



2016 specification
first exams in 2018

Learning Grids

for A Level OCR Component 2:
Ethics (Year 2)

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Contents

Thank You for Choosing ZigZag Education.....	ii
Teacher Feedback Opportunity	iii
Terms and Conditions of Use	iv
Teacher’s Introduction.....	v
Ethical Language: Meta-ethics.....	1
Basic Concepts	1
Naturalism	2
Intuitionism.....	10
Emotivism	19
Exam Preparation	28
Significant Ideas: Conscience	30
Basic Concepts	30
Aquinas	31
Freud.....	40
Exam Preparation	51
Sexual Ethics	53
Basic Concepts	53
Marital, Premarital and Extramarital Relationships	54
Homosexuality	67
Exam Preparation	78

Teacher's Introduction

These learning grids are tools designed to help you deliver the A Level Year 2 OCR Component 2: Ethics and Religion specification. The concept is that your students are assigned a topic to learn about (e.g. by giving them a set of pages to read from the course companion), possibly for homework, and then asked to complete the relevant learning grids. These activities may be particularly useful for your weaker learners, who may benefit from both the requirement to find the information and the act of writing the answers down.

The grids cover the specification content comprehensively and are designed to ask questions which your students should be able to answer correctly when they have studied the relevant topics. Each section begins with questions on basic concepts, or the background of a particular philosophical issue, before progressing to longer questions designed to test both a student's knowledge of a particular topic and their ability to evaluate between different academic perspectives.

Completed grids are provided so that your students' answers can be marked or checked. It may also be useful to hand them out to students during their revision to assist them with answers they cannot find.

Advantages of using these learning grids are:

- Some students will find this method of studying of great value, particularly if they find it difficult to absorb information in class.
- Completed grids contain a sample answer that may be useful for revision.
- They are an easy-to-set yet valuable homework.
- They are a useful catch-up tool to help students who have missed a lesson.
- They can be used as a basis for cover lessons that require minimal preparation and no interaction from the cover teacher.
- They are an independent learning resource.

You may want to photocopy the sheets onto A3 paper, particularly for students with reading or writing difficulties.



Word + PDF

Note that there is the option to pay an additional 20% to get this resource in PDF format or an additional 50% to get this resource in Word format. The latter allows you to edit the resource to adapt it for your students, and also to put it on your intranet or VLE so students can fill in the grids electronically.

This edition supports students using the OCR A Level / Year 2 *Religious Studies for OCR Christianity, Philosophy and Ethics* textbook, by Libby Ahluwalia and Robert Bowie (Oxford University Press, 2016, ISBN 978-0-19-837-533-3) and the OCR A Level / Year 2 *Religious Studies* textbook by Michael B Wilkinson (Hodder Education, 2016, ISBN 978-1-471-86674-6).

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Selected Question and Answer Pages

For demonstration only, the sample answer pages immediately follow their corresponding question pages

Ethical Language: Meta-ethics: Naturalism

 Hodder: pp. 126–134
OUP: pp. 95–101

Topic	Question	Answer
Meta-ethics: Basic Issues	What is ethical language?	
	What are some of the questions meta-ethics attempts to answer? Give three examples.	
	How does meta-ethics compare with normative ethics?	
	Give an example of a normative ethical theory.	
	Why is meta-ethics and a discussion of ethical language important?	
	Give examples of sentences which use 'good' in a non-moral or morally irrelevant way.	

Ethical Language: Meta-ethics: Naturalism

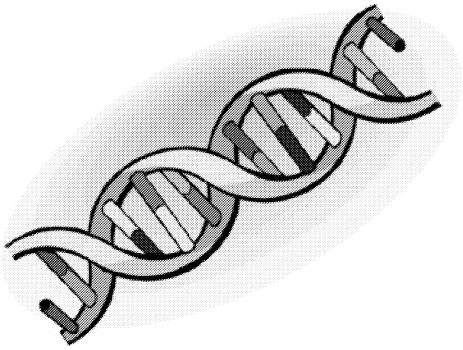


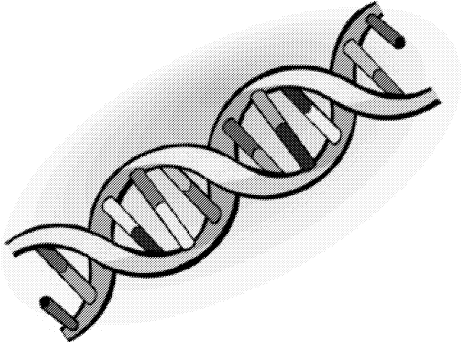
Hodder: pp. 126–134
OUP: pp. 95–101

Topic	Question	Answer
Meta-ethics: Basic Issues	What is ethical language?	<i>Language used when discussing ethical issues, e.g. good, bad, wrong, immoral.</i>
	What are some of the questions meta-ethics attempts to answer? Give three examples.	<p><i>Possible examples:</i></p> <ul style="list-style-type: none"> - <i>What does it mean when one says that something is 'good' or 'bad'? What do these terms mean?</i> - <i>When one makes a moral judgement and says that something is good or bad, what is going on? In what way and from what basis does one mean it is good or bad?</i> - <i>Can moral judgements be supported or defended and in what way?</i> - <i>Does ethical language have any meaning?</i>
	How does meta-ethics compare with normative ethics?	<i>Meta-ethics is concerned with what one means when one says something is good. Normative ethics, on the other hand, is concerned with what can be considered good – what actions or behaviour are right or wrong. Normative ethical claims provide answers to the questions raised by meta-ethics but do not share the same concerns.</i>
	Give an example of a normative ethical theory.	<i>Any theory which gives a definition or meaning to the term 'good' – utilitarianism, virtue ethics, divine command theory, situation ethics.</i>
	Why is meta-ethics and a discussion of ethical language important?	<i>It is important for making ethical decisions, to know what is meant by moral judgements such as 'theft is wrong' or 'justice is right'.</i>
	Give examples of sentences which use 'good' in a non-moral or morally irrelevant way.	<i>'This tea is good.' 'It is good to go on holiday in August.' 'These flying a kite.'</i>



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Topic	Question	Answer
<p>Naturalism: Critical Evaluation (cont.)</p>	<p>Do advances in modern psychology and genetics potentially support naturalistic moral theories?</p> 	

Topic	Question	Answer
Naturalism: Critical Evaluation (cont.)	<p>Do advances in modern psychology and genetics potentially support naturalistic moral theories?</p> 	<p><i>It might be contended that the more insight that is gained into the way human beings are made, and the way that the human mind is centred around important goals, that it is possible to understand how morality can develop from a natural origin. This may mean that if human beings are capable of a flourishing rooted in their genetics, being or psychology, then the good can be to pursue such a flourishing and moral principles, duties and oughts be developed that identify the good with this natural flourishing, supporting naturalism in general.</i></p> <p><i>However, others might argue that genetics and psychology only reveal information about what human beings are naturally predisposed to do, not what they ought to do, which may be a separate class of knowledge, revealed by intuition or reason rather than reflection upon human sentiment or nature. On the other hand, emotivists might contend that such insights simply show that there are no moral facts whatsoever, only somewhat aligning human attitudes and predispositions, meaning that one should not talk of morality at all, rather only human sentiments or beliefs that happen to coincide at various times and places.</i></p>



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Sexual Ethics: Exam Preparation



Hodder: pp. 166–188
OUP: pp. 139–167

Below are featured a number of arguments relating to sexual ethics, with a corresponding criticism presented opposite. Evaluate each before writing your own opinion in the final box on the right.

Argument	Criticism	Student's Evaluation
Religion should no longer have an influence on how premarital and extramarital sexual ethics is legislated or discussed, as religious views contradict many of the findings of secular ethics.	Religion should still have an influence in discussions about premarital and extramarital sex, as marriage is ultimately a religious institution supported by considerations of natural law, meaning there is an objective basis to religious views on sexual ethics.	
Homosexual relationships are clearly supported by all forms of secular ethics. The only reason to oppose them are religious reasons.	While one can form arguments to support homosexual relationships, one can still argue that under utilitarian and natural law ethics, there might still be arguments against such relationships that agree with traditional religious perspectives.	
Utilitarian perspectives on sexual ethics are ultimately flawed because they treat other people as mere means to pleasure or satisfying preferences, ignoring their rights, personhood and other important factors.	Utilitarian perspectives can accommodate important principles in sexual ethics, such as rights and personhood through rule, or preference versions, where pleasure is not the main thing to be maximised through one's actions.	

Sexual Ethics: Exam Preparation



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Additional Selected Question Pages

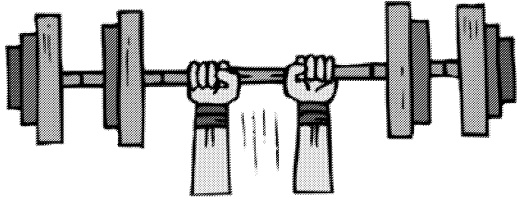
Ethical Language: Meta-ethics: Emotivism


Hodder: pp. 137–142
OUP: pp. 107–111

Topic	Question	Answer
Emotivism – Ayer  See in particular: Hodder pp. 137–139	What purpose did Ayer argue that ethical language serves?	
	If one says ‘acting to bring about happiness is good’, what meaning would an emotivist argue can be taken from this?	
	Explain why emotivism is often referred to as the ‘Hurrah! Boo! Theory’.	
	Is emotivism realist or anti-realist?	
	Is emotivism naturalistic or non-naturalistic?	
	Explain what is meant by the verification principle.	
	What two types of statements did Ayer think could be verified (the verification principle)?	1. 2.
	How did the Logical Positivist school view ethical language from the perspective of the verification principle?	

Topic	Question	Answer
Emotivism – Ayer (cont.)	How might ethical language which expresses preferences be considered similar to expressing prescriptions to others? Use examples to illustrate your answer.	
	Why does philosophical discussion around ethics have no value for Ayer?	
	What is the difference between subjectivism and emotivism?	

Topic	Question	Answer
Emotivism – Ayer (cont.)	Why is it wrong to equate emotivism with ethical relativism?	
C L Stevenson	How did Stevenson define ethical statements differently to Ayer?	
	What are the two key elements of moral statements for Stevenson?	
	Why is the imperative component of ethics important for Stevenson?	
	What does the statement ‘charity is good’ mean for Stevenson?	

Topic	Question	Answer
C L Stevenson (cont.)	What advantages are there to Stevenson's theory of meta-ethics over Ayer's?	
Emotivism: Issues and Objections	Give three possible strengths of emotivism.	
		
	How does emotivism differ from deontological ethics and absolutism?	