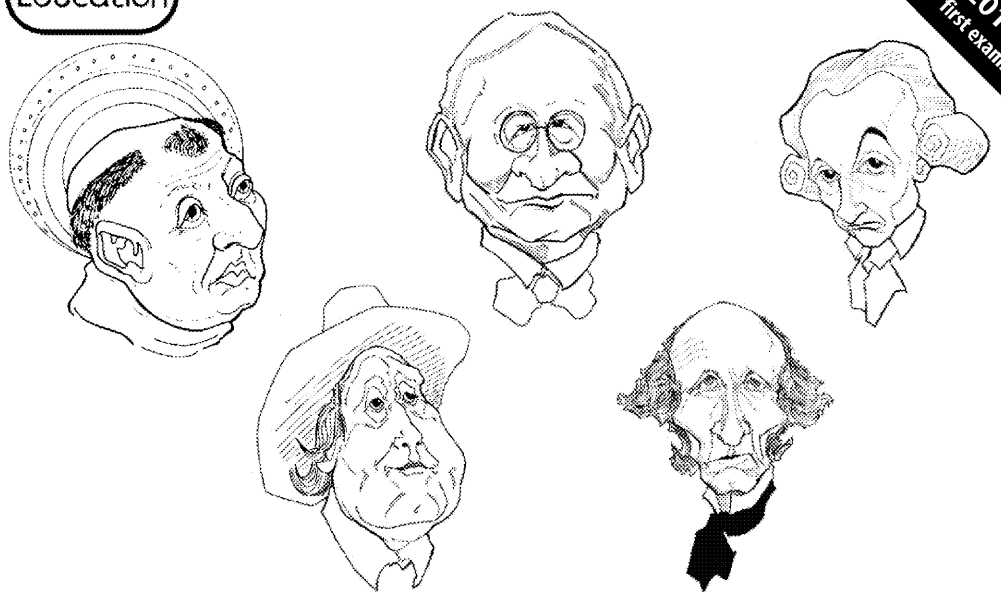
Religious Studies AS & A Level Year 1 | OCR | H173/H573

2016 specification
first exams in 2018 (2017 for AS)



Religion and Ethics Course Companion

For AS and A Level Year 1 OCR Religious Studies (Component 2)

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Contents

Teacher's Introduction

This companion was written for the AS topics of the OCR Religion and Ethics spec enough depth to be used on the full A Level course. It is split into three topics (R Ethical Theories and Applied Ethics), each with two sections. Six chapters, in oth perhaps only two occasions differed from the order in which the material is pres The order of each section as a result is divided into 'knowledge' section (wh theory, material) and an 'issues' section (which comprises the critical discussion are discussion points and group activities. There is also a written activity in each included at the back.

As ever, it was difficult to gauge the depth of understanding expected by the boa towards AO2 material in the new specification, I have generally given more space exposition. Although I have always strived to make the text as accessible as poss doubt only be of value to the most capable students. When I have been certain t the specification, I have marked it out as such. Nevertheless, OCR does advise th for referring to any *appropriate* scholarly views' and there is certainly nothing he

I have written several companions for other A Level Ethics curricula now (includi draft of this specification), and over that time have built up a fair old chunk of m version of this resource (written by C Walkey) at my disposal. So this resource sh marketing people call 'content-rich'. It may also be the last one I write, so I've tr off. I hope it proves itself to be of some benefit to both yourself and your studen

Note on Suggested Reading

The suggested reading listed is not what I personally recommend, but what is rec these recommendations – in my view – are better than others. The SCM Christian Messer, listed for situation ethics, does not actually spend all that much time dis two pages, and not in the chapter suggested by the board). I surmised it was incl that Fletcher's understanding of agape is not 'really religious', but still considered At the other end of the spectrum, John Finnis's article on Aquinas's Moral, Politic *Stanford Encyclopedia of Philosophy* is likely to be incomprehensible to most stu teachers of A Level Religious Studies who are not *au fait* with contemporary curre O'Neill's article 'Kantian Approaches to Some Famine Problems' is quite easy to r AO2 material for both Kant and the utilitarians. Likewise, Pojman (*Discovering Ri Death and Saving Life*) and Singer (*Practical Ethics; Rethinking Life and Death)* are The undergraduate textbook suggested by the board for Business Ethics is compr a good variety of interesting case studies.

Stretch and Cha

Anything in a box like this is stretch and challenge, i.e. material not explicitly mentioned on the specific

KEY TERMINOLOGY IN ETH

Like any area of philosophy, ethics has its own set of specialised terminology. Th
and time again during this course and it is a good idea to know what each means
be a lot here to take in right now, some of which you may not presently understa
page as you study, you will soon become fluent in the lan a e of ethics.

Ethics	the area of philosophy concerned with what behaviou
Moral	actions, behaviour or intentions that are considered g
Immoral	actions, behaviour or intentions that are considered b
Maxim	a moral rule
Moral/ethical theory	a set of ideas about ethics and how people should beh
Moral agent	someone involved in making ethical or moral decision
Normative ethics	the branch of ethics which discusses what individuals o Typical questions include, 'What moral rules should pe a good person?'
Consequentialist	term applied to ethical theories which judge whether a the basis of the consequences of the action, not the act
Deontological	term applied to ethical theories which make judgeme on the intention of the moral agents or whether they a (e.g. Kantian deontology)
Teleological	term applied to ethical theories which are interested i outcome), rather than the *means* (how they were carr
Absolutism	moral principle which holds that certain actions are ei people, at all times (e.g. Natural Law)
Relativism	moral principle which holds that what is right or wron (e.g. situation ethics)
Applied ethics	the application of ethical thinking to real-world issues
Objective	something which is part of mind-independent reality; a regardless of age, culture, gender, etc.
Subjective	something which is mind-dependent, e.g. an opinion. individuals, but not for oth
Hedonism	belief that what is good is what is pleasurable
Sanctity of life	concept which holds that humanity is made in God's i inherently sacred
Quality of life	concept which holds that human life requires certain a consciousness) in order to have value

Section 1: Normative Ethical T
Religious Approaches

In the first section of the course you will be studying two theories of **normative** e
approach to moral decision-making: St Thomas Aquinas's ount of Natural Law
ethics. Each of these thinkers attempts to answe m h own way, one of life's
the right thing to do?

We start with the **abso** t s of the medieval Catholic saint Aquinas, who h
Natural Law n h kind which we can discover through the use of reason
the microsc e turn to the situation ethics of the twentieth-century theolog
Aquinas, Fletcher holds a **teleological** view of morality, although he does shares

Activity:
Turn to the 'Key Terminology in Ethics' section at the start of this course compa
bold from the passage above.

1A: Natural Law

Key Thinker	
Name	St Thomas Aquinas
Born	1225
Died	1274
Key text	*Summa Theologica*
Why are they important?	There are f ng s who have had more influence on the Ca pri s n as Aquinas, and there are few institutions whic ape of world history than the Catholic Church. As such, for a long time, the moral and intellectual landscape for large
Did you know?	It is believed that Aquinas's relatives, disapproving of his dec friar, once forcibly imprisoned him in the family castle in an Legend has it that his brothers even resorted to hiring a pros Thomas away from a life of religious chastity. Not one to be the flesh, Aquinas is said to have driven her from his bedroo

Telos

To fully understand Aquinas, it is also important to understand a little of Aquinas
metaphysics – a subject devoted to understanding the ultimate nature of reality.
Aristotle's most significant insights is that, for anything to exist, it must have fou

- a material cause: e.g. the bronze of a statue
- a formal cause: e.g. the shape of a statue
- an efficient cause: e.g. the artist wh s statue
- **a final cause: e.g. the purp e o atue**

You will lea ch bout this if you are also studying the Philosophy of Re
for present es, we only need to focus on the most important cause, which
This is the pu pose for which a thing was created and the purpose which it shoul

Aquinas took up Aristotle's idea of a final cause and combined it with Christian te about God. He reasoned that all humans have a natural purpose towards which G wants them to aim. This purpose will bring humans into unity and fellowship wit and enable the reaching of the highest human potential.

There were two sources Aquinas believed that humans could use to understand t purpose God had given humanity:

1) **The Bible and the world**. The Bible is consid re lation so it reveals or s something about God. The world al als God's moral law because it w by God and therefore has sig s eator in its design.

2) **Reason** in s ved very strongly in the ability of human reason to ga knowle out God. Aquinas argued that through reason we could know what actions would fulfil our natural purpose.

> *To disparage the dictate of reason is equivalent to condemning the comma of God. (II:i, 19, 4)*

Aquinas believed that humanity was given reason and freedom by God so that w would be able to discover and fulfil our natural purpose. All humans had the abi to reason, which meant all were able to follow natural moral law if they chose to.

Aquinas believed that everyone had a specific purpose unique to them that could and talents given to them by God.

In arguing this, Aquinas was something of a revolutionary. Earlier theologians, su The Fall had corrupted mankind's nature and the inherent e r in the world to s could not use reason to know anything about God. H ity had fallen too far a corrupted to have the ability to learn abou d's wi. Aquinas, however, althou implications of The Fall, did not in it has drastically. He believed that our be used for the purpose of ing and acting upon the natural moral law.

Biblical Support for Natural Law Theory

There are in fact numerous biblical passages which support the idea of a moral l in nature:

> *For since the creation of the world God's invisible qualities – his eternal p been clearly seen, being understood from what has been made, so that peop (Romans 1:20)*

In this passage St Paul, the author of the Book of Romans, is describing how Go his creation of the world and therefore people have no excuse not to follow Go around us.

> *Indeed, when Gentiles, who do not have the law, do by nature things requ for themselves, even though they do not have the law. (Romans 2:14–16)*

In this pas t is describing how Gentiles (non-Jews) know the law from existing Je w, but through their own hearts or consciences. Paul is appeal knows the natural moral law because God instilled it in everyone.

Aquinas and Scholasticism

The reason Aquinas is considered such an important figure in the history of ethics synthesis of the thought of the pre-Christian Aristotle with biblical teaching. After Ancient Greek and Roman civilisations, Aristotle's works had, for a long time, been European civilisation. Fortunately, some of his writing had been preserved by Arab and, by the twelfth century, these works had gradually begun to spread, in translation

Due to his keen interest in these traditions, Aquinas became a leading figure in scholasticism. This was a particular way of doing theology that developed between by the perceived need to systematise all Christian theology and prove that Christianity rational. The use of reason was a defining feature of scholasticism and was used to exactly what Church doctrine should be.

The Four Tiers of Law

When we hear the word 'law' these days we are prone to think of police officers, For Aquinas, however, the law's scope was not just confined to what someone is able to get away with before they are imprisoned, fined or made to do community service. Instead, law is bound by reason; both divine and human. This is crucial to Aquinas's understanding of morality – laws were given to us by God, and we can work out what they are because God also implanted those laws in our rational faculties.

There are four different types of law for Aquinas, one of which is the natural mor in this section. They are arranged hierarchically:

Eternal Law

Incomprehensible to human beings, the Eternal Law is essentially the mind of God hence unchanging. It contains the mysteries of the universe's creation and its con only of its existence, but its true nature.

All the other forms of law, in a sense, reflect the Eternal Law.

Divine Law

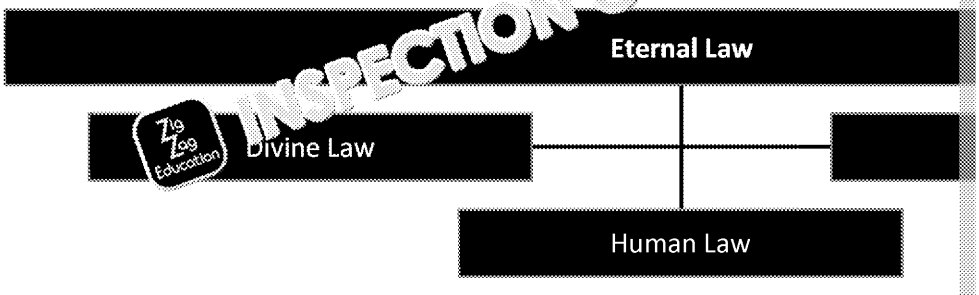
The law revealed to us through the Bible and so appears to us as divine injunction to live and how to reach heaven, yet it is only available to those who believe.

Natural Law

The moral law within us, which can be understood simply by reflecting on our rat It is available to everyone, whether they believe in God or not; for Aquinas, it is s

Human Law

This is closest to our modern understanding of the law. It is the law which govern we can, or cannot, do legally.



* Note that Natural Law and Divine Law are two sides of the same coin, they both reve different ways.

The Precepts

The Key Precept

At the heart of Natural Law theory is a single, uncontroversial moral principle fro
we should aim to do good and to avoid doing evil.

Primary Precepts

Aquinas believed that through reason, the B[illegible] a[illegible]he world, it became clear that there were a number of 'prim[illegible]p[illegible]s' that formed the basis of natural moral law. Although Aqui[illegible] provide a list himself, it is clear that he thought the fo[illegible]wi[illegible]e[illegible]es were the most significant:

1) to pres[illegible]e
2) to repro[illegible]e
3) to educate children
4) to worship God
5) to create an orderly, harmonious society

Secondary Precepts

From these primary precepts, Aquinas argued that moral rules could be deduced decision making so that humans can fulfil their natural purpose. Vardy describes 'unpacking' the primary precepts and telling the moral agents what they involve making.[1]

For example, from the primary precept of 'live', the Catholic Church, whose ethic moral law, has argued for the immorality of abortion based on the view that it en command in the Ten Commandment 'Do not murder'. Si[illegible]ly, the Catholic Chu sexual acts are immoral because they cannot lead to [illegible]roduction, another prima

Vardy comments that Aquinas did see some flexibility in how secondary precepts primary precepts could not be broken, how they were applied could vary acco

Real and Apparent Goods

Aquinas distinguished between real and apparent goods. Real goods are action consistent with natural purposes and are morally good. Apparent goods are act thinks are real goods but they have been mistaken. They have not used their re conclusion about how to act that is morally wrong and inconsistent with human apparent goods were arrived at by mistake, rather than deliberately.

[1] Vardy, P and Grosche, P, *The Puzzle of Ethics* (London: Harper Collins), p.38.

Discussion Activity:

Imagine you are a Catholic priest who is regularly visited by troubled souls seek

In groups, for each of the scenarios below, devise a relevant secondary precept referring to the primary precepts.

a) Sky Sports 1 is televising the big game between Manchester United and Liv match clashes with Evening Mass.

One of your parishioners is a lifelong [illegible] fan and a regular churchgoer. has recently been discovered in [illegible] state and he is unsure how long he Father?

b) A cha[illegible] government policy allows children to leave school at 14 if they Parer[illegible] poorer families are torn between sending their children out t keep or allowing them to continue their studies.

One of your parishioners is struggling to make ends meet but is able to get job stacking shelves at the local Tesco. What do you advise, Father?

c) A young married couple are unable to conceive a child. A doctor recomme are keen, but the procedure requires the husband, in isolation, to manually

You recently wed this young couple and know that they are devoted Catho advise, Father?

d) A single mother is made redundant and has no money to feed her three yo she considers stealing some food from the local supermarket.

In her weekly confession, she admits the temptation to steal is strong and day. What do you advise, Father?

e) A teenage girl is lured to the house of a clo[illegible] family friend and viciously ra discovers, to her horror, that she i[illegible] and she cannot bear the thought

Distraught, she turns to the Church for help. What do you advise, Father?

Issues

Does Natural Law provide a helpful method of moral decision-making?

The catechism of the Catholic Church states that:

> *'The Natural Law, present in the heart of each man and established by rea and its authority extends to all men… Application of the Natural Law va reflection that takes account of various conditions of life according to plac Nevertheless, in the diversity of cultures, the Natural Law remains as a r themselves and imposes on them, beyond the inevitable differences, comm is* immutable *and permanent throughout the variations of history; it sub customs and supports their progress.'* [2]

These are weighty claims: Natural Law is said to be [illegible]ural, absolute and uncha held to apply to all people, at all times a[illegible]dmit of no exceptions. The proble **absolutist** theories generally [illegible] at they tend to be inflexible. There may be circ normally forbidden will [illegible]lead to the better outcome (this line of thinking studied in t[illegible]rs [illegible]oseph Fletcher).

[2] Catechism of the Catholic Church 1956–1958

Proponents of Natural Law might point to the **secondary precepts** and the **doctrine of double effect** as evidence of their theory's real-world applicability. However, this does not solve a more substantive criticism of Natural Law which argues that any theory which relies on *reason* for moral decision-making is bound to be flawed due to its imperfect, limited nature. There is much also to say that our nature is not primarily rational, but emotional, and that we cannot be sure when our decisions are made from passion or from critical reflection.

Should we always judge something as morally because it successfully achieves its *telos*?

Earthquakes, monsoons, even smallpox are all part of the natural order of things, yet we don't think them as terrible as torture. This is good. The question of how we reconcile a less than perfect world with a supremely powerful God is one for philosophers of religion, but it is enough to note here that things doing what they were intended to do automatically makes them good is highly problematic for a theory which holds that good consists in fulfilling our natural purpose.

Does the universe as a whole really have a *telos*? Is human nature really ordered?

The French existentialist philosopher J P Sartre famously claimed that 'existence precedes essence'. This idea that humanity had a purpose (an 'essence') before it existed as an unjustifiable assumption. Our experience as radically free beings. This was intended as a slap in the face to Aristotle (to whom Aquinas is heavily indebted), who maintain precisely the opposite.

Even if we do have a natural purpose, who is to say it is a good one? Aquinas would point to the existence of God, who could not knowingly create evil. Calvinists might take the opposite tack, however, and point to the *total depravity* of our nature as a result of original sin (this all stems, of course, from Adam and Eve's snack on the forbidden fruit in the Garden of Eden).

There are also issues with the notion that the universe, as a whole, has a *telos*. Countless discoveries in the natural sciences have been taken to suggest that the universe does not necessarily have the hallmarks of a beneficent creation by God, or at the very least, lacks any kind of intrinsic purpose. The Second Law of Thermodynamics, for example, is often taken to mean that the universe tends towards *chaos* (this is because entropy – a measure of disorder in a physical system – always increases over time).

On the flip side, evolutionary neuroscientists such as Steven Pinker argue that some human behaviour are determined genetically. Aquinas might well take such ideas as evidence of God's plan for all humankind.

The Natural Law scholar John Finnis writes that, even if Aquinas's claims about the universe don't hold water, the theory as a whole can still have value. Hence Aquinas's moral philosophy is distinct from his theology:

> *'[Aquinas' moral philosophy] is a fundamentally practical philosophy of principles which direct us towards genuine human fulfillment so far as that happier state of affairs is both constituted and achievable by way of the actions that both manifest and build up the excellences of character traditionally known as virtues.'* [3]

Suggested Finnis, J, and Legal *Encyclopa*

[3] Finnis, J, 'Aquinas' Moral, Political and Legal Philosophy', *Stanford Encyclopaedia of P*

What actions can the doctrine of double effect justify?

Aquinas held that the primary precepts were **absolute**: they are rules which mus
all places. However, he also recognised that sometimes life throws up situations
good without also doing bad.

A classic example is the case of killing an attacker in self-defence. Aquinas himself discussed this case and reasoned that it is mo... acceptable for an individual to kill in self-defence so long as that individual's *intention* was to preserve their own life rather than to kill another's. This came to be known as the **doctrine of double effect**.

In the Cath... Church, the doctrine has on occasion been used to justify abortion usually if, by ... birth, the mother's life is put at risk. At such times, although ... a bad consequence (the death of an unborn foetus), the intention (to save the m... Nevertheless, the idea is problematic: we might intend to preserve our own life, ... not also intend to end another's. We can, after all, have two intentions at once. ... intention to slake my thirst, but intend at the same time to get tipsy.

New Natural Law Theory

Some twentieth-century philosophers working within the Catholic tradition hav... revitalise Aquinas's theory. Thinkers such as John Finnis and Germain Griesz ha... theologians such as Aquinas, working from the classical foundations of Aristotle... towards the 'big', metaphysical picture, and that this is detrimental to the prac...

In its place, they have suggested a New Natural Law ... which concentrates ... to abstract) qualities which are necessary for moral goodness. Griesz, for instan... kinds: practical and moral. Practical goods are those things which help a perso... thing. Poverty, for instance, is often a hinder a person when it comes to moral ... has no desire to ste... instead to feed the starving family if the family is not st... considered *practical good* – it enables us to more easily do good things like ch... *moral goo...* which Aquinas, following Aristotle, labels virtues. These include ju... so forth. Griesz's insight is that possession of practical goods has a relationship ... goods. For example, it is easier to be wise (a moral good) after a university edu... much harder if you've received no education at all.

Written Activity 1: Aquinas's Natural Law Theory

1. Which ancient philosopher's metaphysical views influenced Aquinas's acc...
2. What is the Greek term for 'purpose' or 'final cause'?
3. Natural law is one of the four tiers of law. What are the other three?
4. List Aquinas's five primary precepts.
5. How did Aquinas believe we could ... God-given purpose?
6. What is the doctrine of ... fect?

1B: Situation Ethics

Key Thinker	
Name	Joseph Fletcher
Born	1905
Died	1991
Key text	*Situation Ethics: The New Morality* (1966)
Why are they important?	Joseph Fletcher was one of the first theologians to realise the Church [illegible] from the shifts in moral and social attitudes du[illegible] Episcopalian priest, Fletcher courted controversy fo[illegible] and abortion, but he is best remembered today for his endu[illegible] at the heart of all ethical decision-making.
Did you know?	In later life, the once devout Fletcher was reported to have t[illegible] and become an atheist.

What is Situationalism?

Fletcher devised his theory of situational ethics amid the social turbulence of the 1960s, an era whose spirit Bob Dylan attempted to channel when he sang:

Come mothers and fathers
Throughout the land
And don't criticize
What you can't understand
Your sons and your daughters
Are beyond your command
Your old road is rapidly agein'
Please get out of the new one if you can't lend your hand
For the times they are a-changin'

Dylan was talking about the rise of a *counter-culture* which rejected the traditional a long time dominated both public and private life. In its place, a new morality of eventually take hold. The reasons for this change are myriad and complex. Even the 1960s saw such great upheavals in so many areas of life.

Fletcher, to his great credit, saw the writing on the wall. Unlike some more conse he believed that Bible-thumping and moral condemnation was not a suitable res social attitudes. Equally, however, Fletcher did not think a life unconstrained by was desirable. What was needed instead was a marriage of the old with the new ethics that would make it fit for a world very different to the one Aquinas or the writers had lived in. What was needed, was a **situational** approach.

Fletcher considered situationalism a middle way between two equally unattractive extremes (much like Aristotle considered each virtue to lie between two vices). On ethic that is completely lacking in any guiding moral principles, a position which ma people should be free to do whatever they see fit [illegible] given situation. Fletcher te this approach **antinomianism,** which literally translates from the Ancient Greek as law'. At the opposite end of the spectrum, are those moral philosophies which ho ethical decisions should always be made in accordance with a set of strict rules or commands. Fletcher termed this approach **legalism**, because, like the legal system concerned with the proper application of laws.

Situationalism is positioned in the middle of the two. On the one hand, unlike the antinomian, Fletcher believes people must have some principle or concept to appeal decision. This is agape, and the maxims derived from it. On the other, unlike the leg principles cannot be so absolute and inflexible as to require a decision which flies in

This ethical theory is **teleological** because it is concerned with the outcome of ac
the demonstration of love. This means that what is considered to be a good acti
situation. Sometimes lying could be the right thing to do, if it will result in showi
relativistic ethic.

Moral extreme ← **Middle ground**

Antinomianism
The view that there a
moral law
should ins
spontaneously in each situation to decide what is right.

Virtue ethics is arguably an antinomian theory because it holds that the truly virtuous person **just knows** the right thing to do in any given situation.

Situationalism
Fletcher argues that situation ethics is not antinomianism because individuals have the 'the ethical maxims of his community and its heritage' to draw on. It does not become legalism because these maxims can be abandoned if agape love is better shown another way.

Agape

'Thou shalt love thy neighbour as thyself'
Matthew 22:38

Central to Fletcher's ethical system is th
Christian ideal of selfless love.
person or not. It is not
right attitu
because yo
friendships which are based on receiving friendship and certain treatment in retu

One way to get a firmer grasp on what exactly agape is, is to consider what it is *n*
largely remembered for his series of children's books *The Chronicles of Narnia*, published a book in 1960 titled *The Four Loves* which sought to explain, from a Christian perspective, the different forms love may take. A talented classicist, Lewis was influenced by Ancient Greek notions of love, a concept for which they had four words, each with a distinct meaning:

Type of love (Ancient Greek)	English equivalent	Meaning...
Storge	Affection	An affectionate lo familiarity
Philia		love of friendship; a non-sexual, non-romantic yet powerful emotional bond between two people.
Eros	(Sexual or Romantic) Love	The love between partners in a romantic relationship; love with a sexual or erotic element.
Agape	Charity	An unconditional love, peculiar to Christianity in Lewis's thought.

Lewis considered agape (or charity) to be the highest form of love, and the sense
what is meant when the Bible says: 'Whoever does not love does not know God,
4:8). Agape then is the love of God, which, since we are not divine, we can neve
sense approximate. It is a love that is 'wholly disinterested and desires what is s
love not just for what attracts us, or to those who we consider 'grateful' or 'dese
not naturally lovable; lepers, criminals, enemies, morons, the sulky, the superior
Loves, p. 177).

The Four Working Principles

Fletcher developed four pr[illegible]ons which are central to his discussion of sit

These pres[illegible]ions are the key assumptions Fletcher will make about the nat
which he wi[illegible]to derive his entire system of ethics. They all have a **situationis**
groundwork for a **teleological** theory.

	Fletcher's four presuppositions	Explanation
1.	**Pragmatism**	Moral demands should be practical and achieve the in which is love.
2.	**Relativism**	All situations should be assessed on how best to demo through following moral laws which use the words 'ne
3.	**Positivism**	Being able to say that 'God is love' on the basis of faith experience. The moral agent has to decide, through t most important thing of all.[4]
4.	**Personalism**	Demands that the needs an[illegible]portance of people ar demands of moral l[illegible]w

[4] Vardy, C and Vardy P, *Ethics Matters* (London: SCM Press, 2012), p. 126.

The Six Propositions

From the four working principles, Fletcher derives his six fundamental principles w
be understood and applied in ethical situations.

	Fundamental Principle	Explana
1.	'Only one thing is intrinsically good; namely love: nothing else at all'	The only i…ic…lly good things – t… L…ve s n… …istrumentally good.
2.	'The ruling norm of Ch…ian decision is lo… …ng else'	The Jewish laws have been replaced … love to one's neighbour. It is not mo… follow the law.
3.	'Love …ustice are the same, for justice is love distributed, nothing else'	Love and justice are the same thing … others what they are owed, and wha… Justice helps us to decide how to dis… different people.
4.	'Love wills the neighbour's good, whether we like him or not'	Love should be shown regardless of w… person or not. It is not about develo… love in the personal sense. It is abou… right attitude towards others.
5.	'Only the end justifies the means, nothing else'	If love is the outcome of one's actio… taken to achieve this are not morally … outcome that matters.
6.	'Love's decisions are made situationally, not prescriptively'	Decisions must be made then and th… specific factors can be taken into acc… made on the basis of laws that presc…

Discussion Activity:
In groups, try to think of a… …lemmas in which situation ethics might allow … keeping wit… …r r… …ditions than the teaching of Aquinas.

Case Study Examples

Fletcher draws on many examples in his writing, both from real life and fiction, t…
following common moral rules would not result in the most loving outcome. He …
situations show how sometimes principles have to be abandoned in order to do t…

1. A woman who kills her crying baby in order to protect a group of people fro… being attacked by Native Americans on the Wilderness trail in the USA durin… the early settlements
2. A military nurse who treated her patients harshly so they would have extra motivation to get better and be discharged
3. A woman who committed adultery with a Russian pri… camp guard so she would become pregnant and be able to retur… …he family
4. A doctor who allows an abortion for … …n… a mental hospital who has been raped
5. Someone who kills … …n order to prevent a long drawn-out blood feud be… …n t… …that would result in more deaths

Conscience

For Fletcher, the conscience, in the everyday sense of the word, simply does not e
heads which, whether through divine intervention or a mysterious notion of mor
or wrong in a given situation is no more than a fiction.

All we have is our ability to work out the correct thing to do in a given situation. Like any ability, it is sometimes exercised well and sometimes exercised badly. As Fletcher puts it, 'Situation ethics is interested in conscience as a function, not as a faculty. It takes conscience into account only w deciding.' (*Situation Ethics*, p. 75). **Conscience** then, should be seen as a ver activity, rather than a thing, which involves the individual making decisions crea

Issues

Does situation ethics provide a helpful method of moral decision-making?

One of the main difficulties with situation ethics is an issue which plagues all **tele** to predict the end result of one's actions. Therefore, even if one does try to dem the result because of the inherent unpredictability and complexities of human sit and Peter Vardy argue that situation ethics' 'lack of clear guidance' means that th permissive that almost any kind of action could be justified.

Fletcher considered the flexibility of his theory to be a great strength, but he also our more severe moral duties ('Do not kill', etc.) was not a decision to be taken lig would need to do what would otherwise be indecent are few and far between. H sometimes the rules do need to be broken, in order for the right thing to be done legalistic alternatives, he would claim his theory is infinitely preferable.

Should we always judge something good because *agape* is best served?

We may wonder whether the uncertain notion of *agape* really has any relevance i Fletcher was keen to emphasise Christian teaching, and in doing so, attracted a fa fellow believers. Nevertheless, a critic might argue that he set himself an impossi the Christian notion of love in a secular society, and it certainly should have no pl would certainly be the view of some utilitarians.

In Fletcher's defence, we might point out that one does not have to be a Christian teaching such as 'Love thy neighbour as thyself'. Indeed, Fletcher's construal of t below) is so close to ideas of utility and the 'common good' as to be almost indis basis of his theory is not necessarily a reason to discard it entirely, although we m really adds.

Is Fletcher's understanding of *agape* really a religious idea at all?

Messer writes that Fletcher's situation ethics is 'essentially a version of act-utilitarianism'[5] and, when you come to study the latter theory in detail (Section 2 the parallels will be clear: both are teleological, relativistic theories which admit o no absolute laws and require us to put the interests of the many above those of t few. It is only Fletcher's emphasis on love as the ultimate good, rather than *uti* (or pleasure) which separates them. However, Messer concludes that 'it seems fairly clear [Fletcher] ... ultimately less lifts a secular philosophical theory off the shelf order to speak of what might be understood by Christian love. This, not surprisingly, leaves large gaps in his understanding both of love and of the human good.'[6]

[5] Messer, N, *SCM Study Guide: Christian Ethics*, (London: SCM, 2006), p. 81
[6] Ibid. p. 82

The charge is that Fletcher has simply taken agape to mean 'do whatever is best f given situation' which, for all intents and purposes, amounts to little more than t creates the greatest happiness for the greatest number of people'). This not onl the objections usually levelled at act utilitarianism (see Section 2B – Issues), but a situation ethics *is* not, strictly speaking, a religious idea at all.

Messer writes that, for many theologians, a Christian eth[illegible]heory must be *dist* The teachings of Christ and the life story of Jesus [illegible]hat gives the theory i moral principles must be raised which ar[illegible]*ic* Christianity (i.e. they would If Fletcher's notion of agape is re[illegible]e idea of utility, then we cannot say h Likewise, if the moral st[illegible]ated by situation ethics are identical to those generally, th[illegible]f a [illegible]n liberal democracy) then we cannot say his theory i

Charlotte and Peter Vardy concur, arguing that situation ethics 'confuses the concept of agape' described in the Bible because 'Christian love always sees love at the centre of a person's life and love of God as being primary and Fletcher plays the latter down in the interest of making his theory as widely acceptable as possible'. Therefore, the importance of loving God, the first of Jesus's two main commands, is ignored by Fletcher because he was trying to appeal to an increasingly secular audience (see Mark 12:28–31, Luke 10:27).

Does rejecting absolute rules make morality individualistic and subjective?

Situation ethics has received a negative reception from the Catholic Church. In 1 criticised it, and in 1956 the Sacred Congregation of the Holy Office banned it fro Catholic teaching and learning.[7] It was argued that, although the conscience coul wanted of mankind, situation ethics treated conscience as the source of moral k moral knowledge should be **natural moral law** which [illegible]e objective and abs

> *… the Church throughout her hist[illegible]s always considered a certain nu Law as having an absolut[illegible]nchangeable [unchanging] value, and in th contradiction of t[illegible]and spirit of the Gospel*
> (De[illegible]ti[illegible]Certain Questions Concerning Sexual Ethi

Charlotte and Peter Vardy contend that an individual could claim they acted situa have been motivated by 'baser motives'. This might not even be done deliberate see things from our own subjective point of view, whereby bias can creep in. Th open to abuse because it is 'used to justify doing what people feel inclined to do

Written Activity 2: Fletcher's Situation Ethics

1. What is 'agape'?
2. Give a Bible quote about Jesus's teaching regarding love.
3. Fletcher believed situation ethics provided a middle ground between whic
4. List Fletcher's four presuppositions.
5. What did Fletcher mean when he said only ov[illegible]is [illegible]rinsically good?
6. What did Fletcher think of [illegible]ence?

[7] Vardy, C and Vardy P, *Ethics Matters* (London; SCM Press, 2012), p. 130

Section 2: Normative Ethical T
Deontology and Teleol

In the second section of the course, we will consider two schools of ethical thoug
ideas about the nature of morality: **deontology** and **tele**

We begin with the great German philos[illegible]mmanuel Kant's deontological, ab
holds morality consists of certain abs[illegible] duties which hold across time and pla
Kant's more speculative [illegible] freedom, immortality and God. Afterwards, w
as seen in t[illegible] eighteenth-century British philosophers John Stuart M
teleological [illegible]**vist** account focuses on the consequences of actions, and hold
what is pleasurable.

2A: Kantian Ethics

Key Thinker	
Name	Immanuel Kant
Born	1724
Died	1804
Key texts	*Critique of Pure Reason* (1781), *Groundwork of the Metaphy*
Why are they important?	Such is Kant's significance, it has sometimes been said that p the era before he wrote, and the era after. Central to his pro human capacity for reason could be used to make the world was the hallmark of the European [illegible]nment, a period w increasingly turning to the[illegible]r [illegible]onality, rather than relig pressing proble[illegible]s of the day. Kant was, by all accounts, a re God out [illegible]rh[illegible]osophical work. Indeed, much of Kant's ti [illegible] we could know through speculative thought alone [illegible]hics, he was adamant that we only need reflect carefully to
Did you know?	Kant was reputed to enjoy telling and hearing jokes after eat however, not born out of a love for banter; he simply believe

Duty

For Kant, reason governs morality. Knowing what is right or wrong to do in a giv
is a little bit like solving a sum: there is only one correct answer, and we simply n
apply the right method to find it. Doing the right thing is our *duty* as rational bei
do the wrong thing then we are not just acting immorally, we are acting irrationa
Kantian ethics is **deontological** and **absolutist**: it is concerned with universal rule
apply at all times, to all people, in all places.

Origins of the Concept of Duty

Kant was deeply immersed in the intellectual life of his age. Pojman argues that h
influences:

(i) Pietism: A sect of the Lutheran Church which 'emphasized honesty, deep fe
than theological doctrine or orthodox belief'. Kant was brought up as a Piet
shaped his belief that the good will is the 'sole intrinsic good in life' (Pojman

(ii) Rousseau: French political philosopher who influenced Kant's ideas about th
autonomy (a hallmark of Enlightenment era thought)

(iii) Rationalism and empiricism: Seventeenth- and eighteenth-century philosop
debate between those who thought knowledge could largely be attained *a p*
(empiricists) and those who believed instead that much of our knowledge w
reason (rationalists). Kant's overall position was complex (look up the trans
a challenge), but he was distinctly rationalist when it came to ethics: morali
purely through reason (this is in marked contrast to the utilitarians – studied
intellectual heirs to the seventeenth-century Anglo-Irish empiricists).

(iv) Natural Law: Like Aquinas, Kant believed that the human capacity for reaso
us to derive moral rules. However, he differed from Aquinas in viewing cert
religious, rather than moral duties. For instance, duties such as 'to
worship God' are religious duties, while a duty based on the precept
'to preserve life' is a moral duty.

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Kant's particular understanding of duty turns on his distinction between
hypothetical and *categorical imperatives*, which we turn to now.

Hypothetical and Categorical Imperatives

First, some terminology. Imperatives are just commands – instructions which tell

Hypothetical imperatives usually look like this: 'You ought to do x if you want to
They command us to do something *if* we want something else. They are *conditio*
hypothetical is used to refer to a situation that *could* happen, usually if certain co
'If NASA develop the right technology, hypothetically, human beings could live o

Categorical imperatives are usually of the form 'You ought to do x'.
They command us to *just do it*. They are *unconditional* commands. The word ca
something *absolute*. Politicians or prominent public figures often issue 'categori
distance themselves from a scandal in the newspapers; they mean to say that th
with it.

It is the difference between bargaining with a trader at a car-boot sale and being
barked at by an army major. 'I'll give you £3 if you throw in another CD' can be
transformed into a hypothetical imperative, 'You ought to give me another CD if y
want to get £3', whereas 'Stab! Stab! This is an order!' can be translated into the
categorical imperative 'You ought to stab, you ought to twist, you ought to kill'.

Why is the distinction between hypothetical and categorical imperatives so crucia
Kant? Because Kant thinks that one can only do something good if it is done
unconditionally, or, to put it another way, with no strings attached. As a result, i
duty to do good. Analogously, it is a soldier's duty to protect the nation – even if
wake up one morning and do not feel much like fighting or marching, still they *m*
do it.

In the first chapter of his most significant ethical work, *Foundations of the Metap*

> *'Nothing in the world – or out of it! – can possibly be conceived that coul*
> *qualification except a GOOD WILL… It isn't what it brings about, its us*
> *intended end. Rather, good will is good because of how it wills – i.e. it is g*

He goes on to say that all other things which are generally considered to be good, riches, honour, even health, and the general well-bein[g] [a]nd contentment with o[ne's] happiness, inspire pride... if there is not a good will to correct the influence of the Kant argues, are not good in themselves because they can be bad if misused. Po[wer] for the general good, or it might be used tyrannically. Such things, Kant argues, a[re] paired with a good will which is said to 'sparkle like a jewel all by itself'; its value depending [on] how useful or fruitless it [is]'. It is 'the condition of all [other goods] happiness'; [it] is lived in accordance with **reason**. It just doesn't make sense to because rationality requires a good that is absolute – whereas, any other thing w[e] some circumstances, turn out to be bad. From this standpoint, Kant derives his e[th] deontological ethics.

The Three Formulations of the Categorical Imperative

First Formulation: The Law of Nature

> *'Act only in accordance with that maxim through which you can at the sa[me] universal law.'*
> *Groundwork of the Metaphysic of Morals,* Chapter 2

The first formulation is known as the formula of the Law of Nature because it refe[rs] laws which apply to everybody) of morality must be kept in mind when making m[oral] particular procedure for making moral decisions which is sometimes known as th[e]

The core idea is that when we are making any moral decision we must ask ourselves w[hat] the same thing in similar circumstances. In Kant's language, we are making a max[im] could become a universal law (a maxim is another word for a general rule or prin[ciple] 30 mph in the town centre', 'Don't run in the corridor').

For some actions, this is clearly impossible. If I like the look of your new mobile p[hone] quite like to steal it, Kant would immediately ask that I stop and consider the follo[wing] honestly recommend the maxim that in any circumstance where somebody feels [like] ahead and do it?'

Now, I might well turn round and say 'Get lost Kant! I'll take what I like, when I li[ke] but this simply would not work. If everyone were permitted to steal when they f[elt] private property would soon disappear. In fact, people would probably not bothe[r] going to be stolen, so pretty soon there would be nothing to steal. In other word[s] steal whenever you feel like it' is self-defeating.

On the other hand, a maxim such as 'It is not permissible to torture small children' nobody ever tortures small children [and] no problems are likely to arise. Certainly the[re] self-defeating about that rule. The opposite, however ('It is permissible to torture defeat itself.

Perfect and Imperfect Duties

In the *Groundwork*, Kant divides duties into perfect and imperfect categories. P
such as 'Do not kill', 'Do not steal' – their universalisation involves an obvious lo

Imperfect duties relate to those maxims which do not involve any logical contra
undesirable for a rational being. For instance, there is no logical contradiction i
'When in need, feel free to urinate on tombstones' society would not collapse i
the cemetery whenever they need to use the bathroom. It is hard to imagine anyon
world where everyone is happy to defile the graves of each other's ancestors, h
we have an imperfect duty to 'not act disrespectfully towards the dead'.

Discussion Activity:

In groups, discuss whether the following activities could be universalised witho

a) stealing bread to feed starving children

b) queuing for the cash machine

c) maintaining a heroin addiction

d) having a roast lunch every Sunday

e) vandalising urinals

f) supporting Manchester United

g) working as a doctor

h) lying about your age and appearance on online dating site

Second For[illegible]io[illegible] End in Itself

> *'So act as to treat humanity, both in your own person, and in the person o
> time as an end, never simply as a means.'*
> *Groundwork of the Metaphysic of Morals,* Chapter 2

There is also another reason that Kant would have a big problem with torturing s
anybody), and it is this aspect of his philosophy, the so-called 'humanity formula',
enduring influence on Western thought. Kant maintains that no good can ever co
means to an end. Torturing an innocent man to stop a twisted sadist from setting
Piccadilly Circus can never be justified for Kant, because somebody is being *used*
There is an intuitive appeal to this idea: how often have we seen in a melodrama
me!' uttered with absolute disgust? There is something deeply unsettling about
with or to you, not because they like you, or value you, or even love you, but for s
malevolent, purpose.

Kant recognised this, and thought he could explain *why* people feel this way. Peo
because they are rational beings, and rational beings deserve dignity, they deserv
always treating others as ends in themselves.

Discussion Activity:
In groups, discuss whether humanity (the agent) is being used as a means or an

i) A boy scout helps a frail old lady across the road to earn his 'Assisting the

ii) A student steals his friend's assignment so that he can copy his work.

iii) On the way home from the pub, Matt gives a homeless man £1.33.

iv) Belinda compliments her line manager's terrible outfits and laughs at his b wants to be promoted.

v) A woman steals bread from the supermarket to feed her starving family.

vi) Orhan flirts with Lucia to make his ex-girlfriend jealous.

vii) Steve buys everyone in the office a Milky Bar from the corner shop.

Third Formulation: The Kingdom of Ends

> *'Act according to the maxims of a member of a merely possible kingdom of universally'*
> *Groundwork of the Metaphysic of Morals,* Chapter 2

For his final formulation of the categorical imperative, Kant envisions a utopian ki share the same moral vision, desiring the same goods and sharing the same ends formulations, as the laws the hypothetical members of the kingdom would devise of Nature' and 'humanity' formulaes. Hence, any moral rules constructed must b contradiction and treat people as ends, never means. The third formulation adds theory: he is trying to tell us how society would be governed if all people were to When acting individually, we should attempt to imagine whether our action woul of ends', in the hope that by doing so, we might bring it closer to reality.

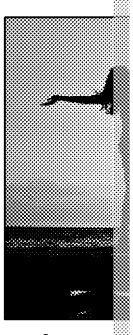
The Three Postulates

Kant argues that in order for his ethical theory to work, we must make certain as reality. These assumptions are called *postulates*: they are things we need to acce to take place. If one evening I find myself debating whether to order mushroom may have postulated that somewhere is willing to deliver. Postulates are not som something we assume in order for our reasoning to make sense. I do not need to was open to start thinking about the toppings I want, but I do need to assume tha to be worthwhile.

There are three such postulates that Kant believes are necessary for his account o

Freedom

Kant argued that in order for morality to exist, we must assume that humans have *free will*. When faced with an ethical decision, Kant thinks, the agent must really have a choice: otherwise, they cannot really be said to have been responsible for their action. Hence, freedom is sometimes understood as the *ability to have done otherwise* than we did – if we could not have done otherwise, then we cannot be said to have been free. Instead, our actions would have been *determined* by some prior cause.



Unfortuna

Kant held that morality requires **autonomy:** if we are to act morally, we must be able to *choose for ourselves* what to do. We can't be said to have acted autonomously if someone has forced us to behave that way (this is the opposite of autonomy, **heteronomy**). To be *autonomous* is to be *responsible* for one's actions; they must arise out of one's own decision. With a gun to the head, we do what we are told – the only other option is death. In such a case, when an individual acts *heteronomously*, the responsibility for whatever happens lies with whoever is holding the gun.

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Research

1. Read the passage below. What is the author's view of freedom?

   'Let us imagine a man who, while standing on the street, would say to hi evening, the work day is over. Now I can go for a walk, or I can go to the tower to see the sun set; I can go to the theater; I can visit this friend or th out of the gate, into the wide world, and never return. All of this is strictl complete freedom. But still I shall do none of these things now, but with j to my wife.'
   Schopenhauer, *On the Freedom of the Will,* Chapter III

2. Kant's views on freedom form part of a much larger debate in philosophy a Kant attacked both **hard determinism** and **compatibilism**, famously calling subterfuge'. Look up both of these terms.

Immortality

The ultimate aim of the moral being, in Kant's philosophy, is to achieve moral *pe* consequence of our rational nature and the kind of moral laws it prescribes. Hov can'. It is clear that we cannot achieve moral perfection in this life, but if we *ough possible* that it is achievable. Hence, Kant postulates immortality as a solution. O ever achieve the kind of moral perfection Kant believes is the intrinsic aim of our

God

One criticism which has been levelled at Kantian ethics is that it demands too mu rules out acting morally for one's own benefit, in fact, he thinks morality should Even if doing the right thing is not what is best for you, Kant still thinks you shou demands it. It is a lot to ask but, says Kant, it is all for the greater good, in fact, it **Summum Bonum**. Doing what is right, even if it does not feel like it at the time, *Summum Bonum* and, since it is the greatest possible good, it should also eventu Happiness is not, after all, a *bad* thing, it's just that alone, it does not provide en The problem, however, is that often doing the right thing doesn't bring happines opposite. Theft, corruption, greed and treating people as means rather than en being rich might make you very happy. Honesty, loyalty and putting your own interests aside might very well leave you worse off, particularly when others do not share your scruples. Yet the *Summum Bonum* must exist, otherwise it would not make sense for reason to direct our actions toward it. So, Kant thinks, the best possible way to resolve the problem is to *postulate* the existence of God to ensure the universe is ultimately fair.

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Written Activity 3: Kantian Ethics

1. What is meant by deontology?
2. Give an example of a hypothetical imperative.
3. What is a maxim?
4. Give an example of a categorical imperative.
5. The formula of the Law of Nature requires that maxims are able to be trans
6. State the second formulation of the categorical imperative.
7. Name Kant's [illegible] tuates.

Issues

Does Kantian ethics provide a helpful method of moral decision-making?

This criticism is most often levelled at Kant's first formulation of the categorical i **Law of Nature**), which, due to its highly formal and abstract nature, may be char what a moral theory should be. Pojman lists several examples of actions, ranging downright fiendish, which seem to pass the universalisability test. Remember, th

Only act on those maxims which can be universalised without contradict

Pojman points out that this could be used to universalise completely trivial actio holds that any maxim which passes this procedure becomes a binding **duty** whic instance, a maxim such as 'I should always add sugar before milk to my tea' can b contradiction (society would not collapse if everyone did this) yet it seems ridicu to do this.

The counter-argument is that such an example simply show the action is permissible before sugar) does not result in a contradiction either. Therefore, we are free to m not have an moral [illegible]

More troubling are cases where outright horrible actions are universalisable. For instance, a maxim such as 'I should kill anyone who wears cardigans' is logically universalisable because no contradiction would result in my killing all cardigan wearers. Topshop may suffer a loss in revenue, but there is no risk of society imploding under the weight of irrationality.

Obviously, such maxims are forbidden by the other two of Kant's formulations, and it seems a bit unfair to pick any one aspect out. Equally, however, we might argue that if any one aspect is redundant, then it shouldn't be part of the theory. That too is unfair. As Pojman writes, 'the… universalisability test, constitutes a necessary condition for being a valid moral principle, but it does not provide us with sufficiency criterion.'[8] So the first formulation tells us what a good moral principle should look like, but it doesn't give us the real content.

Now, we might [illegible] is all too complicated to be of any use in day-to-day decision-making. That's a valid point, but it is not specific to Kantian ethics. Indeed, it is a criticism levelled at all act-based theories, chiefly by people who believe we should talk about good people, rather than good actions (these are known as virtue ethicists).

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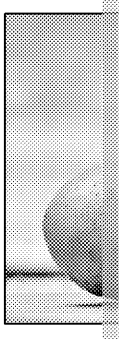
[8] Pojman, J, *Discovering Right and Wrong*, (Stamford: Wadsworth, 2012), p. 134

A slightly different version of this criticism is that Kantian ethics is helpful for som
all. Generally speaking, we might say it is good for case-by-case individual decisio
and autonomy. It produces good rules to abide by when trying to tackle human r
justice. However, when decisions need to be made which will affect large groups
rights and duties may conflict, and since both are absolute, it is difficult to reach a
below, tries to show how Kant can still be of use when it comes to far-reaching e

Should we always judge something as good her aus[illegible]y is best served?

Imagine that one night you are woke[illegible] by the sound of loud banging at t
answer, stood before you is a [illegible] figure who wields a machete and whose face is
hockey mask. He do[illegible] know the exact whereabouts of a woman who you
spending th[illegible] at a hotel down the road. You even know her room numb



Now the sensible thing to do in this situation, if you could get your wits about you, would be to lie; to tell the murderer that you have never heard of this woman or even give him a false address. The one thing that would seem to be a terrible idea in this scenario would be to tell the truth: 'Of course, she is staying at the Crystal Lake Inn, Room 73A.' Yet for Kant, this would be the correct course of action because the maxim, 'Lie when it suits you to do so', cannot be universalised (if everyone lied whenever they felt like it, people would quickly stop believing anything anyone said).

A scenario similar to this was presented to Kant in his own time by one of the (ma
It has come to be known as 'The Case of the Inquiring Murderer'. Kant's own re
considered unsatisfactory. He suggests that in this scenario one should still tell the
the consequences of not doing so. It is possible, Kant thinks, that lying about the
inadvertently send the murderer to their victim's hiding place. It is best then, in circ
to the absolute rule because we will have no account for disobeying it.

James Rachels in *The Elements of Moral Philosophy* points out two problems with
(i) Firstly, is really the case that our predictive powers are so limited? Dete
other human beings is arguably essential to a functional society. Supermar
burger buns and disposable cutlery in the summertime because they are co
having BBQs in July than they will in January. Likewise, there will be more po
Saturday night than on a Tuesday afternoon because the police are able to
trouble from wayward drinkers at the weekend, when the clubs are open la
clubs are shut and the clubbers working.

(ii) Secondly, Rachels points out that 'Kant seems to assume that although we
any bad consequences of lying, we would not be similarly responsible for any
truth' (p. 125). The issue here is that Kant is having his cake and eating it too
be morally responsible for the consequences of breaking absolute rules (e.g.
inadvertently), on the other he does not want us to be morally responsible fo
them (e.g. by telling the truth, we have arguably aided the murderer in findi
consequences are morally relevant, or they are not. Kant cannot have it both

The obvious solution to Kant's dilemma would be to make the maxims we act
following the maxim 'You ought never to lie', why not say, 'You ought never to lie
person's life is in danger'? There is surely nothing self-defeating about that maxim, and it wo
presented by the 'Case of the Inquiring Murderer' at a stroke.

The only trouble with this response is that it is unclear where we draw the line. It may become possible to make maxims so specific that any kind of action becomes permissible. Say my friend – call him Tom– wants to borrow some money for a new PlayStation but has no intention of ever paying it back. The maxim 'Take out a loan if you want it but don't pay it back' cannot pass the universalisation test because it is self-defeating; if nobody paid loans back, nobody would give out loans in the first place. However, the maxim 'You ought to always repay loans unless your name is Tom Rachels and you need a new PlayStation' refers to such a specific set of circumstances that it is unlikely to result if universalised. Yet we are unlikely to say that we have, thereby, made Tom's action

Kant likely would view attempts of this kind of reasoning. Crucial to his deontological consistency is that if morality is to be binding, it must apply to all people equally. We cannot apply one but not the other. As Rachels puts it, *'If you accept any considerations as reasons, you must accept them as reasons in other cases.'* Tom's reason for allowing himself to borrow money and not repay may be something like, 'Oh man, I really need that new PlayStation or everyone will think I'm a tyre!' However, if the shoe was on the other foot and it was Tom who was giving out loans, would he be willing to accept somebody else's desire for a video games console and fear of being laughed at by them never to pay him back? It's highly unlikely. One of the strengths of Kant's philosophy is that no person is 'special' or has interests which are of greater significance than anyone else.

Is Kantian ethics too abstract to be applied to practical moral decision-making?

We have already seen a version of this criticism in 'The Case of the Inquiring Murderer' – the point made was that universalising certain maxims can lead to highly counter-intuitive outcomes. The point one might make is that this shows Kant's entire ethical system is suspect when it comes to decision-making. The charge would be that Kant misses the moral woods for the trees by concerning with ethics as an abstract, philosophical problem, rather than an issue with messy real people.

The contemporary Kantian ethicist Onora O'Neill, in her paper 'Kantian Approaches to Some Famine Problems' attempts to show that this charge is unfounded. O'Neill concentrates on the second formulation of the categorical imperative ('the humanity formula') and considers how it might be applied to a situation where there is a scarcity of resources (i.e. a famine). Firstly, however, she points out that when Kant says 'Do not treat others as means to an end' he actually means 'Do not treat others as *mere* means to an end'. To use someone as a means is to involve them in a scheme of action to *which they could not in principle consent*. It is not the case that there is anything wrong about someone as a means. Evidently we have to do this in almost every sphere of action.'[9]

That is an important point because it rules out some of the more frivolous objections to Kant's ethics. If we can never treat others as a means to an end, does that mean we can't hire a plumber to get the sink unblocked, or a doctor as a means to getting an appendix removed? That would be absurd, and, O'Neill argues, it is not what Kant is getting at. What Kant is really trying to highlight is the importance of *consent*: namely, that we shouldn't do things to people which they would never consent to (or most of the time) going to be happy to consent to being used as a means to getting the job done, as long as they will be paid for it.

What we cannot do is treat people as *mere* means to our own ends, treating them *entirely* as a tool with which to exact our whims. Usually, this will involve either deception or coercion. For instance, lying to the builder (or any person under your employ) that you will pay them, when in fact you do not plan to, purely so that they do the work, would be to use them as a mere means to an end. Likewise, forcing someone to work for you on pain of death (slavery) would be immoral.

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Some Famin
Landau, R. E
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[9] O'Neill, O, 'Kantian Approaches to Some Famine Problems' in ed. Shafer-Landau, R, *E*
(Chichester: Wiley-Blackwell, 2013)

With the humanity formula unpacked, O'Neill proceeds to speculate about what kind of duties it would entail in a famine. She begins by specifying two clear principles one should abide by if one is living under famine conditions:

(i) If rationing is in place, one should not cheat to get more than one's fair share, e.g. by establishing a black market.

(ii) One must meet the obligation of dependents, e.g. th[illegible], the young and the infirm. Although in conditions of extreme scarcity this may be impossible, one should [illegible]k simply to sacrifice the weak to increase the welfare of [illegible]t.

O'Neill also [illegible]se [illegible]duties those living in more affluent societies have to tho[illegible]fortunate. She argues that Kantian ethics specifies duties of beneficence which 'develop or promote others' ends and that, in particular, foster others' capacities to pursue ends, to be autonomous beings'. We should then feel more duty-bound to be beneficent to those in 'parts of the world where extreme poverty and hunger leave people unable to pursue any of their other ends' than to those 'who are already in a position to pursue varieties of ends.'[10] The argument here essentially seems [illegible] should be directed to the *most* unfortunate (i.e. those least able to pursue their [illegible]

We might still question whether O'Neill has been specific enough in her recomm[illegible] even say that, for all the philosophical wrangling, we have been left with some fa[illegible] commands ('Don't cheat others', 'Don't force people to do things they don't wan[illegible] least *possible* to apply Kantian ethics to a real-world problem, then it seems that [illegible] to be practical') is false. Nevertheless, one can still say that even if it is a somew[illegible] the *most* practical approach, and, more importantly, that [illegible]s because something make it good.

Does Kantian ethics rely too much on the reason?

Another comm[illegible] Kant's ethics is his insistence on a dispassionate ap[illegible] something [illegible]co[illegible] about all good having to be done as it is what reason dicta[illegible] the goodnes[illegible]e's heart.

Take this case: after Remi comes home from work he surprises his bedridden girlfriend Simone with some hot chicken soup and a bouquet of flowers. When she says, 'Oh you sweetie!' he responds, 'I am merely following the dictates of reason; it is my duty to assist close relations when they face ill health.' Simone may not be best pleased with Remi's rationale; she may say, 'What?! Don't you love me?' or 'Is that all you care about? Immanuel #@&%$ Kant's categorical imperative?!'

Now, Kant requires that for an action to be good the motive *must* be to do your duty. This means, strictly speaking, that if you [illegible]ut of love for a significant other or family member then yo[illegible]ction has no moral worth.

However, Kant can ar[illegible] does not require us to feel *nothing* when we a[illegible]lly [illegible] that our choice should not be based on *feeling* but [illegible]. Only then can we make a rational decision, and act in accordance with the categorical imperative. So we might help our family out of love *and* because it is our duty.

[10] Ibid.

The twentieth-century British philosopher Bernard Williams made an influential c
He asked us to imagine a situation where a man can save only one of two people
One of them is his wife, the other a complete stranger. He knows that whoever h
course, presuming the marriage is healthy, the man is going to choose to save his
acceptable to Kant; a maxim stating that 'You ought to save your spouse from dr
universalisability test.

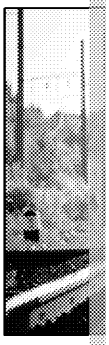
Nevertheless, Williams points out that we have a peculiar arrangement where, a
the man must justify his action as follows: 'She is my wife so I will save her *and* th
accords with the categorical imperative. The man has 'one thought too many'.
need to be motivated by a sense of duty to do good.

(Note that this criticism also applies to utilitarian theories (Section 2B). Mill migh
save their spouses from drowning because, on the whole, marriages bring people
brings them pain. However, for an action to be morally right do we need to do it
principle of utility?)

2B: UTILITARIANISM

Utility

The Trolley Problem



My house is quite close to the train station, so I usually follow the track when I walk home from college. One day as I was passing I heard a lot of screaming coming from the distance. As I drew closer, I could see there were many people lined up like sardines on the rails. It was an old western, it looked as though some villain had tied them to the track! As soon as they spotted me they started desperately calling for help. 'How? How?!' I asked, gazing up at the twenty-foot barbed wire fence that stood between us. 'Look!' they said in unison, jerking their heads in the direction of a peculiar-looking pedestal a few paces to my left, 'There's a button on there! Press that button, it will switch the tracks.' I rushed over immediately, but just as I was about to push the button I saw on the other track, a small figure wrestling with his own bonds. 'Hey!' I shouted, my voice, 'Don't you know there's somebody else tied up on the other side!'

'Yes,' one of them said, 'but please, there are five of us and only one of him.'

My finger hovered over the button in indecision.

'Quick!' they yelled, this time truly panicked, 'The train, oh God, the train!'

What would you do?

This thought experiment, known as *The Trolley Problem*, was devised by the moral philosopher Philippa Foot in the late 1960s (the trolley referred to in the problem is not the kind found outside Tesco, but the kind that runs on tracks instead of train). It has been widely used by ethicists, philosophers and psychologists as a litmus test for our moral instincts. The dilemma it presents goes right to the heart of what ethics is about: what is the right thing to do? Sometimes there is no clear-cut answer, but what exactly should we do?

If you read *The Trolley Problem* and intuitively felt that you should switch the track in order to save five people at the expense of one, then chances are that you have utilitarian leanings. In fact, the utilitarian theory itself found its most sustained treatment in the works of the nineteenth-century philosophers Jeremy Bentham and John Stuart Mill.

Key Thinker	
Name	Jeremy Bentham
Born	1748
Died	1832
Key text	*An Introduction to the Principles of Morals and Legislation* (1
Why are they important?	Generally considered the founder of utilitarianism, Bentham became an influential theorist of Victorian legal, penal and s
Did you know?	Bentham, an atheist, donated his body to University College university in the country, at the time), asking that it first be d permanently displayed as an auto-icon. It can still be seen today

A Teleological and Relativistic Theory

Bentham's ground-breaking *Introduction to the Principles of Morals and Legislati* words:

> *'Nature has placed mankind under the governance of two sovereign maste them alone to point out what we ought to do, as well as to determine wha*

Crucially, Bentham is a gu. g t at being ruled by **pain** humans are e no choice in the matter; we mu avoid ain he goes on to argue that basing our ethic e what to do) on anything else would simply

Having made this claim about human nature (these ar *claims* – they describe how things are), Bentham goes (he wants to tell us how things ought to be).
This is the **principle of utility**, which states:

> When faced with an ethical decision, we should choose the course of action which *maximises* pleasure and *minimises* pain for the *greatest number of people*.

The first important point to note is that Bentham is only concerned with the *consequences* of an action; the intention doesn't matter, and there is no regard for what might be considered our duty. This sets utilitarianism apart from both Aquinas and Kant, who both embrace **deontology**. In contrast, the utilitarian account is **teleological:** it is interested in *ends,* not *means*.

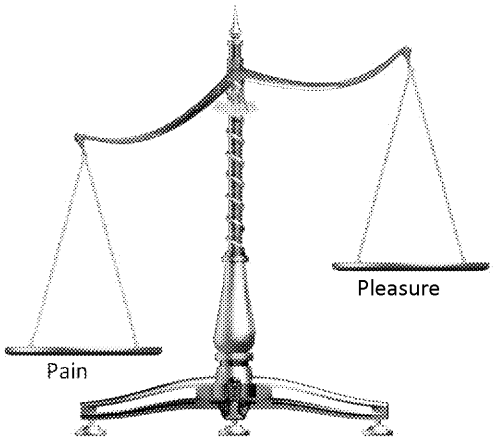
The second important point is that thi ir . pays no mind to which *kinds* of not matter whether the acti e het or charitable giving, taking a life or saving more pleasure and l e that action is right. Like Fletcher, the utilitarians en determines hi as right or wrong depends very much on the circumstance above. Nori e would say that putting somebody directly in the path of a m do, but, due to the circumstances, it intuitively feels like the right course of actio

Act Utilitarianism and the Hedonic Calculus

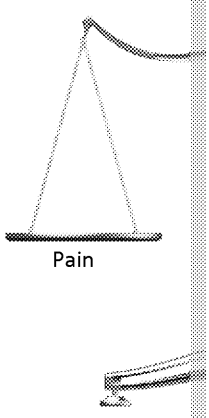
Bentham was trained as a lawyer and had a keen interest in social and legal reform, so it is no surprise that he intended his system to have practical uses. To that end he devised what has come to be known as the **hedonic calculus**, a method for determining *quantitatively* (in terms of quantities, i.e. numbers) the right course of action (a hedonist is a person who seeks pleasure above all else; like many other terms, it comes from the Greek *hedone*, 'pleasure').

Bentham listed seven factors which must be taker a ount when calculating the actual amount of pleasure w produce. They included 'intensity' (the strength a re), 'duration' (the length of the pleasure) and 'fecun ' ikely one pleasure was to lead to more pleas Th us is a distinctive feature of Bentham's version of u nism. Significantly, it maintains that ethical decisions should be m on a case-by-case basis; thus it is known as **act utilitarianism.**

	Measure of Happiness	Definition
1	Intensity	how intense or weak the happiness is
2	Duration	how long the happiness will last for
3	Certainty	how likely or unlikely the happiness is to occu
4	Propinquity/Remoteness	how near or remo[illegible] the happiness is
5	Fecundity/Richness	how [illegible] unlikely the happiness is to reoc
6	Purity	how free from pain the happiness is
7	Exte[illegible]	how far the happiness will reach



A morally good action



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Rule Utilitarianism

Key Thinker	
Name	John Stuart Mill
Born	1806
Died	1873
Key texts	*Utilitarianism* (1861), *On Liberty* (1859)
Why are they important?	Mill is today remembered primarily for his work in ethics (rule philosophy (liberalism). However, he also made notable contr logic. With his wife, Harriet Taylor Mill, he wrote one of the e of feminism, *The Subjection of Women*.
Did you know?	Mill's father, James Mill, was himself a utilitarian philosopher keen that his son be capable of carrying on his intellectual leg childhood was devoted almost entirely to learning; he was st at age 8, and by his mid-teens was well acquainted with the w classical Greek poets, and also a number of Victorian econom suffer a mental breakdown in his early twenties, which he att rigorous educational regime he was subjected to by his fathe recovered with the help of Wordsworth's romantic poetry.

John Stuart Mill is generally considered the second great utilitarian philosopher. Like Bentham, he was committed to a teleological and relativistic account of morality, but he was critical of his predecessors' notion of a **hedonic calculus**.

Mill argued that happine s w s much too complex and every ethical sit a . Therefore, he thought rules sho moral ents a to what will result in the common good ic ed through trial and error, rather than the he ca us. For example, lying or hitting others nearly always caus appiness, therefore we could develop the rules 'Do not lie' and 'Do not hit'. Followed en masse by everyone in society, these rules will generate, on the whole, the most happiness and the least pain for the greatest number of people. The resulting theory has ever since been called **rule utilitarianism**.

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Issues

Does utilitarianism provide a helpful method of moral decision-making?

In everyday speech, to describe something as utilitarian is essentially to say 'it ge said of the philosophy, which prides itself on practicality and pragmatism. It is u utilitarian thinkers have been keen to get out of the study an to make the world a better place. Bentham was (as has alread n mentioned) a legal reformer, Mill an MP, and Singer – th a in contemporary utilitarian – a prominent social and n ntal activist. Given this, it would be a damaging accus ed to suggest that utilitarianism is, in fact, an unhe ful h of moral decision-making.

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Such a claim ld likely draw on two fundamental criticisms of the utilitarian m

(i) Utilitarianism does not adequately distinguish between acts or rules which c total happiness, and those which create the greatest average of happiness.

(ii) Utilitarianism requires us to know what the consequences of our actions wil

Criticism (i) runs as follows: the **utility principle** tells us that the right action or ru
greatest happiness for the greatest number'. Yet, as Pojman points out, on close
requirements here – 'greatest happiness' and 'greatest number' – and, it may be
Imagine a utilitarian has to choose between two societies. Society A has 100 pec
happiness (we will come back to the question of whether happiness can be meas
Therefore, Society A has 1,000 total units of happiness, and an average happines
people, each with five units of happiness. Therefore, Soci[illegible] has 5,000 total u
average happiness of only five units. How does th[illegible]an choose? Society A
large share of happiness, but Society B is [illegible]here is a greater amount of

Likewise, are we better off creating vast, grossly unequal societies where some p
happiness, but most have very little, or smaller, more equal societies, where ther
is spread about more evenly? Objections of this form are not fatal for utilitarian
the utility principle will require refinement if it is to be workable.

Negative Utilitarianism

One way of tackling th[illegible]ed by (i) is to stop talking about pleasure, and
reducing [illegible]n a[illegible]known as negative utilitarianism. Essentially, negat
hedonism [illegible]mistic cousin. While the hedonist seeks to maximise pleasure
negative utilitarian seeks only to reduce the amount of suffering in the world. I
prominent contemporary negative utilitarian, this position '…attaches value in
the term only to actions which tend to minimise or eliminate suffering' (*The He*

Moral perfection for the negative utilitarian is not everybody being happy, but
puts it: 'No amount of happiness or fun enjoyed by some organisms can notion
horrors of Auschwitz. Nor can it outweigh the sporadic frightfulness of pain and
second of every day.' (*Ibid.*) An odd consequence of adopting this view is that,
morally better were the world simply not to exist. If there is nothing *to* suffer, t
the situation any better: it is as good as it can be.

Practically speaking, however, negative utilitarians do not [illegible]ek to bring an end
things in the world which cause misery to sentie[illegible]eing[illegible]. As a result, much ho
technological advancement in areas such a[illegible]en[illegible]engineering and pharmace
suffering. Whether such potenti[illegible]l[illegible]ld be translated into concrete chang
stand or fall.

We encountered a version of (ii) briefly in Section 1B: Situation Ethics. This is because it is a criticism of all **teleological** theories, not just utilitarianism. The argument goes that it is tremendously difficult, perhaps even impossible, to work out precisely what the consequences of a given action will be. Think back to *The Trolley Problem*: if you did decide to switch the tracks and sacrificed the one to save the five, how would you fe[el] [if] one of those you saved was of an unstable temperam[ent] [and] few years later, went on a murderous rampa[ge] [in] e local shopping precinct, killing over 50 people? [Would] [you] say, 'Well, I could not possibly have known!' h[ow] [is] exactly the point – teleological reasoning, t[he] tic[al] [ba]s, requires us to do the impossible; it requires us [to] ict the future.

However, the teleologist (and, by extension, the utilitarian) will contend that this teleologists expect us to base our decision on is only *our best guess* of what is go expect absolute precision because life is simply too unpredictable. This is a reaso after all, much about human behaviour that can be predicted. Were a governme enough, they would soon be able to predict where I would go after work on a Tu meet there; if they had been listening in to my calls, they might even be able to p discuss. Even less extreme examples still hold water: the police send more office they expect more people to be out and about, and to be more drunk than usual. to know that this might lead to trouble.

Nevertheless, even making an educated guess about the outcome of a particular It was Mill's view that, while Bentham had made a good start with his act utilitari complexity of the theory meant it was not particularly [s]uited to day-to-day as discussed above, he believed that for the va[st] [ma]jority of ethical decisions, a r convention could be appealed to; 'Th[ou] [sh]alt not steal', for instance. It is only w complex that conventional, ru[le]-base[d] morality has no answers that Mill though turned to, at which p[oi]nt [he] would presume a well-considered decision is requi

Does Rule Utilitarianism Collapse into Act Utilitarianis

One common criticism of rule utilitarianism is that in practice it ends up being n pointlessly complicated version of act utilitarianism. Consider the following rule utilitarian would likely agree that following this rule is likely to produce more h following it. However, suppose there is a situation where l g would actually p telling the truth. For example, if a seven-year-old h re o ask one of their whether Santa Claus really existed, it would be better to reply, 'Of course! H over from the North Pole with a l presents!', than to crush their you like, 'No he does not. Th agic or good in the world. Life is first toil, th

The rule u n may wish to change their rules in certain cases, which would except in c where it will preserve the innocence of youth', or, 'Don't lie exc protect national security.' However, pretty soon the distinction between rule u utilitarianism is going to become very blurred. If the morally correct *rule* which decided on a case-by-case basis, how is this any different to deciding the moral case basis?

The alternative for the rule utilitarian is to be far more inflexible. Even if follow have terrible consequences, it should still be followed. This was termed by one rule worship' (J J C Smart, 'Extreme and Restricted Utilitarianism', *The Philosop*

There are two responses a rule utilitarian can give to these charges; I shall let y are. Firstly, the rule utilitarian can argue that allowing too many exceptions to r them. If people are likely to make exceptions to any given rule (such as 'Do not will bother to obey them in the first place. Therefore, th nust, at the very le much the rules can be altered. Secondly, the rul ut it n can state that there safeguard rule in place which is able to t many catastrophic consequence 'Break any of these rules befor omething outright barbarous.'

Should we judge something as good because utility is best served?

As we know by now, utilitarianism is a relativistic and teleological theory. It does wrong, only that what is good is whatever best serves utility. As a result, the end as Pojman has pointed out, what happens when it seems the ends are justified b considered grossly immoral means?

One such example is lying. Before you started studying ethics, you would probab accepted as true, that lying is wrong. Yet a pure **act utilitarian** pays no mind to t a lie needs to be told because it will produce the greatest amount of happiness f people, then it will be the correct course of action.

Consider the following scenario where utility is best served by deception, but we
something isn't right.

> *A depraved murderer is on the loose in a small town and the residents ar*
> *increasingly panicked, if not hysterical. Local papers run with overblown*
> *such as 'Police are Powerless to Stop Sick Killer', and fretful parents are p*
> *children out of school. A pure act utilitarian in this situation may recomm*
> *imprisoning a harmless oddball for the murders, despite knowing full well*
> *had nothing to do with the killings. The word that the police had got their*
> *the streets were safe to walk again tonight would no doubt bring great p*
> *the terrified townsfolk. This alone is enough to far outweigh the pain felt by t*
> *harmless oddball who is being punished for a crime he did not commit.*

Somehow, it seems plain wrong to punish people for crimes they have not c
benefit for society. After all, what price is justice?

Nevertheless, the act utilitarian Bentham notoriously claimed that the idea of na
his thought was that, since something can only be called a right if it is respected
to talk about rights people have naturally, because the only way to have a right i
institution).

The practical consequences of this position are that human rights, as we may co
Instead, Bentham would have certain rights guaranteed by law because their exi
utility.

Discussion Point:

'We hold these truths to be self-evident, that all men are created equal, that th
Creator with certain unalienable Rights, among these are Life, Liberty and
(*United States Declaration of Independence*)

How does a Benthamite view of rights contrast with the one presented in the quo

The most troubling aspect of all this is those cases which would appear to all the
are morally permissible according to Bentham's Principle of Utility.

> *A gang of four middle-aged sadists from Scunthorpe decide to capture a*
> *the outskirts of the shopping precinct. The sadists gain immense pleasur*
> *which only ends when their victim's heart gives out. The woman they ha*
> *socially awkward working girl, estranged from what little family she had*
> *friendships. She will not be missed. Although she suffered immensely th*
> *shrinks in comparison to the sheer thrill felt by the four sadists, who cons*
> *their lives.*

Even a committed act utilitarian would baulk at the idea of th sadists' actions b
cases like these seem to suggest is that weighing up the amount of pleasure pro
produced is at best overly simplistic, and at worst downright misguided.

Mill's **rule utilitarianism** is better suited to the task of defending liberty and right
most famous work is *On Liberty*, a philosophical defence of the liberal state). The
would be the rule which prevents people from having their rights violated will
the whole, the one which does not. For instance, 'the right to not be falsely im
happiness than allowing people's rights to be ignored when it is convenient. (No
with this approach, discussed in the box-out above ('Does Rule Utilitarianism Col
and in detail by Pojman.[11])

[11] In particular, see pp. 106–107 and pp. 116–117.

Government House Utilitarianism

One of the more controversial ideas that has been put forward by utilitarians is t
'Government House' theory of the Victorian philosopher Henry Sidgwick. Accor
where every person lives by the tenets of utilitarian morality may be neither po
Sidgwick proposes a two-tier system of morality where po[illegible]ymakers and other
society base their decisions purely on the principle of [illegible]ty, while the vast maj
customary ethics that they always have. This is because the 'vulgar' masses ma
principle and so apply it incorrectly. This is greater happiness is more likely to be
the population in the dark about utilitarianism. So he is also advocating large-sc
the governm[illegible]t, who may, to maintain social order, lie to the populace.

Unsurprisingly, critics were quick to point out the elitism inherent in Sidgwick's
utilitarian ethic for the 'enlightened few', Sidgwick reveals the prejudices of the
was thought the 'civilised' European powers knew what was best for their 'unci
Sidgwick's position is more than a historical curiosity.

Is it even possible to measure goodness or pleasure?

An elephant has been standing in the room throughout this section. We have so far taken it for granted that the utilitarian's core claim – that we can have greater and lesser amounts of pleasure and pain – is a sound one. Yet how are we to measure them? Bentham proposed the **hedonic calculus**, but as a practical decision-making tool, it is undoubtedly flawed: when facing ethical dilemmas, we do not have time to whip out paper and pen in order to w[illegible]u all the permutations. There is also a deeper worry ab[illegible]u th[illegible]ture of happiness in Bentham's thought. 'Pr[illegible]c[illegible]rt,' he said, the most simplistic drinking game is 'of [illegible]al v[illegible]e with the arts and sciences of music and poetry.'[12] [illegible]n[illegible]am, all pleasures were in a sense equal, it w[illegible]ly [illegible]ase of quantities.

Iro

Mill, on the other hand, had a very different take: he was much more concerned
thought was that there is something fundamentally more valuable about pleasur
literature and philosophy than bodily pleasures such as sex or drink. The signific
is not just a case of *quantity*, it is a case of *quality* too. Happiness is, in Mill's view

Mill states the test for determining whether a pleasure is of a higher quality than

> *Pleasure P1 is more desirable than pleasure P2 if: all or almost all people*
> *a decided preference to P1, irrespective of any feeling that they ought to p*

Group Activity:
In groups or as a class, make a list of the activities you fin[illegible]easurable. Then ap
the higher pleasures, and which the lower?

However, we might ask: is it not [illegible]listic to suppose that people will alwa
the opera over a bucket [illegible]and *Coronation Street*? Indeed, might it be th
lower pleas[illegible]re [illegible]ier to satisfy (in terms of both availability and effort) t
example, ap[illegible]ing a dense work of high modernism such as James Joyce's ex
requires not only a significant investment of time but also considerable intellectu
Is it not far less effort and far quicker to just watch an Adam Sandler movie for a

[12] Bentham, Jeremy, *The Rationale of Reward* (1 ed.) (London: Robert Heward, 1830), p

It is often the case that those with the greatest sensibilities, intellectual refineme
likely to succumb to melancholy (as Mill himself did). Is it not in fact better to ha
most easily fulfilled? Why torture yourself for art or the intellect when you can h
drunk and watching television?

In a famous passage, Mill responds to this objection by arguing that there is a dis
contentment. Those who are better able to use the 'high
are still happier. This is because they know of a g
only by the lower pleasures. Those who
it is. They are the cat who does
*be a human being dissati
the fool or t
Ch. 2, p. 7)

Nevertheless, despite having a more refined account of pleasure, Mill was still, a
that the good consisted in no more than pleasure (even if it is 'higher pleasure').
more pleasure there is, the more good also. To see why this might not be right,

> *Let me introduce myself, I am Professor Lethe and I have invented a most fabulous machine. This device, which I call Lethe's HedoneDome, is able, through some rather complex neuroscientific whatnots that I shan't go into, to grant its user the ability to experience a lifetime of unadulterated pleasure! Now, whether you wish to live the life of an emperor in Ancient Rome, or that of a libertine prince in an unseemly palace of carnal delights, or perhaps simply to while away your days serenely contemplating matters of the mind, I shall not judge – your choice of pleasure is yours and yours alone. W
will erase every memory you ever had
plane and let you live in the H
only pleasure, and kn
can never be
ent
step*

Discussion Point:
Would you step inside Professor Lethe's Pleasure Cave? Why might this thought
for utilitarians?

This thought experiment was first devised by Robert Nozick in his 1974 work *Ano*
called devices such as the HedoneDome, 'Experience Machines'. His intention w
utilitarian's endorsement of **hedonism**. Nozick thought that people would *not* ch
of pure pleasure. He argued that people place some inherent value in *being con*
choose not to go into the machine this suggests they value
defeats hedonism, because it shows that not everyth

The contemporary Australian utilita
than talking about the maxi

Peter Singer

Singer describes the thinking behind his **preference utilitarianism** as follows: '…my own interests cannot count for more, simply because they are my own, than the interests of others. In place of my own interests, I now have to take into account the interests of all those affected by my decision. This requires me to weigh up all these interests and adopt the course of action most likely to affected.... [This] way of thinking differs from classical utilita consequences' is understood as meaning what, on balance, fu affected, rather than merely what increases pleasure and red

A **preferenc** ...ay ...se have an interest in pursuing. Sometimes, it might be th... that satisfying a preference does not bring somebody pleasure. For instance, satisfying our preference to stay in reality might not always bring us the most pleasure but it is our preference nonetheless. Perhaps this is why some people prefer sobriety; they know getting drunk might be fun, but ultimately, they think, it isn't *real*.

How does this relate to ethical decision-making? Well, the preference utilitarian right decision is the one which satisfies the greatest number of preferences.

An important point to raise here is that Singer did not think it was just human be sentient beings (those capable of feeling) have preferences too, even if it is just t As a result, Singer strongly advocates a vegetarian or vegan lifestyle since, while satisfy the preferences of some human beings, it contradicts the preferences of criticism that can be levelled at preference utilitarianism is that it could make it satisfy some downright dangerous desires. If my sole ... is to stick pins in body, then according to a preference utilitaria... it would be morally right to allow Yet surely such a preference is evidence of ... underlying mental illness, or at good way to live. The case is ... stronger for those with severe depression wh suicide. Examples like ... question of whether it is good to satisfy *all* p latter, the ... utilitarian faces the difficult, if not impossible, task of deci call good.

Written Activity 4: Utilitarianism

1. What does 'utility' mean?
2. What does 'teleological' mean?
3. What statement summarises the utilitarian principle of utility?
4. Is act utilitarianism teleological or deontological? Define what these terms
5. Name the seven measures of happiness in the hedonic calculus.
6. Define hedonism.
7. How is a higher pleasure to be disting...e... from a lower pleasure?
8. Summarise preference ...ariani...m in one sentence.

[13] Singer, P, *Practical Ethics* 2nd ed. (Cambridge: Cambridge University Press, 1993), pp. 1

Does Utilitarianism Require too Much of Us? Peter Singer and Effective Altruism

All forms of utilitarianism ask us to take an objective, impersonal stance on ma
The strict utilitarian, then, will not assign any more value to the happiness of th
to the happiness of a person they have never met who l[illegible]n the other side o
strength: it means that assigning less significanc[illegible] a p[illegible]son's pleasure or pain
hair colour, sexuality, social rank or any [illegible] asp[illegible]ct of their character is imme
also means that we must care n[illegible] about inflicting pain on our parents or p
inflicting it on perfect s[illegible]ger[illegible]s family, friend, or foe, under the steely-eyed uti

Pojman ca[illegible] the 'No-Rest Objection' to utilitarianism: the theory seems to
humans, w[illegible] forego the requirements of personal relationships and refuse to s
of people truly do have the greatest possible amount of happiness. Mill anticip
he wrote:

> *It is a misapprehension of the utilitarian mode of thought, to conceive it a*
> *their minds upon so wide a generality as the world, or society at large. Th*
> *are intended not for the benefit of the world, but for that of individuals… t*
> *person (except one in a thousand) has it in his power to [maximise happin*
> *other words to be a public benefactor, are but exceptional*
> *(Utilitarianism,* Ch. 2*)*

His argument here is that the vast majority of humanity rarely has the opportu
anyway. The ethical decisions that the average person makes will largely involv
acquaintances; as such, most of the people affected by [illegible] moral decisions w
have a personal relationship. It is only a few pe[illegible]ople [illegible]ociety, politicians and m
whose ethical decisions can have a wi[illegible]despr[illegible]ad impact. The majority of us, Mill
situation where we must cho[illegible]se be[illegible]tween the demands of the utility principle a
Conversely, some uti[illegible]lita[illegible]rians take the view that we really do have far more eth
think we [illegible]can[illegible] [illegible]out of us need to get our act together. They are represent
movemen[illegible] a temporary group of utilitarians and utilitarian well-wishers wh
projects which use evidence and analysis to help others as much as possible', w
'a world where everyone is healthy, happy, fulfilled and free'. They take their c
Singer who forcefully argued the best-off are morally obliged to give up as muc
causes, until such point that giving would cause more harm than to not give:

> *'If it is in our power to prevent something bad from happening, without t*
> *comparable moral importance, then we ought, morally, to do it.' (Famine,*

Section 3: Applied Ethi

In this section we will be studying **applied ethics**, a field which uses the analytica
or at least clarify, real-world problems. Our focus will be on two areas of life wh
commonly: medicine and business. We will begin by examining the issue of euth
religious approaches to ethics can bring to the debate. T[illegible], we turn to the wor
thinking of Kant and the utilitarians is applied to i[illegible]ch as corporate social r
and globalisation.

3A: Euthanasia

Key Terminology in the Euthanasia Debate

Before we begin looking at the euthanasia debate in detail, we must first get a h
terminology. Euthanasia, which literally translates from the Ancient Greek as 'go
of *intentionally ending a life* because it is believed to be the morally correct cour
drawn between **voluntary** and **non-voluntary** euthanasia, which is explained bel
concepts of **quality of life** and **sanctity of life**; the former is crucial to those who
least some cases) and the latter is crucial to those who are *against* euthanasia (i

Quality of Life	Sa
The idea that the value of a life depends on how satisfying it is to the person living it. An individual who has (or can expect to have) a very low quality of life may not have a life worth living. Hence, not *all* lives have value.	The idea that each and *absolute* value. Those often do so for religiou [illegible]e life is God-given, wrong to end it.
Voluntary Euthanasia	**Non-vol**
When a person chooses to e[illegible] their own life and requests that another [illegible] it for them. An individ[illegible] an incurable or terminal illness requesting that their life be ended by a doctor is an example of voluntary euthanasia.	When another person *person's life for them* b *decide for themselves*. A doctor turning off th patient who has been for several years is an euthanasia.

Active and Passive Euthanasia

A distinction is also sometimes drawn between **active** euthanasia, where someth
person to die (such as the administration of a lethal injection) and **passive** eutha
(or not done) that *indirectly* brings about death (such as withholding treatment t
unbearable it is not worth living). It is closely related to **acts** and **omissions**. Thes
prominently when we come to examine whether there is a moral difference betw
directly intervening and ending a person's life by not intervening.

The Application of Natural Law to Euthanasia

The Catholic Church, whose ethical teachings are rooted in th
not be any clearer on the issues of euthanasia: 'No one can r
innocent person without opposing God's love for that perso
own death, or suicide, is therefore equally as wrong as murd
person is to be considered as a rejection of God's sovereignt
is said, is a 'violation of the divine law, an offense against the
crime against life, and a violation of humanity.'[14]

In Natural Law, 'to preserve life' is a **primary precept** – one of a number of God-given laws which govern human beings that Aquinas argues should never be broken. Euthanasia always involves *ending* a life, hence it breaks this rule. From this basis we might conclude that Natural Law theory holds euthanasia is *always* wrong.

Sugges
Sacred
Doctri
1980) *D*

Another primary precept which Aquinas may have brought to bear on the euthan
should strive to create an orderly, harmonious society. Opponents of euthanasia
slope argument, which suggests that legalising the practice could have terrible c
as a whole.

Slippery-slope arguments claim that making one, minor change to the law may
catastrophic consequences. For example, in the euthanasia debate, it has been
medically-assisted suicide, we would inadvertently put pressure on certain peo
that euthanasia is an option may strengthen a seriously ill individual's belief tha
friends and family. As a result, even if they still want to live, they might feel it is
The problem is compounded if they happen to have elderly relatives with one e
testament. Just as it is not the slip but the fall which kills the unfortunate mount
(albeit with good intentions) some form of euthanasia we would be opening th
nastiness.

Likewise, the Natural Law theorist may maintain that euthanasia can have no pla
has the potential to cause unrest. This rules out **voluntary euthanasia** and **assist**

Proportionalism and the doctrine of double effect

However, what of **non-voluntary euthanasia?** It is worth pausing a moment and considering the theory of **proportionalism**. Proportionalism is an ethical theory most commonly associated with the Catholic philosopher Bernard Hoose that is often seen as an attractive middle way between the absolutism of Natural Law and the relativism of Fletcher. Hoose claims, 'It is never right to go against a principle unless there is a proportionate reason which would justify it.'[15] By this, he means that we should generally follow natural moral law until there is a significant reason that would mean it was fair to temporarily set aside these rules. Could euthanasia ever provide a proport
primary precept? In *Issues of Life and Death,* author Michael Wilcockson writes:

> *'Proportion is a well-established principle in the Natural Law tradition wh
> be seen individually so that a duty might be considered proportionate to ach
> the needs of the patient, even the resources of the doctor… For instance
> be severe brain damage that no amount of surgery would improve their conditi
> doctor might then prescribe 'nursing care only' (the baby should be kept w
> their needs knowing that the baby will die shortly.'*[16]

[14] Sacred Congregation for the Doctrine of the Faith (5th May 1980) *Declaration on Euth*

[15] Quoted in Bowie, R, *Ethical Studies* (Cheltenham: Nelson Thornes Ltd, 2004), p. 106

[16] Wilcockson, M, *Issues of Life and Death* (London: Hodder, 1999), Ch. 4

The suggestion here is that there may be some room within the Catholic tradition **euthanasia** but only in very specific circumstances. Indeed, this argument is born *Declaration on Euthanasia*, which states:

> *'When inevitable death is imminent in spite of the means used, it is permi decision to refuse forms of treatment that would only secure a precarious life, so long as the normal care due to the sick person in similar cases is no circumstances the doctor has no reason to repr[illegible]self with failing to*

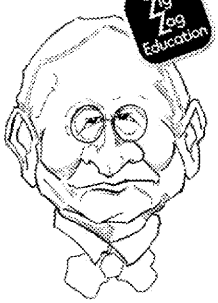
The **doctrine of double effect**, which has a long history in the Church, might holds that 'there is a differen[illegible]twe[illegible] foreseeing an event and directly intend result, certain actions [illegible]d consequences are admissible so long as the direct good conse[illegible]es. It is possible that some forms of euthanasia would satisfy th which just n[illegible]ometimes, when faced with a patient who is in severe pain an doctors have been known to administer a fatal dose of painkillers. The doctor's i the patient (a bad consequence), it is rather simply to put an end to their sufferi again would be categorised as a form of **passive euthanasia** as the death could be *indirectly.*

However, this argument is at odds with the official position of the Church, which to act which results in death, even if the intention is to end suffering, is against G

> *'It may happen that, by reason of prolonged and barely tolerable pain, for people may be led to believe that they can legitimately ask for death or obt these cases the guilt of the individual may be reduced or completely absen judgment into which the conscience falls, perhaps in good faith, does not killing, which will always be in itself something to be rejected.'*[19]

The Application of Situation Ethics to E[illegible]sia

Fletcher, who wrote often [illegible]ical ethics, dealt explicitly with euthanasia titled 'The Righ[illegible]to D[illegible]' [illegible]her writes:



> *'The sanctity (what makes it precious) is not in life itself, in according to the situation. Compared to some things, the ta compared to some things, the loss of life is a small evil. Dea sometimes be a friend and servant.*
>
> *Life is sometimes good, and death is sometimes good. Life i other value is. It is good, when and if it is good, because of context. When it is not good, it deserves neither protection favor living, not mere life.'*[20]

Fletcher is here denying the **sanctity of life** and affirming that what really counts an individual's **quality of life**. Why would he think this? Remember, for Fletcher the only end worthy of moral consideration is **agape** love and deciding the most loving action requires a situational approach. When it co[illegible]e to the terminally ill who seek nothing more than an end to their suffe[illegible]ing, Fletcher is prepared to say 'Life is sometimes good, and death is so[illegible]e[illegible] good'; there are no absolutes, and **relativism** (one of the **four w[illegible]rki[illegible] principles**) is the order of the day.

17 Ibid. 2
18 Ibid. 4
19 Ibid. 2
20 Bard, B & Fletcher, J, 'The Right to Die' in *The Atlantic Monthly*, 221, 1968

Voluntary euthanasia, then, so long as it is the most loving course of action, wou
situation ethicist. What about *non-voluntary* euthanasia though? Here, Fletcher
territory:

> *'People… have no reason to feel guilty about putting a Down's syndrome*
> *away' in the sense of hidden in a sanitarium or in a more responsible letha*
> *But it carries no guilt. True guilt arises only from an offense against a pe*
> *person… There is far more reason for real guil[illegible]e, ing alive a Down's*
> *false idea of obligation or duty, while a[illegible]th[illegible]so[illegible]time feeling no obligatio*
> *emotion for a living, learnin[illegible]a.*

It is a startling claim [illegible] evidence of just how seriously Fletcher took the situ
comments [illegible] fa[illegible]made in response to an article written by a father whose
baby boy wi[illegible]wn's syndrome. The couple, who already had one child at hom
sanatorium (a type of hospital, rare nowadays, which cares for those with long-te
the child died a few days later of heart failure. The father felt, however, that, we
preferable for the baby to have been euthanised shortly after birth.

Fletcher agrees with the father, and believes that this would actually be the more loving action. His reasoning turns on his definition of **personhood:**

> *'To be a human is to be self-aware, consciously related to others,*
> *capable of rationality in a measure at least sufficient to support some initi*
> *absent, or cannot ever come to be, there is neither a potential nor an actua*
> *more than just to be alive… The fact that a biological organism functions*
> *is a human being. There is a difference between a man and a brute.'*[22]

An individual with severely diminished mental faculties a[illegible]ding to this definiti
unable to decide for themselves whether or not t[illegible]ey wi[illegible]to die. The decision m
people who are most affected by their li[illegible]dying – in this case, the parents.

It is worth noting that t[illegible]d[illegible]understanding and treatment of children with
developed i[illegible]de[illegible]since this article was written, and so too have cultural a
father, or in[illegible]etcher, would express the same views today is impossible to k

Group Activity:

Divide up into two groups: situation ethicists and Natural Law theorists. Then, a
ethical approach would say about each of the following:

- sanctity of life
- quality of life
- voluntary euthanasia
- non-voluntary euthanasia

Now, individually, jot down a sentence or two explaining what you think your a
Afterwards, discuss as a class your results. Which approach do you think is best
raised by euthanasia?

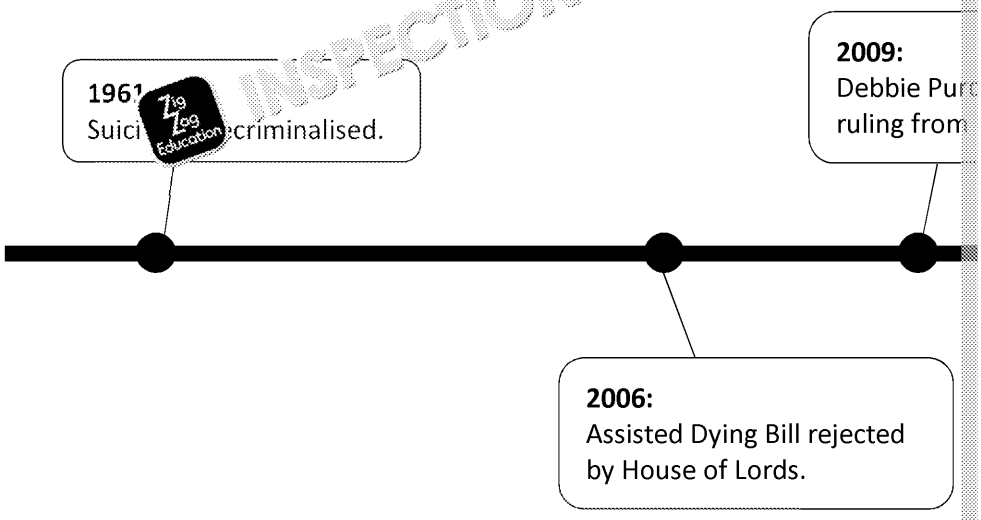
[21] Ibid.
[22] Ibid.

Euthanasia: The Legal Situation in the UK

The legal situation surrounding euthanasia in the UK is complicated.

- **The Suicide Act of 1961** decriminalised the act of suicide. Previously, indiv suicide attempt were liable to be prosecuted. However, it was still illegal t own life.
- In **2006**, the Assisted Dying Bill, which would h ow ed terminally ill ind assistance to end their lives, was rej d b e House of Lords.
- In **2009**, Debby Purdy, a mu le sis sufferer, brought a case to the h clarification of the la y wanted to travel to the Dignitas clinic in S to end h ov wever, she wanted to know if her husband, who wo the c ould be prosecuted for assisting her suicide. At the time, the la anoth erson to commit suicide could face up to 14 years in jail.
  - After a lengthy legal battle, the House of Lords finally issued a ruling: factors such as the nature of the victim's illnesses would have to be ta prosecution could take place.
  - The ruling was hailed by pro-euthanasia campaigners as a victory, bec people would *not* be prosecuted for assisting with their partner's suic
    - ✓ This is supported by the fact that, although over 100 British citize to Dignitas since 2002, none of their relatives have been prosecu the UK.
- Groups such as the Campaign for Dignity in Dying continue to pressure the and legal reform.

The changing face of euthanasia legislation in the U



Key Issues

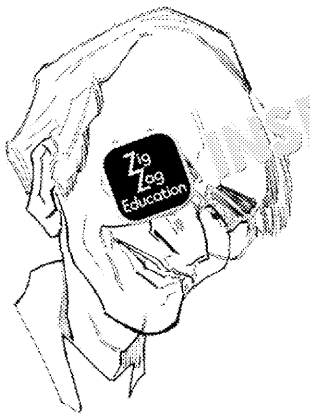
Does the concept of sanctity of life have any meaning in twenty-first-centur

'The desire among the citizens of modern democracies for control over how they Singer, and this 'marks a sharp turning away from the **sanctity of life** ethic.'[23] In i turning towards an ethic based on considerations about **quality of life**. The decli the Western world, means that the idea of life being inherently sacred is increasi individuals are concerned more about the quality of their life: whether it is enjoya Particularly for those with serious ill[illegible] the idea that one cannot end a life of against the teachings of a religion they do not believe in, is exasperating. The cla surrounding euthanasia is undoubtedly growing. The pressure group Dying in Di changes in government legislation to allow those with terminal illness to receive to end their lives.

Often, however, this desire is at odds with the strictures of both religious and se Catholic *Declaration on Euthanasia* states:

> *'Today it is very important to protect, at the moment of death, both the di the Christian concept of life, against a technological attitude that threaten*

The threat 'to become an abuse' mentioned here is a reference to the **slippery-s** above). The charge here is that legalising voluntary euthanasia may inadvertentl euthanasia (where a person's life is ended *against* their wishes; murder, for all in respond to that claim is to look at the situation in countries where voluntary eut as the Netherlands or Belgium.



The utilitarian philosopher Peter Singer examined liberalising euthanasia laws that 1,000 deaths have euthanasia in the Netherlands. These cases, Singe section – barely 2 per cent – of all the deaths rela but have nevertheless been seized upon by critics appears to be a limited amount of non-voluntary Netherlands in extreme circumstances, no cases of 'involuntary euthanasia' came to light.'[25] Singer concludes that, based on the available evidence, the **slippery-slope** effect has not occurred, and so it is not a good argument against euthanasia.

Suggeste
Singer, P
The Collap
Chapter 7

Critics might argue, however, that even if there has not been a **slippery-slope** eff still occur were euthanasia to be legalised in other countries. Singer himself acce with euthanasia may not be easily replicable in other countries. Americans, in pa remember that the Netherlands is a welfare state that provides a high standard o to all its citizens. No patients need to ask for euthanasia because they are unable

[23] Singer, P, *Rethinking Life and Death: The Collapse of Our Traditional Ethics* (New York
[24] Sacred Congregation for the Doctrine of the Faith (5th May 1980)
[25] Singer, P, 1994. *Rethinking Life and Death: The Collapse of Our Traditional Ethics* (New pp. 152–153
[26] Ibid., p. 158

Rejecting the **sanctity of life** in favour of a **quality of life** ethic raises particular pr
voluntary euthanasia. Voluntary euthanasia presumes that people know the qu
all, they who are living it), but how can we judge the quality of someone else's lif
the medical ethicist Jonathon Glover, is to imagine what *we* would do were we ir
Would *we* want to keep on living if we were in a persistent vegetative state? If w
voluntary euthanasia is justified. Glover concedes that the test is problematic (w
would prefer to be dead, but others say they would keep ...ving?), but claims i
Likewise, he argues that, handled incorrectly, this ... could have quite horrific c
disabled infants were better off dead, ar... ga... programme of exterminati
Holocaust. Glover here essential... the good moral character of the doc
commandant of a conc... ...mp, he writes, 'is not the kind of person you
National He... ...er...

Euthanasia, Assisted Suicide and Assisted Dying

It is worth noting that Dying in Dignity argue that they advocate only assisted d
distinguish from both voluntary euthanasia and assisted suicide. Their website

> *'**Assisted dying** only applies to terminally ill, mentally competent adults*
> *after meeting strict legal safeguards, to self-administer life-ending medica*

Voluntary euthanasia, on the other hand, allows for a doctor to administer the
assisted suicide allows non-terminally ill individuals to end their lives with the a
legal situation worldwide is also reflected in these distinctions:

	Legal in...
Assisted dyin...	US States of Washington a
Assiste... ...	Switzerland (e.g. Digni
V... ...uthanasia	Netherlands and Be

All of the a... ...re currently *illegal* in the UK.

It can be argued that there is no *moral* difference between voluntary euthanas
there is a legal one. If I am in possession of cyanide and a friend tells me that th
it, does it make any difference whether I hand them a pill and they swallow it t
inject the drug for them and I comply? Either way, I have provided the means f
the view of the ethicist Jonathan Glover, 'The difference between voluntary eu
that the final act is performed by someone else but... it is hard to see why it ma
puts the pill in the man's mouth.' Nevertheless, he also argues that 'If assisted
be preferred to voluntary euthanasia... where the person does not perform the
always more room for doubt about the extent to which he desired death. It see
might ask for pills and at the last minute not take them, but feel inhibited abou
change of mind to the person about to carry out his req... to give him a letha
Death and Saving Lives (London: Penguin, 1977) pp. 1... -185)

[27] Glover, J, *Causing Death and Saving Lives* (London: Penguin, 1977), p. 201
[28] https://www.dignityindying.org.uk/

Should people have complete autonomy over their own life?

If we reject a **sanctity of life** ethic, and place **quality of life** and **autonomy** at the heart of medical decision-making, where does that leave us? Glover argues 'voluntary euthanasia is justified in those cases where we know that the person would commit suicide if he could, and where we believe that the conditions that would make it right to allow or assist a suicide are satisfied.'[29] We can break this claim down into three parts:

- Firstly, we must understand *why* someone would wish to end their life.
  - The impulse to suicide is formed in most cases, on the belief that death will indicates not just a poor **quality of life**, but a *negative* one: life is considered
- Secondly, we must consider when, if ever, it is morally permissible to *allow* suicide.
  - Suicidal desires born of deep depression can pass, even if, to the sufferer, the dark cloud is all-consuming. Allowing someone to end their life when there is a possibility, even a slim one, that their mind can be changed is not permissible, because there is still hope that a better quality of life can obtain. So the individual's will must be resistant to all attempts (e.g. through medical treatment, through the support of friends or family) to change it.
  - If a person's desire to end their life is so strong that nothing can alter it, commit suicide. Glover writes, 'some suicide decisions are quite rational very clear assessment of their future lives, so that interference is unjust would be wrong to *stop* someone killing themselves because to do so would **autonomy**, then sometimes suicide must be morally permissible.
- Thirdly, we must consider the circumstances when it would be right to *assist* suicide.
  - The most ardent campaigners for the legalisation of **voluntary euthanasia** are entirely made up, but they are simply not physically able to end their people in these circumstances that improving their quality of life is not rational decision, the individual's **autonomy** must be respected; in the **right** to die.
  - For anybody to have a **right**, then there needs to be a corresponding duty others to respect it. If nobody respects the right, then **autonomy** is being
  - Respecting a **right to die** may require the assistance of others if the person is unable to do so. If we (as a society) do not help them, by, for example end their life, then, the argument runs, we are denying them their **autonomy**.

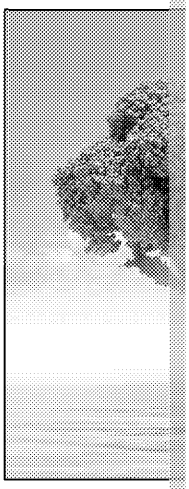
There are a few criticisms that someone may make of this account:

- The concepts of autonomy and rationality are problematic. Particularly in the post-modern stream of philosophy, they come under heavy attack. Usually, the claim is along the lines that such ideas are culturally relative or reflect only the experience of a dominant social group. If it is true that autonomy lacks validity as a concept, then much work in medical ethics would be undetermined.
- Even if we have a clear idea of what is and is not rational, it can still be difficult to judge the extent to which other factors (the pressure of family members, etc.) have, perhaps unconsciously, impacted on a person's decision to end their life.
- The Catholic Church argues that the only 'right to die' one has is 'the right to Christian dignity.'[31] The argument, then, is that since we are all God's creation against God's will and is therefore immoral.

[29] Ibid. p. 185
[30] Ibid., p. 180
[31] Ibid, p. 10

Is there any moral difference between intervening and not intervening to en

We touched on the distinction between **active** and **passive** euthanasia when disc
Law to euthanasia. In effect, it claims there is a difference between a doctor *acti*
and a doctor *passively* doing or not doing something which allows a patient to di
requires some intervention from a third party. The doctor either provides the lif
willing patient to self-administer, or they administer it to the patient directly.



Tries to w

However, there are cases of involuntary euth a where a doctor might be said to have euthani an individual simply by *not* doing something. Most of this takes place in cases where a patient is go e, and the doctor – usually because it ultimately be pointless – chooses not to give treatment th uld prolong life. The question of whether there is a difference between intervening and not intervening can be framed as a distinction between **acts** and **omissions**. Intuitively, many of us would draw a difference between actively intervening to bring about some result, and simply omitting to do something. For instance, by *not* giving money to a certain charity, we may allow someone to die from starvation. We would normally say this is very different from actually killing them ourselves.

Nevertheless, we can imagine more problematic cases:

(i) You are eating alone in a restaurant. I want you to die, so I walk in and shoot

(ii) You are eating alone in a restaurant. I want you to di I walk in, pistol ra the trigger, you begin to choke on a piece of f co . You motion desperate Heimlich manoeuvre. I simply stand th gr ng.

It is clear in (i) that I am r or your death, but case (ii) is more complex stop you bei lle ecided not to bother, do I deserve some blame for y you to die, instances, I got what I wanted. This would suggest somet par with acts

When applied to euthanasia, we might wonder whether it matters whether we a we simply allow them to die; what really matters is our intention. If the intentio does not matter if the doctor withholds life-*saving* treatment or provides life-*end*

Written Activity 5: Euthanasia

1. Sanctity of life is largely a religious concept, and quality of life is largely a _
2. What is voluntary euthanasia?
3. What is non-voluntary euthanasia?
4. Give one reason a follower of Natural Law wou ue against voluntary e
5. Give one reason a follower of situ hics might argue against assisted
6. Which utilitarian phil r has advocated a revision of euthanasia laws?

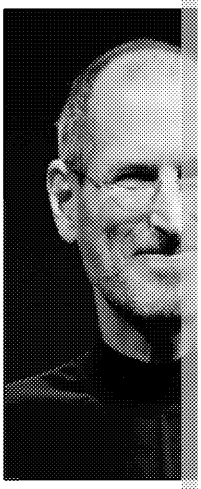
3B: Business Ethics

Put the words 'business' and 'ethics' together and many will claim you have an o
the business world's murky dealings, exploitation and greed are rife in the media
led to believe. So why waste time talking about business ethics?

We must distinguish between what it is for something to be *non-moral* and what
immoral. If we say something is *non-moral*, we say that it is fundamentally not a
to and separate from the ethical universe. If we say that something is *immoral*, w
standard, but that that thing is falling short of it.

It would be odd indeed if a human activity so profoundly interwoven with a
not have any moral character whatsoever. If business were non-moral, like a tre
have newspaper articles decrying tax evasion or campaigns to bring an end to ch
an assumption to think business does have a moral aspect. Business ethics, then
moral dilemmas business activity and decisions tend to provoke. This section wi
forward on what ethical responsibilities businesses have, and to whom they have

Retail magnate Sir Phillip Green, and the former owner of BHS. The bankrupted BHS is unable to fund its former staff's pensions, despite Green collecting hundreds of millions from the company in dividends.



Former CEO of A
(1955–2011). The la
factories where Appl
been criticised by

Discussion Point:
Above are two examples of prominent business people whose companies have
grounds. What, if anything, is wrong with what they have done?

Corporate Social Responsibility

Corporate social responsibility (CSR) is supported by both pragmatic and ethical arguments. The former will be discussed under the heading 'Good Ethics is Good Business' below. The argument that businesses have a moral obligation to their **stakeholders** will be covered here.

Corporate social res
business ethics whic
social as well as finan

Crane and Matten provide several other reasons for why we might think busines
socially responsible manne

- Business[es] that are highly profitable ones, wield immense social and po
with p[ower] and wealth, they have a duty to use it responsibly.

Stake
who *h*
includ
and e
the lo

- Business activity does not exist in a vacuum, but can have both positive and negative effects on other people. Consider the recent crisis prompted by the announcement that the TATA steelworks in Port Talbot, Wales, was to shut down. Mass redundancies in a small town can have enormous knock-on effects on the local economy; the money earned by workers at the large ind
for many smaller businesses. Without that revenue, they too may go bust. T
social cost of widespread unemployment and economic decline.

- Businesses always rely on other people in order to function. 'Self-made me
have their business empires without a chain of suppliers and consumers to p
businesses rely on schools to educate their workers, hospitals to keep them
businesses are reliant on society to succeed, they ha[ve] a reciprocal duty to c

- Some businesses cause environmental damage, and as a result, have a duty
oil spill in 2010 is a good example of this.

CSR entails [consi]nt duties for the businesses' various **stakeholders** and also the
consider wh[at] entails for each group of stakeholders before considering its d

St
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Stakeholder	Why is it a stakeholder?	
Employees	Legally, employees have a contract with their employer which specifies duties on the parts of both parties (e.g. my duty is to serve your business's customers, your duty is to pay me, provide the uniform, etc.). Sole traders aside, businesses cannot function without employees, so the latter necessarily have a stake in the former.	Depend... social re... which in... trade un... enough ... determi... places w... the law ...
Customers	Businesses, on the whole, are more likely to succeed when they satisfy their customers' needs. If they do not, they risk losing those customers to a competitor. Therefore, customers have a stake in the business, to the extent that the business needs them to thrive.	Consum... are, the... which a... busines... dignity a...
Local community	Local communities are often heavily dependent on a particular industry or industries for their existence. Businesses too may need employees or customers from the local area.	Busines... have a r...
Country as a whole	Certain businesses and sectors contribute an enormous amount to the GDP (gross domestic product) of a nation. For example, financial services contribute around £129bn to the UK economy.[32] Therefore, the country as a whole has a stake in the sector's prosperity.	Large bu... crucial t... with the ... financia... result, a ... to preve...
Governments	Governments are stakeholders in businesses because they set up the regulatory framework and the social system in which the latter operate. Likewise, businesses and governments may have mutual interests, e.g. employment, economic success.	Busines... actions ... two-way ... the rela...

[32] https://www.cityoflondon.gov.uk/business/economic-research-and-information/statistics/Documents/an-ind...

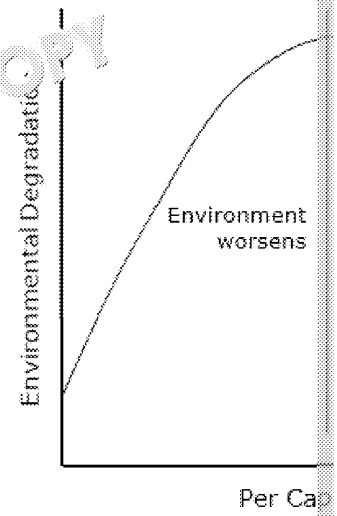
The problem with the relationship between businesses and the environment is th consumers or employers, is not able to defend itself. The environment has no 's forces; businesses are, in theory, able to exploit the environment until its resourc damaged to be used any more. It is therefore up to the stakeholders of compani this relationship.

Many people argue that the nature of econo[illegible] and business practice in t environment. It is argued that the [illegible] fossil fuels is releasing CO_2 into the atm change; resources used are [illegible] pollution and contamination of water supp resources is dam[illegible]ems and increasing risk of flooding and landslides.

Some argue [illegible] this process can be reformed so that there can be '**green growth**' can continue but in a way that does not damage the environment. A minority arg to be halted, or even reversed, to ensure the environment is no longer damaged 'green growth' is a contradiction. Such an approach often considers the world to damage should be done it, regardless of the human benefit that could have been

At the other end of the spectrum are scholars such as Julian Simon, a professor of University of Maryland, who argues that environmental problems do not need to is the best it has ever been. He argues that any future shortages can be solved th and that resources are not becoming scarcer, and rejects evidence of an extinctio

Gross and Krueger have similarly argued that the prospects of environmental damage are not as bad as thought by some. The pair developed the **environmental Kuznets curve** to model the relationship between economic growth a[illegible] environmental quality, and predicted that while environmental damage will increase as an economy gr[illegible]t will begin to decrease once a sufficient le[illegible]ealth is attained.



They use the example that during industrialisation (the early stages of growth) people are more interested in jobs and income than clean air and water, communities are too poor to pay for any green technology, and the government is yet to implement any environmental regulation. When incomes are high enough, these factors start to reverse.[34]

While some of the data behind the Kuznets curve is supported by empirical evide sulphur in the atmosphere has decreased, the majority of the empirical evidence Developing countries that have recently gone thro[illegible] the process of industrialisa followed this model and been much 'greene[illegible]na[illegible]hen the West industrialised

Views on the effect of bu[illegible]s and growth on the environment will ultimately available. Sch[illegible]rs o[illegible]de of the argument have evidence that seems to su

[33] Myers, N, and Julian, S, *Scarcity or Abundance?* (New York: W W Norton, 1994). This b Julian and Myers, an ecologist, at Colombia in 1992, in which Myers challenges Julian's

[34] Dasgupta, S, Laplante, B, Wang, H, and Wheeler, D, 'Confronting the Environmental K *Perspectives* Vol. 16 No. 1 (2002), pp. 147–168.

Scholars such as R Edward Freeman, Jessica Pierce and Richard Dodd have responded to this problem by saying we should use Pascal's Wager.[35] Pascal's Wager originally said that it is better to believe in God because the risks of not believing and being wrong are much greater (burning in hell) than believing and being wrong. Applied to environmental ethics, this means that it is better to believe environmental damage is real and likely to get worse, because the risks of not acting involve potentially catastrophic implications.

Whistle-Blowing

The most famous whistle-blower in recent years is Edward Snowden, who leaked documents about the intelligence operations of the US government. Other whistle-blowers remain anonymous, such as 'Deep Throat', who informed journalists at the *Washington Post* about illegal re-election tactics by Richard Nixon, who was later forced to resign as President of the USA.

Whistle-blower is a term used to describe a person who discloses the actions of a person or organisation who has committed unlawful or immoral activity.

Whistle-blowers can improve the practices of employers towards their employees by highlighting malpractice and creating pressure on them to reform. The fear of whistle-blowers can also create incentives for employers to not engage in any kind of illegal practice in the first place. Whistle-blowers can, however, create problems. Some have been critical of the actions of Edward Snowden because of the potentially sensitive material he disclosed, which could put US citizens at risk. Others argue that it can contravene confidentiality agreements made by employees, as well as the importance of loyalty to employers. Whistle-blowing is supported in UK law by the Public Interest Disclosure Act (1999), which is 'An Act to protect individuals who make certain disclosures in the public interest'.[36]

Whistle-b
and
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Good Ethics is Good Business

One of the strongest arguments for businesses engaging in ethically responsible a
of view of the business owner, is that it is in their interest to do so. Crane and M
businesses which may result from a company doing their bit for the common goo

- Socially responsible businesses may attract more customers. Note for exam
recycled goods, franchised hot-drink outlets using fair trade coffee or the pr
paying the living wage. Embracing such practices can be used in marketing
business's public image or green credentials.
- Employees may be more attracted to work for companies which embrace so
They may also work harder if they believe the employer is socially respons
- Investing in society may, in the long term, benefit gains for a business as a safer
world could be an easier place to turn a profit.
- Acting socially responsibly may prevent government legislation which forces
respon

[35] Quoted in Werhane, P H, and Freeman, E, 'Business Ethics' *A Companion to Applied E*
Wellman (Oxford: Blackwell Publishing, 2003), p. 547.

[36] http://www.legislation.gov.uk/ukpga/1998/23/introduction

In short, then, adopting as a mantra '**good ethics is good business**' can be beneficial to **profit-making**.

Markets may also incentivise ethical business behaviour by only offering a place in some markets if businesses act in ethically responsible ways. A place in such a market may put a business in the shop window for investors. Likewise, current **shareholde** ay benefit from being listed on such stock markets. An example of this is the FTSE4G the index – an offshoot of the UK's majo market, the FTSE100 – assigns bu commitment to 'strong Environm al and Governance (ESG) practices.'[37] measures companies on such as:

- their c m reducing pollution, mitigating the effects of climate ch
- their su for ethical labour standards, human rights and safe working en
- the soundness of their governance structure, e.g. risk management, tax tran measures

Investing in businesses and markets such as these is known as **socially responsib** clear that such a strategy will actually make an investor more money, but it may once again, good ethics is still good business.

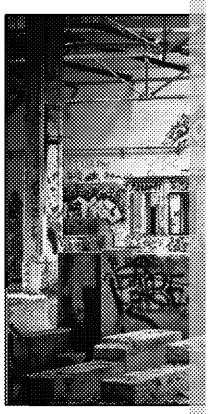
Sugge FTSE4 [http:/ /dow inclus

Globalisation

Globalisation is the phenomenon of increasing global integration of different co and ideas. This has come about because of how much easier it is for people and boundaries and for international communication to take place. One of the major outcomes of this has been the growth of international trade and transnational businesses. The products we use on a daily basis hav often been made in numerous different s (where it is often cheaper to produce th m/a e companies we buy them from hav offices and shops across the world. s major impacts on almost all groups of **st ders.**

Globalisation refe integrated nature Economies, indust policy-making are globe. As a result, one country can h for several others

Perhaps the biggest winner from globalisation is the **consumer**, who, due to the ease with which international trade is conducted, has access to a wider variety of goods. They're also often cheaper too, because globalisation has allowed businesses to outsource manufacturing or production to countries where labour costs are lower. The biggest losers, arguably, are the **governments** of nation states. The immense wealth of multinational corporations and the fact that they can pick and choose the country whose legal framework best suits their needs means they can exert considerable pressure on politicians to do their bidding. Politicians in recent ye have been keen to stress that 'Britain is open for b s' the implication is that each nation must mpete with the rest of the world for trade.



Somewhere re **employees**, whose job opportunities are now not o the nationa my, but also by the global economy. The decline of manufact often attributed to globalisation, with large parts of the industry moving overse

[37] FTSE Russell, http://www.ftse.com/products/downloads/f4g-index-inclusion-rules.pd

[38] Collison, D J et al. 'The Financial Performance of the FTSE4Good Indices' in *Corporate Environmental Management*

The so-called 'race to the bottom' is the argument that, in order to compete with investment, advanced nations may cut wages and weaken labour protections. T on these issues, such as through the International Labour Organisation (ILO), but international law is often weak. On the other hand, in some parts of the world, g employment opportunities that had simply not existed previously. A similar stor **communities**, who can either benefit or suffer from globalisation depending on t can bring wealth and jobs to an area, but it may also fund. ntally alter the cha is upsetting to long-term residents.

Issues

Does globa n encourage or discourage the pursuit of ethical business

Some of the cts, both positive and negative, of globalisation were discussed consider the effect it has had on business practice, and whether those practices a countries such as America have put a lot of pressure on other countries, especiall up their markets to international competition as part of a global '**free market**', th organisations such as the World Trade Organization (WTO). Major economists h claiming that the West has historically, and still today, used trade quotas (limits o make imports more expensive than local products) to distort markets in their fav approach they advocate. Ha-Joon Chang, an economist, has, for example, argue approach for developing countries the USA and the West have 'kicked away the l themselves used to increase economic growth.

There have also been large protests against the impact of globalisation, such as t Convention in Seattle in 1999. Other economists, however, claim that free trade benefits for the poor, such as in India and China where it h fted millions out o

Another ethical issue important to globali is e treatment of workers in de transnational businesses. The co l e **Rana Plaza factory** building near D killed over 1,000 workers h n d the unsafe conditions employees have bee clothes that ou e West. There are also frequent concerns about the supply chai payment of a living wage.

While companies implicated in the Rana Plaza disaster have made commitments companies often choose which countries to invest in based on the low levels of r do not need to pay a fair wage, spend money to ensure safe working conditions,

On the flip side, multinational corporations operating in nations with limited infr themselves investing in services such as healthcare and education in order to ex The aim may not be entirely altruistic, but the local people may be better off tha the business. Since there is little business incentive to invest heavily in infrastruc already well-developed, it is fair to say that globalisation has, at least on occasion ethically good things. Equally, however, governments keen to attract overseas b into infrastructure which will benefit those businesses, rath than the people at

Discussion Point:
Political commentators are wor to e globalisation as a factor in both the ele and Brexit.

Why migh o this? Are they right?

The Application of Kantian Ethics to Business Ethics

Bowie describes how 'Kant is best known for defining a version of the 'respect for persons' principle which implies that any business practice that puts money on a par with people is immoral'.[39] Kant writes in the *Groundwork for the Metaphysics of Morals* that a core ethical principle is to 'treat humanity, whether in your own person or in that of any other, in every case as the same time as end, never as a means only'. Therefore, in business, as in all other spheres of life, moral agents should treat others in way that recognises their **autonomy** and **freedom**, and never as a way to achieve something else. They should not be coerced or deceived. Equally, as Bowie writes 'business organisations and business practices should be arranged so that they contribute to the development of human rational capacities, rather than inhibit the development of these capacities'.[40]
Bowie argues that according to Kant, work for employees should:

- be freely chosen and provide opportunities for the worker to exercise autonomy on the job
- support the autonomy and rationality of human beings
- provide a salary sufficient to exercise independence and provide for physical of some of the worker's desires
- enable a worker to develop rational capacities
- not interfere with a worker's moral development

William H Shaw argues that Kant has an important contribution to make on this p 'Many would say that respect for the inherent worth and dignity of human beings business, where encroaching technology and computerization tend to dehumani efficiency. Kant's theory puts the emphasis of organization decision making wh Another principle that can applied from Kantian ethics to business ethics is the **u** 'act only on that maxim whereby which you can at the same time will that is bec includes actions in business equally as those outside of work – therefore lying, ch which are not logically contradictory when applied universally and are morally wrong

Kantian ethics is a deontological theory, is concerned with the motivation rather actions. Businesses should therefore always act morally because they know it is **duty** to act morally. This removes the opportunity to be egotistic or indulge self- feature of businesses. It would also condemn businesses for being ethical in orde to attract more customers because the motive is profit, not being ethical out of d

The Application of Utilitarianism to Business Ethics

The utilitarian perspective encourages a greater balance of pleasure and happiness over pain, not just for the individual but for society at large. Business individuals therefore need to take into account not just the happiness or preference of their shareholders but also the happiness and preference of all workers and other stakeholders. Employees are therefore all of equal consideration and employees are equal to other stakeholders. This could challenge the structure in many businesses where shareholders are the prime consideration in business decision making.

It was Bentham's focus on the equal importance and consideration owed to the working class that led to many reforms in Britain that improved the rights and working conditions of the poor. Bentham would also probably encourage strikes

[39] Bowie, N E, 'A Kantian Approach to Business Ethics' in *A Companion to Business Ethics* Blackwell, 1999), p. 3.
[40] Bowie, N E, 'A Kantian Approach to Business Ethics' in *A Companion to Business Ethics* Blackwell, 1999), p. 8.
[41] Shaw, W H, *Business Ethics* (California: Wadsworth Publishing Co., 1991), p. 61.

and political action which ensures that the happiness of all stakeholders is consid
developing countries who might not be considered equally by multinational com

Taking a utilitarian approach is arguably harder with globalisation when so many
affected by business decisions. The decision, such as to close a factory in one co
wages are lower and more jobs can be created and profits increased for the com
employees, is very hard to quantify in terms of overall ha ess.

Group Activity:
Divide up into two groups: u ria s and Kantians. Then, as a group, discuss w
would say about each owing issues:

- corp oc esponsibility
- whist ing
- 'Good ethics is good business'
- globalisation

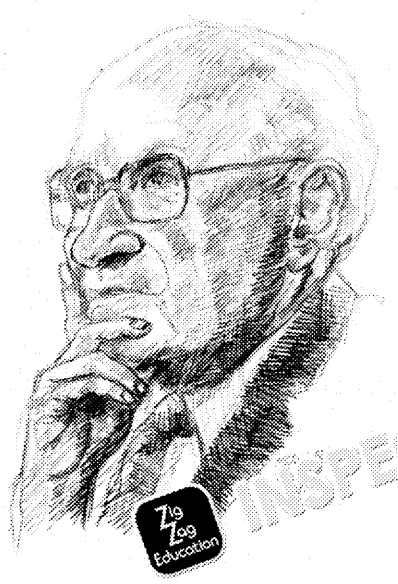
Now, individually, jot down a sentence or two explaining what you think your a
Afterwards, discuss as a class your results. Which approach do you think is best

Is the concept of corporate social responsibility no more than 'hypocritical

Milton Friedman was a twentieth-century American economist who was a staun
capitalism. As an advisor to both Ronald Reagan and Margaret Thatcher, his tho
economic policy of the USA and the UK in the 1980s. To understand Friedman's
corporate social responsibility, it may be helpful to briefly consider his political

In a 1987 interview, Thatcher gave the country the words sh will forever be rem
thing as society. There are individual men and wom , and there are families. A
anything except through people, and people s look to themselves first. It's o
and then, also to look after our nei ."[42]

If Friedman ha bee , he would have been nodding his head enthusiasti
individualis olitical philosophy which holds that, first and foremost, people
and have th ce to act as they wish (so long as they abide by the law). 'In an
private property,' he wrote:



*'No individual can coerce any other, a
parties to such cooperation benefit or t
are not values, no 'social' responsibili
shared values and responsibilities of i
of individuals and of the various grou*

Friedman's problem with corporate social re
responsibilities only exist for individuals, an
A business may be the creation of a single individual those people may h re sponsibilities, but th ir itself does not. A business is what is termed in law an 'artificial person'; a legal entity which may have certain legal rights or responsibilities, but not moral ones.

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Friedm
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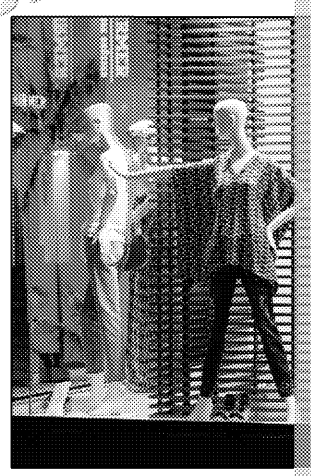
13, 19

[42] Interview for *Woman's Own* (September 23, 1987)
[43] Friedman, M, 'The Social Responsibility of Business is to Increase its Profits', in *The N* York Times Company (September 13, 1970)

Furthermore, Friedman thinks, in the case of large businesses – the kind of busin
suggested have social responsibilities – the individuals involved generally only ha
the company as profitable as possible. This is because the individuals involved a
shareholders, and it is the shareholders' desires which need to be fulfilled. Anyo
argument goes, is there voluntarily: they have freely chosen to enter into an agre
abide by it. Diverting company funds to any other end than making a profit is to
hence is liable grounds for being laid off.



So, Friedman says, when businesses tout
corporate social responsibility pr
will ever be doing is inv
consider wi
the 'hypocr
public relatio
appear to be morally concerned, when in reality, it is just an extension of their regular commercial activities. Friedman takes particular issue with this because 'it helps to strengthen the already too prevalent view that the pursuit of profits is wicked and immoral and must be curbed.'[44] If we allow that view to take hold, Friedman argues, we will be opening the door to **collectivism**, a political philosophy which puts the needs of t
individual parts. At the time Friedman was writing (and to some extent even toc
was synonymous with Communist Russia, or, as Ronald Reagan had it, the 'Evil E
corporate social responsibility, in Friedman's view, was not only disingenuous, bu
a free society.'[45]

Crane and Matten raise two problems with Fri
(i) It is not clear that just because
still have moral responsi
are able to choos
respor
the flo

Can a business be said to make choices that are not just the choices of huma
suggestion, but in reality, a large business may have internal decision-makin
organisational culture which are independent of any single individual. Such
determine how it acts, and so, in a sense, it has a kind of life of its own. Sen
but they are acting in line with the organisational culture, which they do not
does. Hence, a business which, for whatever reason, has developed a cultur
has a decision-making structure which does not consider the environmental
considered morally responsible for those actions, even though they cannot

It is a peculiar argument, and it is hard to believe Friedman would have acce
Matten contend that 'there is general support from
responsibility to be accredited to corporatio

(ii) Friedman's claim that the
the various moral
In effe
unders

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44 Ibid.
45 Ibid.
46 Crane, A & Matten, D, *Business Ethics* (Oxford: OUP, 2003)

Can human beings flourish in a capitalist, consumerist society?

Friedman contends that the ideal society is one in which people have the freedom to pursue their ends without interference and he believes that this is only possible in a **capitalist** society. For Friedman, and those like him, freedom is inextricably bound up with human flourishing. A society which places unwarranted limits on its citizens' freedom is an unjust society, and therefore unethical.

Consumerist is a
attached to soci
ever greater am

Capitalism is an
is controlled by
for profit.

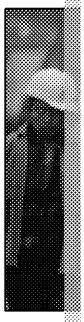
It is important to note that Friedman has a very particular idea of freedom in mind. In 1958, the political theorist Isaiah Berlin wrote an essay titled 'Two Concepts of Liberty', in which he distinguished between two forms of liberty: negative and positive. Negative liberty is so called because it is the freedom *from* interference; it is an absence of constraints on a person's actions. For instance, freedom of religion is the freedom to practise one's religion *without* anyone being able to prevent you from doing so. Positive liberty, on the other hand, is the freedom *to* determine the course of one's life. For instance, on a negative conception of liberty, the poorest members of a society are free because they face the same lack of interference as everyone else. On a positive conception, they are not free, because they do not have the means to shape the course of their life. Instead, the course of their life is determined by someone else, wealthy business owners, for example.

Friedman's idea of freedom is a negative one, it is about a lack of interference. Berlin also championed this same notion, arguing that positive freedom requires **collectivism**, which, like Friedman, he believed would lead to the kind of authoritarianism prevalent in Communist Russia.

By now, you may have noticed that heavily the shadow of the Cold War loomed o Capitalism, it and necessary for a free society. Any attempt to rein in t send us on ry slope to authoritarianism. (At this juncture, it should be po given that so form of freedom is necessary for human flourishing. It is only re those espoused by Mussolini and Hitler, which would outright deny this claim.)

For defenders of a positive concept of freedom, such a view is wrong-headed. To to say that in the capitalist society, with its gross inequalities, all people are equa many more options than if I am very poor. I might take a holiday in Barbados, or send my children to private school, or I might move house so that I can send the area. If I do not like my job, I can leave it, because I can support myself for as lon suits me. These seem to be freedoms, and they seem to exist for some but not fo

Critiques of capitalism abound in philosophy and the social sciences, including in Friedman's own discipline of economics. Marx, who was first a philosopher and economist, is without doubt capitalism's most influential critic. His view, broadly speaking, was that capitalism is the exploitation of the masses by a wealthy few control trade and industry. It is impossible, for Marx thought, for (most) human bei flourish in a capitalist societ because the system necessitates that workers are alienated from the product of their labour. When the worker produces someth immediately from them and sold for a profit. So, they are alienated from w they create. They do not enjoy the work, and, if it were not a necessity, they wo do it. So they are alienated from the activity which constitutes much of their wa life. Finally, in a capitalist society, where money governs nearly all relations betw people, they are alienated from the rest of their species; wealth, rather than nee determines how other people interact with them.



Marx's conception of freedom is positive: it requires that the worker owns the products of their labour, rather than the business. They do not have freedom insofar as their opportunities are determined by an unequal balance of wealth. That freedom will only be achieved if we act as a **collective** which puts the interests of all ahead of the individual. That might mean interfering with the freedom of some individuals to exploit their employees or to destroy the natural environment (which, arguably, belongs to no one), but the result will be that everyone has the same amount of freedom.

Now, the problem with Marx, the capitalist says, is that it simply doesn't work. In Friedman's [illegible] argument. When **collectivism** has been tried, they will say Communism is a failure, and an authoritarian failure at that. There are two responses to this:

(i) Capitalism and collectivism are not necessarily contradictory. Tony Blair was a way' between the two. His thought was that the unjust elements of capitalism placing undue constraints on the free market. Put another way, Blair believed vehicle for equality. The problem with this approach, critics will say, is that it ultimately became the kind of 'hypocritical window-dressing' Friedman discu

(ii) The capitalism of the nineteenth century is not the capitalism of the twentieth capitalism of the twenty-first century. The capitalism of today is characterised **consumerism**. The former has caused political ruptures across the globe, ha corporations which cannot be constrained by the kind of legal framework ev necessary for capitalism to work. The contemporary German sociologist Wo in a society of this kind, demands constant improvisation, forcing individuals structure, and offers rich opportunities to oligarchs and warlords while impo on all others, in some ways like the long interregnum that began in the fifth c Dark Age.'[47]

The latter characteristic, consumerism, is not sustainable. In the long run, th cannot succeed in creating ever more goods to satisfy ever-increasing dem infinite, regardless, unless we make major changes to our lifestyles, cli

[47] Quoted in Tooze, A, 'A General Logic of Crisis' [Review of *How Will Capitalism End?* by *Books 39*(1), 2017), pp. 3–8.

Discussion Point:

'The First Industrial Revolution used steam power to mechanize production. The
create mass production. The Third used electronics and information technology
a Fourth Industrial Revolution is building on the Third. It is characterised by a fu
blurring the lines between the physical, digital, and biological spheres.

> *…The possibilities of billions of people connected by mobile devices, with u
> power, storage capacity, and access to knowledge, are unlimited. And thes
> by emerging technology breakthroughs in fields such as artificial intelligen
> Things, autonomous vehicles, 3-D printing, nanotechnology, biotechnolog
> storage, and quantum computing.'[48]*
> *Klaus Schwab, Founder of the World Economic Forum*

What social, political and economic changes do you think such new technologie
businesses to act more or less ethically?

Written Activity 6: Business Ethics

1. Name at least three different business stakeholders.
2. Name two ways consumers can affect business behaviour.
3. Name two ways employees can affect business behaviour.
4. Free-market economists think the market forces of _____ and _____ affe
5. Give a definition of globalisation.
6. Give two reasons for and against globalisation.
7. What two principles in Kantian ethics can be applied to business ethics?
8. Which economist criticised corporate social responsibility 'hypocritical winc

[48] Schawb, K, 'The Fourth Industrial Revolution' in *Foreign Affairs*, 2015 [https://www.fo
12/fourth-industrial-revolution]

Answers to Written Acti

Written Activity 1

Question	Answer
1	Aquinas
2	*telos*
3	Eternal Law, Divine Law, Human Law
4	to preserve life, to reproduce, to educate children , to worship God, to live in society
5	through the natural world (which was designed by God) and the use
6	Natural Law inspired theory which holds a bad consequence does not make an act wrong as that bad consequence is not intended

Written Activity 2

Question	Answer
1	One of the four words used by the Ancient Greeks for love. Agape is a love given without expecting anything in return). It is the love Jesus showed
2	• e.g. 'the Sabbath was made for man, not man for the Sabbath' (Mar • when Jesus heals individuals with leprosy, instead of considering lepers are unclean and sinners, and therefore should not be touch • when Jesus saved a woman from being stoned to death by declaring should throw the first stone' (John 8:7)
3	Antinomianism and legalism
4	Pragmatism, Relativism, Positivism, Personalism The only intrinsically good thing, that is good in itself, is love. Love is good because it achieves a particular purpose.
5	If love is the outcome of one's actions then the means or actions taken are significant. It is only the outcome that matters.
6	an activity rather than a thing ('a verb rather than a noun')

Written Activity 3

Question	Answer
1	the study of duty; an ethical theory which holds intentions or conditions determining the rightness or wrongness of an action
2	e.g. if you go to bed early tonight, you can stay up late tomorrow
3	a principle or rule to be followed, e.g. 'Don't eat too much cake'
4	e.g. stop what you are doing, right now!
5	universal
6	Act so that persons are always treated as ends, never means.
7	freedom, immortality, God

Written Activity 4

Question	Answer
1	usefulness
2	concerned with ends rather than means
3	the most amount of happiness for the greatest number of people
4	It is teleological. This is a theory that considers what is moral by the outcome of the action. Deontological ethical theories focus on the intention of the agent.
5	Intensity, Duration, Certainty, Propinquity/Remoteness, Fecundity/Richness
6	Hedonism which holds that the sole good is pleasure
7	Pleasure P1 is more desirable than pleasure P2 if: all or almost all people both give a decided preference to P1, irrespective of any feeling that they
8	It promotes actions which aim to meet the preferences of those involved

Written Activity 5

Question	Answer
1	secular
2	where a person chooses to end their own life and requests that anothe
3	when a person chooses to end another person's life for them because themselves
4	e.g. it contravenes the primary precept which requires us to preserve
5	e.g. it could allow for the exploitation of th[illegible]y (the slippery-slop most loving outcome
6	Singer

Written Activity F

Questio	Answer
1	three of customers, employees, the local community, government
2	not buy their product/service and encourage others to do the same, c behaviour
3	resign, join a trade union, lobby the government for changes to the la
4	supply and demand
5	Globalisation is the phenomenon of increasing global integration of di culture and ideas.
6	For – it creates growth and jobs, and increases the availability of prod Against – the jobs created are sometimes dangerous and do not respe greater destruction of the environment.
7	categorical imperative and not treating people as a means to an end
8	Milton Friedman