

Ethical Theories/Approaches

Several ethical theories have been developed over different times, each of them stressing certain ethical principles or features. Each stresses a view and many a times, we find that these theories converge and reinforce the ethics, in deciding upon the actions and justifying the results

1. Utilitarian Theory

The term Utilitarianism was conceived in the 19th century by **Jeremy Bentham** and **John Stuart Mill** to help legislators determine which laws were morally best. They suggested that the standard of right conduct is maximization of good consequences. Good consequences mean either 'utilities' or the 'balance of good over evil'. This approach weighs the costs and benefits. Right actions are the ones that produce the greatest satisfaction of the preferences of the affected persons. In analyzing an issue in this approach, we have to:

- (a) Identify the various courses of action available to us.
- (b) Ask who will be affected by each action and what benefits or harms will be derived from each.
- (c) Choose the action that will produce the greatest benefits and the least harm. The ethical action is the one that provides the greatest good for the greatest number.

The ACT UTILITARIAN theory proposed by **J.S. Mill** (1806-73) focuses on actions, rather than on general rules. An action is right, if it generates the most overall good for the most people involved. The RULE UTILITARIAN theory, developed by **Richard**

Brandt (1910-97), stressed on the rules, such as 'do not steal', 'do no harm others', 'do not bribe', as of primary importance. He suggested that individual actions are right when they are required by set of rules which maximizes the public good.

The act utilitarian theory permitted a few immoral actions. Hence, there was need to develop rule *utilitarian theory* to establish morality and justice, in the transactions. For example, stealing an old computer from the employer will benefit the employee more than the loss to the employer. As per Act, utilitarian this action is right. But rule utilitarian observes this as wrong, because the employee should act as 'faithful agent or trustee of the employees'. In another example, some undisciplined engineers are terminated with the blame for the mistakes they have not committed.

C.W.D. Ross,

the British philosopher introduced the term *prima facie duties*, which means duties might have justified exceptions. In fact, most duties are *prima facie* ones; some may have obligatory or permissible exceptions. Ross assumed that the *prima facie* duties are intuitively obvious (self-evident), while fixing priorities among duties. He noted that the principles such as 'Do not kill' and 'protect innocent life' involve high respect for persons than other principles such as, 'Do not lie' (less harmful). This theory is criticized on the fact, that the intuitions do not provide sufficient guideline for moral duty. He has listed various aspects of Duty Ethics that reflect our moral convictions, namely:

1. Fidelity : duty to keep promises.
2. Reparation : duty to compensate others when we harm them.
3. Gratitude : duty to thank those who help us.
4. Justice : duty to recognize merit.
5. Beneficence : duty to recognize inequality and improve the condition of others.
6. Self-improvement : duty to improve virtue and intelligence.
7. Non-maleficence : duty not to injure others.

Rights Theory

Rights are entitlement to act or to have another individual act in a certain way. Minimally, rights serve as a protective barrier, shielding individuals from unjustified infringement of their moral agency by others. For every right, we have a corresponding duty of noninterference.

A. The RIGHTS approach to ethics has its roots in the 18th century philosopher **Immanuel Kant**, who focused on the individual's right to choose for oneself.

According him, what makes human beings different from mere things is, that people have dignity based on their ability to choose freely what they will do with their lives, and they have a fundamental moral right to have these choices respected. People are not objects to be manipulated; it is a violation of human dignity to use people in ways they do not freely choose. Other rights he advocated are:

1. *The right to access the truth*: We have a right to be told the truth and to be informed about matters that significantly affect our choices.
2. *The right of privacy*: We have the right to do, believe, and say whatever we choose in our personal lives so long as we do not violate the rights of others.

3. *The right not to be injured*: We have the right not to be harmed or injured unless we freely and knowingly do something to deserve punishment or we freely and knowingly choose to risk such injuries.

4. *The right to what is agreed*: We have a right to what has been promised by those with whom we have freely entered into a contract or agreement.

B. In deciding whether an action is moral or immoral, we must ask, does the action respect the moral rights of everyone? Actions are wrong to the extent that they violate the rights of individuals; the more serious is the violation, the more wrongful is the action. The RIGHTS theory as promoted by **John Locke** states that the actions are right, if they respect human rights of every one affected. He proposed the three basic human rights, namely *life*, *liberty*, and *property*. His views were reflected in the modern American society, when Jefferson declared the basic rights as life, liberty, and pursuit of happiness.

C. As per **A.I. Melden's** theory based on rights, nature mandates that we should not harm others' life, health, liberty or property. Melden allowed welfare rights also for living a decent human life. He highlighted that the rights should be based on the social welfare system.

D. *Human rights*: Human rights are explained in two forms, namely liberty rights and welfare rights. Liberty rights are rights to exercise one's liberty and stresses duties on other people not to interfere with one's freedom. The four features of liberty rights (also called *moral rights*), which lay the base for Government Administration, are:

1. Rights are natural in so far as they are not invented or created by government.
2. They are universal, as they do not change from country to country.
3. They are equal since the rights are the same for all people, irrespective of caste, race, creed or sex.
4. They are inalienable i.e., one cannot hand over his rights to another person such as selling oneself to slavery.

Welfare Rights are the rights to benefit the needy for a decent human life, when one can not earn those benefits and when those benefits are available in the society.