

Полезная лексика по теме

«Видеоурок: решаем моральную дилемму и учим английский язык»

Imagine you're watching a runaway trolley barreling down the tracks, straight towards five workers who can't escape. You happen to be standing next to a switch that would divert the trolley onto a second track. Here is a problem: that track has a worker on it too, but just one. What do you do? Do you sacrifice one person to save five?

This is the trolley problem. A version of **an ethical dilemma** that philosopher Philippa Foot **devised** in 1967. It's popular because it **forces us to think** about how to choose when there are no good choices. Do we pick the action with **the best outcome** or **stick to** a moral code that **prohibits** causing someone's death?

In one survey about 90% of respondents said that it's OK to flip the switch, letting one worker die to save five and in other studies, including a virtual reality simulation of the dilemma, have found similar results. These judgments are consistent with the philosophical principle of utilitarianism which argues that the morally correct decision is the one that maximizes well-being for the greatest number of people. The five lives outweigh one, even if achieving that outcome requires condemning someone to death. But people don't always take the utilitarian view, which we can see by changing a trolley problem a bit.

а runaway trolley — вагонетка

to barrel down — нестись, мчаться (неформальное, разговорное)

to escape — уйти, сбежать

a switch — переключатель

to divert — переводить (на другой путь)

an ethical dilemma — моральная дилемма

to devise — изобрести, придумать

to force smb to do smth — заставлять кого-то делать что-то

the best outcome — лучший исход

to stick to — придерживаться

to prohibit — запрещать

to flip the switch — щелкнуть переключателем

to be consistent with — соответствовать, согласовываться

utilitarianism — утилитаризм

well-being — благополучие

to outweight — перевешивать, превосходить to condemn smb to death — приговорить к смерти



This time, you're standing on a bridge over the track as the runaway trolley **approaches**. Now there's no a second track, but there is a very large man on the bridge next to you. If you **push him over**, his body will stop the trolley, saving the five workers, but he'll die. To utilitarians, the decision is exactly the same: lose one life to save five. But in this case, only about 10% of people say that it's OK to throw the man onto the track. Our instincts tell us that **deliberately** causing someone's death is different than allowing them to die as **collateral damage**. It just feels wrong for reasons that are hard to explain.

This **intersection** between ethics and psychology is what so interesting about the trolley problem. The dilemma in its many variations **reveals** that what we think is right or wrong depends on factors other than a logical weighing of the **pros and cons**. For example, men are more likely than women to say it's OK to push the man over the bridge. So are people who watch a comedy clip before doing the thought experiment.

And in one virtual reality study people were more willing to sacrifice men than women. Researchers have studied the brain activity of people thinking through the classic and bridge versions. Both scenarios activate areas of the brain involved in conscious decision-making and emotional responses. But in the bridge version, the emotional response is much stronger. So is activity in an area of the brain associated with processing internal conflict. Why the difference?

One explanation is that pushing someone to their death feels more personal, activating an emotional **aversion to** killing another person, but we feel conflicted because we know it's still the logical choice.

Trolleyology has been criticized by some philosophers and psychologists. They argue that it

to approach — приближаться
to push smb over — столкнуть кого-то
(обычно вниз)
deliberately — умышленно
collateral damage —
случайные/сопутствующие потери

an intersection — (здесь) точка соприкосновения to reveal — открывать, показывать pros and cons — аргументы за и против

to be willing — быть готовым, выражать желание

to think through — тщательно обдумывать, анализировать

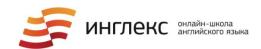
conscious decision-making — осознанный процесс принятия решений

an emotional response — эмоциональная реакция

internal conflict — внутренний конфликт

aversion to — отвращение к..., неприятие

premise — замысел, предпосылка a driverless car — беспилотный автомобиль



doesn't reveal anything because its **premise** is so unrealistic that study participants don't take it seriously. But new technology is making this kind of ethical analysis more important than ever. For example, **driverless cars** may have **to handle choices** like causing a small accident **to prevent** a larger one. Meanwhile, governments are researching autonomous military drones that could **wind up** making decisions of whether they risk **civilian casualties** to attack a high-value target.

If we want these actions to be ethical, we have **to decide in advance** how to value human life and judge the **greater good**. So researchers who study autonomous systems are **collaborating** with philosophers to address the complex problem of programming ethics into machines, which goes to show that even hypothetical dilemmas can wind up on **a collision course** with the real world.

to handle choices — делать выбор to prevent — предотвратить to wind up doing smth — прийти к чему-то civilian casualties — жертвы среди гражданского населения

to decide in advance — решить заранее/наперед greater good — во благо to collaborate — взаимодействовать, сотрудничать a collision course — острые разногласия, путь конфронтации