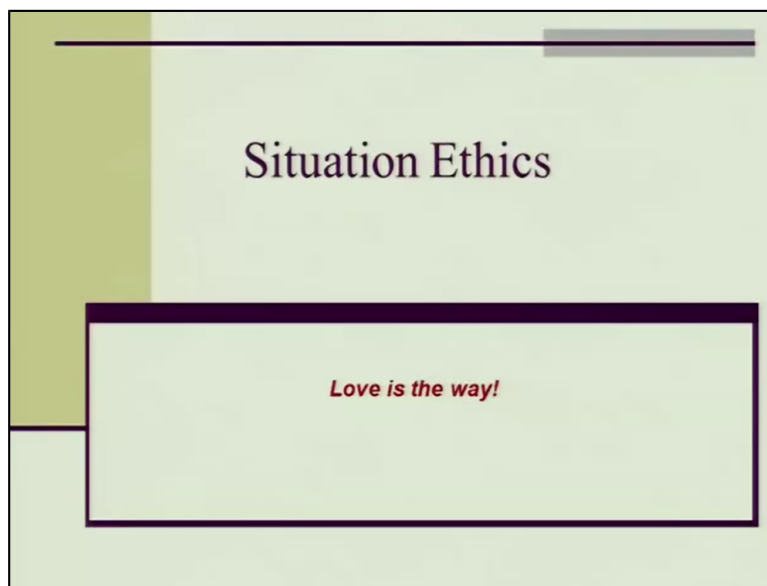


**Ethics**  
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**Module No. #01**  
**Lecture No. #10**  
**Situation Ethics**

Hello, everyone. Today, we will talk about, Situation Ethics. Now, as you see in the slide, it is subtitled as, Love is the way.

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Well, Situation Ethics, is a kind of Ethical Theory. If it may so be called, that tries to understand, or to put forth the moral domain, in terms of the situation, and the perspective of the agent. Now, what is Situation Ethics? Let us take a look. Now, frequently you must have come across, or you might yourself have come with alibi, that well, every situation is so unique. It is different.

How can there be one general Moral Theory, which talks about, right and wrong, or about any value judgement, cutting across situations. So, we come across this through in various domains, when we talk about situations. When we talk about real-life decisions being taken, that well, that was the situation, this is the knowledge, that I had about it. And, I had to take a decision, at the moment.

And, this is what, I found fit to be done, at the moment. Now, there is a domain of moral theory called Situation Ethics, which was brought about by, a Christian Philosopher called, Fletcher. Now, Fletcher put forth this, as a Moral Theory. And, it has been present in various traditions already. Let us look at the slide, to understand, what about Situation Ethics.

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What?

- Pioneered by Joseph Fletcher in the Western tradition.
- Neither rules/laws nor rigid theories can form the basis the ethical domain, it is only love and acts emerging from the spirit of love that lay the foundation of ethics.
- Love is understood as 'agape' or selfless love.

No desire for  
consequences/  
Reciprocation.

VS

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Now, as it says, a Situation Ethics was pioneered, by Joseph Fletcher. It says, that there are neither rules, nor laws, nor rigid theories, that can form the basis, of the ethical domain. It is only love, and acts emerging from the spirit of love, that laid the foundation of Ethics. Now, when we talk of the word love, what do you understand by it, now. That is well understood, as in the Christian tradition mentioned as, agape or selfless love. Or, a love, that does not have, no desire for consequences, or reciprocation.

It is almost, to be understood as that love of the saint, towards the suffering, without any expectation of a personal enrichment, or any personal gains at all. Now, when I say that well, there are neither rules, laws, nor rigid theories, that can form the basis of the ethical domain. It is only love and acts emerging, from the spirit of love, that lay the foundation of Ethics. Now, let us try to conceive, that well, is this what kind of a theory is it.

Now, this is very different from, the various theory, that we have talked about earlier. We find here, a mention of the term, love. And, love being the centre of Ethics, how significant would

that be. Well, let us think about it. Now, when the modern day pro-founder of Situation Ethics, Fletcher is proposing, love as the thrust, for taking decisions. He is referring to that love, which is called in the Christian tradition, and which is referred as agape, which is means, a nonreciprocal, compassionate love.

Now, we can find this very familiar with the decisions, that people take around us. That well, they say that, this was the right thing to do. This, by the situations, and in which, this was the right thing to do. So, they went ahead, and did exactly that. Now, is this a little uncomfortable, to our moral sense, love as the thrust of Moral Theory. Well, let us go ahead, and see more of it, to make sense of this.

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Why?

- Term coined in the Christian tradition, but can be applicable to many traditions.
- Ethical theories are rigid and often present counter intuitive output. Laws are clearly blind to the situation.
- Perhaps a vital component of ethical domain is neutralized out by ethical theories – the uniqueness of the situation and the perspective of the agent.

*factoring in intricacies*

*⊙ Indifferent / unaware of the situation*

*⊖ No perspective of the agent*

vs

1.1\_Situation Ethics

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Now, coming to the next slide. Why Situation Ethics? Well, the term was coined, in the Christian tradition, but can be applicable, to many traditions. This was just over a century back. So, and this is coined in the Christian tradition. But, a Situation Ethics, in its ethos, or in its, as a concept, has existed in various traditions, and is also present in, current day functioning. Now, Ethical Theories are rigid, and often present, counterintuitive output.

Laws are clearly, blind to the situation. Now perhaps, a vital component of ethical domain, is neutralised out, by the Ethical Theories. The two important points to be remembered, is that the uniqueness of the situation, and the perspective of the agent. These are the two features, that

perhaps may have been underestimated, or left out, by earlier Ethical Theories. Now, let us take a look, that well. We have been talking about, certain Ethical Theories.

Now, let us see the Kantian Theory, or the Utilitarian Theory, or the Hedonistic Theory. How is it that, we take a moral decision? How is it that, we take a value decision? When confronted with a value dilemma, do you think, well, this is going to be, I am a Kantian, so I would like to say that well, if this can be universalizable, then I should do it. Perhaps, many of us, do not do that. Perhaps, many of us are not so, law bound, not so rigidly adhere to, rules and laws, our principles and theories.

Yet, we take decisions. How do we take decisions? Now, for some, perhaps decision-making, takes place by considering well, what would be the most suitable thing to do, what is the right thing to do, which emerges out of love. Now, let us take an example, to make this simpler. Let us say the actions of a saint. A saint's compassion, for the suffering. Now, that saint's compassion for the suffering, is an example of agape love.

And, whatever value decisions takes around, she or he takes around, to get rid of those sufferings, are mostly powered, are mostly clarified, by the compassion, that the saint has towards the suffering. A clear case, an example would be, Mother Teresa. Now, I am sure, she has had to take, a lot of decisions in her life. And, as we know, she was a compassionate person. And well, many people have cited her as an example, of Situation Ethics.

That where, the kind of agape love, that Situation Ethicists talk about, is exemplified in saints, where the decision is taken out by, which is the most loving thing to do, or which would bring about, the most loving parameters around. So, it is like, when we are functioning for something, anytime to take a moral decision, what would bring out most love, in this environment, now.

Thinking of this, it is perhaps, not so easy to realise, that well, how do we decide, what brings about the best love, in the circumstances. Well, let us slowly and steadily threadbare analyse, what could actually mean by, Situation Ethics. So well, first we see that, as it is mentioned on the slide, that Ethical Theories are rigid, and often present, counterintuitive output. Many times,

Ethical Theories, when stuck to produce, counterintuitive output.

So, it is like, there are a lot of thought experiments, a lot of examples given, where maybe making a say, in the case of an organ donation. Coming out for a Utilitarian Theory, it might be wise. But, when things push the theory, still becomes obscene, or counterintuitive. Let us take two examples of organ donation, in case, we have gotten over, the organ donation example, discussed long back.

Now, suppose there is a patient. And, we would like to see that, there are 6 patients in a hospital. And, one patient is terminally ill. And, is perhaps, is in a coma. And but, if organs from whom are harvested, the other five patients can get back their normal lives. So, in certain versions of Utilitarian perspective, we could say that well, now this patient, who is in coma, may be allowed to be euthanized, so that, we have organs for the other people.

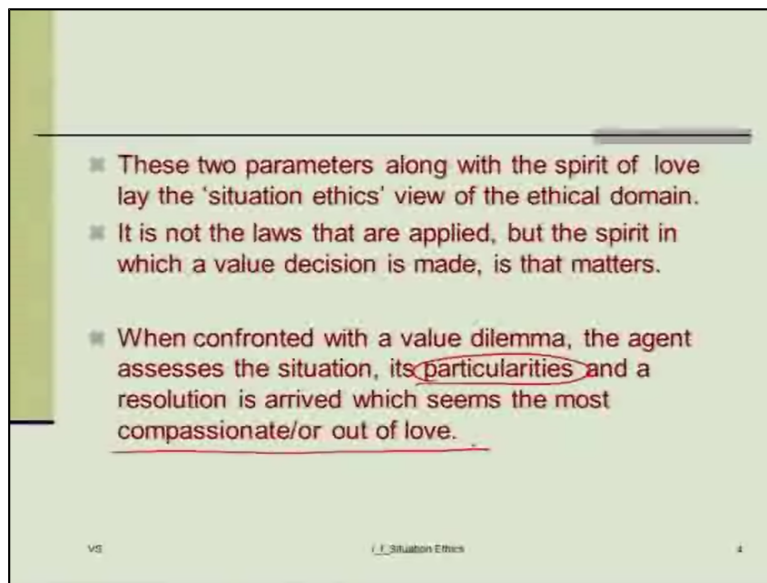
Now, stretched forward, now what if this one person, is a healthy person. Is the healthy person's life, worth very little, when it can bring about happiness to, 5 more, or say 50 more people? Now, these are some places, where we see sticking to one kind of theory, produces some counterintuitive results. Now, looking at the slide. We can see, what is clearly wrong with such a situation. Well, first, why is that these laws, or these theories, are clearly blind to the situation.

They are indifferent, or unaware, of the situation. Most secondly, they lack the perspective of the agent. Now perhaps, a vital component of ethical domain, is neutralised out by Ethical Theories. So, the uniqueness of the situation, every situation is unique. Now, every situation has its own particulars. It has its own detail. Say, it has its own intricacies. Now, how can one be indifferent, to these intricacies.

Now, Situation Ethics takes this step, to weigh in, to measure, to factor, in these intricacies. So, when I say, factoring in intricacies, or uniqueness of the situations, is what I mean by, uniqueness of the situation. And secondly, the perspective of the agent. The agent has a perspective. Now, what does an Ethical Theory try to do. A regular Ethical Theory that we have talked about, tries to neutralise, or get rid of the perspective of the agent.

In fact, it goes ahead, and sees the perspective of the agent, as a diluter to value thinking, or weighing the scales unfavourably, towards injustice, or making it unfair, because of the perspective of the agent. Well, but being indifferent to the perspective of the agent, is that the situation. Well, the Situation Ethicists think, no, that is not the resolution of the problem. We have to factor in, the uniqueness of the situation, and the perspective of the agent.

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Now, these two parameters, along with the spirit of love, lay the Situation Ethics view of the ethical domain. Now, it is not the laws, that are applied, but the spirit, in which a value decision is made, is that matters. When confronted with a value dilemma, the agent assesses the situation, its particularities, and a resolution has arrived, which seems the most compassionate, or which brings out the most of love. Now, let me bring forth, that how we find Situation Ethics, in the genesis of Situation Ethics.

Now, Situation Ethics is not so hell-bent on, atomising the uniqueness of the situation, as it is also bringing forth the ethos of moral judgements, which is love, or the agape form of love. Now, in the Christian tradition, there are certain commandments, that are to be followed. Now, are these commandments to be followed, at all costs. Are these commandments to be followed, when they are counterintuitive. Say, if there is a commandment like, one should not lie.

Now, does one not lie, to prevent murderer, searching his victim. Or, does one not lie to criminal, searching his victim. Now, if these are cases, were clearly sticking to laws, has its problems. So, this was the time, that precipitated the profounder of Situation Ethics, as the theory in the modern tradition, Joseph Fletcher, to postulate, something called Situation Ethics where, this blind obedience to loss, indifferent and irrespective of the circumstances, or the perspective of the agent, or the spirit of action, is no more to be followed.

Now, these three entities, the perspective of the agent, the details of the situation, and the spirit of the action. These three, according to Fletcher, or largely according to Situation Ethics tradition and concept, we find very particular to moral judgements, and have perhaps been given lesser importance, in standard moral theories. Now, coming to the next slide.

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Are Situation Ethicists (SE) relativists?

- ❑ No.
- ❑ It might appear that each agent is entitled to arrive at his or her own decision, thereby there being no absolute decision, it is all perspectival.
- ❑ This is incorrect. According to SE, love is the single guiding principle and if not intentionally ambiguated in application, there would be no variation in decisions in identical situations.
- ❑ 'Love relativizes the absolute, it does not absolutize the relative' Joseph Fletcher

WILFULLY AMBIGUATE  
OR  
INTENTIONALLY  
MISINTERPRET

VE  
J.F. Situation Ethics

Are, Situation Ethicists, Relativists. Okay. Before, we talk about this question, that whether Situation Ethicists are relativists, I would like to bring forth this example. That, since we have talked about the Christian tradition, let me also recuperate, that acting out of love, is not exclusive to any particular religious' tradition. In fact, many religious traditions, including Hinduism and Islam, have propounded, that well, decisions are right, when they are taken in the right spirit, the spirit of love, or the spirit of welfare.

Now, having a spirit, or an ethos of decision-making, is different from, having an algorithm, or

guidelines of decision-making. The ethos of spirit making, finds its application, to a moral question, why are the agent. Now, if there is spirit of love or justice, how it is applied to a situation, depends on the agent. But, if there are few guidelines to be followed, it reduces the role, that the agent plays.

And, in certain contexts, that way makes it more fair. But, in certain contexts also, makes the entire procedure blind and immune, to the intricacies of the situation, that only the agent can perceive. So, we still cannot have a set of guidelines, laws, to say the least, or even principles and theories, that can blindly give an input of a situation, deliver an intuitive value judgement. Or, deliver a value judgement, that we would find intuitive.

Now, this is the gap, that Situation Ethics tries to fulfil. And, by trusting the agent, that the agent would act in the spirit of making the moral judgement, and not intentionally, or wilfully, ambiguiting the agent. The Indian example of Vasudhaiva Kutumbakam, where one understands, that well, the entire world is one family. And, entire one, who is ought to be concerned, or love the entire family.

And therefore, one's decisions taken are, origin entire family. As so, towards the world, as an entire family, so there of, moral judgement can be taken, when it is taken from this spirit. So, now coming back to the claim, that our Situation Ethicists, Relativists. Well, before we read the slide, let me say, why do you think, or why could Situation Ethicists, be relativists. Now, one could argue, that well, a Situation Ethicists leaves the judgement, the application, or the judgement of the situation, dependent on the individual.

Now, the individual functioning out of an ethos, or spirit of love, takes a decision. So perhaps, different people could take, different decisions, in identical situations. Because, that would be their application of love, that would be their application of the spirit, of taking a judgement. So, well, it is quite sensible, that well, what matters, when we say, that well, a particular person is heading an organisation. Now, if an organisation, or let us talk of a court of justice.

Now, if the court of justice, takes its decisions, by following the laws laid out in the constitution.



It should be immaterial, that what judge, or who is the judge, sitting on the bench. Now, as the judgement taken, should be irrespective of the judge, sitting on the bench. But, we find, that it is probably, a never so. We find that, it is always a judge's decision, is overturned by another judge.

What one just finds concrete evidence, another may not find it as concrete, as the former. So, we see, that the individual, is perhaps a hindrance, is a road block, a speed breaker, for the application of fair universal rules, on a situation, and not facilitator. Well, this is a perspective, or an attitude, that would perhaps make us conclude, that well, Situation Ethicists are really Relativists.

Because, they are giving this human element, too much of discretionary power. And, there it of making well, every judgement justified by the individual, who is making the decision. Because, what is the spirit one functions of, and given the situations, the individual takes the decisions. So, different individuals can take, different decisions, in identical situation. So, therefore, there can be no single way of working.

Well, the Situation Ethicists answer is, as we see on the slide, no, it is not so. It might appear, that each agent is entitled to arrive at, his or her own decision, thereby there being no absolute decision, it is all perspectival. This is the eternal plan of relativists, that well, it is all perspectival, and therefore, there is no absolute decision. Now, this is incorrect. According to Situation Ethicists, love is the single guiding principle. And, if not, intentionally ambiguated in application, there would be no variation in decisions, in identical situations. As, Fletcher himself puts it.

Love relativizes the absolute, it does not absolutize the relative. Now, let us take a look. If we find, that well, what are the charges of Relativism. Again, Situation Ethics. Well, the charges are, that well, you, Situation Ethicists, I see that, you are taking a decision, according to whatever spirit you are functioning. They say, it is the spirit of love. And, you are taking a decision X, in a situation Y. Now, another person in a situation X, will be taking another decision, not Y. Because, his interpretation is different.

Now, thereof, we find the different decisions being taken, and there being no uniform pattern around it. Now, Situation Ethicists would counter argue, that well, if one does not wilfully ambiguate, or intentionally misinterpret. Now, these are two important terms, that we need to take cognizance of. Wilfully ambiguate, or intentionally misinterpret. Then, if one does not wilfully ambiguate, or intentionally misinterpret the situation, then we would be functioning from the same spirit, or the same functioning from the same ethos, have identical judgements, in identical situations.

Would that not be, in Absolutist claim. The Situation Ethicists are very clear that, we are not talking about, Relativism at all. We are talking, that well, love is the single most absolute ethos and factor, that is absolute in our Moral Theory. And, that love, as I said, relativizes the absolute, but does not absolutize the relative. So, it is the spirit of love, which is tempered, or which is adjusted, or which is seen through the glass of love, or the spirit of love, is seen through the glasses, or the tint of the circumstance, to arrive at the judgement.

But, the vision of love, remains the same. So, it is the vision of love, which passes through the glass, for the tint of the situation, and the perspective, to arrive at a decision. Note, that the vision remains the same, no matter, how the glass keeps on changing. And, the glass keeps on changing, or the tint keeps on changing, because situations are different. If situations were the same, then the agent should be able to show, the same judgement.

Now, if Situation Ethicists were relativists, then well, there should be a variation in the ethos of judgements. Now, we see, that the Situation Ethicists say, that well, as we have seen the slide, that love relativizes the absolute, it does not absolutize the relative. So, the Fletcher's claim is that, well, it is love, that is relativizing the absolute moral judgements, but it is not making morality relative as such. Now, let us see, what are the other questions, that come along with, Situation Ethicists.

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Does situation ethics collapse into Utilitarianism?

- Is being driven by love (agape) end up in the principle of the greatest good of the greatest number?
- The most loving action is often understood as that which will produce the greatest good of the greatest number.
- This may be the case often but is not structurally necessary.

VS

i. f. Situation Ethics

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Does, Situation Ethics collapse, into Utilitarianism. Now, Is being driven by love or agape, end up in the principle of the greatest good of the greatest number. The most loving action is often understood as that, which will produce, the greatest good of the greatest number. This may be the case often, but is not structurally, necessary. Thus, Situation Ethics collapse, into Utilitarianism. Now, Is being driven by love, end up in the principle of, the greatest good of the greatest number.

The most loving action, is often understood as that, which will produce, the greatest good of the greatest number. This may be the case, often, but is not structurally, necessary. Now, let us look at the problem. The problem is that, whether Situation Ethics, becomes Utilitarianism. Is it the same thing, as Utilitarianism? Because, as we have been talking, for the past some time. We might have an impression, that well, Situation Ethics is also functioning out of the spirit of love.

And, is also talking about, bringing about the greatest good of the greatest number, or bringing about goodness. Now, let us see. Let us say, you are a teacher, or a parent. And, you have a ward, or a student, or a child. Now, how would you like to see, the good of this student. So, a teacher, or a parent, can very often show anger, and to discipline the student, without actually feeling anger, or feeling hatred, or angst against the child, or the student.

But, the purpose of the exhibition of anger or strictness, is to discipline the young child, who would not perhaps listen to reason, as much as he would, or she would listen to fear. And, this is

out of a love, for the child to prosper, and for the child, to learn the right ways for him, to gain happiness. Now, this kind of an act, where the child or the parent, is exhibiting anger, or exhibiting strictness, turns out to be difficult, turns out to be, almost a violation of Situation Ethics. Perhaps, no.

But, does it become Utilitarian. Because, it is, actions done for the, greatest good of the individual, right. And, if a teacher is strict in the class, with the view that well, this is a class of young children, who would perhaps listen better, to a little bit of disciplining, rather than a reason. Well, let it be so. So, we have possibilities of confusing Utilitarianism, with Situation Ethics. And, very often, we would see that well, Situation Ethics is talking of the same thing, what Utilitarians talk about.

But, it is not necessarily so, it is not structurally so. There can be cases, where the Utilitarian claim is very different, from what is the claim of the Situation Ethicists. The Ethicists, who is driven by love, conditioned by the circumstances, and uniqueness of the situation. Now, the Utilitarians are homely emphasising on, what brings about the greatest good of the greatest number. That can be a limitation.

That can be indifferent, or that can be independent of, what is the most loving thing to do, or what is the absolute love quotation to happen. Now, as we see in the slide, the conclusion about Utilitarians is, that well, we see that, this may be the case often, but is not structurally necessary. So, structurally, there is no necessity for Situation Ethics, to collapse into Utilitarianism.

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### The recompense of Situation Ethics

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- ✓ It presumes the best in humans – everyone functioning out of love.
- ✓ It shows a mid way between rigid rules & theories and what may be called an anarchy of relativism
- ✓ Importance to the perspective of agent and the details of the situation/circumstance is given.
- ✓ Moral thinking is not totally algorithmic, the human element is irreplaceable.

Handwritten diagram illustrating the components of Situation Ethics. A central circle contains a plus sign and an arrow pointing to the right, labeled 'Decision'. A line from 'Human element' points to the circle. A line from 'Imp to context' points to the circle. A line from 'Omnibond situation indicators' points to the circle. A line from 'Moderates between ethics' points to the circle.

So, let us now see, what are the advantages, or what is the recompense of Situation Ethics. Well, it presumes, the best in humans. Everyone, functioning out of love. Now, when we talk about, presuming the best, about human beings, it is about making a claim, that well, the Situation Ethicists, beats the Relativist. By saying, that well, if all people are driven out of this ethos of love, or a spirit of agape, will actually make the world, a better place.

So, it is a more forward-looking. It is assuming a hypothetical, or it is hoping for a situation, where everybody functions out of love. This, may not be the real situation now, or currently, or at any time, but this assumes that, this is a possibility. Now, it shows a midway between rigid rules and theories, and what may be called, an Anarchy of Relativism. Now, let us take a look. We have two sides, in our valued domain.

We find that, one side, rigid strict rules, theories. On the other side, the anarchy of Relativism, where everything goes. There is no objective way of judging, what is better from another. Now, from these two extremes, the Situation Ethics actually gives a midway. A way in which, it is not having the anarchy of Relativism, yet it is also not having the rigidity of moral theories and principles. Now, in a conjunction, with this point.

And, the third point mentioned here, the importance to the perspective of the agent, and the details of the situation, is given. The perspective of the agent, which has been tried, to be

neutralised by any moral theories, and which has been atomised, and given most importance in, perhaps Relativism, is also again, got into the midway. So, the perspective of the agent, and the details of the situation, are again, been given most importance in Relativism, and least importance in moral theories and principles.

Now, in Situation Ethics as a Moral Theory, it tries to bring a midway, between giving it not as much importance as that the relativist would give, and not as little importance as the regular Ethical Theorist would pay. Now, the final recompense that we find, is moral thinking, is not totally algorithmic, the human element is irreplaceable. Now, that is a crucial aspect, that we need to see that, a moral thinking is not totally algorithmic.

So, by the crucial feature is that, well, of moral thinking, in the Situation Ethicists perspective is that, it cannot be totally algorithmitized. It cannot be decrypted into principles. So that, given a situation, you can feed the input, and get the output. The human element, that moderates between, the ethos and the decision. Ethos to decision, this segment is given importance.

This is the human element. And, that is irreplaceable. Now, what does the human element do. The human element talks of, its capacity to know, or to specify, or to understand, the details of the situation, understand situation intricacies, and to pay importance to perspective of the agent.

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The flip side

- ✓ The spirit of love is difficult to codify and what cannot be codified faces the problems of ambiguity – acting out of love can be the justification of a teacher | punishing the student for the student's own good in the long term
- ✓ It can be seen as anti-theory as, if stretched into particularism there can be no generic claims made.

VS

i. F. Situation Ethics

Now, what is the flipside, or what is the disadvantage of Relativism. Well, the spirit of love, is difficult to codify. And, what cannot be codified, faces the problems of ambiguity. Acting out of love, can be the justification of a teacher, punishing the student, for the students own good in long-term. Now, this plays a crucial difficulty, that a Situation Ethicists fail. That, it is difficult to codify. And, what cannot be codified, no codification. And, what cannot be codification, can always lead to ambiguity, intentional or unintentional.

This is a leap, that the Situation Ethicists take, that well. Ideally, there will be no ambiguity, if the ethos is clear. Well, that is not a very, what we find in practice. Acting out of love, can be the justification of a teacher. And, the same teacher, giving punishments to students, could be clearly a violation of students rights. Now, acting out of love, cancels this thing, called rights.

There are no more things called rights. Because, it is acting out of love, and decision-making authority, is in the hands of the agent. Now, many people have seen, Situation Ethics as an anti-theory. Because, it stretches into particularism, and there can be no generic claims made. If this middle level, that we talked about, which was situations and perspective, right. From the ethos, situation perspective, and then, came the decision.

Now, if this is the human element, well. And, if this human element is so important, then this simply means that, no generic claims can be made. Because, in fact, each of these elements, can

always be different. So, in fact, this in a way, very fundamentally questions our ability to even theorise, in the human value domain. Because, these situations, become crucial now.

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The upshot

- A claim ahead of its times – perhaps for a time when wicked intent and intentional misinterpretation are much lesser.
- Brings to light the earlier neglect of the <sup>①</sup>uniqueness of particulars and the perspective of the agent – they are not dismissable hinderances but essential components of the value domain.
- Justice and love are compatible.
- Ends are important and consequences do justify/motivate the action. – Consequentialism.

VS

J. F. Sullivan Ethics

Let us sum up. What is the upshot of this Moral Theory? Now, this Moral Theory talks is, well, one, a claim, ahead of its times. Perhaps for a time, when wicked intent, and intentional misinterpretation, are much lesser. Now, the Situation Ethicists, is of the claim, that well, whatever charges of Relativism, that come against Situation Ethics, are because of the charges of ambiguity, or because of wilful misinterpretation, or ambiguation of the ethos.

But, that may not really be the case, always. That may be the case, most of the times. But, very often, an ethos finding an application, via the domain of a situation, or the details of the situation, is quiet wavy. One can see that well, even if one is clear in the ethos, it is not that all people with the same ethos, or crystal-clear ethos, can lead to the identical judgements, in identical circumstances.

There is some intrinsical trouble, in having ethos, finding its application, via the human agent. Now, well, one good thing, that Situation Ethics does. It brings to light, the earlier neglect of the uniqueness of particulars, and the perspective of the agent. They are not dismissible hindrances, but essential components of the value domain. Now, the Situation Ethicists has done a great service, by getting back importance, to these two factors.



Now, these two factors, got the ultimate importance, with Relativism. But, so much so, the theories were neglected. And, a lot of counterintuitive possibilities, came up. Now, Situation Ethics brings back, the importance of the uniqueness of particulars. That well, particulars are a fact of the human predicament, or human life. And, the perspective of the agent, does matter. So, these are not dismissible hindrances, but essential components, of the value domain.

Now, at number three, would be the eternal conflict, or supposed conflict, between justice and love. Well, the Situation Ethicists find the compatibility between, justice and love. They find, justice is love and action. Now, the Situation Ethicists also say that, well, ends are important, and consequences do justify and motivate the equation. Now, pay importance, that ends are important, it is not just means. That, whatever we do, we do out of love.

And, that love, finds its direction, from the possible end. So, it is a form of Consequentialism that, when the consequences matter. And, the consequences, shape the system. So well, to sum it up, well, Situation Ethics is a refreshing change, from the various Ethical Theories, that tend to become increasingly abstract, and thereby preventing the human element, in moral decision-making. Because, after all, the value domain, is about being human.

It is not about, having an algorithm, to take moral decisions. It is about being human. And, it is a predicament, that humans face. So, Situation Ethics axiomatizes the human element, and brings forth the uniqueness, and the details of the intricacies of a circumstance, with the perspective of the agent, followed by an ethos into action. So, it is a clear reminder. It was a refreshing change, from the erstwhile Christian moral tradition, where the commandments were supposed to be, inflexible and absolute.

And often, when followed to the letter, came up with counterintuitive results. But now, when Fletcher puts forth his, in the Christian tradition, it wants to moderate the commandments into, following it in spirit, rather than in letter. Because, following it in letter, is perhaps too axiomatic. But in the same and, we see that well, this is perhaps a situation, way ahead of its time, when everybody functions, out of love.

We need a system, a system of rights, a system of laws, where we have to factor in the possibility, that the human element can sometimes wilfully, and sometimes unintentionally, ambiguate the application of the ethos. So, this situation left by itself, in the current scenario, may not be the ideal situation, for it to work.

Whereas, on the other hand, a society, or a family, or a group, or a collective, where we see Situation Ethics, as the dominant moral way of working, speaks very high of its moral evolution, where the ethos is so well imbibed, that it is Absolutistic in all its applications. So, with this, we come to end, of the brief discussion on Situation Ethics.