

Candidate Marks Report

Series : 6 2018

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

Centre No :	Assessment Code :	H573
Candidate No :	Component Code :	02
Candidate Name :		

Total Marks :

In the table below 'Total Mark' records the mark scored by this candidate.
'Max Mark' records the Maximum Mark available for the question.

Question Part

1	Evaluate Aquinas' theological approach to conscience.
	<p>Aquinas' approach to to conscience offers an optimistic view of humanity whilst still recognising our flaws as humans. This essay will discuss how successful reliable Aquinas views on conscience are.</p>
	<p>Aquinas put states that conscience comes from ^{the gift of} god god-gives reason and should therefore always be followed. Aquinas puts forward the idea of superior Synderesis; the idea that humans naturally lean towards good and stay away from evil. He also puts forward the idea of conscientia (conscience in action) and the 3 idea of 'Ratio' and the the idea that humans in comparison to other animals have rational minds and can work out right and wrong through Natural Law, and the gift of reason.</p>



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Aquinas approach to conscience can be seen as reliable as he still recognises that humans are fallible and have ~~to~~ sensuality within them ~~to~~ that can pull them away from good and towards evil; he shows this idea through; Apparent goods and real goods. Through Aquinas' ideas of vincible and invincible ignorance we also feel the ways in which humans are blameworthy and blame worthy. This suggests Aquinas approach to conscience is reliable as he recognises the flaws ~~is~~ in humans ~~and~~ and how conscience can sometimes be wrong, but offers an optimistic view of the human mind.

However there are major problems with this approach; If the gift of ~~the~~ reason is from God how can ~~to~~ we still be wrong when using reason? - If it comes from God, surely it would be perfect. ~~At Also~~ Another problem with Aquinas' approach is how can we distinguish between a



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'real good' and 'apparent good'¹⁷
 also we cannot verify whether
 something is a 'real' or 'apparent'
 good. ~~Aquinas also sees~~ It may
 even be agreed that Aquinas
 approach is too ~~too~~ optimistic
 and ~~does~~ does not consider
 whether humans are really that
 rational. Humans can be
 very irrational at times especially
 in moments of rage. This suggest
 Aquinas' approach is not reliable

~~Freud's approach may be & seems
 more worthwhile as~~

Freud's ~~app~~ approach seems
 much more worthwhile as
 he seems to recognise the
~~essential~~ psychology of the human
 mind much better and understand
 that humans can be ~~irr~~ irrational
 at times. Freud separate the
 mind into the Id, Super-ego and
 Ego. The Super-ego is the pressure
 of societal judgment and expectations,
 The Id is the subconscious part
 of the brain - dark, desire and
 selfish needs, also where the ~~own~~
 Oedipus complex comes from.



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The ego seems to be the rational part of the mind which provides some middle ground between the Super ego and the Id. For Freud the conscience came from the super-ego and fear of societal judgement. However, ~~Freud~~ ~~it~~ seems to state the complete opposite to ~~turns~~ the idea that humans are completely irrational. ~~It~~ It can be said that Freud had a narrow ~~of~~ ~~view~~ of the human mind as he after only ~~really~~ really had one type of client after ~~men~~ ~~with~~ middle/upper class men. This suggests his approach to conscience ~~is~~ is not reliable. Also many humans are attracted to the idea of going against societal expectations - Freud doesn't ~~any~~ recognise this.

~~From~~ Fromman put forward ~~to~~ two ideas about conscience.
 ⇒ His first theory of the authoritarian conscience comes from fear of ~~society~~ ~~authority~~ and constantly ~~submitting~~ ~~conforming~~ ~~to~~ ~~the~~ ~~is~~ their ideologies



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However he later developed the humanistic approach to conscience which was in line with the idea that we all have control ~~over~~ and authority over our own choices and conscience is a healthy part of human existence.

1/11/18 Conclusion, Aquinas's approach to conscience is 'unreliable', Freud's seems to irrational and extremely narrow. Fromm's approach is based on his own experience and two different ways of living. Also places like Nazi Germany would have made him question himself and offer a much more real approach 'Good is meaningful.' Discuss. ^{to conclude}

The statement refers to the question of whether 'good' can be defined, qualified or quantified and what the actual meaning of 'good' is.

2/ Ethical naturalists such as Philippa Foot argue that good and evil are in ~~nature~~ rooted in nature and that we humans can perceive ~~through~~ good and evil through



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observing the world.
 However, it can be ~~be~~ said
 that ethical naturalism offers an
 objective idea of what good
 is. Isn't good and evil subjective
 and varies for different people?
 Mackie argues that moral
 rules are not hard facts;
 they are just all agreed upon
~~by~~ by the individuals within
 the ~~the~~ institutions. This
 suggests the 'good' is not a
 natural quality in the world.

Hume argues against ethical
 naturalism stating that people
 make an illegitimate jump
 between two statements. Hume
 argued that - you cannot derive
 a moral conclusion from a
 factual statement. This is ~~not~~ ^{known} as
 the is/ought problem. For example;
 Slavery still exists (facts), therefore
 slavery ought to be abolished.
 Hume argues a jump has
 been made with no ~~justifi~~
 justification.
 However, many moral realists
 would argue that justification



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is not needed.

Ayer argues that when we make moral statements like 'Murder is wrong' it is ~~is~~ it is ~~after~~ just ~~an emotion~~ their own emotional response to murder and doesn't hold any meaning. The statement 'Murder is wrong' is unverifiable and therefore, according to Ayer meaningless. ~~that is~~ whether something is good cannot be verified so 'good' is meaningless, it is just based on emotion.

However Ayer doesn't seem to recognise that logical positivism and using scientific language is not compatible with religion. Ayer seems to ignore human emotion all together. Furthermore Ayer's emotivism seems to ~~ignore~~ ~~and~~ ignore how we as human ~~beings~~ perceive what is good. Just because it cannot be verified doesn't mean it is meaningless.



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G.E. Moore argues ~~is~~ that 'good' is not meaningless, but it is indefinable. Moore argued against Bentham's utilitarianism and the ~~of~~ idea that 'goodness' ~~and pleasure~~ can be quantified, qualified and defined as pleasure. Moore's ~~intuition~~ intuition This also led him to develop the open question argument; 'X' is good, but is it pleasant. Consider the example of Bear-baiting; 'Bear-baiting is good but is it pleasant' according to ~~this~~ utilitarianism we should be able to ~~switch~~ switch the terms pleasant and good and still have the sentence make sense. ~~Moore~~ This suggests good cannot be defined as pleasure. Moore's intuitionism argues that humans ~~to~~ have intuition of what is ~~right~~ right and wrong or good and bad. He ~~is~~ argued that humans can perceive goodness but not ~~define~~ define it - it's like ~~try~~ trying to define the colour yellow (simple/complex ideas)



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However this raised many questions about Moore's ~~the~~ theory; Can all humans trust their intuitions? What are a person's intuitions led them to do the exact opposite of another.

In Confucianism, the good is meaningful and human can perceive good by considering whether the actions outcomes of an action lead to human flourishing and human progress.

3. Assess the view that Natural Law is of no help in regards to Euthanasia.

It can be said that Natural Law is the best approach to euthanasia; The precept of preserving life states that as humans we must promote the idea of eudaimonia and human ordered society; ~~the~~ If euthanasia were allowed it may violate this idea and ~~that~~ may lead to



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a 'slippery slope'.
 However, some may argue that Aquinas' natural law does not consider specific circumstances or leave any autonomy to the individual to decide. It can also be perceived as vague and does not take into ~~consideration~~ consideration ~~where~~ where certain precepts might contradict each other. For instance ~~preserving life may conflict with~~ ~~the~~ The idea of a life support machine may ~~preserve~~ ^{go along} with the idea of preserving life yet is it 'natural' to keep that person alive - doesn't it go against God's plan. Aquinas also offers no ~~to~~ system of hierarchy when it comes to the precepts so which ones do we prioritise with regard to euthanasia. This suggests Natural law is not helpful with regard to euthanasia.

It can be said situation ethics may be more worthwhile. The ideas of agape suggest we should be the most



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Selfless, loving thing for that person. Also the proposition; only one thing is intrinsically good: namely love. This suggests we should do what is most loving. If it is the most loving thing to take someone's life in order to end pain and suffering then it should be done. However, Fletcher doesn't consider how love can be. The idea of love may be different to people. Also - How can we ever be sure it is the most loving thing. Is it loving to violate someone's autonomy? Is there anything loving about brutal acts of active euthanasia. This suggests ~~the~~ situation ethics is not helpful with regard to euthanasia.

In conclusion, Natural law is of no help with regard to euthanasia nor is ~~the~~ Fletcher situation ethics. It can be said that aspects of Kantian ethics may be much more helpful. The idea of duty and ~~of~~ autonomy may be ~~more~~ more helpful in regard to euthanasia; provides balance between following the rule of law and moral obligation.

