

- I. Chapter 1: The Nature of Morality
  - A. Philosophy = "love of wisdom"; in Greek, "philia" = love or friendship, and "sophia" = wisdom. Philosophy has five main branches; the first three are the focus of the book:
    - 1. epistemology = the study of knowledge
    - 2. metaphysics = the study of the nature of reality
    - 3. ethics = the study of morality
    - 4. aesthetics = the study of values in art or beauty
    - 5. logic = the study of argument and the principles of correct reasoning
  - B. Definition of Key Terms
    - 1. Ethical and Moral, Unethical and Immoral: these are used interchangeably in ordinary language
      - a. epistemology: knowledge, belief, truth, falsity, certainty, perception
      - b. metaphysics: study/nature of what exists, cause/effect, freedom, determinism
      - c. ethics: study of morality, good, bad, right, wrong, human conduct/behavior in a moral sense, moral issues
      - d. moral/ethical = good/right; immoral/unethical = bad/wrong
      - e. good/right: should involve pleasure, happiness, excellence; lead to harmony/creativity
      - f. bad/wrong: will involve pain, unhappiness, lack of excellence, lead to disharmony and lack of creativity
      - g. terms "good" and "bad" should be defined in the context of human experience and human relationships
    - 2. amoral = having no moral sense, or being indifferent to right and wrong
    - 3. nonmoral = out of the realm of morality altogether
  - C. Approaches to the study of morality
    - 1. Scientific or Descriptive Approach: used in social sciences, concerned with how human beings actually behave
    - 2. Philosophical Approach
      - a. Normative (or Prescriptive) Approach: concerned with "should" or "ought to"
      - b. value judgments, like who or what is good/bad/right/wrong
    - 3. Metaethics (or Analytic) Ethics
      - a. analyzes ethical language

- b. analyzes rational foundations of ethical systems, or the logic/reasoning of various ethicists
- D. Morality and its applications
- 1. Ethics versus Aesthetics
    - a. ethics deals with good/bad/right/wrong in a moral sense
    - b. aesthetics deals with good/bad/right/wrong in art, what comprises beauty in life
  - 2. The terms good, bad, right, wrong
    - a. can be use in a nonmoral sense
    - b. generally, usage of them in a nonmoral sense occurs when referencing the functioning of someone/something
  - 3. Manners/Etiquette
    - a. different from morality, though they are related
    - b. manners deals with certain types of social behavior involving situational and personal preferences, morality deals with ethical behavior
  - 4. To whom or what does morality apply? Four main components:
    - a. Religious Morality: concerned with human beings in relationship to a supernatural being or beings
    - b. Morality and Nature: concerned with human beings in relationship to nature
    - c. Individual Morality: concerned with human beings in relationship to themselves
    - d. Social Morality: concerned with human beings in relationship to other human beings (this is the most important category)
- E. Where morality comes from
- 1. Values as Totally Objective
    - a. The Supernatural Theory believes that values originate with a supernatural being or beings or principle
    - b. The Natural Law Theory believes that values are embodied in nature itself (that there are moral laws in nature)
    - c. Some people believe the world/objects in it have values whether or not humans exist to perceive/appreciate them
  - 2. Values as Totally Subjective: believes that morality/values only exist within human beings, and no values/morality exists outside of them
  - 3. Evaluation of Objective and Subjective Positions
    - a. Criticisms of the Supernatural Theory
    - b. Criticisms of the Natural Law Theory
    - c. Criticisms of Values Existing in the World and Its Objects
    - d. Criticism of the Subjective Positions
  - 4. Values are both subjective and objective, determined by three

- variables
  - a. the thing of value, or the thing valued
  - b. conscious being who values, or the valuer
  - c. context or situation in which the valuing occurs
- 5. Given all the above, possible to construct a theory about the origin of morality
  - a. comes from complex interaction between conscious human beings and material, mental, or emotional "things" in specific contexts
  - b. stems from human needs, desires; based on human emotions and reason
- F. Customary (or traditional) and reflective morality
  - 1. Customary or traditional morality: based on custom or tradition, often accepted without analysis or critical evaluation
  - 2. Reflective morality: careful examination and critical evaluation of all moral issues, regardless of whether or not based in religion, custom, or tradition
- G. Morality and the law
  - 1. Morality is not necessarily based on law
  - 2. Morality provides the basic reasons for any significant laws
  - 3. Law is a public expression of (and provides a sanction for) social morality
- H. Morality and religion
  - 1. Morality does not need to be, and should not be, based entirely on religion because:
    - a. Difficult to conclusively prove supernatural existence
    - b. Religions people can be immoral
    - c. Nonreligious people can be moral
    - d. Difficult to provide rational foundation for religion, ergo cause difficulty providing rational foundation for morality
    - e. Which religion would be the one to use for that, anyways? Who would decide? How would they decide?
    - f. Hard to resolve conflicts within a religiously-based ethics system without a third-party perspective (and hence not ethical if basis was religion)
- I. Kohlberg's theory of moral development
  - 1. Definition of moral stages
    - a. Preconventional level; good/bad and right/wrong determined by physical or emotional results of actions
      - i. Stage 1: The punishment and obedience orientation
      - ii. Stage 2: The instrumental/relativist orientation
    - b. Conventional level; generally unreflective and customary,

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- focuses on conformity
  - i. Stage 3: The interpersonal concordance or "good boy - nice girl" orientation
  - ii. Stage 4: The "law and order" orientation
- c. Postconventional, Autonomous, or Principled Level; requires reflective morality and ability to practice ethical reasoning that is detached from group identification/authority
  - i. Stage 5: The social contract orientation
  - ii. Stage 6: The universal-ethical-principle orientation
- 2. Importance of determining why humans should be moral
  - a. Not asking "Why should any one individual be moral?", but instead, is asking "Why should human beings in general be moral?"
  - b. Argument from enlightened self-interest
  - c. Argument from tradition and law
  - d. Evolution of the Arguments
  - e. Common human needs
  - f. Significance and relevance of ethics
  - g. Morality: a working definition