the lives of others above the one mass murderer for a good reason. It also would be the most utilitarian thing to do, which links to another of Finnis' requirements: that you should plan your actions so that they are the most effective in a utilitarian sense. Finnis' natural law is, therefore, just as practical as proportionalism.

The next thing to consider is whether Finnis' natural law is more practical than Hoose's proportionalism. The answer could be that it is not. This is because proportionalism takes into account the fact that some things are as valuable as moral goods. An example of an ontic good is justice. Finnis' natural law would not consider justice, only following the seven basic goods. During the Bosnian war, women were raped by Serbian soldiers. Finnis' natural law would not have the morning after pill to prevent pregnancy because it would go against the primary precept of life. It would be considered a proportionate reason to justify killing the mass murderer because it does not preserve life (a primary precept of Aquinas), and in Finnis' natural law, life is one of his seven basic goods. Finnis also mentions in his nine requirements that one should never commit an act that directly harms a basic good, even if it is to prevent a greater harm. In this case, it is the same basic good of life, but it would be considered a proportionate reason to justify killing the mass murderer. In this way, it does seem that proportionalism is more practical than natural law because it would be disadvantageous to have a mass murderer loose and sometimes rules have to be broken for the most loving outcome (agape, practical reason, situation ethics).

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consequence. Proportionalism, taking into account agape from situation ethics, proportionate reason to allow the women to take the pill offered by the UN goods, proportionalism does seem more practical.

There is one downside to proportionalism that would make it impractical as reasons' could be argued to be anything. This makes it impractical because action has a proportionate reason. For example, a country might argue that to go to war with its neighbour in order to prevent it from attacking the country is a bit too arbitrary to put decisions on, and for this reason it could be impractical. However, Finnis' natural law is also vague when it comes to its nine requirements. For example, the requirement of 'a coherent plan of life' is not practical because you can't view your life as a whole, if you don't know what lies ahead of you? Ethics is a plan, but this theory says just have a plan. Finnis tries to defend this by explaining that a specific plan could become reductionist and so the nine requirements are encompassing while not being too vague. But they are too vague, and for that reason more impractical compared to proportionalism.

In conclusion, proportionalism is more practical than natural law and Finnis' natural law, taking into account ontic goods and seems to be more able to deal with exceptions than natural law. It is not the most practical theory of all time because 'proportionate reason' is vague and subject to interpretation.

11. 'Finnis' natural law provides a basis for believers and non-believers.' Evaluate

Example 1

This answer will argue that natural law does provide a basis for believers and non-believers to consider whether it is a good basis for believers. If we consider the fact that natural law is a theory, then it could be considered a basis that Protestants want to follow. For example, the neighbourly love (Mark 12:31) as the right outcome rather than acting in order to meet the nine requirements of practical reasoning. Situationists would not agree with natural law as our life as a whole (first of the nine requirements of practical reasonableness) is not a single act and living moment to moment. For example, if you have to go against natural law having an abortion because it is the most loving thing (Fletcher gives the example of a psychiatric ward who is raped by another patient) then this momentary act against natural law, therefore, might not even be an acceptable basis for all believers. However, we must also appreciate that we must also live moment to moment, which is why he introduced the concept of practical reasonableness, 'act in your own conscience and authority'. This tells you that in this case abortion would be the right way forward, you should take precedence over any authoritarian ruling. The conscience will tell you that the person's mental health, shouldn't be harmed and this also fits in with the concept of practical reasonableness. This shows that Finnis' natural law does provide a basis for Protestants and Catholics and all religions. This is because all religions have the same goods. They are all about the well-being of humans, hence natural law, something that Aquinas would agree with.

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So Finnis' natural law can provide a basis for all believers. Next, we need to have a basis for non-believers. At first glance it would appear that today's secular natural law as providing a moral basis, particularly for non-believers, the natural law. Finnis sees religion as a basic good. Many people would not agree that religion is a basic good. It is possible to connect to transcendent orders beyond individual humanity. They would argue that it is impossible to be anything but self-interested, and take the psychological egoist position. This position might be argued by secularists, such as Richard Dawkins, who see humans as just animals with genes and wants to survive and reproduce in the face of competition. This would mean the third of the nine requirements (the basic good that you should always take into account the best of others) wouldn't work much on a religious attitude and the idea that human nature is naturally benevolent would not form a basis for non-believers.

Finnis' natural law also assumes that everyone needs these basic goods and that they should become law. Finnis states that the basic goods should be universally applied only through the institutions of human law'. This implies that people – especially those who don't have the religious sentiment – can't be trusted to do things on their own. However, there are plenty of non-believers in today's society who are acting in ways that have a benefit for themselves. For example, donating anonymously to charity is able to buy something you want, still happens. Non-believers would do this (heaven) as believers, such as Christians, may do. This might be a minor issue with the nine requirements of practical reasonableness, but it is not what we should focus on in the application side of his theory. The idea of non-believers acting altruistically fits in with the idea of fostering the common good. Finnis also stresses with his basic good of practical reasonableness that you should always take into account the best of others. This shows how Finnis' natural law can provide a basis for believers and non-believers in naturally acting in line with what everyone does anyway, and you don't need to be religious for natural law.

In conclusion, Finnis' natural law does provide a basis for non-believers as a secular society also has. It provides a basis for all believers and non-believers based on the nature of humans and human society. It is not the case that natural law is based on the nature of people but it is encouraging the law to be consistent with how people are and how they can flourish. Even the basic good of religion is something that all humans can benefit from in their life. For these reasons, Finnis' natural law does provide a basis for believers and non-believers.

Example 2

At first glance it would appear that today's secular society would not see Finnis' natural law as providing a moral basis, the most obvious reason being that Finnis sees religion as a basic good. Many people would not agree that religion is a basic good. It is possible to connect to transcendent orders beyond individual humanity. They would argue that it is impossible to be anything but self-interested, and take the psychological egoist position. This position might be argued by secularists, such as Richard Dawkins, who see humans as just animals with genes and wants to survive and reproduce in the face of competition. This would mean the third of the nine requirements (the basic good that you should always take into account the best of others) wouldn't work much on a religious attitude and the idea that human nature is naturally benevolent would not form a basis for non-believers.

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However, not all non-believers are malevolent or believe everyone is by nature. There are many non-believers in today's society who act to help others without it having any religious basis, for example, donating anonymously to charity resulting in you not being able to claim any tax relief. Non-believers would do this without thinking of any reward (hence a non-believer's act, therefore, fits in to Finnis' third requirement of taking into account the common good). Finnis also stresses with his basic good of practical reasonableness that we should act for the benefit of ourselves, so we could also act selfishly all the time, as long as a way that also benefits others. Survival and reproduction are important to Finnis' one of his seven basic goods. Non-believers are capable of transcending individual humanity. For example, many scientists have done so in the name of human progress. Environmentalists respect the sanctity of the earth, wanting to put the earth first and then human interests. In this way, Finnis' natural law could quite easily be the basis for non-believers as well as believers.

It is quite conceivable to think of Finnis' natural law providing a basis for believers as well as non-believers. It is a development from Aquinas' natural law. Finnis, in introducing seven basic goods (practical reasonableness, friendship, beauty and religion), is supporting his seven basic goods (preservation of life, procreation, education, live in society and work). These are really a variation on Aquinas' primary precepts where Finnis has added his own. Finnis' natural law, therefore, can easily provide a basis for believers.

However, not all Christians are Catholics. Liberal Protestants, for example, follow Jesus' teachings, and the focus on agape as the right outcome rather than the pursuit of the basic goods according to nine requirements of practical reasoning. Situation ethics is the idea that we should live our life as a whole (rather than the nine requirements), taking into account individual acts and living moments. For example, if you have to choose between a life by having an abortion, or if it is the most loving thing (Fletcher gives the example of a doctor who has been raped by another patient) then this momentary act is the most loving thing, and therefore might not even be an acceptable basis for believers.

In conclusion, Finnis' natural law could provide a basis for non-believers as well as believers, that a secular society also values. The only exception is religion, but this could be a basis for believers because not all Christians would agree with the nine requirements of practical reasoning as a whole. Some Christians may argue that you need to live your life moment by moment as the most loving thing. Natural law could only, therefore, provide a basis for non-believers who would prefer to leave out religion and any connection to religion, and Catholics.

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Examiner's comments

Section 1: Natural Law

Question Part a – testing AO1

1. Examine Thomas Aquinas' natural law.

Example 1 – Band 2, 5/20

This answer is basic. It demonstrates partial knowledge and understanding by only secondary precepts. There is limited depth and breadth with some examples. The scripture of Aquinas and other scholars, other than Aquinas, so there is a limited selection of examples. There are no connections to any other approaches, whether that is Aristotle or other normative approaches. No specialist terminology is used but a lot more could have been included.

Example 2 – Band 5, 20/20

This answer is excellent. It is detailed and precise, and demonstrates relevant knowledge. It expands beyond just discussing the primary and secondary precepts and integrates apparent and real goods and virtues. The last paragraph that draws together apparent and real goods with an example shows insight. The response is broad and includes examples throughout, including a contemporary example. There is reference to Aristotle and Aristotle, that also demonstrates insightful connections between these two. There is reference to scripture, in relation to the revealed virtues. Key terminology is used. This is a difficult question because it asks for a general examination of Aquinas' natural law elements. A more specific question on an element of natural law is also a likely question.

2. Examine how Thomas Aquinas' natural law can be applied to voluntary euthanasia.

Example 1 – Band 2, 5/20

This answer is basic. It demonstrates partial knowledge and understanding of natural law. It explains only parts of natural law and gives detail about the precepts that is not relevant to the question. There is limited depth and breadth in all paragraphs because examples are not given (in the case of the principle of double effect) or no examples have been given at all. There is no reference to religious scripture and only parts of natural law have been explained, which means a limited selection of scholarly views. There are no connections to other approaches made or used but not explained and more could have been included.

Example 2 – Band 5, 20/20

This is an excellent answer. It shows detailed and correct knowledge and understanding of natural law and its application. This is also a good layout with a first paragraph that explains the basic principle of natural law and voluntary euthanasia. Key words are explained and understood correctly here. The second paragraph explains how natural law is applied to voluntary euthanasia with examples. The final paragraph explains the principle of double effect, which provides further detailed knowledge and understanding. There is a connection made to situation ethics and the divine command theory.

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Question Part b – testing AO2

3. 'Natural law is meaningless without a belief in a creator God.' Evaluate this claim.

Example 1 – Band 5, 30/30

This is an excellent answer. It contains detailed and convincing critical analysis by first raising arguments and then counterarguments followed by an evaluation in each paragraph. The points raised by the question and provides a clear view that is supported with arguments. Scholarly views discussed are understood correctly and are relevant. There is also some insightful analysis made between the views of Aquinas, Aristotle and Finnis. Specialist terminology is used correctly throughout.

Example 2 – Band 3, 10/30

This answer is satisfactory. It is focused on the question and the issues raised in the question are addressed successfully. The logic in the third paragraph is not clear. There is some relevant logical analysis. Scholarly views are understood in a general way and are correctly represented. For example, Finnis suggested religion as a basic good but only that you should address the questions that religion concerns itself with. The connections between Aquinas and Finnis, although this could have been explored, are not really considered. Counterarguments or evaluation is not done enough, which would have given it more depth. Concepts have been used correctly throughout, sometimes without much development. Some points are relevant.

4. 'Deontological and absolutist ethical theories, such as natural law, do not relate to contemporary society.' Evaluate this claim.

Example 1 – Band 3, 15/30

This answer is satisfactory. The analysis is mainly focused, although it is not always clear how it relates to contemporary society specifically. There is evaluation but this could be supported by examples and some connections are made to other approaches, such as situation ethics, the points raised by the question, however, are addressed successfully. The scholarly views are understood in a general way. Specialist terminology is used correctly.

Example 2 – Band 5, 30/30

This answer is excellent. It contains detailed and convincing critical analysis by first raising arguments and then counterarguments followed by an evaluation in each paragraph. The points raised by the question and provides a clear view that is supported with arguments. Scholarly views discussed are understood correctly and are relevant. There is also some insightful analysis made to situation ethics and other views held in contemporary society. Specialist terminology is used correctly throughout.

5. 'Human law should be influenced by natural law.' Evaluate this claim.

Example 1 – Band 5, 30/30

This is an excellent answer. It contains detailed and convincing critical analysis by first raising arguments and then counterarguments followed by an evaluation in each paragraph. The points raised by the question and provides a clear view that is supported with arguments. Scholarly views discussed, such as those of Aquinas, Dawkins and Hitchens, are understood correctly and are relevant. There is also some insightful analysis of the connections made to various aspects of the issue of abortion and embryo research. Specialist terminology is used correctly throughout.

Example 2 – Band 3, 18/30

This answer is good. Relevant arguments and counterarguments are made and supported with relevant evidence. However, it is not clear what position is being argued. If this is not clear to the reader is not left to guess what is being argued. It also makes the answer provide a simple format of for/against, for/against, conclusion. The beginning of the answer can be better structured and be more focused on how to approach the question. There are some scholarly views included but more could have been included. Connections could have been made to the various aspects of the approaches studied. Connections to natural law, such as the four levels of law, have been included, which is good. Specialist terminology is used mainly correctly throughout (there is a misunderstanding of eudaimonia and beatitude in the first paragraph).

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Section 2: Finnis' Natural Law and Hoose's Proportionalism

Question Part a – testing AO1

6. Examine the difference between John Finnis' natural law and Bernard Hoose's proportionalism.

Example 1 – Band 2, 8/20

This answer is basic because it answers only part of the question and has, by mistake, focused on Hoose's proportionalism and not Finnis'. This may be a situation where the student has not read the theories in detail, therefore, shows partial knowledge and understanding of the two theories. The answer is broad but lacks specific examples in places. There are some correct references to Aquinas, but they are not always relevant. There is a limited selection of scholarly views and both approaches are made at the end, although partly irrelevant.

Example 2 – Band 5, 20/20

This is a difficult question because it requires a detailed coverage of two theories. The answer is good because it has managed to explain the key differences between the two theories in detail. Detail is apparent, for example, when explaining the nine requirements of practical reasonableness and giving relevant examples. The answer shows clear knowledge and understanding of both theories and the names of key scholars and some quotes. The connections between the aspects of natural law and proportionalism are made very clear, as is required from the question. Key terms are used throughout.

7. Examine how John Finnis' natural law might be applied to the issue of capital punishment.

Example 1 – Band 3, 10/20

This is an average answer. Knowledge and understanding are mainly precise but could be improved by adding more detail. It answers the question in a general way by just picking out key points about natural law in relation to capital punishment. There is depth in some areas, such as capital punishment, but not how Finnis differs from Aquinas. There are no specific references to the Catholic Church, for example. There are some references to Finnis and Aquinas, but more connections could have been made to other scholars. The terminology is understood correctly but is limited.

Example 2 – Band 5, 20/20

This is an excellent answer. Finnis' natural law is explained in detail with examples of capital punishment. The introduction is helpful because it explains the situation regarding capital punishment and then goes on to examine how Finnis would look at it. Detail is apparent, for example, in explaining the requirements of practical reasonableness backed up by relevant examples. The answer shows a clear understanding of Finnis' natural law, and has included the names of key scholars and the connections between the aspects of Finnis' natural law, Aquinas and Aristotle are clear. There are no points detracting from answering the question. Key terms are understood correctly and used throughout.

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Question Part b – testing AO2

8. 'Finnis' natural law is an effective way of dealing with ethical issues.' Evaluate this claim.

Example 1 – Band 5, 30/30

This answer is excellent. It demonstrates detailed and convincing critical analysis of natural law is effective. It provides three reasons backed by a detailed explanation. In the question and on the issues raised by the question as well as providing relevant evidence include the requirement of 'a coherent plan of life' and religion and the problems these lead to. The answer is coherent – what position will be argued – and follows a logical structure of argument against, counterargument and evaluation. Scholarly views are understood correctly; there are insightful connections between natural law and Aquinas and Aristotle as well as issues raised in meta-ethical debates. Key terms are used correctly throughout.

Example 2 – Band 4, 20/30

This is a very good answer but not entirely consistent. It does explain at the beginning the main point of Finnis' natural law being not too broad and not too restrictive in the main body of the answer. It deals with two other, relevant issues instead (goal of basic good). In dealing with these two points, it does demonstrate focused analysis relating to the question. The most important points raised by the question have been given are clear – it is clear what will be argued, and the rest of the answer provides a logical structure of argument against, counterargument and evaluation. Scholarly views are understood correctly; there is clear understanding of Finnis' analysis of the connections between the various aspects of the approaches studied and Finnis. Specialist terms are used correctly throughout.

9. 'Proportionalism is ineffective in dealing with the ethical issue of immigration.' Evaluate this claim.

Example 1 – Band 4, 20/30

This answer is very good. The analysis is focused on the issues raised by the question supported by evidence and explanation of the theories discussed to immigration. Scholarly views are understood correctly and connections are made between the approaches studied, i.e. proportionalism and natural law. Specialist terms are used correctly throughout. This does not reach the top band because the structure is too formulaic and is more like a year A Level student would follow of for/against, for/against and a brief conclusion. There is more development, especially in the conclusion.

Example 2 – Band 5, 30/30

This answer is excellent. It demonstrates detailed and convincing critical analysis of proportionalism can be applied to argue in favour of immigration but also against the question and on the issues raised by the question as well as providing relevant evidence and explanation. The answer is coherent – what position will be argued is stated at the beginning – and follows a logical structure of argument against, counterargument and evaluation. Scholarly views are understood correctly; there are insightful connections made between natural law and proportionalism. Specialist terms are used correctly throughout.

10. 'Hoose's proportionalism is a more ethically sound ethical theory than Finnis' natural law.' Evaluate this claim.

Example 1 – Band 3, 10/30

This answer is very poor. It provides an argument for and an argument against but the arguments are not relevant to the question and are supported with irrelevant evidence. The answer is very short. A more developed answer would have provided more paragraphs with arguments and counterarguments. Scholarly views are understood correctly; there is a lack of development that further paragraphs would have provided. More of the issues raised by the question are addressed but, again, because the answer is short, more points could have been made.

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Example 2 – Band 5, 30/30

This is an excellent answer. It is detailed and provides critical analysis and insight in a different format (not the usual PACE), but the answer follows a logical structure, paragraph by paragraph, and the next, which is what is required. The answer considers the question from various angles: whether proportionalism is more impractical than Finnis' natural law, whether proportionalism is impractical, whether Finnis' natural law is impractical. These are issues raised by the question and show that the answer is focused. It is also clear what position is taken throughout because of the introduction, where it is clearly stated. Each paragraph ends with a link back to the question as part of the evaluation of the points made in the paragraph. The conclusion summarises the main points and confirms the position taken from the start. Scholarly references, with some quotes, are understood correctly and are relevant to the discussion. Specialist terminology is used correctly.

11. 'Finnis' natural law provides a basis for believers and non-believers.' Evaluate this claim.**Example 1 Band 5, 30/30**

This is an excellent answer. It is detailed and provides critical analysis and insight in a format of PACE and is logical in structure, with connecting sentences that make it easy to follow from one point to the next. The answer considers the question from various angles: from the perspective of whether natural law would be good for all believers, for non-believers, and whether it is impractical for non-believers. These are issues raised by the question and show that the answer is focused. It is also clear what position is taken throughout because of the introduction, where it is clearly stated. Each paragraph ends with a link back to the question as part of the evaluation of the points made in the paragraph. The conclusion summarises the main points and confirms the position taken from the start. Scholarly references, with some quotes, are understood correctly and are relevant to the discussion. Specialist terminology is used correctly.

Example 2 – Band 4, 21/30

This answer is very good. It is focused on the issues raised by the question. The answer considers the question from various angles: whether proportionalism is more impractical than Finnis' natural law, whether proportionalism is impractical, whether Finnis' natural law is impractical. These are issues raised by the question and show that the answer is focused. It is also clear what position is taken throughout because of the introduction, where it is clearly stated. Each paragraph ends with a link back to the question as part of the evaluation of the points made in the paragraph. The conclusion summarises the main points and confirms the position taken from the start. Scholarly references, with some quotes, are understood correctly and are relevant to the discussion. Specialist terminology is used correctly.

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Theme 3: Teleological Ethics

Practice questions

Section 1: Situation Ethics

Situation ethics is usually studied in year 1 of the course. Part a) questions, examining the following content:

- **Joseph Fletcher's situation ethics** – rejection of other forms of ethics and legalism and antinomianism; role of conscience; Fletcher's concept of agape (Luke 11:41, 17:34, Paul (1 Corinthians 13)). Situation ethics as moral relationship and teleological.
- **Fletcher's situation ethics** – principles: basic principle (agape), four working principles, six fundamental principles.
- **Application of situation ethics** to homosexual relationships and polyamorous relationships.

Exam-style questions:

1. Examine how Fletcher's situation ethics are a midway between antinomianism and legalism.
2. Examine Fletcher's four working principles and six fundamental principles.
3. Examine how situation ethics can be applied to polyamorous relationships.

The paragraphs should start with the following:

- **POINT** – for example: 'Situation ethics is a midway position between antinomianism and legalism, which means that it follows rules from legalistic approaches only if they are the most loving.'
 - **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: 'Situation ethics is in most circumstances because it is not the most loving. Following for mother and another baby means the mother and her family will suffer (poverty)...'
 - **EXPLANATION** of how the evidence/example(s)/textual reference(s) illustrate the point. 'Situation ethics only follows rules if they have a loving outcome, following the basic principle of agape.'
 - **LINK** – for example: 'This shows how situation ethics is relative and teleological, differing from other approaches depending on the consequences, and rules don't always apply.'
- or PEEL (with at least three paragraphs with this structure).

Part b) questions, examining AO2, will be based on the following issues:

- The degree to which agape is the only intrinsic good
- Whether Fletcher's situation ethics promotes immoral behaviour
- The extent to which situation ethics promotes justice
- The effectiveness of situation ethics in dealing with ethical issues
- Whether agape should replace religious rules
- The extent to which situation ethics provides a practical basis for making moral decisions for believers and non-believers

Exam-style questions:

4. 'Situation ethics promotes immoral behaviour.' Evaluate this claim.
5. 'Situation ethics is not practical as a basis for moral decision-making.' Evaluate this claim.

These questions require two arguments for or against an argument (either an argument for or against the claim) followed by an evaluation. It is a good idea to evaluate each point as you make it. A way to structure the answer is to follow the pattern of:

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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Section 2: Utilitarianism

Utilitarianism is usually studied in year 1 of the A Level. Part a) questions, examining the following content:

- **Classical utilitarianism** – Bentham’s act utilitarianism: theory of utility, aim to avoid pain; principle of utility, hedonic calculus as a means of measuring pleasure and pain; relative, consequentialist and teleological theory.
- **John Stuart Mill’s development of utilitarianism** – distinction of higher and lower pleasures, harm principle, not all actions need to be assessed if consequences follow principle of utility (rule utilitarianism). Mill’s utilitarianism as teleological.
- **Application of Bentham and Mill** – animal experiments for medical research, nuclear weapons as a deterrent.

Exam-style questions:

6. Examine how Jeremy Bentham’s classical utilitarianism might be applied to medical research.
7. Examine John Stuart Mill’s version of utilitarianism.

The paragraphs should start with the following:

- **POINT** – for example: ‘Utilitarianism is a teleological ethical theory, which means that anything to do is based on the consequences of that act...’
- **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: ‘An example of utilitarianism in a situation where one or three people can be saved would be to save the three people (examples will be given in the model answers below). The best examples for utilitarianism are situations from the applied ethical areas.’
- **EXPLANATION** of how the evidence / example(s) / textual reference(s) illustrate the theory. ‘Saving three people as opposed to one person is the greatest good for the greatest number, which utilitarians base their decisions...’
- **LINK/EVALUATE** – for example: ‘This shows how utilitarianism does not always work in practice or PEEL (with at least three paragraphs with this structure).

Part b) questions, examining the following issues:

- The degree to which pleasure can be seen as the sole intrinsic good
- The extent to which act and/or rule utilitarianism works in contemporary society
- The extent to which rule utilitarianism provides a better basis for making moral decisions than act utilitarianism
- Whether utilitarianism promotes immoral behaviour
- The extent to which utilitarianism promotes justice
- The extent to which utilitarianism provides a practical basis for making moral decisions for believers and non-believers

Exam-style questions:

8. ‘Utilitarianism promotes injustice.’ Evaluate this claim.
9. ‘Utilitarianism provides a practical basis for believers.’ Evaluate how far this is true.

These questions require two or more sides to an argument (either an argument and counterargument to that argument) followed by an evaluation. It is a good idea to make each point that is made. A way to structure the answer is to follow the pattern of

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

Student activity

Try to answer the questions first before looking at the answers provided in what has been written in this guide.

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Sample answers

Section 1: Situation Ethics

Here are some answers to these questions. Not all answers would be awarded full marks. Comments at the end of this section explain why. Students could try the following to develop their exam skills.



Student activity

Before looking at the awarded marks, try to work out what you would award for each answer. A good way to mark is to start with the top band and see if you can award it. If so, check the next band down. If there is still something wrong, check the next band up and so on. The awarded marks and comments are given at the end of this section.



Question Part a – testing AO1

1. Examine how Fletcher's situation ethics are a midway between antinomianism and legalism.

Example 1

Up until the 1960s, religious ethics was about following and applying laws and the consequences. Legalistic approaches included divine command theory and approaches were absolutist and meant that there were no exceptions, there was only one way to behave. For example, according to divine command theory, God forbids killing (one of the Ten Commandments), but what do you do in a situation where a woman has been raped? A legalist approach would say that you must always follow the law by God.

At the other extreme is antinomianism, which literally means 'against the law'. Antinomianism means that there are no set rules or principles and that each situation is unique. As Fletcher himself states: 'this is the approach with which one enters into a situation without any principles or maxims whatsoever'. From a religious perspective, feelings of divine guidance in the situation are antinomian. This is extreme freedom and is based on the ideas set out by the existentialists (among others, Jean-Paul Sartre and Simone de Beauvoir), who believed that existence precedes essence. This means that you should behave but can shape the way you behave as you go along. For example, in a relationship where your partner/husband is abusing you, it would be acceptable to end the relationship or have an adulterous affair. You have the freedom to do that because you are who you are.

Joseph Fletcher thought that the legalistic point of view was too inhumane. He said, 'Sophia,' stated Fletcher, referring to the fact that legalism puts rules before love. The rule of agape, which, according to Fletcher, is the principal teaching of Jesus, is to love your neighbour as yourself (Luke 10:26). A principle of agape as the boss principle means that in each situation, you should do what is most loving. This does not necessarily mean that church rules are always followed. Certain situations may require that an alternative approach be taken. In the parable of the fig tree, Jesus said 'The Sabbath was made for man, not man for the Sabbath'. This means that rules are only there to support humans, not to stop them. Fletcher gives the example of Mrs Bergmeier, who is in a difficult situation. In order to be released to her family she has to become pregnant. A German doctor is sent home. The baby is brought up lovingly because of its aid in freeing Mrs Bergmeier from her family. Church dogma would condemn this behaviour because she

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Situation ethics is also not antinomian because it uses existing rules as 'illumination' – normally be the best thing to do but not what should be done within the specific situation. Situation ethics does approach the decision with all the existing rules to hand in a particular – agape. For example, situation ethics would not allow a happily married man to commit adultery just because he sees an attractive woman. This would not be a loving thing to do, even if the woman who he has the affair with (she may not be committed to him) is even the woman who he has the affair with (she may not be committed to him).

Joseph Fletcher developed situation ethics based on the teachings of Jesus and his parables (Matthew 22:37–40). This is what is understood as non-preferential love, or agape, the type of love that monks in monasteries practice. It is the love that Jesus taught. This principle should be what situationists seek for. For example, in a situation where a woman can be saved from her life in a car accident if she commits adultery and becomes pregnant, as in the case of Fletcher's own example, it would be perfectly fine to break one of the Ten Commandments (Exodus), 'Thou shalt not commit adultery', if it will save her life and she can be reunited with her family. Situationism is not relativism. It has only one absolute, and that is to apply agape.

Example 2

Situation ethics is an ethical theory that was developed by Fletcher. It has its basis in the Christian way to behave ethically. This is the idea of agape, based on Jesus' teachings. Fletcher believed that the Christian way to behave ethically is to apply agape.

Situation ethics is a midway between natural law, which is a strict absolutism, and the other extreme, which is relativism. It is a midway between these two ways because it does not have one rule, agape, which is the only rule.

Situation ethics is relative. It has four working principles. The first is that love is the most loving outcome, agape. For example, a woman who is pregnant and in a car accident, a doctor would save her if it would be the most loving outcome. In normal circumstances, a doctor would not perform an abortion because it hurts the spouse and the children and ruin the family. A doctor would never allow adultery, even if it is to save the woman's life, because that is not the most loving thing – it doesn't matter what the consequences are.

2. Examine Fletcher's four working principles and six fundamental principles

Example 1

Situation ethics was developed by Joseph Fletcher in the 1960s and has four working principles: relativism, personalism and pragmatism. Relativism points to the fact that the right action depends on the situation. Positivism refers to the fact that situation ethics is positive. It is a theory that tells you the reason for you doing something, then it is the right reason and will have a positive effect. Personalism refers to the fact that situation ethics puts people before rules. Christian ethics is based on the fact that situation ethics only has one rule, the boss principle. Pragmatism refers to the fact that situation ethics is practical and is a theory that takes each situation into consideration.

Situation ethics has six fundamental principles. The first is that love is the most loving outcome, agape, is the boss principle. The second is that love justifies the means. It doesn't matter how you achieve that outcome. Love is the same as justice. This shows how situation ethics is relative. Love thy neighbour. This principle is the most important.

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Example 2

Situation ethics is a person-centred approach developed by Joseph Fletcher (dogma first (personalism)). So, in a situation where a woman has a chance of adultery by sleeping with a millionaire so that she can pay for her husband's operation to cure him from cancer, a situationist would break the absolute rule of one situation, unlike someone following natural law or other legalist theories. It is individual person but applying the principle of agape. Agape is the one of the good things (one of Fletcher's six principles) and it is also the one norm that of Fletcher's six principles) and it is the message behind Jesus' teachings, as 'And now these things I write unto you, faith, hope and love. But the greatest of these is love.' (1 Cor. 13:13) who has claimed that 'love is the ontological dimension of the everything that comes to exist.

Another working principle is having faith that Christian love will deliver a solution. Fletcher explains that situation ethics is 'a-rational but not irrational, outside of reason'. Faith comes first and then reason works out what to do in the situation. For the example from sexual ethics of adultery, if a woman, Mrs Bergmeier, has a cancerous uterus which can be released if she gets pregnant, then committing adultery with a German man would be a good thing. The positive outcome would be that she is reunited with her family and the man's family, reminding them of its role in saving her life. Applying agape, there is no adultery because it is done out of love.

Situation ethics is practical (pragmaticism) as opposed to dogmatic absolutism. For Mrs Bergmeier, putting dogma first would involve her committing adultery, which would result in her family missing her. It makes more sense to do what's practical rather than what's right. This also means that Mrs Bergmeier is allowed to commit a bad act for a good purpose, which is meant by another of his principles: love justifies the means. Here the means is a loving outcome.

Situation ethics demands different actions per situation (relativism). For example, in one situation you would allow adultery, whereas in a different situation where it would hurt people and people will get hurt, then adultery would not be allowed. In this way, the action is decided then what to do based on agape. This also corresponds to one of the six principles: 'the right action is decided situationally, not prescriptively'. This means that in order to do the right thing, you have to go against laws, such as 'thou shalt not commit adultery'.

Another of Fletcher's six principles is that 'love wills the neighbour's good, which is the message given by Jesus, as stated in Luke 10: 26 'Love your neighbour as yourself'. For example, if you are in hospital visiting a friend and you notice that someone from school is in the same ward but in a serious condition. If you apply this principle of agape, you would care how this person is and wish them well. Agape means that you show no preference and everyone should be loved.

Another principle is that love and justice are the same. For example, if you are serving dinner to the homeless at a community centre, you are doing some good in this world. Justice is fairness and making sure the whole community is treated equally and that everyone gets what they deserve.

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3. Examine how situation ethics can be applied to polyamorous relationships

Example 1

A polyamorous relationship is a relationship where a person has a loving sex relationship with more than one individual with the knowledge and consent of all partners. For example, it is quite common to have polyamorous relationships and polygamous relationships with multiple wives. The problem with this has been that society doesn't accept such relationships because of monogamous Christian roots, considering it as adultery, which is frowned upon by law (going against the precepts of Christianity, shipping God and living in society). However, polyamorous relationships where the people involved are very happy and thriving, it is worth considering to be with, and it doesn't affect their job and shouldn't be condemned.

Joseph Fletcher, who developed situation ethics, believes that there is one kind of love called agape (unconditional, non-preferential love for all humankind). Fletcher states that this strategy denies there are ... any unwritten immutable laws of heaven'. Situation ethics is founded on four principles: personalism, positivism, pragmatism, and relativism. An example of Mrs Bergmeier, who was in a prisoner-of-war camp. The only woman, she was pregnant. A German officer offers her a date, and she gets pregnant and is released to go home. She had a polyamorous relationship (if it was a loving relationship with consent). The Church would condemn this because it goes against 'Thou shalt not commit adultery'. However, more pragmatic (pragmatism) or practical to have a polyamorous relationship also puts her as a person at the centre, and not the law (personalism). The love and so the outcome is bound to be positive (positivism). In another situation, a woman committed adultery and the people involved get hurt, this wouldn't be acceptable, but relative to the situation (relativism). Fletcher stated: 'Whether any form of action is good or evil depends on whether love is fully served' and this also applies to polyamorous relationships.

Fletcher developed six principles based on agape. These also help decide if a relationship is the most loving thing or not. For example, in some polyamorous societies it might not be the most loving thing because love decides situationally (pragmatism) principles 'love decides situationally, not prescriptively'. Where a man marries a woman of consent, this doesn't seem just, because she isn't aware of the commitment and justice is not being met (this is another of the six principles where love and justice are the only norm and love being the only principle). An example of Mormon polyamorous relationships, love should be followed, and not the eros of the prospective husband. Taking the girls away from their parents would be cruel but love justifies the means if the outcome is to do the most loving thing. Jesus' golden rule is 'love your neighbour' (Luke 10:26), also Jesus' golden rule. In this situation, faith might consider Mormons as enemies but needs to be the most loving thing. It would be where an outsider is loving a neighbour, also showing non-preferential love for all humankind by getting involved and supporting the girls. This is like the Good Samaritan as a biblical reference to applying agape.

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Example 2

A polyamorous relationship is a relationship where a person has a loving sex with one individual with the knowledge and consent of all partners. According to some people, it is natural to have polyamorous relationships because it is natural to love various people. However, society doesn't accept such relationships because of its traditional meaning that this is considered to be adultery. However, there are plenty of examples where the people involved are very happy and these relationships are very positive. It is not their business to be with and nobody else's business.

Joseph Fletcher, who is a proponent of situation ethics, believes that there is one overriding principle: the greatest good for the greatest number. Fletcher argued that situation ethics is founded on pragmatism, relativism. Fletcher gave the example of Mrs Berg in a concentration camp. The only way she can get out is if she is pregnant. A German officer is pregnant and is released to her family. It is more pragmatic (pragmatism) to save her life. It also puts her as a person at the centre, and not the law. The officer does this out of love and so the outcome is bound to be positive (positivism). Where adultery is being committed and the people involved get hurt, this is wrong in the situation it is, so it's relative to the situation (relativism).

Overall, situation ethics would agree with polyamorous relationships because it is based on love. The more people you love, the happier people will be, unless they are not, then they do not agree.

Questions Part b – testing AO2

4. 'Situation ethics promotes immoral behaviour.' Evaluate this claim.

Example 1

Love is the highest law for those Christians following situation ethics, and this is not the case for all Christians. Christians, such as Anglicans, believe that they should follow the teachings of Jesus. So, in a situation where a woman's life is saved if she goes against the commandment 'thou shalt not kill' by having an abortion in a concentration camp, then she should have an abortion. This was the case of Dr Perl, a doctor in Auschwitz, who performed abortions on pregnant women being killed. Pregnant women were killed in concentration camps. Dr Perl's actions were the most loving thing to do to save these women, despite the babies being killed. 'Loving thy neighbour' and applying agape must come before any other rule or commandment taught, but it is immoral because you are killing an innocent life.

However, there are also Christians who choose to follow the Ten Commandments laid down in the Bible rigidly. This to them is what is moral. Catholics, for example, believe that having abortions should never be allowed as it goes against the purpose of procreation. Catholics, therefore, do not let love override all the Commandments – as do situation ethicists – and the following of the five precepts (life, procreation, living in society, education and worship God). These should be followed in all situations. This is what the majority of Christians in the world would do.

In conclusion, Christians who follow situation ethics are immoral.

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Example 2

Situation ethics promotes the idea of moral relativism, while I do feel legalism is a tyranny; moral relativism will inevitably lead to anarchy as it opens up the gates to immoral behaviour.

The irony of situation ethics is that Fletcher states that it is as an applicable principle, describing it as a more virtuous 'strategy' of morality, yet there are no specifics whatsoever. It simply depends on the situation. Fletcher states, describing 'moral relativism'. One might argue that the four working principles are a success to the extent to which they are applied (the boss principle) becomes vague. However, enough to be applied because they are not grounded in action, they are merely first world principles. The first principle is pragmatism and Fletcher states 'all are agreed: the expedient, what gives satisfaction', it's highly unlikely that all are agreed; with other. We see Fletcher's approach becomes individualistic in that it should be what satisfies me. This does not suggest a harmonious community. The route of individualism is a gateway into immoral behaviour. The significance of religious obligation in situation ethics is universal. For example, in the Ten Commandments everyone knows killing is immoral because it can be universally applied because it is a direct threat to one's human nature and harmony. Fletcher states that in given situations, killing is a necessity, such as in self-defence. However, what he fails to understand is that it doesn't make killing right or wrong, it's immoral, and in self-defence the aim is never to kill the opponent from the dangers of situation ethics are that it is suggesting that anything can be justified in some circumstances, leaving the option that in some situations, immoral behaviour of self-defence makes killing necessary, it still remains an exceptional situation to kill someone. For all other ethical dilemmas Fletcher doesn't provide proper guidance. This leaves the moral world entirely open, without specific contextual exceptions that deontological religions and theories provide. People have a tendency to manipulate the principles to their favour, opening up the gates to immoral behaviour.

The statement above states that situation ethics 'promotes' immoral behaviour because the nature of situation ethics is that it is vague, and so it's not entirely to something on one side or the other. By saying it promotes is not 'to', and I feel this distinction is in sync with the ambiguity of situation ethics in different directions. But I can't help but acknowledge its chances of leading to anti-social behaviour and pre-existing normative ethics disrupts any form of moral hierarchy. Humans are naturally inclined to themselves subconsciously to hierarchies; this is to create value systems about what is good and what I should aim to do. For example, individuals learn what to do from their parents, teachers, and stars, who see themselves as higher up the social hierarchy. So, we see hierarchy and ethics meanwhile fails to value one act over another. That it's simply all relative, you risk seeing everything in equilibrium, the good and the bad creating a balance. If this had been universal, had this been universal, the good and the bad creating a balance. And with no value system then it's a store, shoot the shopkeeper, or steal goods in favour of 'providing for your family'. Contextually justifying the needs of your family. It's personal because it's being applied as financial aid for your family, and positivity is made to keep your family out of love. We can see that you can successfully use the principles to justify immoral behaviour. However, John Robinson states that it has a built-in moral compass, enabling it to home intuitively upon the deontological principles. This is where the Hebrew word 'Aheh', can be a justifiable counter to the inevitable gateway

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Robinson states that love is its 'own moral compass'. If the other is always intrinsically one will maintain moral behaviour. This is also where Fletcher 1 Corinthians 13: 'if I speak in the tongue of men or of angels, but do not going or a clanging cymbal... Love is patient, love is kind. It does not envy'. situation ethics more direction because love is probably the most universally people can be directed into moral behaviour simply via love. But although understood concept, it is never applied in the same way, which is where the we euthanise someone out of love? 'It's not them right. Agape is a debate

In essence, situational ethics does not provide enough structure for a human and seek a moral path. This is what legalistic ethical theories and law are is split between thought and discipline. Both these hemispheres are necessary in dispense with the law, you remove discipline, leaving you vulnerable to make although you may be avoiding tyranny, you are doing so at the cost of ana

5. 'Situation ethics is not practical as a basis for moral decision making.' Evaluate

Example 1

This answer will demonstrate how situation ethics does have one rule, but the result it does not work as an ethical theory. It is based on one rule and the Agape is not something that everyone understands, and it goes against human situation ethics does not work.

Up until the 1960s, religious ethics was about following and applying laws and the consequences. Legalistic approaches include divine command theory and approaches were absolutist and there were no exceptions, there how to behave. For example according to divine command theory, God command no killing (one of the commandments). A legalistic approach would say the rule was set by God. At the other extreme, there is antinomianism 'law'. This is the idea that ethics should not follow any set rules or principles be decided there and then. From a religious perspective, those who simply in the situation are antinomian. This is extreme relativism, with the emphasis on the ideas set out by the existentialists (among others Jean-Paul Sartre and believed that existence precedes essence. This means that you should not be can shape the way you behave as you go along. For example, if you are in a your partner/husband is abusing you, it would be acceptable for you to just adulterous affair. You have the freedom to do that; no rules or laws should who you are. Situation ethics, in being a midway, does have rules, unlike a reason for developing situation ethics makes sense.

Joseph Fletcher, who developed situation ethics, thought that the legalistic and didn't always follow the rule of agape which, according to Fletcher, is Applying agape is about doing the most loving thing in each situation. This church dogma is broken at all times. Certain situations demand that taken. Fletcher gives the example of Mrs Bergmeier, who is in a prisoner-of-released her family she has to become pregnant. A German soldier imprisoned home. The baby is brought up lovingly because of its aid in freeing the mother family. Church dogma would condemn this behaviour because she has ethics is also not antinomian because it uses existing rules as 'illuminators'; it be the best thing to do but not what should be done within the specific situ

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ethics does approach the decision with all the existing rules to hand, and with agape. For example, situation ethics would not allow a happily married man to have an affair with an attractive woman because he sees an attractive woman. This would not be a loving thing to do. Situation ethics has one rule: it has the rule of agape as the one rule, which means it is not completely lawless, unlike antinomianism, something Paul, in the Bible, talks about. It is also humane and not over the top like legalism. It is also humane and not over the top like legalism is.

In conclusion, situation ethics is, to some extent, based on one rule that everyone can understand, but for this reason it is better to have clearer rules.

Example

This answer will demonstrate how situation ethics does have one rule, but the result it does not work as an ethical theory. It is based on one rule and that rule is agape. Agape is not something that everyone understands, and it goes against human nature. Situation ethics does not work.

Situation ethics was developed to improve on the issue of legalistic approach, which is absolutist and lead to immoral outcomes. For example, not allowing anyone to have an affair saves their life. Situation ethics has one rule that should override all others. It is not completely lawless, unlike antinomianism, something Paul, in the Bible, talks about. It is also humane and not over the top like legalism. The problem with situation ethics is that having one rule is not enough, especially if that rule is a principle that most people do not understand. Agape is defined as a non-possessive love for all of humankind. In applying agape, you would not favour a person or a family member. You should treat everyone the same. This is not practical because people would do or understand things differently. Most people think that loving your friend is the most loving thing. Acting in a way that you favour them shows you care about them. Having one rule that everything can follow or understand. It is impractical because of this idealistic idea of love that not everyone thinks is ethical. Not only is it also vague. Agape can be interpreted in different ways. You could argue that anything is out of agape. For example, you could agree to have a psychopath murdered. This is the most loving thing to do for all the victims and potential victims. But a saint would prescribe. For this reason, situation ethics doesn't work because it is not something that everyone can understand.

Fletcher would argue that people should be able to understand agape. It is 'Love your neighbour as yourself' (Luke 10:26), and what some people can do. For example, lived her life according to agape, treating those living in poverty. This would be a better world. The fact that some can do it shows that it is at least possible. It is based on Jesus' teachings of agape, is supposed to be a more practical theory than what Fletcher assumes that everyone is a Christian and knows Jesus' teachings which isn't the case, even Christians. Some people consider situation ethics as impractical because of the Ten Commandments (Exodus) and other religious laws laid down in the Bible. For example, the use of contraception because it goes against the primary purpose of sex, which is reproduction, and is killing, going against worshipping God (another primary purpose of the Ten Commandments). Catholics, therefore, do not let love override all else and they make ethical decisions.

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A situationist such as Fletcher, or John Robinson (before he rejected situationism) pointing out that although 'love is the only norm' (one of his six fundamental laws also need to be followed. Most actions that involve following the Ten Commandments will have a loving outcome and so those rules are still followed by a situationist. There are situations when following those rules does not lead to a loving outcome by agape. Christians must still follow God's laws but, as Jesus pointed out, 'not man for the Sabbath' (Mark 2:27), rules can be broken when we see fit. We are following Jesus more by applying agape above all else. However, if we tell everyone to act ethically, there will be chaos. Immoral acts would be common by agape. For example, shopkeepers would be able to steal if starving, because it is the loving thing to do. Shopkeepers would not want to open their shops because of the floods of starving people demanding free food. Abortions and euthanasia would be free for all, again, because it is the loving thing to do. People always know what is better for them. It is better to have rules that are clear and society safe.

In conclusion, despite the fact that situation ethics attempts to be fair by considering the outcome to actions, it doesn't work. It believes that we should follow religious rules in situations where following rules leads to non-loving outcomes, these rules should be discarded. It is unclear what a most loving outcome actually is and that strangers should be treated as friends, it would be better to get rid of the one rule of agape and resort to clear rules. Having just one rule that people don't understand will lead to chaos in society. Clear rules are committed. Clear rules work, as time has shown. Situation ethics has not worked because people consider it impractical for ethical decision-making due to its

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Section 2: Utilitarianism

Questions Part a – testing AO1

6. Examine how Jeremy Bentham's classical utilitarianism might be applied to experimentation for medical research.

Example 1

All utilitarians believe the right action is the action that will produce the greatest number of people who are happy. This is known as the principle of utility, where the right action is the one that will produce the greatest amount of happiness. The fact that utilitarians focus on this outcome makes it a consequentialist theory.

Jeremy Bentham's type of utilitarianism is hedonistic. He believed that the right action is the one which will produce the greatest pleasure for the greatest number of people. In order to do this, he developed the hedonic calculus. This calculus had seven criteria that would have to be considered when deciding what action to take. Bentham was also aware that animals also feel pleasure and pain, so they were included in his hedonic calculus. So, for example, in a situation where a doctor has developed a new type of painkiller and needs it tested in order to bring it to the market, the hedonic calculus would mean it would have to look at whether it will cause pain for all concerned (purity), whether it will produce more happiness in the future (duration), whether happiness will occur (remoteness), how great the happiness will be (intensity), whether there will be any happiness (certainty), how many people it will affect (extent) and how long it will last (duration). The answer to this long deliberation would be that it would be wrong to test a painkiller on innocent animals as there will be no great happiness, particularly as there are plenty of painkillers on the market already.

Bentham was also an act utilitarian. This type of utilitarianism focuses on the consequences of individual actions. It then decides what is the best course of action to take. Each situation has its own consequences, so the right course of action could differ per situation. For example, the decision to test a painkiller on animals before bringing it to the market would be the greatest pleasure because it saves human lives, whereas testing another painkiller on animals would not. The cure for cancer outweighs the number of animals used in experiments. However, testing a painkiller on the market will not create great happiness.

Example 2

It is common practice in the development of medicines to experiment first on animals before testing on humans. This has been questioned for various reasons. Animal Aid, for example, argued that animal experiments are unnecessary and don't yield results; we have enough medications on the market as it is, because they have different metabolisms and genes and some medications cause human deaths. Instead, we should look for ways of preventing disease and relieving symptoms once the illness is caught. One way of deciding whether to conduct animal experiments is to take the utilitarian approach. Utilitarianism is a consequentialist theory that focuses on outcomes rather than on the act itself, as opposed to deontological theories such as natural law or divine command theory. It may allow a wrongful act, such as testing a painkiller on animals, if it produces the greatest amount of happiness. All utilitarians believe the right action is the action that will produce the greatest amount of happiness. This is the desired outcome for utilitarians. This is known as the principle of utility. The right action is the one that is the most useful.

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Jeremy Bentham's type of utilitarianism is hedonistic. He believed that the action which will produce the greatest pleasure for the greatest number, where good is defined as pleasure and evil as pain, is the right action. He believed that increasing pleasure and avoiding pain was the sole aim of humanity. He believed that under the governance of two sovereign masters, pain and pleasure.' In order to determine the right action, Bentham developed the hedonic calculus. This calculus had seven criteria that would help to work out what action to take. Bentham was also aware that animals also should be taken into consideration when using his hedonic calculus. He pointed out that animals do not "reason" nor "Can they talk?" but "Can they suffer?". Animals should only be used for a useful purpose. So for example, in a situation where a drug company is testing a new painkiller and needs to be tested in order to bring it to the market, applying the hedonic calculus would mean to look at whether it will cause any unhappiness in the future (richness), how soon the pain will be felt (remoteness), how great the happiness will be (intensity), whether there will be any pain (certainty), how many people it will affect (extent) and how long the happiness will last. The answer to this long deliberation would be that it would be wrong to test yet another painkiller on animals as there will be no great happiness, particularly when considering that there are already painkillers on the market.

Bentham was also an act utilitarian. This type of utilitarianism focuses on the individual situation and then decides what is the right course of action to take. Each situation has its own right course of action and the right course of action could differ per situation. For example, the decision to test a new painkiller on animals before bringing it to the market might be the greatest pleasure if the tests yield results and do not involve millions of animals being tested on another painkiller on animals would not be the greatest pleasure if the tests will save many millions of lives, which outweighs the number of animals used. Having yet another type of painkiller on the market, however, will not create the greatest pleasure.

Overall, Bentham's utilitarianism involves using the hedonic calculus on every situation. In the ethical area of animal rights, the hedonic calculus would be used to determine a different situation which involves a decision as to whether to test on animals. The answer to this long deliberation would be that the outcome will be the greatest pleasure for the greatest number.

7. Examine John Stuart Mill's version of utilitarianism.

Example 1

John Stuart Mill was a utilitarian, and utilitarians look to create the greatest happiness for the greatest number. For example, if a train was coming along a track and one person was on the track and would get out in time but if the train changes tracks it would then kill five other people on the track, a utilitarian would allow the train to kill the one person in order to save the five other people.

Mill argued that not all pleasures are the same. So for example, if 10 sadists were torturing 10 innocent prisoners, Mill would not agree that this should take place. The pleasure of high quality drinking water for a number of people that are gaining happiness is a higher pleasure than the pleasure of drinking water for a number of people that are gaining happiness.

Mill identified higher and lower pleasures. Higher pleasures are pleasures of the mind and lower pleasures are pleasures of the body. A good quote to illustrate Mill's thoughts on the importance of higher pleasures is 'better to be a human dissatisfied than a pig satisfied, better to be a fool satisfied'.

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Mill also believed that utilitarianism should be applied as a theory to benefit of applying utilitarianism as a social ethical theory that is suggestive of rule established that are based on the greatest happiness for the greatest number weak version, weak rule utilitarianism, where those rules could be broken if to the greatest pleasure for the greatest number. For example, there may forbidden but this can be broken during times of war if you are a weak rule defend your country against invasion by killing the aggressors. This rule can strong rule utilitarian.

Example 2

Utilitarianism is a philosophical approach that decides the right course of action the greatest good for the greatest number. Jeremy Bentham devised the principle from the idea that an action should be determined depending on its usefulness is then what will be the greatest pleasure for the greatest number. J S Mill Bentham's utilitarianism and believed that the general happiness of all is determined happy, your happiness increases. For example, in the use of animals in animal Bentham, agreed that animals feel pain and should be taken into consideration of utility. Mill would not have allowed yet another new painkiller to be tested out on the market because there is no greater happiness as a result of this.

Mill, however, did not agree with Bentham that all pleasures are the same. Quality of pleasure is more important than quantity. So, for example, if 10 sadistic innocent prisoner, Mill would not agree that this should take place. The pleasure of high quality despite the number of people who are gaining happiness principle, 'the only purpose for which power can be rightfully exercised over community, against his will, is to prevent harm to others', also supports the innocent prisoner. With respect to the different qualities of pleasure, Mill identifies pleasures. Higher pleasures are pleasures of the mind, and this includes moral towards innocent prisoner and their suffering. Lower pleasures are pleasures shallow entertainment of torturing someone. A good quote to illustrate Mill higher pleasures is that it is 'better to be a human dissatisfied than a pig satisfied than a fool satisfied'. This quote shows how higher pleasures may be far more pleasurable than lower pleasures that are a quick fix and easily

Mill also believed that utilitarianism should be applied as a theory to benefit of applying utilitarianism as a social ethical theory that is suggestive of rule established that are based on the greatest happiness for the greatest number weak version, weak rule utilitarianism, where those rules could be broken if to the greatest pleasure for the greatest number. For example, there may forbidden but this can be broken during times of war if you are a weak rule defend your country against invasion by killing the aggressors. This rule can strong rule utilitarian.

Overall, Mill's utilitarianism applies the principle of utility, the greatest good for the greatest number, to the quality of pleasure over the quantity of pleasure and considers better higher pleasures.

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Questions Part b – testing AO2

8. 'Utilitarianism promotes injustice.' Evaluate this claim.

Example 1

This answer will show how utilitarianism promotes justice and not injustice

Those who claim that utilitarianism promotes injustice tend to support a deontological theory. Deontology considers acts in themselves right or wrong, rather than the consequences. For example, natural law will argue that the act of taking a life is wrong in itself and instead of focusing on the consequences, the primary precept is that taking a life is wrong. The deontologist would say that taking a life, in the case of abortion, goes against the principle that all life is sacred because it is God's creation. The utilitarian would argue that where there is a greater good, for example, in Genesis 2:7, 'then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life; and man became a living being' recognises how following religious, deontological theories can lead to unjust consequences because it is a teleological theory that focuses on the outcomes for the greatest number. A utilitarian would recognise that abortion is sometimes morally just to allow a woman who has been raped and is severely distressed to have an abortion. It would be fair to allow her to sever any ties she had with the child and have an abortion. Natural law would say that this act is wrong and that she should not have an abortion and put it up for adoption, but that isn't putting the woman first and is unfair to her and who don't want to see her suffer. This is one of the reasons why utilitarianism is more just than deontological theories do not.

One of the criticisms of utilitarianism is that it doesn't consider emotions. Utilitarianism says we should act from our emotions but act rationally by considering what is the greater good. For example, a utilitarian would not allow us to save our own father at the expense of something we would do naturally. Critics of utilitarianism claim that not considering emotions is unjust. We deserve to put our loved ones first in situations because we have special feelings for them. However, utilitarians, such as Bentham and Mill, prioritise pleasure and pain. The greater pleasure for all those involved means that the act is justified, then this would be allowed. It wouldn't be considered fair if one person dies and five strangers die. This is fair because fewer people suffer, and it is for the greater good. In this way, utilitarianism is impartial but looks out for the majority. In this way, utilitarianism is fair on a broader scale for many more people. This is social justice, not just individual justice. Bentham's aim for social reform.

Prioritising the majority, as utilitarianism does, can lead to the tyranny of the majority. The minority don't see justice done. This is why some people might feel that utilitarianism is not just. For example, a large group of right-wing extremists might gain ground and immigrants living on the street. Applying the principle of utility, the greatest good for the greatest number, where good equals pleasure for Bentham, to this situation means that extremists are in the majority. This doesn't seem just. However, Bentham would say that extremists were in the right at all. He developed utilitarianism in order to reform the law with the brutal treatment of prisoners. He would definitely say the same about immigrants. If this is not convincing enough, Mill, a utilitarian, developed utilitarianism to state that 'the only purpose for which power can be rightfully exercised over other people, against their will, is to prevent harm to others'. Torturing an immigrant is not in the greatest good for the greatest number principle. So, utilitarianism doesn't lead to the tyranny of the majority, but to a just society. Right-wing extremists are ultimately in the minority, and the majority is in the right.

In conclusion, utilitarianism promotes justice, not injustice. It aims to put the greatest good for the greatest number and not rules that can lead to some terrible consequences. It considers the consequences of an act which is a fundamental emotion. It may lead to a tyranny of the majority but it is fair and just.

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Example 2

Utilitarianism is a consequentialist moral theory which was developed first by Jeremy Bentham. Utilitarianism refers to the principle of utility, which is a principle that an action is right if it produces the greatest good about something that is desired. Bentham was a hedonistic utilitarian, who believed that pleasure is good and pain is bad, that equates good with pleasure and bad with pain. The aim is to create the greatest good for the greatest number of people; to maximise happiness and avoid pain. I am going to argue that utilitarianism does not promote justice.

One reason why Bentham's utilitarianism does not promote justice is because of a problem with calculating utility. The problem is that we do not know who to include in the calculation. Bentham only recognised animals suffer but it wasn't until Peter Singer included them in the calculation, and that not including them would be speciesist. On the other hand, it can be argued that it is better for everyone to be slightly less happy than to be extremely happy. Singer gave an example to back up this point: if you have a large sum of money, it would be better to give away what you don't need to the poor and it won't just be a select few who have maximised happiness. The problem with utilitarianism is that he does not recognise the worth people place on things they save up for. If you had to give away what they have worked hard for, they wouldn't be happy. It is better to have a world where some have more pleasure than others, and in utilitarianism it is better than Singer's and problems with calculating pleasure do not really exist.

Many of the things that we do to make people happy are aimed at specific people, such as family and friends. When considering the greatest good, choosing our family and friends is usually not the way to go. Utilitarianism argues that we should be impartial and not favour our family and friends, and choosing family and friends over strangers is usually not the way to go. You should sacrifice what you care about to save the lives of strangers. For example, if you are buying a gift for a loved one or toys for your child in order to save hundreds of lives, you should choose the happiness of strangers over your loved ones. Mill responds to this by saying that there are few instances where utilitarianism would require you to sacrifice your loved ones. He believes that contributing to anyone's happiness is good enough, even if it is for strangers. Being partial can be a good thing, as it increases happiness for those who are loved. As in Singer's example, being partial can decrease happiness for yourself and your loved ones. Mill's version of utilitarianism doesn't harm others and follows the harm principle. Mill's version of utilitarianism isn't unjust at all.

A further issue with utilitarianism, and the most significant one, is the possibility of sacrificing personal integrity and in this way is unjust. Bernard Williams argued that the ethical requirements of utilitarianism may require us to do certain things that go against intuitions, and this challenges personal integrity. He illustrated his point with the example of Jim in the jungle: A man from a South American country when he ends up in a small village and there the local chief offers him the position of 'guest of honour'. The warlord had recently captured 19 people from tribes and he says that if Jim shoots and kills one of them, he will go free. If Jim does not shoot, the warlord would kill them all. In utilitarianism, you would not see anything wrong with you killing one to save the 19. However, Jim does not want to kill, and this goes against his principles. Utilitarianism, as a consequentialist theory, would say that the act of killing one person would maximise happiness – in this case, killing the one to save the 19. We can say that if Jim was to kill the one man, he should not have any guilt or regret because he gave the greatest happiness to the greatest number. The problem with this is that utilitarianism should not do this. Williams argues that for many people, their personal integrity is important. If Jim was to kill that one person, his sense of self would be destroyed.

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men free, but he has to live with the fact he had killed one person, which goes against his key principles. Bentham and utilitarianism fail to recognize for humanity, whether it is culturally determined or not. We would consider a moral person for not wanting to kill irrespective of the consequences. If you want to stop you allowing killing for other situations? Killing should not be based on consequences but should be considered a bad act in itself – taking away a version of utilitarianism considers moral integrity because they all focus on

In conclusion, utilitarianism does not promote justice because it does not take integrity as a very important factor in influencing decisions as the sense of self comes from you should never sacrifice your personal beliefs in such a way. The

9. 'Utilitarianism provides a practical basis for believers.' Evaluate how far

Example 1

This answer will argue that utilitarianism is not a practical basis for belief. It is a practical theory for either believers or non-believers, but believers will find it hard to apply.

One reason why utilitarianism is not practical is because it considers consequences good for the greatest number, as the criteria for judging whether an act is right or wrong is uncertain and so shouldn't be the basis for decision-making. For example, a doctor would be alright to have an abortion because a scan is showing that the baby is not viable. The mother decided this as a utilitarian, thinking that the consequences of having an unhappy mother – hers, her husband's, and the unborn child's. However, it is not certain what the consequences will be either way. It could quite easily be the case that the baby would be within the abilities (s)he has. (S)he could become a Paralympic champion and the consequences are good, but you cannot predict. It would be better to have a secure ethical theory, like a theological theory that claims the act of killing is wrong. Utilitarians would defend their position by claiming that everyone acts in the best interests. However, not everyone does consider consequences. Those following natural law are purely in terms of acting in the right way and not destroying life. This is a practical basis for believers because it is based on the Christian idea of sanctity of life, which Christians believe God meant when he said, 'man was made in God's image'. The primary precepts of natural law is preservation of life.

Utilitarians would argue that natural law is unethical because it doesn't command people to follow rules blindly because those rules are absolute. Bentham's approach allows for general rules of thumb to be followed only if they are for the greater good. Actions are judged on a case-by-case basis. Sometimes you may follow the rule, but allowing euthanasia, for example, to someone who is suffering from depression, that euthanasia is for the greater good and allowed. Utilitarians believe this is not one size that fits all. However, if you have a rule, when should it be broken, the rule in the first place? You could have a rule about breaking the rule whenever. It could lead to a slippery slope where euthanasia is allowed for anyone. A depressed person could have euthanasia if they think it is for the greater good. Neither would a young girl be advised by her GP to consider euthanasia an outrage because God gave life and only he can take it away; as it says 'for God says and makes alive; he brings down to the grave, and brings up' (1 Samuel 2:6). We only find utilitarianism impractical – leading to the slippery slope – but also disrespectful of his creation.

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A final reason why religious believers would not find utilitarianism a practical making is because it focuses on the 'greatest number' rather than the individual tyranny of the majority in a lot of cases as a consequence. For example, if we think that social distancing during a pandemic is a good thing, then there will be those who want social distancing will be ignored. This goes against Jesus' parable of the lost sheep (Luke 15), where individuals count just as much as the majority. The wandering sheep is like someone in the minority, who is precious but hasn't wandered. Utilitarians would defend their position by arguing that it is practical. For example, the NHS is making decisions following utilitarian principles when deciding to ask doctors and surgeons to put off certain operations in favour of those with COVID-19. If they hadn't done this, more people would have died of that condition. Some individuals, such as cancer patients, were used as a means to the end (happiness of COVID-19 patients). Religious believers would want to endorse. They would want everyone to be treated equally. They would invest more money (or request more money) in saving the lives of those who need life-saving operations. They would put everyone first, not just the majority.

In conclusion, religious believers would not think utilitarianism provides a practical making. They would disagree with the consequentialist nature of the theory, the outcomes and promotes wrongful acts. They would disagree with the relativism of utilitarianism because it offers no clear guidance. They would also disagree with the expense of the individual. For these reasons, religious believers would find it difficult to apply because it goes against their principles, and they would not find it practical for this reason.

Example 2

Jeremy Bentham's utilitarianism works on the principle of creating the greatest good for the greatest number. The greatest good for the greatest number is that which creates the most pleasure for the most people. It is a calculated way of approaching ethical situations where the greatest good for the greatest number is measured, using the utilitarian calculus, to work out things such as the intensity of pleasure and pain. For example, if the local surgery is on fire, and you have the chance to save one patient, two GPs and a receptionist in the building. A utilitarian will have to calculate the greatest happiness for the greatest number of people. In this case, utilitarianism is too difficult to apply and does not work for believers.

On the other hand, utilitarianism, and calculating the benefits of certain actions, is a very objective way of measuring how to act in the right way. If there is time to work. For example, in hospitals they regularly make decisions based on what will bring the greatest pleasure for the greatest number. They make decisions based on how many resources they have. So, if it is a toss-up between saving one person by giving five people with less expensive treatment, they will choose to save the five people. In our lives, we ourselves making similar decisions based on what will be best for all people. Utilitarians apply the calculus so meticulously.

To conclude, although utilitarianism is not always a very practical making, where we have to act instantaneously, it is practical for decisions that need to be made. It is also a very objective approach and an approach that we find ourselves using in our lives, by applying the calculus step by step.

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Examiner's comments

Section 1: Situation Ethics

Question Part a – testing AO1

1. Examine how Fletcher's situation ethics are a midpoint between antinomianism and legalism

Example 1 – Band 5, 20/20

This is an excellent answer. It is detailed and correct in explaining situation ethics. Excellent understanding of key concepts, such as existentialism and agape. The answer shows depth and breadth. There are also correct and relevant references to scripture. Insightful connections are made to other approaches, in this case legalism and antinomianism.

Example 2 – Band 2, 6/20

This answer is basic. It demonstrates partial knowledge and understanding of situation ethics and its connection to other approaches (legalism and antinomianism), but this is very limited. It lacks specifically the name of these two theories and so is lacking in key terminology. The answer lacks breadth; examples could have been given of how legalism and antinomianism work in practice. There is limited reference to scripture, such as what part of Jesus' teachings situation ethics is based on, rather than generally the idea of agape. There are limited scholarly views; only Fletcher is mentioned.

2. Examine Fletcher's four working principles and six fundamental principles

Example 1 – Band 1, 4/20

This is a very basic answer. The four working principles and five of the six fundamental principles are listed with little explanation but there is hardly any application of examples to demonstrate how they work in practice. Various principles are listed but whether they are correctly understood is not clear. The answer shows little knowledge of development of the answer. There is reference to scripture and to Jesus, but no detailed references are given. Basic use of specialist terminology because they are not supported by examples.

Example 2 – Band 5, 20/20

This answer is excellent. It contains detailed, precise and relevant knowledge and understanding of Fletcher's four working principles and six fundamental principles. This question has been fully covered and demonstrated how the various principles interconnect. There is an excellent demonstration of the connections between the various elements of situation ethics. There is reference to natural law and how situation ethics differs (in paragraph 1). Each principle is supported by relevant examples are given, showing depth and breadth. There is detailed and relevant reference to scripture where relevant. Specialist terminology is explained well and used correctly. This is a clear and focused answer that answers the question fully.

3. Examine how situation ethics can be applied to polyamorous relationships

Example 1 – Band 5, 20/20

This is an excellent answer. It is detailed, precise and relevant to the question. The answer is a clear response, answering the question by first outlining exactly what is meant by a polyamorous relationship, then explaining situation ethics before applying the various elements of the theory to polyamorous relationships. There is depth and breadth by covering all relevant aspects of situation ethics and its application to polyamorous relationships. Using Fletcher's own example and demonstrating how it is perceived as a polyamorous relationship is a good example. The answer shows a clear understanding of other approaches, such as natural law and religious scripture is referenced and scholarly views are included. Specialist terminology is used correctly throughout.

Example 2 – Band 3, 10/20

This is a satisfactory answer. The content is correct and relevant but answered with limited depth and a satisfactory application of examples. The example of Mrs Beresford is a good one, but more relevant and further examples could have been given explaining other elements of situation ethics. There are limited references made to religious scripture and limited connections made to other approaches. There is a good selection of scholarly views; only that of Fletcher, which is not dealt with in much detail. The answer is correct but could have been more developed (for example, explaining what is meant by situation ethics).

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Questions Part b – testing AO2

4. 'Situation ethics promotes immoral behaviour.' Evaluate this claim.

Example 1 – Band 2, 9/30

This answer is basic with some relevant analysis. Limited points are raised; only a thorough discussion of the issues raised by the question. As a consequence, the points do not justify the views because only one point with some development has been given in a basic way. There are connections made to natural law and so connections are made. Specialist terminology is limited but what is mentioned is used correctly.

Example 2 – Band 5, 30/30

This is an excellent answer. It is detailed, precise and focused on the issues raised. It contains a critical analysis of situation ethics and how it compares (poorly) to a more absolute ethical theory. This comparison also integrates relevant connections made to other relevant and insightful examples throughout providing evidence to support points made. Logical, and it is clear from the beginning what position has been taken. There are connections made to religious scripture. There are varied scholarly views given, including Fletcher. Specialist terms are used correctly throughout.

5. 'Situation ethics is not practical as a basis for moral decision-making.' Evaluate this claim.

Example 1 – Band 1, 6/30

This answer is basic. There is clear knowledge and understanding of situation ethics. There is some analysis. This is more like an answer to an AO1 question than an AO2 question. Points are made in favour of situation ethics but no criticisms. This means that there is hardly any supporting situation ethics if its criticisms haven't been considered and refuted. Only one criticism is considered, those of Fletcher, but other well-known ones have been included to make points. Some connections made to other approaches, such as legalism and antinomianism, are made and used correctly. There is some analysis with the critical analysis, which is essential to AO2.

Example 2 – Band 5, 30/30

This answer is excellent. It is detailed and contains convincing critical analysis of situation ethics. It contains insightful evaluation at the end of each paragraph and in the conclusion, particularly what is painted of what a society built on agape would look like. The answer convinces by addressing the issues raised by the question and having agape as the one rule. There is plenty of convincing examples that back up the position that is argued consistently throughout. Points are understood correctly and are relevant to the question. Biblical references are included. There is insightful analysis of the connections between the various aspects of the situation ethics, antinomianism and legalism / natural law. Specialist terms are used correctly throughout.

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Section 2: Utilitarianism

Questions Part a – testing AO1

6. Examine how Jeremy Bentham's classical utilitarianism might be applied to medical research.

Example 1 – Band 4, 15/20

This is a very good answer. There is precise and relevant knowledge and understanding of Bentham's utilitarianism. It is a detailed and focused response which answers the question. However, there could have been more detail on why using animals for medical research is a utilitarianism and the applied ethical issue of using animals for medical research. The connection between utilitarianism and the applied ethical issue of using animals for medical research is not explained. More detail with the examples would have provided a more insightful response. Bentham is discussed, which is what is asked in the question. Key terms are used correctly throughout.

Example 2 – Band 5, 20/20

This is an excellent answer. It is detailed, precise and relevant to the question. It answers the question by first outlining the issues with animal experimentation and utilitarianism before applying the various elements of the theory to animal experimentation. It has breadth by covering all relevant aspects of Bentham's classical utilitarianism and reference to examples of cases where animals are used for medical experiments. It has depth by the choice of examples used and what considerations are needed for utilitarianism. Relevant scholars and organisations are referenced, including some key quotes from Bentham. Terminology is used correctly throughout.

7. Examine John Stuart Mill's version of utilitarianism.

Example 1 – Band 3, 12/20

This is a satisfactory answer. It is a good response (the principle of utility, not the greatest good for the greatest number and not the greatest pleasure). The content is relevant to the question. The question is answered in a general way with no reference to other relevant scholars or organisations. There are relevant examples given illustrating how the theory is applied but they are not explained. There are few connections made to other approaches to utilitarianism. There is detail of Mill's approach and good knowledge and understanding. Key terms are used correctly throughout. There could be more included.

Example 2 – Band 5, 20/20

This is an excellent answer. It is detailed, precise and relevant to the question. It answers the question by looking at the various elements of Mill's version of utilitarianism. It has depth and breadth by covering all relevant aspects of Mill's version of utilitarianism. There are insightful connections made between Bentham's version of utilitarianism and how he attempted to develop it. Relevant scholars are referenced, including some key quotes from Mill. Terminology is used correctly throughout.

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Questions Part b – testing AO2

8. 'Utilitarianism promotes injustice.' Evaluate this claim.

Example 1 – Band 5, 30/30

This answer is excellent. It is detailed and contains critical analysis of utilitarian criticisms that are convincing. There is also insightful evaluation at the end of each conclusion, where clear reasoning for claiming that utilitarianism leads to justice is given. It identifies and focuses on the issues raised by the question and the common issues according to the candidate's understanding. There is plenty of evidence in the form of points that support the position that is argued consistently throughout. Scholarly views are understood well to the question. Biblical references are included and quoted accurately. There is insight into connections between the various aspects of the approaches studied, such as Bentham's natural law and the sanctity of life principle. Specialist terminology is used correctly throughout.

Example 2 – Band 3, 13/30

This is a tricky answer to mark because it shows excellent knowledge and understanding but is not necessarily focused on the question and the issues raised by the question. The points made are convincing and very well analysed but are not focused enough on the question. The answer is mainly focused and has addressed most of the points raised by the question. They are supported with relevant evidence, but there are irrelevant points and evidence included. The issues are understood well, but in a general way because they haven't been examined in relation to the question specifically. There are many scholarly views included, such as Singer, Bentham and Mill. Connections between the various aspects of the approaches studied have been made. Specialist terminology is used correctly throughout.

9. 'Utilitarianism provides a practical basis for believers.' Evaluate how far you agree with this claim.

Example 1 – Band 5, 30/30

This answer is excellent. It is detailed and contains convincing critical analysis of utilitarianism's practicality for believers, as the question asks. There is also insightful evaluation at the end of each conclusion where the problems with utilitarianism are linked to the concepts of religious theory. The answer convincingly identifies and focuses on the issues raised by the question and the relative nature of utilitarianism. There is plenty of evidence in the form of points that support the position that is argued consistently throughout. Scholarly views are understood well to the question. Biblical references are included and quoted accurately. There is insight into connections between the various aspects of the approaches studied, such as utilitarianism, natural law and the sanctity of life principle. Specialist terminology is used correctly throughout.

Example 2 – Band 2, 8/30

This answer is basic. It contains some relevant analysis but does not address the issues with utilitarianism but not in relation to religious believers. It is limited in scope and makes only one argument against. This would have been an ideal opportunity to show understanding of both theories and include some biblical references but the answer has failed to do so. The issues are used in a basic way. There are few connections made between the various aspects of the approaches studied because only one point for and one point against have been addressed. Specialist terminology is used incorrectly throughout.

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Theme 4: Determinism and Free Will

Practice questions

Section 1: Determinism

Determinism is usually studied in year 2 of the A Level Eduqas (part a) questions, examining the following content:

- **Religious concepts of predestination:** Augustine's doctrine of original sin, his view of human nature, loss of free will, liberty and God's grace and atonement for the sin.
- **Concepts of determinism:** hard determinism – philosophical (Locke), scientific (Pavlov). Soft determinism: Thomas Hobbes and A J Ayer.
- **The implications of predestination and determinism:** moral responsibility and free will, rightness, wrongness and moral value, the value of blaming moral agents for their actions, normative ethics. The implications of predestination on religious belief: link to free will, omnipotence and omnibenevolence, the use of prayer and miracles.

Exam-style questions:

1. Examine the implications of predestination and determinism.
2. Examine the ideas presented by Augustine and Calvin on predestination.
3. Examine the different types of determinism.

The paragraphs should start with the following:

- **POINT** – for example: 'Augustine believed that we are free only to sin and that those who are not sinners are elected for heavenly afterlife. He believed that we have inherited this sin from Adam's original sin...'
 - **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** (1-3) – for example: 'The original sin was committed where Adam disobeys God and eats an apple from the Forbidden Tree of Knowledge...'
 - **EXPLANATION** of how the evidence / example(s) / textual reference(s) illustrate the point. For example: 'As we are all descended from Adam, we have also inherited this sin, and it is not fair to say that some have been fortunate enough to be elected...'
 - **LINK/EVALUATE** – for example: 'This shows how Augustine believed in predestination...'
- or PEEL (with at least three paragraphs with this structure).

Part b) questions, examining AO2, will be based on the following issues:

- A consideration of whether religious believers should accept predestination
- The extent to which God predestines humanity
- The extent to which philosophical, scientific and/or psychological determinism is compatible with free will
- Strengths and weaknesses of hard and/or soft determinism
- Whether moral responsibility is an illusion
- The extent to which predestination influences our understanding of God

Exam-style questions:

4. 'Moral responsibility is an illusion.' Evaluate this view.
5. 'There are more strengths in soft determinism than in hard determinism.'

These questions require you to give both sides to an argument (either an argument for and a counterargument or two arguments) followed by an evaluation. It is a good idea to make a point for each point made. A way to structure the answer is to follow the pattern of:

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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Section 2: Free Will

This section on free will is also usually studied in year 2 of the A Level. Part a) questions are based on the following content:

- **Religious concepts of free will:** Pelagius and the role of original sin, humanity accepting moral responsibility of free will, free will as used to follow God's law in salvation.
- **Concepts of libertarianism:** philosophical (Jean-Paul Sartre), scientific (Angelesco) and psychological (Carl Rogers).
- **Implications of libertarianism:** moral responsibility and the wrongness and moral value of blaming moral agents for immoral actions. The implications of predestination on religious belief: link between God and original sin, the use of prayer and miracles.

Exam-style questions:

6. Examine the different approaches within libertarianism.
7. Examine religious concepts of free will.

The paragraphs should start with the following:

- **POINT** – for example: 'Philosophical libertarianism claims that we have free will and we have no causes...'
 - **EVIDENCE / EXAMPLE(S) / TEXTUAL REFERENCE(S)** – for example: 'Jean-Paul Sartre, a philosophical libertarian who believed that we are condemned to be free. He gave the example of a waiter who is not free because he is confined to believing that he has an essence.'
 - **EXPLANATION** of how the evidence / example(s) / textual reference(s) illustrate the point. 'The waiter is not free because he is confined to believing that he has an essence.'
 - **LINK/EVALUATE** – for example: 'This shows how philosophical libertarianism is convincing because we are free to be whatever we want, and we can't escape that free will.'
- or PEEL (with at least three paragraphs with this structure).

Part b) questions, examining free will, will be based on the following issues:

- How convincing are religious views on free will?
- The extent to which an individual has free choice
- The extent to which philosophical, scientific and/or psychological views on free will persuade people to accept libertarianism
- The extent to which free moral agents should follow a normative ethic
- The degree to which free will makes the use of prayer irrelevant
- The degree to which beliefs about free will can be reconciled with beliefs about God

Exam-style questions:

8. 'Libertarianism inevitably leads to the belief that we are free.' Evaluate this claim.
9. 'Philosophical libertarianism is convincing.' Evaluate this claim.

These questions require two or more sides to an argument (either an argument for and a counterargument to that argument) followed by an evaluation. It is a good idea to make each point that is made. A way to structure the answer is to follow the pattern of

- **POINT**
- **ARGUMENT**
- **COUNTERARGUMENT**
- **EVALUATION**

or PACE (with at least two arguments and counterarguments).

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Student activity

Try to answer the questions first before looking at the answers provided in this guide.

Sample answers

Section 1: Determinism

Here are some answers to these questions. Not all answers would be awarded full marks. Comments at the end of this section explain why. Students could try the following to develop their exam skills.



Student activity

Before looking at the marks awarded try to work out what you would award a scheme to help you. One way to mark is to start with the top band and see if you can find an answer. If so, check the next band down. If there is still something that fits, check the next band down and so on. The awarded marks and comments are given at the end of this section.



Questions Part a – testing AO1

1. Examine the implications of predestination and determinism.

Example 1

Predestination, as proposed by Augustine and Calvin, states that God has decided whether we will be an elect or a reprobate. Augustine states that all humans are born with a sinful nature and so humanity is a *massa peccati*, a mass of corruption. By committing our second nature of concupiscence to take over from our essential nature, we lose the power to make choices free from predestination. There are a few lucky ones who receive irresistible grace have been chosen as the elect. Calvin also argues that God has predestinated who is a reprobate and that Christ died on the cross for those elect. The ideas of predestination are that humans do not have free will and so ultimately God is responsible for their sin. If it is inevitable that humans will commit sin, then they can't be held responsible as they were not the ones who made the choice. It is for this reason that Pelagius argued that we must love God and that a loving God would not punish creatures who could not have acted otherwise.

Hard determinism has the same problems as predestination. Hard determinism states that our actions are determined by prior causes and there is no such thing as a free will. This could be determined by our genes (biological determinism) and/or our environment (environmental determinism). Skinner would argue that we are determined by our environment. If this is true, then people cannot be held responsible for their actions as they had no choice. Clarence Darrow used hard determinism in court to reduce the sentence of a man who committed the murder of a 14-year-old boy because of their affluent backgrounds that gave them the opportunity to do so. This inevitably leads to them murdering a boy from a less affluent background, therefore, leads to us not having any moral responsibility. It also leads to us losing our concepts of rightness or wrongness. Clarence Darrow's case is a prime example of hard determinism. If determinism means there is no free will, then a fixed idea of rightness or wrongness is meaningless. If a murder is wrong, but we cannot choose anything else, then it is not wrong. It also leads to a loss of moral responsibility which assumes we are free to choose to do right or wrong.



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Example 2

Predestination, as proposed by Augustine and Calvin, states that God has decided whether we will be an elect or a reprobate. Augustine states that all humanity is a *massa peccati*, a mass of corruption. By committing our second nature of concupiscence to take over from our essential nature, we lose the power to make choices free from predestination. There are a few lucky individuals who have been chosen as the elect. Calvin also argues that God punishes those who are reprobate and that Christ died on the cross for those elect. Ideas of predestination are that humans do not have free will and so ultimately responsible for their actions. If it is inevitable that humans will commit sin because of their nature of concupiscence, then they can't be held responsible as they were not the ones who chose to sin. It is for this reason that Pelagius argued that we must love God and God should not punish creatures who could not have acted otherwise.

Another implication of predestination is that it also means that concepts such as right and wrong have no meaning. Normative ethical theories such as divine command theory and natural law theory make right or wrong decisions. Rightness is then defined as following God's commands and wrongness is to not follow them. If we do not have this choice between doing what is right and doing what is always choose concupiscence and the desire to do evil, then there is no choice. The consequences of this are that if humans are not free to follow these guidelines or rules to follow in the first place. In this sense, there is no need for normative ethics as normative ethics assumes people are free to choose between right and wrong defined as right or wrong.

Hard determinism has the same problems as predestination. Hard determinism states that our actions are determined by prior causes and there is no such thing as a free will. This could be determined by our genes (biological determinism), and/or our environment (environmental determinism). Skinner would argue). If this is the case, then people cannot be held responsible for their actions as they had no choice. Clarence Darrow used hard determinism in court to reduce the death penalty. He argued that his clients could not be held responsible for murdering a 4-year-old boy because of their affluent backgrounds that gave them a better education. This inequality leads to them murdering a boy from a less affluent background. Therefore, hard determinism therefore, leads to us not having any moral responsibility. It also leads to the collapse of concepts of rightness or wrongness. Clarence Darrow's case is a prime example of hard determinism. Hard determinism means there is no point in a fixed idea of rightness or wrongness. If a murder is wrong, but it can't be if we cannot choose anything else. It also leads to the collapse of normative ethics, which assumes we are free to choose to do right or wrong.


There is another type of determinism that could have different implications for rightness and wrongness and normative ethics. That theory is soft determinism. Soft determinism will and determinism are compatible. We do have free will to make choices but our actions are determined by something, internal acts such as desires, beliefs or temperament. Compatibilist determinist Ayer, hard determinism suggests all our actions are forced when they are caused. This means that we can be held responsible, even if we cannot choose our actions. In the Clarence Darrow case, Leopold and Loeb's actions were caused by their upbringing which may have been pre-arranged, but some of our determining factors are internal. Therefore, if we can choose to let override the determining factors, then we could allow for moral responsibility. It also follows that concepts of rightness and wrongness would have value: they can help shape beliefs that may be the cause of our actions. Therefore, normative ethics does have a use as it can guide those beliefs. Leopold and Loeb were not religiously taught to follow divine command theory and would have been taught it had they been religiously taught. They have given them a stronger belief in not to kill that would have overridden their upbringing.

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2. Examine the ideas presented by Augustine and Calvin on predestination.

Example 1

There are two main scholars associated with the idea of predestination in Christianity. Augustine, a Church Father born in 354 CE, who presented his idea at the Council of Orange in 529. Augustine's ideas opposed those of Pelagius, who promoted unlimited free will. Augustine believed that this did not support the idea of God being omnipotent, with complete control over human actions. Augustine's idea of predestination is based on the doctrine of original sin. The first act of free will that Adam committed was to turn away from God, or from the Tree of Knowledge (Genesis 3:5-7). As a result of Adam's actions, all humans inherit a sinful nature or concupiscence, the desire for earthly pleasures. Adam's fall into sin is passed on to all humanity through inheritance from Adam. Augustine, therefore, describes humanity as a mass of sinners. We are incapable of doing good things. Humans do have free will, just as Adam did. We are only capable of choosing evil acts with that free will. This is something that the Catholic Church also claims, that humans are 'inclined to sin – an inclination towards concupiscence'. Humans are born as a result of concupiscence and so that sin is inherited. It is believed that the only way to atone for concupiscence is through baptism.

According to Augustine, it is possible for humans to make free choices that are good, but overall humans are unlikely to do so because of their second inherited nature, the nature of concupiscence. There is hope, however; God did not intend for everyone to be damned. Some few have been elected to go to heaven. They have not done anything good purely through God's grace, his mercy and his love. Augustine did not believe that God would change your predestined path. Some do good deeds because God predestined them. You are one of the elect. Others are the reprobates that will end up in hell. Augustine's view is from Romans 8:28-30, for example, where it says, 'And those he predestined, he also called, and those he called, he also justified, he also glorified...'.


The second scholar to preach the idea of predestination was Calvin of the Protestant Reformation. Calvin believed in the absolute power of God and that humans have no free will. He presented his views at the Synod of Dort in 1609. God has selected before time who will be saved, the elect, and who will be damned to hell, the reprobates. Nothing people can do to change their fate. Calvin's idea that there is an unconditional election; humans cannot do anything to earn salvation. They haven't already been chosen to be and the election is not based on any condition. Calvin's type of predestination is double predestination because he believed that God predestined both the elect and the damned. Augustine may also have suggested that God predestined both, although it is not clear whether he believed that God also condemned those who were not elect.

Humans have a corrupted nature and are to sin, descended since Adam's Fall. They are born void of corruption and sin. Christ's death atoned for some of this corruption. Only through God's irresistible grace that some will see the light and have knowledge of God. Salvation is also stated in the Bible, in Ephesians 2:8: 'For it is by grace, not of yourselves, it is the gift of God'. Calvin also believed that Christ's death atoned for the sins of the elect and not for the sins of everyone. This is because God only saves those he has chosen. Finally, Calvin added that the elect will continue to receive God's grace until they die. The elect cannot do anything but be faithful. This is the idea of the perseverance of the saints.

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Example 2

Augustine's idea of predestination is based on original sin and how everyone This sin is known as concupiscence. Augustine, therefore, describes human corruption. Originally humans had free will, but they have lost it – although have free will, which is why moral evil exists. Only God's grace can save us. have been chosen by God, the elect, and some have been predestined to go that God made the world perfect, and humans are responsible for it become committed the original sin. Augustine's *in vitro* boni argument is based on the inconsistent triad in this way.

Calvin believed in predestination. God has selected beforehand who will be saved and who will be condemned to hell, the reprobates. Nothing people can do will change depravity, Unconditional election, Limited atonement, Irresistible grace and Calvin didn't think Jesus had died on the cross for everyone, only for the elect people. Calvin didn't think people had free will either. Free will is an illusory believe, although they tend to be scientists. There are hard and soft determinism. Those who believe we have no free will are hard determinists. Those who believe we have

3. Examine the different types of determinism.**Example 1**

There are two types of determinism: Augustine's and the scientific type. Augustine's is based on scripture whereas the scientific idea of determinism is based on science. Augustine believed about the idea that God predestines everyone. God has already decided before people go to heaven or hell. Augustine did believe humans have free will but that they have lost it. Calvin also believed this. Augustine believed that humans are born as a lump of sin (*massa peccati*, the Latin word for this). This is why humans are responsible for sin. In the world, humans are.

Scientific determinism is about the fact that humans are predictable. All our actions are determined by our genes or the environment and if we looked at that we could work out what we would do. Dawkins is a determinist who argued against God. He is a famous atheist and a proponent of New Atheism. He thinks our genes determine our behaviour. The genes used to survive and reproduce. All our behaviour is about our genes surviving and wanting to reproduce. For example, if you choose to save our brother from a burning building instead of a stranger, it is because of your genes.

Example 2

There are two types of determinism: hard and soft determinism. Hard determinism believes that everything is determined by prior causes, that every cause has an effect and that there is no free will. Hard determinism features in philosophy, science and psychology. Hard determinism is a scientific approach. Its religious counterpart would be predestination based on the belief that God determines everything.

One philosophical hard determinist is John Locke and he did not believe we have free will. He thought that we are freer, than to have the power to do what he will do. Locke thought that someone is in a locked room, not realising that it is locked and they are not free to leave. To Locke this is human behaviour. It is an illusion of free will without it actually existing. A scientific form of hard determinism is that our behaviour is controlled by our genes. Therefore, people who believe in this form of determinism are not free, and actions are determined by our genetic make-up. Richard Dawkins is a hard determinist.

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and sociobiologist who believes that there are genes for all our behaviour. The aggressive behaviour (MAOA gene) or for religious behaviour/belief. Psychology suggests that all behaviour is the result of association and conditioning. Pavlov tested his dog to believe he will get fed when a bell rings. When there was no food heard the bell. This demonstrates that the behaviour, and all behaviour, is

Soft determinism is another version of determinism. This is the position that determinism are compatible (also known as compatibilism). Our free will is determined by internal causes such as beliefs, desires, personality. One philosopher determinist was Thomas Hobbes. Hobbes argued that there is a difference between internal and external causes. External causes are those things external to us that cause our actions, such as environment or genes. We can't fly, for example, because we have no wings. Internal causes are those things within that cause our behaviour. This is an act of the will that is not hindered by external causes.

A J Ayer examined what hard and soft determinists really suggest in their distinction between forced and caused acts. Hard determinists suggest that we are forced because of external but also internal causes. Soft determinists suggest that by internal events, such as beliefs and desires, are caused rather than forced. A man walking across the room. If someone compelled him to walk, it is forced. If he wants to, it is caused. In the same way, hard determinists are saying that we are forced whereas soft determinists refer to our actions being caused by internal events.

Questions Part b – testing AO2

4. 'Moral responsibility is an illusion.' Evaluate this view.

Example 1

Hard determinists, such as John Locke, would argue that moral responsibility is an illusion. Our actions are determined by prior causes that are out of our control. For example, we are free when we choose a strawberry ice cream instead of a vanilla one but our choice is determined by our desire for strawberry. A biological determinist would say it was our genes. We may have different preferences for different flavours, for example. In the same way, while we might want to blame a person for a crime because we think they are morally responsible and in charge of their actions, a biological determinist would say the MAOA gene responsible for violent behaviour. This means they can't be held responsible for their actions. These determining factors for our behaviour seem to suggest that we are not morally responsible, and that free will and moral responsibility is an illusion. However, soft determinists counter this by saying we do have moral responsibility despite our behaviour being determined. Behaviourists recognise that all actions have a cause, but the cause might not be a gene, but a desire, beliefs or temperament that cause our behaviour. We might choose a gene that will make us choose strawberry ice cream because we desire strawberry ice cream. A soft determinist would argue that a person who commits a crime is to blame. Their behaviour is determined by a particular gene, but this does not force them to behave that way. This is so because we have a choice when examining the causes used by hard and soft determinists. Hard determinists argue that our actions are determined by our causes whereas soft determinists recognise causes that do not force us. The consequences of soft determinism are that moral responsibility is an illusion and we do not have control over our actions.

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A hard determinist may respond to the soft determinist by claiming that the temperament causing our behaviour are determined and so we still cannot be held responsible. A man with the MAOA gene who chooses not to commit GBH will have not committed any crime because of other determining factors, such as his environment. He may have been brought up in an environment where he was conditioned not to be violent, for example. Whatever the determining factors, if we take the hard determinist position, we cannot be held morally responsible, if we take the hard determinist position, it doesn't seem to be instinctively true. It does seem to be the case that we do have a choice between being violent or not. It is also true that if we were not held responsible for our actions, people would commit all sorts of crimes with no consequences and so they should not get punished. If every lawyer was like that, hard determinism to reduce their client's sentence, there would be no justice for

Example 2

This answer will argue that moral responsibility is not an illusion. Hard determinists would argue that moral responsibility is an illusion because all our actions are determined that are out of our control. For example, we might think that we are free to choose between fruit cream instead of a vanilla one but really something determined our choice, say it was our genes. We may have a gene that favours fruit flavours, for example, so we might want to blame a person for committing GBH because we think they are in charge of their actions, really it is because they have the MAOA gene responsible. This means they can't be held responsible because it is out of their control. However, our behaviour seem to suggest that we are not morally responsible, and the responsibility is an illusion. However, a soft determinist would counter this by saying that our responsibility despite our behaviour having causes. Soft determinists recognise that our behaviour is caused by physical factors, but the cause might not be physical. It might be our desires, beliefs or temperament. We might choose strawberries for a cake because there is a gene that we have because we desire strawberries that day. A soft determinist would argue that we are to blame. Their behaviour might be caused by having a particular gene, but they are still responsible. This is something that Ayer recognised when examining hard determinism. Hard determinists seem to suggest that our actions are forced by our environment) whereas soft determinists recognise causes to actions, but the consequences of soft determinism are that moral responsibility is not an illusion. Our actions, and this view is more plausible because there is a difference between something or not, which hard determinism doesn't recognise.

A hard determinist may respond to the soft determinist by claiming that the temperament causing our behaviour are determined by genes and/or environment and so we cannot be held responsible. A man with the MAOA gene who chooses not to commit GBH because of other determining factors, such as his environment. He may have been brought up in an environment where he was conditioned not to be violent, for example. Whatever the determining factors, if we take the hard determinist position, we cannot be held morally responsible, if we take the hard determinist position, it doesn't seem to be instinctively true. It does seem to be the case that we do have a choice between being violent or not. It is also true that if we were not held responsible for our actions, people would commit all sorts of crimes with no consequences and so they should not get punished. If every lawyer was like that, hard determinism to reduce their client's sentence, there would be no justice for an unsafe society.

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A further point to consider is whether being able to make choices or not has responsibility. Harry Frankfurt believed that it is irrelevant whether someone or not. What is important is the fact that they did it and someone (with or without) is accountable for it. For example, in 2020 a man from Las Vegas threw his car off the fifth floor because he was depressed. We know the reason why he did it – that he was depressed – but he is still responsible because someone has to be held responsible for that such a person will not be held responsible. If someone is held responsible, they will be treated in prison. Prison is where people who are held responsible for their actions are sent. Prison is not run by hard determinism because those who do feel that many should be held responsible because they did make choices. If the legal system was run by hard determinism, people would end up in hospital to undergo treatment to change their genes or to change their environment through psychology, which in most cases would not work. This shows that moral responsibility is not an illusion because we have free will.

In conclusion, moral responsibility is not an illusion. Hard determinism is incorrect because our actions are determined and, consequently, forced. We do still have choices, but they are caused by our desires, beliefs or temperament, for which we should be held responsible.

5. 'There are more strengths in soft determinism than in hard determinism'

Example 1

This answer will argue that soft determinism is the stronger of the two theories because it allows for free will and determinism to exist side by side and with it, we are also responsible for our actions. It means that our legal system can punish criminals when they have freely chosen to break the law when they could have chosen not to. On the other hand, only hard determinism has the strength that it can explain the causes of our actions. Ultimately we could predict what people will do if we know their internal causes (as Thomas Hobbes pointed out), we do become unpredictable actions. The one strength of hard determinism – that we become predictable – is outweighed so soft determinism has many more strengths than hard determinism.

Soft determinism does have more strengths than hard determinism in the intuitive feeling that we do control our actions and have choices. Soft determinism because it allows for free will and determinism to exist side by side and with it, we are also responsible for our actions. It means that our legal system can punish criminals when they have freely chosen to break the law when they could have chosen not to. On the other hand, only hard determinism has the strength that it can explain the causes of our actions. Ultimately we could predict what people will do if we know their internal causes (as Thomas Hobbes pointed out), we do become unpredictable actions. The one strength of hard determinism – that we become predictable – is outweighed so soft determinism has many more strengths than hard determinism.

So soft determinists argue that desires, beliefs and temperament cause behaviour. Hard determinists argue that these beliefs, desires and temperament all have their roots in the world. For example, Phineas Gage experienced having a pole pierce his brain and this changed his personality. This proves that our temperament/personality is determined by hard determinism in this respect. However, soft determinism is still more convincing and has more strengths than hard determinism. Ayer's examination of language is convincing to both hard and soft determinists. He is suggesting with this that our actions are forced, whereas soft determinists argue that our actions are caused. In this way, soft determinists appeal more to our need for free will. Hard determinists might be able to explain everything but the way they perceive the world is not intuitive. We are not always forced to do things. We can go against our genetic and environmental influences. Many people do. Soft determinism is clearly more convincing than hard determinism because if we are not forced and our actions are caused, then we are still responsible for which is how things work in real life.

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Hard determinists would respond to these accusations by stating that people take their actions but that the forces that caused their actions would be taken into account. This is an exception, luckily, but what would be the purpose of the legal system and what would be the purpose of the legal system in the first place? They could just blame it on their genes or environment. At least with soft determinism people are determined as people and not as predictable natural laws of cause and effect. This is also compatible with the findings of science in the field of quantum mechanics that recognises that things don't always behave at a quantum level.

In conclusion, it is clear that soft determinism is the stronger of the two types of determinism. Hard determinism would have us be nothing more than predictable objects that follow the laws of nature. Soft determinism is compatible with modern developments in science and is more realistic about how we treat each other and how we feel we act. The main reason to prefer soft determinism is that it makes us still morally responsible as we are in control of our actions. Philosophers such as Daniel Dennett and Robert Kane take such a view.

Example 2

Soft determinism does have more strengths than hard determinism. This is because it allows for free will and determinism are compatible (also known as compatibilism). Compatibilism is the view that free will is compatible with determinism. Determinism is the view that all events are determined, determined by internal causes such as beliefs, desires, personal experiences, etc. A famous soft determinist was Thomas Hobbes. Hobbes argued that there is a difference between internal and external causes. External causes are those things external to us that cause our behaviour, such as the environment or genes. We can't fly, for example, because we have no wings. Internal causes are those things internal to us that cause our behaviour. This is an act of the will that is not hindered by external causes.

Hard determinism is the view that we are not free. Locke did not believe in hard determinism. For example, if someone is in a locked room, not realising that it was locked. They are not free to leave without realising they had no choice. To Locke this is human behaviour, with free will without it actually existing. A scientific form of hard determinism is the view that all our actions are controlled by our genes. Therefore, people who believe in this form of determinism believe that all our actions and actions are determined by our genetic make-up. This is wrong. Richard Dawkins who believes that there are genes for all our behaviour. There is, for example, a gene for violent behaviour (MAOA gene) or for religious behaviour/belief. Psychological determinism is the view that all behaviour is the result of association and conditioning. Pavlov tested this theory by training a dog to believe he will get fed when a bell rings. When there was no food, the dog would still ring the bell. This demonstrates that the behaviour, and all behaviour, is reactive to external causes. This is a clear weakness of hard determinism.

Soft determinism clearly has many advantages because it gives us moral responsibility. Our actions are not caused by external forces at all. In conclusion, therefore, soft determinism is the stronger of the two types of determinism.

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Section 2: Free Will

Questions Part a – testing AO1

6. Examine the different approaches within libertarianism.

Example 1

Libertarianism is the view that we do have free will and that some of our actions are *causa sui* (self-caused). This approach is supported by those who believe that having a free will are linked to the idea of a non-physical mind which is different from the body. There are three approaches that might take a libertarian approach: philosophy, psychology and neuroscience.

Philosophical libertarianism is supported by the existentialist philosopher Jean-Paul Sartre. He argued that humans are free because they have no essence and that they must create their own essence as they live their life. 'Freedom has no essence,' Sartre stated. He gave the example of a waiter who is not thinking that his essence is to be a waiter. He lacks consciousness and *mauvaise foi*, or bad faith. The waiter is deceiving himself about his identity based on that identity. He is confining himself. If you think you have an essence, you are deceiving yourself. In actual fact, argued Sartre, a person is always a being-for-itself (*pour soi*) and be fully aware of what they are not. They are always becoming something they want to be. As a result, we have free will, are fully responsible for our choices', as Sartre claims.

Psychological libertarianism is the approach taken by Carl Rogers, who developed person-centred therapy. This is an approach in psychology that recognises the essential role of our free will in the process of self-actualisation. Therapists play a central role in helping people become self-actualised and congruent individuals. The therapist respects the individuality of the client and having a non-directive approach. Congruent individuals are individuals who are in harmony; they have no self-doubt and are in touch with their actual self. The actual self is the self that has been formed by the environment and includes the self-image (body and personality). The ideal self is forward-looking and represents the person's goals. Everyone is free to become their ideal self, and this happens through openness, trust and functioning more fully. Someone who is open to new experiences are not afraid of change. To live existentially is to be mindful and live focus on the present. Mindfulness is something practised in Eastern traditions and so we can see the influence of Eastern spirituality. Increasing trust and being confident in what you feel. Finally, functioning more fully is achieved through existential living and increasing trust. Rogers believed that those who were living freely and that this freedom is needed for us to become fully functioning individuals.

Scientific libertarianism is unusual as most scientists tend to favour deterministic views. However, there are some scientists who support the existence of free will. One such scientist is Anil K. Seth, who works in the field of cognitive neuroscience. During experiments where the parietal cortex of the brain was stimulated, they did not act upon the stimuli. This part of the brain that Seth and his colleagues made. fMRI scans suggest that there is a free will but that it can be traced back to the brain. This is something metaphysical, as dualists such as Descartes believed. It is in the parietal cortex where conscious decisions originate, where free choices are made. The question of free will is something that Koch pointed out when he remarked that knowing how something works is not the same as knowing what is causing it to work.

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Example 2

Libertarianism is the view that we do have free will and that some of our actions are *causa sui* (self-caused). This approach is supported by those who believe that having a free will are linked to the idea of a non-physical mind which is different from the body.

Libertarianism is supported by the existentialist philosopher Jean-Paul Sartre who argued that humans are free because they have no essence and that they shape their life. Sartre gave the example of a waiter who fools himself into thinking he is a waiter. He lacks consciousness and is living 'en soi'. The waiter is deceiving himself and people live their lives in this way and think they are not free or don't realise that they can take control of their lives. For example, people who follow on their family tradition as an actor. People are trapped and not living freely, when they could and should. Sartre, we are 'condemned to be free', and an authentic person will recognise themselves to a particular identity. They will be *pour soi* and be fully aware of their freedom. They see that they are free to be anything they want to be. As a result, we are responsible for our actions.

Libertarianism is different from determinism, which claims that we have no free will and all actions are determined by prior causes. Within determinism there is hard determinism which argues that free will and determinism are incompatible. It is a contrast between determinism and libertarianism.

7. Examine religious concepts of free will.**Example 1**

Pelagius is one philosopher who believed in free will from a Christian perspective. He believed that humans are born free and that children should not be damned but have a chance to please God. Pelagius believed that God should give humans his prevenient grace. This means that humans can make their own choices. Pelagius was considered a heretic because of his views on free will. He believed that humans are not determined. Pelagius had opposite views to Augustine, who believed in predestination. Augustine believed that Adam committed the first sin when he disobeyed God by eating the apple. This sin happened but that it had no effect on anyone else.

Arminius is another Christian who believed in free will. He was also considered a heretic. He believed that we are free to follow God or not. If we choose to follow Christ, then we will be rewarded in heaven. Arminius also believed in the concept of free will. He believed that humans are born innocent.

Sartre also believed that we have free will and thought that religion stops people from being free. Sartre was an atheist and rejected Christianity because he believed that humans are not free. He believed that humans are not free because they are enslaved by their beliefs. He believed that humans are not free because they are enslaved by their beliefs. He believed that humans are not free because they are enslaved by their beliefs.

Example 2

The idea that humans have free will is key to solving the problem of evil in Christianity. If humans can choose to do good or evil, then God can still exist as an omnipotent, omnibenevolent God. If humans are free, then this calls into question God's omnipotence (there is something that humans or their salvation). It is one of the reasons why Pelagius, living in the 5th century, was condemned at the Council of Carthage in 418 CE. Augustine (supporting predestination) was the main opponent of Pelagius.

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Pelagius argued that humans have free will and he rejected Augustine's idea that all of humanity have inherited this sin. Pelagius believed humans are born with the ability, by God, to distinguish between good and bad. This means that humans are not dependent on God. God lends a helping hand when we do good deeds; this is the role of God. A more recent episcopal bishop, agrees with Pelagius that it is a human invention that all children will go to hell, as Augustine's doctrine suggests. Pelagius supports biblical passages, such as James 2:14–19 'a person is justified by works and not by faith alone. A good Christian is someone who does good deeds and not someone who just believes. It is how humans can be rewarded with salvation. In order to do good deeds, humans must choose to do them. Humans can be rewarded because you are responsible for your actions. Pelagius supports the idea that humans are autonomous beings who have the ability to make their own choices through their free will. These are the benefits of having free will. Adam and Eve were punished in the process when they made the mistake of eating from the Forbidden Tree of Eden. This disobedience to a child who 'needs to defy his parents in order to grow up'.

A second key figure promoting the idea of humans having free will is Arminius. He was contested at the Synod of Dort in 1618. Arminius believed that humans have the ability to choose between various options. Arminius believed that something is 'foreknown or predestined' which still makes us free but allows God to be aware of what we will do. Arminius did not reject Augustine's idea that the original sin is inherited by all humans. Original sin is responsible for humans' inclination towards sin and has meant that humans have lost their original righteous nature. Arminius stated that due to the original sin, 'the true good is wounded'. Arminius did, however, believe that through God's grace, humans can use their free will, to reject sin and become righteous. This is achieved by having faith. The Holy Spirit prevents or prevenient grace and is given through the Holy Ghost before we are born. The Holy Ghost helps people resist temptations to sin. Arminius presented his *Declaration of Sentiments*, in 1603, in the Synod of Dort. It contains four decrees about what is necessary for salvation. It states that humans receive salvation through Christ, that election is conditional on God's foreknowledge, that God has set in place a divine law of justice, and that those who God knew will have faith and will be saved.

Questions Part b – testing AO2

8. 'Libertarianism inevitably leads to the belief that we are free.' Evaluate this statement.

Example 1

Carl Rogers is a psychologist who believes that we have free will but not totally free. He believes that, under the right conditions, people are able to be free to develop themselves and become self-actualised. However, if the right conditions are not available, then we are severely restricted and so are not totally free. According to Rogers, freedom does not inevitably lead to the belief that we are totally free. We should look at the social and scientific evidence for free will to see if we are totally free.

Philosophical libertarianism, in the form of existentialism, argues that we should create our own essential meaning and then we will find that we are totally free. Sartre championed this idea by inferring that life is not inherently meaningful. If we are not acting in bad faith. He gave the example of a waiter who was devoted to his job. He was acting as a human being who was totally free and didn't need to be a waiter. He was not expected of waiters. This shows that the libertarian concept of psychology is arguing that we are totally free. In fact, philosophical libertarianism makes

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arguing we are free because psychology as a discipline, as a science, is likely to be as convincing as Carl Rogers' version, even though he allows for free will, also has its determinism. Philosophical libertarianism rejects science as the only explanation, in fact science is one of the reasons for freedom and asserts that we have essences, which is what we need to avoid.

As a consequence, scientific evidence for free will is likely to be as unconvincing as evidence leading to free will. Dr Sirigu argued that there is no evidence of free will when science is used. This is unlikely to inevitably lead to the belief that we are totally free because of the assumption that everything has a material basis. Free will is not something that can be tied to DNA or anything else material. Free will is the ability to choose between different options. The selection process could be explained by psychology. The choice could be down to beliefs and desires. The problem here is that belief factors, particularly according to soft determinism, and so this rules out the possibility of being totally free.

In conclusion, philosophical libertarianism inevitably leads us to the belief that free will is not free. Psychological and scientific ideas of free will will not because they rely on determinism. Free will being physical or free will being the result of beliefs and desires. True free will can only be explained if we get rid of all ideas of essences, materialism, social constructs, and what existentialism, with its libertarian views, argues.

Example 2

This answer will argue that only philosophical libertarianism leads to the belief that we are free. Philosophical libertarianism means that everyone is free, not just some, and that there is no determinism. Psychological and scientific libertarianism leads to the belief that we are not free in this respect.

Carl Rogers is a psychologist who believes that we have free will but not total free will. In his view, people are able to be free to develop themselves and become self-actualised. This can only take place in an environment where it is seen as good, and we are not in a state of self-actualisation until we become a fully functioning person who displays openness to experience, increasing trust, and is able to become self-actualised as a result. If these conditions are not met, we are severely restricted and so not totally free. According to Carl Rogers, we should look to philosophical libertarianism for evidence for free will to argue that we are totally free. Rogers may argue that we have the opportunity because he has a very optimistic view of human nature. He believes in the 'actualising tendency' and so whatever our circumstances, most people have become self-actualised. However, this is not a realistic view because it is clear that many people do not have the opportunity. Many people in the world face poverty, starvation and lack of development but have to survive (Maslow's hierarchy of needs). This is not a true idea of free will, the form promoted by philosophers is not a true idea of free will – based on not being poor enough to have the time and opportunity for self-actualisation – and so something everyone has access to. This means that we are not 'all' free.

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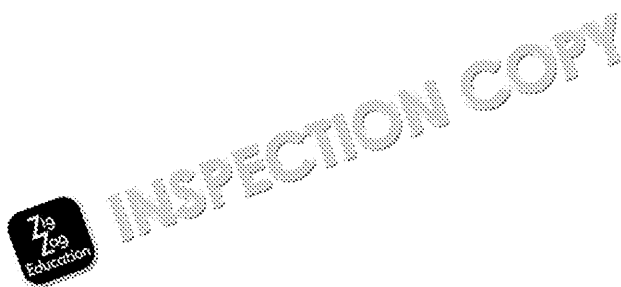
Philosophical libertarianism, in the form of existentialism, argues that we strip away all essences and essential meaning and then we will find that we are totally free. This idea was championed by Sartre, who argued that life is not inherently meaningful. He acted in bad faith. He gave the example of a waiter who was devoted to his job, acting as a human being who was totally free and didn't need to be a waiter. The waiter was expected of waiters. This shows that psychological libertarianism is not that we are totally free. In fact, philosophical libertarianism makes more sense than psychological libertarianism in arguing we are free. Science, as a discipline, is not by determinism. Carl Rogers' psychological libertarianism is not even though he allows for free will, as our ability to become self-actualised is determined by our environment. Psychology, as a science, is not an explanation, in fact science is one of those factors that limit our freedom. That we are free is an essence, which is what we need to avoid if we are to be total. Philosophical libertarianism might promote free will but doesn't mean that free will is conditional, as Rogers' psychological libertarianism is. However, Sartre shows how everyone is actually free to do anything they want. They can even become self-actualised or not, whereas Rogers would say that they are destined to become self-actualised according to their actualising tendency. With Sartre, people don't want to accept they are free. A broader understanding of freedom that inevitably leads to the belief that we are free.

Scientific libertarianism is also a narrow understanding of free will, which is what Sirigu argued that there is proof of free will when she discovered that decisions are made in the parietal cortex. This is unlikely to inevitably lead to the belief that we are free. It rests on the assumption that everything has a material basis. Free will is not something that can be detected and so is unlikely to be discovered by the scientific method. We can choose. There is something, a will, that is independent of the brain. It seems impossible to detect the will in the brain. The only thing that Sirigu's experiments showed was that nerve cells in the parietal cortex that light up when decisions are being made. It does not identify which cells to become self-actualised. Free will is something metaphysical; it is a subject, an essence, that selects between those choices. The selection process could be explained by Rogers' psychology. The psychology behind what we choose could be down to our actualising tendency and desires. The problem here is that beliefs and desires are determining factors in soft determinism, and so this rules out Rogers' psychology inevitably leading to free will.

In conclusion, philosophical libertarianism inevitably leads us to the belief that free will is not. Psychological and scientific ideas of free will will not because they rely on determinism. Free will being physical or free will being dependent on the right circumstances is not free will. Free will can only be explained if we get rid of all ideas of essences, materialism, and meanings. This is what existentialism, with its libertarian views, argues.

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9. 'Philosophical libertarianism is convincing.' Evaluate this claim.

Example 1

The idea that we are free, the position of philosophical libertarianism, is controversial. Paul Sartre argued that we are 'condemned to be free'. He meant that we are free to choose our existence and we are not determined by any essence, any label that anyone puts on us. We should become anything we want, especially in today's society.

It has not always been the case that people have been able to exercise their free will. In the past, people's lives were very much determined by religion, for example, people who were not Christians were often persecuted. People have often had choices but chose not to take them. It is certainly the case that some women did not have the chance to enter education, particularly in an era such as the 1950s. Sartre would then argue that there were other restraints holding back women from achieving their true potential as authentic beings. This might seem unconvincing because there always appears to be something that will restrain us from doing what we want. If you look hard enough there will always be something restraining us. The idea that our free will fully is impossible.

If it is impossible to exercise our free will entirely then either it's not worth exercising or it's not worth anything then libertarianism is based on something that doesn't exist. If it's not worth anything then determinism is true, and all our actions are determined by prior causes. If that is the case then we are not free and that all our actions are determined. It takes away our responsibility and reduces us to automatons. Sartre believed we do take responsibility because we are free. Libertarianism means people can be blamed for their actions because they have a choice.

If the consequences of libertarianism are not convincing, then somehow the theory is flawed. There are many choices in life and many of those choices aren't taken due to restraint factors, such as a person's environment or one's genes. This is not necessarily the case. Some choices were about going against the norm, which could be argued to be a free choice. In this way, libertarianism is true, but not the one Sartre suggested.

In conclusion, philosophical libertarianism is convincing, but not as Sartre suggested. The idea that using your free will is going against the norm. This is not free will, this is just a choice. The way to your environment. What is free will is my ability to make choices of my own accord. This does happen and so libertarianism is convincing.

Example 2

The idea that we are free, the position of philosophical libertarianism, is controversial. Paul Sartre argued that we are 'condemned to be free'. He meant that we are free to choose our existence and we are not determined by any essence, any label that anyone puts on us. We should become anything we want, especially in today's society. If you are not happy with your life, you should decide to join a punk band. Nothing is stopping you from being anything.

It has not always been the case that people have been able to exercise their free will. In the past, people's lives were very much determined by religion, for example, people who were not Christians were often persecuted. People have often had choices but chose not to take them. It is certainly the case that some women did not have the chance to enter education, particularly in an era such as the 1950s. Sartre would then argue that there were other restraints holding back women from achieving their true potential as authentic beings. This might seem unconvincing because there always appears to be something that will restrain us from doing what we want. If you look hard enough there will always be something restraining us. The idea that our free will fully is impossible.

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appears to be something that will restrain us from doing what we really want. If we are able to be ourselves in a small traditional village in the middle of nowhere, then there will always be something restraining us and so being able to exercise our free will is impossible. If it is impossible to exercise our free will entirely then either it's not worth existing or it is. If it's not worth anything then libertarianism is based on something that doesn't exist. If it exists, then determinism is true, and all our actions are determined by prior causes. That means that we are not free and that all our actions are predetermined. It takes away our free will and reduces us to automatons, as Arminius Gougeon says. It means nobody can be blamed for anything with the excuse that their actions were determined. Libertarianism says that people can be blamed for their actions because they purposely chose them. This is a very difficult assumption to make for people to be punished accordingly and for society to function. These arguments are, at least, convincing.

If the consequences of libertarianism are convincing, then somehow the theory must be wrong. What hard determinists will argue is that we are not free. Although our legal system and society are based on the idea that we believe ultimately all our actions have a cause, whether that is the environment or our genes, to do A Levels was determined by my environment, society encouraging me to do a certain job in the future, for example. Behaviourists such as B F Skinner, as hard determinists would argue, say that we are conditioned to take the path we do and study certain A Levels because of the consequences that explain which A Levels I will choose. We have many choices in life and most are determined by cause. My choice to do A Level RS wasn't determined by anything. I had to choose between Media Studies and A Level RS. Both options were appealing but I chose A Level RS. There were many factors such as the environment or my genes, making me make that choice. This is what Sartre was talking about. His choices were made by going against the determining factors. His choices were not determined to a certain extent (your rebellion in response to the environment). In this way, libertarianism is true in the way Sartre suggested.

Hard determinists find it difficult to believe that we make random choices. They argue that biological processes are already in operation before we even think of making a choice. This is something that Susan Blackmore argues in support of the idea that we are making a 'decision', not us. We rationalise that we are making the decision and act that we think we have freely chosen to do. However, experiments that have been made before we are conscious of it, and so not in control of it, aren't without merit. They reject these experiments and their conclusions that our decisions are made unconsciously. They argue that we make conscious rational decisions based on knowledge about our environment. The point is that if our actions were all determined unconsciously, our behaviour would be predictable, which it is not. Some of our behaviour is predictable because of determining factors, but not all the time. I might, for example, eat a sandwich at a certain time but at other times I might eat a salad and go against what everyone else is doing. This is against determining factors, which is why free will exists.

In conclusion, philosophical libertarianism is convincing, but not as convincing as Sartre suggests. That using your free will to go against the norm. This is not free will, this is just rebellion. What is free will is my ability to make choices that are valid and not determined. What is free will is my ability to make choices that go against determining factors. This does not mean that we are free. This is convincing.

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Examiner's comments

Section 1: Determinism

Questions Part a – testing AO1

1. Examine the implications of predestination and determinism.

Example 1 – Band 4, 13/20

This is a very good answer but not complete. What has been included in the answer is detailed but not all content has been included. The content is, however, focused and relevant. There are some examples given to explain points and depth of paragraphs. Relevant scholars have been included and understood correctly. Spelling is understood correctly and used throughout. A connection has been made to Pelagius, this has been understood correctly and is relevant.

Example 2 – Band 5, 20/20

This is an excellent answer. It is a difficult question because a range of types of determinism need to be explained in detail, which this answer does. The views of scholars, Augustine and Calvin, so that the implications of those views are varied selection of scholarly views that are understood correctly. The explanations are all relevant to the question. There is depth and breadth with explanations and connections have been made to other approaches, such as divine command theory, which is understood correctly and used throughout.

2. Examine the ideas presented by Augustine and Calvin on predestination.

Example 1 – Band 5, 20/20

This is an excellent answer. It answers the question fully with detail and focus. It could just ask for the views of Augustine or Calvin. More detail would be needed in some areas. For this question the student has provided plenty of detail and the crucial points with additional quotes and explanations of the key ideas. There is a varied selection of relevant to the question that are understood correctly. The explanations are detailed and relevant to the question. There is depth and breadth with explanations and examples have been made to other approaches, such as libertarianism, for example. Key terms are used throughout.

Example 2 – Band 2, 5/20

This is a basic answer. There is some knowledge and understanding of Augustine and Calvin, but irrelevant material has been included, such as Augustine's theodicy and hard determinism. It shows partial knowledge and understanding and answers the question in a basic and not always focused. In this respect, there is limited depth and breadth of development and explanation of key concepts. No references to religious scriptures would have been relevant to this question. There is a limited selection of scholars, Augustine and Calvin relevant to the question. Connections have been attempted between theodicy and predestination and determinism, but these connections are not particularly relevant. There is some understanding of some of the key concepts, but this is not sufficient.

3. Examine the different types of determinism.

Example 1 – Band 1, 3/20

This answer is very basic. There is some very basic knowledge and understanding of determinism, but it answers the question in a basic way, sometimes lacking focus on the question. For example, in the first paragraph, the concept of free will, is also not relevant to the question. The question asks for determinism, and predestination is a separate idea. There is lack of depth and breadth of development and explanation of key concepts because only scientific determinism has been discussed. There are no references to religious scriptures. If the answer had included more types of determinism, then more scholars could have been included. It is clear that hardly any scholarly views have been covered. A mistaken connection has been made between theodicy and predestination and determinism, but these connections are not particularly relevant. Not enough key terms have been included because not all types of determinism have been covered.

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Example 2 – Band 5, 20/20

This is an excellent answer. It answers the question fully with detail and focus. It has been explained in full, with the different types of hard determinism explained in detail and the crucial elements of all these types of determinism have been explained by scholars. There is a varied selection of scholarly views – those relevant to the question are used correctly. The explanations are detailed and precise and are all relevant to the question. The breadth with explanations and examples. Insightful connections have been made between the two approaches of hard and soft determinism. Key terms are understood correctly and used throughout.

Questions Part b – testing AO2

4. 'Moral responsibility is an illusion.' Evaluate this view.

Example 1 – Band 2, 12/30

This answer is satisfactory. There is some relevant analysis, but it is not clear what the position of intent is and so evaluation is not consistent. A conclusion is missing, which would have been helpful. There are some good points made but not all the question have been addressed. A further third paragraph would have helped in addressing the question. Scholarly views included but more could have been referred to in relation to this question. Specialist terminology is used and is relevant when used.

Example 2 – Band 5, 30/30

This is an excellent answer. There is detail and convincing critical analysis where the answer is consistent with this view throughout. The answer identifies and focuses on the issues raised by the question. The answer is clear view, stated from the very beginning, and is consistent with this view throughout. Good, relevant support points. Scholarly views are understood correctly and are relevant. There are connections made between the implications of hard versus soft determinism. Specialist terminology is used correctly throughout.

5. 'There are more strengths in soft determinism than in hard determinism.'

Example 1 – Band 5, 30/30

This is an excellent answer. There is detail and convincing critical analysis of hard determinism in relation to one another. The strengths of hard determinism are explained and the answer justifies the position of intent taken that soft determinism has more strengths. The answer is clear from the very beginning, and is consistent with this view throughout. Good, relevant support points. Scholarly views are understood correctly and are relevant. There are connections made between the implications of hard versus soft determinism. Specialist terminology is used correctly throughout.

Example 2 – Band 2, 10/30

This answer is limited in its critical analysis. The answer demonstrates good knowledge of the two approaches. There is some relevant analysis, such as the issue of moral responsibility, but a lot more could have been done. Following the structure of point, argument, counterargument and conclusion. There are a limited number of points made in relation to the question and a limited attempt at connections between the two approaches of soft and hard determinism. Scholarly views are included but not all are relevant. There are connections made between the two approaches of soft and hard determinism. Specialist terms are used correctly.

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Section 2: Free Will

Questions Part a – testing AO1

6. Examine the different approaches within libertarianism.

Example 1 – Band 5, 20/20

This answer is excellent. The content is detailed and demonstrates clear knowledge and understanding. Both key types of libertarianism are relevant and explained in full. There is plenty of detail and the crucial elements of all these types of libertarianism are understood correctly. There is a varied selection of scholarly views – those relevant to the question are understood correctly. The explanations are detailed and precise and are all relevant to the question. There is depth and breadth with explanations and examples. Insightful connections have been made to hard and soft determinism in the final paragraph. Key terms are understood correctly and used throughout.

Example – Band 2, 8/20

This answer is basic because it only addresses the question partially. The question asks for two types and only one type has been discussed. This one type is explained in detail and the key elements are understood correctly, but only partial because of the other types that are not addressed. The answer has been answered in a basic way and is limited in depth and breadth. The explanation of Sartre is basic. If the other types had been addressed, then more scholars would have been included. The answer tries to make connections to hard and soft determinism in the final paragraph. The answer does not fully answer the question by examining the other types of libertarianism. Some key terms are understood correctly, that relating to Sartre's work.

7. Examine religious concepts of free will.

Example 1 – Band 1, 3/20

This answer is very basic. The answer shows very little knowledge of Pelagius and Arminius and Augustine. The key concepts have been left out. A few points of relevance are included but are not explained in full. In consequence, there is a lack of depth and breadth in most areas and the answer is not relevant to the question. There is imprecision and a lack of relevance by including Augustine. The answer also lacks focus on the question. The attempt at making connections to Sartre, is unsuccessful because it has made the answer partly unfocused. It would have been better to include ideas of Augustine into this answer, showing how Pelagius is responding to Augustine. The answer has a limited amount of scholarly views and key terms used.

Example 2 – Band 5, 20/20

This answer is excellent. It is a tricky question because there is so much content to cover but this answer has managed to summarise it succinctly, making sure all the essential points are explained. The content is detailed and demonstrates clear knowledge and understanding. Both key theologians – Pelagius and Arminius – are included and explained in full. There is a varied selection of scholarly views – those relevant to the question are understood correctly, and biblical references have also been included. The explanations are all relevant to the question. There is depth and breadth with explanations and examples. Insightful connections have been made to other theologians, such as that of Augustine. Key terms are understood correctly and used throughout.

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Questions Part b – testing AO2

8. 'Libertarianism inevitably leads to the belief that we are free.' Evaluate this claim.

Example 1 – Band 4, 20/30

This answer is very good. It has focused analysis and effective evaluation relevant to the question. Some of the important points raised by the question are addressed, but there are places where more could have been included. Following the PACU structure ensures this. Relevant scholarly views are used. There are connections made to other philosophical ideas, such as soft determinism. Specialist terminology is used correctly. It doesn't qualify as an excellent, top-band answer, because it is unclear what the final conclusion is. If an answer has a clear direction from the beginning, then that is a well-structured answer.



Example 2 – Band 5, 30/30

This is an excellent answer. There is detail and convincing critical analysis where the position of philosophical, psychological and scientific libertarianism is discussed. There are evaluative points made throughout backed by evidence, such as the point that not everyone is self-actualised or that the actualising tendency is a determining factor, and that determinism is deterministic by nature because of its materialist view. The answer identifies and focuses on the issues raised by the question. The answer also presents a clear view, stated from the very beginning and consistent with this view throughout. Scholarly views are understood correctly and are relevant. There are insightful connections made between the implications of scientific determinism and psychological determinism. Specialist terminology is used correctly throughout.

9. 'Philosophical libertarianism is convincing.' Evaluate this claim.

Example 1 – Band 3, 15/30

This answer is good. There is some focused analysis, but this is too focused on Sartre's view. It appears as a critical analysis of Sartre's view, but there are other considerations that could have been included. Most of the points raised by the question are addressed, but not all. Most of the view is backed by evidence, but more could have been included. Scholarly views, only really used where relevant. There are connections made to libertarianism and moral responsibility but not to soft determinism. Specialist terminology is used correctly but limited.

Example 2 – Band 5, 30/30

This is an excellent answer. There is detail and convincing critical analysis where the position of hard determinism and the responses libertarians have to that is discussed. There are evaluative points made throughout backed by evidence/examples, such as the example of the man with a hammer. The answer identifies and focuses on the issues raised by the question. The answer also presents a clear view from the very beginning, and is consistent with this view throughout. Scholarly views are understood correctly and are relevant. There are insightful connections made between the implications of hard determinism and Sartre's libertarianism. Specialist terminology is used correctly throughout.



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