

Utilitarianism and the Right to Life

Bentham

Teleological - it is the end or goal of moral action, not the act itself, that is good or of value	
Consequentialist - moral judgements based on outcome	
Hedonistic - humans desire pleasure and seek to avoid pain	
Quantitative - <i>"Quantity of pleasure being the same, pushpin is as good as poetry"</i>	
Act Utilitarian - each situation should be assessed separately	
Reduce pain first before increasing pleasure	
Principle of Utility - greatest good for the greatest number	
"Everyone to count for one , and no-one to count for more than one"	
Hedonic Calculus: REMOTENESS PURITY RICHNESS INTENSITY CERTAINTY EXTENT DURATION	
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	
Precedent - if your act has good consequences but will set a precedent leading to bad things in the future, do not do that	

Mill

Qualitative - not merely the amount of pleasure/pain	
Higher and lower pleasures - <i>‘Better to be a human dissatisfied than a pig satisfies; Socrates dissatisfied than a fool satisfied’</i>	
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’)	
<i>“Over himself, over his own body and mind, the individual is sovereign”</i>	

Other utilitarians

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