

I. Preliminary Class Discussion

- i. What is considered right and what is considered wrong?
- ii. Where does morality come from?
- iii. Is morality subjective or objective?

II. Consequentialist vs. Formalist

- i. Consequentialist (teleological) ethical theory:
 - 1. “An ethical theory that judges the rightness and wrongness of an action in terms of its consequences” (Schick & Vaughn, 323).
- ii. Formalist (deontological) ethical theory:
 - 1. “An ethical theory that judges the rightness or wrongness of an action in terms of its form” (Ibid.).

III. Ethical Egoism

- i. Egoism
 - 1. An action is morally right if and only if it advances one’s long-term interests.
- ii. Psychological Egoism
 - 1. Since human beings are by nature selfish, all acts are selfishly motivated.
- iii. Criticisms
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IV. Subjective Absolutism

- i. Subjective Absolutism
 - 1. “The doctrine that what makes an action right is that one approves of it” (Schick & Vaughn, 305).
- ii. Criticisms
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V. Subjective Relativism

i. Subjective Relativism

1. “The doctrine that what makes an action right for someone is that it is approved by that person” (306).

ii. Criticisms

VI. Cultural Relativism

i. Cultural Relativism

1. “The doctrine that what makes an action right is that it is approved by one’s culture” (309).

ii. Anthropological Argument (311):

P1: “People in different societies make differing moral judgments regarding the same action.

P2: If people in different societies make different moral judgments regarding the same action, they must accept different moral standards.

P3: If people in different societies accept different moral standards, there are no universal moral standards.

C: Therefore, there are no moral standards.”

iii. Criticisms

VII. Divine Command Theory

- i. “The Doctrine that what makes an action right is that God commands it to be done” (315).
- ii. Criticisms

VIII. Are There Universals Moral Principles?

- i. There seems to be universal moral principles because there has been moral progress (Schick & Vaughn).
- ii. Self evident truths:
 - 1. Principle of justice: “The doctrine that equals should be treated equally (and unequals in proportion to their relevant differences)” (Ibid., 321).
 - 2. Principle of mercy: “The doctrine that unnecessary suffering is wrong” (Ibid.).
- iii. In order to establish social justice, equality, and to maintain social stability, there ought to be objective moral standards even if they have to be created by man.