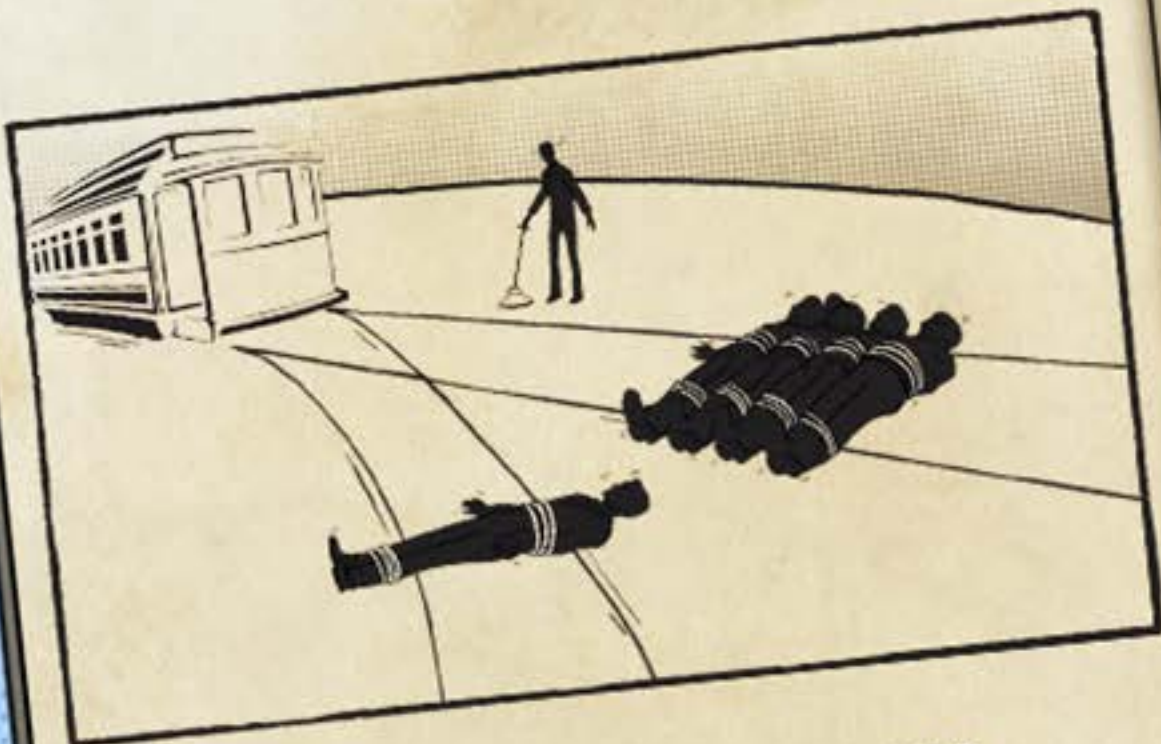


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THE TROLLEY PROBLEM

A classic ethical dilemma, do you pull the lever to save four people, or not pull the lever and save one.

DEONTOLOGICAL

The deontologist will not pull the lever, as it is not their right to determine who lives and who dies.

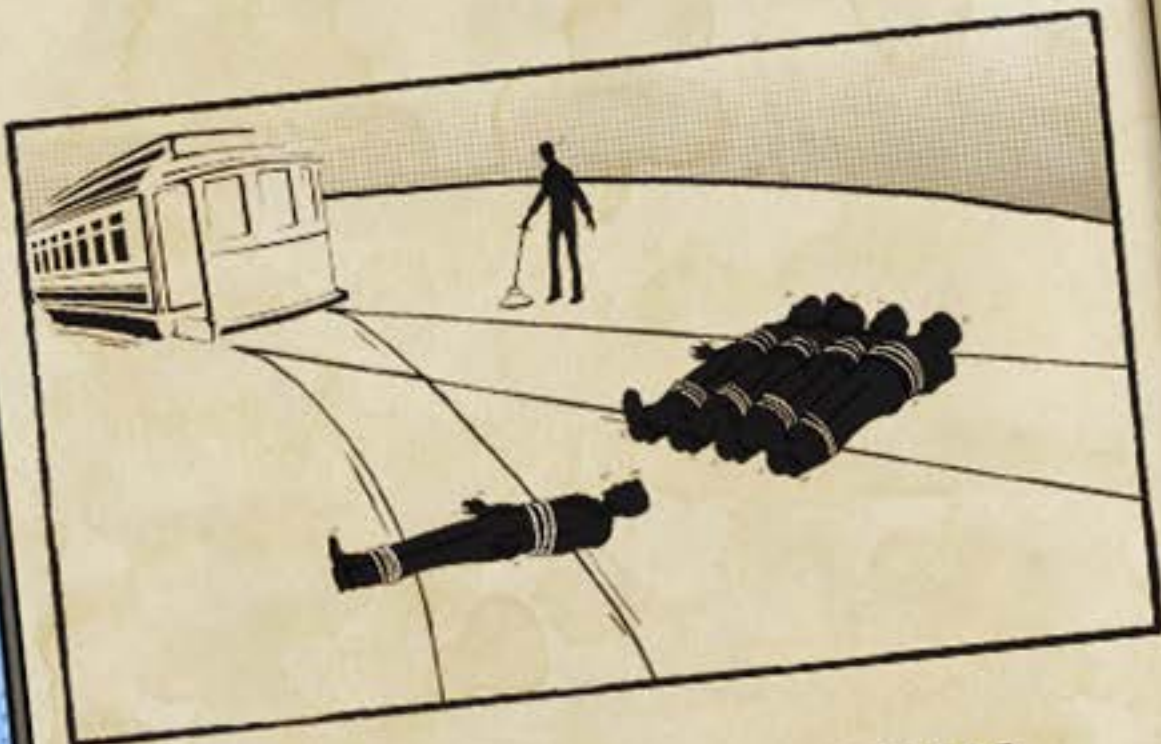
CONSEQUENTIALIST

The consequentialist pulls the lever, putting the welfare and flourishing of the many over that of the one.

VIRTUIST/VIRTUE THOERETIC

The virtuist doesn't have a simple algorithm for handling this problem. Relationships with the people at risk or the special roles they occupy might determine their judgment. Absent further information, they may well pull the lever because having the courage to save many is a virtue.

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DEONTOLOGY / KANTIAN THEORY

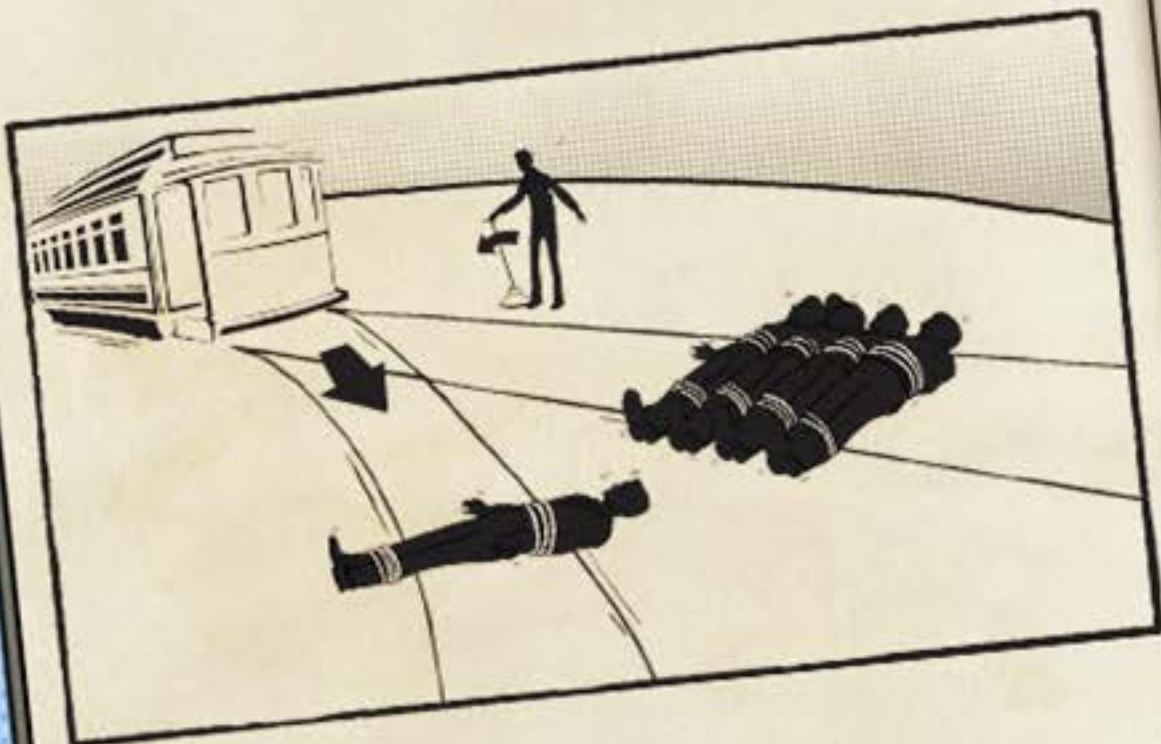
The deontologist will not pull the lever, as it is not his right to determine who lives and who dies.

Deontologists espouse the existence of innate human dignity and focuses on the rules, duties, and rights required to respect and uphold that dignity.

This can be summarized in Kant's rule that one should "act only in accordance with that maxim through which you can at the same time will that it become a universal law." So, if not everyone could act on the same principle, that principle cannot be universal in the way that a moral law must be. Morality can't be partisan—it counts all equally, and must be applied to everyone.

As such, an action should not be judged on its outcome but on the motive. If its motive meets with the aforementioned rule, then it could be considered moral, even if it resulted in negative consequences.

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CONSEQUENTIALIST

The consequentialist pulls the lever, putting the welfare and flourishing of the many over that of the one.

Consequentialism holds that the highest principle of morality is the maximization of happiness for all. This is usually understood as a matter of maximizing utility, the overall balance of pleasure over pain.

In this view, the consequences of one's actions are the only basis for evaluating the morality of those actions. Means are justified—or not—by the ends they serve.

What matters is how much an action mitigates negative consequences and promotes positive ones for society as a whole.

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VIRTUE / ARISTOTELIAN THEORY

Virtue theory claims that morality should strive to encourage human flourishing. The habits that lead to flourishing are called virtues. Through patience and practice, any person can cultivate a habit of virtue and, therefore, live the *good life*.

Virtues are character traits that are neither excessive (e.g., over-indulgence or passion) nor deficient (e.g., apathy or stinginess).

"Therefore virtue is a kind of mean, since, as we have seen, it aims at what is intermediate." And by aiming at the mean between defect and excess in each situation, and for each individual's own situations and capabilities, Aristotle believes people can advance toward a good, satisfying life.

Morality is determined by character, and not merely as a result of a person's actions. One or two right actions do not make a person moral. Actions can only serve as a reflection of these character traits and their associated virtues and vices. Right actions, then, vary according to a person and her circumstances. Some things, like murder, are always wrong.

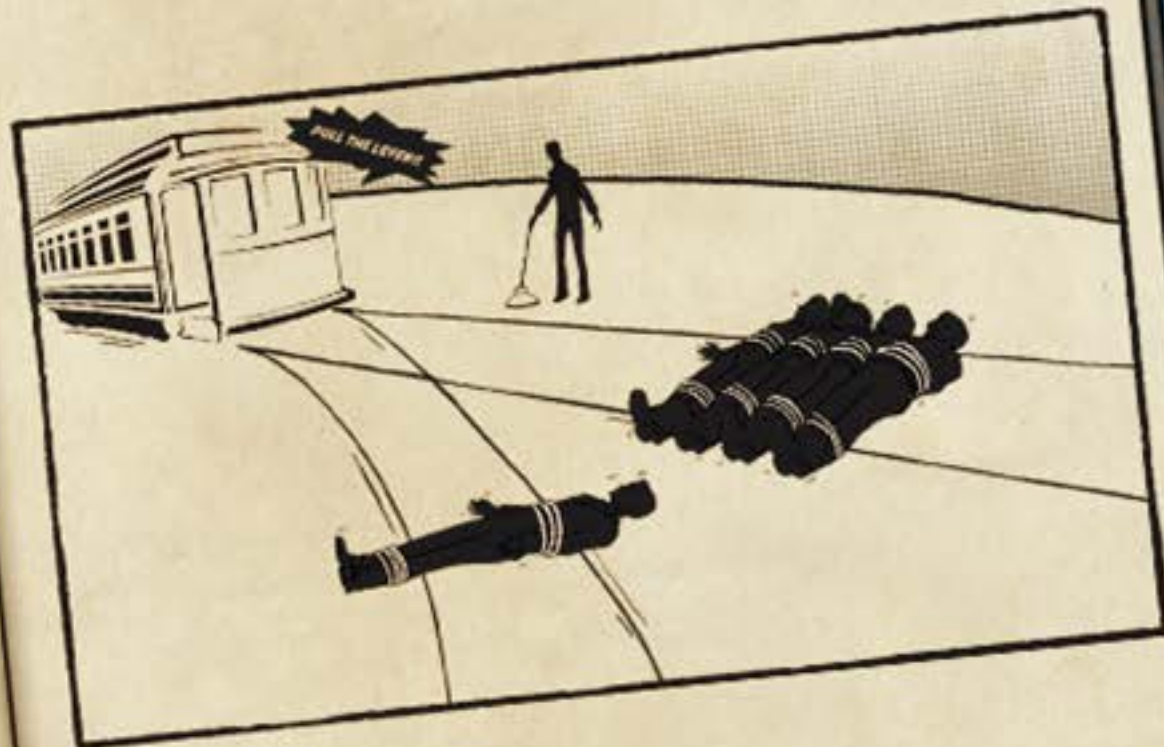
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BIAS

Biases are systematic errors that result from subconscious thought processes that can interfere with conscious decision making. Biases often appear in the form of intuition, assumption, or personal prejudice. The ability to identify and label various forms of bias can allow one to anticipate and attempt to mitigate the effects of biases on the decision making process.

FRAMING

Framing refers to a person's tendency to view and react to situations directly based on how they are presented, while ignoring the wider implications. Problems become conceptualized based on a limited data set. This tends to induce a sort of *tunnel vision*. Situations are often framed to focus only on the positive or the negative aspects, which then influences judgement.



APPEAL TO AUTHORITY

Appeal to authority refers to a person's tendency to follow the orders of an authority figure without considering the ethical consequences of those orders. Though, as a society, we are quick to condemn those who attempt to use appeal to authority as an excuse, we also naturally follow the orders of those we view to be in charge.