

Chapter Two

Approaches to Ethics

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Approaches to Ethics

Meaning and Concepts of Ethics

- Originally the term Ethics is derived from Greek terms '**ethika**', '**ethos**' refers to, character, custom, principles or standards of human conduct.
 - ✓ These ideals of the ethos demand immediate and unquestionable obedience because they are respected values of society.
 - ✓ However, Ethics is not guided by values that are not rationally justified.
 - ✓ Thus, Ethics is not about unquestionable obedience, rather it is a matter of basing ethical values in rational arguments.
- Ethics is not a manual with answers on how to act.
 - ✓ It is only a search for the right kind of morality.
 - ✓ In fact, ethics is defined as the systematic reflection on what is moral.
 - ✓ In this definition, morality is the whole of opinions, decisions and actions with which people express what they think as good or right.
- ✓ This implies that, the field of Ethics or Moral Philosophy involves systematizing, defending, and recommending concepts of right and wrong behaviors.

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- Ethics or Moral Philosophy typically begins with what is deep-rooted part of everyday practice, i.e. the making of moral judgments and the thinking of moral thoughts
- Ethics or moral philosophy asks basic questions about the good life, about what is better and worse, about whether there is any objective right and wrong, and how we know if there is.
- *Ethics as a moral philosophy raises various questions including:*
 - ✓ *What is good/bad?*
 - ✓ *What is right/wrong?*
 - ✓ *Is it the Right Principle or the Good End that makes human action/conduct moral?*
 - ✓ *Is an action right because of its good end, or it is good because of its right principle?*
 - ✓ *What is the ultimate foundation of moral principles? The supernatural God? Human reason? Mutual social contract? Social custom?*
 - ✓ *Why we honor and obey moral rules? For the sake of our own individual benefits?, or for the sake of others?, or just for the sake of fulfilling our infallible duty?*
 - ✓ *Are moral principles universal, objective, and unconditional, or relative, subjective and conditional?*

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Approaches of Ethics

- Ethics is considered as both normative and non-normative science
 - ✓ It is considered as **normative science** because it is concerned with norms of human conduct, as distinguished from the formal sciences, such as mathematics and logic, and the empirical sciences, such as chemistry and physics.
- However, the empirical social sciences including psychology, occupy to some extent on the concerns of ethics in that they study social behavior.
 - ✓ For example, the social sciences frequently attempt to determine the relation of particular ethical principles to social behavior and to investigate the cultural conditions that contribute to the formation of such principles.

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Normative Ethics

- Normative ethics is an approach to ethics that involves arriving at moral standards or “norms” that regulates right and wrong.
- The key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles.
 - ✓ The Golden Rule is a classic example of a normative principle such as We should do to others what we would want others to do to us.
 - ✓ Since you do not want your neighbor to steal your car, then it is wrong for you to steal his or her car.
 - ✓ Based on the Golden Rule, it would also be wrong for you to lie to, harass, victimize, assault, or kill others.

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- Normative ethics establishes a single principle against which we judge all actions
 - ✓ This approach of ethics asks general questions about the morality of behavior
 - ✓ It attempts to provide general moral norms of behavior
 - ✓ In other expression, it is the attempt to arrive at moral standards that tell us how to judge right from wrong, or good from bad, and how to live moral life
 - ✓ It involves how people ought to act on the principles, how they make moral choices and how rules apply to individual lives
- The three major forms of normative approach of ethics are:
 1. Virtue Ethics,
 2. Consequentialism,
 3. Deontology or “Duty” Theories.

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Virtue Theory of Ethics

- Historically, virtue theory of ethics is one of the oldest normative traditions in Western philosophy, having its roots in **ancient** Greek civilization
 - ✓ The word 'virtue' is originally taken from the Latin word 'vir', which means strength.
- Virtues are attitudes dispositions, character traits, habits that enable us to be good persons and to act in ways that develop these characters.
- Virtue theory of ethics is an ethical theory that advocates the learning and development of good character traits and habits
- These character traits will help all persons to make correct decisions in their later life
- In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits or vices, such as fear, insensibility, injustice, and egotism

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- Virtue ethics theorists emphasize on moral education in order to inculcate virtuous character traits in the minds of the youth.
- Virtue Ethicists believe that morality consists of following precisely defined rules of conduct, such as “don’t kill,” or “don’t steal.”
- These philosophers assert that, an individual must learn these rules, and then make sure each of his or her actions is based on the rule.
- However, virtue ethics theorists give less emphasis on learning rules, and instead they stress on the importance of developing good habits of character, such as benevolence generosity, self-respect, good temper, and honesty.
- They believe that, once an individual acquired benevolence, for example, he or she will then habitually act in a benevolent manner.

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- The ancient Greek philosopher, Aristotle, (384-322 B.C.) first wrote a detailed discussion of virtue morality in his book **Nichomachean Ethics**.
- ‘Virtues’ he understood as strength. Correspondingly, specific virtues are seen as strengths of character. But, many years after Aristotle’s death, virtue theory came to be over-shadowed by the development of utilitarianism and deontology.
- In Aristotle ethics, the term ‘virtue’ refers to excellence of various types.
 - ✓ According to Aristotle, virtues are good habits that we acquire.
 - ✓ The opposite of virtue is ‘vice’.
 - ✓ According to Aristotle, human beings can have bad moral habits (vice) as well as good ones (virtue). Acquiring virtues is important to regulate our emotions. For example, in response to your natural feelings of fear, you should develop the virtue of courage which allows you to be firm when facing danger.

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Overview of Aristotle's Moral and Intellectual Virtues

- For Aristotle, there are two types of virtues, i.e. the **intellectual** and **moral virtue**.
- Intellectual virtues include the ability to understand and reason and judge well
 - ✓ These are learned from teachers.
 - ✓ Moral virtues are learned by repetition, but not by being taught.
 - ✓ For example, by practicing courage or honesty, we become more courageous and honest.
- Moreover, Aristotle argued that most moral virtues fall at a **mean between more extreme character traits**.
 - ✓ For example, courage, if I do not have enough courage, I develop the disposition of fear, which is a vice. If I have too much courage, I develop the disposition of foolishness which is also a vice. According to Aristotle, it is not an easy task to find the perfect mean between extreme character traits. In fact, we need assistance from our reason to do this.

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Aristotelian Virtues And Vices Sphere of Action	Vice of Deficiency	Mean or Virtue	Vice of Excess
1. Fear	cowardice	courage	foolhardiness
1. Pleasure and Pain	insensibility	temperance	self-indulgence
1. Acquisition (minor)	tight wad	liberality	spendthrift or prodigality
1. Acquisition (major)	undue humility	pride or proper ambition	undue vanity
1. Anger	Unirascibility	patience or good temper	hotheadedness
1. Self-Expression	Self-deprecating	truthfulness	boastfulness
1. Conversation	boorishness	wittiness	buffoonery
1. Social Conduct	cantankerous	friendliness	obsequiousness
1. Exhibition	shamelessness	modesty	shyness
1. Indignation	spitefulness	righteous indignation	envy

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Deontological Theory of Ethics

- Originally the word “deontology” is derived from the Greek word ‘deon’, which means ‘duty’ or ‘obligation’.
 - ✓ Therefore, in general sense, deontological theory is concerned with our duties, obligations and responsibilities to others.
- This theory is sometimes called non-consequentiality theory
 - ✓ This theory is used as the criterion of moral behavior, not a result of one’s action but rather the intent to perform one’s certain actions.
 - ✓ It maintains that morality of an action depends on the factors or motives rather than consequences.
 - ✓ Certain intrinsic features of an intention or contemplated action determined morality of an action, not primarily determined by its consequences.

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The Four Dimensions of Deontological Theories of Ethics

- And also, *deontological theories of ethics* referred as '***the means justifies the end.***'
- This is a theory that the rightness or wrongness of moral action is determined, at least partly with reference to formal rules of conduct rather than consequences or result of an action
- It is an emphasis on the intentions, motives, moral principles or performance of duty rather than results, as the sign of right action/morality and immorality
- It is a duty based and according to this theory, the consequences or results of our action have nothing to do with their rightness or wrongness

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- Deontology is a theory holding that ethical or moral decisions should be made solely or primarily by considering one's ***duties*** and the ***rights of others***
- According to deontologists, an action is right regardless or irrespective of the consequences or result that might follow from our action
- For deontological theorists, ethical decisions are not calculated in terms of their consequences but it is one's duty to make ethical decisions
- Duty theories make a foundation of morality on specific, basic principles of obligation

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- There are four central duty theories
- **Samuel Von Pufendorf 's Duty Theory**
 - ✓ The 17th century German philosopher Samuel von Pufendorf classified dozens of duties under three headings as **duties to God, duties to oneself, and duties to others.**
 - ✓ ***Concerning our duties towards God***, Samuel Pufendorf argued that there are two kinds:
 - A theoretical duty to know the existence and the nature of God
 - Practical duties to both inwardly and outwardly worship God
 - ✓ ***Concerning our duties towards one-self***, he stated, **duties of the soul**, which involves developing one's skills and talents, and **duties of body**, which involve not harming our bodies which includes avoiding darkness, not killing one self, and the like.
 - ✓ ***Concerning our duties towards others*** - Samuel Pufendorf divides as absolute and conditional duties.

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- **Absolute duties** are universally binding on people, and conditional duties, which are the result of contracts between people
 - ✓ Absolute duties are of three sorts, such **as avoid wronging others, treat people as equals, and promote the good of others and keep one's promises**. More specifically, duties to others include honoring our parents, caring for spouses and children
- **Conditional duties** involve various types of agreements, the principal one is the duty to keep one's promises
- **Social duties:** which involve not harming others and political duties that involve obedience to the laws and the public interest.
- This duty theory advocated by Samuel Pufendorf has many important elements covering both religious and secular life of mankind.

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John Locke's Theory of Right

- A second duty-based approach to ethics is **the right theory**.
 - ✓ Most generally, a “right” is a justified claim against another person’s behavior such as political right, moral rights, human rights and others.
- The most influential early account of **rights theory** is the British philosopher John Locke (1632-1704)
 - ✓ Locke argued that, the laws of nature mandate that we should not harm anyone’s life, health, liberty or possessions.
 - For Locke, these are our natural rights, given to us by God
- The right theorists give an explanation for the features of moral rights.
- Moral rights are those rights that claimed based on the conscience of the community
- When moral rights are translated in to legal terms, they became legal rights
- There are four traditionally associated features with moral rights. Moral rights are:
 - ✓ **natural** in so far as they are not invented or created by governments,
 - ✓ **universal** in so far as they do not change from country to country;
 - ✓ **equal** in the sense that rights are the same for all people, irrespective of gender, race, or handicap, and
 - ✓ **inalienable** which means not separated from human nature.

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- Moreover, Thomas Jefferson, (1743-1826), third president of the United States (1801-1809) and the author of ***the United States Declaration of Independence***, recognizes three foundational rights such as the right to ***life, liberty, and the pursuit of happiness***.
- In **the Declaration of Independence**, that was adopted in final form on July 4, 1776, Thomas Jefferson stated that, “we hold these truths to be self-evident that all men are created equal and that they endowed by their creator with certain inalienable rights, among which life, liberty and the pursuit of happiness”
- Jefferson and others rights theorists maintained that we deduce other more specific rights from these, including the rights of property, movement, speech, and religious expression.

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Immanuel Kant's Categorical Imperative

- Immanuel Kant (1724-1804), a German philosopher is the most influential thinker of modern times.
 - ✓ Kant is the primary proponent in history of deontological ethics, which emphasizes on a single principle of duty
 - ✓ Most of his concepts on ethics are presented in his works, The Foundations of the Metaphysics of Morals; it is Kant's search for and establishment of the supreme principle of morality and in The Critique of Practical Reason, it is Kant's attempts to unify his account of practical reason with his work in the Critique of Pure Reason.
- On Kant's view, the sole feature that gives an action **moral worth** is not the outcome that is achieved by the action, but the **motive** that is behind the action
 - ✓ Kant argues that in acting from duty we are not at all motivated by expected outcome or some other extrinsic feature of our conduct, rather, we are motivated by the mere conformity of our **Will** to **law**.

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- Kant provides three versions of the categorical imperative.
 - A. *“Act only according to that maxim by which you can at the same time will that it should become a universal law”*
 - B. *“Act as though the maxim of your action were by your will to become a universal law of nature”*
 - C. *“Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only.”*

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William David Ross's Prima Facie Duties or Moral Guidelines

- The Scottish philosopher, Sir William David Ross (1877–1971) made significant contributions to moral philosophy
 - ✓ The term prima facie means 'at a first sight' or 'on the surface'.
 - ✓ By prima facie duties, Ross means duties that dictate what we should do when other moral factors are not considered
 - ✓ Stated in another way, prima facie duties are duties that generally obligate us; that is, they ordinarily impose a moral obligation but may not in a particular case because of circumstances
 - ✓ An **actual duty** is the action that one ought to perform after considering and weighing all the prima facie duties involved.
- There is no one master principle that explains why the particular things that we believe are wrong or right.
 - ✓ There are a number of basic moral requirements which cannot be reduced to some more fundamental principles
 - ✓ These are relied upon in making decisions about what we ought to do all things considered, though there is no sense in which this is deduced from principles.

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Teleological or Consequentialism Theory of Ethics

- The word 'Teleo' is taken from the Greek word which means 'goal' or 'end' or 'purpose' in the universe. It is also called "consequentiality" theory
 - ✓ Teleological theory is the belief in purposes, end or goals or motives in the universe
 - ✓ It is motivated out of the consequences or results of the action.
 - ✓ In other words, according to this theory, an action is judged as right or wrong, moral or immoral depending on the consequences or results that might happen or follow from our action
- Consequentialism is the view that morality is all about producing the right kinds of overall consequences.
 - ✓ Here the phrase "overall consequences" of an action means everything the action brings about, including the doer of an action itself

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Classification of Consequentialism

➤ **Consequentialism** has three forms

1. *Classical hedonism*,
2. *Egoism*,
3. Universalistic hedonism- utilitarianism.

1. Classical Hedonism

- ✓ Hedonism (Greek *hēdonē*, “pleasure”), in philosophy, the doctrine that pleasure is the sole or chief good in life and that the pursuit of it is the ideal aim of conduct.
- ✓ Hedonism has two major forms,
 - ***The Cyrenaics***, or ***egoistic hedonists***
 - ***Epicureans***, or ***rational hedonists***

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- a) **The Cyrenaics**, or **egoistic hedonists** is founded by **Aristippus**, (c. 435-356 B.C.E.), espoused a doctrine in which gratification of one's immediate personal desires, without regard for other persons, is considered the supreme end of existence.
- ✓ For instance, Knowledge, according to the Cyrenaics, is rooted in the fleeting sensations of the moment, and it is therefore futile to attempt the formulation of a system of moral values in which the desirability of present pleasures is weighed against the pain they may cause in the future
- b) Unlike the egoistic hedonists, the **Epicureans**, or **rational hedonists** founded by the Hellenistic period philosopher **Epicurus**, (341—271 BCE), contended that the true pleasure is attainable only by reason.
- ✓ They stressed the virtues of self-control and prudence.
 - ✓ *Both doctrines survived practically without change until modern times.*

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Egoism: Psychological and Ethical Egoism

- ✓ The word “Egoism’ comes from Greek word ‘ego’, ‘I’ and therefore, literally it is ‘I-ism’.
- ✓ The central concern of egoism is the ‘self’ as the beginning and of all consideration.
- ✓ Moral philosopher classify egoistic hedonism as psychological egoism and ethical egoism
- **The Psychological Egoism** claim that an egoist individual is motivated out of self-interests and aims at self-satisfaction.
 - ✓ It is also doctrine about human nature, claiming that everyone by nature motivated primarily his or her own interests
 - ✓ The main moral argument of the psychological egoism is that, people always seeks one’s own advantage or self-interest, or always does what he or she thinks will give him or her the greatest balance of good over evil
 - ✓ This means egoists claim that, ‘self-love’ is the only basic principle in human nature. The ‘ego-satisfaction” or “the pleasure principle” is the final aim of all activity.

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- **Ethical Egoism** is the normative theory that the promotion of one's own good is in accordance with morality.
 - ✓ In the strong version, it is held that it is always moral to promote one's own good, and it is never moral not to promote it
 - ✓ In the weak version, it is said that although it is always moral to promote one's own good, it is not necessarily to be immoral
 - ✓ That is, there may be conditions in which the avoidance of personal interest may be a moral action
 - ✓ Arguably, there could never arise an occasion when the agent ought not to pursue self-interest in favor of another morality, unless he produces an alternative ethical system.
- The direct opposite of egoism is Altruism.
 - ✓ Altruism is a devotion to the welfare of others
 - ✓ In philosophy altruism describes a theory of conduct that aspires to the good of others as the ultimate end for any moral action
 - ✓ In theories of ethics altruism is the antithesis of egoism.

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Utilitarianism

- Utilitarianism (Latin *utilis*, “useful”), in ethics, the doctrine that what is useful is good, and consequently, that the ethical value of conduct is determined by the utility of its results
- In the 18th and 19th centuries such British philosophers as Jeremy Bentham (1748—1832) and John Stuart Mill (1806-1873) advocated the doctrine of universalistic hedonism, better known as utilitarianism.
- Utilitarianism is both the ethical and political doctrine.
 - ✓ According to this theory, the ultimate criterion of human behavior is the good of society, and the guiding principle of individual moral conduct is commitment to that which procures and promotes the welfare of the greatest number of people.
- Utilitarian claim that, an action is right if and only if, it promotes the greatest happiness or satisfaction to the greatest number of people as possible.
 - ✓ In other words, according to this theory, an act is morally right if and only if that act causes “the greatest happiness for the greatest number of people.”

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- Bentham developed an ethical theory grounded in a largely empiricist account of human nature.
 - ✓ He famously held a hedonistic account of both motivation and value according to which what is fundamentally valuable and what ultimately motivates us is pleasure and pain
 - ✓ Happiness, according to Bentham, is thus a matter of experiencing pleasure and lack of pain.
- The ethical theory of John Stuart Mill is most extensively articulated in his classical text Utilitarianism (1861).
 - ✓ Its goal is to justify the utilitarian principle as the foundation of morals.
 - ✓ This principle says actions are right in proportion as they tend to promote overall human happiness
 - ✓ So, Mill focuses on consequences of actions and neither on rights nor ethical sentiments.

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Act- Utilitarianism and Rule-Utilitarianism

➤ Act-Utilitarianism

- ✓ Bentham presented one of the earliest fully developed systems of utilitarianism.
- ✓ Two features of his theory are remarkable.
 1. Bentham proposed that we tally the consequences of each action we perform and thereby determine on a case-by-case basis whether an action is morally right or wrong. This aspect of Bentham's theory is known as **act-utilitarianism**
 2. Bentham also proposed that we tally the pleasure and pain which results from our actions. For Bentham, pleasure and pain are the only consequences that matter in determining whether our conduct is moral. This aspect of Bentham's theory is known as **hedonistic utilitarianism**.

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Rule-Utilitarianism

- A revised version of utilitarianism called **rule-utilitarianism**
 - ✓ John Stuart Mill's version of utilitarianism is rule-oriented.
 - ✓ According to rule-utilitarianism, a behavioral code or rule is morally right if the consequences of adopting that rule are more favorable than unfavorable to everyone.
 - ✓ Unlike act utilitarianism, which weighs the consequences of each particular action, rule-utilitarianism offers a litmus test only for the morality of moral rules, such as “stealing is wrong.”
 - ✓ Adopting a rule against theft clearly has more favorable consequences than unfavorable consequences for everyone; the same is true for moral rules against lying or murdering.
- As a doctrine of utilitarianism, both act-utilitarianism and rule-utilitarianism believe that greatest pleasure or happiness for the greater number of people.

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Non-Normative Approach to Ethics

➤ Meta-Ethics

- ✓ The term “**meta**” means **after** or **beyond**, and, consequently, the notion of meta-ethics involves the entire project of ethics.
- ✓ We may define meta-ethics as the study of the origin and meaning of ethical concepts.
- ✓ When compared to normative ethics and applied ethics, the field of meta-ethics is the least precisely defined area of moral philosophy. It covers issues from moral semantics to [moral epistemology](#).
- Two issues are prominent: (a) **metaphysical issues** concerning whether morality exists independently of humans, and (b) **psychological issues** concerning the underlying mental basis of our moral judgments and conduct.
- **Meta-ethics** is the highly technical philosophical discipline that deals with investigation of the meaning of ethical terms, including a critical study of how ethical statements can be verified.
 - ✓ It is more concerned with the meanings of such ethical terms as good or bad and right or wrong than with what we think is good or bad and right or wrong.
 - ✓ **Absolutism/Objectivism/, Relativism/Subjectivism, Conventionalism, Cognitivism and Non-Cognitivism** are the major examples of meta-ethical studies.

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➤ **Metaphysical Issues: Objectivism and Relativism**

a). Objectivism (Universalism)

- Ethical absolutism, or ethical objectivism, affirms that:
 - ✓ Moral values are independent of individual opinions, and ascribes to them as a biding and fixed reality common to all
 - ✓ Moral values are common to all therefore; moral values are objectivism or universal.

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b). Relativism (Subjectivism)

- ✓ They argued that moral values are strictly human inventions, a position that has since been called **moral relativism**
- ✓ There are two distinct forms of moral relativism.
 - A. **Individual relativism**, which holds that individual people create their own moral standards.
 - B. **Cultural relativism** which maintains that morality is grounded in the approval of one's society – and not simply in the preferences of individual people
- ✓ This view was advocated by Sextus, and in more recent centuries by Michel Montaigne and William Graham Sumner.

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- In addition to espousing skepticism and relativism, this-worldly approaches to the metaphysical status of morality deny the absolute and universal nature of morality and hold instead that **moral values in fact change from society to society throughout time and throughout the world.**
- ✓ They frequently attempt to defend their position by citing examples of values that differ dramatically from one culture to another, such as attitudes about polygamy, homosexuality and human sacrifice.

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Psychological Issues in Meta-ethics

- A second area of meta-ethics involves the psychological basis of our moral judgments and conduct, particularly understanding what motivates us to be moral
- We might explore this subject by asking the simple question, “Why be moral?” Even if I am aware of basic moral standards, such as do not kill and do not steal, this does not necessarily mean that I will be psychologically compelled to act on them
- Some answers to the question “Why be moral?” are to avoid punishment, to gain [praise](#), to attain happiness, to be dignified or to fit in with society.
- There are five meta-ethical theories, two of which are forms of moral realism and three forms of moral anti-realism:
 - ✓ Moral naturalism and moral intuitionism are both forms of moral realism;
 - ✓ Non-cognitivism, relativism, and ‘error theory’ are forms of moral antirealism.

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Applied Ethics

- Applied ethics is the branch of ethics which consists of the analysis of specific, controversial moral issues such as abortion, animal rights, or euthanasia
- In recent years applied ethical issues have been subdivided into convenient groups such as medical ethics, business ethics, environmental ethics, and sexual ethics.
- Generally speaking, two features are necessary for an issue to be considered an “applied ethical issue.”

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1. First, the issue needs to be controversial in the sense that there are significant groups of people both for and against the issue at hand.
 - ✓ The issue of drive-by shooting, for example, is not an applied ethical issue, since everyone agrees that this practice is grossly immoral.
 - ✓ By contrast, the issue of gun control would be an applied ethical issue since there are significant groups of people both for and against gun control.
2. The second requirement for an issue to be an applied ethical issue is that it must be a distinctly moral issue.
 - ✓ On any given day, the media presents us with an array of sensitive issues such as affirmative action policies, gays in the military, involuntary commitment of the mentally impaired, capitalistic versus socialistic business practices, public versus private health care systems, or energy conservation
 - Although all of these issues are controversial and have an important impact on society, they are not all moral issues. Some are only issues of social policy.
 - ✓ The aim of social policy is to help make a given society run efficiently by devising conventions, such as traffic laws, tax laws, and zoning codes.
 - ✓ Moral issues, by contrast, concern more universally obligatory practices, such as our duty to avoid lying, and are not confined to individual societies.

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Subfields of Applied Ethics

➤ Development Ethics

- ❖ The notion of development is a moral issue or concept as it is political, legal and economic. Therefore, from the point of view of the study of ethics/morality, there are a number of development related questions /issues that are worth of discussion and analysis. For instance, one might legitimately ask questions like;
 - ✓ *In what direction and by what means should a society 'develop'?*
 - ✓ *Who is morally responsible for beneficial change?*
 - ✓ *What are the moral obligations, if any, of rich societies to poor societies? Etc.*
 - ✓ *In fact, if someone is a development ethicist, he /she might even go as far as asking the following*
 - ✓ *deeper and wider questions;*
 - ✓ *What should be counted as good or bad development?*
 - ✓ *What controversial moral issues might emerge in development policymaking and practice and how should they be resolved?*
 - ✓ *How should the burdens and benefits of development be distributed?*
 - ✓ *What are the most serious local, national and international impediments to good development? and other*

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Environmental Ethics

- Environmental ethics is a discipline that broadly studies the moral relationship of human beings to the environment.
- There are many ethical decisions that human beings make with respect to the environment. For example:
 - ✓ Should individuals continue clearing forests for various consumption purposes?
 - ✓ Should individuals continue making gasoline powered vehicles?
 - ✓ What environmental obligations do individuals need to bear for future generations?
 - ✓ Is it right for humans to knowingly cause the extinction of other species for their own convenience?
- With a view to develop answers to the above moral questions on environment, three general Ethical approaches have emerged over the last 20 years.
 - ✓ Libertarian Extension, Ecologic Extension and Conservation Ethics.
- According to [libertarian extension approach](#), the value of liberty must be echoed when we deal with environment (i.e., a commitment to extend equal rights to all members of a community).
- The approach defined community as consist of both non-humans and humans

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- In view of **ecologic extension approach**, however, emphasis must not be placed on human rights on the recognition of the fundamental interdependence of all biological entities.
 - ✓ The point here is that as planet is unified entity the human race alone is of no particular significance in the long run.
- Finally, supporters of **conservation ethics approach** on the other hand tend look at the worth of the environment in terms of its utility or usefulness to humans i.e., the approach argues for the preservation of the environment as long as it has extrinsic value to humans (it is instrumental to the welfare of human beings).
 - ✓ In other words, conservation must be understood as a means to an end and purely concerned with mankind and intergenerational considerations.
 - ✓ It is this ethic that has been also widely pronounced at the Kyoto Environment Summit of 1997 and the three agreements reached in Rio in 1992. How about in Copenhagen and the coming conference? What are the main agendas? What are the main arguments and counterargument?

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Professional Ethics

- Profession, though it may mean different things under different contexts, can be generally defined as a systematic way of acquiring and continuous development of a balanced combination of:
 - ✓ **Training, Specialty or expertise, Full time activity and source of livelihood:**
- This definition in turn provides us with the following distinguishing features of a profession;
 - a) Technicality/Specialty/Particularity
 - b) Service Delivery/Relationality:
 - c) Decision Making

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- The following are therefore some of the fundamental codes of ethics universally applicable to all professions:
 - a) Punctuality:
 - b) Honesty and Integrity:
 - c) Confidentiality: a
 - d) Impartiality (non-Partiality)
 - e) Fairness:
 - f) Responsiveness:
 - g) Efficiency and Effectiveness

End of Chapter Two