

Kant:	Abortion	Euthanasia	Right to a Child	Genetic Engineering	War
Good Will/Duty/Synthetic A Priori	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Autonomy/Free will	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Categorical Imperative – Universal Law/ Law of Nature	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Categorical Imperative – Ends in themselves/ Kingdom of Ends	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>

Utilitarianism:	Abortion	Euthanasia	Right to a Child	Genetic Engineering	War
Bentham – Hedonic Calculus: Remoteness Purity Richness Intensity Certainty Extent Duration	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>
Mill – Higher/Lower pleasures; Happiness	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>
Act/Rule Utilitarianism	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>
Singer- Preference Utilitarianism and interests	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>	T – I – C – K – <i>E –</i> <i>T –</i>

Natural Law:	Abortion	Euthanasia	Right to a Child	Genetic Engineering	War
Primary Precepts: Worship God Ordered society Reproduction Learning Defend the innocent	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Secondary Precepts; Deontology	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Aristotle: Telos; Efficient and Final Causes	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Real/Apparent Goods; Interior/Exterior Acts	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>

Situation Ethics:	Abortion	Euthanasia	Right to a Child	Genetic Engineering	War
Situationist (as opposed to legalistic or antinomian); Four working principles: Relativism	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Teleological; Four working principles: Pragmatism	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Four working principles: Personalism; 'Man was not made for the Sabbath'	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>
Agape; Six fundamental principles: Love is always good Love is the only norm Justice is love distributed Love is not liking Love justifies the means Love decides there&then	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>	T- I- C- K- <i>E-</i> <i>T-</i>

T – one aspect of Theory
I – ethical Issue or question
C – Case study
K – Know how the theory applies
E – Evaluate the theory
T – Take another look at the question

The TICKET structure is a useful way of making sure you explain different aspects of the ethical theory whilst giving a range of different examples.

In general, AO1 questions (part a) will ask you to apply a theory, whilst AO2 questions (part b) will include evaluation. In AO2 questions, you can still use the whole TICKET structure, but would summarise it briefly, rather than giving a detailed explanation.

Here is an example – an exam question from January 2011:

- a. Explain how a moral relativist might approach the issues raised by abortion.
- b. 'A relativist approach to the issues raised by abortion leads to wrong moral choices.' Discuss.

T – 4 working principles: Relativism
I – Abortion in Catholic countries
C – 9 year old Nicaraguan girl
K – Situationist – ignore the rules in this case, as the ends justify the means. The girls' life was at risk as her hips weren't up to delivering a baby; aborting twin foetuses was right; RC Church disagrees.

T – 4 working principles: Pragmatism
I – Unsafe abortions
C – WHO say 70,000 die every year
K – Safe, legal abortions will save thousands of lives and prevent complications from 20 million unsafe abortions each year.

T – 4 working principles: Personalism
I – Access to safe, legal abortion
C – Women on waves
K – Many countries don't allow abortion but this ship puts people before the rules, taking women out on the water and performing safe abortions.

T – Agape
I – Teen pregnancy
C – Juno (film)
K – Juno goes to have an abortion, but begins to see the foetus as a person ('it has fingernails'). In this case, out of love, Juno decides not to abort, but to give the baby up for adoption.

The 'TICK' lists above give a great structure for the first part of the question – 30 minutes in total gives around 5 minutes of writing time per paragraph. For the second question, with only 15 minutes, you need only refer in passing to the TICKS:

The Catholic Church condemns relativist approaches to abortion, which they claim is 'worse than killing an adult' as it is the deliberate murder of an innocent human being, whereas adults are not innocent. In the case of the 9 year old Nicaraguan girl who aborted twin foetuses after being raped, the mother and the doctors were excommunicated. However, many Catholics thought that the relativist approach was the right moral choice in this case, and thousands wrote to the Church asking to be kicked out of the Church as well.

Pro-choice campaigners in America would also criticise a relativist approach. In 1973, a federal law was passed saying that women have a constitutional right to have an abortion. Many individual states disagree with this, and try to make it harder for women to get access to abortion. Absolutists would claim abortion is a right for all women, whereas a relativist approach would allow for some states to make it illegal to have abortions.

Most positions on abortion argue either for the woman's right to abort or the foetus' right to life. However, if you do agree that a woman has the right to abort, you may still say that whether it is actually the right moral choice depends on the situation. Situation Ethics would agree with protecting the foetus's rights as well as respecting a woman's right to make choices, but would say these rights are not absolute, and making right moral choices may involve going against either the mother's or foetus' rights.