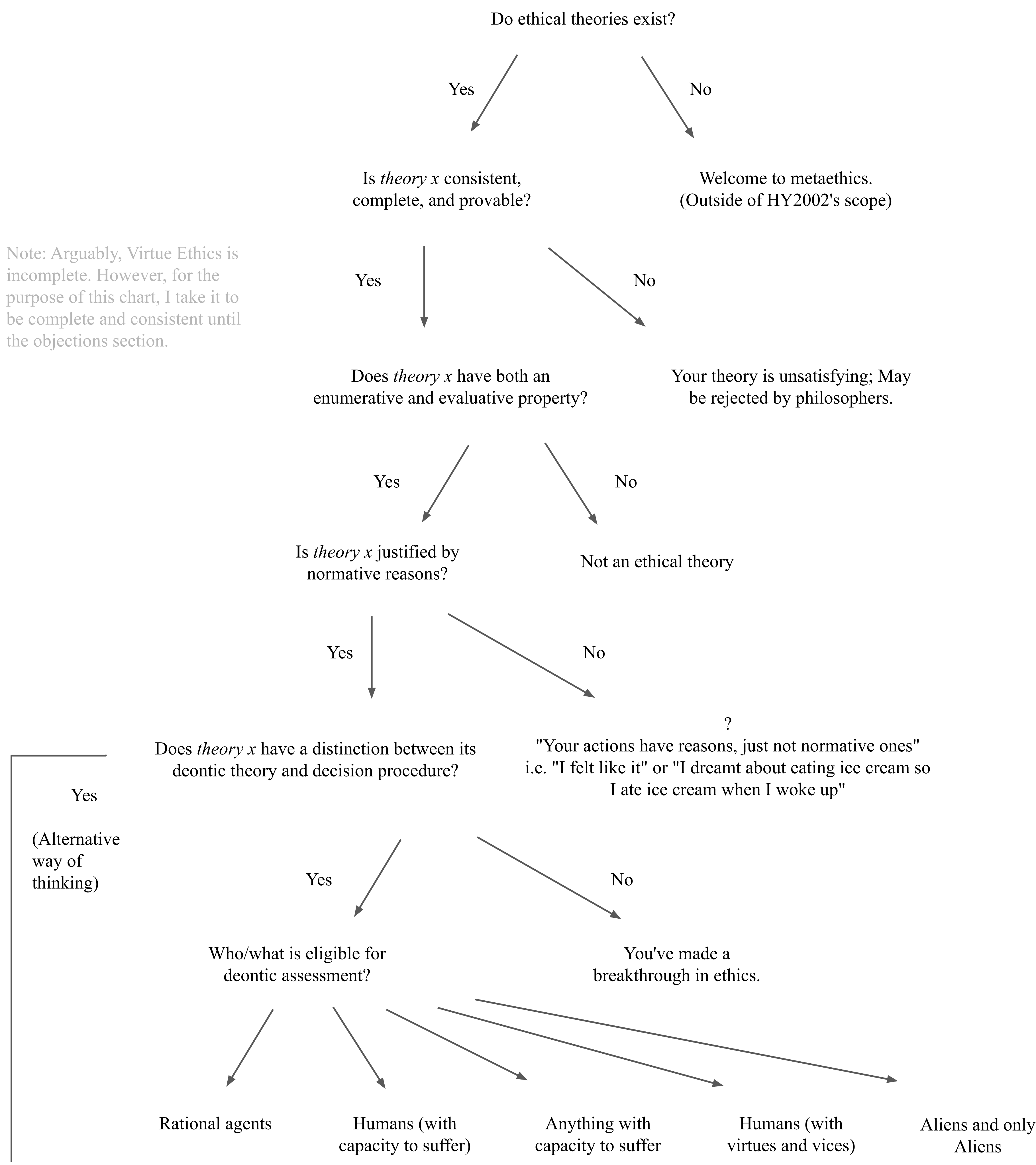


Moral Philosophy chart

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 HY2002 Moral Philosophy
 Assignment 4: Chart
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Author's note

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 The brief was to chart out moral theories in a conceptual space. It is meant to help students fully consider the materials covered and develop our opinions. This submission made me think about what aspects of an ethical theory is more important than the other. The structure of a tree/flow diagram as prescribed in the brief mandated a hierarchy of properties, where precedes another. I found myself re-editing constantly because I didn't know what I should put at the top. I like the table presentation (that I stuck in) because it side-steps the hierarchy of aspects. I also snuck in Prof. Kahn's thought at the end (Kantianism distinctions).



Alternative question: What is *theory x's* intrinsic reason that distinguishes it from other theories?

Rationality Utility Character and conduct Alien's intrinsic reasons

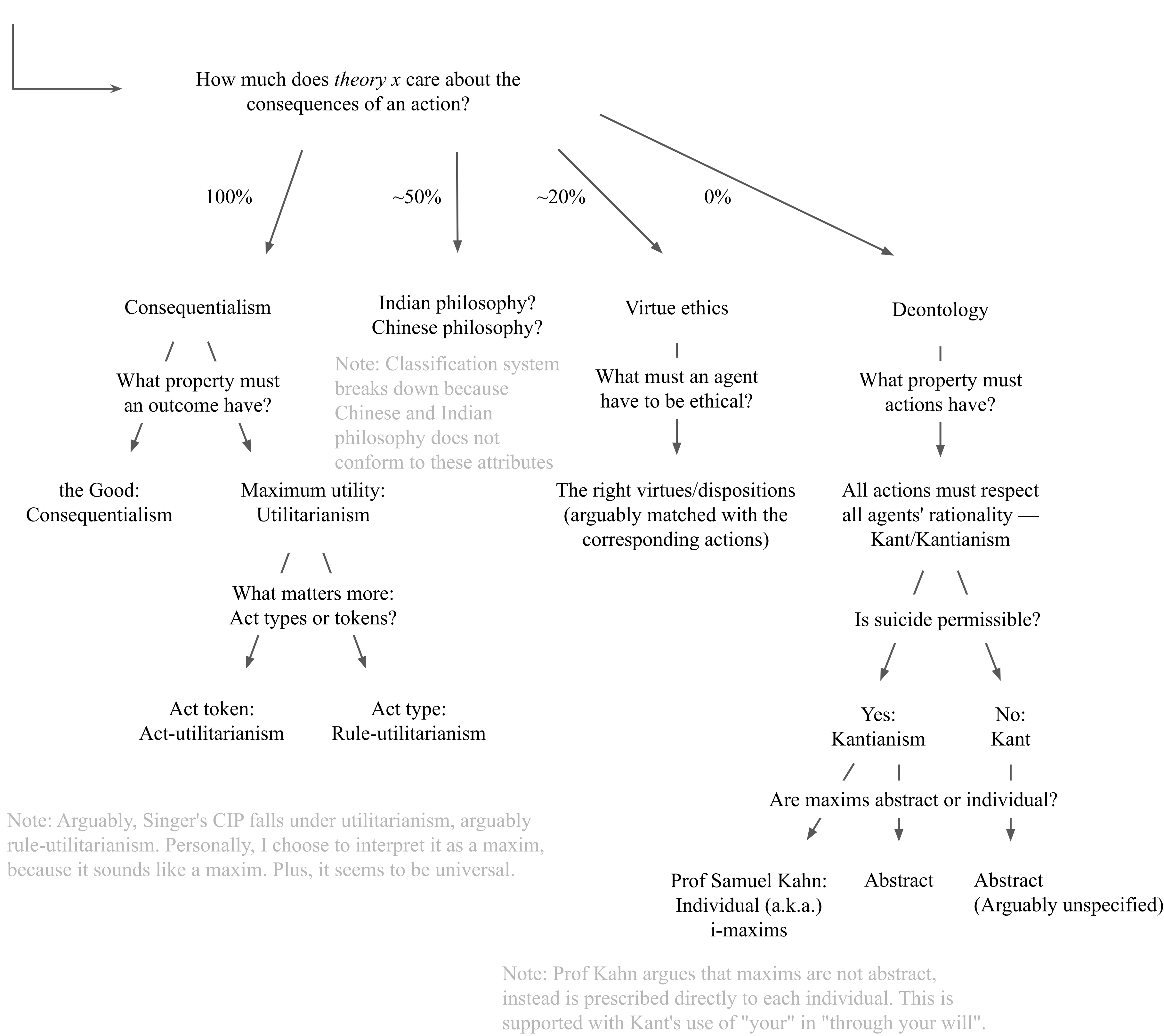


Table: Properties of ethical theories

Theory	Normative	Complete	Consistent	Enumerative	Evaluative	Intrinsic reason	Gap: deontic, decision	Agents	Includes animal agents	Considers animals	Promote intrinsic reason
Confucius virtue ethics	1	0	1	1	1	?	1	Humans	0	0	1
Consequentialism	1	1	1	1	1	the Good	1	Humans only?	0	1	1
Deontology	1	1	1	1	1	Criteria	1	Humans?	?	1	0
Indian philosophy	1	1	1	1	1	?	1	Humans?	0	1	1
Kant's ethics	1	1	1	1	1	Rationality	1	Rational agents	0	0	0
Kantism	1	1	1	1	1	Rationality	1	Rational agents	0	1	0
Potential alien theory	1	1	1	1	1	Alien intrinsic reason	1	Aliens	0	0	0
Potential crazy theory	1	1	1	1	1	?	0	?	1	1	?
Utilitarianism	1	1	1	1	1	Maximum utility	1	Things: capacity suffer	0	1	1
Virtue ethics	1	0	1	1	1	Virtues, vices	1	Humans	0	1	1
Welfarism	1	1	1	1	1	Maximum welfare	1	Things: capacity welfare	0	1	1

Note: This table shows (1) the gap in my understanding regarding ethical theories, and (2) the limits of these categories. These categories do not neatly classify Chinese and Indian philosophy's approach and understanding. Confucius attempted to distill his teaching into just ethics loses vital information and context. Similarly, Indian philosophy's main goal is to escape the cycle of rebirth, to detach oneself from material possessions, and that is guided by karma. Furthermore, "Chinese" and "Indian" Philosophy groups different philosophers into one group, even though they each have incompatible thoughts.

Objections

Utilitarianism	Kantianism	Virtue ethics
No agent favouring options Morality holding agents hostage	Totalisation leads to the inability to resolve dilemmas	Incomplete

Stance

I am a Kantian because I have pre-philosophical intuitions and dispositions that aligns most closely to Kantianism. I agree with the underlying Kantian meta-ethical truths, such as there is one moral principle, and that we can discover said moral principle. Furthermore, Kantianism accurately represents the nature of moral dilemmas. Because it has no solution, Kantianism provides a satisfactory explanation as to why — the totalising disrespects of victims.

While there are problems with rationality predicating who and what is available for deontic assessment, I take it to be sensible as rationality empowers one to understand morality and to be moral.

However, I suspect there are problems with rationality as the underlying differentiator. Kantianism relies on rationality, which is currently ontologically ambiguous to me. How does rationality arise? When does it arise? Are there degrees of rationality? At what point is one rational enough to be up for deontic assessment? Are people with diminished capacity really off the hook, morally?