

**NAME- DR. AKANKSHA**

**GUEST FACULTY**

**P.G DEPARTMENT OF PHILOSOPHY, PATNA UNIVERSITY, PATNA**

**M.A SEMESTER-II**

**COURSE CODE-Phil CC- 08**

**PAPER – APPLIED ETHICS**

**UNIT : III (Deontological and Teleological approach to moral action)**

**TOPIC : Deontological and Teleological approach to moral action**

**MOBILE NO: 7839270596, 7979872919, E-MAIL ID: sakanksha806@gmail.com**

**There** are three major theories related to ethics. These are:

**(1). Deontological or Non- Consequential**

**(2).Teleological or Utilitarianism or consequential**

**(3). Virtue ethics**

**(1). Deontological or Non- Consequential:** It is interesting to note here that three of the most influential theories of ethics in the West have been **deontology, utilitarianism and virtue ethics**. Immanuel Kant (1724-1804) was one of the leading exponents of deontological ethics, an approach which emphasizes notions of duty and obligation and is characterized by looking backwards for justification. Deontological systems of ethics typically emphasize rules, commandments and precepts, which impose obligations we have a duty to fulfill. Thus, deontological ethics is the normative ethical theory that the morality of an action should be based on whether that action itself is right or wrong under a series of rules rather than based on the consequences of the action.

**(2).Teleological or Utilitarianism or consequential:** Teleological approach where decision is judged to be right or wrong depending on the consequences or outcomes of the decision. utilitarianism is a theory closely associated with Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) which focuses on seeking justification in the future through the good consequences that are expected to flow from the performance of an act. Utilitarianism may be characterized as a quantitative and reductionist approach to ethics. It is a type of naturalism. It can be contrasted with deontological ethics, which does not regard the consequences of an act as a determinant of its moral worth.

**(3). Virtue ethics:** On the other hand, virtue ethics, which mainly focuses on acts and habits leading to happiness, pragmatic ethics, as well as with ethical egoism and other varieties of consequentialism. It offers something of middle way between the other two and tends to look both to the past and future for justification. According to virtue ethics, of which Aristotle (384-322 BCE) was a leading exponent, what is of primary importance in ethics are neither pre-existing obligations nor pleasant outcomes, but the development of character so that a person becomes habitually and spontaneously good. Virtue ethics seeks a transformation of the personality through the development of correct habits over the course of time so that negative patterns of behavior are gradually replaced with positive and beneficial ones. The way to act rightly, according to virtue ethics, is not simply to follow certain kinds of rules, nor seek pleasant consequences, but first and foremost to be or become a certain kind of person. As this transformation proceeds, the virtuous person may well find that his behavior spontaneously comes increasingly into line with conventional moral norms. In virtue ethics, however, in contrast to deontology, these norms are internalized rather than externally imposed.

Aristotle called the state of well being which results from living rightly eudemonia, a term often translated as 'happiness' but which really means something like 'thriving,' 'flourishing,' or 'self-realization.' Thus, Virtue ethics proposes a path of self transformation in which a person comes gradually to emulate certain ideal standards of behavior disclosed in the conduct of teachers or sages who have already progressed further than us towards the goal of human fulfillment. The behavior of these role-models provides a template on which to shape our own conduct: their positive qualities reveal the virtues we should emulate, and the actions they systematically avoid become codified in the form of precepts which serve to guide their followers.

### **Conclusion:**

Thus, deontological and teleological ethical theories are very important for ethics as well as society because deontological theory which is derived from the word "deon" means duty focuses on the protection of individual universal rights and behaviour rather than consequence in the existing society .Kant universalism speaks about deontological approach .On the other hand, teleological ethical theory focuses on the amount of good in the end of any action or the consequences of an action. Mill theory of utilitarianism speak about utility of an action in the society. Here, I have also discussed about the virtue ethics which is hybrid between both the theories that is teleological and deontological.