


- 
- ▶ Is it better that God gave us free-will (and so bad things will happen) –
  - ▶ **OR-** should he control us so we have no choice (so bad things won't happen)??

# To be successful...


## Ethics

**Title:** Ethical theories

**Learning objective:** To evaluate different ethical approaches

SOLO level	One	Many	Relate	Extend
Success criteria	<b>Identify</b> key ethical approaches/ theories	<b>Describe</b> the two approaches.	<b>Explain</b> fully the nature of both approaches including how they compare.	<b>Evaluate</b> the different theories when applied to moral decision-making





**BIG QUESTION** – how do  
we know what to do in a  
moral situation??

## **Moral dilemmas...**

*Imagine you are placed in a room with Adolf Hitler when he is only 3 yrs old. You have a gun, know exactly what he does during World War 2 and will not be charged in any way if you choose to kill him, but at the time he is just an innocent baby.*

**Would you kill him?**

## Moral dilemmas...

*You enter a quiz and the winning team will be awarded £10000 for a charity of their choice. You find a copy of the questions before the quiz.*

*Is it okay to cheat for the benefit of the charity?*



# Normative Ethics

DIFFERENT WAYS OF WORKING OUT WHAT'S  
'RIGHT' AND 'WRONG'.

# How do we work out what's right and wrong?

There are basically two different systems of moral decision making. They are -

- Deontological Approaches
- Consequentialist Approaches

# Deontological Approaches

Deontological Approaches are an objective form of moral decision making.

They all focus on a principle / rule, or set of rules.

Because they are objective, such approaches *do not take the situation / circumstances into account*.

There are different degrees of deontological approaches, the most extreme being '*Moral absolutism*'.



# for example...

Take the following example -

If, as a deontologist, you believe that the statement 'It is wrong to steal' is morally binding, you will accept its authority in *all* circumstances.

If you see a starving child, and are too poor to help the child yourself, many would argue that you would be morally right if you stole food to help the child. The deontologist would probably\* not. The moral absolutist would *definitely not*.

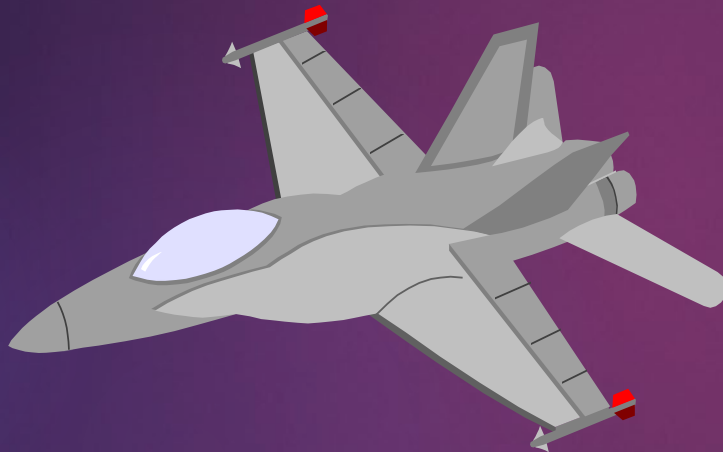
# The Principle of Double Effect

\*We can only say that the deontologist would *probably* not think that the action was morally acceptable, because there is a ‘get-out clause’.

The ‘Principle of Double Effect’ is used by many / most deontologists in *extreme* situations. It basically suggests that certain acts may be permissible, *providing that they are not intended by the person acting*, and *providing they are to bring about a specific, intended good*.

# for example...

Consider a very topical example -



In planning a military attack on a *legitimate, fully justifiable target*, those in charge may well envisage considerable civilian casualties.

The Principle of Double Effect suggests that hitting the target *is* justifiable if it is to bring about a certain greater “good”, because the killing of innocent civilians is not intentional.

# Consequentialist Approaches

Consequentialism is sometimes also referred to as teleology.

It is basically a subjective approach to moral decision making.

This means that the situation / circumstance is *always* the most important thing.

The reason for this, is that the ‘goodness’ or ‘badness’ of an action is established by a consideration of its *consequences*.

# *for example....*



Referring to our previous example, the consequentialist would almost always support the act of theft, providing the consequence was that the starving child was given food.

It should be noted that this is a fairly straightforward example to use; consider how much more difficult it would be if the person you were considering stealing from was an elderly relative, who was also close to starving....



Now use the attachment, 'Background reading- The issue of ethics'.

This will give you a more detailed understanding of key issues.

1. Summarise the four sections (a-d) from pages 135-138
2. Create a knowledge organiser for all the key terms on pages 139-140 and then test yourself.

## And finally...

**Essay** – based on all the reading and tasks you have now studied, please complete the following essay and email it to Mr White

‘There is nothing in life which is truly evil’. Discuss

Advice – there is guidance on this essay on page 144 of the attachment, ‘*Background reading- The issue of ethics*’.

*You should be writing the essay using the PACE structure*