

Utilitarianism and Euthanasia

Bentham

<p>Teleological - it is the end or goal of moral action, not the act itself, that is good or of value</p>	
<p>Consequentialist - moral judgements based on outcome</p>	
<p>Hedonistic - humans desire pleasure and seek to avoid pain</p>	
<p>Quantitative - <i>“Quantity of pleasure being the same, pushpin is as good as poetry”</i></p>	
<p>Act Utilitarian - each situation should be assessed separately</p>	
<p>Reduce pain first before increasing pleasure</p>	
<p>Principle of Utility - greatest good for the greatest number</p>	
<p>“Everyone to count for one, and no-one to count for more than one”</p>	
<p>Hedonic Calculus:</p> <ul style="list-style-type: none"> REMOTENESS PURITY RICHNESS INTENSITY CERTAINTY EXTENT DURATION 	
<p>Rule of thumb - if a decision greatly resembles a previous decision, you can use it as a rule of thumb to avoid doing the hedonic calculus in detail again</p>	
<p>Precedent - if your act has good consequences but will set a precedent leading to bad things in the future, do not do that</p>	

Mill

<p>Qualitative - not merely the amount of pleasure/pain</p>	
<p>Higher and lower pleasures - <i>‘Better to be a human dissatisfied than a pig satisfies; Socrates dissatisfied than a fool satisfied’</i></p>	
<p>Rule utilitarianism - <i>“Act in accordance with those rules which, if generally followed, would provide the greatest general balance of pleasure over pain.”</i> (always good to say ‘Some people see Mill as a rule utilitarian’)</p>	
<p><i>“Over himself, over his own body and mind, the individual is sovereign”</i></p>	

Other utilitarians

<p>Hare - preferences: the morally right action is the one that maximizes that satisfaction of the preferences of all those involved.</p>	
<p>Sidgwick - motives: it is the motive (intending to bring about the greatest good) rather than the outcome that is good</p>	
<p>Singer - interests: you need to look at what is in the best interests of those affected</p>	