What Is Morality?

We are discussing no small matter, but how we ought to live. SOCRATES, AS REPORTED BY PLATO DY THE REPORTED (CA. 200 B.C.)

1.1. The Problem of Definition

Moral philosophy is the attempt to achieve a systematic understanding of the manre of morality and what it requires of usin Socrates's words, of "how we ought to live," and why. It would be helpful, therefore, if we could begin with a simple, uncontroversial definition of what morality is. But that turns out to be impossible. There are many rival theories, each expounding a different conception of what it means to live morally, and any definition that goes beyond Socrates's simple formulation is bound to offend one or another of them.

This should make us cautious, but it need not paralyze us. In this chapter I will describe what I call the "minimum conception" of morality. As the name suggests, the minimum conception is a core that every moral theory should accept, at least as a starting point. We will begin by examining some recent moral controversies. The features of the minimum conception will emerge from our consideration of these examples.

1.2. An Infant with No Prospects: Baby Theresa

Theresa Ann Campo Pearson, an anencephalic infant known to the public as "Baby Theresa," was born in Florida in 1992. Anencephaly is among the worst congenital disorders. Amencephalic infants are sometimes referred to as "babies without brains," and this gives roughly the right picture, but it is not quite accurate. Important parts of the brain—the cerebrum and cerebellumare missing, as well as the top of the shall. There is, however, a

THE ELEMENTS OF MORAL PHILOSOPHY

brain-stem, and so autonomic functions such as breathing and heartbeat are possible. (In the United States, most cases of anencephaly are detected during pregnancy and aborted. Of those not aborted, half are stillborn. About 300 each year are born alive, and they usually die within a few days.)

Baby Theresa's story would not be remarkable except for an unusual request made by her parents. Enoughing that their baby could not live long and that, even if she could, she would never have a conscious life. Baby Theresa's parents volunteered her organs for transplant. They thought her kidneys, Ever, heart, lungs, and eyes should go to other children who could benefit from them. The physicians agreed that this was a good idea. At least 2,000 infants need transplants each year, and there are never enough organs available. But the organs were not taken, because Florida law does not allow the removal of organs until the donor is dead, and by the time Baby Theresa had died, nine days later, it was too late for the other children—her organs could not be transplanted because they had deteriorated too much.

The newspaper stories about Baby Theresa prompted a great deal of public discussion. Would it have been right to remove the infant's organs, thereby causing her immediate death, so help other children? A number of professional "ethicists"—people employed by universities, hospitals, and law schools, whose job it is to think about such mattern—were called on by the press to comment. Surprisingly few of them agreed with the parents and physicians. Instead they appealed to time-borsoved philosophical principles to oppose taking the organs. "It just seems too horrifying to use people as means to other people's ends," said one such expert. Another explained, "It is unethical to kill in order to save. It's unethical to kill person A to save person B." And a third added: "What the parents are really ask-

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The Benefits Argument. The purerus' suggestion was based on the idea that, because Theresa was going to die soon anyway, her organs were doing her no good. The other children, however, could benefit from them. Thus, their reasoning scens to have been:

- (1) If we can benefit someone, without harming anyone else, we ought to do so.
- (2) Transplancing the organs would benefit the other children without harming Baby Theresa.
- (5) Therefore, we ought to transplant the organs.

Is this a sound argument? It may be objected that removing the organs would harm Theresa, because without them she would die. But that seems like a very superficial view of the matter. Being alive is a benefit only if it enables one to carry on activities and have thoughts, feelings, and relations with other people. In the absence of such things, mere biological existence is worthless. Therefore, even though Theresa might remain alive for a lew more days, it would do her no good. (We might imagine circumstances in which other people would gain from keeping her alive, but that is not the same as her benefiting.) But suppose we were to concede, for the sake of argument, that keeping Theresa alive would benefit her. Even if this were true, it would do her only a little good, while transplanting the organs would do so much more good for the other children that, everything considered, it still might be best to perform the transplants.

Therefore, the Benefits Argument provides a powerful PERson for transplanting the organs. What are the arguments on the other side?

The Argument That We Should Not Use People as Means. The

<u>James Rachels Elements Chapter 1</u>

Robert Traer

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teaching in prison and the use of digital media and film adaptations Controversies in Media Ethics A. David Gordon, John Michael Kittross, John C. Merrill, William Babcock, Michael Dorsher, 2012-05-23 Controversies in Media Ethics offers students instructors and professionals multiple perspectives on media ethics issues presenting vast gray areas and few if any easy answers This third edition includes a wide range of subjects and demonstrates a willingness to tackle the problems raised by new technologies new media new politics and new economics. The core of the text is formed by 14 chapters each of which deals with a particular problem or likelihood of ethical dilemma presented as different points of view on the topic in question as argued by two or more contributing authors The 15th chapter is a collection of mini chapters allowing students to discern first hand how to deal with ethical problems Contributing authors John A Armstrong Peter J Gade Julianne H Newton Kim Sheehan and Jane B Singer provide additional voices and perspectives on various topics under discussion This edition has been thoroughly updated to provide discussions of issues reflecting the breadth and depth of the media spectrum numerous real world examples broad discussion of confidentiality and other timely topics A Companion Website www routledge com textbooks 9780415963329 supplies resources for both students and instructors You can also join the Controversies community on Facebook http www facebook com CME3rd Developed for use in media ethics courses Controversies in Media Ethics provides up to date discussions and analysis of ethical situations across a variety of media including issues dealing with the Internet and new media It provides a unique consideration of ethical concerns and serves as provocative reading for Doing Environmental Ethics Robert Traer, 2019-08-28 Doing Environmental Ethics explains how we all media students may transform our fossil fuel burning economy which continues to intensify our ecological crisis into a circular and ecological economy The text resists political corruption and personal greed by gleaning ethical insights from our philosophical and religious cultures and by embracing the scientific Gaia hypothesis for the Earth Its reasoning ascribes intrinsic worth to uplifting duties and rights as well as inspiring virtues and relationships and tests applying these values by predicting the likely consequences of acting on them It affirms all life has value for itself and that human life also values reasoning and feelings and being ethical The third edition examines US and international environmental policies through 2018 It analyzes the Trump administration s repudiation of the environmental policies of the Obama administration and its new rules slashing the social costs of climate change The text reviews a draft UN treaty that would impose human rights and environmental constraints on transnational corporations but it also highlights outstanding examples of corporate upcycling and low carbon innovation Finally the third edition explains why food security requires protecting the food sovereignty of farming communities and cooperatives as well as public policies ensuring fair profits for farmers practicing agro ecology Dr. Seuss and Philosophy Jacob M. Held, 2011-07-16 Since Theodor Geisel published his first children's book in 1937 under the pseudonym Dr Seuss children and adults alike have been captivated by the charming and laconic tales of whimsical characters and imaginative worlds But Dr Seuss stories are more than just catchy poems they often wrestle with serious

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Table of Contents James Rachels Elements Chapter 1

- 1. Understanding the eBook James Rachels Elements Chapter 1
 - The Rise of Digital Reading James Rachels Elements Chapter 1
 - Advantages of eBooks Over Traditional Books
- 2. Identifying James Rachels Elements Chapter 1
 - Exploring Different Genres
 - o Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an James Rachels Elements Chapter 1
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from James Rachels Elements Chapter 1
 - Personalized Recommendations
 - James Rachels Elements Chapter 1 User Reviews and Ratings
 - o James Rachels Elements Chapter 1 and Bestseller Lists
- 5. Accessing James Rachels Elements Chapter 1 Free and Paid eBooks
 - James Rachels Elements Chapter 1 Public Domain eBooks
 - o James Rachels Elements Chapter 1 eBook Subscription Services
 - o James Rachels Elements Chapter 1 Budget-Friendly Options

- 6. Navigating James Rachels Elements Chapter 1 eBook Formats
 - o ePub, PDF, MOBI, and More
 - James Rachels Elements Chapter 1 Compatibility with Devices
 - James Rachels Elements Chapter 1 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of James Rachels Elements Chapter 1
 - Highlighting and Note-Taking James Rachels Elements Chapter 1
 - Interactive Elements James Rachels Elements Chapter 1
- 8. Staying Engaged with James Rachels Elements Chapter 1
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers James Rachels Elements Chapter 1
- 9. Balancing eBooks and Physical Books James Rachels Elements Chapter 1
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection James Rachels Elements Chapter 1
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine James Rachels Elements Chapter 1
 - Setting Reading Goals James Rachels Elements Chapter 1
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of James Rachels Elements Chapter 1
 - Fact-Checking eBook Content of James Rachels Elements Chapter 1
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements

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