It is possible to approach, but not to achieve, the goal of perfection. To the three traditional philosophical values of truth, goodness, and beauty it is appropriate to append the important values of wisdom, humanness, and grace. Among the resources available toward the perfection of behavior are ethics, morality, and mores. The first chapter of this document introduces a structured approach to the subject of ethics, morality, and mores. Chapter 2 defines principal terms and chapter 3 gives reasons for the importance of ethics, morality, and mores. The fourth chapter discusses the content of the three subjects and synthesizes their concepts. Chapter 5 attempts to get at the dynamics of ethics and morality, while the sixth chapter provides a brief historical summary. Separately, the seventh chapter records various efforts to make the approach to ethics more scientific. Chapter 8 underlines the enjoyment of life, suggesting that the "good life" emphasizes the individual, "quality of life" emphasizes the group, and "proper life" emphasizes the culture. In the ninth chapter is a summary of conclusions about personal behavior, findings, understanding, and enjoyment. The book represents an attempt to combine technical accuracy with clarity of presentation. (SG)
Ethics, Morality, and Mores
This book is an interesting and useful compendium and analysis of concepts pertaining to the subjects of its title—Ethics, Morality, and Mores. It provides a stimulant to thinking about widely used and usually poorly defined terms... The book should help readers be a little wiser about what they read or hear in the news media and in assessing their own viewpoints on behavior.

Lynton K. Caldwell, political and environmental scientist
Ethics, Morality, and Mores

Royal Purcell

Royal Purcell, Publisher
Bloomington, Indiana
Dedicated to my wife

Frances Alice Purcell
Acknowledgments

Special tribute is here given to authors and educators William S. Sahakian (1921- ) and Lawrence Kohlberg (1927- ). These two scholars have shown remarkable insight into their particular subjects and have presented their viewpoints deftly in their writings. Notably, Sahakian has highlighted the individual and Kohlberg has encompassed the social.

Sahakian’s *Ethics: An Introduction to Theories and Problems* (New York: Barnes and Noble Books, a Division of Harper and Row, Publishers. 1974), *History of Philosophy* (New York: Barnes and Noble Books, a Division of Harper and Row, Publishers, 1968), and *Systems of Ethics and Value Theory* (New York: Philosophical Library, 1963) provide clarification about the subject of ethics, fullness of knowledge about historical contributions to ethics, and clearness of presentation about ethical issues. A professor both of philosophy and of psychology, Sahakian has also written books dealing with psychology and social psychology. He has personally commented that “a joy of living is a concomitant of a sense of achievement and self-fulfillment.”

On the subject of morality, the distinctive contributions by Kohlberg have been to amplify biologist-psychologist Jean Piaget’s two stages of moral judgment into six stages of moral development and to probe interdisciplinarily the importance of moral judgment. Many results of Kohlberg’s exemplary concentration and of his extensive research have been gathered into *The Philosophy of Moral Development, Moral Stages and the Idea of Justice* (San Francisco CA: Harper and Row, Publishers. 1981) and *The Psychology of Moral Development, The Nature and Validity of Morality Stages* (San Francisco CA: Harper and Row, Publishers. 1984).

Appreciation is here further expressed for use of the extensive holdings of the Indiana University library system and of the outstanding reference resources of the Monroe County Public Library located in Bloomington, Indiana. Grateful acknowledgment, moreover, is given on the next page for specific permissions to quote enlightening comments from many excellent writers about the subjects of ethics, morality, and mores.


Preface

Perfection is an ideal goal which -- like all ideals -- can be approached yet never completely achieved. Here, beside the three traditional, philosophical values of truth, goodness, and beauty, the three important values of wisdom, humaneness, and grace are appended to fill six levels of perfection.

Among the resources available toward the perfection of behavior are ethics, morality, and mores (pronounced MOH-rays). Ethics here refers to the singular who of the individual person, morality to the plural who of a society, and mores to the what of a culture -- or a society's "way of life."

After a first chapter introducing the structured approach used here about the subjects of Ethics, Morality, and Mores, the second chapter presents definitions of principal terms. The third chapter gives reasons for the importance (why) of ethics, morality, and mores. The fourth chapter discusses the content (what) of the three subjects and synthesizes their technical concepts (or technical ideas). The fifth chapter attempts to get at the dynamics (how) of ethics and morality, while the sixth chapter provides a brief historical summary (when).

Separately, the seventh chapter records various efforts to make the approach to ethics more scientific. The eighth chapter next individualizes the presentation by underlining the enjoyment of personal life, while suggesting that the "good life" emphasizes the individual, the "quality of life" emphasizes the group, and a "proper life" emphasizes the culture. The ninth chapter then continues the individual emphasis by summarizing conclusions about personal behavior, personal findings, personal understanding, and personal enjoyment.

The reader may choose to follow this procedure: (1) read the text casually to get an overall understanding, (2) glance through the tables subsequently for the structuring (outlining) of topics, (3) browse through the "footnotes" section separately for any notes that arouse personal interest, and finally (4) read each chapter carefully and reflectively, with quick reference both to tables and notes when mentioned in the text.
An attempt is made here to combine technical accuracy with clarity of presentation. The result, for the reader, can be better understanding of the content and relations of ethics, of morality, and of mores, along with wiser enjoyment of personal existence within a social group within the physical universe.

Royal Purcell
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Chapter 1

Perfection, Ethics, and You

Question: What is perfection? Answer: Truth, humaneness, grace, wisdom, beauty, and goodness. Thus William Harper has stated, "Examples of the major qualities of which perfect ideas could be found in man's mind are truth, beauty, and good."¹

Individually, "Man has aspirations toward the good, the beautiful, and the true," according to Harold Titus. "Unless he can fulfill and express these functions, he falls short of self-realization and lasting happiness."²

Socially, "In the good society, the highest value would be the primacy of the person. The good person is one whose inner growth is aimed at actualizing the highest values -- truth, beauty, and love," in the opinion of Elizabeth Drews and Leslie Lipson.³

More completely, perfection (or quintessence) can consist of verity (or truth) at a top, ideal level, humaneness (or humanitarianness) at a fifth, social level, grace (or graciousness) at a fourth, emotional level, sapience (or wisdom) at a third, mental level, beauty (or beautifulness) at a second, physical level, and goodness (or good) at a basic, gross level. Along with the three traditional philosophical goals of truth, goodness, and beauty then are added the further perfectionist concepts of wisdom, humaneness, and grace.

Etymologically, perfection refers to per, through, thoroughly + L., facere, to do, make + -tion, the act of = the act of doing thoroughly -- or the act of or condition of ideality. The term "quintessence" (L., quinta, fifth + L. esse, to be = to be fifth) has a more dramatic history. The fifth essence was supposed to be a subtler element than the four essential qualities of earth, air, fire, and water. Here the quintessential notion of ideal all-inclusiveness is emphasized in considering the technical term "quintessence" to be a near-synonym for the popular term "perfection." A similar technical term would be "meta-essence" (above-essence) or "supra-essence" (transcending-essence).

While the concepts of goodness, truth, and correctness (rightness) have been of especial concern to philosophy's division (branch) titled "ethics," what for further understanding are their subconcepts? In Table 1, verity (or truth) includes, at the bottom, gross level, the
subconcept of verisimilitude (seeming truth). At the external, physical level comes candor (or frankness). At the internal, mental level is placed veritability (tendency to be truthful). At the analytical, emotional level is veracity (or truthfulness). At the synthesizing, social level is authenticity (or genuineness). At the top, ideal level is verifiability (or perhaps more accurately, verification).

Similarly, for overall structuring (outlining), goodness can also consist of six relevant subconcepts. Suggested in Table 1 are obligingness (good-naturedness) at the gross, basic level of behavior, righteousness (uprightness) at the external, physical level, rectitude (correctness, rightness) at the internal, mental level, propriety (properness) at the analytical, emotional level, morality (morals) at the synthesizing, social level, and virtue (virtuousness) at the highest, ideal level of goodness.

Furthermore, these various concepts concerning perfection and ethics provide goals or ideals both for yourself and for society. That is, you would want to be truthful, to show humaneness, to demonstrate graciousness, to attain wisdom, to create beauty, and to do good deeds. In turn, you would want other persons around you in the social environment to be truthful with you, to act humanely, to display graciousness and courtesy, to aim at wise decisions, to appreciate beauty, and to act good rather than bad.

To achieve the goals of perfection, then, would result in a perfect you living within a perfect society. Obviously, these ideals of perfection are far from present actuality, but each person can aim toward these goals and try to make life's conditions a little better during one's own existence.
Chapter 2

Definition of Main Terms

Already, you have a better understanding of ethical concepts like goodness, truth, and correctness (rightness). But what is the relation of ethics to the subjects of morality and of mores? A next step toward clarification is to attempt definitions of these six important terms.

Goodness

Suppose that you want to impart the concept of "good" to a foreign visitor who has a limited English vocabulary. You decide to give an ostensive definition -- a physically pointing-to type of definition.

1. Gross goodness. You take a large breath, hold still momentarily, exhale the breath with relieved countenance, point to your chest, and exclaim "Good!"

2. Physical goodness. Next, you point to a peach, peel it, slice it, eat a slice of the peach, show your facial satisfaction, pat your stomach happily, and mutter "Good."

3. Mental goodness. Now you want to illustrate mental goodness. You get a dictionary, turn to a word, pronounce the word, read its definition aloud, look wise, nod your head understandingly, and declare "Good."

4. Emotional goodness. Since you further insist on demonstrating emotional goodness, you turn on the radio to a pleasant melody, tilt your ear toward the loudspeaker, sway your head rhythmically to the music, and smile "Good."

5. Social goodness. But there's also social goodness. You offer a second slice of the peach to your visitor, point to the visitor's
mouth to indicate eating, plop another peach slice in your own mouth, chew the peach slice, next point back and forth from visitor to yourself, and repeat the word "Good."

6. Ideal goodness. You finally decide to ostend ideal goodness. You take half a dozen marbles, put one marble in front of the visitor, place the remaining five marbles in front of yourself, but shake your head No. You give the visitor a second marble, point to your remaining four marbles, and again nod your head No. Then you give the visitor one more of your marbles, point to the visitor's three marbles in comparison with your present three marbles, bob your head Yes, and say "Good" to indicate an ideal condition of equal treatment.

After these six behavioral examples, the intelligent visitor has presumably induced the concept of goodness. Each enacted instance has demonstrated the desirability essenced in the concept of goodness.²

Truth

Now, you are ready to turn to a definition of verity, or its popular synonym of truth. You try to imagine appropriate examples for six levels of truth.

1. Gross truth. Is it true that "you walk at least a mile a day"? Yes (true), if you walk half a mile to a job and back each weekday and walk a similar distance while shopping on Saturday and when visiting on Sunday.

2. Physical truth. Is it true that "the electric light is on"? Yes (true) if the light bulb is glowing, but No (false) if the light bulb emits no light waves to be detected by your sense of sight. More dangerously, you could use your sense of touch to determine that the light bulb is on (warm) or off (cool).

3. Mental truth. Is it true that "six equals half a dozen"? Yes (true). By definition, a dozen refers to a count of 12, and in the decimal number system 12 divided by 2 gives 6. More formally.

   Major premise: dozen = 12
   Minor premise: \( \frac{1}{2}(12) = 6 \)
   Conclusion: \( \frac{1}{2}(\text{dozen}) = 6 \) (substitution)
   Transposition: 6 = \( \frac{1}{2}(\text{dozen}) \)
   Translation: six equals half a dozen

4. Emotional truth. True or false: "You are happy." True, if you are in a pleasant state emotionally. False, if you are worried or perplexed.
5. Social truth. Is it true that "you agreed to play cards tonight"? True, if the engagement calendar has a factual note: "Card game with Jim at 7:30 pm," inked for today's date. The engagement calendar provides written confirmation of the promised agreement to play cards this evening with another person on a social basis.

6. Ideal truth. T or F: "Do you always do the best you can?" T (true), if this is the case for your every effort. When a condition like fatigue prevents doing your best, you can still aim at the ideal of doing the best you can.

Rectitude (correctness, rightness)

Since you have stipulated examples at all six behavioral levels for the concepts of goodness and of truth, you next attempt illustrating six levels of rectitude (correctness, rightness).

1. Gross correctness. Question: "Should one avoid bad behavior?" Your answer: Correct. Proper behavior continues to be considered desirable socially rather than abusive conduct that is factually offensive and disturbing.

2. Physical correctness. "Do you drive safely?" The answer is "Correct" if you have in fact passed an official test for your driver's license and if you drive defensively, a desirable mode of cautious traffic behavior physically.

3. Mental correctness. "Did the vending machine return the correct amount of money?" The answer is Correct when the coins factually total the appropriate amount and are the desired currency.

4. Emotional correctness. "Is your portrait pleasing?" Correct, if you consider the portrait to be an adequate factual representation and find the visual impact to be desirable.

5. Social correctness. "Is it correct to eat a salad with a salad fork?" It would be correct if the desired salad fork is in fact available in accord with social convention.

6. Ideal correctness. Right or wrong: "Virtue is its own reward." Right (correct), since virtue is in fact considered to be both ideal thought and ideal conduct, a desirable situation.

However, more convenient for everyday use than ostensive definitions or a set of examples would be brief, rememberable definitions of the concepts of goodness, truth, and correctness, in terms which a person has already learned. It is here deemed that the adjective forms good = desirable, true = factual, and correct = true.
and good (that is, factual and desirable) -- a combination of the previous two concepts. The opposite terms can then be briefly defined: bad = not good, false = not true, and wrong = not correct (not right).5

Etymologically, the term "correct" comes from the Latin com, with + regere, to lead straight = "to lead straight with." Dictionaries, beside giving the synonym of "right," do indeed often provide a double content to the definition of "correct" -- for example, in "agreeing with fact" (true) and in "comparing to an approved or conventional standard" (good).6

The act of making a correction (rectification) is important in itself and is structured in Table 1 with the subconcepts to mend at the gross level, to replace at the physical level, to repair at the mental, connecting level, to amend at the analytical, emotional level, to revise at the fifth, synthesizing level, and to refine (or polish) at the top, ideal level.

**Ethics**

The term ethics itself has often been defined with a listing of goodness, truth, and correctness (rightness). More comprehensively, Marcus Singer has stated that ethics, "the branch of philosophy concerned with conduct and character, is the systematic study of the principles and methods for distinguishing right from wrong and good from bad."7

To clarify the difference between ethics and morality, use can be made of the where principle of personal behavior: "Each person ordinarily lives within a social environment within the physical environment." Consequently, ethics is here considered to emphasize individual, personal behavior, while morality emphasizes social, group behavior.8 At the same time, ethics, morality, and mores all utilize the philosophical, axiological concept of "values."9 Ethics (Gr. ethikos, character) is here briefly defined to be desirable personal behavior, valuable personal behavior, or good personal behavior, or to comprise the values of desirable personal conduct.10

**Morality**

While ethics then focuses on personal conduct, the subject of morality (morals)11 can be defined in terms of social behavior. More exactly, morality (L. moralis, manners, conduct) is defined to be desirable social behavior, valuable social behavior, or good social behavior, or to be the values of desirable social conduct. Since individual persons function mostly within social groupings, ethics and morality tend to be mutually consistent and supportive.

Stephen David Ross has explicitly emphasized the connection of morality to the social environment: "Morality certainly involves
social relations, duties which individuals owe to others as well as benefits they receive from others."\(^\text{12}\)

Peter Angeles has further connected group behavior to morality: "The manner of behaving of groups or individuals according to what is regarded as good, right, virtuous, proper, correct."\(^\text{13}\)

Paul Taylor has linked morality directly with values: "Morality has to do with values, that is, with normative standards of evaluation and normative rules of conduct."\(^\text{14}\)

**Mores**

The terms "morality" and "mores" both trace to the Latin word *mos*, plural *mores*, meaning custom, manner. For consistency, the sociological term "mores" is here briefly defined to be desirable cultural behavior, valuable cultural behavior, or good cultural behavior, or to be the values of desirable cultural conduct. That is, ethics can focus on the personal; morality can focus on the social; and mores can focus on the cultural. Thus John Biesanz and Mavis Biesanz have written. "Mores are norms that are considered vital to the welfare of the group. . . . They are supported by the dominant values or principles of the culture. Mores define right and wrong."\(^\text{15}\)

In an early definition, sociologist William Sumner in his 1907 *Folkways* defined mores to be "popular usages and traditions, when they include a judgment that they are conducive to societal welfare."\(^\text{16}\)

Angeles has likewise described mores to be "the practices, behavior patterns, customs, attitudes, values held in common by a group."\(^\text{17}\)

Carl Wellman has expanded, "Mores are those customs which are enforced by social pressure. They are established patterns of action to which the individual is expected to conform."\(^\text{18}\)

Primitive, developing, or well developed cultures each have a different pattern of existence (way of life) and consequently have different mores, including ethical and moral expectations. To the extent that common requirements for daily living occur, the result can be universal or general principles of ethics and of morality.
What is the importance of each of the subjects of ethics, morality, and mores? An effort is made here to give three reasons each for the significance of these three subjects.

**Ethics**

Ethics -- as valuable personal behavior or desirable personal behavior -- is consequently good personal behavior. Ethics provides the important *what* principle of personal behavior: "Do good, not bad." Moreover, ethics is important for at least three reasons:

1. **Goal.** Goodness can be considered a major goal of personal endeavor. The goals of learning to write, of graduating from high school, of obtaining a specialized skill, of earning a fair income are, for examples, all relevant to personal goodness. To learn the specialized skill of lock-making is good if a person intends to make or repair locks but bad if the individual is going to unlock doors for theft.

2. **Success.** Has the effort to achieve a particular goal been successful? The answer will be true or false (or in-between). Thus the ethical concepts of truth or falsity relate to the concept of success.

3. **Serenity (mental ease, "peace of mind").** Mental ease, or peace of mind, does not come during the endeavor to reach a goal but after reaching the goal. The effort requires nervous tension while the attainment allows nervous release, or relaxation. If and when the goal is attained, the individual evaluates the goodness accomplished, including personal satisfaction and social contribution.

The concept of "peace of mind" can also be more than momentary. Serenity refers to a continuing mental ease in personal perspective.
"Peace of mind" indicates an internal poise relating to all the incidents of daily living -- not only to career goals or to personal accomplishments, but also to unexpected demands and even to disappointments. With achievement of good results, an evaluation using the ethical concept of goodness helps to realize personal serenity.

Morality

Yet, much personal conduct occurs within a social environment. Individuals usually develop through childhood and adolescence within the social unit of a family. Young persons are often expected to acquire formal knowledge within the social unit of a school system and obtain much recreational satisfaction within the social units of peer groups. The contribution of valuable, desirable behavior socially is based on the precepts of morality. Thus morality is important for at least three reasons:

1. Honesty. Ordinarily, honesty is a requisite for reliable, trustworthy conduct in social situations.

2. Courtesy. The use of courtesy is a social lubricant for daily contacts between individuals.

3. Duty. The chores of everyday living -- though perhaps endurable more than enjoyable -- should be performed adequately and agreeably. Morality supplies the emotional support and self-reward for fulfilling social duties and obligations during daily activities.

Mores

Those persons who live within a tribal group, a regional group, or a national group usually share a common way of life -- a common culture. What ethics is to each person and what morality is to a society, the concept of mores is to a cultural group. Cultural mores are important for the three following reasons:

1. Survival. In a primitive culture, cooperation among the group's members has been essential for mere survival against other organisms and a difficult physical environment. Mores provide the folkways and customs which facilitate this basic cooperation for survival.

2. Dependability. Children at first depend on their parents and subsequently during adolescence learn the requirements for becoming independent personally. Nonetheless, at any age, the members of a cultural group remain interdependent. Traditions and conventions delineate acceptable behavior among these individual members.
3. **Propriety.** Beyond meager survival and beyond dependable conduct, a culture with available leisure time will develop manners and fashions that give admiration, verve, and diversity to everyday existence. This virtuous activity in daily cultural conduct has been labeled propriety or proper behavior.
Chapter 4

Content of Ethics, Morality, and Mores

After emphasis on the why (importance) of ethics, morality, and mores in the last chapter, will you now please attend to the what (content) of each of these three vital topics? You will want to consider both the differences and the similarities among the three subjects and reflect briefly on the substructure of technical concepts put together for each subject.

Ethics and morality

Both ethics and morality, along with many of their subtopics, can be structured (outlined) with theory, system, and practice at the three upper levels. Indeed, while ethics emphasizes individual behavior in Table 2 and morality emphasizes social behavior in Table 3, their consistency in application is here evidenced by parallel substructures at the six initial levels and by the inclusion of many similar subconcepts.

Specifically, ethical character (ethical nature) and moral character (moral nature, natural morality) are at the gross, basic level, ethical living (ethical life) and moral living (moral life) are at the external, physical level, ethical relation (relational ethics) and moral relation are at the linking, mental level, ethical practice (practical ethics) and moral practice (practical morality) are at the how, analytical level, ethical system (systemic ethics) and moral system (systemic morality) are at the fifth, synthesizing level, and ethical theory (theoretical ethics) and moral theory (theoretical morality) are at the top, ideal level.

Distinctively, the careful consideration given by professional philosophers to ethical theory is reflected in the substructure in Table 2 for ethical theory (to include fundamental ethics, descriptive ethics, comparative ethics, normative ethics, substantive ethics, and metaethics) and contrasts with the more routine structure here for moral theory: moral foundation, moral adequacy, moral logic, moral propriety, moral substance, and moral unity.
Ethical theory

Indeed, the topic of ethical theory has its own elaborate substructuring, provided in Table 2. Noteworthy for attention here are metaethics, emotive ethics, conative ethics, normative ethics, and ethical relativism.

1. Metaethics. Within ethical theory, the domain of metaethics (Gr. meta, above + ethics = above ethics) at the highest level includes the technical analysis of ethics and has been structured -- from bottom to top -- under the subconcepts of metaethical problem, metaethical account, metaethical logic, metaethical practice, metaethical system, and metaethical theory. At the fifth level of ethical theory, the topic of substantive ethics has been fitted appropriately with ethical element, ethical attribute (or ethical "dimension"), ethical knowledge (or ethical information), ethical feature (or ethical aspect), ethical formalism (or formalist ethics), and ethical quality. The concept of ethical formalism, in turn, is outlined to include -- from bottom to top -- ethical intuitionism (intuitive ethics), ethical actualism (ethical realism), ethical egoism, ethical functionalism, ethical relativism, and ethical absolutism.

2. Emotive ethics. Of particular interest within ethical absolutism is emotive ethics at the fourth level -- including emotive problem, emotive description, emotive thought (emotive thinking), emotive function (emotive property), emotive application (emotive use), and emotive significance (emotive importance).

3. Conative ethics. Conative ethical theory at the second level of ethical absolutism similarly comprises conative problem, conative description, conative thought (conative thinking), conative function (conative property), conative application (conative use), and conative significance (conative importance). While emotive ethics has been placed at the fourth, emotional level, conative ethics (L. conatus, attempt) has been positioned at the second, physical level since conatus is "the drive, force, or urge possessed by a thing which is directed towards the preservation of its own being."

4. Normative ethics. Directly under ethical theory, the subtopic of ethical normativism (or normative ethics) at the fourth level has been substructured with the concepts of normative interest, normative conduct, normative relation, normative ethical practice (normative practice), normative ethical system (normative system), and normative ethical theory (normative theory).

5. Ethical relativism. For an alternative to absolute ethics, the subtopic of ethical relativism has been developed to put ethical concepts within a relative framework. In consequence, Richard Brandt
has indicated that in ethical relativism (which is outlined under ethical formalism in Table 2) "the rightness of an act is relative to the circumstances or situation."

What would be an example of an ethical decision related to the conditions of a particular situation? Suppose that a street repair truck is blocking the width of half a side street. You are driving in one direction, but a second car is approaching in the opposite direction. Should you accelerate and hope the other driver will pause? Instead, you apply the what-to-do principle of "Do good, not bad," stop promptly, and signal the other driver to come ahead first.

That was an easy application within conditional ethics, but now for a more difficult situation. Suppose that ("what if") a member of the street repair crew signals you to come ahead but he doesn't see behind him that a second driver is already making a dash to plunge through the single lane available. Ordinarily, you would comply with the signal to proceed, but a collision could occur. In this dilemma, you decide to stop immediately at the side of the open traffic lane (danger avoidance) and wave to the repair crew member to look behind him (danger warning) to protect himself from the speeding vehicle (danger protection). Hence it was necessary to make a complex decision and to apply several relative principles of social conduct.

Ethical relativism has further been considered to be part of cultural relativism. Brandt, for instance, has suggested cultural relativism can "mean that a person's values are 'relative' to his culture in the sense of being a function of or causally dependent on it." Brandt has also referred to the concept of survival: "Uniformity of evaluation is the rule in areas that pertain to survival or to conditions for tolerable social relationships."

Moral issues

Also upon relative and practical bases comes deliberation of various moral issues of social significance. Thus the social emphasis on morality has resulted in the elaborate development of the topic of moralism, given in Table 3.

1. Moralism. Moralism as the doctrine of moral conduct is here placed at the fifth level of moral propriety within moral theory. In turn, a moralist fact (or moral fact) comes at the bottom, gross level of moralism, moralist activation (or moral actuation) at the physical, actualizing level, moralist distinction (or distinctive morality) at the mental, linking level, moralist diversity (or moral variety) at the fourth, analytical level, moralist integration (or integrative morality) at the social, synthesizing level, and moralist regulation (or moral regulation) at the top, ideal level.

Each of these six subconcepts becomes a subtopic, and a glance at moralism in Table 3 indicates the further substructuring of various
moralistic concepts. Only the subconcepts for moralist function follow a familiar pattern.

2. Moral code. While the concept of an ethical code has been widely applied in professional ethics, the technical literature also contains frequent references to "moral codes." The oldest and best known moral code in Western history is the Decalogue, or Ten Commandments. The Decalogue is a list of religious precepts that, according to the Bible, were revealed to Moses on Mount Sinai in the Sinai peninsula and were engraved on two stone tablets. In shortened form,

I the Lord am your God... You shall have no other gods beside Me. You shall not make for yourself a sculptured image...
You shall not swear falsely by the name of the Lord your God...
Remember the sabbath day and keep it holy...
Honor your father and your mother...
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbor.
You shall not covet your neighbor's house; you shall not covet your neighbor's wife... or anything that is your neighbor's.

The first four commandments refer to the deity and to the sabbath day, the remaining six commands to moral behavior. The fifth commandment is a positive admonition to honor one's parents, while the last five commandments are negative strictures against murder, adultery, stealing, falsehoods, and covetousness.

It will be noted that the outline of Biblical moralism in Table 3 has Biblical allegories at the gross, basic level, catechism at the timely, physical level, casuistry at the mental, relating level, Biblical parables at an analytical, emotional level, the Decalogue itself at the synthesizing, social level, and salvation at the highest, ideal level.

Moral codes, beside the Ten Commandments, include the scouting codes, well known to young persons. According to Robert McElhinney and Henry Smith, perhaps no standards of conduct have been learned and observed by so many boys and girls as the "laws" of the Boy Scouts and Girl Scouts organizations... The Boy Scouts have twelve laws centering around twelve traits of character. The laws state that a Boy Scout will be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.

The Girl Scouts code includes the concepts of being honorable, loyal, dutiful, friendly, courteous, humane, obedient, cheerful, thrifty, and cleanly.

McElhinney and Smith have also compiled a list of 50 familiar
ethical guides, for example, "Better be safe than sorry." They have
advised, "The chief value . . . in these mottoes, proverbs, and old
sayings, is that they furnish a store of wisdom, ready at hand in a
case of moral emergency."10

Further, McElhinney and Smith have referred to Hutchin's Code.

Perhaps the most usable, practical, and popular in schools is the
Hutchin's Code known also as the Children's Morality Code. In this
code there are eleven "laws" which are suggested as laws of right
living -- laws which the best Americans have always obeyed. The
laws are: of self-control, of good health, of kindness, of sports-
manship, of self-reliance, of duty, of reliability, of truth, of
good workmanship, of team work, and of loyalty.11

A personal code for morality has come from Benjamin Franklin.
According to McElhinney and Smith.

The code written and followed by Benjamin Franklin is one of the
best-known individual codes and has been used as a model for
code writing since Franklin's day. The following traits of char-
acter were emphasized: temperance, silence, order, resolution,
frugality, industry, sincerity, justice, moderation, cleanliness,
tranquility, chastity, and humility.12

3. Moral education. Moral codes have further been an important
source for the content of moral education. Moral education, shown in
Table 3, belongs to the social institution of education, a subject
located elsewhere in an overall structure of knowledge. However, the
concepts of moral education are tentatively structured to consist of
moral conditioning at the gross, basic level, moral training at the
second, physical level, moral learning at the third, mental level,
moral instruction (moral teaching) at the how, analytical level, moral
homily (moral lecture) at the fifth, synthesizing level, and moral
excellence at the sixth, ideal level.

While moral education during infancy and early childhood tends
to occur informally within the family institution, moral education
during continued childhood and adolescence is presently provided
by school systems in Western cultures. In the opinion of Monica
Taylor.

Significantly, it has been the school, that initial link between
the morality of the home and the less certain, public morality of
the world at large, which has historically played an important
part educating the young in morality. Moral education in school
is thus the meeting point for a study of these social problems.
Yet, to date, it has lacked the coherence and structure of a
subject in its own right, thereby often forfeiting a claim to merit
serious attention as a part of the curriculum.13

Moreover, the label attached to moral education has varied.
Taylor has written.
In practice, the school has always been concerned with something more than the imparting of factual knowledge or social skills. Often this additional dimension has been known as "character training" or "liberal education" or "education of the whole man".  

Less inclusive in scope, according to Taylor, has been a demand "on those engaged in educating to promote in their pupils such things as 'a critical attitude', 'maturity', 'responsibility', and 'autonomy'."

Taylor has given this summary of Jean Piaget's studies on moral development in children.

As is now well-known, on the basis of careful and detailed analyses of data gathered from questioning a small number of children on their understanding of rules, he postulated three stages in their moral development. The child, he suggested, begins egocentrically, by seeing rules as examples rather than obligations; later, he accepts the rules transcendentally as emanating from adults, unalterable and backed by praise or blame; and, lastly, he passes from this heteronomous morality to a more autonomous position where rules are seen as changeable, depending on reciprocal respect for and cooperation with others.

In Piaget's words.

Our study of the rules of a game led us to the conclusion that there exist two types of respect, and consequently two moralities — a morality of constraint or of heteronomy, and a morality of cooperation or of autonomy.

McElhinney and Smith have further suggested that "courses in morals, however, should deal particularly with the subject of mores — the laws, customs, and principles which society has worked out for the guidance of its members in moral situations."

George Sher and William Bennett have stated that moral education specifies "(a) the traits and principles to be taught, and (b) the relevant methods of teaching them, and (c) the positive reasons for adopting such methods."

Philip Phenix has additionally tied values to moral education and to mature behavior:

Moral education, then, must evidently be concerned with the actual values which govern free conduct and not merely with the production of certain approved modes of behavior. It is not enough to teach a person how he should act, by instructing him in conformity to a so-called moral code of conduct, or by providing him with a set of ideals to which he may pay lip-service and by which he may conveniently justify himself to himself or others.
4. Ethical education. While ethical education has mainly been subsumed within moral education during elementary and secondary schooling, ethical education has particularly been emphasized in the specialized education within higher education: for example, in medicine, dentistry, nursing, law, clergy, journalism, librarianship, engineering, social work, and teaching. In the tentative structuring at the level of general education, ethical education is here given consistent consideration with moral education so that ethical education in Table 2 proceeds from ethical conditioning to ethical training to ethical learning to ethical instruction (ethical teaching) to ethical homily (ethical lecture) to ethical excellence.

5. Values education. Beside ethical education and moral education, the subject of "values education" has been given distinct consideration by professional educators. Alan Lockwood, in a 1976 summary published by the National Education Association, has evaluated:

There is no one curricular theory or body of practice which educators would agree constitutes what is meant by values education. On the contrary, there are a number of competing conceptions of values education which differ markedly in theory, goals, content, and methods.21

Of five approaches reported, Lockwood noted about "values clarification":

The primary purpose of Values Clarification is to help students choose values which can serve as satisfactory guides for their lives. Proponents of Values Clarification claim that obtaining such values is extremely difficult in modern society.22

Lockwood further described the emphasis on "moral development".

The Moral Development approach derives from the work of Lawrence Kohlberg and his associates. Kohlberg's research in the acquisition and development of moral judgment led to the identification of six stages of moral reasoning which develop sequentially. . . .

I. The preconventional level.
Stage 1: Punishment and obedience.
Stage 2: Personal usefulness.
II. The conventional level.
Stage 3: Conforming to the will of the group.
Stage 4: Law and order.
III. The level of independent judgments based on general principles of behavior.
Stage 5: Social contract, constitutionalism, and higher law.
Stage 6: Personal conscience.23

An approach of "values analysis" has also been specified:
The purpose of the Values Analysis approach to values education is to teach students to apply logical thinking and scientific inquiry to the resolution of value problems. Proponents of this approach contend that "... anyone making a value judgment commits himself to: (1) a value principle, and (2) a set of facts about the value object which shows that the principle applies to the value object."

Another approach to values education has been titled "public issues":

The major purpose of the Public Issues approach to values education is to help students formulate clear and defensible points of view for the resolution of public policy disputes. The proponents of this approach argue that citizens in a democracy must be able to take positions on questions of public policy. Public issues vary in the extent to which they involve factual, definitional, and value considerations, but most, if not all, controversial public issues embody significant conflicts among values. These conflicts stem in part from the recognition that our society is pluralistic in its primary value commitments.

Lockwood has also mentioned a British version of moral education.

This approach to values education will probably be least familiar to American readers. It has been developed under the direction of the British philosopher John Wilson. At the moment it consists primarily of an extensive analysis and rationale for a particular view of moral education. ... The primary purpose of this approach is to help students acquire facility with content-free principles for making moral decisions.

6. Human rights. Among the important values emphasized in formal education have been human rights, including natural rights, personal rights, civil rights, and political rights. Here the use of the term "right" essentially synonynms to the concept of "prerogative." However, the concept of personal prerogatives (personal rights) emphasizes the individual (rather than society). According to Robert Louden, "Many theorists have held that the concept of rights is a peculiarly modern invention -- one restricted to Western societies that place a strong emphasis on the freedom and equal worth of all individuals."

Steven Maarenen has provided this view of natural rights (natural prerogatives):

From the general right to self-preservation are derived specific natural rights. These include the inalienable rights to life, liberty, and the pursuit of happiness appealed to in the Declaration of Independence. Any government, to be legitimate, must observe these natural rights of its citizens.
By now, the number of personal rights has both swelled and expanded beyond Western cultures. Indeed, Louden has continued,

The Declaration of Independence (1776), for instance, speaks only of unalienable rights of "Life, Liberty, and the pursuit of Happiness," while the Universal Declaration of Human Rights (1948), after mentioning rights to "life, liberty, and security of person" in Article 3, goes on to list rights to "periodic holidays with pay" and to "housing and medical care and necessary social services" in Articles 24 and 25.30

However, according to Thomas Hill,

No complete list of rights can be drawn up for all time, for no one can foresee all future conditions. However, useful lists have been worked out for our own times upon which rather remarkable unanimity has been attained, at least in principle.31

Hill has provided the following summary combined from the U.S. Declaration of Independence, the Bill of Rights to the U.S. Constitution, and the UN Universal Declaration of Human Rights:

General: Right to life, liberty, security of person, and pursuit of happiness.
Religion: Freedom of belief, teaching, ecclesiastical organization, and worship.
Movement: Freedom to move within the boundaries of one's own state, and to leave and return to one's state.
Political: Right to a nationality, to political asylum, to vote, and to hold office.
Juridical: Freedom from involuntary servitude, arbitrary arrest, torture, cruel or degrading punishments; right to recognition as a person before the law, to trial by impartial jury in open court, to security against unwarranted searches and seizures, to be confronted by one's own accusers, and to be assumed innocent until proved guilty.
Domestic: Right to marriage, the protection of the home, and special care of motherhood and childhood in cases of need.
Economic: Right to own property and not to be arbitrarily deprived of it, to work, to equal pay for equal work, to join a trade union, to a decent livelihood.
Recreation: Right to rest, leisure, holidays, and recreational facilities.
Education and culture: Right to education, to enjoyment of the arts, and participation in scientific achievement.32

An exception would be suspension of a civil right during a social emergency.
No individual right is absolute in the sense that it may not in some dire emergency have to be suspended in the interest of all individuals. . . . But such a situation only suspends -- it does not destroy -- the rights in question for the sake of other rights; and on the whole the good of all demands a scrupulous observance of rights and only rare suspension of any of them.35

Civil duties can be a balance to civil rights. Thus, according to Hill, the duties of the good citizen of a national state include national defense, legal compliance, minority protection, tax payment, and political participation.24 In return, Hill has suggested, governmental officials are expected to show financial integrity, nonconflicting interests, impartiality, respect, diligence, fairness, and enlightened decisions.35

Hill has concluded, "Since the ability of the state to secure the rights of its citizens or to perform any other significant function depends upon the activity of its citizens, the duties of citizens are quite as important as their rights."36

For related terminology, Ian Brownlie has noted that "the more modern concept of human rights is . . . often described as the 'rule of law,' 'constitutionalism,' 'civil liberties,' 'constitutional rights,' and 'fundamental rights.'"37

Sociologist Max Siporin in 1982 affirmed a tilt toward the individual.

A number of studies and surveys have demonstrated that many people today give greater value to individualism, autonomy, equality, personal well-being, and self-realization than to reciprocity, loyalty, self-sacrifice, devotion to duty, consensus, competent performance, or work achievement.38

Mores

The content of "mores" has been explicated particularly by sociologists and anthropologists. Thus, sociologist Sumner in 1907 described.

We see that we must conceive of the mores as a vast system of usages, covering the whole of life, and serving all its interests; also containing in themselves their own justification by tradition and use and wont, and approved by mystic sanctions until, by rational reflection, they develop their own philosophical and ethical generalizations, which are elevated into "principles" of truth and right.39

Philosopher-psychologist Sahakian has noted the near relation of the mores and morality concepts: "The folkways and mores constitute the criteria of morality, and determine which acts are right and which are wrong."40
Additionally, Robin Williams has connected mores to obligatory customs: "Customs that are regarded by general agreement as highly important and obligatory, as evidenced by strong sentiments against deviation and by severe punishments for violation, are usually called mores."

Mores are part of a group's culture, which is a group's "way of life" or pattern of existence. The culture concept (or culture, for short) shown in Table 4 is summarized to consist of folkways at the gross, basic level, customs at the second, timely level, cultural traditions (traditions) at a mental, linking level, cultural conventions (conventions) at an analytical, emotional level, mores at the synthesizing, social level, and ethos at the top, ideal level. Sumner in his 1907 Folkways declared ethos (Gr. ethos, character, usages) to be "the totality of characteristic traits by which a group is individualized and differentiated from others." Concerning a "folkway," Sumner has stated, "A selection results by which one way becomes customary for all -- a habit for each and a custom for the society. This way is a folkway."

Mores themselves can tentatively consist of mores problem at the gross, basic level, mores support at a physical, timely level, mores categorization (mores classification) at a mental, relational level, mores enforcement at an analytical, emotional level, mores system at a synthesizing, social level, and mores value at the highest, ideal level.

Indeed, Biesanz and Biesanz have connected values directly to the concept of culture: "Human society is a complex system of relationships among individuals and groups, based on shared values and beliefs and behavior patterns -- that is, on culture," which is "the learned portion of human behavior." Governmental laws "enforce the mores accepted by the dominant cultural group in the society" and bring "cultural patterns more into line with the ideal patterns and dominant values."

Cultural norms are also based on values -- "the principles by which the norms are justified and explained," while cultural sanctions stipulate "rewards for proper behavior and punishments for deviant behavior -- that enforce the norms." Biesanz and Biesanz have thus concluded, "Values, then, are the underlying standards or principles by which social and individual goals are chosen and the criteria by which means and ends are judged and evaluated."

Moreover, Biesanz and Biesanz have distinguished the individual person from the social group. "The dominant values set individual as well as social goals. They give members of the society a purpose or meaning in life. Goals set by the social values are sanctified as worth seeking."
Chapter 5

Dynamics of Ethics, Morality, and Mores

Within the subjects of ethics, morality and even mores, how does a person make the transition from statics (being passive) to dynamics (being active)? At least part of the answer is provided with the concepts of ethical imperative, moral imperative, and perhaps a cultural imperative.

**Ethical imperative**

For clarity about the concept of "ethical imperative," please glace at Table 5, which presents the recurring six levels of general behavior, six corresponding levels of ethical imperative, and six applications of ethical behavior.

1. Gross level. At the basic, gross level of a structure for ethical imperative (L. imperare, to command) is an ethical presumption in which an individual person "might" act a particular way.

2. Physical level. At the externalizing, physical level of ethical imperative is the ethical possibility that an individual "could" perform a particular behavior.

3. Mental level. Within the internalizing, mental level of ethical imperative comes the ethical expectation, or ethical probability, that an individual "should" (ought to) behave in some manner.

4. Emotional level. At the fourth, emotional level of ethical imperative comes the ethical volition or will that an individual "would" behave appropriately.

5. Social level. At the synthesizing, social level of ethical
imperative, an ethical command takes the form of "I must (have to) do this."

6. Ideal level. Finally, at the highest, ideal level of ethical imperative, an ethical mandate impels that "I should ideally do this" (or archaically, "I wist do this").

Also, McElhinney and Smith have described three steps to move from the statics to the dynamics of ethical behavior.

Knowledge of what is right being insufficient alone must be accompanied by a second factor -- the desire to do the right. . . . Even the possession of the desire to do right when added to the knowledge of what is right is not enough. There must be a third step -- the carrying over of desire into action.

In a related approach of the paired "is/ought," the verb "is" can be considered to be static and the "ought" to be dynamic. although "is" has also been deemed to represent a fact and "ought" to represent a value. Thus, when a person should (ought to) cross the street carefully, the action refers to ethical dynamics involving physical caution.

Indeed, John Hospers has put the static "is" to an ethical use appropriately.

Ethics is concerned not only with what a certain individual or group considers right but with what is right. Ethics not merely describes moral ideals held by human beings but asks which ideal is better than others, more worth pursuing, and why.

Hospers has also used the subjunctive "should" (rather than informal "ought to") in an ethical question "In what way should a person conduct his life?" to start the preface of his 1972 edition of Human Conduct.

Hospers has further provided a negative example of ethical deduction, here presented with marginal notations:

| Major premise: | 1. The infliction of needless suffering | Moral value |
| Minor premise: | 2. This act is a case of the infliction of needless suffering. | Moral fact |
| Conclusion: | Therefore. | Moral judgment |
| | 3. This act is wrong. | |

Hospers has elaborated,

The third statement does give . . . the desired conclusion, and the first statement is . . . a true moral principle. But the second statement is also required . . . to arrive at the conclusion; and this second statement . . . is not a statement in ethics at all but an empirical statement about a specific act or situation.
Another insight about the subjunctive "ought to" has come from Brand Blanshard, who has indicated that "ought" is an implicit if-then hypothesis.

To say that I ought to do something is ultimately to say that if a set of ends is to be achieved, whose goodness I cannot deny without making nonsense of my own nature, then I must act in a certain way.

**Moral imperative**

The tentative structure of the ethical imperative can be paralleled by a similar structure for the closely related moral imperative, shown in Table 3 and repeated in Table 5. Thus, moral imperative here proceeds from moral presumption to moral possibility to moral expectation (moral probability) to moral volition (moral will) to moral command (moral commandment) to moral mandate. The modal auxiliary verbs given in Table 5 can be used in moral statements beside in ethical statements.

Another approach to ethical and moral dynamics is embedded in the concept of deontology. In Sahakian’s words, "Deontology, the ethics of duty, consists of a theory of duty and moral obligation. The term finds its etymology in the Greek deon, meaning obligation, or that which is necessary, hence, moral necessity." Similarly, Hospers has connected "ought" with "duty": "When we say that you ought to do it, or have a duty or an obligation to do it.

Monica Taylor has emphasized that "it was Kant whose stress on 'duty' in The Groundwork of the Metaphysics of Morals (translated by H. J. Paton, Harper & Row) had such an influence on subsequent Western ethical thought."

The older teleology (Gr. telos, purpose + -ology, the study of = the study of purpose) has also emphasized ethical conduct. Teleologists have held that actions are correct because of their bringing good consequences, while deontologists have believed that actions are correct because of being good duties. The concept of duty indicates that moral behavior may be burdensome to an individual. Indeed, Kurt Baier has stated that morality "demands substantial sacrifices."

Table 6 shows how, from an overall structure of knowledge, the topic of concern can tie together the concepts of responsibility, obligation, and duty -- from regard at the gross, basic level to respect at the external, physical level to responsibility at the internal, mental level to obligation at the emotional, analytical level to duty at the social, synthesizing level and finally to conscientiousness at the top, ideal level.

In turn, both ethical concern and moral concern, also shown in Table 6, are here considered to include ethical regard (ethical "sense") and moral regard (moral "sense") at the gross, basic level.
ethical respect and moral respect at the overt, physical level, ethical responsibility and moral responsibility at the covert, mental level, ethical obligation and moral obligation at the analytical, emotional level, ethical duty and moral duty at the synthesizing, social level, with ethical conscientiousness and moral conscientiousness at the evaluative, ideal level.

More of the conceptual overlap between ethics and morality can be outlined within the concepts of teleology and deontology. Thus -- under ethical intuitionism (intuitive ethics) in Table 2 -- teleological ethics and deontological ethics (deontology, deontic ethics, duty ethics) can be similarly structured in a tentative manner to include telic (teleological) ethical behavior and deontic behavior (deontological behavior) at the gross, basic level, telic ethical actuality (teleological ethical reality) and deontic actuality (deontological reality) at the external, physical level, telic ethical rationale (teleological ethical reasoning) and deontic rationale (deontological reasoning) at the internal, mental level, telic (teleological) ethical practice and deontic (deontological) practice at the how, analytical level, telic (teleological) ethical system and deontic (deontological) system at the fifth, synthesizing level, with telic (teleological) ethical theory and deontic theory (deontological theory, duty theory) at the top, ideal level. These words and phrases, though lengthy, can hence be fitted together.

Cultural imperative

The possibility of a "cultural imperative" developed from the mores of a cultural group provides another distinctive approach to the dynamic regulation of individual behavior in accord with group expectations, particularly in the form of norms, standards, and criteria.

Here, then, a "norm" is an ordinarily accepted and expected principle of individual behavior, within a cultural group. A "standard" is a usually accepted and expected principle of individual behavior, within a cultural group. A "criterion" is an ideally accepted and expected principle of individual behavior, within a cultural group.

A norm, standard, and criterion are thus differentiated in the following example:

Norm: One should ordinarily be honest.
Standard: Honesty is usually the best policy.
Criterion: It is ideally desirable to be honest.

Tersely,

A norm is a principle of ordinarily valuable, cultural behavior.
A standard is a principle of usually valuable, cultural behavior. A criterion is a principle of ideally valuable, cultural behavior.

The term "norm" at the fourth level of valuation comes from the Latin norma, a carpenter's square, and has become an ordinary rule or model to follow. The term "standard" at the fifth level of valuation can be considered a standing, a generally accepted, social usage. The term "criterion" at the sixth level of valuation comes from the Greek krites, judge, and is a value used in making an ideal judgment.

The concept of norms has received much attention in sociological literature. According to Jack Gibbs, "Most definitions emphasize that a norm necessarily represents a high degree of consensus in a social unit as to what the conduct of members ought to be." Gibbs has further noted the interest of the social sciences in the application of norms: "No concept is invoked more often by social scientists in explanations of human behavior than 'norm'."

Gibbs has also confirmed the linking of sociological norms to values: "Functionalists from Durkheim to Parsons have viewed norms as reflecting consensus and a common value system."

Williams has agreed that norms are related to social behavior. "The norms of moral conduct . . . guide direct social interaction." Williams has also linked the concept of norm to ethical correctness: "A norm calls for 'right action' and implies a generalizable reason for the rightness of the indicated conduct."

Francis Merrill has noted that "norms do not always represent the 'ideal' patterns in a particular society, but rather those that are widely accepted."

Merrill has also quoted Muzaffer Sherif that "a norm denotes not only expected behavior but a range of tolerable behavior, the limits of which define deviate acts."

Merrill has additionally suggested, "The norm exists in the personality of the individual and serves as a standard by which he judges his own behavior."

Felix Keesing has summarized that norms of behavior represent what have been variously called expectations (or expectancies), values, goals, ideals, designs for living. Humans are inveterate rule makers. The society presents to the individual what he should do, the behaviors which are counted normal, correct, desirable, in its particular cultural tradition. In turn, the actual behavior of the individual is likely to approximate to these norms, especially to the extent they are 'valued,' or affectively (emotionally) charged as being 'good,' held up as conative (action) goals and cognitive (thought) ideals as being 'right,' backed up by compulsions or 'sanctions' as being 'expected,' 'lawful.' For some behaviors the ideal may be a perfect standard out of ordinary reach, e.g., never breaking traffic laws."
The application of norms has further resulted in the elaboration of normative ethics, already indicated in Table 2. Thus Gibbs has declared, "A normative explanation of behavior presupposes not only the existence of a norm but also conformity to it."\(^{21}\)

Table 7 gives the results -- from identification of technical concepts in the literature -- for structuring within ethos (characteristic quality) of cultural norm, cultural standard, and cultural criterion.

**Ethical goal-achievement**

A further, positive approach to the dynamics of personal behavior is goal-achievement. Phenix has described the utility of personal goals:

Every human being needs goals and principles by which to direct his life and shape his conduct. To be a person in any satisfactory sense is to have a characteristic way of life -- a system of ideals and values that one has adopted as his own or to which he has declared his allegiance. Not only the quality of life, but also its intensity, creativeness, and persistence are dependent upon the possession of definite aims.\(^{22}\)

Selected values can become goals. Indeed, Margaret Goodyear and Mildred Klohr have discussed a combination of goals and values in the phraseology of "goal values."

Values are those deep-seated beliefs and desires that give direction to our life. College students usually hold high in their value system education, knowledge, economic security, friendship, romantic love. These values, and many others, are the basis for setting goals. The specific values an individual emphasizes in seeking a particular goal are his goal values. Another individual seeking the same goal will have a different set of goal values.\(^{23}\)

Values contribute to satisfaction: "Managing human and material resources to attain goals based on clearly defined values contributes to a satisfying way of life."\(^{24}\)

Sahakian has further noted an emphasis by philosopher John Dewey on the importance of ethical goals.

The proper ethical goals, according to Dewey, are the fulfillment of human needs and desires, the continuous growth of human beings in moral sensitivity, and human progress in the practical realization of a better social world.\(^{25}\)

In the Dewey approach, "Neither happiness nor goods can be fully achieved to perfection, for they are but steps to higher levels of moral progress."\(^{26}\)
Moral problem-solving

A negative approach to the dynamics of morality has been the use of problem-solving. Etymologically, a problem (pro, forward + Gr. ballein, to throw = to throw forward) is the throwing forward of a question that requires an answer. Briefly, however, a problem = trouble.

A problem, in Table 8, consists of difficulty at the gross, basic level, of a conflict (clash) at the physical, timely level, of confusion at the relating, mental level, of dispute at the emotional, analytical level, and of controversy at the social, synthesizing level, with the goal of solution placed at the top level.

The concept of a solution, in turn, can consist of alleviation (relief) at the gross, basic level, of aid (assistance, help) at the external, physical level, of rectification (correction) at the mental, relating level, of diagnosis at the fourth, analytical level, of treatment at the fifth, synthesizing level, and of remedy at the top, ideal level. The most general problem-solving method is to analyze what to do, synthesize how to do it, and evaluate what was done.

Also, in Table 8, under the topic of difficulty, moral evil (evil) proceeds from moral trouble (trouble) at the gross level to vilification (vileness) at the physical level to moral iniquity (iniquity) at the mental level to sin (wickedness) at the emotional level to moral infamy (infamy) at the social level to vice (viciousness) at the worst level.

Still within the topic of difficulty, moral badness (badness, bad) includes plague at the gross level, famine at the physical level, deceit (deception) at the relating, mental level, malevolence (ill will) at the emotional level, crime at the social level, and despotism (tyranny) at the worst level.

To be further noted from Table 8 is that the general approach to problem-solving can be applied almost completely to the special topic of moral problems and of moral solutions.

Thus, moral difficulty is tentatively structured to range from moral vacuum to moral obstacle to moral error (moral mistake) to moral distraction to moral predicament to moral abomination.

In turn, moral abomination is structured to consist of moral negligence (negligence) at the gross level, moral culpability (moral blame) at the physical level, moral blasphemy (profanity) at the mental level, moral aggravation (aggravation) at the emotional level, moral guilt (guilt) at the social level, and moral hatred (hate) at the worst level.

Historically, however, there has been more concern with the best rather than with the worst forms of behavior.
Chapter 6

History of Ethics

Now that you have become well acquainted with the importance, content, and dynamics of ethics, morality, and mores, maybe it's time for a historical glance, often summarized within a history of ethics.

The history of ethics can be highlighted in terms of the search for the "highest good" (summum bonum in Latin) for the individual person and of the advocacy of "virtue" (aretē in Greek) for the highest form of social behavior.

Socrates (c.470-399 B.C.), the accredited founder of Western philosophy, borrowed the slogan "Know thyself" from the Delphic oracle in ancient Greece to emphasize the goal of self-realization and further propounded the concept of aretē to be the goal for social existence.

The theoretically minded Plato (c.427-c.347 B.C.), one of Socrates' students, explicated the "highest good" for an individual goal and proposed at the social level the four virtues of wisdom, temperance, courage, and justice.

The practically minded Aristotle (384-322 B.C.), who was a student of Plato, acclaimed the "highest good" to be eudaemonia (Gr. good spirit, happiness) and also advocated moderation in social living.

Other early Greek philosophers espoused variations of these approaches, including several versions of pleasure to be the "highest good."

During later medieval West European history, the religious philosopher Thomas Aquinas (1225-1274) added three theological virtues of faith, hope, and love to four secular virtues of prudence (in place of wisdom), fortitude (in place of courage), temperance, and justice and urged personal salvation for an individual goal.

Subsequently, secular philosopher John Locke (1632-1704) emphasized natural rights to protect individual existence, while idealist philosopher Immanuel Kant (1724-1804) emphasized social duty according to a universal, "categorical imperative."

Realistically inclined utilitarians Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) supported a social goal of "the greatest happiness of the greatest number" to improve living conditions for citizens in an industrializing society.
Prior to the 20th century then, professional philosophers were proffering goals for individual existence within the social environment within the physical environment. By 1907, sociologist Sumner (1840-1910) was propounding the concepts of folkways and of mores (cultural behavior patterns) to understand better the relative ethical and moral conduct of social groups. Today, an individual is much concerned with pursuing the "good life," while society morally urges good citizenship within a high "quality of life."

Radoslav Tsanoff, in "History of Ethics," has again made a direct link to values, holding that "the problem of right and wrong conduct" requires "a choice between alternative values." Tsanoff has further referred to "the problem of the highest good or the supreme principle of valuation." He questioned, "What is the final and basic good to which all values in life point and by which they are to be judged?"

One possible answer is the value of virtue. According to Tsanoff, Socrates, "the father of moral philosophy, . . . expressed as the first principle of his philosophy of life: Virtue is Knowledge."

Tsanoff has also connected the Platonic concept of justice to value: "Justice is right distribution of emphasis in valuation and choice."

Tsanoff has then declared that

the Stoics revised the cardinal virtues of classical Athens. Temperance became self-control; courage was conceived as fortitude; wisdom gained a practical note as prudence. Justice was interpreted as farsightedness in social relations.

Another suggestion for the "highest good" has been the evaluative reaction of satisfaction, beside that of happiness or that of pleasure. Pleasure, though intense, tends toward the immediate and temporary, with satisfaction more intermediate and longer-lasting, while happiness is deemed an ultimate and durable state. Thus, Tsanoff has referred to "passing pleasures, abiding satisfaction and happiness."

Philosopher Kant has further emphasized the value of "good will," which Tsanoff has interpreted to be "upright will": "This upright will alone has moral worth; in Kant’s words, 'Nothing can possibly . . . be called good, without qualification, except a Good Will.'"

Kant has also elaborated upon concepts like moral duty ("the dutiful spirit is the essential mark of moral action") and moral agent: "This Kantian emphasis throughout on the inner spirit and character of the agent and not on the consequences of his actions marked a deepening of moral insight."

With Charles Darwin (1809-1882) came the explication of evolutionary ethics. In Darwin's chapter on "The Moral Sense" in the 1871 The Descent of Man, Tsanoff has noted that Darwin traced a beginning of moral conduct in higher mammals to group behavior and to parental-filial reactions in common survival and feeding: "All this is still not quite conscience nor a sense of duty or justice or benevolence, but it is on its way to these moral qualities."
Tsanoff further emphasized Kant's ultimate goal "of the consummate good that should harmonize virtue (socially) and happiness (personally)" within a productive physical environment.

Despite the enormous cultural evolution over the past 2000 years, the minimal biological evolution of the human species during this interval permits the ancient ideal of the "highest good" to remain a valid goal. In the Platonic view, "So our highest faculty, reason, should direct our will-energy and control our desires and appetites. The perfect life is marked by justice." Similarly, the Aristotelian advice for moderation remains valid "to maintain a balanced course between the extremes of excess and deficiency."

Historically, then, appropriate ethical and moral goals have long been apparent: personal goals of happiness and moderation; social goals of justice, peace (non-violence), and well-being for all -- within the now-realized need to attain an ecologically balanced physical environment. Yet the dynamic problem remains of how to achieve these goals individually and socially, while evaluating personal satisfaction within the immediate potentialities of one's own lifetime.

Any ethical theory to be complete must unify all six levels of ethics utilized in Table 2 and not remain on a single level. Thus, Tsanoff has criticized that ethical theories have erred mainly through exclusive concentration on some particular values, to the neglect of others. Each of the specific values emphasized -- pleasure, survival, dutiful will, social benevolence -- is an unquestionably important element in human well-being, but it is not by itself sufficient for the moral appraisal of conduct.

**Hedonism**

One of the oldest concerns in the history of Western philosophy has been the topic of hedonism (Gr. *hedone*, pleasure + -ism, doctrine of = the doctrine of pleasure). Hedonism is here readily structured in Table 9 into hedonic basis (hedonistic "ground," pleasure basis) at the bottom, gross level, hedonic conduct (hedonistic conduct, pleasurable conduct) at the external, physical level, hedonic rationale (hedonistic reasoning) at the internal, mental level, hedonic practice (hedonistic practice) at the how, analytical level, hedonic system (hedonistic system, systematic hedonism, systematic pleasure) at the fifth, synthesizing level, and hedonic theory (hedonistic theory, pleasure theory, theoretical hedonism, pure hedonism) at the top, ideal level.

In the literature, both the adjective forms of "hedonic" and "hedonistic" have been put to use, and both the terms "pleasure" and "pleasurable" have been used adjectivally, with the result that often "hedonic" = "hedonistic" = "pleasure" = "pleasurable." Further, when concepts like "hedonic" and "theory" have similar significance, the phrase "hedonic theory" is equivalent to "theoretical hedonism."
According to a dictionary definition, hedonism can be "a doctrine that pleasure or happiness is the sole or chief good in life." Sahakian has noted that hedonism has further been considered "the pursuit of pleasure." 26

At the highest level of hedonic theory comes spiritual hedonism, followed at the fifth level by Epicurean hedonism, founded by Epicurus (341-270 B.C.). According to Sahakian, "Epicurean ideals included pleasures ensuing from friendship, contentment, peace, morality, and aesthetic pursuits." 21 In a modest, withdrawn existence, "the Epicurean sumnum bonum, prudence or insight, was deemed necessary for the proper exercise of virtues leading to the pleasant or good life." 22

Next appears quantitative hedonism at the fourth, how level of hedonic theory, qualitative hedonism at the mental, relating level, Cyrenaic hedonism at the second, timely level, and sensual hedonism at the gross, basic level.

Aristippus (c.435-c.356 B.C.) of Cyrene founded the Cyrenaic form of hedonism. In Sahakian's words,

Aristippus defined virtue as the capacity for enjoyment, and enjoyment was to him a state of happiness resulting from a satisfied will, with its attendant pleasures fulfilled. Pleasure becomes the sole good and sumnum bonum (the highest good). 23

Additionally, ethical hedonism -- at the top level of historical ethics -- has been outlined into altruistic hedonism at the highest, ideal level, sympathetic hedonism at the fifth, social level, psychological hedonism at the fourth, separative level, and egoistic hedonism (self-centered hedonism) at a third, individual level "in which each person is interested solely in his own private pleasures, oblivious to social responsibilities, friendship, and the welfare of others." 24

Moreover, an evolutionary hedonism can be placed at the physical, timely level of ethical hedonism, and existential hedonism at the gross, basic level. 25

It's time for more clarification. If pleasure itself is essentially an emotional reaction, then it is an accompaniment or concomitant of a personal activity. Thus. Frankena has written,

Non-hedonists often point out . . . that if we consciously take pleasure as our end, we somehow miss it, while if we pursue and attain other things for their own sakes, not calculating the pleasure they will bring, we somehow gain pleasure. This is known as 'the hedonistic paradox.' 26

Similarly. Sahakian has written

that the conscious pursuit of happiness leads a person to the hedonistic paradox, the inability to find happiness by direct pursuit of it, since happiness is a by-product of an activity which in itself cannot be said to be happiness per se. 27
Ralph Blake has further referred to the familiar "hedonistic paradox" to the effect that "pleasure to be got must be forgot" -- a paradox which may certainly be quite consistently accepted by hedonists.\textsuperscript{28}

Perhaps the hedonic paradox is one type of hedonic problem.

\textbf{Utilitarianism}

While hedonism has tended to emphasize the individual outlook, the approach of utilitarianism has emphasized the social outlook. For consistency and comparison, the initial structure in Table 9 for utilitarianism can parallel that of hedonism by placing utilitarian basis (utilitarian "ground") at the gross, bottom level, utilitarian conduct at the \textit{when}, physical level, utilitarian rationale (utilitarian reasoning) at the mental, relational level, utilitarian practice at the \textit{how}, analytical level, utilitarian system at the fifth, synthesizing level, and utilitarian theory at the ideal, top level.

Along with further similarities, differences nonetheless between the two topics rapidly appear in the substructuring in Table 9. Thus, utilitarian theory here comprises act utilitarianism at the gross, basic level, descriptive utilitarianism at the external, physical level, egoistic utilitarianism at the concentrated, internally linking level, rule utilitarianism at the \textit{how}, emotional level, agathistic utilitarianism at the social, synthesizing level, and ideal utilitarianism at the top, ideal level.

From review of the literature, further varieties of utilitarian philosophy have appeared. Preliminarily, the actualizing value of descriptive utilitarianism at the second level is here used to include intuitional utilitarianism at the gross, basic level, restricted utilitarianism at an active, physical level, qualitative utilitarianism at the mental, relating level, quantitative utilitarianism at the separative, \textit{how}, level, general utilitarianism at the fifth, synthesizing level, and universalistic utilitarianism at the top, ideal level.

Of the remaining sets of terms in Table 9, each is intended to form a pattern that supports its particular subtopic.

The content of utility has been deemed by philosophical utilitarians mainly to be happiness, so that the "highest good" has perhaps become the "greatest good" and then become the "greatest happiness." In Sahakian's description of utilitarian philosophy, the useful is the good, the good consists of the best consequence of our actions, the best consequences are happiness, and happiness must be interpreted in terms of pleasure and pain.\textsuperscript{29}

Bentham has been credited with sparking the development of utilitarian philosophy. According to Sahakian.
Bentham became best known for his *An Introduction to the Principles of Morals and Legislation* (1789, 1823), in which he discussed utility as the greatest happiness principle, that is, as means to achieve "the greatest happiness of the greatest number." Universal happiness is the common good.3

Gerald Runkle has described how Bentham linked utility to morality.

The principle of utility requires us to promote pleasure and decrease pain. Since pleasure is intrinsically good and pain intrinsically evil, morality consists of generating as much of the former and as little of the latter as possible.31

Bentham also tried to quantify the concept of utility. Sahakian has stated.

Bentham insisted upon Quantitative Hedonism, the theory that pleasures are of one kind only, namely, physical or sensual, the only difference among pleasures being one of quantity measurable by the Hedonistic Calculus. Mill contended that pleasures differ in kind as well as in amount; qualitative distinctions among pleasures could make slight amounts of high-quality pleasures much more valuable than large amounts of qualitatively inferior pleasures.32

In Runkle's words.

After the good has been identified (pleasure), it would appear reasonable to measure *rightness* by the degree to which that good is promoted by the action in question. The theory has the advantage of being based on objective and measurable experience. How long is the pleasure (or pain)? How intense is the pleasure (or pain)? Bentham was confident that morals and legislation could be quantified and thus approached in the spirit of science.33

Bentham has also linked the concepts of right and wrong to the utility concept: "It is the greatest happiness of the greatest number that is the measure of right and wrong."34 Utility can thus lead to correct behavior and to right action.

The philosophy of utilitarianism is based upon the doctrine of utility, which states that the right act is that which produces the greatest amount of pleasure or happiness with the least amount of pain.35

In further consequence, according to Sahakian.

Two important democratic principles followed as corollaries of Bentham's philosophy: (1) *the greatest happiness of the greatest*
number, and (2) everybody to count for one, nobody for more than one. The former became the definition of utilitarianism, and its criterion of the right act; the latter, which Mill named Bentham's dictum, was regarded as an explanatory commentary on the principle of utility.\(^{3}\)

Bentham was nonetheless applying a borrowed principle. Sahakian has written, "As early as 1725, Hutcheson had formulated the principle of 'the greatest happiness for the greatest numbers'.\(^{37}\) Similarly, "The moral end can be put in a phrase that Benthamism has borrowed from a moralist of another school, namely, 'the greatest happiness of the greatest number,'" in Hill's words.\(^{38}\)

Sahakian has further noted the historical importance philosophically of utilitarianism:

The better part of two millennia passed before any important development in the philosophy of hedonism took place. The change occurred when British philosophers found in hedonism an individual ethic capable of social application.\(^{39}\)

With realization that "felicific" is a fancy synonym for "happy," Bentham switched the label of "hedonistic calculus" (pleasure calculus) to "felicific calculus" (happiness calculus). Bentham also made a valiant effort to develop a scientific measurement of happiness. Sahakian has summarized, He asserted that pleasures can be evaluated solely in terms of quantitative differences. The elements to be measured are (1) intensity, (2) duration, (3) certainty, (4) propinquity, (5) fecundity, (6) purity, and (7) extent.\(^{40}\)

Thus, propinquity is at the first, where level, duration is at the second, when level, intensity is at a concentrated, third level, extent comes at the fourth, separative level, certainty appears at a fifth, synthesizing level, and purity warrants an ideal level. The concept of fecundity can presumably refer to a wide applicability of the proposed felicific calculus. However, a usable measurement unit of happiness was still needed to provide a practical operation for quantifying.

Another historical contribution from utilitarianism has permitted the completion here of a set of ethical principles, given in Table 2, through application of the principle of utility at the fifth, social level: "An action is right insofar as it tends to produce the greatest happiness for the greatest number."\(^{41}\)

Kant's earlier, universal imperative (his "categorical" imperative) has been fitted at the ideal, transcendental level: "Act only on that maxim whereby thou canst at the same time will that it should become a universal law."

From Biblical tradition has come the ancient urging to "do unto others as you would have them do unto you." While this precept has been popularly titled the "Golden Rule" (a precious rule), it is in
fact a general statement and fits appropriately at the fourth, emotional level of ethical principles. Kant has developed an extended, more abstract version: "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as a means only."

Also from antiquity has come the Aristotelian "Doctrine of the Mean" or "Golden Mean" (a precious average) of moderation, which fits at the third, mental level of a structure of ethical principles.

Review of the technical literature has further revealed at least one entry for an ethical principle at the second, common level. In Josiah Royce's "dual principle of loyalty."

The first is: Be loyal. The second is: So be loyal, that is, to seek, so accept, so serve your cause that thereby the loyalty of all your brethren throughout all the world, through your example, through your influence, through your own life of loyalty wherever you find it, as well as through the sort of loyalty which you exemplify in your deeds, shall be aided, furthered, increased so far as in you lies.

Finally, at the gross, action level, another possible inclusion to complete a six-level set of ethical principles for an absolute imperative is James Martineau's "criterion of the right act."

Every action is RIGHT, which, in presence of a lower principle, follows a higher; every action is WRONG, which, in presence of a higher principle, follows a lower.
The further desire to transform the subject of ethics into ethical science -- that is, to achieve a sciensation of ethics -- was early evidenced in the 1882 publication titled *Science of Ethics* by Leslie Stephen.2

George Moore in his 1903 *Principia Ethica* subsequently called attention to "the ideal of ethical science."3 Moore also referred to "ethics as a systematic science" and to the "science of ethics."4

Dewey and James Tufts in their 1932 *Ethics* text held that "ethics is the science that deals with conduct, in so far as this is considered as right or wrong, good or bad."5

More recently, Trueblood in 1963 was declaring that "ethics is the science of moral values" and the "science of conduct."6

Wellman affirmed in 1972 that "Moore, like most of his contemporaries, assumed that ethics is a science, a systematic body of knowledge."7 Bahm in 1974 wrote about *Ethics as a Behavioral Science*.

In line with a goal of sciensation, a six-level structure for a scientific approach proceeds from the concept of factor at a bottom level to reliability to validity to testing to hypothesis to knowledge at the top level. In the tentative structure of ethical science provided in Table 2, the six levels of ethical character, ethical living, ethical relation, ethical practice, ethical system, and ethical theory can subsume the results of ethical science.

Moreover, further development of ethical science can take place in accord with ethical sapience (ethical wisdom) -- which is here put at the top level of ethical knowledge -- that includes ethical factor at the gross level, ethical reliability at the dependable, physical level, ethical validity at the relating, mental level, ethical testing at the analytical, how level, and ethical hypothesis at the fifth, synthesizing level, to result in ethical truth at the top, ideal level. Thus, if hypothesis-testing is the best method to produce scientific knowledge, then ethical hypothesis-testing should be the best method to produce scientific ethical knowledge.8 Similarly, appropriate moral hypothesis-testing could increase scientific moral knowledge and expand moral science.
Ethical measurement

Toward being scientific, scales of measurement are advantageous in permitting objectivity, mathematical calculation, and general agreement. The value-rating scale of minimum-to-maximum could be applied to a scale of goodness, as indicated in Table 10. Alternatively, the concept of goodness could be scaled along a continuum from least good to most good. However, the problem remains of deciding a measurable unit of goodness which could be readily and consistently applied.

Also shown in Table 10 is a possible scale of enjoyment. Again, the minimax value-rating scale could be applied. Even without a specific unit of enjoyment, another approach could use the concept of sentiment to start from 0% enjoyment, could indicate comfort at 20% enjoyment, show convenience at 40% enjoyment, yield satisfaction at 60% enjoyment, provide happiness at 80% enjoyment, and conclude with pleasure at 100% enjoyment. A third possibility would use equal intervals of least joy to most joy.

Finally, a preliminary scale of correctness is provided in Table 10. In actual achievement, correctness can proceed from fiasco to failure to error (mistake) to adequacy to success to triumph (breakthrough). Fiasco can readily be considered 0% correctness, but should failure be considered 20% correctness or error to be 40% correctness? More immediately plausible would be adequacy at 60% correctness at least, success at 80% correctness at least, and triumph at 100% correctness.

On an alternate continuum, right and wrong are bracketed with true and false, which are then ended with universal and null. Instead of percentage, null could get a 0 point-count, false a 20 point-count, wrong a 40 point-count, correct a 60 point-count, true an 80 point-count, and universal a 100 point-count.

Perhaps the suggestions here about ethical measurement can yield heuristic stimulation. Also toward scientization, more structure is given here for the ethical topics of goodness, virtue, and truth.

Goodness

In The Right and the Good, W. D. Ross has written that Moore theorized "what makes actions right is that they are productive of more good than could have been produced by any other action open to the agent." In Table 1, this important concept of goodness not only utilizes correctness (rectitude, rightness) at its third level but also subsumes six levels of obligingness, righteousness, correctness, propriety, morality, and virtue.

While the structure of morality has been outlined in several tiers in Table 3, a reference to Table 11 will reveal more outlining relevant to goodness. Thus, obligingness (or good-naturedness) can
consist of good tendency at the gross, basic level, of good attention at the external, physical level, of good intent (or good intention) at the internal, mental level, of good extent (or good extension) at the separative, emotional level, of good desire at the synthesizing, social level, and of goodness appreciation (or good appreciation) at the evaluative, ideal level.

For righteousness, rectitude, propriety, and even virtue, the concepts of practice, system, and theory have been appropriate to the higher levels of structuring, and rationality has been pertinent at the third level for these four of the goodness subconcepts, although the first two levels are more distinctive.

More exactly, righteousness (uprightness) here proceeds from behavioral goodness (good behavior) to common goodness (common good) to rational goodness (reasoned good) to practical goodness (practical good) to systemic goodness (systematic good) to theoretical goodness (goodness theory).

The concept of rectitude (correctness, rightness) moves from fundamental correctness (basic rightness) through prima facie correctness (face-value correctness, surface rightness) through rational correctness (correct rationale, right reasoning) through practical correctness (practical rightness) through systemic correctness (systematic rightness) to theoretical correctness (theoretical rightness).

Next, propriety (properness) can be outlined with fundamental propriety (basic propriety), living propriety (proper living, proper life), rational propriety (reasoned propriety), practical propriety, systemic propriety (systematic propriety), and theoretical propriety.

The concept of virtue itself can be outlined according to particular virtue at the basic, gross level, typical virtue at the external, physical level, rational virtue at the internal, mental level, practical virtue at the how, analytic level, systemic virtue (systematic virtue) at the fifth, synthetic level, and theoretical virtue at the top, ideal level.

Table 11 also shows a testing of the hypothesized structures for correctness and for righteousness. That is, each of the six subconcepts of rectitude (correctness, rightness) is made into a subtopic supported by its own set of six subconcepts obtained from the relevant literature. For example, under rectitude in Table 11, "correct choice" or "right choice" is placed at the mental level of fundamental correctness; "correct living" comes at the physical level of prima facie correctness; "correct judgment" appears at the top level of rational correctness; "correct conduct" fits the physical level of practical correctness; and "scientific correctness" is positioned at the top level of theoretical correctness.

Similarly, the concern for righteousness (uprightness) reveals that its six subconcepts can be further outlined with appropriate (apt, "suitable") technical terminology. Thus, under righteousness in Table 11, the concept of "good application" or "good use" comes at the social level of behavioral goodness (good behavior); "good faith" comes at the top level of the "common good" (common goodness); "good motive" comes at the emotional level of rational goodness (reasoned good); the "good things of life" (good possessions) come at the gross,
basic level of practical goodness; a "good cause" comes at the basic, input level of systemic goodness (systematic good); and a "knowledge of good" (goodness knowledge) comes at the mental level of theoretical goodness.

Virtue

More of the relevant (pertinent) technical terms are yet to be accumulated to complete filling a preliminary structure for both virtue and propriety, but these two structures have been partially filled and tested. Virtue (from the Latin virtus for courage) has been a significant philosophical concept from the time of the ancient Greek philosophers. According to Tsanoff, "By virtue Socrates signified excellence or self-fulfillment, and by knowledge he understood the conviction of thorough insight." Tsanoff has further suggested that "virtue is a habit of the will, to keep us within reason in every situation."12

Sahakian has written that "Plato defined virtue as excellence: Aristotle defined it as habitual moderation."13 Moreover, Aristotle provided a list of moderate virtues like courage, temperance, generosity, magnificence, magnanimity, gentleness, truthfulness, wittiness, and friendliness, with accompanying vices of deficiency or of excess.14 In the Nichomachean Ethics, Aristotle declared, "The Good of man is the active exercise of his soul's faculties in conformity with excellence or virtue."15

Kant, at a much later date, linked virtue to the emphasis on duty: "Virtue is the strength of the man's maxim in his obedience to duty."16

While Kant thus used virtue to underlie social morality, he also tied the ancient concept of happiness to personal ethics. Happiness is "the condition of a rational being in the world with whom everything goes according to his wish and will."17

Kant then combined the two concepts to give the highest good: "Virtue and happiness together constitute the possession of the summum bonum in a person."18

The next concern about virtue was educational: "Can virtue . . . be . . . taught?" was in the opening line of Plato's Meno.19 In Socrates' viewpoint, according to Sahakian, "Virtue, inasmuch as it is knowledge of what is good, can be taught to anyone; consequently, man, through instruction, can improve his moral lot and thereby his happiness."20

For significance and consistency, in Tables 2 and 3, ethical virtue and moral virtue are placed at the ideal level of ethical learning and of moral learning respectively. According to Sahakian, the learning and practice of virtue can become a habit: "Virtue is a personality characteristic that results from the regular practice of the right act until it becomes a habit of the individual."21 That is, since "correct behavior" is a more common phrase for "right acts," an individual can practice correct behavior until it becomes habitual.
Angeles has defined cardinal virtues to be "the highest ideals or forms of conduct in a given culture." From this emphasis upon the importance of virtue, the phrase "by virtue of" has come to approximate "by authority of."

**Truth**

Beside virtue, another long-time philosophical concern has been the topic of truth -- presently a prime ingredient of ethics. Verity (or truth), according to Table 1, appears at the sixth, highest level as the goal of quintessence (or perfection). The subconcepts of truth given in Table 1 are partly substructured in Table 12. That is, verifiability (or verification) can consist of truth character (truth nature) at the bottom, basic level, truth measurement at the external, physical level, truth research (truth study) at the mental, relational level, truth practice (or practical truth) at the how, analytical level, truth system (or systemic truth, systematic truth) at the fifth, synthesizing level, and truth theory (or theoretical truth) at the top, ideal level.

Appropriate structures of technical concepts are also presented in Table 12 for verisimilitude (seeming truth), verifiability, and veracity.

Preliminarily, candor (or frankness) is fitted -- from bottom to top -- with openness, plainness, probity, sincerity, honesty, and honor. Similarly, for authenticity (or genuineness), a technical structure can preliminarily be filled in ascending levels with asseveration, ascription, profession, affirmation, confirmation, and trustworthiness.

Philosophical literature has already provided further development of the structure of verifiability, which is also shown in Table 12. Tentatively, the six levels of truth theory (theoretical truth) are filled with empirical theory of truth at the gross, basic level, with correspondence theory of truth (corresponding truth, in brief) at the overt, physical level, with coherence theory of truth (coherent truth) at the linking, mental level, with pragmatic theory of truth (workable truth) at the how, analytic level, with a consistency theory of truth (consistent truth) here inserted at the synthesizing, social level, and with a scientific theory of truth (scientific truth or truth science) placed at the top, ideal level.

The scientific theory of truth is immediately given a scientific structure of truth factor (or true factor) at the gross, basic level, truth reliability (or true reliability) at the external, physical level, truth validity (or true validity) at the mental, relating level, truth test (or true test) at the analytical, emotional level, truth hypothesis (or true hypothesis) at the fifth, synthesizing level, and truth unity (or true unity) for the result at the top, ideal level.

However, more approaches to truth theory have been offered philosophically, and are here covered by the separate, suggested "consistency theory of truth," included at the fifth level of truth.
theory. The umbrella-like consistency theory of truth could be composed of an intuitive, or "intuitionistic," theory of truth at the gross, basic level, the historic theory of truth at a descriptive, physical level, the semantic theory of truth at the covert, mental level, the performative (performatory) theory of truth at the emotional, energetic level, a utilitarian-style (useful) theory of truth at the fifth, social level, with the ideal level available for a suggested "unification theory of truth."

The proposed consistency theory of truth illustrates that the six levels of structuring permit a cumulation -- or inclusiveness -- of content. Thus, a concept at a third level can make use of the previous concepts at both the first and second levels. For example, the coherence theory of truth at the third relational level could include physical correspondence coherently from the correspondence theory of truth at the second level and also include factual confirmations coherently from the empirical theory of truth at the gross level so that this data occurs "in a rational manner."

Similarly, a scientific theory of truth could integrate the various emphases from previous levels of truth theory.

Of an intuitive (intuitionistic) theory of truth, in contrast to a perceived, "common sense" approach to truth, Nicholas Rescher has written, according to the intuitionistic theory there are two sorts of truths: (1) basic or primitive truths whose truthfulness is given immediately by some nondiscursive process or processes that may be characterized as intuitive, and (2) inferred truths that can be established by appropriate processes -- be they deductive or inductive -- from those of the former group.

Additionally, a historic theory of truth could come at the second, when level. In a summary by Phenix, actually, the goal of a complete history, even of one event, is never attainable. The whole truth about anything is infinitely complex and can never be told. Hence the historian, who is a finite being writing for an audience of finite beings, has to tell a partial truth. The critical question for the historian concerns the grounds for selecting what he will include in his account. The artist's grounds for selection are esthetic effect, the historian's are fidelity to the facts. The historian's task is to decide which limited materials will most faithfully represent the infinite concrete truth about what happened.

Phenix has further described the particular contribution of historic truth:

Does historical knowledge give insight into the true nature of things? Is it as reliable as knowledge in the sciences? Perhaps the best answer is that historical knowledge does yield truth, but of a somewhat different kind from that of the natural sciences.
Historical knowledge embraces the particular and unique as well as the generalized and abstract qualities of things. By its interpretive schemes it also integrates value factors into knowledge. History thus provides true insights into the nature of things as perceived within the context of human significance. Truth in history is thus broader in scope and more personal in reference than the abstract metrical truth of natural science.

Among the various theories of truth, however, perhaps the best developed are the correspondence, coherence, and pragmatic theories.

1. Correspondence theory. Rescher has given this description of the correspondence theory of truth.

Perhaps the most ancient and certainly in all eras the most widely accepted theory of truth is the correspondence theory, according to which truth is correspondence to fact. The theory stipulates that a proposition is true if the results of a confrontation between it and the objective situation with which it deals show that the facts actually are as it represents them. Aristotle formulated the principle as follows: "To say that what is is not, or that what is not is, is false, while to say that what is is, or that what is not is not, is true." 29

C. J. F. Williams has added,

Aristotle's dictum that to say of what is that it is and of what is not that it is not has been regarded as the first statement of the Correspondence Theory of Truth. 30

According to D. J. O'Connor.

The correspondence theory of truth may be regarded as a systematic development of the commonsense account of truth embodied in such dictionary definitions for "truth" as "conformity with fact" and the like. 31

2. Coherence theory. Along with the correspondence theory of truth, the coherence theory of truth has received much philosophic attention. For example, Alan White has provided the following type of comment:

According to the coherence theory, to say that a statement (usually called a judgment, belief or proposition) is true or false is to say that it coheres or fails to cohere with a system of other statements; that it is a member of a system whose elements are related to each other by ties of logical implication as the elements in a system of pure mathematics are related. 32

White has further described the historical usage of the coherence theory:
The coherence theory is characteristic of the great rationalist system-building metaphysicians Leibniz, Spinoza, Hegel, and Bradley; but it has also had a vogue with several members of the logical positivist school, notably Neurath and Hempel, who were much influenced by the systems of pure mathematics and theoretical physics.

3. Pragmatic theory. More recent than the correspondence or coherence theories is the pragmatic (practical) theory of truth, which has several varieties. Thus, according to Gertrude Ezorsky,

Peirce had insisted that a clear concept must have practical bearings on conduct. But Peirce, it must be remembered, was thinking of the practice of an experimenter, for, as he saw it, only the sort of experience that might result from an experiment can have a bearing upon our practice. Moreover, this experience must be seen not as particular but as inescapably general.

William James' interpretation was more toward the individual than toward the general:

Whereas Peirce had construed practical consequences to be those which are experimentally and publicly determinable for the community, James interpreted "practical" to mean the particular import that a belief has in the life of the individual.

Dewey's pragmatic outlook has been termed "truth as warranted assertibility."

Dewey developed a theory of truth consistent with the pragmatic method. He began with the assumption that if we are to understand the practical bearings our ideas have on our experience, we must see them at work in the contexts of their use, those of reflective thinking and problem solving. It is easy to subscribe to the formula that truth is the correspondence between ideas and facts. But what does this correspondence mean in practice?

Beside an attempt to expand on topics like truth which are relevant to ethical science, it is also possible to expand on the usefulness to ethics of the concept of enjoyment, an undertaking for the next chapter.
"Appreciate the past, anticipate the future, and enjoy the present -- moderately, according to environmental opportunities." This statement can be the when principle for the dynamics of personal behavior. The presentation of a scale of enjoyment (joy) that proceeds from sentiment to comfort to convenience to the philosophically familiar concepts of satisfaction from achievement, of happiness from utilitarianism, and of pleasure from hedonism has indicated the encompassing scope of joy in relation to individual existence and life.

Since joy is here deemed essentially an emotional reaction, so presumably are each of the six values strung along the continuum of enjoyment (Gr. en, in + joy + -ment, result of = the result of taking in joy). That is, one feels sentimental, feels comfortable, feels convenience (at least a little), feels satisfied, feels happy, and feels pleasurable, with feeling itself placed at the gross, basic level of emotion.

An emotion is an internal, intangible mood which can be accompanied by an external, tangible expression like a smile or a frown, and perhaps a physical manifestation like hand-clapping or finger-chiding.

The general advice to enjoy oneself in present time does not specify a particular application. One can gain enjoyment from a pleasant melody, a refreshing drink, a friendly companion, an interesting story. Enjoyment being an emotional reaction presumably has both a physical component and a mental component, and probably includes a mental evaluation. Accordingly, there is a difference of degree between concepts like satisfaction, happiness, and pleasure rather than a difference of type (or "kind").

For further background about emotional behavior, a glance at Table 13 shows a tentative structure (or outline) of emotion (emotive behavior, emotional behavior) -- with feeling at the gross, basic level, passion at a second, externalizing level, compassion at the third, mental level, favoring at the fourth, analytical level, desire at the fifth, synthesizing level, and idealization at the highest level.
Within the subtopic of desire, need appears at the gross, basic level; want at the physical level; wish at a mental level; fancy at the analytical level; urge at the synthesizing level; and pleasure at the top, evaluative level. While pleasure comes at the highest level of desire, Table 13 also indicates that satisfaction comes at the highest level of application and that felicity (happiness) comes at the highest level of harmony.

John Kekes has clarified the concept of an attitude concerning happiness:

The attitudinal aspect of happiness is more than a succession of satisfying episodes. For the attitude requires that the significance of the episodes be appraised in terms of one's whole life. This appraisal need not involve conscious reflection, although it frequently does. It may simply be an unspoken feeling of approval of one's life and a sense that particular episodes fit into it. The episodes may be goals achieved, obstacles overcome, experiences enjoyed, or just a seamless continuation of the approved pattern of one's life.¹

Kekes has also noted the affinity of the concepts of happiness, satisfaction, and pleasure with the notion of enjoyment:

According to common sense, then, a happy man is satisfied with his life. He would like it to continue the same way. If asked, he would say that things are going well for him. His most important desires are being satisfied. He is doing and having most of what he wants. He frequently experiences joy, contentment, and pleasure.²

Enjoyment would be an important part of the long-time philosophical concept of the "good life." Each individual should want a "good life" personally, a high "quality of life" socially, and a "proper life" culturally.

Understanding of one's culture provides a realization of feasibility, of practicality. To desire to go on a space voyage was not feasible in 1900, but today is a practical possibility.

To appreciate the past includes the realization that a monarch in 1800 did not enjoy air conditioning which is available to the ordinary U.S. citizen today.

To anticipate a future activity not now extant can perhaps be turned into a challenge to create this activity (to change a "stumbling block" into a "stepping stone").

Yet, regardless of various cultural conditions, philosophical literature has provided many historical references to the "good life" for the individual and also to a high "quality of life," hopefully provided by a society.

Moreover, a cultural concern with an individual's "proper life" has provided an ethical and moral emphasis. While concern with the familiar concept of "common good" indicates a balancing of social interests with personal interests.
The "good life" and "quality of life"

The "good life" is here positioned in Table 14 at the highest level of "quality of life." That is, in Table 14, individual life is considered to consist of living basis (life base, basis of life) at the gross, basic level, of living conduct (life conduct) at the when, physical level, of living rationale (life rationale) at the mental, linking level, of living style (life style) at the emotional, analytical level, of living integrity (life integrity) at the fifth, synthesizing level, and of living quality (life quality) at the ideal, top level.

In turn, life quality (quality of life) steps upward from tolerable living (tolerable life) at the gross, basic level to comfortable living (comfortable life) at the actual, physical level to correct living (right life) at the mental, relational level to compatible living (congenial life) at the fifth, synthesizing level, and of living quality (life quality) at the ideal, top level.

The good life itself, then, in Table 14, provides interesting living (interesting life) at the basic, gross level, abundant living (abundant life) at the external, physical level, moderate living (moderate life) at the mental level, leisurely living (leisurely life) at an emotional level, useful living (useful life) at the synthesizing level, and joyous living (joyful life) at the top, ideal level.

Philosophically, according to Frankena, the good life will be a "mixed life," as Plato said, consisting of activities and experiences . . . that are enjoyable. . . . We may think of these experiences and activities as making up the content of the good life.³

Frankena further believes that the good life should provide a harmonious pattern and a subjective form -- or personal lifestyle. "Just what content, pattern, and subjective form the good life has will, no doubt, vary considerably from person to person."⁴

Of the good life, Phenix has adjudged, "Pleasure and happiness are commonly associated with the good life; but they are not its inevitable goal or standard."⁵

Phenix has further suggested that "the primary aim of education should be conversion from the self-centered striving for advantage to a life of loyal dedication to excellence."⁶

Proper life

Also structured in Table 14 is a tentative outline for the "proper life" -- positioned within the topic of propriety (properness) which itself consists of fundamental propriety (basic propriety) at
the gross, basic level, living propriety (proper living or proper life) at the physical, external level, rational propriety (reasonable propriety) at the mental, linking level, practical propriety (proper practice) at the how, analytical level, systemic propriety (systematic propriety) at the fifth, synthesizing level, and theoretical propriety at the top, ideal level.

The "proper life" then includes proper problem at the gross, basic level, proper conduct at the when, physical level, proper correctness (proper rightness) at the mental, connecting level, proper norm at the emotional, analytical level, proper standard at the fifth, synthesizing level, and proper criterion at the top, ideal level.

**Common good**

Beside proper living, the approach of the "common good" has further been used to help blend individual living into desirable welfare for a social group. A quick reference to Table 11 will disclose that common goodness (common good) -- at the second, physical level of righteousness (uprightness) -- consists of a good existence at the basic, gross level, a good time at the when, actual level, a good selection (good choice) at the mental, relational level, good option at the emotional, analytical level, good usage at the synthesizing, social level, and good faith at the highest, ideal level.

The concept of goodness has been attached directly or inherently to important, familiar phrases like the "good life," good "quality of life," "human rights" (good and true personal prerogatives), "good behavior," good conduct," "common good," and a good "way of life."

The time-honored concept of the "common good" seemingly balances the concept of "human rights," or personal rights.

These individual prerogatives include both personal freedoms (positively) and protections against social interference (negatively). A balancing of personal rights with the "common good" socially can result in a good cultural "way of life" (pattern of living).

The general topic of the "common good" has also been extended to many social applications. The Phenix book titled *Education and the Common Good* uses the concepts of "intelligence" to deal with intellect and communication, of "creativity" to deal with aesthetics, manners, work, and recreation, of "conscience" to deal with nature, health, family, social class, race, economics, government, and world responsibility, and of "reverence" to deal with religion.

The Neill book directly titled *The Common Good* consists of 12 units concerning: government, society, liberty; liberty and loyalty; American educational issues and problems; social problems in an expanding society; family and community; national economic problems; government and politics; the federal government and the welfare state; problems of state and local government; the foreign policy of the United States; foreign trade, aid, and procurement; and international organization for peace.
According to Neill, "The object of a political society is to enable men to achieve the common good while still allowing each person to develop the faculties he received from his Creator." Neill has continued.

In a concrete sense, the common good is expressed in the benefits we share together: adequate military defense, protection of our civil and political rights, community services such as good roads and adequate water supplies. These services are concrete tasks performed by our government in the name of the common good. In a less concrete sense, the common good is the good life for all persons. The common good, however, does not ignore the more fundamental rights of the family, which is a more basic social unit than the state.

Robert Roth has noted a Deweyan emphasis relevant to the common good: "Does the object or action contribute to the welfare of others? If it does, it is not only valued but valuable, not only prized but appraised, not only an object of desire but a true or reasonable good."

Roth has further written,

Dewey wanted the individual to appreciate the attractiveness of cooperating with others in the common enterprise of achieving the welfare of all so that the individual might voluntarily and joyously engage in such activity.

Roth's language leads to the realization that several more familiar phrases have similar meaning. Thus, "common good" is similar to "general good" is similar to "general well-being" is similar to "general welfare." Since "well" is the adverb equivalent of "good," the phrase "well-being" approximates the phrase "good-being" and again links the ethical concept of goodness to terms like "well-being" and "well-fare" (welfare). For example, the U.S. constitution refers to the "general welfare" rather than to the similar "common good."

Indeed, while the concept of human rights was proclaimed in the first paragraph of the Declaration of Independence in 1776, the social concept of "general welfare" was proclaimed in the preamble (the first paragraph) of the U.S. Constitution in 1787.

We the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Alternatively, Angus Campbell in the 1981 *The Sense of Well-Being in America* used the term "well-being" rather than "welfare" in carrying out a psychological and sociological survey nationally.
In this book I have reported the major findings of a series of national surveys conducted by the Institute for Social Research between the years 1957 and 1978. I have attempted to describe, without the aid of charts, statistics or professional jargon, the state of psychological well-being of the American people during this period and the changes which have occurred over these two eventful decades.\(^{12}\)

While "several hundred different aspects of people's lives that contribute to their general feeling of satisfaction and pleasure in life" could be listed, Campbell considered 12 "domains of life": marriage, family life, friendship, standard of living, work, neighborhood, city or town or residence, the nation, housing, education, health, and the self.\(^{13}\) Overall, "Americans are most likely to express high satisfaction with their marriage and their family life and low satisfaction with their economic status and their education."\(^{14}\)

Campbell noted that "we have learned to associate national well-being with economic welfare."\(^{15}\) He added,

"It is difficult to doubt that economic welfare contributes something critical to the psychological quality of life. Certainly as income has increased over the nation's history, the proportion of the citizenry living pleasant and satisfying lives must also have increased. And . . . studies comparing measures of satisfaction with life in countries at various levels of economic development typically find the highest sense of well-being in the countries with the highest per capita income."\(^{16}\)

Campbell has further commented about the "good life":

"We have tended very strongly in this country to identify economic welfare with the good life and to equate a rising national income with general well-being. It will be our argument in these pages that economic welfare may be a necessary condition for public well-being but it is not a sufficient one."\(^{17}\)

Campbell also connected good health to the concept of general welfare.

"No one would contest the assumption that the status of the nation's physical health is a measure of national well-being. Whenever people are asked what they consider to be the essential requirements of a good life, good health is invariably near the top of the list."\(^{18}\)

Campbell tried to apply the concept of "quality of life" also. The survey teams used an open-ended question:

"When a cross-section of Americans was asked in 1973, "What does the quality of life mean to you -- that is, what would you say
that overall quality of your life depends on?" their most frequent answers were in order: (1) economic security, (2) family life, (3) personal strengths (honesty, fortitude, and intelligence), (4) friendships, and (5) the attractiveness of their physical environment.19

Moreover,

Satisfaction with self has the strongest relationship with general life satisfaction, satisfaction with standard of living is second and satisfaction with family life is a close third. . . . Satisfaction with marriage is also high on the list, as are satisfaction with friends and work.20
Chapter 9

Testing and Conclusions

Now, maybe it's time for some testing. Let's return from a possible balancing of common good and of individual good to this essay's main procedural goal, which has been been to structure (outline) the technical concepts of ethics -- although doing so has required consideration of the closely related technical concepts of morality and of mores.

Testing the hypothesized structuring

Is the presentation made in this essay consistent with other carefully developed approaches to the subjects of ethics, morality, and mores? While the testing will be qualitative (rather than quantitative) and rational (rather than empirical), nonetheless it adheres to the suggested "consistency" theory of truth. Moreover, both a secular testing and a religious testing will be provided here.

1. A secular test. The first testing comes particularly from The Philosophy of Moral Development written in 1981 by Lawrence Kohlberg, founder and director of the Center for Moral Education at Harvard University. During this time Kohlberg has taught a course about "Moral Development and Moral Education."

The major required readings for my graduate course ... are Plato's Republic, Emile Durkheim's Moral Education, Jean Piaget's Moral Judgment of the Child, and John Dewey's Democracy and Education. These books on moral education were not written for professional researchers or graduate students but for literate people interested in the great questions of society. 3

Kohlberg has "also tried to keep in mind the awareness these great writers had that moral education is 'inter-disciplinary' and that it requires an integration of psychological, philosophical, and sociological (or political) perspectives." 12
Initially, Kohlberg for a doctoral dissertation in 1958 attempted to test and extend Piaget's exposition of moral judgment.

When I started my dissertation in moral psychology, I was aware of a tradition of thought about moral education originating with Plato. In the contemporary world, however, it seemed as if only optimistic Sunday school educators and Boy Scout leaders thought or wrote about moral education.3

More specifically,

I started the dissertation as an effort to replicate Piaget's (1948) description of moral judgment stages, to extend them to adolescence, and to examine the relation of stage growth to opportunities to take the role of others in the social environment. These goals led to my revision and elaboration of Piaget's two-stage model into six stages of moral judgment, at first cautiously labeled as "developmental ideal types." 4

He noted this approach of the phases (stages) of moral development differs from conditioning psychology or from psychoanalysis:

These implications define a cognitive-developmental theory or paradigm for the study of the child's moralization that is basically different from that offered by behavioristic learning theories or psychoanalytic accounts of superego formation.5

Kohlberg has also suggested

that a stage of judgments . . . is a necessary but not a sufficient condition for moral action, which also requires a second phase judgment of responsibility and "ego strength" or "will." 6

Kohlberg in his approach has emphasized the overall goal of justice.

Following Socrates, Kant, and Piaget, the answer I and my colleagues offer says that the first virtue of a person, school, or society is justice -- interpreted in a democratic way as equity or equal respect for all people.7

He has further tied the concept of social justice to deontology (duty ethics): "Democratic justice is an answer to the deontological question, 'What are the rights of people, and what duties do these rights entail?'" 8

Kohlberg has attempted to find general or even universal principles, declaring, "Judgments to be moral should rest on certain principles, on those principles that are universalizable." 8

These encompassing principles could in part be the result of human commonalities. But Kohlberg has also referred to "ideal principles."
This is because the ideal principles of any social structure are basically alike, if only because there simply are not that many principles that are articulate, comprehensive, and integrated enough to be satisfying to the human intellect.10

These universal principles are in addition to any cultural or social relativity.

In more elaborated form, a theory of the virtues usually rests on social relativism, the doctrine that, given the relativity of values, the only objective framework for studying values is relative to the majority values of the group or society in question, an assumption I criticize.11

Kohlberg has also defined, "Good behavior is that which pleases or helps others and is approved by them."12

He has integrated both the personal and the social in his concept of right action: "Right action tends to be defined in terms of general individual rights and in terms of standards that have been critically examined and agreed on by the whole society."13

Kohlberg has added this comment about the "naturalistic fallacy."

Philosophers tell psychologists they cannot go "from is to ought" by erecting a philosophy of the good and the right simply from a study of what people do value as good and right. To do so, they claim, is to commit "the naturalistic fallacy." My colleagues and I agree with them. Psychologists can, and should, however, move back and forth between philosophic assumptions and empirical findings.14

Thus Kohlberg has labeled one of his chapters "From Is to Ought: How To Commit the Naturalistic Fallacy and Get Away with It in the Study of Moral Development."15

Another suggestion given here is that ought may not be derived from is but can be combined with is. Thus, in a deductive syllogism, the major premise can be a universal principle of oughtness, the minor premise can be a factual case of isness, and the deductive conclusion becomes an application of the universal oughtness (a value) to a particular isness (a fact).

Similarly, Samuel Hart has combined "factual evidence" with "valuational norms" in moral reasoning:

Reason transforms our impulsive behavior into a principled conduct. In justifying conduct from a moral point of view reason appeals to factual evidence and the implicit valuational norms centering on the common good, as a heuristic principle in the process of harmonizing our genuine wants, goals, and aspirations.16

Incidentally, the following summary of "six moral stages" by Kohlberg17 can compare readily to the six presumed levels of general
behavior. Thus Stage 1 (or phase one) of "punishment and obedience" can come at a gross level of behavior. Stage 2 of "instrumental exchange" at a physical level of behavior. Stage 3 of "interpersonal conformity" at a mental level of behavior. Stage 4 of "social system and conscience maintenance" at an emotional level of behavior. Stage 5 of "prior rights and social contract" at a social level of behavior, and Stage 6 of "universal ethical principles" at an ideal level of behavior. These comparisons are put below into table form. Thus, the presumption of six levels of general behavior is both consistent with six phases of moral development and indicative of a rationale for there being six particular moral stages.

<table>
<thead>
<tr>
<th>Six Moral Stages</th>
<th>Six Levels of General Behavior</th>
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<tbody>
<tr>
<td>Stage 1. Punishment and obedience</td>
<td>Gross</td>
</tr>
<tr>
<td>Stage 2. Instrumental exchange</td>
<td>Physical</td>
</tr>
<tr>
<td>Stage 3. Interpersonal conformity</td>
<td>Mental</td>
</tr>
<tr>
<td>Stage 4. Social system and conscience maintenance</td>
<td>Emotional</td>
</tr>
<tr>
<td>Stage 5. Prior rights and social contract</td>
<td>Social</td>
</tr>
<tr>
<td>Stage 6. Universal ethical principles</td>
<td>Ideal</td>
</tr>
</tbody>
</table>

In the search for universalization, Kohlberg has suggested that "virtue is ultimately one, not many, and it is always the same ideal form regardless of climate or culture" and also that "the name of this ideal form is justice." In terms of the where principle of personal behavior ("Each person ordinarily lives within a social environment within the physical environment"), Kohlberg has seemingly included both a reference to the "climate" of the physical environment and to the "culture" of a social environment.

On an individual, personal basis, virtue could be considered excellence, while on a social basis virtue could be considered to be justice. Thus, C. Eugene Conover has declared that U.S. culture emphasizes both personal happiness and social justice.

The dominant emphasis in the most influential new ethical theories and in our culture is upon the freedom and the happiness of persons, and the conditions for the fulfillment of our hopes for social justice and peace. Even then, perhaps it can be argued that the concept of social
justice subsumes personal excellence and hence that the single virtue of social justice includes the virtue of personal excellence. Substantively. Kohlberg has defined justice to be "primary regard for the value and equality of all human beings and for reciprocity in human relations."22 Procedurally, according to Kohlberg, "By definition, justice is a resolution of conflicting claims in light of principles and procedures that appear fair to the parties involved in the conflict."21

Indeed, Kohlberg has already pushed the Golden Rule into the conceptual boundary of justice by referring to "justice as reversibility."

"Justice as Reversibility" begins where "From Is to Ought" ends. It claims that there is one moral principle at the heart of ethics, the Golden Rule. Another name for the Golden Rule is reversibility: "Put yourself in everyone else's place." Still another name is "moral musical chairs": "Let everyone trade places before choosing and be willing to be in the worst-off chair."22

Kohlberg has further used the "reversibility" approach to place utilitarianism into the scope of the justice concept. When "there is a conflict between the principle of utility as the greatest good of the greatest number and the principle of justice as respect for individual human dignity,"23 I claim that justice as reversibility (moral musical chairs) resolves these dilemmas by recognizing utility within the framework of respect for individual dignity expressed as the willingness to trade places with others; that is, the Golden Rule.24

For clarification, it is worth noting that the idea of the "greatest happiness of the greatest number" of utilitarianism emphasizes the social environment while the concept of "individual human dignity" emphasizes the single person.

In a social application of his six stages of moral development, Kohlberg has commented that ideas of justice can differ from a majority opinion because "most adults in American society reason mainly not at the principled but at the conventional stages, Stages 3 and 4."25 He then proposes "that the dominant ideology of the United States and other Western countries has been a liberal social contract view corresponding to Stage 5"26 and urges "that the liberal faith is and should be evolving toward the ideas of justice embodied in a sixth stage."27

In a separate application, Kohlberg has noted how a U.S. adult majority at the conventional stages of reasoning can differ from Supreme Court justices who could be at Stages 5 and 6 of moral judgment.

In the United States, legislators are usually responsive to public opinion, but the Supreme Court should be responsive to "evolving
standards of justice" rather than to common opinion when interpreting the Constitution.²⁹

Kohlberg, while differentiating between moral development and religious orientation, has noted the possibility of parallel stages.

I restate the autonomy of ethics, the claim that stages of justice and the highest-stage formulation of principles of justice stand on philosophic and psychological grounds independent of religious thinking or religious faith. However, I also point to stages of religious and metaphysical orientation parallel to the moral stages.²⁹

The fact that moral development is but a part of a larger picture of human existence is labeled by Kohlberg to be a hypothetical seventh stage or to be perspectives beyond justice.

I acknowledge the fact that each moral stage poses and leaves unanswered such questions as "Why be just or moral in a world that often appears to be unjust?" Finally, I consider as a hypothetical "seventh stage" kinds of religious thought and experience that can offer answers left unanswered by Stage 6 rational justice.³⁰

In his research methodology, Kohlberg has made use of "hypothetical dilemmas."

We studied seventy-five American boys from early adolescence on. These youths were continually presented with hypothetical moral dilemmas, all deliberately philosophical, some found in medieval works of casuistry. On the basis of their reasoning about these dilemmas at a given age, we constructed the typology of definite and universal levels of development in moral thought.³¹

He has also turned this approach into a repeated, longitudinal study.

For fifteen years, I have been studying the development of moral judgment and character, primarily by following the same group of seventy-five boys at three-year intervals from early adolescence (at the beginning, the boys were aged 10-16) through young manhood (they are now aged 22-28), supplemented by a series of studies of development in other cultures.³²

With rapid changes in living conditions externally and with different levels of moral development internally, educator Kohlberg has found that the "Socratic dialogue" of questions and answers can be used so that "the teaching of virtue is the asking of questions and the pointing of the way, not the giving of answers."³³ In Kohlberg's opinion, "Moral education is the leading of people upward, not the putting into the mind of knowledge that was not there before."³⁴
Thus, in this selective summary of Kohlberg's approach to moral development, the present structured approach to ethics and morality can readily be blended to much of his findings and interpretations.

2. A religious test. The fact that the ancient Greek philosopher Plato, and his student Aristotle, lived several hundred years B.C. (Before Christ) indicates their versions of ethics and of morality would have been constructed separately from Christian religion.

However, both approaches can seemingly support each other in practical personal and social guidance. Thus, George Thomas has suggested, "Should not moral philosophy and Christian ethics be regarded as complementary rather than mutually exclusive?"35

Arthur Holmes has urged that the 20th-century Christian "develop for himself a working relationship between Christianity and philosophy that will discredit neither Christianity nor philosophy."36

Richard Gula, in his 1982 book about "moral norms," has written that "moral theology, or Christian ethics, is concerned with God's revelation of himself in Christ and through the Spirit as an invitation calling for our response."37

While he held that "Christian morality is a religious morality,"38 he also made a secular-like statement that "the moral community's experience of what helps and hinders the well-being of human life gives rise to moral norms."39

Gula has further referred to "formal norms" that "remind us of what is good or bad and encourage us to do good and avoid evil."40

Gula has considered the Golden Rule to be "a formal norm: 'whatever you wish others to do to you, do so to them.'"41 He has also expanded upon formal norms within Christian ethics:

Other examples are do good and avoid evil, respect life, be honest, be just, be chaste, be grateful, be humble, be prudent, be reasonable, etc.; expressed negatively, do not be selfish, vain, promiscuous, proud, stingy, merciless, foolish, etc.42

Beside these norms which could also be deemed appropriate within philosophical ethics, Gula has given consideration to the philosopher's should ("ought to") approach by referring to a "moral agent."

The analysis begins and ends with the moral agent. Who is the "I" of "What should I do?" This involves clarifying the personal context of the moral agent by considering the person's capacities for certain moral action, the person's identity and integrity, as well as intentions.43

Gula has also harnessed the philosophical concept of "deductive syllogism" to moral decisions.

The norm serves as the major premise of a syllogism, the minor premise is the situational analysis identifying the circumstances relevant to the norm, and the conclusion of this deductive process is the judgment of conscience.44
Moreover, Gula has highlighted, in tabular format, what can be considered a historical change from the religious "absolutivity" of the medieval period in Western history to a present, more knowledgeable form of religious relativity. While making no particular reference to the change in the physical sciences from the absolute physics of Isaac Newton (1643-1727) to the relative physics of Albert Einstein (1879-1955), Gula has contrasted a "classicist worldview" and a "modern worldview." He has commented that contemporary moral theology wants to preserve the clarity, consistency, and precision of the classicist worldview while at the same time respecting human freedom, the uniqueness of the historical moral situation, and the unfinished character of the moral life so valued by the historically conscious worldview.45

Gula has rationally compared the two viewpoints according to the features of characteristics, method, moral theology and the moral life, advantages, and disadvantages.46

<table>
<thead>
<tr>
<th>Features</th>
<th>Classicist Worldview</th>
<th>Modern Worldview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Characteristics</td>
<td>Views reality primarily as static, immutable and eternal</td>
<td>Views reality primarily as dynamic and evolving, historical and developing</td>
</tr>
<tr>
<td></td>
<td>The world of reality is marked by objective order and harmony</td>
<td>The world of reality is marked by progressive growth and change</td>
</tr>
<tr>
<td></td>
<td>Speaks of the world in terms of well-defined essences and abstract, universal concepts</td>
<td>Speaks of the world in terms of individual traits and concrete historical particulars</td>
</tr>
<tr>
<td>Method</td>
<td>Begins with abstract, universal principles</td>
<td>Begins with the experience of the particular</td>
</tr>
<tr>
<td></td>
<td>Primarily deductive</td>
<td>Primarily inductive</td>
</tr>
<tr>
<td></td>
<td>Conclusions always the same</td>
<td>Some conclusions change as the empirical evidence changes</td>
</tr>
<tr>
<td></td>
<td>Conclusions are always secure and complete as long as deductive logic is correct</td>
<td>Leaves room for incompleteness, possible error; open to revision; conclusions are as accurate as evidence will allow</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Features</th>
<th>Classicist Worldview</th>
<th>Modern Worldview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral Theology and the Moral Life</td>
<td>Deals with issues in the abstract and as universal</td>
<td>Deals with issues in the concrete particularity of historical moment</td>
</tr>
<tr>
<td></td>
<td>Deals with universals of humanhood</td>
<td>Deals with the historical person in the historically particular circumstances</td>
</tr>
<tr>
<td></td>
<td>Conforms to pre-established norms and to authority</td>
<td>Formulations of norms are historically conditioned</td>
</tr>
<tr>
<td></td>
<td>Emphasis on duty and obligation to reproduce established order</td>
<td>Emphasis on responsibility and actions fitting to changing times</td>
</tr>
<tr>
<td></td>
<td>Lacks integration with the great mysteries of faith and roots in critical biblical orientation</td>
<td>More soundly integrated with the mysteries of faith and nourished by biblical teaching</td>
</tr>
<tr>
<td>Advantages</td>
<td>Clear, simple, and sure in views of reality and in its conclusions about what ought to be done</td>
<td>Respects the uniqueness of the person and the ambiguities of historical circumstances</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sees the moral life as always incomplete and in need of conversion</td>
</tr>
<tr>
<td>Disadvantages</td>
<td>Tends to be authoritarian in the sense of claiming to have answers suitable for all time</td>
<td>Tends to relativism in the sense that nothing seems unconditionally binding</td>
</tr>
<tr>
<td></td>
<td>Tends to be dogmatic in the sense of having the last word</td>
<td>Tends to be antinomian (anti-legal) in the sense that all laws are irrelevant</td>
</tr>
</tbody>
</table>

Overall, the earlier religious approach tended toward the general while the present approach can be more particular and specific. Along with the enormously increasing knowledge that is now available to the human species, the qualitative, enlightening table above indicates that religious ethics in Western regions is being updated and elaborated in universal, relative, and even particular manner.
Conclusions from the hypothsized structuring

In line with both a religious and secular emphasis upon the importance of the individual person, concluding comments about the present hypothesizing efforts are considered under the subheadings of personal behavior, personal findings, personal understanding, and personal enjoyment.

1. Personal behavior. Beside the statics of structure, use was made here of three principles concerning the dynamics of personal behavior. In Table 15, three additional principles are given that then complete a set of six tentative principles for the dynamics of personal behavior. The use of the "Six W's" of journalism (or of knowledge or of fact) for these principles helps provide an adequacy or sufficiency. If each principle in Table 15 is appropriate, or necessary, for personal behavior, then all six principles are necessary and sufficient for the topic.

2. Personal findings. In addition, the following conclusions occur from preparation done for this essay:

(1) Ethics with its emphasis on goodness provides the guidance given in the what-to-do principle of personal behavior: "Do good not bad."

(2) The where principle of personal behavior ("Each person ordinarily lives within a social environment within the physical environment") helps clarify that ethics can focus on good personal conduct while morality can focus on good social conduct, with much overlap.

(3) The culture concept, with its mores of group conduct, helps clarify that many values (including ethical and moral values) tend to be relative to a society's culture, or "way of life." Beside important, universally common values stemming from universal human needs.

(4) The important ethical concepts of truth, goodness, and correctness can be defined ostensively or illustratively.

(5) Briefly, good = desirable, true = factual, and correct (right) = true and good, while bad = not good, false = not true, and wrong = not correct.

(6) Both ethics and morality can have elaborate yet consistent infrastructures (substructures) of technical concepts, which themselves often have popular synonyms.

(7) Several approaches including ethical imperative and ethical goal-achievement have been used historically to provide a dynamics of ethical and of moral behavior.

(8) The philosophical division (branch) of ethics can apply values supplied by the philosophical division of axiology (the study of values).
(9) While the essence or core of ethics seems to be goodness, perhaps the essence or core of virtue is ideal value (including goodness, justice, excellence, etc).

(10) The ancient philosophic quest for truth is manifest in today's search for accurate knowledge (truth), while the ancient emphasis on virtue is continued with the emphasis here on applying ideal values (virtues).

(11) Moreover, while the ancient search for truth and virtue tended to be in absolute terms, the present search for knowledge and values can be in relative terms.

(12) The concepts of sentiment, comfort, convenience, satisfaction, happiness, and pleasure can be arranged along a continuum of enjoyment, which itself emphasizes both an evaluational and an emotional reaction.

(13) Efforts here toward explicit definitions, technical structuring, ethical scales, hypothesis-testing, proved problem-solving, and better understanding help toward the scientization of ethics and of morality.

(14) The technical concept "quality of life" -- here put at the highest level of individual living -- is tiered from tolerable to comfortable to correct to congenial to good living ("good life"), while the ethical concept "good life" can consist of an interesting life, abundant life, moderate life, leisurely life, useful life, and joyful life.

(15) The concept of "common good" ≠ (approximates) "general good" ≠ "general well-being" ≠ "general welfare."

(16) Concepts like the "common good" help balance social needs against personal needs.

(17) The use of six levels for structuring ethical theory indicates that concepts at all six levels are to be included for completeness of an ethical theory. That is, an attempted theory which omitted only one of the six levels would presumably still be non-sufficient -- whether non-natural, non-pragmatic, non-cognitive (non-mental), non-emotive (non-emotional), non-moral, or non-hedonistic.

(18) When an overall approach is used to fit both ethics and morality into six levels of general behavior, the results can sometimes seem novel and hence require reflective mental digestion. For example, a total of six concepts of perfection can include not only truth, goodness, and beauty but also wisdom, humaneness, and grace.

(19) Secular ethics and religious ethics should reinforce each other.

(20) The tentative structuring here of ethics, morality, and mores is now available for constructive criticism and refinement.

3. Personal understanding. The question further arises: Why are the concepts of good, true, and correct so firmly embedded within the theory of ethics? Historically, ancient philosophers were searching for the "good life" for an individual and presumed that the goal for individual character (ethikos) was the "highest good." This reasoning accounts for goodness, but why would truth have so
much ethical interest? Perhaps the concern for truth (accurate knowledge) came as a byproduct of the search for good self-knowledge (to "Know thy self") and the realization that one's sensory knowledge wasn't always reliable.

After the two concepts of goodness and of truth had become accepted content within ethics, then the concept of correctness (rightness) could readily be linked since correctness can be considered a combination of goodness and of truth. Additionally, perhaps the concept of correctness also crept into ethics because of the social environment within which the individual person functioned. That is, good behavior personally should be correct behavior socially.

After these three conceptual values had become ethically significant, then the difficulties of social reality would arouse interest in the opposite concepts of badness, falsity, and wrongness.

Also historically impressive in ethics has been the profound interest in the concept of virtue. While truth has been the ancient philosophical search for accurate knowledge about reality (actuality) and for universal principles to summarize reality, the advocacy of virtues -- personal applications of ideal concepts -- gave philosophical guides to individual conduct. The Socratic statement that "Virtue is knowledge" implied that knowledge itself was an ideal value and that the acquisition of knowledge would result in ideal conduct personally.

The quest for personal understanding about truth (accurate knowledge) can be presented in a sequence of steps.

1. Given: A personal desire for understanding.
2. Question: Understanding of what?
3. Answer: Understanding of life on earth (not necessarily in the universe, and mainly human life).
4. Next question: To understand human life on earth, what is needed?
5. Next answer: Knowledge.
6. Qualification: But the knowledge should be accurate, so what is needed is accurate knowledge -- or truth.
7. Extension: One's personal interest can next extend to understanding of life in the universe, beside on earth, and to the understanding of all forms of life, beside human.
8. Evaluation: While happiness may need pursuit, truth requires search.
9. Comment: Perhaps truth is what actually exists, while knowledge is a rational version of what exists. Knowledge can be stored biologically inside one's brain; however, with development of spoken language, knowledge can also be obtained and exchanged between individuals. With further development of written language, information can be obtained from past individuals and recorded for future individuals. Beside this transmission of knowledge during time, the written form of language has permitted exchange of information over longer distances than spoken language permitted, although, with development of electronic communication, the spoken language can also be transferred rapidly over long distances.
Further comment: Truth could also be considered presently accurate knowledge plus all facts not yet known. According to Austin Fagothey, "Truth may be eternal but our knowledge of it is fragmentary." Perhaps truth about the physical universe (that is, Truth with a capital T) could be considered absolute, immutable (unchanging), and eternal (ever-lasting). The truth about the social environment however would be relative to the social environment. Thus, social truth would vary according to each social group and its culture ("way of life"), although presently and urgently needed is development of globally adequate ethics, morality, and mores for the "global community."

4. Personal enjoyment. One final commentary concerns the when principle to appreciate the past, anticipate the future, and enjoy the present. Here, the concept of joy (enjoyment) can subsume the long-time philosophical topics of satisfaction, happiness, and pleasure. Indeed, joyful living -- or, in the French wording, joie de vivre (joy of living) -- is here positioned at the top level of the "good life."

The types of personal enjoyment vary during the periods of personal development from the enormous dependence of infancy and childhood through the increasing independence of youthhood and young adulthood to the social interdependence of mature adulthood and seniorhood.

Personal enjoyment can also vary from culture to culture and from historical period to historical period. Further, within a culture, consider the effects of the six major social institutions of economy, family, education, recreation, government, and religion. Family values permeate the first six years or so of one's life, and are usually good and desirable. Public and private educational institutions, while providing general knowledge and special skills, also emphasize good and desirable behavior. Here in the United States, the various governmental institutions depend on individual cooperation and voter participation to make representative democracy effective and continuous. Moreover, religious institutions have responsibility for urging and demonstrating good and desirable goals and actions. These four social institutions then, certainly within the United States, should corroborate and support each other's efforts toward good ethical conduct personally and good moral behavior socially.

Why has there been any difficulty in minimizing selfish conduct and in improving social interdependence within the U.S.? While U.S. economic institutions desirably encourage self-reliance and innovation, they are also impacted by imperfect competition, limited resources, and threatening side effects like environmental pollution. Moreover, recreational institutions should maximize those leisure activities which are good and desirable while minimizing unhealthy and deteriorative ventures.

All these institutional endeavors are especially important during the time when young persons are establishing individual independence. The impact of peer groups, however, upon the behavior of
young persons, during recreational activity, can often outweigh the combined guidance of family, school, church, and government. Moreover, undesirable leisure-time activity can occur at any age if economic agencies over-dramatize undesirable commodities and services rather than spotlight desirable goods and services.

The result of such institutional analysis indicates that the four social institutions of family, education, government, and religion need to do a better job of encouraging the acceptable offerings and limits of both the institutions of economy and recreation in regard to personal behavior and to social interdependence. Perhaps more philosophical explication (the act of making explicit) is also needed of what is possible and not possible in life-styles for the enjoyment (that is, satisfaction, happiness, and pleasure) of a "good life" personally and a high "quality of life" socially.

What, indeed, is joy? "The emotion excited by the acquisition or expectation of good" is the definition provided by one dictionary. Another dictionary definition presents the near-synonyms: "feeling of great pleasure or happiness that comes from success, good fortune, or a sense of well-being."

Etymologically, the term "enjoyment" can be considered a combination of en, in, into + Fr. joir, to give joy + -ment, a result of = a result of giving joy into. Dictionarily, enjoyment is "the deriving of pleasure or satisfaction." A dictionary example is "the enjoyment of good health."

The close relation between the concepts (ideas) of joy and of pleasure has also been highlighted in Webster's New Dictionary of Synonyms:

pleasure, delight, joy, delectation, enjoyment, fruition denote the agreeable emotion which accompanies the possession, acquisition, or expectation of something good or greatly desired. Pleasure strongly implies a feeling of satisfaction or gratification. . . . an excitement or exaltation of the senses or of the mind that implies positive happiness or gladness.54

Moreover, according to this dictionary of synonyms,

Joy is often used in place of pleasure and still more often in place of delight. It is, however, especially appropriate when a deep-rooted, rapturous emotion is implied or when the happiness is . . . great.57

Correspondingly, the concept of enjoyment "usually implies an attitude or a circumstance or a favorable response to a stimulus that tends to make one gratified or happy."58

If the evaluation and emotion of joy are a byproduct of a "good life" personally and of a high "quality of life" socially, at the fourth and fifth behavioral levels respectively, then what is the status of joy at each of the other four levels of behavior? Well, a personal philosophy of living with its emphasis on personal wisdom can provide enjoyment at the third, mental level.
"Comfortable living" and "good health" could further provide joy at the gross and physical levels respectively. At the sixth, top level of behavior, joy can come from spiritual development.

Since each person's philosophy of life will differ to some extent, the resulting enjoyment will also vary from person to person -- although still within the range of similar versions of comfortable living, good health, good life, high quality of life, and spiritual development. Certainly, professional philosophy has been concerned then not only with the meaning of life and with the value of life but with the enjoyment of life.
### TABLE 1

*Substructures for Quintessence (Perfection), Verity (Truth), and Goodness (Good)*

<table>
<thead>
<tr>
<th>Quintessence (Perfection)</th>
<th>Verity (Truth)</th>
<th>Goodness (Good)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verity¹ (Truth)</td>
<td>Verifiability</td>
<td>Virtue² (Virtuousness)</td>
</tr>
<tr>
<td>Humaneness (Humanitarianness)</td>
<td>Authenticity (Genuineness)</td>
<td>Morality (Morals)</td>
</tr>
<tr>
<td>Grace³ (Graciousness)</td>
<td>Veracity (Truthfulness)</td>
<td>Propriety (Properness)</td>
</tr>
<tr>
<td>Sapience (Wisdom)</td>
<td>Veritability</td>
<td>Rectitude (Correctness, rightness)</td>
</tr>
<tr>
<td>Beauty* (Beautifulness)</td>
<td>Candor (Frankness)</td>
<td>Righteousness (Uprightness)</td>
</tr>
<tr>
<td>Goodness (Good)</td>
<td>Verisimilitude</td>
<td>Obligingness (Good-naturedness)</td>
</tr>
</tbody>
</table>
TABLE 2

**Tentative Structure of Ethical Science**
*(Scientific Ethics, Ethics)*

<table>
<thead>
<tr>
<th>Ethical Theory (Theoretical Ethics)</th>
<th>Ethical System, Ethical &quot;Organization&quot; (Systemic Ethics, Systematic Ethics)</th>
<th>Ethical Practice³ (Practical Ethics)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaethics⁴</td>
<td>Ethical product</td>
<td>Ethical goal (Ethical objective, ethical &quot;end&quot;)</td>
</tr>
<tr>
<td>Ethical substance, ethical content (Substantive ethics, contentive ethics)</td>
<td>Ethical procedure, ethical formation (Procedural ethics)</td>
<td>Ethical plan (Ethical scheme)</td>
</tr>
<tr>
<td>Ethical normativism⁷ (Normative ethics)</td>
<td>Ethical phase (Ethical stage)</td>
<td>Ethical technique (Ethical method, ethical &quot;means&quot;)</td>
</tr>
<tr>
<td>Ethical comparativism (Comparative ethics)</td>
<td>Ethical process</td>
<td>Ethical categorization (Ethical classification)</td>
</tr>
<tr>
<td>Ethical descriptivism⁶ (Descriptive ethics)</td>
<td>Ethical deportment (Ethical conduct)</td>
<td>Ethical modification (Ethical change)</td>
</tr>
<tr>
<td>Ethical foundation, ethical basis⁵ (Fundamental ethics, basic ethics)</td>
<td>Ethical data</td>
<td>Ethical behavior</td>
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</tbody>
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TABLE 2 (Continued)

Tentative Structure of Ethical Science (Continued)

<table>
<thead>
<tr>
<th>Ethical Relation (Relational Ethics)</th>
<th>Ethical Living (Ethical Life)</th>
<th>Ethical Character (Ethical Nature)</th>
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<tbody>
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<td>Ethical value</td>
<td>Ethical philosophy</td>
<td>Ethical development</td>
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<td></td>
<td>(Philosophical ethics)</td>
<td></td>
</tr>
<tr>
<td>Ethical imperative</td>
<td>Ethical application, ethical use (Applied ethics)</td>
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<tr>
<td>Ethical emphasis</td>
<td>Ethical compatibility</td>
<td>Ethical determinacy (Ethical determination)</td>
</tr>
<tr>
<td>Ethical relevance (Ethical pertinence)</td>
<td>Ethical rationale, ethical rationalization, ethical reasoning (Rational ethics, reasonable ethics, reasoned ethics)</td>
<td>Ethical notion</td>
</tr>
<tr>
<td>Ethical issue (Ethical &quot;matter&quot;)</td>
<td>Ethical decision-making (Ethical decision)</td>
<td>Ethical agent</td>
</tr>
<tr>
<td>Ethical requisite (Ethical requirement)</td>
<td>Ethical activity</td>
<td>Ethical interest</td>
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TABLE 2 (Continued)

<table>
<thead>
<tr>
<th>Ethical Theory (Theoretical Ethics)</th>
<th>Ethical Substance, Ethical Content (Substantive Ethics, Contentive Ethics)</th>
<th>Ethical Normativism (Normative Ethics)</th>
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<tbody>
<tr>
<td>Metaethics</td>
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<td>Metaethical theory</td>
<td>Ethical quality</td>
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<tr>
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<td></td>
<td>(Normative theory)</td>
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<td>Metaethical system</td>
<td>Ethical formalism (Structuralist ethics, formalist ethics)</td>
<td>Normative ethical system</td>
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<td></td>
<td></td>
<td>(Normative system, normative &quot;organization&quot;)</td>
</tr>
<tr>
<td>Metaethical practice</td>
<td>Ethical feature (Ethical aspect)</td>
<td>Normative ethical practice</td>
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<td></td>
<td></td>
<td>(Normative practice)</td>
</tr>
<tr>
<td>Metaethical logic</td>
<td>Ethical knowledge (Ethical information)</td>
<td>Normative relation</td>
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<td>Metaethical account</td>
<td>Ethical attribute (Ethical &quot;dimension&quot;)</td>
<td>Normative conduct</td>
</tr>
<tr>
<td>Metaethical problem</td>
<td>Ethical element</td>
<td>Normative interest</td>
</tr>
<tr>
<td>Ethical Comparison (Comparative Ethics)</td>
<td>Ethical Descriptivism (Descriptive Ethics)</td>
<td>Ethical Foundation, Ethical Basis (Fundamental Ethics, Basic Ethics)</td>
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<tr>
<td>----------------------------------------</td>
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<td>-----------------------------------------------------------------</td>
</tr>
<tr>
<td>Ethical appraisal (Ethical assessment)</td>
<td>Ethical treatise</td>
<td>Ethical conscience\textsuperscript{11}</td>
</tr>
<tr>
<td>Ethical interpretation</td>
<td>Ethical statement (Ethical sentence)</td>
<td>Ethical desirability (Ethical desirableness)</td>
</tr>
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<td>Ethical diversity (Ethical variety)</td>
<td>Ethical expression (Ethical utterance)</td>
<td>Ethical faculty (Ethical &quot;sense&quot;)</td>
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<td>Ethical comparison</td>
<td>Ethical terminology (Ethical vocabulary)</td>
<td>Ethical concept (Ethical idea)</td>
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<td>Ethical declaration</td>
<td>Ethical consequence (Ethical result)</td>
</tr>
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<td>Ethical contrasting</td>
<td>Ethical pronouncement</td>
<td>Ethical sensitivity (Ethical sensitiveness)</td>
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TABLE 2 (Continued)

**Ethical System, Ethical "Organization"**
(Systemic Ethics, Systematic Ethics)

<table>
<thead>
<tr>
<th>Ethical Product</th>
<th>Ethical Procedure, Ethical Formation (Procedural Ethics)</th>
<th>Ethical Phase (Ethical Stage)</th>
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<tbody>
<tr>
<td>Ethical goodness (Ethical good)</td>
<td>Ethical judgment</td>
<td>Ethical credo(^{12}) (Ethical creed)</td>
</tr>
<tr>
<td>Ethical integrity</td>
<td>Ethical order</td>
<td>Ethical promulgation</td>
</tr>
<tr>
<td>Ethical preference</td>
<td>Ethical option</td>
<td>Ethical commitment</td>
</tr>
<tr>
<td>Ethical decency</td>
<td>Ethical selection (Ethical choice)</td>
<td>Ethical conviction</td>
</tr>
<tr>
<td>Ethical deed</td>
<td>Ethical operation</td>
<td>Ethical trend</td>
</tr>
<tr>
<td>Ethical sentiment</td>
<td>Ethical discourse (Ethical discussion, ethical talk)</td>
<td>Ethical directive (Ethical direction)</td>
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<table>
<thead>
<tr>
<th>Ethical Process</th>
<th>Ethical Department (Ethical Conduct)</th>
<th>Ethical Data</th>
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<tbody>
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<td>Ethical deliberation</td>
<td>Ethical endeavor</td>
<td>Ethical phenomenon (Ethical event)</td>
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<td>Ethical rectitude (Ethical correctness, ethical rightness)</td>
<td>Ethical authority</td>
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<td>Ethical righteousness (Ethical uprightness)</td>
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<td>Ethical consciousness</td>
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<td>Ethical fact</td>
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<table>
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<tr>
<th>Ethical Practice (Practical Ethics)</th>
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<td><strong>Ethical Goal</strong> (Ethical Objective, Ethical &quot;End&quot;)</td>
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<td>Ethical prerogative (Ethical right)</td>
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<td>Ethical similarity Ethical internalization</td>
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<td>Ethical sameness</td>
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<tr>
<th>Ethical Value</th>
<th>Ethical Imperative</th>
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<td>Ethical progress</td>
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<td>Ethical certitude</td>
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<td>Ethical volition</td>
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<td>Ethical possibility</td>
<td>Ethical attention</td>
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<td>Ethical expediency</td>
<td>Ethical presumption</td>
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<th>Ethical Relevance (Ethical Pertinence)</th>
<th>Ethical Issue (Ethical &quot;Matter&quot;)</th>
<th>Ethical Requisite (Ethical Requirement)</th>
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<td>Ethical connection (Ethical association)</td>
<td>Ethical equality</td>
<td>Ethical constancy</td>
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<td>Ethical alternate (Ethical alternative)</td>
<td>Ethical propagation</td>
<td>Ethical continuity</td>
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<td>Ethical experience</td>
<td>Ethical problem</td>
<td>Ethical stability</td>
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<tr>
<td>Ethical Philosophy (Philosophical Ethics)</td>
<td>Ethical Application, Ethical Use (Applied Ethics)</td>
<td>Ethical Compatibility</td>
</tr>
<tr>
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<td>Evaluative ethics (Ethical evaluation)</td>
<td>Ethical purpose</td>
<td>Ethical benefit</td>
</tr>
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<td>Synthetic ethics (Ethical synthesis)</td>
<td>Ethical inquiry</td>
<td>Ethical appeal</td>
</tr>
<tr>
<td>Analytic ethics (Ethical analysis)</td>
<td>Ethical pressure</td>
<td>Ethical influence</td>
</tr>
<tr>
<td>Traditional ethics (&quot;Classical&quot; ethics)</td>
<td>Ethical concentration (Ethical focus)</td>
<td>Ethical compliance</td>
</tr>
<tr>
<td>Modern ethics</td>
<td>Ethical antecedent</td>
<td>Ethical consensus</td>
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<tr>
<td>Contemporary ethics</td>
<td>Ethical precedent</td>
<td>Ethical orientation</td>
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<th>Ethical Rationale, Ethical Rationalization, Ethical Reasoning (Rational Ethics, Reasonable Ethics, Reasoned Ethics)</th>
<th>Ethical Decision-making (Ethical Decision)</th>
<th>Ethical Activity</th>
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<td>Metaethical doctrine</td>
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<td>Metaethical issue</td>
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<td>Metaethical Subjectivism (Subjective Metaethics)</td>
<td>Metaethical Cognitivism (Cognitive Metaethics)</td>
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<td>Transcendental metaethics</td>
<td>Metaethical tenet (Metaethical belief)</td>
<td>Metaethical evaluation</td>
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<td>Metaethical perspective</td>
<td>Metaethical synthesis</td>
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<table>
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<tr>
<th>Ethical Formalism (Structuralist Ethics, Formalist Ethics)</th>
<th>Ethical Relativism, Ethical Relativity</th>
<th>Ethical Functionalism</th>
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<tbody>
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<td>Ethical Absolutism, Ethical Absolutivity&lt;sup&gt;14&lt;/sup&gt; (Absolute Ethics)</td>
<td>Ethical Relativity&lt;sup&gt;15&lt;/sup&gt; (Relative Ethics)</td>
<td>Ethical Functionalism</td>
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<tr>
<td>Perfectionist ethical theory (Perfectionist ethics)</td>
<td>Humanist ethics (Ethical humanism)</td>
<td>Situation ethics&lt;sup&gt;16&lt;/sup&gt; (Situational ethics, &quot;contextual&quot; ethics)</td>
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<tr>
<td>Ethical imperativism&lt;sup&gt;17&lt;/sup&gt; (Imperativist ethics)</td>
<td>Humane ethics, (Ethical humanitarianism)</td>
<td>Ethical dogmatism (Dogmatic ethics)</td>
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<td>Emotive ethical theory&lt;sup&gt;18&lt;/sup&gt; (Emotive ethics)</td>
<td>Working ethics (Work ethics)</td>
<td>Ethical conventionality (Conventionalist ethics)</td>
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<td>Cognitive ethical theory&lt;sup&gt;19&lt;/sup&gt; (Cognitive ethics)</td>
<td>Articulated ethics (Ethical articulation)</td>
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<td>Conative ethical theory&lt;sup&gt;20&lt;/sup&gt; (Conative ethics)</td>
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<td>Material ethical theory (Material ethics)</td>
<td>Established ethics</td>
<td>Ethical conditionalism (Conditionalist ethics)</td>
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<tr>
<td>Ethical Egoism(^{22})</td>
<td>Ethical Actualism (Ethical Realism)</td>
<td>Ethical Intuitionism (Intuitive Ethics)(^{23})</td>
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<td>Critical ethics (Ethical criticism)</td>
<td>Ethical legalism (Legalistic ethics)</td>
<td>Telic ethics(^{24}) (Teleological ethics)</td>
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<td>Socionomous ethics (Ethical socionomy)</td>
<td>Ethical structure, form, “framework” (Structural ethics, formal ethics)</td>
<td>Deontology, deontic ethics(^{25}) (Deontological ethics, duty ethics)</td>
</tr>
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<td>Skeptical ethics (Ethical skepticism)</td>
<td>Ethical pragmatism (Pragmatic ethics)</td>
<td>Voluntarist ethics, (Voluntaristic ethics)</td>
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<td>Authoritative ethics (Ethical authority)</td>
<td>Ethical instrumentalism (Instrumental ethics)</td>
<td>Ethical rationalism (Rationalist ethics, rationalistic ethics)</td>
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<td>Heteronomous ethics (Ethical heteronomism)</td>
<td>Ethical dialectics (Dialectical ethics)</td>
<td>Ethical pluralism (Pluralistic ethics, including ethical dualism, dualistic ethics)</td>
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<td>Autonomous ethics (Ethical autonomism)</td>
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<td>Conative Ethical Theory (Conative Ethics)</td>
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<td>Emotive application (Emotive use)</td>
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(to Ethical Imperativism)

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<tr>
<th>Absolute Imperative (Unconditional Imperative)</th>
<th>Functional Imperative (Imperative Function)</th>
<th>Logical Imperative (Imperative Logic)</th>
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<tbody>
<tr>
<td>Universal imperative(^{27}) (\text{&quot;Categorical&quot; imperative})</td>
<td>Situational imperative (Imperative situation)</td>
<td>Imperative conclusion</td>
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<tr>
<td>Principle of utility(^{28})</td>
<td>Integrative imperative</td>
<td>Imperative argument</td>
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<td>Golden Rule(^{29})</td>
<td>Stipulational imperative</td>
<td>Imperative question</td>
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<td>Golden Mean(^{30})</td>
<td>Instrumental imperative</td>
<td>Imperative deduction</td>
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<td>Dual principle of loyalty(^{31})</td>
<td>Modal imperative</td>
<td>Imperative induction</td>
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<td>Criterion of the right act(^{32})</td>
<td>Conditional imperative (Imperative condition, imperative circumstance)</td>
<td>Imperative premise</td>
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(to Ethical Intuitionism)

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<th>Telic Ethics (Teological Ethics)</th>
<th>Deontology, Deontic Ethics (Deontological Ethics, Duty Ethics)</th>
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<td>Telic (teleological) ethical theory</td>
<td>Deontic theory (Deontological theory, duty theory)</td>
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<td>Telic (teleological) ethical system</td>
<td>Deontic system (Deontological system)</td>
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<td>Telic (teleological) ethical practice</td>
<td>Deontic practice (Deontological practice)</td>
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<td>Telic ethical rationale (Teleological ethical reasoning)</td>
<td>Deontic rationale (Deontological reasoning)</td>
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(to Ethical Substance) (to Ethical Practice)

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<th>Ethical Quality</th>
<th>Ethical Knowledge (Ethical Information)</th>
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<td>Ethical understanding</td>
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<td>Ethical instruction (Ethical teaching)</td>
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<td>Ethical conditioning</td>
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### TABLE 3

**Tentative Structure of Moral Science**  
*(Scientific Morality, Morality, Morals)*

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<td>Moral product (Moral &quot;fruit&quot;)</td>
<td>Moral goal (Moral objective, moral &quot;end&quot;)</td>
</tr>
<tr>
<td>Moral substance (Moral content)</td>
<td>Moral procedure (Moral formation)</td>
<td>Moral plan (Moral strategy, moral scheme)</td>
</tr>
<tr>
<td>Moral propriety, moral properness (Proper morality)</td>
<td>Moral phase (Moral stage)</td>
<td>Moral technique (Moral method, moral &quot;means&quot;)</td>
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<td>Moral categorization (Moral classification)</td>
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<td>Moral deportment (Moral conduct)</td>
<td>Moral modification, moral change (Changing morality)</td>
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<tr>
<td>Moral foundation, moral basis, moral &quot;ground&quot; (Fundamental morality, basic morality)</td>
<td>Moral data</td>
<td>Moral behavior*</td>
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### Tentative Structure of Moral Science (Continued)

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<td>Moral philosophy^39</td>
<td>Moral development (Philosophical morality)</td>
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<td>Moral imperative^40</td>
<td>Moral application (Moral use)</td>
<td>Moral perspective</td>
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<td>Moral emphasis</td>
<td>Moral compatibility</td>
<td>Moral determinacy, moral determination (Determinant morality)</td>
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<td>Moral rationale, moral rationalization, moral reasoning (Rational morality, reasonable morality, reasoned morality)</td>
<td>Moral notion</td>
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<td>Moral issue (Moral &quot;matter&quot;)</td>
<td>Moral decision-making (Moral decision)</td>
<td>Moral agent</td>
</tr>
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<td>Moral requisite (Moral requirement)</td>
<td>Moral activity</td>
<td>Moral interest</td>
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TABLE 3 (Continued)

**Moral Theory (Theoretical Morality, Pure Morality)**

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<th>Moral Unity (United Morality)</th>
<th>Moral Substance (Moral Content)</th>
<th>Moral Propriety, Moral Properness (Proper Morality)</th>
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</thead>
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<td>Cosmic morality, universal morality (Moral universality)</td>
<td>Moral quality</td>
<td>Moral perfection (Perfect morality)</td>
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<tr>
<td>General morality (Moral generality)</td>
<td>Moral structure (Moral form, moral &quot;framework&quot;)</td>
<td>Moralism (Moral doctrine)</td>
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<tr>
<td>Special morality (Moral specialty)</td>
<td>Moral feature (Moral aspect)</td>
<td>Moral permission</td>
</tr>
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<td>Individual morality (Moral individuality)</td>
<td>Moral knowledge (Moral information)</td>
<td>Moral lesson (&quot;Moral&quot;)</td>
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<td>Generic morality (Moral generics)</td>
<td>Moral attribute (Moral &quot;dimension&quot;)</td>
<td>Moral cultivation</td>
</tr>
<tr>
<td>Specific, detailed morality (Moral specifics, details)</td>
<td>Moral element</td>
<td>Moralization$^1$ (Moralizing)</td>
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<table>
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<tr>
<th>Moral Logic (Logical Morality)</th>
<th>Moral Adequacy (Adequate Morality)</th>
<th>Moral Foundation, Basis, &quot;Ground&quot; (Fundamental, Basic Morality)</th>
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<tbody>
<tr>
<td>Moral conclusion</td>
<td>Moral improvement</td>
<td>Moral conscience</td>
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<td>Moral argument</td>
<td>Moral control</td>
<td>Moral desirability (Moral desirableness)</td>
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<td>Moral explanation</td>
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<tr>
<th>Moral Product (Moral &quot;Fruit&quot;)</th>
<th>Moral Procedure (Moral Formation)</th>
<th>Moral Phase (Moral Stage)</th>
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<td>Moral goodness, moral good (Good morality)</td>
<td>Moral judgment</td>
<td>Moral credo (Moral creed)</td>
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<td>(Moral extension, Extended morality)</td>
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<td>Mor.1 Development$^{57}$</td>
<td>Moral Perspective</td>
<td>Moral Determinancy, Moral Determination (Determinant Morality)</td>
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<td>Mature morality$^{56}$ (Moral maturity, moral maturation)</td>
<td>Moral overview (Moral overlook)</td>
<td>Moral resoluteness</td>
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<td>Socionomous morality (Moral socionomy)</td>
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<td>Heteronomous morality (Moral heteronomy)$^{59}$</td>
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<td>Moral spectator</td>
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<td>(Moral onlooker)</td>
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<td>Moralist Integration (Integrative Morality)</td>
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<td>Absolute morality (Moral absolutism)</td>
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<td>Social morality (Moral society)</td>
<td>Relative morality (Moral relativism)</td>
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<td>Personal morality (Moral personality, moral personalism)</td>
<td>Functional morality (Moral functionalism, moral function, moral property)</td>
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<td>Environmental morality</td>
<td>Negative morality</td>
<td>Paroemiac morality (Moral paroemia)</td>
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*Note: Some terms are abbreviated or simplified for clarity.*
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<th>Moralist Distinction (Distinctive Morality)</th>
<th>Moralist Activation (Moral Actuation)</th>
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<td>synderesis)**</td>
<td>(Moral dynamics, moral dynamism)</td>
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(to Moral Practice)                      (to Cultural Morality) (to Religion)

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(to Moral Development) (to Education) (to Moral Education)

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<td>Moral virtue⁷⁶</td>
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<td>Moral skill</td>
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<table>
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<th>Moral Ranking</th>
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<td>Moral supremacy</td>
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<td>Moral stamina</td>
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<td>Moral extreme</td>
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<td>Moral Discipline</td>
<td>Moral Challenge</td>
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<td>Moral quintessence (Moral perfection)</td>
<td>Moral rigorousness (Rigorous morality)</td>
<td>Moral triumph (Moral breakthrough)</td>
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<td>Moral involvement</td>
<td>Moral moderation (Moderate morality)</td>
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<td>Moral response</td>
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<tr>
<th>(to Moral Knowledge)</th>
<th>(to Moral Support)</th>
<th>(to Moral Limit)</th>
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<td>Moral Truth (True Morality)</td>
<td>Moral Measurement</td>
<td>Moral Control</td>
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<th>Moral sapience (Moral wisdom)</th>
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<th>Moral coercion</th>
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<td>Moral stricture</td>
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<td>Moral validity (Valid morality)</td>
<td>Moral weighting</td>
<td>Moral constraint (Moral constriction)</td>
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<td>Moral reliability (Reliable morality, &quot;sound&quot; morality)</td>
<td>Moral scale</td>
<td>Moral restraint (Moral restriction)</td>
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<td>Moral factor</td>
<td>Moral unit</td>
<td>Moral strictness</td>
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<td>Moral Structure (Moral Form, Moral “Framework”)</td>
<td>Moral Knowledge (Moral Information)</td>
<td>Moral Harmony</td>
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<td>Moral harmony</td>
<td>Moral truth (True morality)</td>
<td>Moral felicity (Moral happiness)</td>
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<td>Moral object</td>
<td>Moral congeniality</td>
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<td>Moral hierarchy</td>
<td>Moral subject</td>
<td>Moral compatibility</td>
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<td>Moral level</td>
<td>Moral research (Moral study)</td>
<td>Moral concord</td>
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<td>Moral tier</td>
<td>Moral discovery (Moral finding)</td>
<td>Moral accord</td>
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<td>Moral component</td>
<td>Moral search (Moral seeking)</td>
<td>Moral cord (Moral tie)</td>
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<thead>
<tr>
<th>Moral Necessity (Moral Necessariness)</th>
<th>Moral Consciousness (Moral Awareness)</th>
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<tr>
<td>Moral spirituality (Spiritual morality)</td>
<td>Content-values approach</td>
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<td>Moral exception (Exceptional morality)</td>
<td>Developmental-structural approach</td>
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<tr>
<td>Moral acceptance (Acceptive morality)</td>
<td>Emotional-psychodynamic approach</td>
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<td>Moral abstraction (Abstract morality)</td>
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<tr>
<td>Moral actuality, moral reality (Actual morality)</td>
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<tr>
<td>Moral potentiality, moral potential (Potential morality)</td>
<td>Social-behavioral approach</td>
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TABLE 4

**Culture Concept (Culture), Ethos, Mores, Cultural Convention (Convention), and Cultural Tradition (Tradition)**

<table>
<thead>
<tr>
<th>Culture Concept (Culture)</th>
<th>Ethos (Characteristic Qualities)</th>
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<tbody>
<tr>
<td>Ethos</td>
<td>Cultural criterion</td>
</tr>
<tr>
<td>Mores</td>
<td>Cultural standard</td>
</tr>
<tr>
<td>Cultural convention (Convention)</td>
<td>Cultural norm</td>
</tr>
<tr>
<td>Cultural tradition (Tradition)</td>
<td>Cultural probity</td>
</tr>
<tr>
<td>Cultural custom (Custom)</td>
<td>Cultural respect</td>
</tr>
<tr>
<td>Folkway</td>
<td>Cultural regard</td>
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<table>
<thead>
<tr>
<th>Mores</th>
<th>Cultural Convention (Convention)</th>
<th>Cultural Tradition (Tradition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mores value</td>
<td>Decorum</td>
<td>Chivalry (Gallantry)</td>
</tr>
<tr>
<td>Mores system</td>
<td>Etiquette</td>
<td>Courtesy (Politeness)</td>
</tr>
<tr>
<td>Mores enforcement</td>
<td>Style</td>
<td>Propriety (Properness)</td>
</tr>
<tr>
<td>Mores categorization (Mores classification)</td>
<td>Fashion</td>
<td>Manners</td>
</tr>
<tr>
<td>Mores support</td>
<td>Vogue</td>
<td>Deference</td>
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<tr>
<td>Mores problem</td>
<td>Fad</td>
<td>Homage</td>
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# TABLE 5

**Tentative Structure of General Behavior, Ethical Imperative, Ethical Applications, Modal Auxiliary Verbs, and Moral Imperative**

<table>
<thead>
<tr>
<th>General Behavior</th>
<th>Ethical Imperative</th>
<th>Ethical Applications</th>
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</thead>
<tbody>
<tr>
<td>Ideal behavior</td>
<td>Ethical mandate</td>
<td>I should ideally do</td>
</tr>
<tr>
<td></td>
<td>(wist)</td>
<td>this chore.</td>
</tr>
<tr>
<td>Social behavior</td>
<td>Ethical command</td>
<td>I must (have to) do</td>
</tr>
<tr>
<td></td>
<td>(must, have to)</td>
<td>this chore.</td>
</tr>
<tr>
<td>Emotional behavior</td>
<td>Ethical volition,</td>
<td>I would do this</td>
</tr>
<tr>
<td></td>
<td>ethical will</td>
<td>chore.</td>
</tr>
<tr>
<td></td>
<td>(would)</td>
<td></td>
</tr>
<tr>
<td>Cognitive behavior</td>
<td>Ethical expectation,</td>
<td>I should (ought to)</td>
</tr>
<tr>
<td>(Mental behavior)</td>
<td>ethical probability</td>
<td>do this chore.</td>
</tr>
<tr>
<td></td>
<td>(should, ought to)</td>
<td></td>
</tr>
<tr>
<td>Physical behavior</td>
<td>Ethical possibility</td>
<td>I could do this</td>
</tr>
<tr>
<td></td>
<td>(could)</td>
<td>chore.</td>
</tr>
<tr>
<td>Gross behavior</td>
<td>Ethical presumption</td>
<td>I might do this</td>
</tr>
<tr>
<td></td>
<td>(might)</td>
<td>chore.</td>
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## Modal Auxiliary Verbs

<table>
<thead>
<tr>
<th>Modal Auxiliary Verbs</th>
<th>Moral Imperative</th>
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</thead>
<tbody>
<tr>
<td>wot-wist</td>
<td>Moral mandate</td>
</tr>
<tr>
<td>mote-must (have to)</td>
<td>Moral command (Moral commandment)</td>
</tr>
<tr>
<td>will-would</td>
<td>Moral volition (Moral will)</td>
</tr>
<tr>
<td>shall-should (ought to)</td>
<td>Moral expectation (Moral probability)</td>
</tr>
<tr>
<td>can-could</td>
<td>Moral possibility</td>
</tr>
<tr>
<td>may-might</td>
<td>Moral presumption</td>
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<table>
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<td>Ethical obligation</td>
<td>Moral obligation</td>
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<td>Responsibility</td>
<td>Ethical responsibility</td>
<td>Moral responsibility</td>
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<td>Respect</td>
<td>Ethical respect</td>
<td>Moral respect</td>
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<td>Regard</td>
<td>Ethical regard</td>
<td>Moral regard</td>
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<td>(Ethical &quot;sense&quot;)</td>
<td>(Moral &quot;sense&quot;)</td>
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<td>Cultural Standard</td>
<td>Cultural Criterion</td>
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<td>Norm satisfaction</td>
<td>Standard goal</td>
<td>Evaluative criterion</td>
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<td>Norm utility</td>
<td>Standard plan</td>
<td>Synthetic criterion</td>
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<td>(Norm usefulness)</td>
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<td>Norm identification</td>
<td>Standard technique</td>
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<td>Standard mode</td>
<td>Typical criterion</td>
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<td>Standard behavior</td>
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<td>(Basic criterion)</td>
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<td>Solution</td>
<td>Controversy</td>
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<tr>
<td>Remedy</td>
<td>Unjustice</td>
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<td>Perturbation</td>
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<td>Antagonism</td>
<td>Disquiet</td>
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<td>Aid (Assistance, help)</td>
<td>Aggression</td>
<td>Disturbance</td>
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<td>Adversity</td>
<td>Vicissitude</td>
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<td>War</td>
<td>Predicament</td>
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<td>Perplexity</td>
<td>Hostility</td>
<td>Distraction</td>
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<td>Puzzle</td>
<td>Interference</td>
<td>Error</td>
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<tr>
<td>Ambiguity</td>
<td>Commotion</td>
<td>Obstacle</td>
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<tr>
<td>Vagueness</td>
<td>Agitation</td>
<td>Moral badness</td>
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### TABLE 8 (Continued)

#### Difficulty

<table>
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<th>Moral Evil (Evil)</th>
<th>Predicament</th>
<th>Distraction</th>
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<td>Vice (Viciousness)</td>
<td>Anarchy</td>
<td>Transgression</td>
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<td>Moral infamy (Infamy)</td>
<td>Plight</td>
<td>Turpitude</td>
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<tr>
<td>Sin (Wickedness)</td>
<td>Nastiness</td>
<td>Temptation</td>
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<tr>
<td>Moral iniquity (Iniquity)</td>
<td>Gullibility</td>
<td>Vexation</td>
</tr>
<tr>
<td>Vilification (Vileness)</td>
<td>Inadequacy (Weakness)</td>
<td>Lethargy</td>
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<td>Moral trouble (Trouble)</td>
<td>Naughtiness</td>
<td>Lapse</td>
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<thead>
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<th>Error (Mistake)</th>
<th>Obstacle (Obstruction)</th>
<th>Moral Badness (Badness. Bad)</th>
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<td>Despotism (Tyranny)</td>
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<td>Failure (Failing)</td>
<td>Censure (Censorship)</td>
<td>Crime</td>
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<td>Obstinance (Stubbornness)</td>
<td>Malevolence (Ill will)</td>
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<td>Impediment</td>
<td>Deceit (Deception)</td>
</tr>
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<td>Blunder</td>
<td>Detriment</td>
<td>Famine</td>
</tr>
<tr>
<td>Straying (Handicap)</td>
<td>Hindrance</td>
<td>Plague</td>
</tr>
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<td>Moral Problem</td>
<td>Moral Solution</td>
<td>Moral Controversy</td>
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<td>Moral remedy</td>
<td>Moral remedy</td>
<td>Moral injustice</td>
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<td>Moral abuse</td>
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<td>Moral bellicosity</td>
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<td>Moral rectification</td>
<td>Moral antagonism</td>
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<td>Moral aid</td>
<td>Moral aggression</td>
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<td>Moral alleviation(Moral relief)</td>
<td>Moral alleviation</td>
<td>Moral adversity</td>
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<td>Moral Confusion</td>
<td>Moral Confusion(Moral Clash)</td>
<td>Moral conflict</td>
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<td>Moral enigma</td>
<td>Moral holocaust</td>
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<td>Moral war</td>
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<td>Moral perplexity</td>
<td>Moral hostility</td>
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<td>Moral puzzle</td>
<td>Moral interference</td>
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<td>Moral ambiguity</td>
<td>Moral commotion</td>
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<td>Moral vagueness</td>
<td>Moral agitation</td>
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### TABLE 8 (Continued)

#### Moral Difficulty

<table>
<thead>
<tr>
<th>Moral Abomination (Abomination)</th>
<th>Moral Predicament</th>
<th>Moral Distraction</th>
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<tr>
<td>Moral hatred (Hatred)</td>
<td>Moral anarchy</td>
<td>Moral transgression</td>
</tr>
<tr>
<td>Moral guilt (Guilt)</td>
<td>Moral plight</td>
<td>Moral turpitude</td>
</tr>
<tr>
<td>Moral aggravation (Aggravation)</td>
<td>Moral nastiness</td>
<td>Moral temptation</td>
</tr>
<tr>
<td>Moral blasphemy (Profanity)</td>
<td>Moral gullibility</td>
<td>Moral vexation</td>
</tr>
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<td>Moral culpability (Moral blame)</td>
<td>Moral inadequacy</td>
<td>Moral lethargy</td>
</tr>
<tr>
<td>Moral negligence (Negligence)</td>
<td>Moral naughtiness</td>
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<thead>
<tr>
<th>Moral Error (Moral Mistake)</th>
<th>Moral Obstacle (Moral Obstruction)</th>
<th>Moral Vacuum</th>
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<tbody>
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<td>Moral falsity (Moral falseness)</td>
<td>Moral danger</td>
<td>Moral dissolution</td>
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<td>Moral failure (Moral failing)</td>
<td>Moral censure (Moral censorship)</td>
<td>Moral nonperspective (Moral &quot;blindness&quot;)</td>
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<td>Moral fallacy</td>
<td>Moral obstinacy (Moral stubbornness)</td>
<td>Moral gap</td>
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<td>Moral wrongness (Moral wrong)</td>
<td>Moral impediment</td>
<td>Moral prohibition</td>
</tr>
<tr>
<td>Moral blunder</td>
<td>Moral detriment</td>
<td>Moral elimination</td>
</tr>
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<td>Moral straying (Moral handicap)</td>
<td>Moral hindrance</td>
<td>Moral nihilism</td>
</tr>
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<td>Hedonic Theory, Hedonistic Theory, Pleasure Theory (Theoretical Hedonism, Pure Hedonism)</td>
<td>Hedonic System, Hedonistic System (Systemic Hedonism, Systematic Pleasure)</td>
<td>Hedonic Practice (Hedonistic Practice, Hedonic Practice)</td>
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<td>---</td>
</tr>
<tr>
<td>Spiritual hedonism</td>
<td>True hedonism (Hedonic truth)</td>
<td>Hedonic goal (Pleasurable objective)</td>
</tr>
<tr>
<td>Epicurean hedonism*</td>
<td>Hedonic procedure (Pleasure formation)</td>
<td>Hedonic plan (Pleasurable scheme)</td>
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<tr>
<td>Quantitative hedonism*</td>
<td>Hedonic pursuit (Pleasure pursuit)</td>
<td>Hedonic technique (Pleasurable method)</td>
</tr>
<tr>
<td>Qualitative hedonism*</td>
<td>Hedonic process (Pleasure process)</td>
<td>Hedonic notion (Pleasurable notion)</td>
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<tr>
<td>Cyrenaic hedonism*</td>
<td>Hedonic consequence (Pleasure result)</td>
<td>Hedonic modification (Pleasurable change)</td>
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<td>Hedonic experience (Pleasure experience)</td>
<td>Hedonic behavior (Pleasurable behavior)</td>
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### TABLE 9 (Continued)

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<thead>
<tr>
<th>Hedonic Rationale (Hedonistic Reasoning)</th>
<th>Hedonic Conduct (Hedonistic Conduct, Pleasurable Conduct)</th>
<th>Hedonic Basis (Hedonistic &quot;Ground,&quot; Pleasure Basis)</th>
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<td>Hedonic justification (Pleasure justification)</td>
<td>Hedonic principle (Pleasurable principle, pleasure principle)</td>
<td>Hedonic value (Pleasure value)</td>
</tr>
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<td>Hedonic substance (Pleasure content)</td>
<td>Hedonic application (Pleasurable use)</td>
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<td>Hedonic fulfillment (Pleasure fulfillment)</td>
<td>Hedonic rule (Pleasurable rule)</td>
<td>Hedonic motive (Pleasure motive)</td>
</tr>
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<td>Hedonic contention (Pleasure contention)</td>
<td>Hedonic term (Pleasurable word)</td>
<td>Hedonic concept (Pleasure idea)</td>
</tr>
<tr>
<td>Hedonic exhilaration (Pleasure exhilaration)</td>
<td>Hedonic discovery (Pleasurable finding)</td>
<td>Hedonic living (Pleasure life)</td>
</tr>
<tr>
<td>Hedonic excuse (Pleasure excuse)</td>
<td>Hedonic search (Pleasurable seeking, pleasure seeking)</td>
<td>Hedonic problem (Pleasure problem)</td>
</tr>
</tbody>
</table>
TABLE 9 (Continued)

Utilitarianism (Utilitarian Doctrine, Utilitarian Philosophy)

<table>
<thead>
<tr>
<th>Utilitarian Theory (Theoretical Utilitarianism)</th>
<th>Utilitarian System</th>
<th>Utilitarian Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ideal utilitarianism”**”</td>
<td>Utilitarian goodness (Utilitarian good)</td>
<td>Utilitarian goal (Utilitarian objective)</td>
</tr>
<tr>
<td>Agathistic utilitarianism”**”</td>
<td>Utilitarian procedure (Utilitarian formation)</td>
<td>Utilitarian plan (Utilitarian scheme)</td>
</tr>
<tr>
<td>Rule utilitarianism”***”</td>
<td>Utilitarian pursuit</td>
<td>Utilitarian technique (Utilitarian method)</td>
</tr>
<tr>
<td>Egoistic utilitarianism</td>
<td>Utilitarian process</td>
<td>Utilitarian notion</td>
</tr>
<tr>
<td>Descriptive utilitarianism</td>
<td>Utilitarian consequence (Utilitarian result)</td>
<td>Utilitarian modification (Utilitarian change)</td>
</tr>
<tr>
<td>Act utilitarianism”***”</td>
<td>Utilitarian requisite, requirement</td>
<td>Utilitarian behavior</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Utilitarian Rationale (Utilitarian Reasoning)</th>
<th>Utilitarian Conduct</th>
<th>Utilitarian Basis (Utilitarian &quot;Ground&quot;)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utilitarian justification</td>
<td>Utilitarian purpose</td>
<td>Utilitarian value</td>
</tr>
<tr>
<td>Utilitarian substance (Utilitarian content)</td>
<td>Utilitarian application (Utilitarian use)</td>
<td>Utilitarian perspective</td>
</tr>
<tr>
<td>Utilitarian definition</td>
<td>Utilitarian emphasis</td>
<td>Utilitarian diversity (Utilitarian variety)</td>
</tr>
<tr>
<td>Utilitarian derivation</td>
<td>Utilitarian logic</td>
<td>Utilitarian concept (Utilitarian idea)</td>
</tr>
<tr>
<td>Utilitarian reduction</td>
<td>Utilitarian account</td>
<td>Utilitarian advantage</td>
</tr>
<tr>
<td>Utilitarian expediency</td>
<td>Utilitarian character (Utilitarian nature)</td>
<td>Utilitarian problem</td>
</tr>
</tbody>
</table>
### TABLE 9 (Continued)

<table>
<thead>
<tr>
<th>Quantitative Hedonism</th>
<th>Qualitative Hedonism</th>
<th>Ethical Hedonism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hedonic valence</td>
<td>Hedonic quality</td>
<td>Altruistic hedonism</td>
</tr>
<tr>
<td>(Pleasure valence)</td>
<td>(Pleasure quality)</td>
<td></td>
</tr>
<tr>
<td>Hedonic scaling</td>
<td>Hedonic proposition</td>
<td>Sympathetic hedonism</td>
</tr>
<tr>
<td>(Pleasure scaling)</td>
<td>(Pleasure proposal)</td>
<td></td>
</tr>
<tr>
<td>Hedonic grading</td>
<td>Hedonic emphasis</td>
<td>Psychological hedonism</td>
</tr>
<tr>
<td>(Pleasure grading)</td>
<td>(Pleasure emphasis)</td>
<td></td>
</tr>
<tr>
<td>Hedonic calculus</td>
<td>Hedonic logic</td>
<td>Egoistic hedonism</td>
</tr>
<tr>
<td>(Pleasure calculus)</td>
<td>(Pleasure logic)</td>
<td>(Self-centered hedonism)</td>
</tr>
<tr>
<td>Hedonic quantity</td>
<td>Hedonic actuality</td>
<td>Evolutionary hedonism</td>
</tr>
<tr>
<td>(Pleasure amount)</td>
<td>(Pleasure reality)</td>
<td></td>
</tr>
<tr>
<td>Hedonic unit</td>
<td>Hedonic potentiality</td>
<td>Existential hedonism</td>
</tr>
<tr>
<td>(Pleasure unit)</td>
<td>(Pleasure potential)</td>
<td></td>
</tr>
</tbody>
</table>

### (to Utilit'n Conduct)  (to Utilitarian Basis)  (to Utilitarian Theory)

<table>
<thead>
<tr>
<th>Utilitarian Logic</th>
<th>Utilitarian Perspective</th>
<th>Descriptive Utilitarianism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utilitarian conclusion</td>
<td>Utilitarian overview</td>
<td>Universalistic utilitarianism</td>
</tr>
<tr>
<td>(Utilitarian overlook)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utilitarian argument</td>
<td>Utilitarian outlook</td>
<td>General utilitarianism</td>
</tr>
<tr>
<td>Utilitarian question</td>
<td>Utilitarian purview</td>
<td>Quantitative utilitarianism</td>
</tr>
<tr>
<td>Utilitarian deduction</td>
<td>Utilitarian prevue</td>
<td>Qualitative utilitarianism</td>
</tr>
<tr>
<td>(Utilitarian preview)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utilitarian induction</td>
<td>Utilitarian view</td>
<td>Restricted utilitarianism</td>
</tr>
<tr>
<td>Utilitarian premise</td>
<td>Utilitarian viewpoint</td>
<td>Intuitive, intuitional utilitarianism</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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### Table 10

**Preliminary Scales of Goodness, of Enjoyment, and of Correctness**

#### Scale of Goodness

<table>
<thead>
<tr>
<th>Minimum goodness</th>
<th>Minor goodness</th>
<th>Middle goodness</th>
<th>Major goodness</th>
<th>Maximum goodness</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>20</td>
<td>40</td>
<td>60</td>
<td>80</td>
</tr>
<tr>
<td>Least good</td>
<td>Lesser good</td>
<td>Less good</td>
<td>Much good</td>
<td>More good</td>
</tr>
<tr>
<td></td>
<td>100</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Scale of Enjoyment (or of Joy)

<table>
<thead>
<tr>
<th>Minimum enjoyment</th>
<th>Minor enjoyment</th>
<th>Middle enjoyment</th>
<th>Major enjoyment</th>
<th>Main enjoyment</th>
<th>Maximum enjoyment</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>20</td>
<td>40</td>
<td>60</td>
<td>80</td>
<td>100</td>
</tr>
<tr>
<td>Least joy</td>
<td>Lesser joy</td>
<td>Less joy</td>
<td>Much joy</td>
<td>More joy</td>
<td>Most joy</td>
</tr>
<tr>
<td></td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Scale of Correctness

<table>
<thead>
<tr>
<th>Fiasco</th>
<th>Failure</th>
<th>Error (Mistake)</th>
<th>Adequacy</th>
<th>Success</th>
<th>Triumph (Break-through)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>20</td>
<td>40</td>
<td>60</td>
<td>80</td>
<td>100</td>
</tr>
<tr>
<td>Null</td>
<td>False</td>
<td>Wrong Correct</td>
<td>True</td>
<td>Universal</td>
<td></td>
</tr>
<tr>
<td>(Non-existent)</td>
<td></td>
<td>(Right)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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TABLE 11

Tentative Structure of Goodness (Good), Including Substructures of Rectitude and of Righteousness

<table>
<thead>
<tr>
<th>Goodness (Good)</th>
<th>Morality (Morals)</th>
<th>Propriety (Properness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virtue (Virtuousness)</td>
<td>Morality (Morals)</td>
<td>Propriety (Properness)</td>
</tr>
<tr>
<td>Theoretical virtue</td>
<td>Moral theory (Theoretical morality)</td>
<td>Theoretical propriety</td>
</tr>
<tr>
<td>Systemic virtue (Systematic virtue)</td>
<td>Moral system (Systemic morality)</td>
<td>Systemic propriety (Systematic propriety)</td>
</tr>
<tr>
<td>Practical virtue</td>
<td>Moral practice (Practical morality)</td>
<td>Practical propriety</td>
</tr>
<tr>
<td>Rational virtue</td>
<td>Moral relation</td>
<td>Rational propriety (Reasoned propriety)</td>
</tr>
<tr>
<td>Typical virtue</td>
<td>Moral living (Moral life)</td>
<td>Living propriety (Proper living, life)</td>
</tr>
<tr>
<td>Particular virtue</td>
<td>Moral character (Moral nature)</td>
<td>Fundamental, basic propriety</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rectitude (Correctness, Rightness)</th>
<th>Righteousness (Uprightness)</th>
<th>Obligingness (Good-naturedness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theoretical correctness, rightness</td>
<td>Theoretical goodness (Goodness theory)</td>
<td>Goodness appreciation (Good appreciation)</td>
</tr>
<tr>
<td>Systemic correctness (Systematic rightness)</td>
<td>Systemic goodness (Systematic good)</td>
<td>Good desire</td>
</tr>
<tr>
<td>Practical correctness (Practical rightness)</td>
<td>Practical goodness (Practical good)</td>
<td>Good extent (Good extension)</td>
</tr>
<tr>
<td>Rational correctness (Correct rationale, right reasoning)</td>
<td>Rational goodness\textsuperscript{15} (Reasoned good)</td>
<td>Good intent (Good intention)</td>
</tr>
<tr>
<td>\textit{Prima facie, face-value correctness} (Surface rightness)</td>
<td>Common goodness (Common good)</td>
<td>Good attention</td>
</tr>
<tr>
<td>Fundamental correctness (Basic rightn's) (Good behavior)</td>
<td>Behavioral goodness (Behavioral good)</td>
<td>Good tendency</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Theoretical Correctness, Rightness</th>
<th>Systemic Correctness (Systematic Rightness)</th>
<th>Practical Correctness (Practical Rightness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scientific correctness (Scientific rightness)</td>
<td>Correct formulation (Right formulation)</td>
<td>Correct goal (Right objective)</td>
</tr>
<tr>
<td>Objective correctness (Objective rightness)</td>
<td>Correct application (Right use)</td>
<td>Correct plan (Right scheme)</td>
</tr>
<tr>
<td>Subjective correctness (Subjective rightness)</td>
<td>Correct function (Right function)</td>
<td>Correct technique (Right method)</td>
</tr>
<tr>
<td>Logical correctness (Logical rightness)</td>
<td>Correct process (Right process)</td>
<td>Correct authority (Right authority)</td>
</tr>
<tr>
<td>Typical correctness (Typical rightness)</td>
<td>Correct consequence (Right result)</td>
<td>Correct conduct (Right conduct)</td>
</tr>
<tr>
<td>Characteristic correctness, rightness</td>
<td>Correct data (Right data)</td>
<td>Correct activity (Right activity)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rational Correctness (Correct Rationale, Right Reasoning)</th>
<th>Prima Facie, Face-value Correctness (Surface Rightness)</th>
<th>Fundamental Correctness (Basic Rightness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Correct judgment (Right judgment)</td>
<td>Correct valuation (Right valuation)</td>
<td>Correct value (Right value)</td>
</tr>
<tr>
<td>Correct substance (Right content)</td>
<td>Correct procedure (Right formation)</td>
<td>Correct structure (Right form)</td>
</tr>
<tr>
<td>Correct inference (Right inference)</td>
<td>Correct performance (Right performance)</td>
<td>Correct option (Right option)</td>
</tr>
<tr>
<td>Correct implication (Right implication)</td>
<td>Correct logic (Right logic)</td>
<td>Correct selection (Right choice)</td>
</tr>
<tr>
<td>Correct decision-making (Right decision)</td>
<td>Correct living (Right life)</td>
<td>Correct course (Right course)</td>
</tr>
<tr>
<td>Correct approach (Right approach)</td>
<td>Correct behavior (Right behavior)</td>
<td>Correct path (Right path)</td>
</tr>
</tbody>
</table>
### TABLE 11 (Continued)

**Righteousness (Uprightness)**

<table>
<thead>
<tr>
<th>Theoretical Goodness (Goodness Theory)</th>
<th>Systemic Goodness (Systematic Good)</th>
<th>Practical Goodness (Practical Good)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goodness criterion (Criterion of good)</td>
<td>Good product</td>
<td>Good goal (Good objective, good &quot;end&quot;)</td>
</tr>
<tr>
<td>Goodness standard (Standard of good)</td>
<td>Good policy</td>
<td>Good plan (Good scheme)</td>
</tr>
<tr>
<td>Goodness norm (Norm of good)</td>
<td>Good affect</td>
<td>Good technique (Good method, good &quot;means&quot;)</td>
</tr>
<tr>
<td>Goodness knowledge (Knowledge of good)</td>
<td>Good process</td>
<td>Good thought (Good thinking)</td>
</tr>
<tr>
<td>Goodness type (Type of good)</td>
<td>Good effect</td>
<td>Good conduct</td>
</tr>
<tr>
<td>Goodness character (Nature of good)</td>
<td>Good cause</td>
<td>Good possessions (Good &quot;things of life&quot;)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rational Goodness (Reasoned Good)</th>
<th>Common Goodness (Common Good)</th>
<th>Behavioral Goodness (Good Behavior)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good value</td>
<td>Good faith (Bona fide)</td>
<td>Goodness creation (Good-creativity)</td>
</tr>
<tr>
<td>Good desire</td>
<td>Good usage</td>
<td>Good application (Good use)</td>
</tr>
<tr>
<td>Good motive</td>
<td>Good option</td>
<td>Good work</td>
</tr>
<tr>
<td>Good reason</td>
<td>Good selection (Good choice)</td>
<td>Good concept (Good idea)</td>
</tr>
<tr>
<td>Good consequence (Good result)</td>
<td>Good time</td>
<td>Good deed</td>
</tr>
<tr>
<td>Good basis (Good &quot;ground&quot;)</td>
<td>Good existence</td>
<td>Good activity</td>
</tr>
</tbody>
</table>
### TABLE 12

**Tentative Structure of Verity (Truth) and of Verifiability (Verification)**

<table>
<thead>
<tr>
<th>Verifiability (Verification)</th>
<th>Authenticity (Genuineness)</th>
<th>Veracity (Truthfulness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Truth theory (Theoretical truth)</td>
<td>Trustworthiness</td>
<td>Truth promise (True promise)</td>
</tr>
<tr>
<td>Truth system (Systemic truth, systematic truth)</td>
<td>Confirmation</td>
<td>Truth acknowledgment (True acknowledgment)</td>
</tr>
<tr>
<td>Truth practice (Practical truth)</td>
<td>Affirmation</td>
<td>Truth determination (True determination)</td>
</tr>
<tr>
<td>Truth research (Truth study)</td>
<td>Profession</td>
<td>Truth knowledge (True information)</td>
</tr>
<tr>
<td>Truth measurement</td>
<td>Ascription</td>
<td>Truth story (True story)</td>
</tr>
<tr>
<td>Truth character (Truth nature)</td>
<td>Asseveration</td>
<td>Truth experience (True experience)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Veritability (Verification)</th>
<th>Candor (Frankness)</th>
<th>Verisimilitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Truth-claim</td>
<td>Honor</td>
<td>Truth belief (True belief)</td>
</tr>
<tr>
<td>Truth-exceptance</td>
<td>Honesty</td>
<td>Truth structure (True form)</td>
</tr>
<tr>
<td>Truth-acceptance</td>
<td>Sincerity</td>
<td>Truth answer (True answer)</td>
</tr>
<tr>
<td>Truth-candidate</td>
<td>Probity</td>
<td>Truth comprehension (True comprehension)</td>
</tr>
<tr>
<td>Truth-bearer (Truth-vehicle)</td>
<td>Plainness</td>
<td>Truth apprehension (True apprehension)</td>
</tr>
<tr>
<td>Truth-establishment</td>
<td>Openness</td>
<td>Truth problem (True problem)</td>
</tr>
</tbody>
</table>
### TABLE 12 (Continued)

**Verifiability (Verification)**

<table>
<thead>
<tr>
<th>Truth Theory (Theoretical Truth)</th>
<th>Truth System (Systemic Truth, Systematic Truth)</th>
<th>Truth Practice (Practical Truth)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scientific theory of truth</td>
<td>Truth product (True product)</td>
<td>Truth judgment (True judgment)</td>
</tr>
<tr>
<td>(Truth science, scientific truth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Consistency theory of truth</td>
<td>Truth substance (True content)</td>
<td>Truth procedure (True formation)</td>
</tr>
<tr>
<td>(Consistent truth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pragmatic theory of truth</td>
<td>Truth pursuit (True pursuit)</td>
<td>Truth function (True function)</td>
</tr>
<tr>
<td>(Workable truth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coherence theory of truth</td>
<td>Truth process (True process)</td>
<td>Truth rationale (True reasoning)</td>
</tr>
<tr>
<td>(Coherent truth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Correspondence theory of truth</td>
<td>Truth discovery (True finding)</td>
<td>Truth resource (True resource)</td>
</tr>
<tr>
<td>(Corresponding truth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Empirical theory of truth</td>
<td>Truth search (True seeking)</td>
<td>Truth source (True origin)</td>
</tr>
<tr>
<td>(Empirical truth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Truth Research (Truth Study)</td>
<td>Truth Measurement</td>
<td>Truth Character (Truth Nature)</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-------------------</td>
<td>-------------------------------</td>
</tr>
</tbody>
</table>
| Truth criterion (True criterion) | Truth formula (True formula) | Truth value*
| (True experiment) | Truth table (True table) | Truth object (True object) |
| Truth model (True model) | Truth degree (True degree) | Truth subject (True subject) |
| Truth investigation (True investigation) | Truth approximation (True approximation) | Truth concept (True idea) |
| Truth record (True record) | Truth frequency (True frequency) | Truth type (True type) |
| Truth observation (True observation) | Truth unit (True unit) | Truth characteristic (True characteristic) |

(to Truth Theory)

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Truth unity (True unity)</td>
<td>Unification theory of truth</td>
</tr>
<tr>
<td>Truth hypothesis (True hypothesis)</td>
<td>Useful theory of truth</td>
</tr>
<tr>
<td>Truth test (True test)</td>
<td>Performative theory of truth (Performatory theory of truth)</td>
</tr>
<tr>
<td>Truth validity (True validity)</td>
<td>Semantic theory of truth</td>
</tr>
<tr>
<td>Truth reliability (True reliability)</td>
<td>Historic theory of truth</td>
</tr>
<tr>
<td>Truth factor (True factor)</td>
<td>Intuitionistic theory of truth (Intuitive theory of truth)</td>
</tr>
</tbody>
</table>
TABLE 13

**Tentative Structure of Emotion (Emotional Behavior), Application (Use), Harmony, Desire, Satisfaction, Felicity (Happiness), and Pleasure (Pleasurableness)**

<table>
<thead>
<tr>
<th>Emotion¹²³</th>
<th>Application</th>
<th>Harmony</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Emotive Behavior, Emotional Behavior)</td>
<td>(Use)</td>
<td></td>
</tr>
<tr>
<td>Idealization</td>
<td>Satisfaction</td>
<td>Felicity¹⁴⁵ (Happiness)</td>
</tr>
<tr>
<td>Desire</td>
<td>Consumption</td>
<td>Congeniality</td>
</tr>
<tr>
<td>Favoring</td>
<td>Service</td>
<td>Compatability</td>
</tr>
<tr>
<td>Compassion</td>
<td>Device</td>
<td>Concord</td>
</tr>
<tr>
<td>Passion</td>
<td>Employment</td>
<td>Accord</td>
</tr>
<tr>
<td>Feeling</td>
<td>Engrossment</td>
<td>Cord (Tie, binding)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Desire</th>
<th>Satisfaction</th>
<th>Felicity (Happiness)</th>
<th>Pleasure (Pleasurableness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pleasure (Pleasurableness)</td>
<td>Euphoria</td>
<td>Beatitude</td>
<td>Ecstacy</td>
</tr>
<tr>
<td>Urge</td>
<td>Pacification</td>
<td>Tranquility</td>
<td>Bliss</td>
</tr>
<tr>
<td>Fancy</td>
<td>Fulfillment</td>
<td>Amiability</td>
<td>Glee</td>
</tr>
<tr>
<td>Wish</td>
<td>Recompense</td>
<td>Gladness</td>
<td>Delectation (Delight)</td>
</tr>
<tr>
<td>Want</td>
<td>Repleteness (Repletion)</td>
<td>Gratitude (Gratefulness)</td>
<td>Pleasantness (Pleasingness)</td>
</tr>
<tr>
<td>Need</td>
<td>Satiation</td>
<td>Thankfulness</td>
<td>Sensuality (Sensuousness)</td>
</tr>
</tbody>
</table>

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**TABLE 14**  
*Tentative Structure of Individual Living (Individual Life) and of Propriety (Properness)*

<table>
<thead>
<tr>
<th>Individual Living (Individual Life)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living Quality, Life Quality, (Quality of Life)</td>
</tr>
<tr>
<td>Good living (Good life)</td>
</tr>
<tr>
<td>Congenial living (Congenial life)</td>
</tr>
<tr>
<td>Compatible living (Compatible life)</td>
</tr>
<tr>
<td>Correct living (Right life)</td>
</tr>
<tr>
<td>Comfortable living (Comfortable life)</td>
</tr>
<tr>
<td>Tolerable living (Tolerable life)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Living Rationale, Life Rationale (Rationale of Life)</th>
<th>Living Conduct, Life Conduct (Conduct of Life)</th>
<th>Living Basis, Life Base (Basis of Life)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life meaning (Meaning of life)</td>
<td>Worthy living (Worthwhile life)</td>
<td>Life value</td>
</tr>
<tr>
<td>Life sufficiency ( Sufficiency of life)</td>
<td>Disciplined living (Disciplined life)</td>
<td>Life application (Life use)</td>
</tr>
<tr>
<td>Life contingency ( Contingency of life)</td>
<td>Emotional living (Emotional life)</td>
<td>Life energy (Life force)</td>
</tr>
<tr>
<td>Life clarity (Clarity of life)</td>
<td>Cognitive living (Mental life)</td>
<td>Life concept (Life idea)</td>
</tr>
<tr>
<td>Life consequence (Result of life)</td>
<td>Actual living (Real life)</td>
<td>Life span (Life length)</td>
</tr>
<tr>
<td>Life necessity (Necessity of life)</td>
<td>Potential living (Potential life)</td>
<td>Life constituent (Life &quot;ingredient&quot;)</td>
</tr>
</tbody>
</table>
### Table 14 (Continued)

**Propriety (Properness)**

<table>
<thead>
<tr>
<th>Theoretical Propriety</th>
<th>Systemic Propriety</th>
<th>Practical Propriety</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proper improvement</td>
<td>Proper regulation</td>
<td>Proper goal</td>
</tr>
<tr>
<td>Proper control</td>
<td>Proper procedure</td>
<td>Proper plan</td>
</tr>
<tr>
<td>Proper explanation</td>
<td>Proper function</td>
<td>Proper technique</td>
</tr>
<tr>
<td>Proper prediction</td>
<td>Proper process</td>
<td>Proper recognition</td>
</tr>
<tr>
<td>Proper description</td>
<td>Proper consequence</td>
<td>Proper raising</td>
</tr>
<tr>
<td>Proper disposition</td>
<td>Proper fact</td>
<td>Proper behavior</td>
</tr>
</tbody>
</table>

**Rational Propriety**

<table>
<thead>
<tr>
<th>Proper purpose</th>
<th>Proper criterion</th>
<th>Proper value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proper substance</td>
<td>Proper standard</td>
<td>Proper application</td>
</tr>
<tr>
<td>(Proper content)</td>
<td></td>
<td>(Proper use)</td>
</tr>
<tr>
<td>Proper deliberation</td>
<td>Proper norm</td>
<td>Proper work</td>
</tr>
<tr>
<td>Proper consideration</td>
<td>Proper correctness</td>
<td>Proper concept</td>
</tr>
<tr>
<td>(Proper rightness)</td>
<td></td>
<td>(Proper idea)</td>
</tr>
<tr>
<td>Proper reflection</td>
<td>Proper conduct</td>
<td>Proper time</td>
</tr>
<tr>
<td>Proper domain</td>
<td>Proper problem</td>
<td>Proper place</td>
</tr>
<tr>
<td>TABLE 14 (Continued)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(To Living Quality)</td>
<td>(To Actual Living)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Good Living</th>
<th>Practical Living</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Good Life)</td>
<td>(Practical Life)</td>
</tr>
</tbody>
</table>

| Joyous living        | Life goal                |
| (Joyful life)        | (Life objective)         |
| Useful living        | Life plan                |
| (Useful life)        | (Life scheme)            |
| Leisurely living     | Life technique           |
| (Leisurely life)     | (Life method)            |
| Moderate living      | Life cogitation          |
| (Moderate life)      |                           |
| Abundant living      | Life decision-making     |
| (Abundant life)      | (Life decision)          |
| Interesting living   | Life experience          |
| (Interesting life)   |                           |
TABLE 15

The Six Basic Principles of Personal Behavior

**Why** principle: "Each person ordinarily behaves according to one's values, within environmental constraints (social and physical)."

**Who** principle: "Each person ordinarily wants self-actualization, within cultural possibilities." (That is, each individual ordinarily desires self-realization or self-fulfillment within a group's "way of life," or pattern of existence.)

**How** principle: "Each person ordinarily uses food-obtained energy to satisfy personal needs -- immediately (now), interconnected (short-run), and ultimately (long-run) -- within a particular situation and in accord with one's health."

**What** principle: "Each person should do good, not bad."

**When** principle: "Each person should appreciate the past, anticipate the future, and enjoy the present -- moderately, according to environmental opportunities."

**Where** principle: "Each person ordinarily lives within a social environment within the physical environment."

*The qualification of "ordinarily" allows exceptions for extreme situations.

*A similar statement has been "Do good and avoid evil." Thus, Otto Bird has written, "The principle can, accordingly, be formulated strictly as a precept, that is, as a command: 'Do good and avoid evil,' or as the corresponding *ought* statement: 'Men ought to do good and avoid evil.' It is a directive principle." Otto A. Bird, *The Idea of Justice* (New York: Frederick A. Praeger, Publishers, 1967), p. 154.

*Similarly, "There is no basic argument over the first normative or regulative principle of our moral life, namely that good is to be done and evil is to be avoided." William E. May, *Becoming Human. An Invitation to Christian Ethics* (Dayton, OH: Pflaum Publishing, 1975), p. 86.

*Presumably, there could also be six separate principles for the dynamics of social behavior and six distinct principles for the dynamics of the physical environment. The interaction of these 18 principles would then tend to account for many complexities of personal, social, and physical behavior.*
Notes

Chapter 1


4. "The concept of perfection has two closely allied and often overlapping meanings. First, it means 'completeness,' 'wholeness,' or 'integrity': X is perfect when he (or it) is free from all deficiencies. Second, it means the achievement of an end or a goal. This meaning emerges most clearly from the connection between the Greek words *teleios* ('perfect') and *telos* ('end' or 'goal'). An entity is perfect (to use Aristotelian terms) when it has achieved its goal by actualizing its potentialities and realizing its specific form." H. P. Owen, "Perfection," *Encyclopedia of Philosophy*, ed. Paul Edwards (New York: Macmillan, 1967), 6:87.

Chapter 2


   Similarly, "There are different ways of indicating what language means, of course. We can define it ostensively, i.e., by pointing to its referent; or we can define it verbally, i.e., by naming, or

2. Dictionary definitions of "good" list adjectives like adequate, agreeable, ample, attractive, benevolent, cogent, excellent, favorable, fitting, prosperous, and salutary. The dictionaries also define "desirable" in terms of advantageous, beneficial, wise, and worthy. All these terms indicate goodness and desirability.

3. In the words of philosopher Mortimer Adler, "The idea of goodness has its own sphere of influence. We cannot think of the good without thinking of the desirable, or of the desirable without thinking of the good." Mortimer J. Adler, *Six Great Ideas* (New York: Macmillan Publishing Company, 1981), p. 25. Adler has further declared that "the good is always and only the desirable and the desirable is always and only the good." Ibid., p. 75.

4. Truth is dictionary defined to be actuality, constancy, fact, or fidelity. In language usage, the phrase "in truth" synonyms to the phrase "in fact." Truth can be more fully designated to be "accurate knowledge."

5. For undesirable difficulty, the word "right" has had at least four distinct usages:
   
   (1) That's right = That is correct.
   (2) Remember your civil rights = Remember your civil prerogatives.
   (3) Turn right = Turn in a particular direction.
   (4) Come right away = Come promptly.

   More confusion can occur from the differing, homophonic (same-sounding) terms of write and rite.

6. The technical term "rectitude" also comes from the Latin *regere*, to lead straight + -itude, the condition of = the condition of leading straight.

7. Marcus G. Singer, "Ethics," *Academic American Encyclopedia* (Danbury, CN: Grolier, 1963), 7:250. In terms of what and how, the approach of metaethics (Gr. meta. above + ethics = above ethics) considers the what of ethical concepts, beyond the how of ethical applications.

   In William Sahakian's words, "Metaethical philosophers are interested primarily in the analysis of moral concepts or in the logical analysis of moral language." William S. Sahakian, *Ethics: An Introduction to Theories and Problems* (New York: Barnes and Noble, 1974), p. 3. In consequence, Sahakian has combined the following definition of ethics: "Ethics is the study of the right and the good together with the logical analysis of ethical terms, theories, and beliefs." Ibid.

   F. E. Sparshott has added, "If . . . philosophy is the pursuit of wisdom, ethics will then be the pursuit of wisdom in conduct." F. E.
8. Another approach has considered ethics to be theoretical and
morality to be practical. Thus Sahakian has noted, "In this text,
however, the term ethics will be used to denote moral theories; the

9. For example, Archie Bahm has tied ethics with values: "Ethics is
concerned with values, both good and bad, and with maximizing the
good and minimizing the bad." Archie J. Bahm. Ethics as a Behavioral

10. The emphasis here is on desirable, not merely desired, since what
is desired could be bad rather than good. In the statement of John
Randall and Justus Buchler, "The good, it has been pointed out, is
not that which we desire but that which is desirable, not that which
we prefer but that which is preferable." John Herman Randall, Jr.
and Justus Buchler. Philosophy: An Introduction, rev. ed. (New York:

Or, the usage here can be that desirable "means worthy to be
desired, which is of course very different from able to be desired:"
Thomas E. Hill. Ethics in Theory and Practice (New York: Thomas Y.

11. The plural term "morals" has been a popular synonym for morality, while the singular term "moral" has been a short form for "moral lesson."


Similarly, James Feibleman has written, "Morality has to do pri-
marily with the rules of conduct which have been established in a
to the Ethics of Confrontation (The Hague: Martinus Nijhoff, 1967),
p. 11.

13. Peter A. Angeles. Dictionary of Philosophy (New York: Barnes and

Lindley Stiles and Bruce Johnson have added, "Morality connotes
conformity to the rules of 'right conduct' of an established ethnic,
racial, or cultural entity, such as a family, community, bloodline, or
religious denomination." Lindley J. Stiles and Bruce D. Johnson, ed.
Morality Examined, Guidelines for Teachers (Princeton, NJ: Princeton


15. John Biesanz and Mavis Biesanz. Introduction to Sociology (En-
16. William Graham Sumner, *Folkways* (Boston, MA: Ginn and Company, 1907), p. iii. In the opinion of Edward Sagarin, "Folkways remains, as rich and as important as ever, probably the first effort to amass such a comprehensive compendium illustrating cultural variability. Its achievement is greater than this, however, for it introduced into the language not only the words but the accompanying concepts of folkways, mores, ethnocentrism, we-group and they-group, in-group and out-group." William Graham Sumner, *Folkways and Mores*, ed. Edward Sagarin (New York: Schocken Books, 1979), p. ix.


Chapter 4

1. According to Wellman, "Metaethics does not make judgments of value or obligation; it analyzes such judgments epistemologically. It is called metaethics because it is on a higher level than ethics; it takes as its subject matter the statements and arguments that constitute normative ethics. Its purpose is to explain the meaning of ethical words and ethical sentences and to determine what sorts of reasons, if any, can be given for or against the conclusions of normative ethics." Wellman, *Morals and Ethics* (Glenview, IL: Scott, Foresman, 1975), p. xvii.


4. Ibid.

5. Ibid., 3:77.


11. Ibid., p. 211. Harry McKown has provided further background information: "The most famous of all recent morality codes, because of its own excellence and also because of the publicity which it received as the winner of the $5,000 prize offered by an anonymous donor through the Character Education Institution, is the Hutchins Code, which appeared in 1916. In one form or another it is found in most of the codes and in many of the plans developed later. This code is composed of eleven 'laws' such as, for instance, the Law of Self-control, the Law of Good Health, the Law of Kindness, the Law of Duty, and the Law of Loyalty. Daily discussion periods of ten or fifteen minutes are recommended." Harry C. McKown. Character Education (New York: McGraw-Hill Book Company, 1935), p. 78.


15. Ibid., p. 13.


22. Ibid., p. 11.
23. Ibid., pp. 13-14.

24. Ibid., p. 16.

25. Ibid., p. 18.

26. Ibid., p. 20.


32. Ibid., pp. 370-1.

33. Ibid., p. 371.

34. Ibid., pp. 373-77.

35. Ibid., pp. 377-82.

36. Ibid., p. 373.


39. Sumner, Folkways, p. 79.

40. Sahakian, Ethics, p. 197.


42. Williams ties folkways to mores: "When certain folkways become well-established and are supported by the belief that they are proper, right, and indispensable, they become mores. They are ordinarily thought to be supported by diffuse common agreement." Ibid.
43. Sumner, *Folkways*, p. 70.


46. Ibid., p. 68.

47. Ibid., p. 48.

48. Ibid., p. 62.

49. Ibid., p. 79.

50. Ibid.

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Chapter 5

1. In an English sentence, the imperative mode expresses a command or a firm request.

   Annie MacGregor has further emphasized the self control which enables one "to know the Truth, to desire the Good, and to will the Right." Annie F. MacGregor, "Ethical Discipline." *Encyclopaedia of Religion and Ethics*, ed. James Hastings (New York: Charles Scribner's Sons. 1961), 5:407.


4. Ibid., preface.

5. Ibid., pp. 9.

6. Ibid., p. 10.


13. Ibid.

14. Ibid., 11:211.


16. Ibid.


19. Ibid., p. 114.


24. Ibid., p. vii.


26. Ibid.

Chapter 6

1. For Western culture, "Ethical philosophy began in the fifth century B.C., with the appearance of Socrates, a secular prophet whose
self-appointed mission was to awaken his fellow men to the need for rational criticism of their beliefs and practices. Greek society at that time "was in a state of rapid change from agrarian monarchy to commercial and industrial democracy." Raziel Abelson. "Ethics. History of." *Encyclopedia of Philosophy*, 3:82.


4. Tsanoff has defined, "Ethics is the branch of philosophy that deals with the values of human life in a coherent, systematic, and scientific manner." and subsequently added, "It is concerned with the type of conduct or character that is approved of or disapproved of, in terms of right and wrong or good and bad." Tsanoff. "Ethics. History of." 9:333.

5. Ibid.

6. Ibid.

7. Ibid.

8. Ibid.


10. Ibid., 9:335.

11. Ibid., 9:333.


14. Ibid.

15. Ibid., 9:339.


17. Ibid.

18. Ibid.

19. Ibid., 9:344.

21. Ibid., p. 25.


24. Ibid.

25. "Pessimistic hedonism" is a negative version.


28. Ralph Mason Blake, "Why Not Hedonism? A Protest," *Ethics* (1926) 37:4-5. David Trueblood has stated, "This paradox, long acknowledged by philosophers, is the observation that the surest way to miss happiness is to seek it directly. When happiness comes to a person, it usually comes as a by-product rather than as something at which the individual directly and expressly aims." David Elton Trueblood, *General Philosophy* (New York: Harper and Row, 1963), pp. 271-72.


34. Ibid.


36. Ibid. pp. 30-1.

37. Ibid., p. 31.


40. Ibid., p. 30.

41. See "Absolute Imperative" in Table 2 for bibliographic sources for the remaining chapter quotations.
Chapter 7

1. Sciensation = the act of making scientific. To be scientific can require an explicit, advancing, informed effort. The act of making a topic scientific could be labeled "scientification" or "scientization"; however, the shorter term "sciensation" seems sufficiently appropriate.


4. Ibid., p. 6.

5. John Dewey and James H. Tufts, Ethics, rev. ed. (New York: Holt, Rinehart and Winston, 1932), p. 3. Dewey and Tufts elaborated, "Ethical science, tracing and interpreting this process of growth and adjustment, has as its task, not to create moral life -- for that life is already present -- but to discover its laws and principles, and thereby aid in making its further advance stronger, freer, and more assured because more intelligent." Ibid., p. 517.

6. Trueblood, General Philosophy, pp. 254, 262.


8. See Note 9, Chapter 2.

9. For example, Wellman has declared, "Ethical theories are properly taken to be hypotheses to be confirmed or disconfirmed by the truth or falsehood of their implications in concrete cases, real or imagined." Wellman, "Ethics Since 1950," 6:89.


12. Ibid., 9:335.

13. Sahakian, Ethics, p. 56.


17. Ibid., p. 221.

18. Ibid., p. 206.


23. Thus Feibleman has declared, "A conceptual scheme is true to the extent to which it is consistent and inclusive, and to the extent to which its contents represent the external world in which the individual lives." Feibleman, *The Stages of Human Life* (The Hague: Martinus Nijhoff, 1975), p. 19.

24. Phenix has further linked the various criteria of truth to personality development: "When sense perception is taken as the final test of knowledge, life will develop around the senses as primary sources of meaning and truth. When reason is the criterion, a reflective, logical orientation will result. Intuitive standards will emphasize the importance of feeling and inwardness in personal growth and existential tests will put greatest stress on action, will, and decision. Tradition as a standard will tend to produce obedient, conservative personalities, while revelation as an ultimate court of appeal will engender reverence and devotion." Phenix, *Philosophy of Education* (New York: Henry Holt, 1958), p. 315.

25. This approach avoids a difficulty like: "Any attempt to change the meaning of 'coherent' from coherence with other statements to coherence with fact (or reality of experience) is to abandon the theory." Alan R. White, "Coherence Theory of Truth," *Encyclopedia of Philosophy*, 2:132-33.


33. Ibid.


35. Ibid.

36. Ibid., 6:428.

Chapter 8


2. Ibid., 91:358.


4. Ibid.


6. Ibid., p. 10.


8. Ibid.


10. Ibid., 20:134.

11. In terms of approximation (symbolized ≈) "common good" ≈
"general good" = "general well-being" = "general welfare" = "common well-being."


15. Ibid., p. 2.

16. Ibid., p. 3.


18. Ibid., p. 15.

19. Ibid., p. 6.


Chapter 9


2. Ibid., p. x.

3. Ibid.

4. Ibid., p. xvii.

5. Ibid.

6. Ibid., p. xviii.

7. Ibid., p. xixi.

8. Ibid.

9. Ibid., p. xxxi.

10. Ibid., p. 27.
11. Ibid., p. 2.
12. Ibid., p. 18.
13. Ibid.
15. Ibid.
18. Ibid., p. xxix.
21. Ibid., p. 63.
23. Ibid., p. xxxiii.
24. Ibid.
25. Ibid.
26. Ibid.
27. Ibid.
28. Ibid.
29. Ibid., pp. xxxiv-xxxv.
30. Ibid., p. xxxv.
31. Ibid., p. 16.
32. Ibid., p. 115.
33. Ibid., p. xxix.
34. Ibid.
Beside suggesting ethics to be theoretical and morality to be practical, Sahakian has connected ethics to "study" and morality to "standards." "The terms ethics and morals should not be used interchangeably. . . . Ethics is the term for the study of morals or moral issues; ethics consists of a theoretical or rational interpretation of moral phenomena. On the other hand, the term morals refers not to a study or discipline, but to the standards which individuals are enjoined to observe in their conduct." Sahakian, Ethics, p. 6.

In terms of overlap between personal and social, the President's Commission on National Goals noted in 1960 that a social goal could emphasize personal self-realization: "Our enduring aim is to build a nation and help build a world in which every human being shall be free to develop his capacities to the fullest." President's Commission on National Goals, Goals for Americans (New York: Prentice-Hall, 1960), p. 1.

Conversely, I. B. Berkson had earlier noted in 1958 that self-realization could emphasize social cooperativeness: "In a democracy every person is an end-in-himself and the self-realization of each individual to the maximum of his potentialities is its goal, but self-realization of the personality requires the full development of the social self, since the human being is social by his very nature." I. B. Berkson, The Ideal and the Community, A Philosophy of Education (New York: Harper and Brothers, 1958), p. 37.
Again, to coalesce individual with social. James Dixon has declared, "We believe that the individual is central to our society, that the principal asset of human society is human life itself, and that society must therefore help to protect the lives and interests of every individual." James P. Dixon, Jr., "Meeting Human Needs." *Goals for Americans*, p. 249.

More inclusively, in the view of Wilma Longstreet, "There are values we hold which are comprehensive of only ourselves; they concern the relationship of self to self and of self to intimate life with others. Moving along on a continuum of comprehensiveness, there are values which are comprehensive of the relationship of the self with social groupings and with government. Still further on, there are values which are comprehensive of the relationship of the self, mankind, this planet and the universe." Wilma S. Longstreet, "Morality: A Course of Study." *The Teaching of Values. The Third Yearbook of the Arizona Association for Supervision and Curriculum Development* (Tempe, AZ: AASCD, 1975), p. 130.

48. Wellman has stated, "Science has shown that certain things that were once thought to be absolute are actually relative to culture." Wellman, "Ethical Implications," 60:169.

49. A possible continuum of morality could range from anti-moral (against morality) to nonmoral (immoral, not moral) to amoral (without moral, zero moral) to morally neutral to morally apt (morally appropriate) to pro-moral (for morality).

50. Thus Ewing has written, "It is part of a philosopher's work, as it is of a scientist's, to try out tentative hypotheses and examine their advantages and disadvantages." A. C. Ewing, "A Suggested Non-Naturalistic Analysis of Good," *Mind* (1939), 48:1.

51. In similar manner, Abraham Edel in *Science and the Structure of Ethics* has commented, "To speak of 'the structure of ethics' is to go beyond the particular notion of 'the structure of a given ethical theory.' It assumes a certain community of enterprise in different ethical theories -- that they are addressing themselves to the same central problems however different their solutions." Abraham Edel, *Science and the Structure of Ethics* (Chicago, IL: University of Chicago Press, 1961), p. 11.

52. Accordingly, Feibleman has declared, "Ethical theories do not fail so much because of what is false in them as they do because of what is omitted from them." Feibleman, *Moral Strategy*, p. 5.

53. Geoffrey Parrinder has commented about religion and morality: Religion has always been linked with morality, though moral systems differ greatly from place to place. . . . The rules of moral behavior in most societies have a strong religious basis, and they are supported by the teachings of scriptures and the actions of religious officials." Geoffrey Parrinder, ed., *World Religions from Ancient*

54. In an overall structure of knowledge, the concept of morality has been put at the fifth level of goodness, which concept has been placed at the basic level of perfection. Thus, morality is here expanded within a substructure of perfection, although the subjects of ethics and of morality are both given major attention here.


57. Ibid.

58. Ibid., p. 615.

Tables

1. According to Max Black. "Traditionally, the True has been linked with the Good and the Beautiful as one of man's supreme values." Max Black. "Truth," Encyclopedia Americana. 27:185. Note that a technical term like "verity" is placed first and is followed by a popular synonym like "truth" in parentheses.

2. Adler has written that virtue "is the habitual disposition to desire aright, which means choosing what one needs -- the real goods one ought to desire." Adler, Six Great Ideas. p. 142.

3. Religious emphasis on grace concerns both individual person and deity according to a description by Owen Sharkey: "Man's living union with God is spoken of at times as a life of grace. God's grace, or favor, is his free and loving turning to each and every human person. It is God's immanent, creating, and loving Presence. . . . On man's part, grace is a life which a human person shares with God. Because grace pertains to a man's personal life and experience, it possesses a dimension of human consciousness. Who and what man is, then, has a created meaning in his daily conscious life, especially the consciousness of free love offered and shared." Owen Sharkey, The Mystery of Man, An Anthropologic Study (Philadelphia, PA: Franklin Publishing Company, 1975), p. 7.

4. Angeles has given a detailed summary about beauty: (L. bellus,
"pretty"). 1. That which is pleasing. 2. That quality or group of qualities which pleases a sense organ such as the eye or the ear, and/or pleases the intellect by proportion, unity, variety, symmetry, simplicity, grace, fitness, suggestiveness, intricacy, perfection, or excellence. 3. The quality or property of a thing that produces aesthetic pleasure or satisfaction. Comprises one of the triad of ideals -- Truth, Goodness, Beauty -- with which classical philosophy has been especially concerned." Angeles, *Dictionary of Philosophy*, pp. 23–24.

5. "These experiences give rise not only to questions of practical ethics (What should I do? Is this arrangement fair?) but also to questions of theoretical ethics (Is any one of these standards really right or are they all just arbitrary?)." Singer, "Ethics," 7:250.


Singer has added, "Metaethics (literally 'about ethics') is the analytical study of the discipline of ethics itself. The term came into use only in the 20th century and thus cannot be found in the works of any of the classical moral philosophers, although inquiries of the sort that constitute it certainly can." Singer, "Ethics," 7:250.

Also, "Metaethics examines the meanings and uses of moral terms such as 'good,' or 'right,' the analysis of moral discourse and reasoning, and the foundations upon which moral judgments are based." The Hastings Center, *The Teaching of Ethics in Higher Education* (Hastings-on-Hudson, NY: Institute of Society, Ethics, and the Life Sciences, 1980), p. 14.

Moreover, "The methodology of ethics -- or 'meta-ethics,' as it is often called -- seeks to clarify the nature of ethical inquiry itself, by examining the logical functions of ethical language and the meaning of ethical terms." W. T. Jones, et al., ed., *Approaches to Ethics, Representative Selections from Classical Times to the Present* (New York: McGraw–Hill Book Company, 1962), p. 10.


William Reese has agreed that normative ethics is "building systems designed to provide guidance in making decisions concerning good and evil, right and wrong." William L. Reese, *Dictionary of Philosophy and Religion, Eastern and Western Thought* (Atlantic Highlands, NJ: Humanities Press, 1980), p. 156.

Furthermore, "Normative ethics studies actual moral agreements or statements: about what instances or classes of conduct are right or wrong, good or bad, for instance; or about traits of personal character that are worthy of praise or blame; or about the justice or injustice of societies and institutions." The Hastings Center, *The Teaching of Ethics in Higher Education*, p. 14.
8. "Descriptive ethics is concerned with stating what in fact the moral views of a society or of individuals are or have been in the past." Luther J. Binkley, *Contemporary Ethical Theories* (New York: Citadel Press. 1961), p. 59.

Similarly, "Descriptive ethics seeks an accurate, objective account of the actual moral behavior or beliefs of particular persons or groups; it attempts to avoid either moral judgment or moral prescription concerning the behavior or belief system studied." The Hastings Center. *The Teaching of Ethics in Higher Education*, p. 14.


10. "There are courses with distinctive and specific areas of concern such as bioethics, business, business ethics, the morality of war, or ethics and experimentation. Such courses concentrate on the application of moral theory to particular domains or problems rather than on the history or rationale of morality and ethics per se." Bernard Rosen and Arthur L. Caplan. *Ethics in the Undergraduate Curriculum* (Hastings-on-Hudson, NY: The Hastings Center, 1980). p. 7.

11. McKown has stated negatively. "Nor can 'Let your conscience be your guide' be considered a final desirable standard for evaluating conduct unless that conscience has been educated to appreciate, completely, wholesome activity and conduct." McKown. *Character Education*, p. 61.

12. Again from McKown. "A creed (from credo, I believe) is a personal acceptance of a concise summary of the principles and essential doctrines of an organization, cause, or institution." McKown. ibid., p. 129.


14. "Absolute ethics holds that there is one universal and eternal moral code which applies equally to all men of all ages, and that changing circumstances or changing opinions make no difference whatsoever to this absolute moral code." William Lillie. *An Introduction to Ethics*. 3rd ed. (London: Methuen. 1955), p. 98.

15. "Relative or relativistic ethics holds that the moral standard varies with different circumstances." Lillie. *An Introduction to Ethics*. p. 98.

16. "Situation ethics, which has come into prominence only recently, claims that the morality of an action depends on the situation and not on the application of a law to the case." Singer, "Ethics." 7:251.

17. Ethical imperative is described by Angeles to be "the view that morality is directive language: a set of commands or recommendations to act or not to act in certain specified ways." Angeles. *Dictionary of Philosophy*, p. 129.


19. "A cognitivist theory maintains that moral judgments can be true or false and can, in principle, be subjects of knowledge or cognition." Singer. "Ethics," 7:250.


21. "The rightness of an act is judged according to the consequences of doing it. If the consequences are good, the act is right; if they are evil, the act is wrong." Phenix, *Realms of Meaning*, p. 230.

22. Wellman has written that "ethical egoism is the theory that what makes an act right or wrong is the agent's welfare." Wellman. *Morals and Ethics*, p. 37. Further, "Ethical egoism is the theory that each moral agent ought always to do that act that benefits himself most: each act is to be judged right or wrong by its impact on the good of the agent." Ibid., p. 196.

23. "By ethical intuitionism is meant the theory of the immediate apprehension of right and wrong, the possession of innate conceptions of moral principles by a unique moral faculty or moral sense somewhat comparable to other human senses." Sahakian, *Ethics*, p. 90.

Also, "Intuitionists such as H. A. Prichard and W. D. Ross claim that the sort of knowledge we have of right and wrong is immediate and self-evident." Singer, "Ethics," 7:250.

According to Reese, ethical intuitionism is "the view that ethical terms are primary and underived, i.e., different in nature from all non-ethical terms and thereby not wholly definable." Reese. *Dictionary of Philosophy and Religion*, p. 156.

24. "The common feature of all teleological theories of ethics is the subordination of the concept of duty, right conduct, or moral obligation to the concept of the good or the humanly desirable." Robert
25. While teleological ethics is but a portion of overall teleology (the study of purpose), the topic of deontology (the study of duty) can be included entirely within ethics.

According to Olson, "The term 'deontology' derives from the Greek words deon (duty) and logos (science). Etymologically it means the science of duty. In current usage, however, its meaning is more specific: A deontological theory of ethics is one which holds that at least some acts are morally obligatory regardless of their consequences for human weal or woe." Olson, "Deontological Ethics," Encyclopedia of Philosophy, 2:343.

Lillie has written similarly, "A deontological theory holds that the rightness or wrongness of an action depends on the action itself and not on the consequences it produces." Lillie, An Introduction to Ethics, p. 100.

26. "The view that ethics is a part of the natural world and that ethical issues can be settled by an appeal to facts. Dewey... is the best-known adherent of the doctrine." Reese, Dictionary of Philosophy and Religion, p. 156.

27. "Act only on that maxim whereby thou canst at the same time will that it should become a universal law." Immanuel Kant. Kant's Critique of Practical Reason and Other Works on the Theory of Ethics. p. 38.


More elaborately, "that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to suggest or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness." Jeremy Bentham, The Works of Jeremy Bentham, ed. John Bowring (New York: Russell and Russell, 1962). 1:2.

29. "Do unto others as you would have them do unto you." Popkin and Stroll. Philosophy Made Simple, p. 41.

In Kant's more abstract version, "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as a means only." Ibid.
Moderation in all things." Runkle. *Ethics*, p. 6. Moderation comes between the extremes of too much or too little: "Courage is the mean between cowardice and rashness; liberality between prodigality and frugality; pride between vanity and humility, and so forth." Popkin and Stroll. *Philosophy Made Simple*, p. 21.

The first is: Be loyal. The second is: So be loyal, that is, to seek, so accept, so serve your cause that thereby the loyalty of all your brethren throughout all the world, through your example, through your influence, through your own life of loyalty wherever you find it, as well as through the sort of loyalty which you exemplify in your deeds, shall be aided, furthered, increased so far as in you lies." Josiah Royce. *The Sources of Religious Insight* (New York: Scribner, 1912), p. 202.

"Every action is RIGHT, which, in presence of a lower principle, follows a higher; every action is WRONG, which, in presence of a higher principle, follows a lower." James Martineau. *Types of Ethical Theory*, 3rd ed. (Oxford: Clarendon Press, 1898), 2:270.

The formal title for "a movement stressing ethics as the center of religion. Introduced in New York City by Felix Adler (1851-1933)." Reese. *Dictionary of Philosophy and Religion*, p. 156.

Reese notes that the Latin term "moralis was introduced into the vocabulary of philosophy by Cicero who regarded it as the Latin equivalent of Aristotle's ethikos." Reese. *Dictionary of Philosophy and Religion*, p. 156.

Essentially, a moral system is a major component in a total socio-cultural system. Its basic function is to keep individual behavior 'harmonized' to the degree that the society in question can function with reasonable efficiency." Christopher Boehm. "The Moral System." *Morality Examined*, ed. Stiles and Johnson, p. 25.

Further, "A moral system is a set of rules of conduct, preferred qualities of character, typical approved goals, within a given community." Edel. *Method in Ethical Theory* (Indianapolis, IN: Bobbs-Merrill, 1963), p. 50.

"Moral conduct, beginning in selfish or even animal desires, grows, in an atmosphere of warm social feeling, into what seems the opposite of selfishness -- into generosity, devotion, disinterestedness, unselfishness. And yet these great social qualities are themselves the outgrowth of the common human nature." Charles F. Dole. *The Ethics of Progress, or The Theory and the Practice by Which Civilization Proceeds* (New York: Thomas Y. Crowell, 1909), p. 54.

To behave morally is to have internalized the controls on behavior that inhibit harmful acts and facilitate beneficent acts (acts that promote the well-being of others)." Joan E. Sieber. "A Social Learning Theory Approach to Morality," *Moral Development and*

38. "If values in general are concepts of the undesirable and the desirable, we may say specifically that moral values are those that relate to desirable or undesirable conduct, motives, and attitudes of human beings interacting with other human beings." Boehm, "The Moral System," p. 26.


40. "Grant that, so far as man shares the animal life, his moral actions are governed by animal and material instincts. Nevertheless, as man, he thinks and deliberates concerning duties, he feels ideal motives, he chooses and approves at times what he is not able to do. At his best he puts aside food and drink, passion and appetites. he counts not his own life dear to him, while he lets this tide of the moral imperative bear him where it may." Dole. The Ethics of Progress. p. 51.

41. "There is, however, a body of knowledge collected with the special aim of guiding people in the practice of right conduct or the art of living the good life. We call such guidance 'moralizing', and moralizing is by no means confined to the student of ethics, or even to the moral philosopher." Lillie. An Introduction to Ethics. p. 11.

42. "In like manner, he that will judge of the first principles of morals, must consult his conscience, or moral faculty." Thomas Reid. "The Moral Faculty and the Principles of Morals." A Modern Introduction to Philosophy, ed. Edwards and Pap. p. 293.

43. "Reasoning can be valid or invalid -- valid when the conclusion follows logically from the premises, invalid when it does not. (In inductive reasoning, it is enough if the conclusion acquires a certain degree of probability on the basis of the premises.)" Hospers. Human Conduct, p. 28.

44. Sharkey has correlated the individual and group: "What is morally good for man is that he should develop and fulfill his nature in being human." Sharkey. The Mystery of Man. p. 158.

45. A value judgment using particular moral qualities or moral values. Thus, "Moral judgments function to guide conduct, to voice decisions of policy, and to evaluate conduct according to the norms which are accepted by one's society." Binkley. Contemporary Ethical Theories. p. 193.
Thus, "According to the broad view, moral judgments are not limited to such particular concerns as sexual relations, gambling, drinking, and murder, but are relevant also to such matters as choice of friends, selection of occupation and manner of pursuing it, participation in civic affairs, and decisions about recreation." Phenix, *Philosophy of Education*, p. 277.

46. Two varieties of "moral right" are identified here: moral correctness, with emphasis on the morality of rightness; and moral prerogative, with emphasis on a right being morally due.

47. "The essence of reflective morality is the ability and the willingness to weigh all relevant facts in moral conduct and to base choices upon the results of such reflection." Titus, *Ethics for Today*, p. 207.


49. "Perhaps the chief task confronting the philosopher of ethics is that of determining the moral criterion, a criterion capable of indicating as exactly whether an act is moral or immoral." Sahakian, *Ethics*, p. 38.

50. "All societies set up moral standards and rules to signify behavior that is preferred, expected, considered virtuous, evaluated positively, and rewarded. They also signify behavior that is disapproved, labeled sinful and deviant, proscribed, and denied social rewards." Siporin, "Moral Philosophy," 56:524.

51. See 46.

52. According to Sahakian, "The main purpose of Kant's system of ethics was to formulate moral laws as those necessary and universal objects of the human will which must be accepted as valid for everyone." Sahakian, *History of Philosophy*, p. 175.

53. "Good will is surely the norm or the goal of moral effort and progress." Dole, *The Ethics of Progress*, p. 104.

54. "Just as ... consistency and comprehensiveness are criteria of the truth and progress of science, so, in our moral experience, we find that the very same criteria are significantly relevant to our moral judgments." W. H. Werkmeister, *Theories of Ethics. A Study in Moral Obligation* (Lincoln, NE: Johnsen Publishing Co., 1961), p. 84.

55. "In fact, most moral problems arise in situations where there is a 'conflict of duties,' that is, where one moral principle pulls one way and another pulls the other way." Frankena, *Ethics*, p. 3.

57. For moral development, the three levels of autonomous morality (moral autonomy), heteronomous morality (moral heteronomy), and socionomous morality (moral socionomy) are here supplemented with cognitive morality (mental morality, moral cognition), emotive morality (moral emotion), and mature morality (moral maturity, moral maturation) to complete all six levels of structuring.

58. "When social-class differences in moral conduct are examined carefully it is clear that five moral traits emerge as characteristic of moral maturity. These are (1) moral judgment, (2) deferred gratification and future orientation, (3) moral personalism, (4) moral flexibility, and (5) moral dynamism and moral creativity." William Kay. *Moral Education* (London: George Allen and Unwin. 1975), p. 14.

59. "Based on his child-development studies. Piaget found that the young child has a 'heteronomous' morality: the child's notions of right and wrong are imposed from without and accepted as unbreakable rules. without the mediation of thought or judgment." Pattison. "Moral Awareness." 13:572.

60. "Between the ages of 6 and 12 the child. in stages. internalizes the rules of morality into an 'autonomous' morality. an internal sense of moral principle." Ibid.

61. "The need for morality arises because men are social animals. The human baby cannot survive without the help of its parents: and a small human group such as the family needs mutual support and cooperation for defense against other groups. against other animals. and against the forces of nature." Nowell-Smith. "Religion and Morality." 7:151.

62. "A system of promises and threats which serve to enforce a definite kind of conduct (usually conformity) is known in ethics as a system of moral sanctions." Randall and Buchler. *Philosophy*. p. 262.

63. "The absolutist has meant to insist that there is less diversity in moral standards than has been claimed. that in a sense the basic moral attitudes of human beings are somewhat constant." Binkley. *Contemporary Ethical Theories*. p. 196.

64. The relativist ... has correctly stressed that over the ages moral standards do change. that not all societies have had the same moral codes. and that moral attitudes are influenced by the prevailing opinions of the society in which one lives." Ibid.

65. The Greek word *paroemia* for saying. byword (from *para*. by. beyond + Gr. *oimos*. way = by the way) is here used technically to
be inclusive of proverb, adage, dictum, motto, slogan, and maxim. In common usage, McKown has written, "A slogan, motto, or maxim is a proverbial statement embodying a moral or practical precept, usually in a more or less logical and sententious form." McKown, Character Education, p. 128.

66. "Medieval writers use the word *synderesis* to mean the habit of general moral principles, the habit of possessing such principles formed in mind and ready for use as the basis of one's conduct. What the broad metaphysical principles of contradiction, sufficient reason, causality, and the like are to theoretical reasoning, the principles of synderesis such as 'Do good and avoid evil,' 'Respect the rights of others,' and 'Do as you would be done by,' are to practical moral reasoning." Fagothey, Right and Reason, p. 35.

67. Sahakian has stated, "Open morality refers to a preferred or ideal form of behavior motivated or directed by no one but the free individual." Sahakian, History of Philosophy, p. 234.

68. "Closed morality refers to a compulsive form of behavior, i.e., rote (or instinctive) conduct which conforms to the prevailing conventions in a particular society." Ibid.

69. Deliverance from sin.

70. A short, simple story illustrating a moral or spiritual truth.

71. Case studies to resolve questions of right and wrong conduct.

72. A summary of religious guides, often put in the form of questions and answers.

73. A religious story using symbolic interpretation concerning appropriate behavior.

74. "Those theories, on the one hand, that find the meaning of moral terms solely in the attitudes of someone judging the act are called subjective, or approval, theories. And those, on the other hand, that find the meaning of moral terms in an objective characteristic of the act being judged, regardless of whether or not the act is approved, are called objective theories." Hill, Ethics in Theory and Practice, p. 23.

75. See 74.

76. According to Hill, "Moral virtue consists neither of emotion nor of native capacities as such but of dispositions or habits. It is made up of such dispositions as represent the proper excellence of man, or prompt him to seek his supreme Good. It is acquired not by chance or by instruction but primarily by practice." Hill, Ethics in Theory and Practice, p. 129.
77. "It is now a well-established fact that no moral values or beliefs are inborn. All our moral attitudes and judgments are learned from the social environment." Paul Taylor. *Problems of Moral Philosophy*. p. 42.

Consistently, "Moral learning is socially learned behavior. It is initiated through direct teaching and modeling and imitation, and it's maintained by positive reinforcement. The person eventually internalizes these behaviors and they become part of him or her." Windmiller. *Moral Development and Socialization*, p. 4.


80. "The ability to picture vividly the good or evil consequences to self and to others of any type of behavior." Given by McElhinney and Smith. *Personality and Character Building*, p. 148.

81. "True morality seeks for the positively good, for that which brings happiness and wholesome, abundant life under present conditions." Titus. *Ethics for Today*, p. 123.


83. Absolutely, there could be no exceptions; relatively, there could be occasional exceptions.

84. Biesanz and Biesanz have declared. "Each society has its own characteristic quality, its own ethos, that springs from many contributing factors, particularly from the beliefs and values around which its culture is integrated." Biesanz and Biesanz. *Introduction to Sociology*, p. 83.


"The mores are enforced both by positive sanctions and by taboo. . . . Taboo involves behavior that under no circumstances should be performed." Merrill. *Society and Culture*, p. 118.

86. "Standards of right and wrong of a given people at a given time have no other basis than the mores." Merrill. *Society and Culture*, p. 120.

87. "Each society takes certain culture patterns as the norm and
directs the socialization of its members accordingly." Merrill, *Society and Culture*, p. 195.

Hence, "'Thou shalt not steal' is a norm, honesty the value that underlies it." Biesanz and Biesanz, *Introduction to Sociology*, p. 78.

88. "The folkways are simply the accumulated patterns of expected behavior that have arisen to meet the recurrent situations of social interaction." Merrill, *Society and Culture*, p. 115.

89. The emotional impact of courtesy (politeness) is emphasized in a story about an elementary school student.

Teacher: Why do you say, "Thank you"?
Child: Because it is polite.
Teacher: Is that the only reason?
Child: It makes me feel good inside.

90. "Fashions permit a latitude of variation around a norm. . . . Fads are fashions that come and go very quickly." Biesanz and Biesanz, *Introduction to Sociology*, p. 67.

91. According to Phenix, "Good manners are modes of behavior that are fitting and appropriate to a particular situation; bad manners are modes of behavior that are out of place in the same situation." Phenix, *Education and the Common Good*, p. 77.


93. Technically, the term "sense" is better reserved to refer to physiological sensation. The choice of the terms "moral regard" or "moral faculty" according to one's intent also avoids ambiguity otherwise occurring with the non-preferred term moral "sense."

94. Angeles has written of hedonism (Epicurus): "The highest good in life is the absence of (a) pain and (b) vexing pleasures that bring pain or discomfort as their consequence. The aim of life should be ataraxia: tranquility (imperturbability) of body, mind, and spirit." Angeles, *Dictionary of Philosophy*, p. 114.

95. According to Sahakian, "The theory that pleasure is of one kind only, differing merely in its quantitative aspects, not in quality." Sahakian, *Ethics*, p. 29.

96. Again from Sahakian, "A small amount of pleasure of high quality is preferable to an enormous amount of pleasure of inferior quality." Ibid., p. 34.
97. "Cyrenaics, stressed sensual or physical enjoyment of the immediate present, since only the present is in a person's power; the future is beyond one's control." Ibid., p. 24.

98. "What is good conduct? Or, what kind of actions ought we to perform? To this, Moore’s answer follows the lines of ideal utilitarianism in stating that the right act is one which will produce the best actual consequences." Ibid., p. 42.

99. According to Angeles, the Greek word *agathos* refers to good, noble, gentle, brave. Angeles, *Dictionary of Philosophy*, p. 5.

100. "The moral worth of an act is judged according to the good (pleasant) or bad (unpleasant) consequences that ensue from following a general moral rule of conduct such as 'Never lie,' 'Never steal,' 'Never murder.'" Ibid., p. 307.

101. "The moral worth of an act is judged according to the good (pleasant) or bad (unpleasant) consequences that are produced by each individual act judged in itself." Ibid.

102. "The theory that all human actions are in fact motivated by the desire to secure pleasure, and by the desire to avoid pain." Ibid., p. 114.

103. "The theory that all human actions should be motivated by the desire to secure one's own pleasure, and by the desire to avoid pain to oneself." Ibid.

104. From D. H. Monro. "According to this amended theory, the test of rightness is not whether an individual action will have better consequences than any alternative but whether it would have such consequences if it formed part of a general practice." D. H. Monro, "Utilitarianism," *Dictionary of the History of Ideas. Studies of Selected Pivotal Ideas*, ed. Philip P. Wiener (New York: Charles Scribner's Sons, 1973), IV:448.

105. "Rational goodness" can itself include one or more "good reasons."

106. Angeles has written of "verity": "(L. *veritas*, 'truth,' 'reality,' 'the true nature of something,' from verus, 'true,' 'real,' 'genuine,' 'actual'). 1. That which is true or real. 2. The quality of being true or real. 3. The conformity of a statement with fact, a truth or reality." Angeles, *Dictionary of Philosophy*, p. 312.

108. The importance of the concept of "confirmation" is evidenced by fitting it preliminarily with authentication at the highest, ideal level, substantiation at the synthesizing, social level, corroboration at the personal, emotional level, validation at the mental, relating level, dependability at the physical, timely level, and voucher (vouchsafing) at the gross, basic level of confirmation.

Moreover, "authentication" can be expounded with accreditation at the ideal, evaluating level, certification at the social, synthesizing level, endorsement at the personal, emotional level, warranty (or guarantee) at the mental, relating level, assertion at an external, timely level, and avowal (avouching) at the gross, basic level -- all within authentication.

Indeed, another tier of outlining can fill out the concept of "accreditation" with license (licensing) at the ideal, lawful level, delegation (delegating) at the social, synthesizing level, commission (commissioning) at the personal, emotional level, authorization (authorizing) at the mental, authoring level, enablement (enabling) at the physical, timely level, and permit or permission (allowing, letting) at the gross, basic level within accreditation.

109. "Open implies both frankness and candor, but it often suggests more naturalness or artlessness than frank and less conscientiousness than candid." Gove, Webster's New Dictionary of Synonyms, p. 359. Plain "suggests outspokenness, downrightness and freedom from affectation more than fairness of mind." Ibid., pp. 359-60.

110. A "consistency theory of truth" is here suggested to fill the fifth, synthesizing level of truth theory and to integrate several types of truth theory that have been presented. Angeles has noted of the term "consistent": (L., consistere, 'to stand still or firm' 'to be stable.' from con, 'with,' and sistere, 'to cause to stand'). Concepts are consistent (a) if their meanings do not contain contradictory terms (e.g., 'squared circle') which mutually exclude each other or (b) if they do not contain inherent contradictions... or (c) if they are not outright contradictions." Angeles. Dictionary of Philosophy, p. 46.

111. "According to the pragmatic theory of truth, a proposition is true insofar as it works or satisfies." Runes, Dictionary of Philosophy, p. 322.

112. "A proposition is true insofar as it is a necessary constituent of a systematically coherent whole." Ibid.

Also, the coherence theory of truth is "the view that a statement (proposition, idea, thought, belief, opinion) is true if it can be put logically, consistently, systematically into a coherent body of knowledge whose every member entails and is entailed by every other member." Angeles. Dictionary of Philosophy, pp. 297-98.

113. Aptly, "According to the correspondence theory, a proposition (or meaning) is true if there is a fact to which it corresponds if it

In Angeles' words, "The view that a statement (proposition, idea, thought, belief, opinion) is true if what it refers to (corresponds to) exists. That to which it truly corresponds is called a fact." Angeles, *Dictionary of Philosophy*, p. 298.

114. "The term 'truth value' is a convenient accepted short-hand for the phrase 'truth or falsity'." O'Connor, *Correspondence Theory of Truth*, p. 13.

115. Emotion is here considered a combination of the physical and mental. In the words of McElhinney and Smith, "Emotions . . . are not merely the result of sensory experiences. They are a composite of body and mind experiences. They are physical-mental reactions." McElhinney and Smith, *Personality and Character Building*, p. 241.

116. Note that the Greek term *eudaemonia* is "Aristotle's word for the happiness attained when all of an individual's potentiality for a full rational life is realized to the utmost and the individual fully expresses all of his varied capacities." Angeles, *Dictionary of Philosophy*, p. 86.

Harper has agreed, "To achieve eudaemonia (the closest synonym in English is happiness), for Aristotle, was to succeed in living the good life." Harper, *The Philosophic Process in Physical Education*, p. 144.

117. "The good life, we have said, is the healthy, the happy, the satisfactory, and the full life." Titus, *Ethics for Today*, p. 199.
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The Joy of Personal Behavior

What is the difference between ethics and morality and mores? Here it is suggested that ethics particularly refers to a singular who, morality to a plural who, and mores to the what of culture. Beginning with definitions of these three terms—along with definitions of the philosophically time-honored concepts of goodness, truth, and correctness—author Royal Purcell then answers the question why the subjects of Ethics, Morality, and Mores are important and next discusses the content (what) of the three subjects.

In the process, the author summarizes the ethical concepts of metaethics, emotive ethics, conative ethics, normative ethics, and ethical relativism. Among the moral issues highlighted are moralism, moral code, moral education, ethical education, values education, and human rights. Also presented are the topics of ethical dynamics, ethical history, and the sciensation of ethics.

After consideration of the enjoyment of personal life—including the "good life" for the individual and the "quality of life" of a social group—the author winds up with conclusions about personal behavior, personal findings, personal understanding, and personal enjoyment. Not only will the reader find careful analysis and synthesis of ethical and moral theory but also practical insight for personal consideration and use in the present book Ethics, Morality, and Mores.

Again, the author of the earlier book The Concept of Being Human has identified the technical concepts of an important subject and structured these "key" ideas into technical tables (listed for easy reference in a separate section after the text). He here provides original suggestions about perfection, the relations of norm, standard, and criterion, the distinctions between hedonism and utilitarianism, a "consistent" theory of truth, the similarities of satisfaction, happiness, and pleasure, possible scales of goodness, enjoyment, and correctness, and six basic principles of personal behavior.

The author is a professional writer and editor who has degrees in political science, international relations, and librarianship. In the immediate book Ethics, Morality, and Mores, he has moved from the preliminary basics about The Concept of Being Human to the concern about desirable ethical and moral conduct within cultural groups. The result is better understanding of both personal behavior and the social environment.