

## Schools of Ethics

|                | Behaviourist  | Care Feminist   | Existential Dialectic  | Deontological  | Natural Law  | Normative Constructive                            | Pragmatic  | Situational Relative  | Utilitarian   | Virtue   |
|----------------|---|---|--|--|--|---|--|---|---|--|
| View of Humans | Sum of inputs and outputs   | As Beings under power   | Humans as Intersubjective  | Humans under divine command  | Humans under god's law   | Humans as instruments                             | Humans as rational, logical  | Humans as not absolute, antinomian  | Humans as utility   | Humans as actors   |
| Agents         | Skinner Watson  | Carol Gilligan Nel Noddings   | Jacques Ellul Merleau-Ponty  | Kantian Ethics   | Aquinas Hobbes, Locke  | Combination of any ethic of consequentialism      | John Dewey   | Joseph Fletcher R.M. Hare Richard Rorty   | Bentham J.S.Mill Peter Singer   | Alasdair MacIntyre   |
| Language       | Positive and negative reward  | Social action, rationality, embodied experience   | Interconnectivity Interaffectivity   | Obligation, duty, compliance   | Jurisprudence self-evidence  | What is moral?                                    | Science objectivism moral ecology  | Response to context, meta-ethics  | Ends justifies the means  | Human flourishing  |
| Culture        | Modification of behaviours. Science of action and controls  | Vulnerability to power  | Ethics as experiences of worldview and 'the other'   | Motives, things intrinsically 'good'   | Human rights are natural and known, social contract  | Categorical imperatives, binding forces           | Inquiry and truth, rationality and good for society  | Greatest good for greatest number   | Happiness for the majority  | Exercise of skills and knowledge of virtue   |
| Key Question   | What is the behaviour?  | Where is benevolence?   | What and who is personhood?  | What is the rule?  | What should I do?  | How should one act?                               | What is good for society?  | What is good in time?   | What is best for the majority?  | What is virtuous?  |
| Focus          | Based on the assumption that humans as objects are the sum of inputs and outputs. A mechanistic ethic that has a trajectory of dehumanising others. | Centers on interpersonal relationships and care or benevolence as a virtue. Feminist, post structuralist and awareness of power in relations. | Founded in the dialectic between being, embodiment and not being, consciousness and unconsciousness. An experiential ethic established in i-thou and intersubjectivity | Emphasizes generalizable standards, duties, rules and impartiality. Founded in the myth of verifiable scientific objectivity and Positivism.Consequentialism | Based on the so called 'laws of nature' this ethic proposes an objective standard of being that all humans share (universal) and is 'god given'. | Based on rationality and what is deemed 'normal'. | Based on what people do. Therefore, an ethic is validated on what is dominant at the time of analysis. So, society by its actions declares morality. | Takes into account the social-psychological and cultural context.This approach argues that there is no objective moral or universal standard. | Decision based on the utility of the moment. Tends to view humans as objects in a system. The most common mantra for utilitarian ethics is 'the end justifies the means'. | Emphasis on 'virtues' and moral character. To be virtuous is to possess a certain mindset or disposition in relation to the world. |
| Solutions      | Increase and decrease rewards   | Make care normative   | Living ethically through interconnectivity   | Make rules clear   | Love god and obey His laws   | Being disposed to moral good                      | The collective good  | What is best moves in time, context and society   | Focus on happiness for the majority   | Be of good character   |