**EXISTENTIALIST ETHICS**

1. The proponents of existentialism include **Soren Kierkegaard, Martin Heidegger, Karl Jaspers and Jean Paul Satre.**
2. Existentialist ethics is an ethics derived from the existentialist philosophy.
3. Exixstentialism emerged from the **II world war**
4. It shows concern for the **human existence**
5. The four major factors known as the ***fons et origo*** of existentialism include.  **The philosophical neglect of the individual, the historical events like war, technology and the decline in religious belief.**
6. The bombs that were used in Hiroshima and Nagasaki were estimated to have cost **2 billion Dollars** and led to the death of **152,000 Japanese.**
7. The existentialist see man as a **conscious being (self-transcending being)**
8. Mans consciousness resembles what Spinoza says on **Monad as being windowless and impenetrable.**
9. The ineradicable fact that an individual is unique implies that he must **live his life the way that he wants it to be.**
10. To live authentically or inauthentically implies, **that man has freedom to live in either way.**

**JEAN PAUL SARTRE**

1. Sartre uses freedom as a reason for his **denial of the existence of God.**
2. For him, the notion of God and human freedom are not **contiguous. (one is the converse of the other)**
3. He uses this denial of the existence of God to reject **objective universal moral laws.**
4. The belief that there are no universal moral laws is called **Antinomianism.**
5. Sartre is a professed **Atheist and Antinomian.** Same as **Nietzsche (but unlike Sartre, he does not derive his antinomianism from his denial of God but from human nature.)**
6. Sartre metaphysics is centered on the claim **“Existence precedes essence”.** A reversal of the traditional metaphysics which belief that **“Essence precedes Existence”.**
7. Essence is **referential** and it refers to the **nature of a thing or what makes a thing what it is.**
8. For Sartre, **Man has no nature preconceived by God, he simply exists, confronts himself and gives himself essence or nature. (he is a self-creating being)**
9. Sartre made a distinction between ***l’en soi – the being-in-itself*** and ***le pour soi – the being-for-itself.***
10. ***l’en soi*** refers to **a being that remains the same all the time.**
11. ***le pour soi*** refers to **a self-conscious being. It has more dignity than *l’en soi***
12. ***le pour soi*** knows itself as **a subject** and the other things that surround it as **objects.**
13. Sartre derives human freedom from the **self-consciousness of *le pour soi.***
14. For Sartre man is **“condemned to be free”.**
15. Sartre existentialist ethics would lead to **moral anarchy.**
16. Sartre believes that **“nothing can be good for us without being good for all”**
17. For Sartre, to make choices and not allow others to do the same is **self-deception.**
18. For Sartre, freedom involves **anguish** and it goes with **responsibility.**
19. Postponement of decision is ***mauvaise foi (self-deception).***

**JOSEPH FLETCHER: SITUATION ETHICS**

1. **The** situation ethics is known as the **new morality.**
2. The situationists are also known as the **new moralists.**
3. The traditional morality is said to be **legalistic**
4. Joseph Fletcher was a **priest of the episcopal church in America, who later became an Atheist**
5. His work is known as ***situation ethics*** which was popularized in **1966.**
6. Fletcher regards situation ethics **not as a system of ethics but as a method of moral decision making.**
7. His basic tenets are that **situations are different.**
8. Foe Fletcher, every action in itself is **neutral (it is neither good or bad).**
9. The implication of the position of the situation ethics is that **moral laws are not absolute.**
10. Fletcher regards moral laws simply as **illuminators and not directors in moral decision making.**
11. The only moral law that Fletcher recognizes as absolute is **the law of love (the love of the neighbor as commanded by God)**
12. Fletcher understands love in **utilitarian way.**
13. For Fletcher only the commandment of love is **categorical.**
14. For Fletcher, the laws that guide decision making are not ***a priori laws but empirical.***
15. The two examples Fletcher gave to support the tenets of situation ethics are **World War II and A woman in a shuttle flight.**
16. Fletcher discussed **three approaches to moral decision making** to indicate the nature and importance of situation ethics. They are: **Legalism, Antinomianism and Situationism.**
17. Legalism; **this is the traditional decision-making system, they are codified and written out in books, these laws are believed to be absolute and valid in every situation.**
18. for the legalist, all the moral laws are **not only illuminators but directors.**
19. Legalism emphasizes **the letter of the law and not the spirit.**
20. Antinomianism: **this is the opposite of legalism; it is principle less or lawless approach to moral decision making.**
21. Antinomianism **rejects the** **ideas of law as illuminators and directors in moral decision making.**
22. Fletcher said that the **Corinthian and the Ephesians exhibited the symptoms of antinomianism.**
23. Situationism; this stands as a **middle course between legalism and antinomianism, it recognizes moral laws as illuminators but not as directors.**
24. Situationism shares **partly in the ideals of both legalism and antinomianism.**
25. The four working principles if situation ethics are; **pragmatism, relativism, positivism and personalism.**
26. Pragmatism; situation ethics is said to be pragmatic in the sense that it is **concerned with what is workable, expedient and satisfactory.**
27. Relativism; situation ethics is said to be relativistic in the sense **that laws are not absolute but relative.**
28. Positivism; situation ethics is positivistic for **it adopts empirical rather than a priori approach in moral decision making.**
29. Personalism; situation ethics is personalistic for **its principal objective is the good and the welfare of the human person.**
30. Traditional morality appears to underscore **that laws are made for man. (emphasizes the letter of the law)**
31. Situation ethics emphasizes that **man is not made for the law (underscores the spirit of the law).**
32. Situation ethics’ axioms on love.
33. **love only is always good,**
34. **love is the only norm (absolute norm),**
35. **love and justice are the same,**
36. **love is not liking (the agape love, it is nonreciprocal love) (liking is emotional)**
37. **love justifies its means {the end (love) justifies its means (actions)}**
38. **love decides there and then {“love’s decision are made situationally, not prescriptively”}**
39. Fletcher quotes Augustine who says **that to find out whether someone is good “one does not ask what he believes or what he hopes but what he loves”**
40. Augustine says **“Dilige et qoud vis, fac” (love with care and then what you will, do)**
41. According to Fletcher, we live in the **in the past by faith (legalism), in the future by hope (antinomianism) and in the present by love (situationism).**
42. An action that produces something good is for him, **a sign of agape love and it is all inclusive.**

**LAWRENCE KOHLBERG AND HIS MORAL DEVELOPMENT.**

1. Lawrence says that individual **develop morally.**
2. For him there are **3 major levels** in moral development**. They are; THE PRCONVENTIONAL, THE CONVENTIONAL AND THE POST CONVENTIONAL.**
3. Each of this level consists **of two moral stages. Hence there are 6 moral stages.** They are; **1 stage of punishment and reward, 2. Stage of interest, 3. Stage of appearing good to others, 4. Stage of authority, 5. Laws of social contract and 6. Stage of conscience.**
4. Kohlberg claims that these moral stages are **natural, universal and invariant.**
5. He claims also that the **6th moral stage is the most adequate for making moral decision.**
6. In the preconventional level, **children under 20 and many adolescent and adult criminals are found. Here the individual does not understand the rules and expectations of the society, because they are external to him.**
7. At the preconventional level, what is good or bad is dependent **on whether an action is going to be rewarded or punished.**
8. In the conventional level, **most adults are found. Here the individual is aware of the rules and expectations of the society.**
9. At the conventional level the individual **understands the laws, customs and tradition of the society and he accepts them hook, line and sinker.**
10. In the post conventional level, is **attained by few adults and it is usually after the age of 20. Here the individual understands the laws customs and tradition of the society but his acceptance of all these is dependent on whether they are in conformity with the universal principles of justice- equality, freedom and respect of the dignity of the human person.**
11. Kohlberg makes **4 claims on the six moral stages that make up the three major levels of moral development.**
12. the **1st claim; the second moral stage of each level is the more advanced form of that level.**
13. The **2nd claim; the moral stages are invariant, i.e., a child moves step by step or sequentially through the stages.**
14. The **3rd claim; the moral stages are structured whole.**
15. The **4th claim; the moral stages have universal validity.**
16. The description of the 6 moral stages;
17. **Moral stage 1; it is the consequence of an action that determines whether an action is good or bad, right or wrong.**
18. **Moral stage 2; what an individual considers ass a good action is that which is principally to his own interest, an action from which he stands to gain.**
19. **Moral stage 3; doing at this stage is understood as doing what people in general expect one to do. The reason that motivates one to action is to please others.**
20. **Moral stage 4; the individual has a strong tendency towards authority. What he considers as right action is obeying the authority, conforming to fixed rules.**
21. **Moral stage 5; there is here a strong emphasis on laws, the laws that are made through social contract (the laws of the state)**
22. **Moral stage 6; here the individual follows his self-chosen principles, his conscience.**
23. For Kohlberg, the **6th moral stage is the highest and the best for moral decision making.**
24. When two people have conflicting rights to be protected? How does one resolve the dilemma? For Kohlberg the dilemma can be solved with **the principle of reversibility.**
25. **Nelson Mandela and Martin Luther King junior** are good examples of those whose actions depicts the actions of those in moral stage 6.
26. Philosophers who criticized Kohlberg are; **Holstien, carol Gilligan, E. Simpson and Habermas.**
27. Carol Gilligan calls for **ethics of care and responsibility.**
28. Habermas advocated rather for **ethics of discourse (consensus ethics).**

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