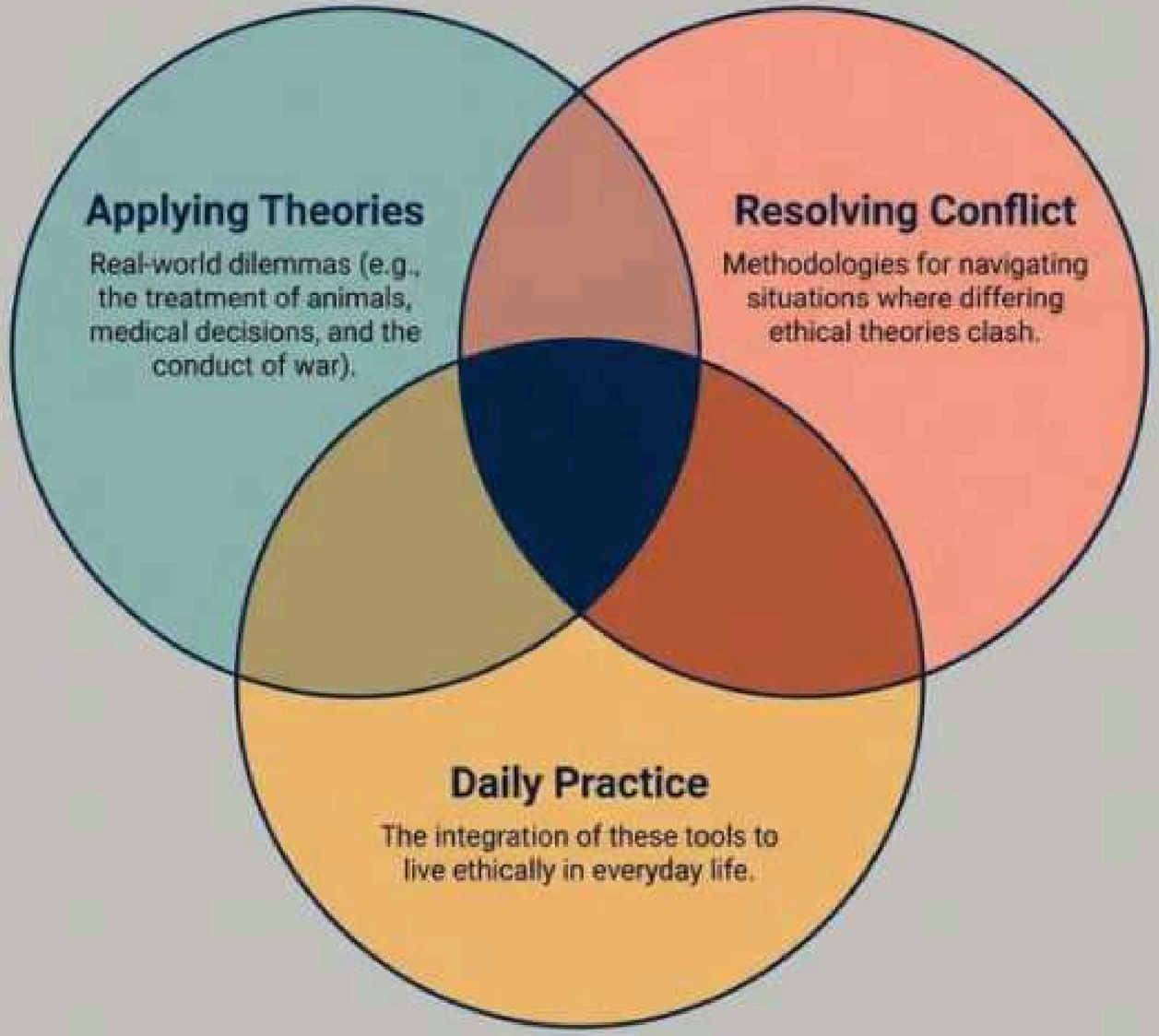
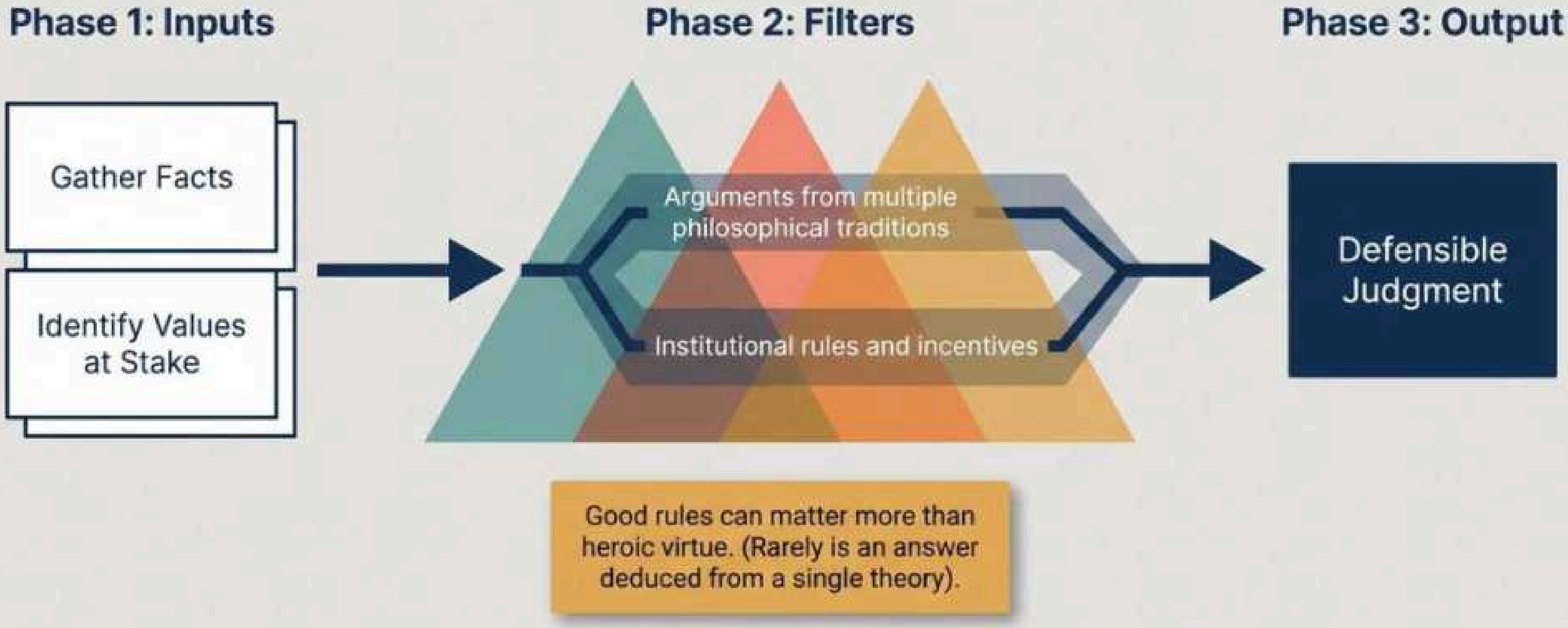
# 6.1 | The Three Pillars of Practical Ethics




This framework draws on all preceding theoretical foundations to build a practical, operational compass.

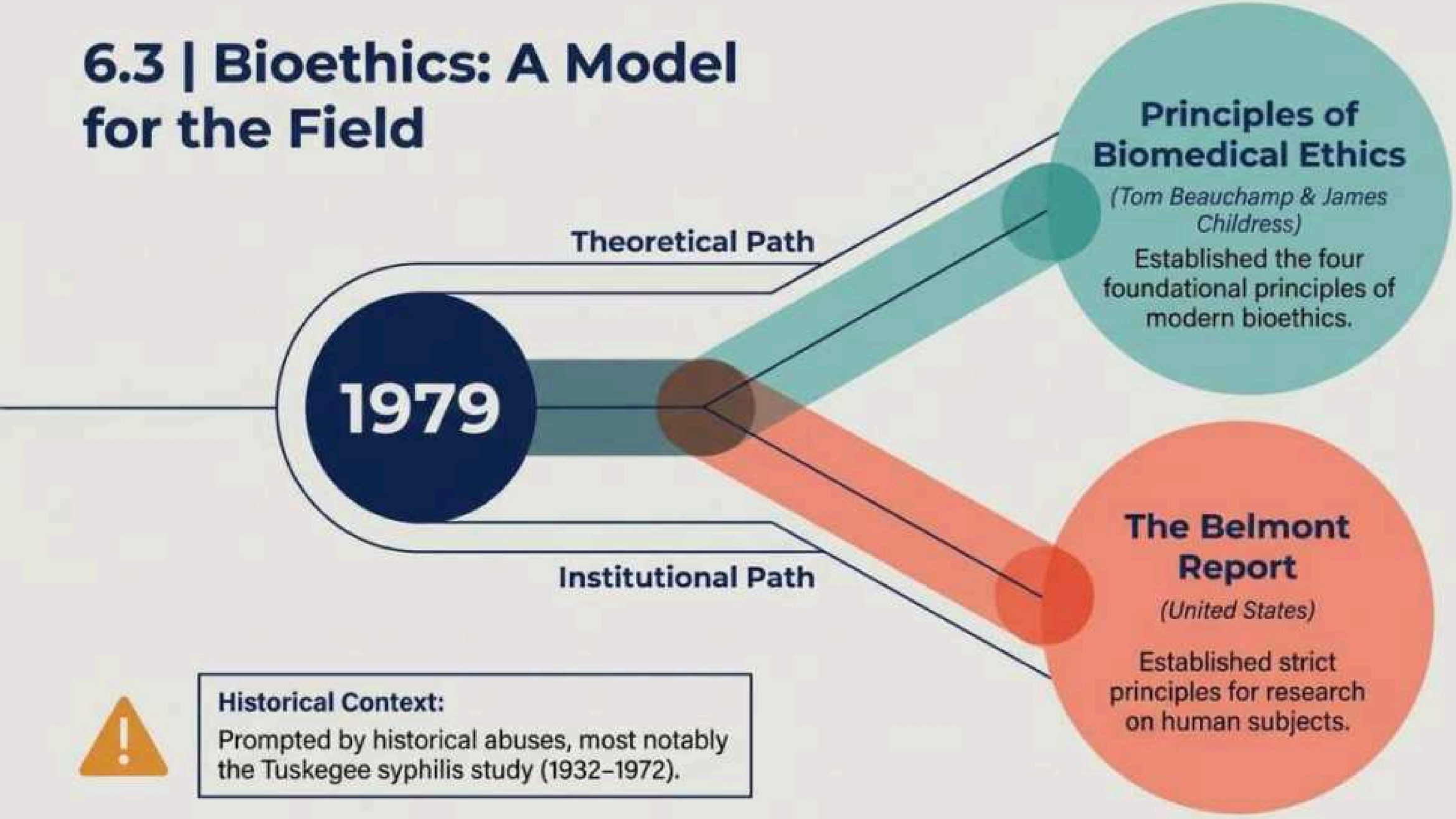
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# 6.2 | The Architecture of Applied Ethics




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# 6.3 | Bioethics: A Model for the Field




**Historical Context:**

Prompted by historical abuses, most notably the Tuskegee syphilis study (1932–1972).

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# 6.4 | The Four Principles of Biomedical Ethics

## Autonomy

The right of a competent patient to accept or refuse treatment.

- Requirement: Informed Consent (Information + Understanding + Voluntariness).

## Beneficence

The fundamental duty to do good.

**Prima Facie**

## Non-maleficence

The fundamental duty to avoid harm.

## Justice

The fair distribution of benefits and burdens (e.g., allocating a scarce organ).

(Ross) — These principles are fundamentally binding, but they can and will conflict in hard cases.

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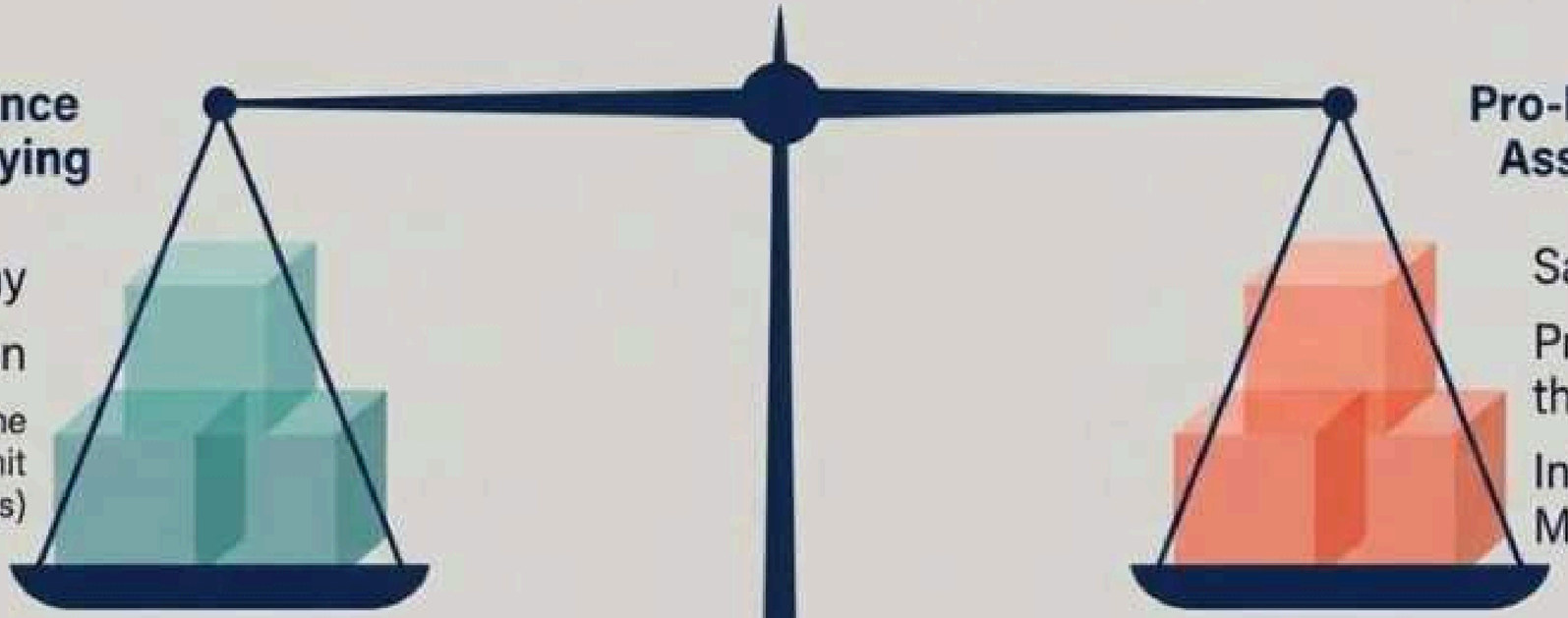
# 6.5 | Hard Case: End-of-Life Care

**Pro-Permittance of Assisted Dying**

Autonomy

Compassion

(Noting that some jurisdictions permit this with safeguards)



**Pro-Restriction of Assisted Dying**

Sanctity of Life

Protection of the Vulnerable

Integrity of Medicine

Agreed Baseline: Patients possess the right to refuse life-sustaining treatment; withdrawing treatment is philosophically distinct from actively ending life.

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## Utilitarian Approach

# Peter Singer

(1975, Animal Liberation)

| Key Metric: |
| --- |
| The capacity to suffer (not reason or speech). |
| **Core Concept:** |
| **Rejecting Speciesism** (term coined by Richard Ryder, 1970). |

## Deontological Approach

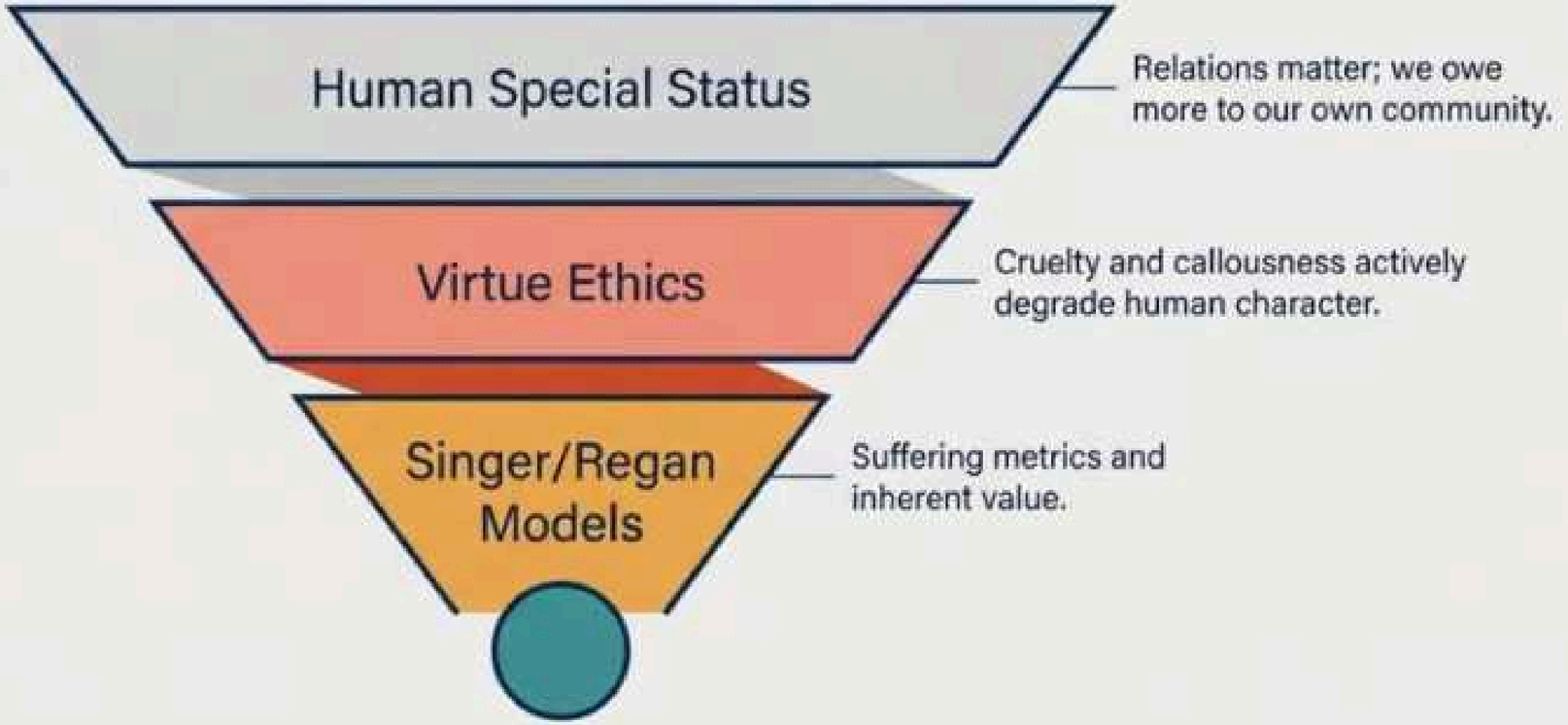
# Tom Regan

(1983, The Case for Animal Rights)

| Key Metric: |
| --- |
| Inherent value. |
| **Core Concept:** |
| Animals possess rights because they are subjects of a life. |

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# 6.7 | Converging on Animal Welfare




**Shared Conclusion: Gratuitous suffering is wrong.**

The way we raise and use animals requires active justification, rather than passive assumption.

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## Pacifism

Total rejection of war itself.

## Just War Tradition

From Augustine and Aquinas to modern international law. Provides a vocabulary for judgment.

**Going to War** (*Jus ad bellum*)

- Cause, Authority, Intention.

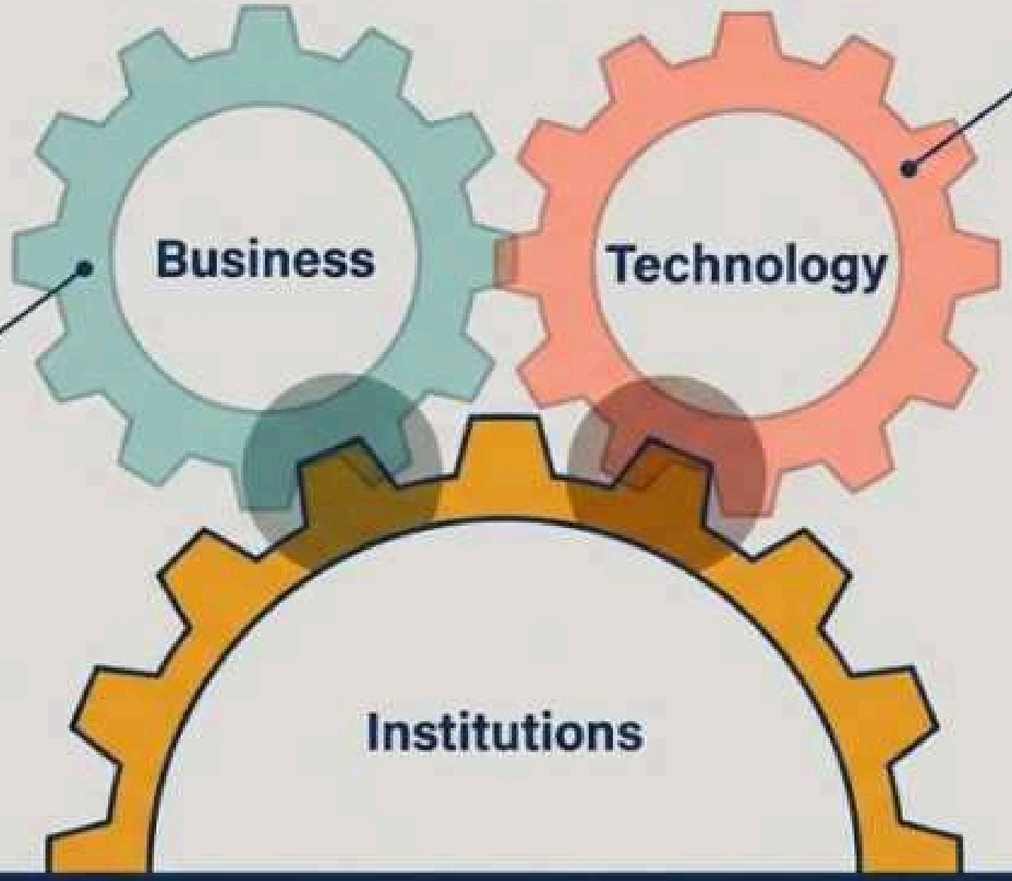
**Fighting the War** (*Jus in bello*)

- Proportionality, Protection of Civilians.

## Realism

The belief that morality fundamentally does not apply to war.

# 6.9 | Hard Cases: Business and Technology




Duties of AI designers (Fairness, Transparency, Accountability)

The tension between legal permissibility and moral truth to customers; obligations owed to workers and the environment.

**Key Takeaway:** Ethical conduct often depends entirely on the structures and incentives people work within; institutions shape behavior.

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## Consequentialists

Focus on preventing the immense suffering caused by climate change.

## Deontologists

Focus on the binding rights of future generations.

## Virtue Ethicists

Focus on cultivating human humility and respect for nature.

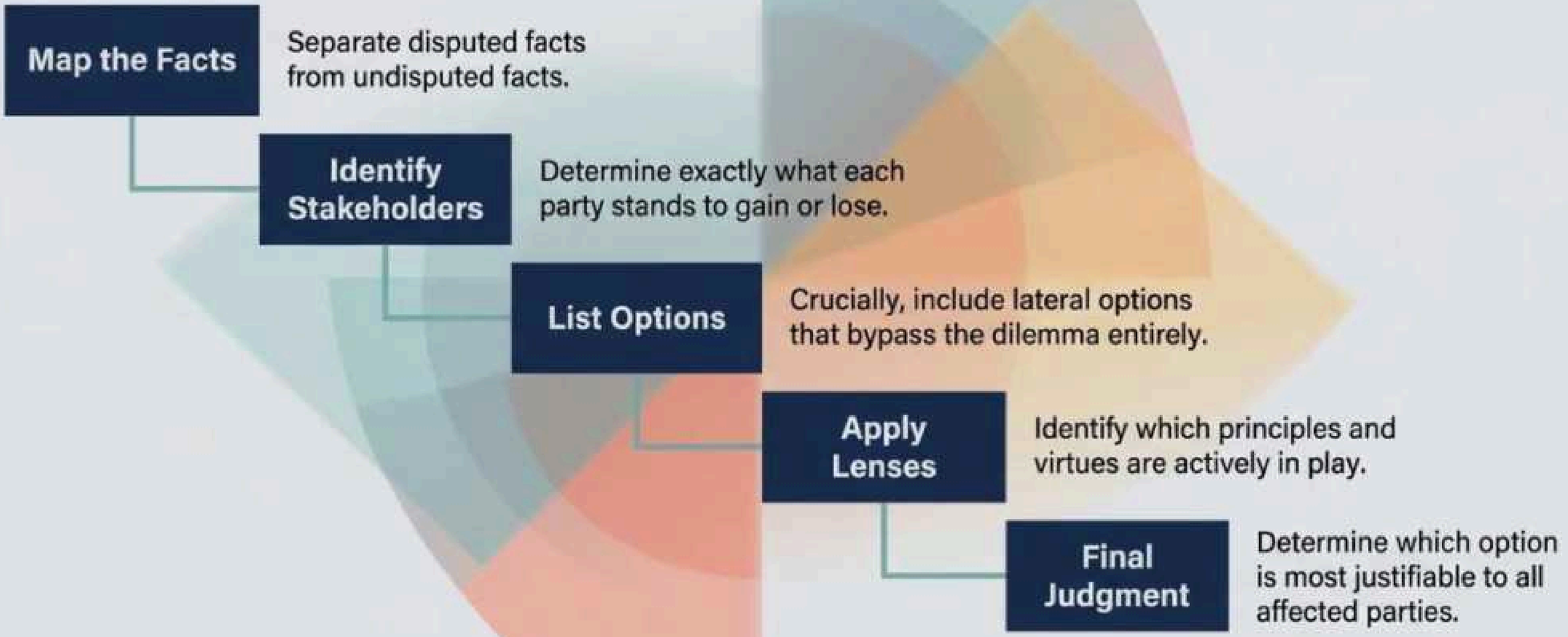
## The Land Ethic

(Aldo Leopold, 1949)

- **Concept:** Expands the moral boundary beyond humans to include soils, waters, plants, and animals.
- **Core Rule:** An action is right when it preserves the integrity of the biotic community.

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# 6.11 | Method 1: The Case-Based Funnel




A disciplined method for using multiple lenses together.

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# 6.12 | Method 2: The Four Litmus Tests



The Means Test (Kant)

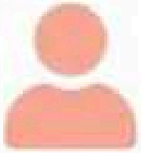
**Does this act treat anyone merely as a means to an end?**



The Reversibility Test (Golden Rule)

**Would you accept the rule if you were in their place?**

(Spans traditions: Analects of Confucius, Gospel of Matthew)



The Exemplar Test (Virtue)

**Would a person you deeply admire do this?**

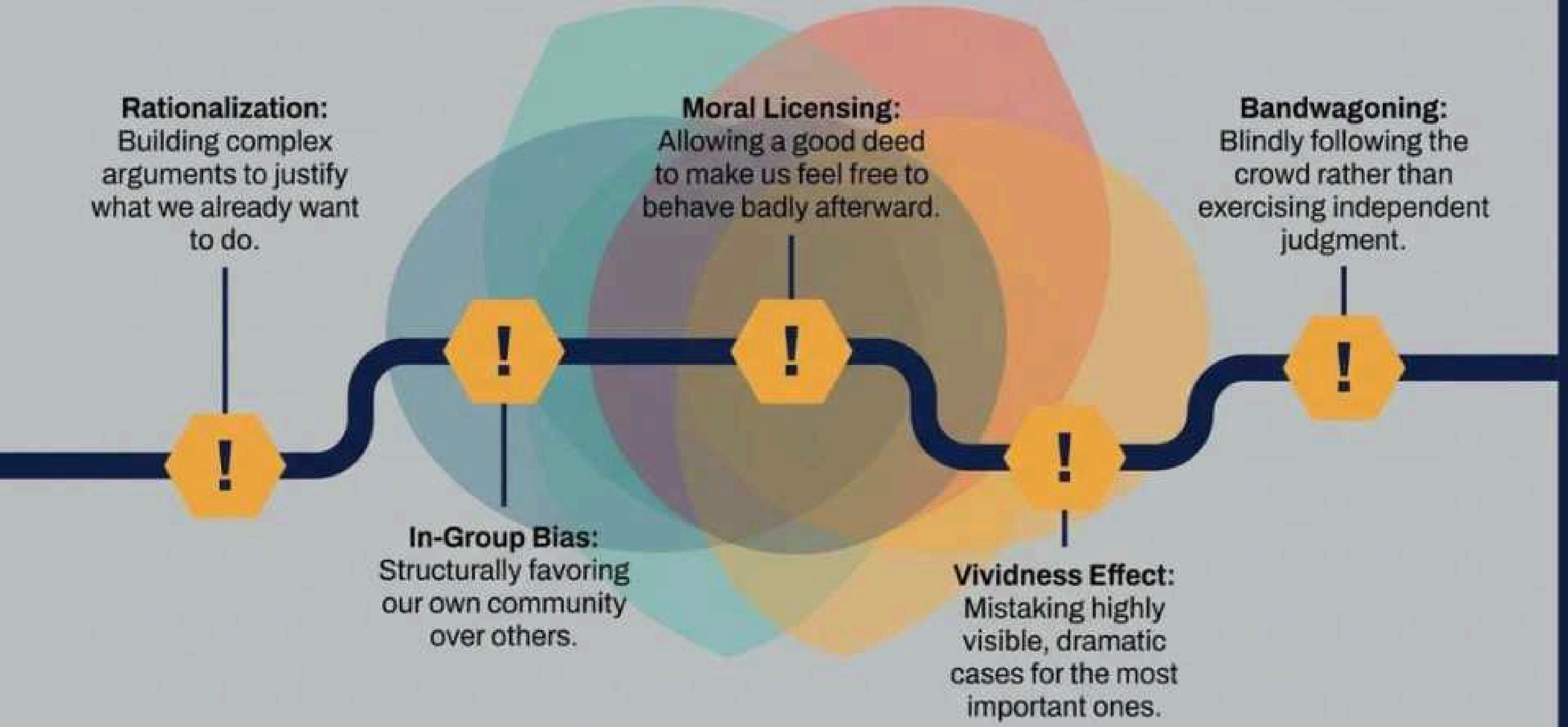


The Publicity Test

**Could you confidently defend this act in public to the very people it affects?**

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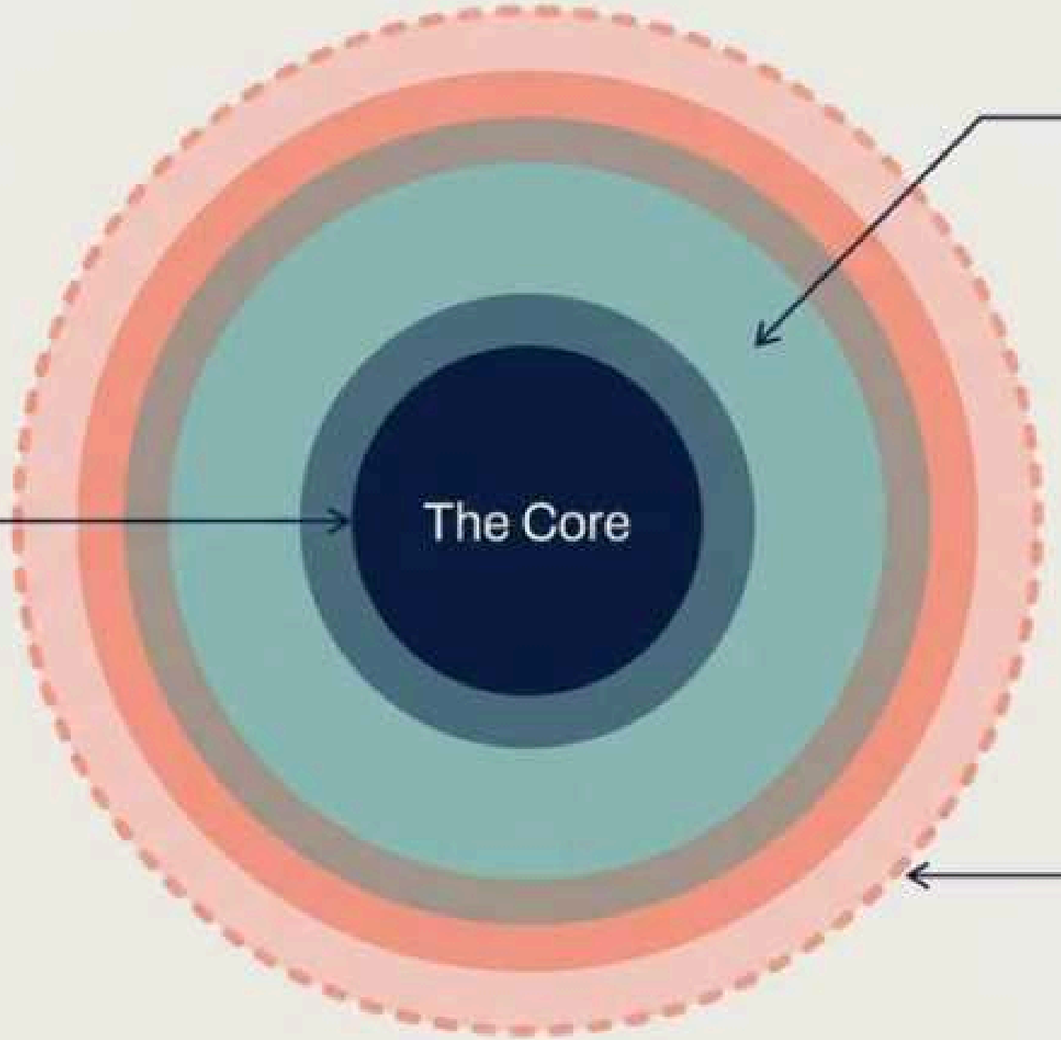
# 6.13 | Navigating Cognitive Traps




Ethical skill requires designing habits and checks to actively counter these tendencies.

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# 6.14 | The Mark of a Good Reasoner: Moral Humility




## The Core (Solid, Firm)

Matters rejected almost everywhere (e.g., "cruelty for fun is fine").

Action: We can be unconditionally firm here.

## The Middle Ring (Flexible)

Acknowledging 25 centuries of philosophical non-convergence on a single, unified theory. Better arguments exist, but absolute consensus does not.

## The Outer Edge (Open)

A tentative stance on hard cases; maintaining a genuine openness to learning from those who disagree.

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# 6.15 | Navigating Moral Uncertainty

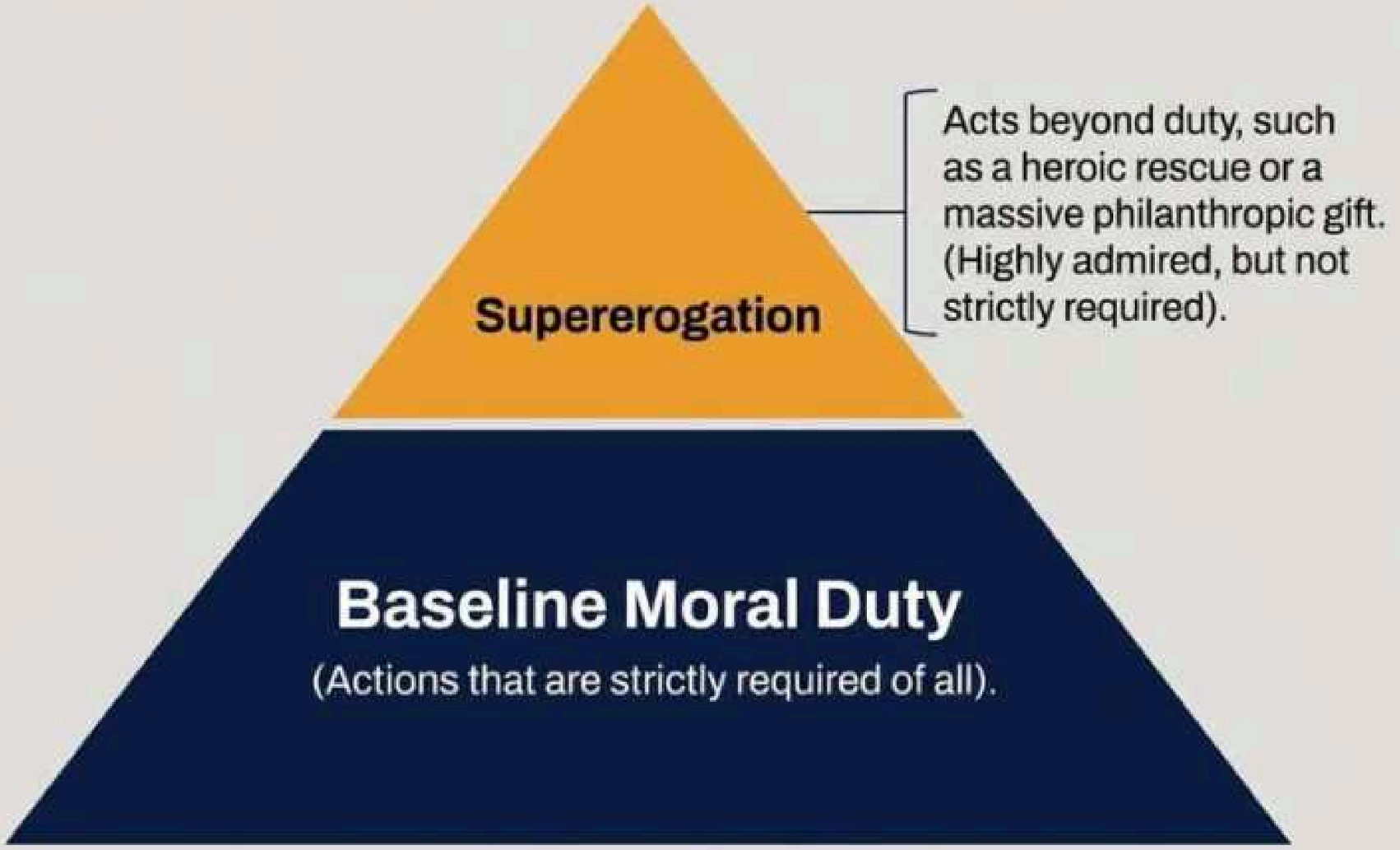
**Methodology Callout:**
Weigh competing theories by your level of confidence in them.




**The Rule of Thumb:** Exercise absolute maximum caution in scenarios where differing theories converge to indicate an act is seriously wrong.

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# 6.16 | Beyond Duty: Supererogation




## The Moral Exemplar

Studying ethics through biography.

A moral exemplar is a person whose life shows what goodness looks like—a good good life is a kind of argument in itself.

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# 6.17 | Ethics is a Social Enterprise

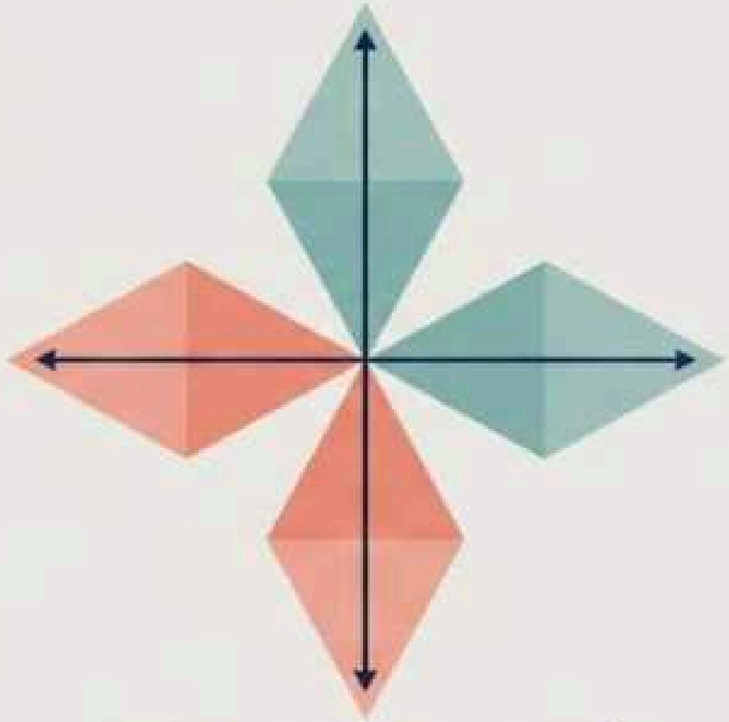



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# 6.18 | The Daily Ethical Compass

What are the consequences for everyone affected?

Could I justify it to those it affects?



What duties and rights are involved?

What would a person of good character do?

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This small habit is the heart of Philosophy 230 B with Anderson Academy.

Questions and feedback: garyanderson@mail.grokbot.com

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