

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