

Ethics

3. Applied Ethics

Euthanasia & Business Ethics



Name: _____

Teacher: _____

Section 1: Learning Intentions

A01 Key Information:

- Sanctity of Life: The religious origins of this concept (that human life is made in God's image and is therefore sacred in value)
- Quality of Life: The secular origins of this significant concept (that human life has to possess certain attributes in order to have value)
- Voluntary Euthanasia: What it is (that a person's life is ended at their request or with their consent) and its use in the case of incurable or terminal illness
- Non-Voluntary Euthanasia: What it is (that a person's life is ended without their consent but with the consent of someone representing their interests) and its use in the case of a patient who is in a persistent vegetative state

A02

Learners should have the opportunity to discuss issues raised by euthanasia, including:

- the application of **natural law** and **situation ethics** to euthanasia
- whether or not the religious concept of sanctity of life has any meaning in twenty-first century medical ethics
- whether or not a person should or can have complete autonomy over their own life and decisions made about it
- whether or not there is a moral difference between medical intervention to end a patient's life and medical non-intervention to end a patient's life

Key Terms

Suicide	When a person dies as a direct result of their own voluntary action.
Assisted suicide	When a person dies as a direct result of their own voluntary action but with the help of another person.
Voluntary euthanasia	When a person's death is directly caused by another person (perhaps a doctor) at their request and with their consent.
Passive euthanasia	When a doctor or physician withdraws life-sustaining treatment which indirectly causes death.
Non-voluntary euthanasia	When a person's life is ended without their consent but with the consent of someone representing their interests. For example, a doctor or the courts may decide.
Sanctity of Life	The belief that life is sacred and belongs to God
Quality of life	The argument that life must have some intrinsic worth or benefit for it to be worth living
Peter Singer	Australian moral philosopher, famous for his views regarding the quality of life arguments
Persistent Vegetative State	A condition in which a medical patient is completely unresponsive to psychological and physical stimuli and displays no sign of higher brain function, being kept alive only by medical intervention.

Sanctity of Life

Christians believe in the “sanctity of life”: There is something special and holy about life. For Christians, human life is different because we share something of the nature of God.

Religious origin of this concept:

The first book of the Old Testament, Genesis, describes how God made Adam, and:

“Breathed into his nostrils the breath of life.” (Genesis 2:7).

This did not happen with the animals and the plants, but only with the human.

Genesis also says that people are made “in the image of God”:

**“So God created man in his own image, in the image of God he created him; male and female he created them.”
Genesis 1:26-27**

This means people are in some way reflections of God. In humans, something of God himself can be seen. Christians believe that humans have a soul which lives on after the body has died. The soul will be judged by God, and can join God for ever in Heaven. Because people have souls, they must be treated as special; they are different from other species.

Some Bible passages teach that God plans each individual human life, and knows everyone completely. This quote says God has an intimate knowledge of each person, even before they are born:

“You created every part of me; you knit me together in my mother’s womb. When my bones were being formed, carefully put together in my mother’s womb, when I was growing there in secret, you knew that I was there – you saw me before I was born. The days allotted to me had all been recorded in your book, before any of them ever began. Psalm 139:13-16

Christians believe that human life is sacred - it is more special than other kinds of life. Other animals do not have souls, and are not made in the image of God, although they deserve to be treated with kindness and respect. Christians believe that God knows and plans every human life.

Christians believe that when considering issues on life and death such as euthanasia, suicide and life support, their belief in the sanctity of life should influence their decisions.

According to the sanctity of life principle euthanasia is always wrong. This is reinforced by the Bible’s condemnation of suicide. According to the Bible suicide is blasphemy because it is a deliberate rejection of God’s gift of life. It is also blasphemous because it rejects God’s redemption through his victory over death through the resurrection of Christ. To deliberately choose death is in effect to deny that redemption is possible. This is why King Saul (1 Samuel 31:4) and Judas (Matthew 27:3-5), who both committed suicide are both strongly condemned by the Bible as those who reject God’s love.

The Roman Catholic Church also rejects euthanasia. Pope St John Paul II in his *Evangelium Vitae* (1995) argues that by accepting euthanasia contemporary society has undermined the sanctity of life and by developing a ‘culture of death’ devalued the dignity and respect of all humans. This is very dangerous for it marginalises the weak, the ill and the disabled.



Task

1. Complete a quote explosion using the three biblical quotes regarding the ‘Sanctity of Life’.
2. Explain why euthanasia is wrong according to the sanctity of life principle

Quality of life

The quality of life principle takes the approach that a life is only worthwhile if it can fulfil those things which make life worth living. There is nothing intrinsically good about being alive except as a mean of enabling us to experience those things which are desired. In other words, human life has to possess certain attributes in order to have value.

Peter Singer is a prominent philosopher who has strongly argued that it is time now to abandon the sanctity of life principle in favour of the non-religious quality of life argument. Singer's arguments develop the notion that the value of life depends on a person's ability to have desires and preferences and not on some mystical 'enduring self' or soul which automatically gives priority to humans above all other animals.

In *Rethinking Life and Death* (1994) Singer sets out his five new rational quality of life commandments to replace those of the traditional sanctity of life position:

1. Recognise that the worth of human life varies.
2. Take responsibility for the consequences of your decision.
3. Respect a person's desire to live or die.
4. Bring children into the world only if they are wanted.
5. Do not discriminate on the basis of species.

Task

Complete a bubble map outlining the views of Peter Singer in regards to the 'Quality of Life' principle.

In 1983, Singer caused controversy with the following comment on the Baby Doe abortion case in the USA:

If we compare a severely defective human infant with a nonhuman animal, a dog or a pig, for example, we will often find the non-human to have superior capabilities, both actual and potential, for rationality, self-consciousness, communication, and anything else that can plausibly be considered morally significant.

Singer is arguing that decisions regarding life and death should not be made on a belief in an ultimate being that has no objective reality. Instead, we should base decisions on the material situation i.e. that state in which a person is living their life

Happiness as the basis for the quality of life principle

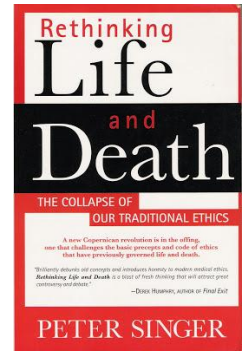
For many the basic criterion for judging whether life is worthwhile is whether at any given moment a person's happiness outweighs his or her unhappiness. A bad quality of life is a life which unhappiness or pain outweighs happiness. This is the view held by most utilitarians.

In the case of euthanasia, the utilitarian might make one of the following judgements:

- **Total happiness judgement.** If a person is happy in life then the longer he or she lives, the greater the quality of life they have. But if that person no longer has any quality of life (because they are in pain) because the sum of their happiness cannot be increased, then their life is no longer worth living and can be ended.
- **Average happiness judgement.** If a person's average level of happiness in life can be maintained at a high level, then he or she has a greater quality of life. But if that person no longer has any quality of life when the average of his happiness declines permanently from a previous peak, then their life is no longer worth living and can be ended.
- **Higher qualities judgement.** A person's quality of life is judged by certain minimum standards which are necessary to live a happy life. This might include: memory, ability to form relationships, ability to reason and hope for a future. So, if a person lacks these minimum qualities or the possibility of their development is lacking, then there is no quality of life and life is no longer worth living and can be ended.

From one of these various utilitarian points of view, a person who considers that his or her life lacks value is justified in ending their life through suicide. Those in favour of voluntary euthanasia argue that they should be assisted in doing so in order to make their death as painless as possible.

Task – create a tree map outlining the different utilitarian judgements on euthanasia



Euthanasia – A Problem of Definition

Euthanasia is often simply referred to as either voluntary (that a person's life is ended at their request or with their consent) or Non-voluntary (that a person's life is ended without their consent but with the consent of someone representing their interests). However, there are many other terms associated with the issue:

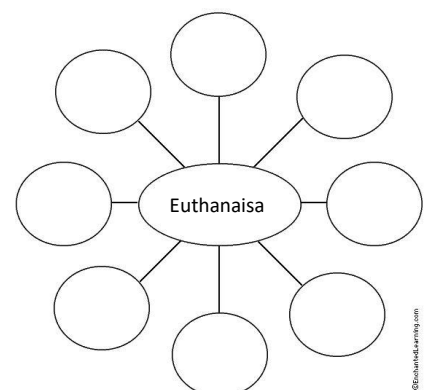
- **Suicide** is when a person dies as a direct result of their own voluntary action.
- **Assisted suicide** is when a person dies as a direct result of their own voluntary action but with the help of another person. This is different from voluntary euthanasia only insofar as the person may have many reasons for wanting to die. Their condition does not have to be life threatening.
- **Physician aided suicide** is when a person dies as a direct result of their own voluntary action but with the help of a doctor or physician.
- **Physician aid in dying** is when a person's death is hastened but not directly caused by the aid (for example, medication) of a doctor or physician.
- **Voluntary euthanasia** is when a person's death is directly caused by another person (perhaps a doctor) at their request and with their consent. Most arguments today assume that the person requesting to die is suffering from an incurable or terminal illness and is in great pain.
- **Passive euthanasia** is when a doctor or physician withdraws life-sustaining treatment which indirectly causes death. Alternatively, the physician allows a patient to die by 'letting nature take its course'.
- **Non-voluntary euthanasia** is when a person's life is ended without their consent but with the consent of someone representing their interests. For example, a doctor or the courts may decide that a person who is in **persistent vegetative state (PVS)** should have his or her life-sustaining treatment removed.

Many of these terms appear to be interchangeable. For example, is passive euthanasia the same as physician aid in dying? Many people who support the view that a doctor may give **palliative care** which indirectly hastens death nevertheless resist calling this euthanasia. In their own mind this distinguishes between treatment, which is passive (indirect killing) and care which is active (directly reducing pain and killing).

Although the distinction between suicide and euthanasia is the involvement of another person, the fundamental issue is whether it is morally permissible for a person to take their own life.

Task

Create a word web of the different definitions associated with euthanasia



Voluntary Euthanasia

Voluntary Euthanasia is when the person who is killed has requested to be killed. Euthanasia can be voluntary even if the person is no longer competent to assert his/her wish to die when their life is ended. You might wish to have your life ended should you ever find yourself in a situation where, whilst suffering from a distressing and incurable condition, illness or accident have robbed you of all your rational faculties. If this is the case you may have made it clear prior to these events that you wished to die.

Supporters of voluntary euthanasia argue that it should be permitted if a person is:

- a. Suffering from a terminal illness;
- b. Unlikely to benefit from the discovery of a cure for that illness during what remains of their life expectancy;
- c. As a direct result of the illness, either suffering intolerable pain, or only has available a life that is unacceptably burdensome
- d. Has an enduring, voluntary and competent wish to die
- e. Unable without assistance to end their life,

Examples of Voluntary Euthanasia in the case of incurable or terminal illness

Dax Cowart

Dax Cowart was very badly burnt after a gas explosion engulfed his car. He said "I was burned so severely and in so much pain that I did not want to live even in the early moments following the explosion." Dax repeatedly asked his doctors, family and friends to help him end his suffering, which lasted through 10 years of agonising treatment. Dax is blind and cannot use his hands, but is otherwise healthy and currently works as an attorney. He still believes it was wrong to deny his request for euthanasia.

Dianne Pretty

Dianne Pretty had motor neurone disease, and faced a painful death which she wanted to avoid. She said "I want to have a quick death without suffering, at home surrounded by my family." She appealed unsuccessfully to the UK courts, and finally the European Court of Human Rights, to allow her husband to help her to die. Panorama filmed her final moments, in what has become one of the most moving records of the suffering that this illness causes.

Task – copy out the following headings and outline how they are arguments in favour of euthanasia:

- **Terminal illness**
- **Unlikely to find cure**
- **Intolerable pain**
- **Wishes to die**
- **Needs support to die**

Non-Voluntary Euthanasia

In non-voluntary euthanasia a decision is made on behalf of the patient on the strength of the situation.

The landmark case of Tony Bland in the UK after the Hillsborough football stadium disaster in April 1989. Bland was placed on a life-support and although able to feed and breathe was in a deep coma. Finally after a lengthy legal debate, his life-support was turned off. The significance of the case is that it acknowledged that doctors cannot be expected to maintain a life (however defined) at all costs. The moral issue is whether prolonging the life of 'brain dead' patients is necessarily in their best interests.



Persistent Vegetative State (PVS)

In the past, death was defined as when the heart ceased pumping blood around the body accompanied with the cessation of other vital bodily functions. Today, a person can be kept 'alive' in this sense for long periods of time even though important parts of the brain have ceased to operate. The new definition of death is when there is no brain activity. So, a patient who is in a persistent vegetative state (PVS) where they have lost part of their brain (that is, the cerebral cortex) would theoretically be deemed dead even if his body was functioning. But recent research has revealed how difficult it is to make such diagnosis. Not only can it take some time to determine whether the patient is indeed brain dead, but it is now apparent that the brain can function at very low levels, just enough to provide vital hormones for the body.

Deciding on a patient's best interests

In practice, being in a PSV or being declared 'brain dead' is not always taken to mean that the patient is dead (if that were the case then there would be no debate). The issue in broad terms is whether sustaining him or her on life support is in the best interest of the patient. In other words, 'life' is not just a biological fact but also a moral or evaluative judgement. The same problem of defining death and balancing it against the best interest of a patient also occurs when taking organs from a dead patient. The dead donor rule is used by some to define death to be both lack of brain and body function. This rules out any form of euthanasia. In the end, each case has to be viewed separately on its own merit.

Tony Bland, 1989

When doctors at Airedale Hospital in Yorkshire asked the High Court for permission to withdraw artificial nutrition and hydration from Hillsborough victim Tony Bland, his family supported the application. After the Hillsborough stadium tragedy, Tony was left in a persistent vegetative state - and hence was not legally dead. His parents believed their son would not want to be kept alive in such a condition. They petitioned the court to sanction the withdrawal of hydration and artificial nutrition, which it did.

Mary Ormerod, 1995

Mary Ormerod was starved of food and fluids. Her doctor, with the support of her daughters, had taken a conscious decision to withhold a nutritional supplement called Fresubin from the 85-year-old after she ceased to communicate with the outside world. But Dr Ken Taylor, the GP who took the decision, was suspended by the General Medical Council, the regulatory body for doctors, after nurses at the home complained about his actions. His six-month suspension was not directly because of his treatment of Mrs Ormerod, but because he failed to listen to nurses and consult colleagues. In fact, he had done nothing legally wrong in starving Mrs Ormerod. This is because, under the ruling of Tony Bland's case, artificial nutrition and hydration is regarded as medical treatment.

Does the religious concept of sanctity of life have any meaning in twenty-first century medical ethics?

Yes	No
<p>The sanctity of life originates from the Bible. The first book of the Old Testament, Genesis, describes how God made Adam, and: “Breathed into his nostrils the breath of life.” (Genesis 2:7). This did not happen with the animals and the plants, but only with the human. Genesis also says that people are made “in the image of God”: “So God created man in his own image, in the image of God he created him; male and female he created them.” Genesis 1:26-27. This means people are in some way reflections of God.</p>	<p>Peter Singer is a prominent philosopher who has strongly argued that it is time now to abandon the sanctity of life principle in favour of the non-religious quality of life argument. Singer’s arguments develop the notion that the value of life depends on a person’s ability to have desires and preferences and not on some mystical ‘enduring self’ or soul which automatically gives priority to humans above all other animals.</p>
<p>The sanctity of life principle is based on the Jewish and Christian biblical belief that life is a gift from God and is on loan to humans. If God is the author of life, then it follows that he is the one who determines when it should end as seen in the book of Job in the Old Testament: “Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD will take away”. It is not up to the individual whether he or she might add or subtract from his or her life or anyone else’s because life is a gift or a loan from God. God is providential, who through nature or other means is the only being who may directly terminate a person’s life.</p>	<p>The quality of life principle takes the approach that a life is only worthwhile if it can fulfil those things which make life worth living. There is nothing intrinsically good about being alive except as a mean of enabling us to experience those things which are desired. In other words, human life has to possess certain attributes in order to have value. Singer argues that decisions regarding life and death should not be made on a belief in an ultimate being that has no objective reality. Instead, we should base decisions on the material situation i.e. that state in which a person is living their life.</p>
<p>Thomas Aquinas would argue that the concept of the sanctity of life will always have meaning because it is linked to the universal principle of natural law. Aquinas offered 5 precepts that were universal concepts that were innate in all living beings. One of them is to defend innocent life and another that we should reproduce to continue the species. Aquinas says that these primary precepts apply to all whether religious or not.</p>	<p>Joseph Fletcher would argue that in order to judge whether something is morally acceptable depends on whether a situation is that the outcome is good or bad. Consequentialists like Fletcher would argue that the sanctity of life principle is not helpful in the euthanasia debate as it is not as simple as stating that killing is wrong. Each situation and circumstance should be taken on its own and we should not apply absolute rules such as the sanctity of life to this. Fletcher would argue that euthanasia can be considered a loving and moral action if the outcome is loving.</p>
<p>For many the basic criterion for judging whether life is worthwhile is whether at any given moment a person’s happiness outweighs his or her unhappiness. A bad quality of life is a life which unhappiness or pain outweighs happiness. This is the view held by most utilitarians. (See information on previous pages)</p>	<p>Life should be viewed as a gift not a burden. If life is given to us as a gift, it is also given so that we may use it responsibly and dispose of it as we wish. It would not be a gift if the giver still had ownership of it. Therefore, as humans are now owners of God’s gift of life, it is up to them as good stewards of this life (Genesis 1:28) to decide when to end it.</p>

Task

Complete an essay plan using the information above on the following question:

‘Assess the view that the sanctity of life no longer has any place in twenty first century medical ethics.’

Does a person have complete autonomy over their own life and decisions made about it?

Yes	No
<p>In his work <i>Rethinking Life and Death</i> (1994), Peter Singer sets out five quality of life commandments to replace those of the traditional sanctity of life position. For example, Singer believes we should recognise that the value of human life varies from case to case. Furthermore, we should respect a person's right to live or die. Singer is saying that a person should have complete autonomy over their own life.</p>	<p>The sanctity of life principle is based on the Jewish and Christian biblical belief that life is a gift from God and is on loan to humans. If God is the author of life, then it follows that he is the one who determines when it should end as seen in the book of Job in the Old Testament: "Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD will take away". It is not up to the individual whether he or she might add or subtract from his or her life or anyone else's because life is a gift or a loan from God. God is providential, who through nature or other means is the only being who may directly terminate a person's life.</p>
<p>Joseph Fletcher would argue that in order to judge whether something is morally acceptable depends on whether a situation is that the outcome is good or bad. Consequentialists like Fletcher would argue that the sanctity of life principle is not helpful in the euthanasia debate as it is not as simple as stating that killing is wrong. Each situation and circumstance should be taken on its own and we should not apply absolute rules such as the sanctity of life to this. Fletcher would argue that euthanasia can be considered a loving and moral action if the outcome is loving.</p>	<p>The right to self-determination - This distinction was famously illustrated in the Diane Pretty case in 2002. Diane Pretty, who was paralysed from the neck down with motor neurone disease, had asked her doctors to assist in her suicide. Her lawyers had presented the case based on the right to self-determination. But her case was not upheld even when taken to the European Court of Human Rights. The reason given was that although the law recognises the right to life, it does not consider its corollary is the right to die.</p>
<p>Helga Kushe challenges the slippery slope argument to provide evidence to support their case. Her conclusion is that the slippery slope argument is used by scaremongers to support their complete ban on all forms of euthanasia. Kuhse concludes "As yet there is no evidence that this has sent Dutch society down a slippery slope."</p>	<p>Voluntary euthanasia is the start of a slippery slope that leads to involuntary euthanasia and the killing of people who are thought undesirable. In the Netherlands where euthanasia is permitted, there is evidence to indicate that many die against their wishes, this shows that the law cannot easily place safeguards against those who simply choose to ignore them. Therefore, people should not have autonomy over their own life.</p>
<p>Life should be viewed as a gift not a burden. If life is given to us as a gift, it is also given so that we may use it responsibly and dispose of it as we wish. It would not be a gift if the giver still had ownership of it. Therefore, as humans are now owners of God's gift of life, it is up to them as good stewards of this life (Genesis 1:28) to decide when to end it.</p>	<p>Natural Law and Kantian ethics would argue that we do not have complete autonomy. Kant would argue that the categorical imperative is clear – if we do not want killing people universalised then we should not accept euthanasia. Likewise, Aquinas' precepts say that society should be orderly and innocent life should be protected. Autonomy goes against this.</p>

Is there a moral difference between medical intervention to end a patient's life and medical non-intervention to end a patient's life?

Yes	No
<p>The sanctity of life principle is based on the Jewish and Christian biblical belief that life is a gift from God and is on loan to humans. Followers of this principle would argue there is a moral difference between medical intervention and medical non-intervention because any direct action to end a person's life would mean someone were acting as if they were God. If God is the author of life, then it follows that he is the one who determines when it should end. It is not up to the individual whether he or she might add or subtract from his or her life or anyone else's because life is a gift or a loan from God.</p>	<p>In his work <i>Rethinking Life and Death</i> (1994), Peter Singer sets out five quality of life commandments to replace those of the traditional sanctity of life position. For example, Singer believes we should recognise that the value of human life varies from case to case. Furthermore, we should respect a person's right to live or die. Singer's argument suggest that both medical intervention and medical non-intervention are acceptable if the person has a poor quality of life.</p>
<p>The law in the UK clearly states that there is a moral difference between medical intervention and non-intervention. Any act that directly ends a person's life (whether voluntarily or not) is illegal. However, as the case of Tony Bland proves, when a person is in a PVS then hydration and nutrition can be withdrawn which will mean the body will not survive. This case study set a legal precedent.</p>	<p>Joseph Fletcher would argue that in order to judge whether something is morally acceptable depends on the outcome. Consequentialists like Fletcher would argue that there is no moral difference between intervention and non-intervention if the outcome is positive and loving. Fletcher believes that we should make decisions that are practical, positive, relative and personal. If these conditions are met in both cases then there is no moral difference.</p>
<p>Thomas Aquinas' natural law theory would suggest there is a moral difference between intervention and non-intervention. The principle of double effect suggests that any action must have a 'good' intention. The first effect must also be 'good' for it to be moral. If you directly act to end a person's life then this would be wrong. The intention is to kill which goes against the primary precept of defending innocent life. However, if treatment was withdrawn or more drugs given with the intention of reducing pain then this is acceptable. The effect may be a quicker death but the initial act and the intention was not to do this.</p>	<p>Jeremy Bentham's hedonic calculus would look at how much pleasure/happiness could be gained by both intervention and non-intervention. Utilitarianism is based upon usefulness, therefore, if active euthanasia is the most useful action then it should be carried out. Likewise, if passive euthanasia is the most useful then it too should be carried out. As long as the greatest happiness for the greatest number occurs then both actions are moral.</p>

Task:

What do you think? Is there a moral difference between medical intervention to end a patient's life and medical non-intervention to end a patient's life?

Formulate your own justified conclusion on the issue – refer to some of the case studies that have been presented to you in this topic.

Application: Situation Ethics

Situation ethics combines consequentialism and the Christian weak sanctity of life principle into what Fletcher hoped would offer a rational means of judging contemporary issues such as sex, abortion, euthanasia and genetic engineering. As a situationist and consequentialist, he rejects the natural law strong sanctity of life position that euthanasia is intrinsically wrong. He believes that there will be some occasions when euthanasia is wrong because it is not the most loving action to take and other times when it will be the most compassionate and just thing to do. The moral issue, Fletcher argues, can be summarised as follows:



“In a few words, it is whether we can morally justify taking it into our own hands, as human beings, to hasten death for ourselves (suicide) or for others (mercy killing) out of reasons of compassion. The answer in my view is clearly yes, on both sides of it. Indeed, to justify one, suicide or mercy killing, is to justify the other.”

Fletcher’s four working principles might be applied to active and passive euthanasia as follows:

- **Pragmatism.** Each case has to be judged according to its merits, as there are no intrinsic laws which prohibit the use of euthanasia. In the case of a PVS with little quality of life, then passive euthanasia is justified as being the most compassionate action and also the best use of resources. Using limited resources to keep a terminally ill patient alive at all costs at the expense of other patients’ welfare is unjustifiable.
- **Relativism.** Killing innocent people cannot be an absolute wrong, as each case has to be judged according to love and compassion. The weak sanctity of life principle means life is given to us to use wisely and this might mean sacrificing one’s life for someone else, or helping someone to die who is considering pain.
- **Positivism.** There is no law which states that a life must be preserved at all costs. Laws and rules are invented by humans to assist in the humane treatment of each other and this might mean allowing someone to die (passive euthanasia) or helping them to cut short their life (voluntary active euthanasia).
- **Personalism.** At the heart of situationalism is respect for a person’s autonomy and their human integrity. The principle of love means acknowledging that a person’s life might cease to be instrumentally of value to them. It also recognises that their humanity is more significant than their mere biological existence.

In conclusion, the debate over euthanasia relies on one basic question according to Fletcher. For the situationist the issue is whether:

It is harder to justify letting someone die a slow and ugly death, dehumanised than it is to justify helping him escape from such misery.

Application: Natural Law

The deontological/natural law arguments have already been considered, especially their rejection of consequentialism. Natural law's particular criticism is that the consequentialist fails to make the important moral distinction between 'allowing to die' (permitted) and 'cutting short' a life (intrinsically wrong). Without this distinction, the primary precept of self-preservation and protection of innocent life would be a major threat to the well-being of society and undermine a doctor's duty to care for his patients. A summary of the natural law views on euthanasia are:

- **Orderly Society.** Suicide/euthanasia of all kind undermines the social stability of society because it undermines the purpose of the citizen to maintain its laws and it is a sign that society has failed in its duty to care for all its members.
- **Duty to God.** Aquinas states that a primary natural law duty is to worship God, but both he and Augustine argue that suicide (and therefore euthanasia) is a failure of one's duty to protect an innocent life. All forms of euthanasia or physician aided dying are illicit and intrinsically wrong.
- **No refusal or treatment.** The doctrine of ordinary and extraordinary means does not permit a person to refuse ordinary treatment. In *Evangelium Vitae*, the Pope makes a distinction between ordinary and extraordinary treatment. Ordinary treatment is obligatory. Life must be preserved providing that it does not cause extra burden on the patient. This entails giving a sick person basic care such as food and water which are necessary to sustain life but not necessary to enhance or even prolong it. Extraordinary treatment is not obligatory. Extraordinary treatments are those which do not have high expectations of success (such as surgery) or could be dangerous (such as experimental therapies).
- **Duty to protect innocent life.** The natural law argument is that whatever state of consciousness a person is in they cannot cease to be a person. Non-voluntary euthanasia for a PVS, incompetent, seriously disabled people or very sick babies is not permitted on the grounds that death is defined only as a cessation of the heart and brain (dead donor rule). Furthermore, the natural law sanctity of life argument also rejects euthanasia on the grounds that only self-defence is a sufficient reason to kill. Therefore, as a doctor has a duty to protect a patient from committing suicide, assisted suicide/euthanasia is murder.

The doctrine of double effect

Only the doctrine of double effect permits allowing a patient to die in certain rare circumstances as a side effect of pain-relieving treatment, but the intention must never be directly to cause death. Whatever the case, euthanasia is a moral evil. Even passive euthanasia is wrong if the intention is to cause death, this is the position held by the Catholic Church in its *Declaration on Euthanasia* (1980).



Task

'Situation Ethics is the best method of assessing whether euthanasia is morally acceptable.' Discuss.

Complete a table below to highlight the pros and cons of both ethical theories in their application to euthanasia:

Situation Ethics Pros	Natural Law Pros
Situation Ethics Cons	Natural Law Cons

Assessment: 'Situation Ethics is the best method of assessing whether euthanasia is morally acceptable.' Discuss.

Success Criteria

- Euthanasia is often simply referred to as either voluntary (that a person's life is ended at their request or with their consent) or Non-voluntary (that a person's life is ended without their consent but with the consent of someone representing their interests).
- There are many arguments both in favour and against euthanasia. These range from ethical, practical and religious viewpoints.

Arguments suggesting situation ethics is the best method of assessing whether euthanasia is morally acceptable:

- **Joseph Fletcher** would argue that in order to judge whether something is morally acceptable depends on whether a situation is that the outcome is good or bad.
- Consequentialists like Fletcher would argue that the sanctity of life principle is not helpful in the euthanasia debate as it is not as simple as stating that killing is wrong
- As a situationist and consequentialist, he rejects the natural law strong sanctity of life position that euthanasia is intrinsically wrong. He believes that there will be some occasions when euthanasia is wrong because it is not the most loving action to take and other times when it will be the most compassionate and just thing to do.
- Fletcher's four working principles might be applied to active and passive euthanasia:
 - **Pragmatism.** Each case has to be judged according to its merits, as there are no intrinsic laws which prohibit the use of euthanasia. Using limited resources to keep a terminally ill patient alive at all costs at the expense of other patients' welfare is unjustifiable.
 - **Relativism.** Killing innocent people cannot be an absolute wrong, as each case has to be judged according to love and compassion.
 - **Positivism.** There is no law which states that a life must be preserved at all costs. Laws and rules are invented by humans to assist in the humane treatment of each other and this might mean allowing someone to die (passive euthanasia) or helping them to cut short their life (voluntary active euthanasia).
 - **Personalism.** At the heart of situationalism is respect for a person's autonomy and their human integrity. The principle of love means acknowledging that a person's life might cease to be instrumentally of value to them.
- Peter Singer is a prominent philosopher who has strongly argued that it is time now to abandon the sanctity of life principle in favour of the non-religious quality of life argument.

Arguments suggesting situation ethics is not the best method:

- Sanctity of life - The sanctity of life principle is based on the Jewish and Christian biblical belief that life is a gift from God and is on loan to humans. If God is the author of life, then it follows that he is the one who determines when it should end.
- Thomas Aquinas would argue that the concept of the sanctity of life will always have meaning because it is linked to the universal principle of natural law. Aquinas offered 5 precepts that were universal concepts that were innate in all living beings.
- Natural Law arguments based on the tiers of law and the primary precepts:
 - Thomas Aquinas argues that humans have a duty to follow divine, natural and human law. Each tier of this law is clearly against the practice of euthanasia (divine – sanctity of life/do no kill, natural – protect innocent life and human – euthanasia in all forms is currently illegal in the UK.
 - **Duty to God.** Aquinas states that a primary natural law duty is to worship God, but both he and Augustine argue that suicide (and therefore euthanasia) is a failure of one's duty to protect an innocent life.
 - **Duty to protect innocent life.** The natural law argument is that whatever state of consciousness a person is in they cannot cease to be a person.

Extended Reading – Complete a close reading of the following article:

How to do a close reading:

Read with a pencil or highlighter in hand, and annotate the text. "Annotating" means underlining or highlighting key words and phrases—anything that strikes you as surprising or significant, or that raises questions—as well as making notes in the margins.

Arguments for and against euthanasia and assisted suicide by NHS England

There are arguments both for and against euthanasia and assisted suicide.

There are two main types of argument used to support the practices of euthanasia. They are the:

- **ethical argument** – that people should have freedom of choice, including the right to control their own body and life (as long as they do not abuse any other person's rights), and that the state should not create laws that prevent people being able to choose when and how they die
- **pragmatic argument** – that euthanasia, particularly passive euthanasia, is allegedly already a widespread practice, just not one that people are willing to admit to, so it is better to regulate euthanasia properly

Ethical argument

The ethical argument states that everyone should be able to choose when and how they want to die, and that they should be able to do so with dignity. The concept of "quality of life" is an important aspect of this argument. The idea put forward as part of the religious argument against euthanasia that life is sacred and is therefore always better than death – is rejected. The ethical argument suggests that life should only continue as long as a person feels their life is worth living. For example, someone who supports the use of euthanasia or assisted suicide based on the ethical argument may believe that a person should be able to choose to end their life if they are living in intolerable pain and their quality of life is severely diminished.

Pragmatic argument

The pragmatic argument states that many of the practices used in end of life care are a type of euthanasia in all but name. For example, there is the practice of making a "do not attempt cardiopulmonary resuscitation" (DNACPR) order, where a person requests not to receive treatment if their heart stops beating or they stop breathing. Critics have argued that DNACPR is a type of passive euthanasia, because a person is denied treatment that could potentially save their life.

Another controversial practice is known as palliative sedation. This is where a person who is experiencing extreme suffering, for which there is no effective treatment, is put to sleep using sedative medication. Palliative sedation is often used to treat burns victims who are expected to die. While palliative sedation is not directly carried out for the purpose of ending lives, many of the sedatives used carry a risk of speeding up death. Therefore, it could be argued that palliative sedation is a type of active euthanasia.

The pragmatic argument is that if euthanasia in these forms is being carried out anyway, society might as well legalise it and ensure that it is properly regulated. It should be stressed, however, that the above interpretations of DNACPR and palliative sedation are very controversial and are not accepted by most doctors, nurses and palliative care specialists.

There are four main types of argument used by people who are against euthanasia and assisted suicide. They are known as the:

- **religious argument** – that these practices can never be justified for religious reasons; for example, many people believe that only God has the right to end a human life
- **'slippery slope' argument** – this is based on the concern that legalising euthanasia could lead to significant unintended changes in our healthcare system and society at large that we would later come to regret
- **medical ethics argument** – that asking doctors, nurses or any other healthcare professional to carry out euthanasia or assist in a suicide would be a violation of fundamental medical ethics
- **alternative argument** – that there is no reason for a person to suffer either mentally or physically because effective end of life treatments are available; therefore, euthanasia is not a valid treatment option, but represents a failure on the part of the doctor involved in a person's care

These arguments are described in more detail below.

Religious argument

The most common religious argument is that human beings are the sacred creation of God, so human life is, by extension, sacred. This is known as the "sanctity of life". Only God should choose when a human life ends, so committing an act of euthanasia or assisting in suicide is acting against the will of God and is sinful. This belief – or variations of it – is shared by many members of the Christian, Jewish and Islamic faiths, although some individuals may personally feel that there are occasions when quality of life becomes more important than sanctity of life.

'Slippery slope' argument

The slippery slope argument is based on the idea that once a healthcare service, and by extension the government, starts killing its own citizens, a line is crossed that should never have been crossed, and a dangerous precedent has been set. The concern is that a society that allows voluntary euthanasia will gradually change its attitudes to include non-voluntary and then involuntary euthanasia. Legalised voluntary euthanasia could eventually lead to a wide range of unforeseen consequences, such as the following:

- Very ill people who need constant care, or people with severe disabilities, may feel pressured to request euthanasia so that they are not a burden to their family.
- Legalising euthanasia may discourage research into palliative treatments, and possibly prevent cures for people with terminal illnesses being found.
- Occasionally, doctors may be mistaken about a person's diagnosis and outlook, and the person may choose euthanasia after being wrongly told that they have a terminal condition.

Medical ethics argument

The medical ethics argument, which is similar to the "slippery slope" argument, states that legalising euthanasia would violate one of the most important medical ethics, which, in the words of the International Code of Medical Ethics, is: "A physician shall always bear in mind the obligation to respect human life". Asking doctors to abandon their obligation to preserve human life could damage the doctor-patient relationship. Hastening death on a regular basis could become a routine administrative task for doctors, leading to a lack of compassion when dealing with elderly, disabled or terminally ill people.

Section 2 Business Ethics Learning Intentions

A01 Key ideas, including:

- Corporate social responsibility - what it is (that a business has responsibility towards the community and environment) and its application to stakeholders, such as employees, customers, the local community, the country as whole and governments
- Whistle-blowing - what it is (that an employee discloses wrongdoing to the employer or the public) and its application to the contract between employee and employer
- Good ethics is good business - what it is (that good business decisions are good ethical decisions) and its application to shareholders and profit-making
- Globalisation - what it is (that around the world economies, industries, markets, cultures and policy-making is integrated) and its impact on stakeholders

A02 Key Issues:

Learners should have the opportunity to discuss issues raised by these areas of business ethics, including:

- The application of **Kantian ethics** and **utilitarianism** to business ethics
- Whether or not the concept of corporate social responsibility is nothing more than 'hypocritical window-dressing' covering the greed of a business intent on making profits
- Whether or not human beings can flourish in the context of capitalism and consumerism
- Whether globalisation encourages or discourages the pursuit of good ethics as the foundation of good business

Key Concepts / Words

Corporate Social Responsibility	That a business has responsibility towards the community and environment
Whistle-Blowing	Where an employee discloses wrongdoing to the employer or the public.
Globalisation	Around the world economies, industries, markets, cultures and policy-making is integrated
Business Ethics	Also known as corporate ethics is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment.
Stakeholders	A person with an interest or concern in something. For example, an employee or a customer
Shareholders	An owner of shares in a company
Human Dignity	Each person should be treated as a human and never treated as an instrument.
Common Good	Something that works for the benefits of all people
Solidarity	Unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group.
Reciprocity	The practice of exchanging things with others for mutual benefit
Fraternity	Fellowship towards all people irrespective of background, race, culture etc.
Sustainability	Our duty to future generations

Business Ethics

Business ethics' (also known as 'corporate ethics') is a form of applied ethics or professional ethics, that examines ethical **principles** and **moral** or ethical problems that can arise in a business environment. For instance, an ethicist would question whether profit should be the only or main concern of a business. Likewise, they would scrutinise the way in which the business is run. For instance, if the business is a mutli-national company such as Coca-Cola then we have to consider the impact it may have on the economy and workforce, the impact the brand and product may have on the consumer and also consider the environmental impact the business may have in terms of its productivity, packaging, premises and raw materials.

Throughout this topic we will consider the different ethical issues surrounding business. We will apply both Kantian Ethics and utilitarianism and debate the extent to which these approaches are helpful and effective in trying to to run an ethical business.

Corporate Social Responsibility

Corporate Social Responsibility is the principle that a business has a responsibility towards the community and environment. No matter how devoted you might be to your work, your role is inescapably wider than that and the same is true for business. Businesses have responsibilities to governments, to tax authorities and, it would seem, to the wider communities.

Application to stakeholders (such as employees, customers, the local community, the country as whole and governments)

A stakeholder is anyone with an interest in an organisation. Stakeholding theory looks at the broader range of people affected by organisations. For example, decisions made by businesses don't just effect the owner. They impact upon the employees, the customers, the local and wider community, the government or even have an impact on a world-wide scale.

Aristotle in his ethical writings always insisted on the communal aspects of the ethics. For him, the good of an individual was splendid, but the good of the community as a whole was even greater. In an important address in 2012, 'A Blueprint for Better Business?' Cardinal Vincent Nichols, Archbishop of Westminster, drew on natural law and the tradition of Catholic social teaching to commend seven principles for good business. Let us consider three of these principles in detail:

1. **Human dignity** - each person should be treated as a human and never treated as an instrument. This has direct links to the sanctity of life principle which states that all life is sacred and belongs to God. It also links with the ethics of Immanuel Kant who argued that human beings were the pinnacle of creation. As humans hold such a significant role they should never be used as a means to an end. They are an end in themselves.
2. **The common good** – the business should work for the benefits or interests of all people. This is clearly linked to the questions about whether business' main focus is profit and the wider impact a business can have on economy and environment. The Catholic Church regards human beings as stewards of the earth. The book of Genesis teaches that God created the earth and handed responsibility over to humanity. In this sense business' have a responsibility to society both today and in the future.
3. **Solidarity** - being in touch with the needs of communities, striving for the common good particularly by looking for ways of helping under privileged communities. Business must show care and compassion with all stakeholders. The impact a business has on the lives of stakeholders cannot be underestimated and solidarity with these stakeholders is paramount.

We can take from these points the need to be *certain types* of people in our business dealings, being not just honest but genuinely concerned about other people, and being generous in ourselves. Cardinal Nichols says we need to use Aristotelean virtues to develop good habits:

...simply knowing the moral law...no more makes someone a better person than knowing the rules of football makes them a better player.

Robert C. Solomon claims that there is no contradiction between exhibiting good values in business behaviour and being successful. After all, in our daily lives we learn to trust individuals, to seek their company, to return to them for mutual help if they behave honestly, kindly and with concern for general good. Many people will make a point of buying what they perceive as ethically sourced goods and will not buy from companies which use what they see as unethical practices, such as child-exploitation or deforestation. Few people return to companies they feel have treated them dishonestly or disrespectfully.

Task – answer the following questions:

- 1. Define the terms ‘corporate social responsibility’ and ‘stakeholders’.**
- 2. Outline Aristotle’s belief about the communal aspect of ethics.**
- 3. Read through the 7 principles put forward by Vincent Nichols – re-order them in order of which you think to hold the most value.**
- 4. It is said sometimes that in the U.S., on first meeting, people are asked ‘Where are you from?’, whereas in Britain the first question is ‘What do you do?’ - What does this show about the importance of corporate social responsibility?**

Whistle-blowing

Whistle Blowing is when an employee discloses wrongdoing to the employer or the public. It is a throwback to the days when a policeman on the beat would use his whistle to summon help if he witnesses a crime in progress.

Example of whistleblowing:

- You are working for a local council, in the planning department.
- A local developer wishes to build a new block of flats.
- The design he proposes is an ugly one and residents are worried that it will spoil the area and lead to poorer quality of life for themselves.
- When the planning application is published, many letters of opposition are received.
- You are not the relevant planning officer, but you are a keen golfer.
- While in the bar of the golf club, you see across the room the developer and the planning officer in charge of this venture in conversation.
- You see the developer pass a thick brown envelope to the planning officer.
- The next week you see his report to the Planning Committee which pays little attention to the letters in opposition to the development, over-stresses the benefits and strongly recommends granting permission for the flats to be built.

Whistleblowing and the contract between employer and employee

A question to consider in the issue of the planning officer is one of our responsibility. To whom are we responsible? When we join a business, we sign a contract with our employer. This contract sets out certain duties and responsibilities that employer and employee have towards each other. Things like rates of pay, holiday pay, hours of work, notice periods are all set out. Beyond the actual words of the contract there are implied terms. There is an assumption that you will behave honestly and truthfully. It is difficult to see how you might perform your duties

properly if you lack the necessary integrity. Your first duty in relation to the case of the planning officer is surely not to your colleagues, but to your employer. The contract is with the employer to whom you have promised service therefore you have a duty to let your employer know what is going in.

Where things become more difficult is the circumstance in which the wrongdoer is not the fellow employee, but the employer himself. Suppose you discover that the employer has taken money from the company's pension scheme in order to use it for his own purposes, or that the company wishes you to act in an illegal or immoral way, perhaps giving you money to bribe people to obtain contracts.

In these cases, we return to the issue of loyalty. We may feel uncomfortable about reporting the employer to outside bodies, such as the police or one of the financial authorities. But, at the same time, there are wider loyalties. We do not, when we join a company, lose responsibility for our wider loyalties, to our own moral values or the community at large. We have more than one loyalty. Honesty seems to require us to take action as citizens. But saying that does not make doing so any easier. Knowing what we should do, and having the courage to do that, are two very different things.

Task – answer the following questions:

- 1. Define the term 'Whistleblowing' and explain its origins.**
- 2. Explain why employees have a duty or responsibility to their employer.**
- 3. What are the difficulties with 'whistleblowing' – why would many people just ignore the issues?**
- 4. Explain what is meant by the section 'there are wider loyalties'.**

Good Ethics is Good Business

In the section on Corporate Social Responsibility, we read Robert C. Solomon's argument that an ethical company is more likely to prosper. It is worth thinking about examples from the world of sport to explore this in a little more depth. Recently there has been considerable coverage of events at FIFA, the world governing body of football. Offices in Switzerland were raided and senior figures arrested on charges of corruption. The IAAF, the organisation responsible for athletics in the world, has been accused of covering up doping allegations. Professional cricketers have been imprisoned or given lifelong bans for match fixing.

Think about the consequences. Sports people compete, and honest sportspeople want to compete fairly. Professionals do not want to be beaten, but they know that winning and losing matter in the context of sport. It is one thing to be beaten honestly, another to be beaten by a cheat. Sportspeople depend on honesty from each other, or trust disappears. In sport, I want my team to win, but I want them to win well - that is, because they have played as well as they could, not because someone has been paid to cheat. Even if my side lose, it matters that the result is honesty reached, that, if possible, the best team on the day won.

If I thought cricket matches were all fixed, I would not pay to go. The income stream to the game would be reduced, players would not trust each other, sponsors would withdraw their sponsorship, parents would discourage their children from becoming professional players, and the honest players would have their reputations tarnished. No one would benefit and may suffer actual harm. Just as the customers shun dishonest shopkeepers, so many would shun dodgy sports. In this case we notice several things. It is a reminder that organisations such as FIFA have many stakeholders – players, paying customers, workers who build the stadiums and so on. Major sports generate major revenue. Major events create issues of their own, with wider consequences.

If all of this is true of the sports business, it remains true across business. If banking is corrupt there are major problems, because banking affects the lives of everyone and ultimately rests on people trusting banks to take good and proper care of their money. If confidence in banks goes, results are dire, not just for customers and banks themselves, but for the economy at large.

Application to shareholders and profit making

At one level it seems that honesty is good for business. Behaving honestly builds trust with customer, who will be more likely to return. A company acting ethically can lead to positive outcomes:

- 1. A company known for its integrity might be able to charge higher prices for its products and services.**
- 2. An organisation honest in its dealings with suppliers and partners, for example, paying bills promptly, can negotiate better terms, get credit more easily.**
- 3. Honesty and fair treatment with employees builds trust and confidence. Good business requires a stable and reliable workforce, willing to share the goals of the organisation and taking pride in their work.**

Companies can behave ethically in various ways. They might see honesty not simply in terms of being honest in dealings but honest in the quality of goods they produce, avoiding shoddy materials or using Fairtrade and other ethically sourced goods as part of demonstrating their global responsibilities. In their relations with employees they may commit to fair pay by guaranteeing everyone at least the living wage. Honest dealing makes relations with trade unions much better, leading to industrial peace, without damaging strikes and walkouts.

If we follow recent events, we become very aware how dishonest dealings have affected business. Publishing false data about emissions damaged Volkswagen and other car companies, both in terms of share prices and sales, because customers lost confidence in a previous well-regarded organisation. Some customers will not buy goods from Nike because of reports of their use of child labour in Asian workshops. But, of course, being ethical does not guarantee success. Companies such as Primark have been accused of being able to sell cheap goods because so many of their clothes come from foreign workshops with bad conditions. Sports Direct have been argued to have poor employment practices and paying less than the minimum wage.

Task – create a table to outline the practices that make a business ‘good’ and practices that make a business ‘bad’. Use examples from the information above

Globalisation

The term 'globalisation' comes from the idea that around the world economies, industries, markets, cultures and policy-making is integrated. Companies were once simply local affairs selling to people who could reach their goods. However, due to improved travel and communication national boundaries become less significant. Countries need investment and will welcome firms who offer to open factories which will provide jobs and investment in the economy.

The impact of globalisation on stakeholders

Globalisation operates mostly in the interests of the richest countries, which continue to dominate world trade at the expense of developing countries. The role of Less Economically Developed Countries (LEDC) in the world market is mostly to provide the North and West with cheap labour and raw materials.

There are no guarantees that the wealth from inward investment will benefit the local community. Often, profits are sent back to the More Economically Developed Country where the business is based. Globalisation may drive local companies out of business. If it becomes cheaper to operate in another country, the business might close down the factory and make local people redundant.

An absence of strictly enforced international laws means that businesses may operate in LEDCs in a way that would not be allowed in an MEDC. They may pollute the environment, run risks with safety or impose poor working conditions and low wages on local workers. Globalisation is viewed by many as a threat to the world's cultural diversity. It is feared it might drown out local economies, traditions and languages and simply re-cast the whole world in the mould of the capitalist North and West. An example of this is that a Hollywood film is far more likely to be successful worldwide than one made in India or China, which also have thriving film industries.

Industry may begin to thrive in LEDCs at the expense of jobs in manufacturing in the UK and other MEDCs, especially in textiles. This is due to cheap labour meaning British firms may relocate which impacts upon their country.

Task – complete the following table below in your exercise book:

Corporate Social Responsibility	Whistle-Blowing
<ol style="list-style-type: none">1. Define it2. What impact can it have on stakeholders?	<ol style="list-style-type: none">1. Define it2. What impact does it have on the employee and the employer?
Good Ethics is good business	Globalisation
<ol style="list-style-type: none">1. Define it2. Should business be about profit first and foremost?	<ol style="list-style-type: none">1. Define it2. What impact can it have on stakeholders?

'The only concern of business should be to make a profit' Discuss

The ethics of business has become incredibly important especially since the dawn of the industrial revolution. Scholars have debated whether the only concern of a business should be profit making or whether employers have a much wider responsibility for the various stakeholders involved in their business. This idea is known as corporate social responsibility. This is the principle that a business has a responsibility towards the community that it serves and the environment in which it inhabits. The philosophy of the Greek scholar Aristotle can be applied to the business ethics debate. In his ethical writings, Aristotle always insisted on the communal aspects of ethics. For him, the good of an individual was splendid, but the good of the community as a whole was even greater. If we apply this to business it would seem that a business should not simply be concerned with making a profit.

In an important address in 2012, '**A Blueprint for Better Business?**' Cardinal Vincent Nichols, Archbishop of Westminster, drew on natural law and the tradition of Catholic social teaching to commend seven principles for good business. He believes these principles served as a guide for how businesses should treat their employees, their customers and the environment. Cardinal Nichols says we need to use Aristotelian virtues to develop good habits. For example, he states: **"Simply knowing the moral law no more makes someone a better person than knowing the rules of football makes them a better player."** He is arguing that to become a better footballer or become a better business person means you have to implement ethical practices in your work. It is not good enough to acknowledge how you should behave but not act upon it. One of Nichols' principles is the 'common good'. This refers to the idea that a business should not simply be about profit but also about the benefit it can bring to society as a whole. For example, Nissan is a huge employer of people in the North East. Nichols would argue that Nissan has a responsibility to the people of the North and the environment rather than simply turning a profit.

Furthermore, Robert C. Solomon claims that there is no contradiction between exhibiting good values in business behaviour and being successful. After all, in our daily lives we learn to trust individuals, to seek their company, to return to them for mutual help if they behave honestly, kindly and with concern for general good. Many people will make a point of buying what they perceive as ethically sourced goods and will not buy from companies which use what they see as unethical practices, such as child-exploitation or deforestation. Few people return to companies they feel have treated them dishonestly or disrespectfully. For example, large companies such as Primark or Sports Direct offer exceptional value for money. However, when it was revealed that some of their policies in regards to their employees seemed unfair then people could lose trust in the brand. Therefore, Solomon is saying that companies will only make a profit if they think about their stakeholders first.

However, from the perspective of Jeremy Bentham's utilitarianism it could be argued that making a profit could be the most useful outcome because it would in turn lead to the greatest happiness for the greatest number. Much depends on what a given utilitarian defines as the good. The utilitarian might believe that the maximum profit for shareholders is the most useful end. If this is the case then it could be argued that the only concern of business should be profit. However, other goods might seem more significant, such as general welfare of staff or the impact the business might have on the environment. If the good is the good of all persons connected with the company and all stakeholders then it would seem that profit should never be the only concern. Likewise, Kant developed an ethic of 'duty for duty's sake', doing the right thing because it is the right thing to do. The good business person is honest not because it is good for business but just because it is the right thing to do. If we accept Kant's view of the categorical imperative then humans are the pinnacle of creation and should not be treated as a means to an end. Therefore, if a business exploits its workforce to simply make a profit then it is acting unethically.

Scholar, William Temple develops Kant's categorical imperative. He says we have a duty to prioritise the good of a person over the non-human and to act always for the good of the person. To use and exploit workers or consumers is to deny fellowship and human dignity. This is also, as Aristotle well knew, bad for the bonds that hold society together. If business is only for profit making then this would seem to justify treating people as a means to an end.

Task – read the following essay above and extract the arguments both for and against whether the concern of business should only be making a profit.

The Application of ethical theories to corporate social responsibility – is corporate social responsibility nothing more than ‘hypocritical window-dressing’ covering the greed of a business intent on making profits?

Utilitarianism	Kantian Ethics
<p>Classic utilitarian’s such as Jeremy Bentham and John Stuart Mill would seemingly support corporate social responsibility. The idea is that a business has a responsibility towards the community and environment. Therefore, if a business acts in a way that benefits the majority of its stakeholders then it is a good business as it brings the greatest happiness to the greatest number of people.</p>	<p>Kant considered the example of the ‘good shopkeeper’. In his thinking he developed an ethic of ‘duty for duties sake’, doing the right thing because it is the right thing to do. The good shopkeeper is honest not because it is good for business but just because it is the right thing to do. In this case we have a corporate responsibility because it is our duty.</p>
<p>Utilitarianism, being consequentialist, would argue that as long as the outcome secures the greatest happiness for the greatest number then a company’s intentions are irrelevant. If corporate social responsibility is just ‘window dressing’ for profit and greed then we have to weigh this up in terms of outcome. If this profit and greed benefits employees, governments and other stakeholders then the end justifies the means.</p>	<p>Kant would argue that a business should be ethical and take responsibility for all stakeholders because that is the right thing to do. However, if a business was simply being responsible to make a profit then this would not be moral. Kant argues that we have a duty and if our operational reason for being ethical in business is to make a profit in the future then this would not be a moral action.</p>

The Application of ethical theories to whistle-blowing – do we have a duty to the business or duty to the wider world?

Utilitarianism	Kantian Ethics
<p>A utilitarian would ask whether the greater good is served by allowing this kind of corruption. Cover-up would (normally) lead to greater actual harm for those whom planning officers are supposed to be protecting. However, if a cover up could lead to the greatest happiness for the greatest number then it can be classed as morally acceptable.</p>	<p>A Kantian might say we must do our duty, and our duty includes loyalty. However, they would also have to ask whether we are willing that our covering up for a corrupt colleague is an action we would be willing that everyone, everywhere, carried out. It seems unlikely we would be willing to universalise either corruption or its cover up.</p>
<p>Whistle-blowing shows that doing the right thing is ethical and proper – but not always easy or useful. There are ways in which our emotions are pulled in various ways. If we are fond of the wrongdoer, the bonds of our affections pull us. We may err in other ways if we take malicious joy in someone we dislike getting his come-uppance. Bentham would make use of his hedonic calculus and weigh up the amount of pleasure that could be gained from whistleblowing. If the amount of pleasure did not outweigh the pain then whistleblowing might not be the best option.</p>	<p>A Kantian would say that in the case of the planning officer, the loyalty owed is a loyalty to the public at large, not to his friend the developer nor his own bank balance. Categorical imperatives of right and wrong go far beyond the contractual obligation you have to your employer.</p>

The Application of ethical theories to Good Ethics is Good Business – should the only concern of business be profit?

Utilitarianism	Kantian Ethics
<p>Utilitarianism can be used in any business decision that seeks to maximize positive effects (especially morally, but also financially) and minimize negative ones. As with Bentham's formulation, utilitarianism in business ethics is primarily concerned with outcomes rather than processes. If the outcome leads to the greatest good (or the least harm) for the greatest number of people, then it is assumed the end justifies the means. As Lawrence Hinman observes, the aim is to find "the greatest overall positive consequences for everyone" (Ethics, 136). This will ultimately mean that businesses behave ethically but it does not guarantee it.</p>	<p>Sustainability is a concern. It seems not unreasonable to argue that if moral duty is a duty for others, it seems that any calculation must not merely be horizontal, that is concerned with those in our current world, but vertical, concerned with the heritage we have received from the past, but also with those who live in the future. If ethics is for people, the unborn generations are people too.</p>
<p>Within the rule utilitarian theory of Mill, many principles exist which may be used to inform the morality of actions. These include harm, honesty, justice and rights. So no harm should be done to others, people should not be deceived and their rights to life, free expression, and safety should be acknowledged. The argument here is that some businesses abandon these principles and abuse the utilitarian theory to suit their needs. Rule utilitarianism shows that the expression 'anything goes' should not apply to business.</p>	<p>Kant's categorical imperative highlights that human beings are the pinnacle of creation. Therefore, the treatment of people involved in a business or people who are directly affected by that business need to be taken into account. No one should be exploited or mistreated in the search for profit – this goes back to Kant's 'good shopkeeper' analogy.</p>

The Application of ethical theories to globalisation – does globalisation encourage the pursuit of good ethics as the foundation of good business?

Utilitarianism	Kantian Ethics
<p>If we argue that utilitarianism is to be understood in terms of the 'greatest good for the greatest number' then someone might construct a case that the suffering of a few workers in a far-off place can be off-set by the greater good created for the majority of stakeholders.</p>	<p>Businesses exploiting the natural resources of labour force of developing countries raises moral concerns. If the company is acting just for its good, then in Kantian terms it is treating the people (and resources) of the poorer nations as a means, not as an ends.</p>
<p>Other utilitarian thinkers such as Peter Singer would point to the ability of persons to suffer as a crucial factor in making the right decision. A poor person in a poor land is capable of suffering as I am and therefore is worthy of equal consideration. I cannot privilege my pleasure in profit and cheap goods over the suffering he feels. I am not intrinsically more valuable than he is.</p>	<p>A Kantian might argue also that no one could universalise exploiting every nation and every person, everywhere, so it cannot be right to do so in this case. For a Kantian, such exploitation shows no good will, for its end is not dutiful, nor does it reveal good will to all others.</p>

Assessment: To what extent is utilitarianism helpful in regards to business ethics? (40 marks)

Success Criteria

- Business ethics' (also known as 'corporate ethics') is a form of applied ethics or professional ethics, that examines ethical **principles** and **moral** or ethical problems that can arise in a business environment. For instance, an ethicist would question whether profit should be the only or main concern of a business.
- Likewise, they would scrutinise the way in which the business is run. For instance, if the business is a multinational company such as Coca-Cola then we have to consider the impact it may have on the economy and workforce, the impact the brand and product may have on the consumer and also consider the environmental impact the business may have in terms of its productivity, packaging, premises and raw materials.
- When looking at the ethics of business it is possible to apply normative theories to help us understand better how a good business should be run.
- Utilitarianism and Kantian Ethics both provide help in this area and we will debate which is the most helpful and effective.

Arguments suggesting that utilitarianism is helpful:

- Classic utilitarian's such as **Jeremy Bentham** and **John Stuart Mill** would seemingly support corporate social responsibility. The idea is that a business has a responsibility towards the community and environment. Therefore, if a business acts in a way that benefits the majority of its stakeholders then it is a good business as it brings the greatest happiness to the greatest number of people.
- Bentham would make use of his hedonic calculus and weigh up the amount of pleasure that could be gained from whistleblowing. If the amount of pleasure did not outweigh the pain then whistleblowing might not be the best option.
- Rule utilitarianism would be helpful as it is not open to the abuse that might occur with act utilitarianism. Rule utilitarianism shows that the expression 'anything goes' should not apply to business.

Arguments suggesting utilitarianism is not helpful:

- Utilitarianism, being consequentialist, would argue that as long as the outcome secures the greatest happiness for the greatest number then a company's intentions are irrelevant. If corporate social responsibility is just 'window dressing' for profit and greed then we have to weigh this up in terms of outcome. If this profit and greed benefits employees, governments and other stakeholders then the end justifies the means.
- In regards to whistleblowing, a utilitarian would ask whether the greater good is served by allowing corruption or wrongdoing to continue. A cover-up would (normally) lead to greater actual harm for those whom planning officers are supposed to be protecting. However, if a cover up could lead to the greatest happiness for the greatest number then it can be classed as morally acceptable.
- A Kantian might say we must do our duty, and our duty includes loyalty. However, they would also have to ask whether we are willing that our covering up for a corrupt colleague is an action we would be willing that everyone, everywhere, carried out. It seems unlikely we would be willing to universalise either corruption or its cover up.
- In regards to globalisation, if we argue that utilitarianism is to be understood in terms of the 'greatest good for the greatest number' then someone might construct a case that the suffering of a few workers in a far-off place can be off-set by the greater good created for the majority of stakeholders - A Kantian would argue that no one could universalise exploiting a few workers, so it cannot be right to do so in this case. For a Kantian, such exploitation shows no good will, for its end is not dutiful, nor does it reveal good will to all others.
- Likewise, Kant's categorical imperative highlights that human beings are the pinnacle of creation. In terms of corporate social responsibility and globalisation then it would appear that Kantian ethics are more helpful than utilitarianism as they support the rights and dignity of all people.
- In 2012, '**A Blueprint for Better Business?**' Cardinal Vincent Nichols, Archbishop of Westminster, drew on natural law and the tradition of Catholic social teaching to commend seven principles for good business. He believes these principles served as a guide for how businesses should treat their employees, their customers and the environment – this Catholic approach may be better than utilitarianism.

Extended Reading – Complete a close reading of the following article:

How to do a close reading:

Read with a pencil or highlighter in hand, and annotate the text. "Annotating" means underlining or highlighting key words and phrases—anything that strikes you as surprising or significant, or that raises questions—as well as making notes in the margins.

What is globalisation?

Globalisation is the process by which the world is becoming increasingly interconnected as a result of massively increased trade and cultural exchange. Globalisation has increased the production of goods and services. The biggest companies are no longer national firms but **multinational corporations** with subsidiaries in many countries.

Globalisation has been taking place for hundreds of years, but has speeded up enormously over the last half-century.

Globalisation has resulted in:

- increased international trade
- a company operating in more than one country
- greater dependence on the global economy
- freer movement of capital, goods, and services
- recognition of companies such as McDonalds and Starbucks in **LEDCs**
- Although globalisation is probably helping to create more wealth in developing countries - it is **not** helping to close the gap between the world's poorest countries and the world's richest.

Reasons for globalisation

There are several key factors which have influenced the process of globalisation:

1. **Improvements in transportation** - larger cargo ships mean that the cost of transporting goods between countries has decreased. Economies of scale mean the cost per item can reduce when operating on a larger scale. Transport improvements also mean that goods and people can travel more quickly.
2. **Freedom of trade** - organisations like the World Trade Organisation (WTO) promote free trade between countries, which help to remove barriers between countries.
3. **Improvements of communications** - the internet and mobile technology has allowed greater communication between people in different countries.
4. **Labour availability and skills** - countries such as India have lower labour costs (about a third of that of the UK) and also high skill levels. Labour intensive industries such as clothing can take advantage of cheaper labour costs and reduced legal restrictions in LEDCs.

Transnational corporations

Globalisation has resulted in many businesses setting up or buying operations in other countries. When a foreign company invests in a country, perhaps by building a factory or a shop, this is called **inward investment**. Companies that operate in several countries are called multinational corporations (MNCs) or transnational corporations (TNCs). The US fast-food chain **McDonald's** is a large MNC - it has nearly 30,000 restaurants in 119 countries. Other examples of multi-national companies are:

- Shell
- Nike
- Ford
- Coca-Cola

The majority of TNCs come from **MEDCs** such as the US and UK. Many multinational corporations invest in other MEDCs. The US car company Ford, for example, makes large numbers of cars in the UK. However, TNCs also invest in LEDCs - for example, the British DIY store B&Q now has stores in China.

Factors attracting TNCs to a country may include:

- **cheap raw materials**
- **cheap labour supply**
- **good transport**
- **access to markets where the goods are sold**
- **friendly government policies**

Positive impacts of globalisation

Globalisation is having a dramatic effect - for good or ill - on world economies and on people's lives.

Some of the **positive impacts** are:

- **Inward investment** by TNCs helps countries by providing new **jobs** and skills for local people.
- TNCs bring **wealth** and **foreign currency** to local economies when they buy local resources, products and services. The extra money created by this investment can be spent on education, health and infrastructure.
- The sharing of ideas, experiences and lifestyles of people and cultures. People can experience foods and other products not previously available in their countries.
- Globalisation increases awareness of events in far-away parts of the world. For example, the UK was quickly made aware of the 2004 tsunami tidal wave and sent help rapidly in response.
- Globalisation may help to make people more aware of global issues such as **deforestation** and **global warming** - and alert them to the need for **sustainable** development.

Negative impacts of globalisation

Critics include groups such as **environmentalists**, anti-poverty campaigners and **trade unionists**.

Some of the **negative impacts** include:

- Globalisation operates mostly in the interests of the richest countries, which continue to dominate world trade at the expense of developing countries. The role of LEDCs in the world market is mostly to provide the North and West with cheap labour and raw materials.
- There are no guarantees that the wealth from inward investment will benefit the local community. Often, profits are sent back to the MEDC where the TNC is based. Transnational companies, with their massive **economies of scale**, may drive local companies out of business. If it becomes cheaper to operate in another country, the TNC might close down the factory and make local people redundant.

