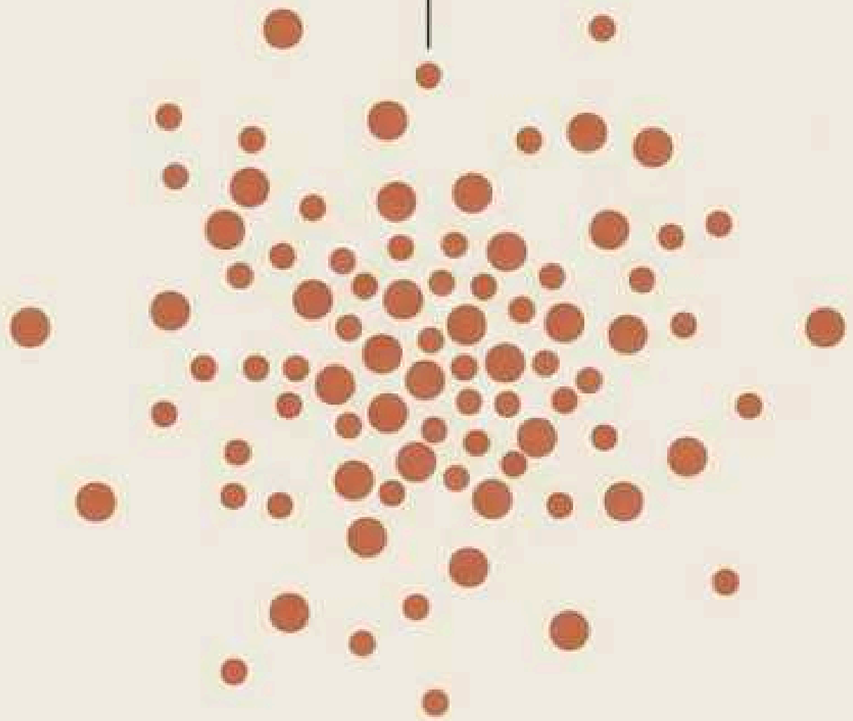
5.1



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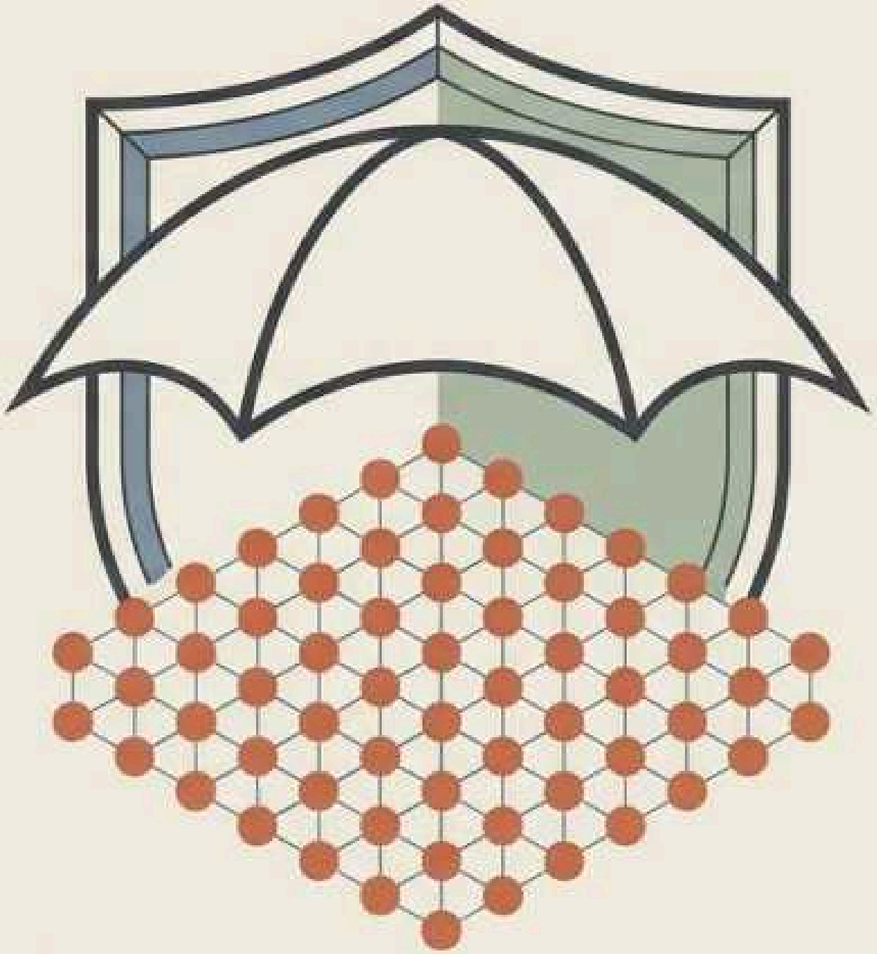
5.2

Thomas Hobbes
(*Leviathan*, 1651)



Agreement

Give up freedom
to escape the war
of all against all.



THE BEFORE

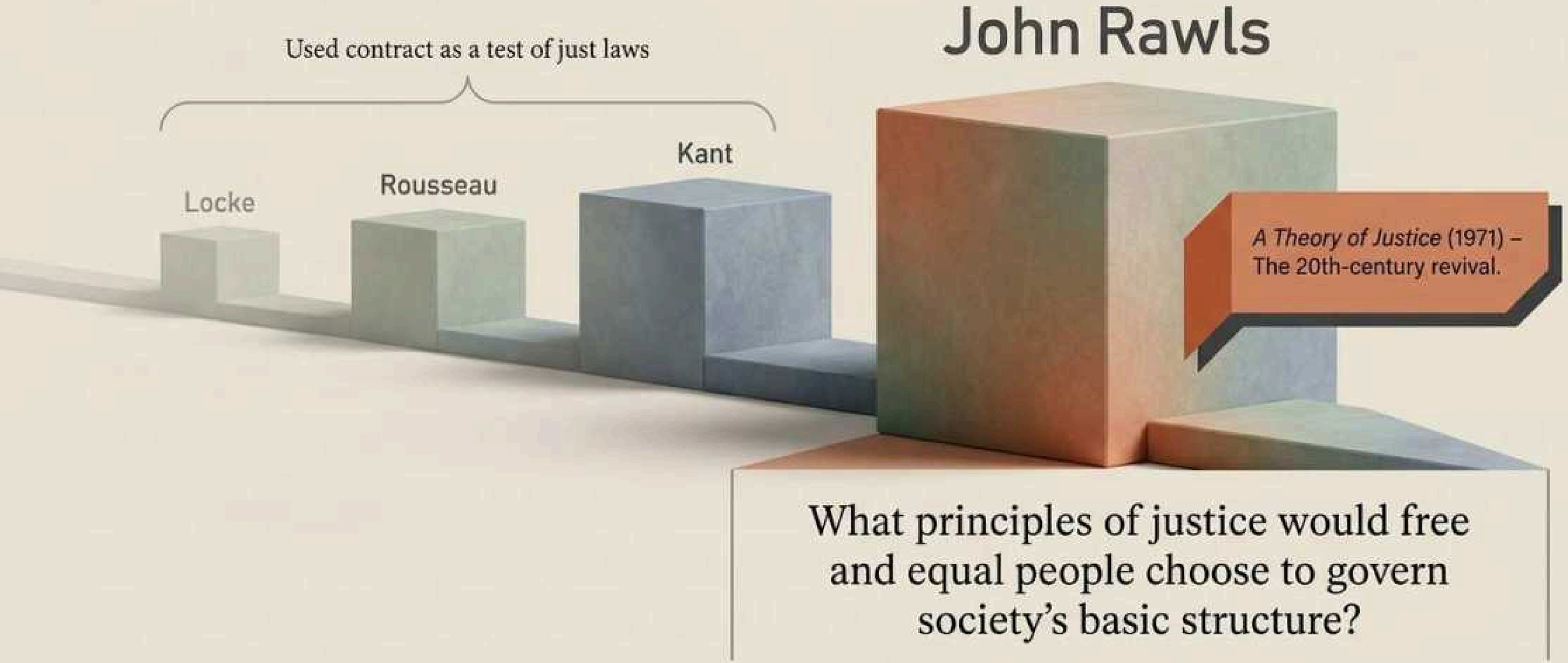
No law. Life is solitary, poor,
nasty, brutish, and short.

THE AFTER

Morality as mutually beneficial
rules—if all comply.

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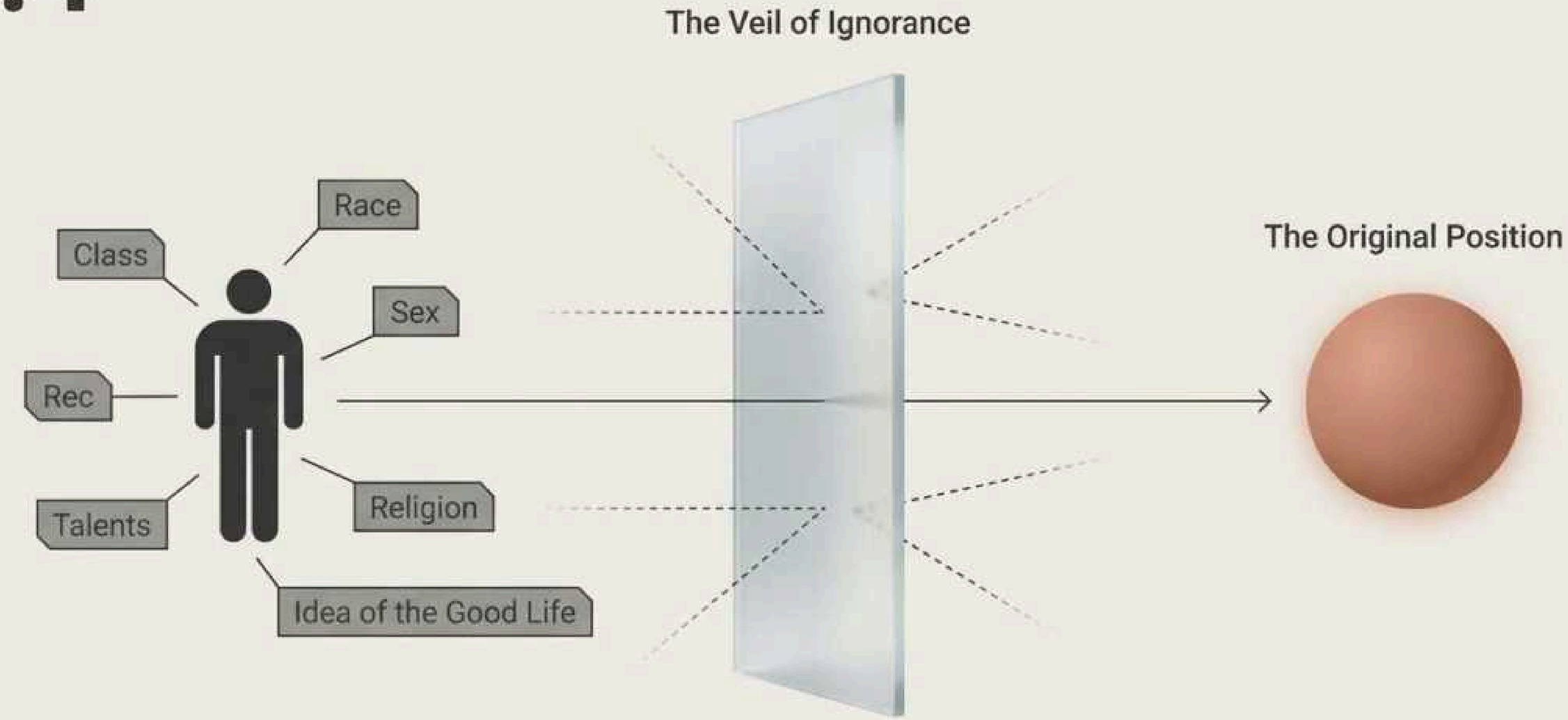
5.3



What principles of justice would free and equal people choose to govern society's basic structure?

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5.4



Because you could turn out to be anyone, you would choose fair rules. The question of justice becomes a question of impartial choice.

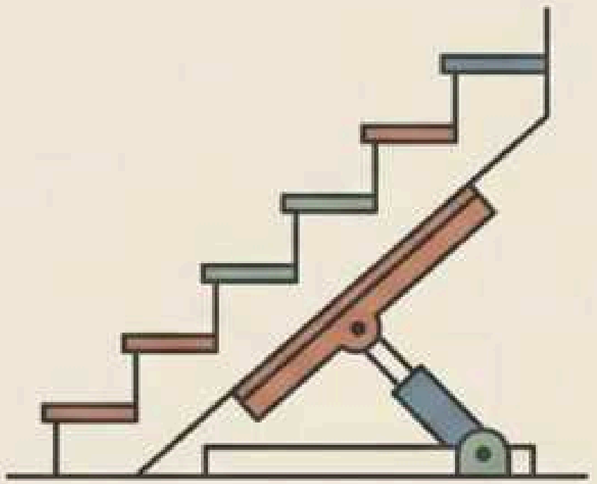
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5.5



Equal Basic Liberties

Each person has an equal claim to a a set of basic liberties.



The Difference Principle

Social and economic inequalities are allowed only if they:

- Attach to positions open to all (Fair equality of opportunity).
- Work to the greatest benefit of the least advantaged.

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5.6



These debates form the modern core of political p

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5.7

Traditional Abstraction



Stages of moral development prioritizing Justice and Rights at the top.

Lawrence Kohlberg

In a Different Voice

Carol Gilligan, 1982

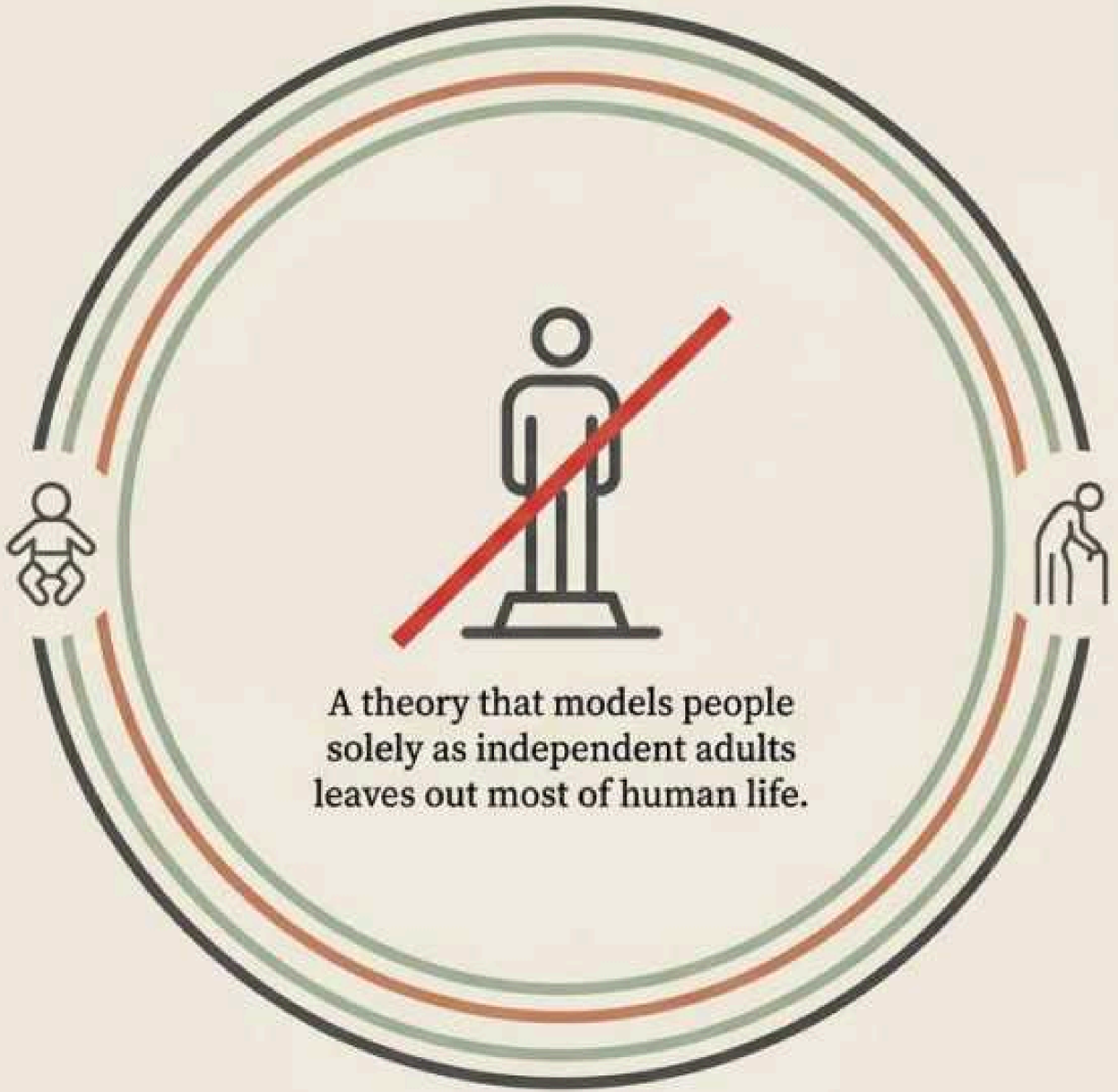
A perspective undervalued in traditional models. Framing moral problems in terms of Care, Relationships, and Responsibility.

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5.8

Nel Noddings (*Caring*, 1984): Morality starts from the experience of caring and being cared for.

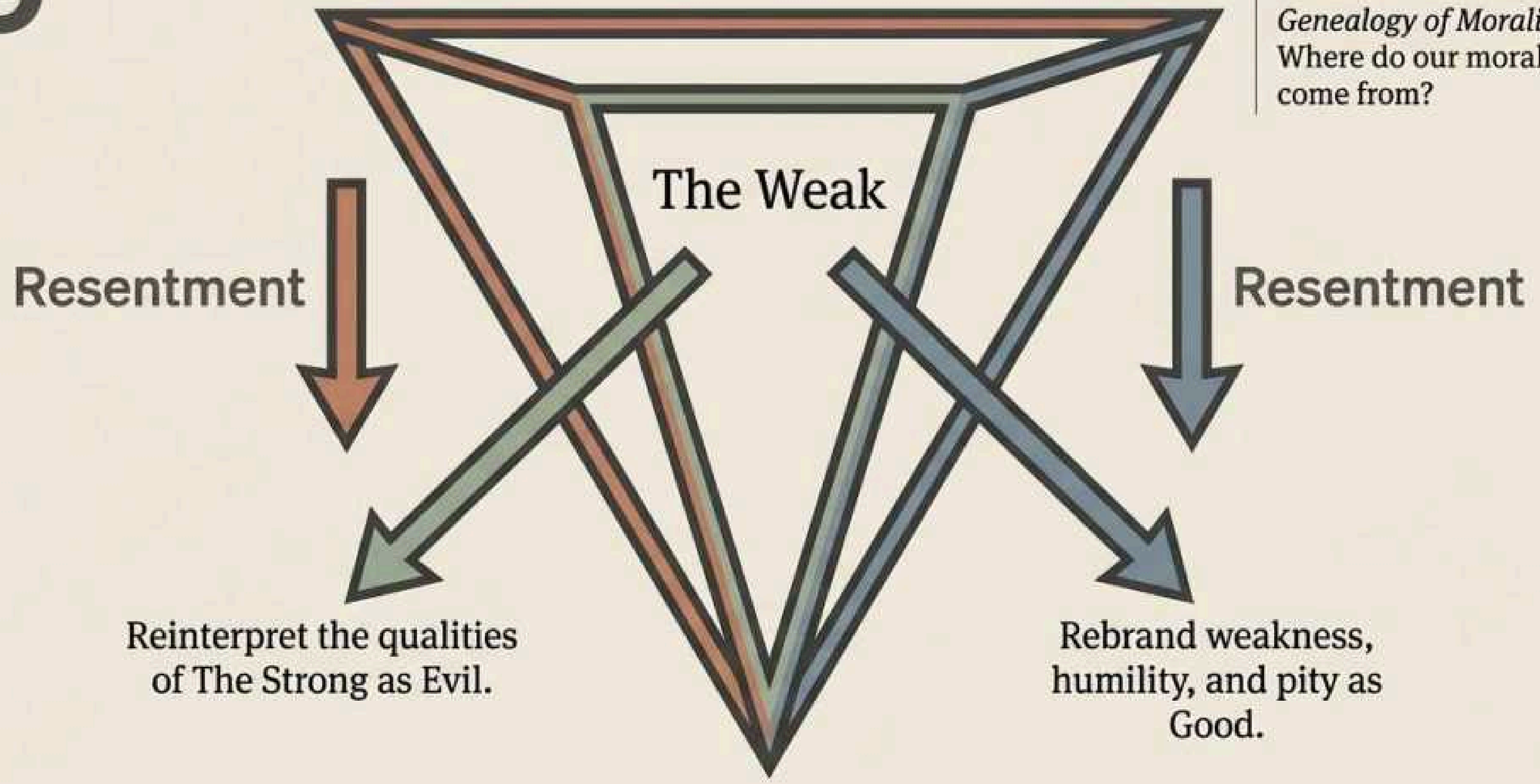
Attends to particular persons and needs, rather than abstract principles.



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5.9

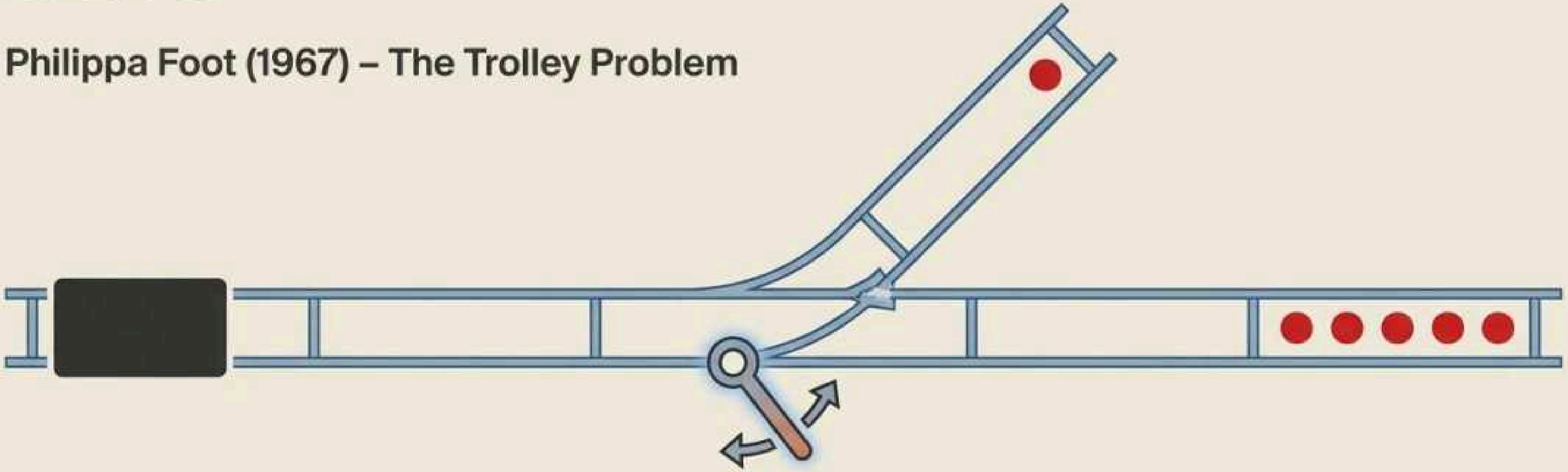
Friedrich Nietzsche (*On the Genealogy of Morality*, 1887) – Where do our moral concepts come from?



Regardless of his history, Nietzsche forces a permanent question: Whose interests does a moral code serve?

5.10

Philippa Foot (1967) – The Trolley Problem

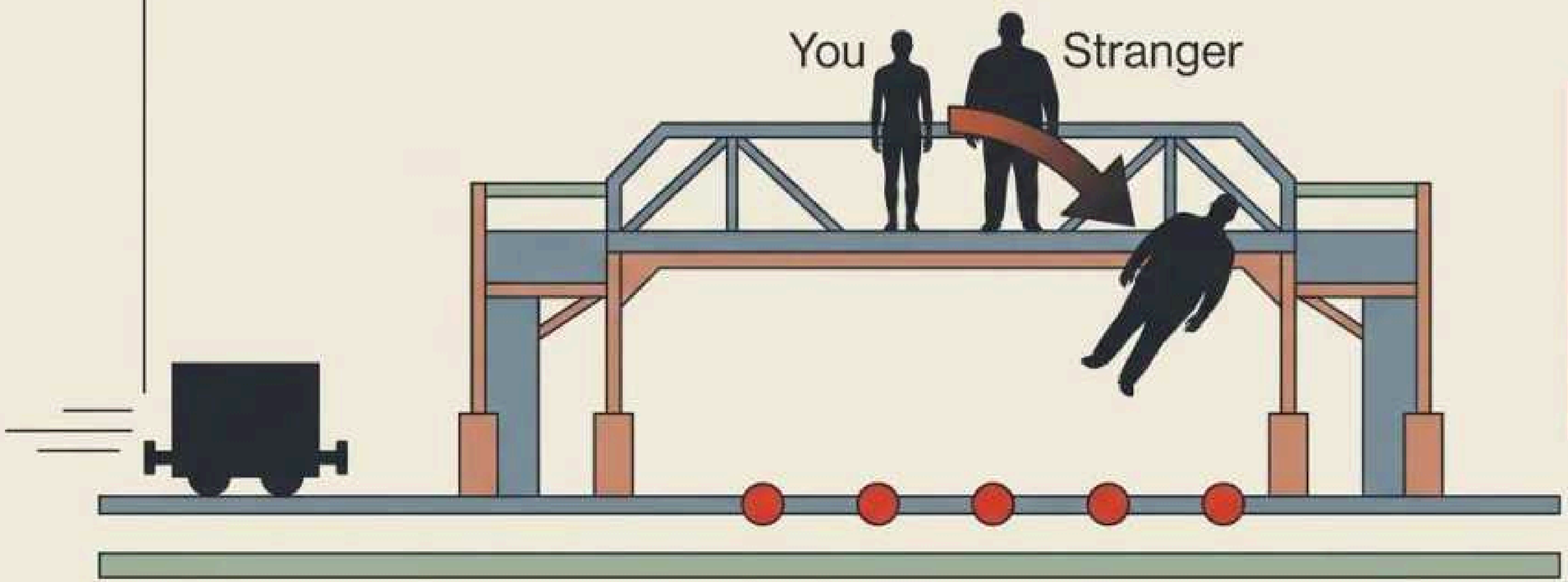


Scenario: Runaway trolley will kill 5. Pulling the lever diverts it to kill 1.	
Consensus: Most say you may pull the lever.	
Utilitarian View:	Agree: Five lives outweigh one.

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5.11

Judith Jarvis Thomson (1976) – **The Footbridge Variant**



The Core Puzzle:

The numbers are exactly the same. Why is the answer different?

Scenario:	Push the large stranger, killing him but saving 5.
Consensus:	Most say you may NOT.

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5.12

Explaining the Intuition Gap			
Doctrine of Double Effect	**Kantian View**	**Threat Trajectory**	**Physicality**
Death as a side effect (lever) vs. Death used as a means (footbridge).	Impermissible to use a person as a mere means.	Redirecting an existing threat vs. Creating a completely new threat.	The role of direct personal force (the physical push).

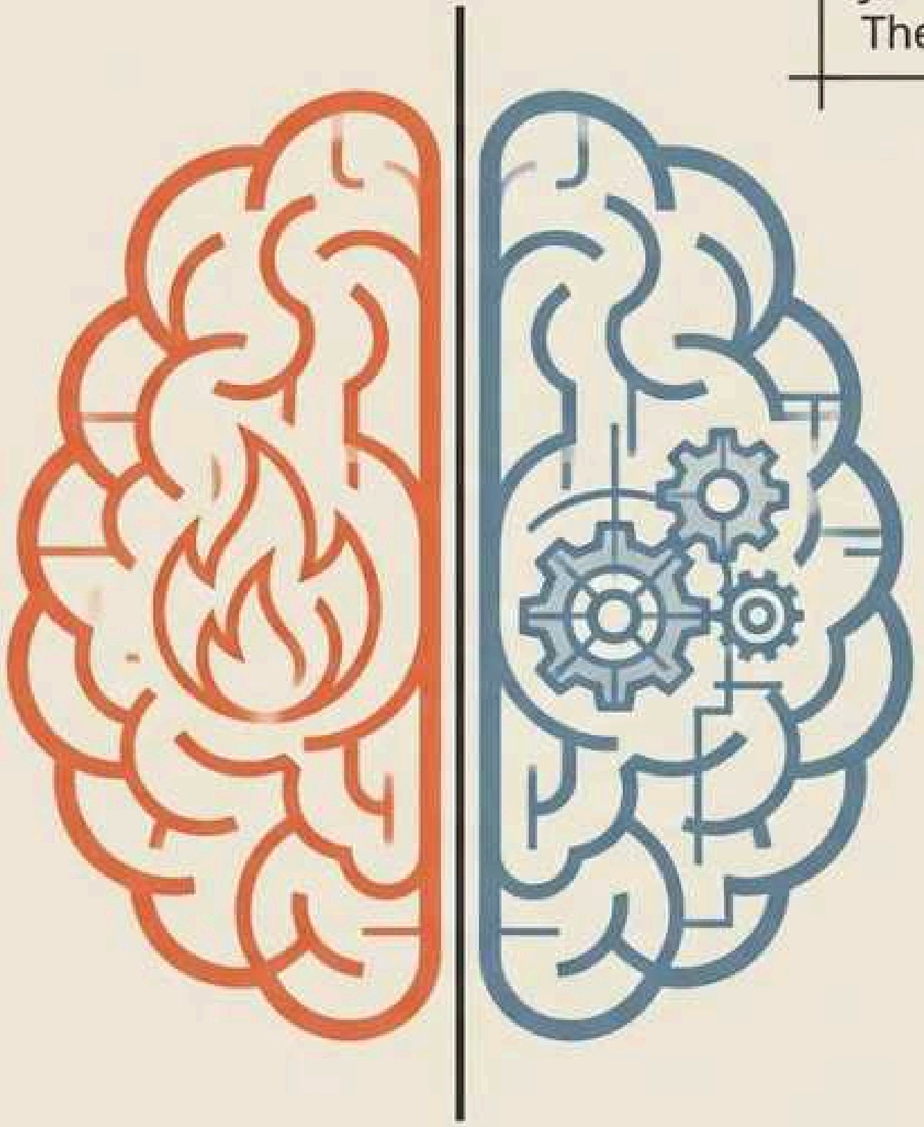
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5.13

Joshua Greene (2001) – Dual-Process Theory via fMRI brain imaging.

Fast, Emotionally Vivid, Personal

Tends toward Deontological judgments.



Slow, Deliberate, Impersonal

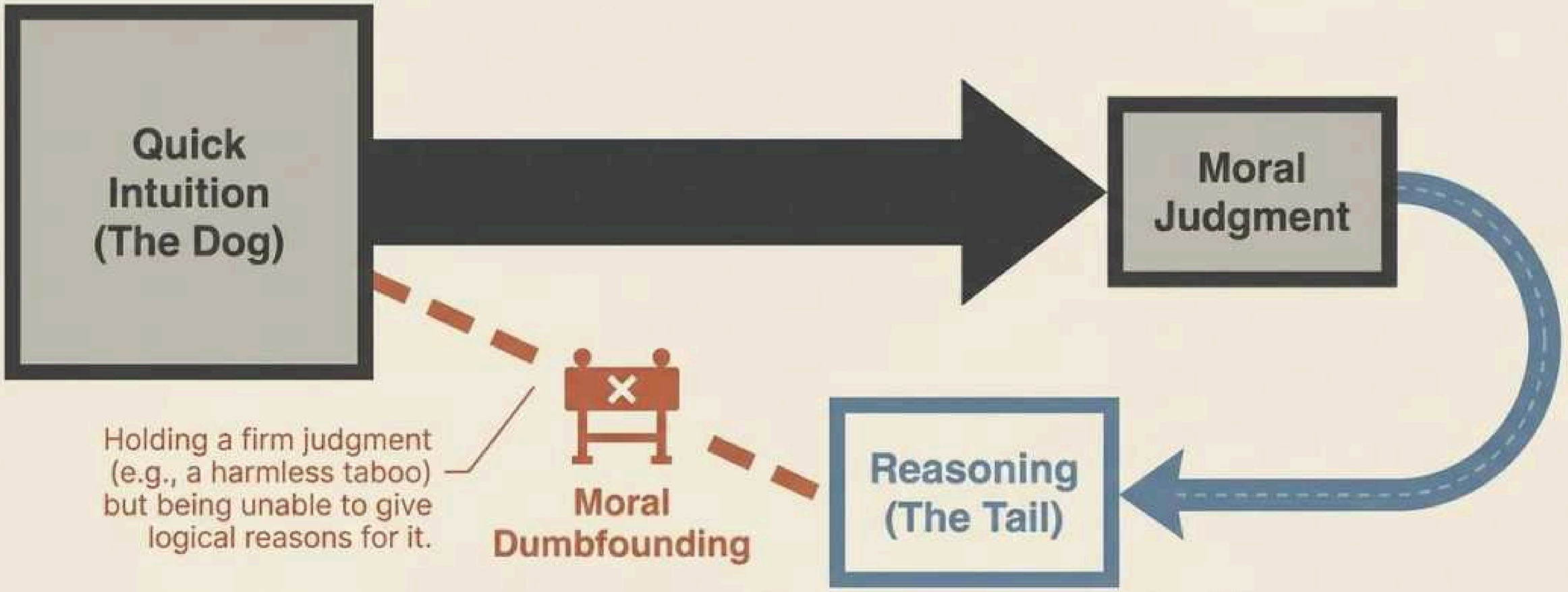
Tends toward Utilitarian judgments.

(Note: Critics actively challenge both the data and this interpretation).

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5.14

Jonathan Haidt (2001) – The Emotional Dog and Its Rational Tail.

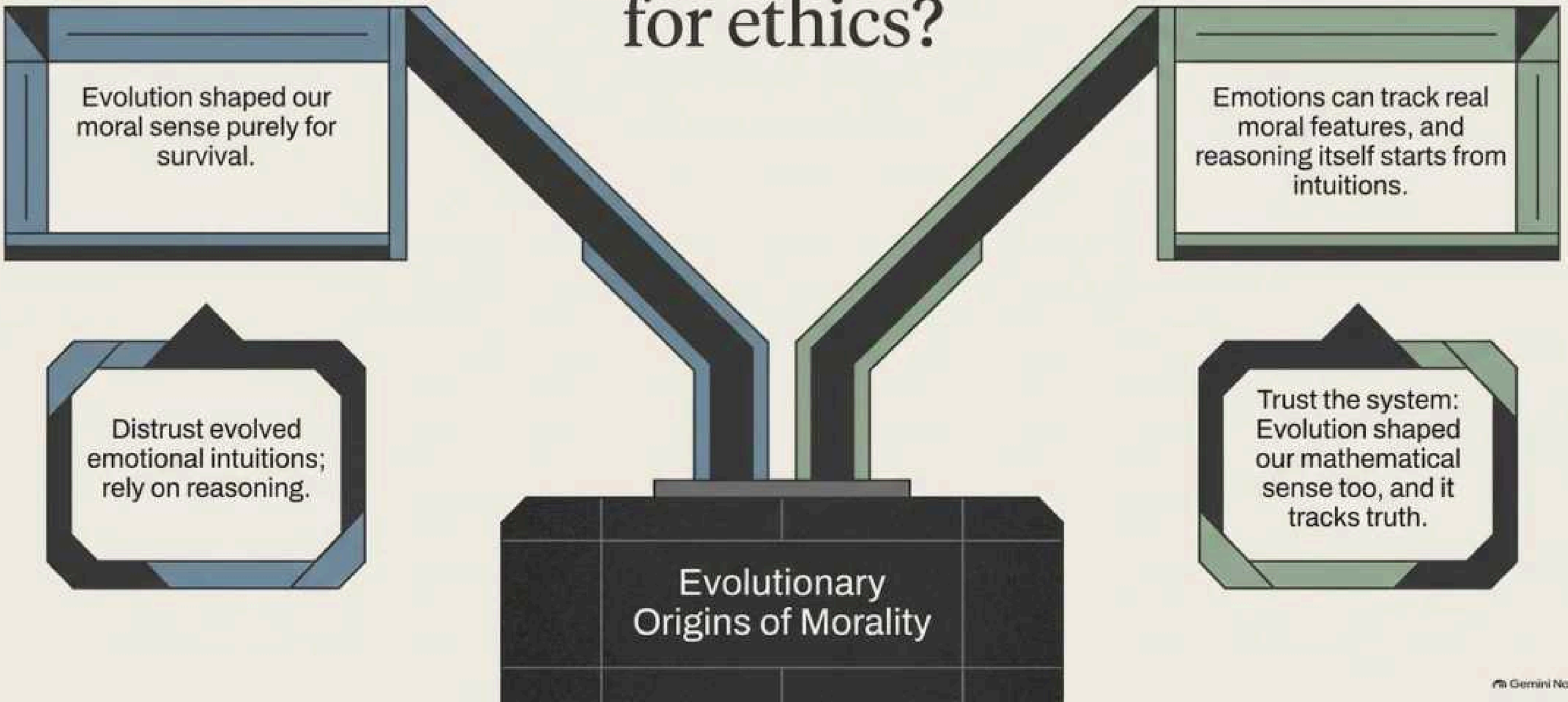


Rationalist Reply: Reasoning can and does change intuitions over time.

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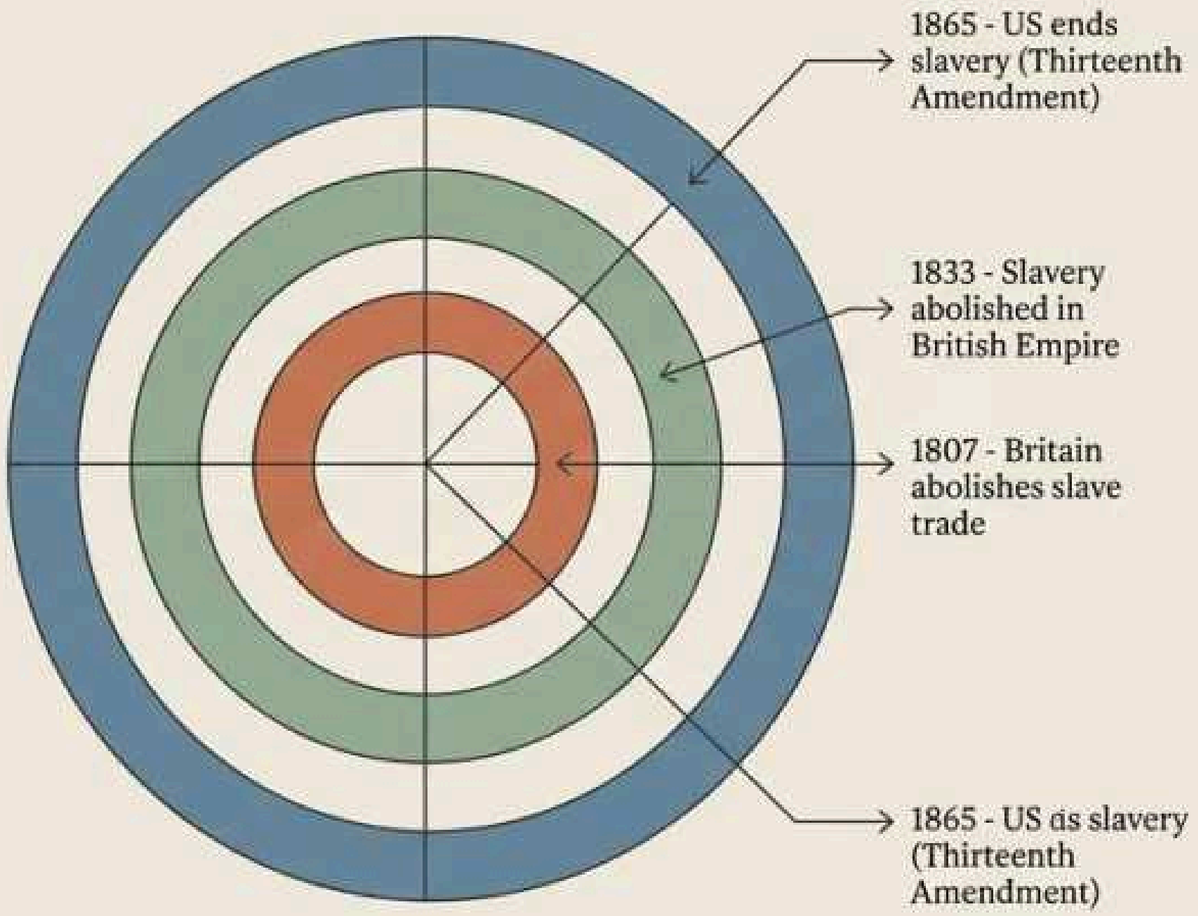
5.15

What follows for ethics?



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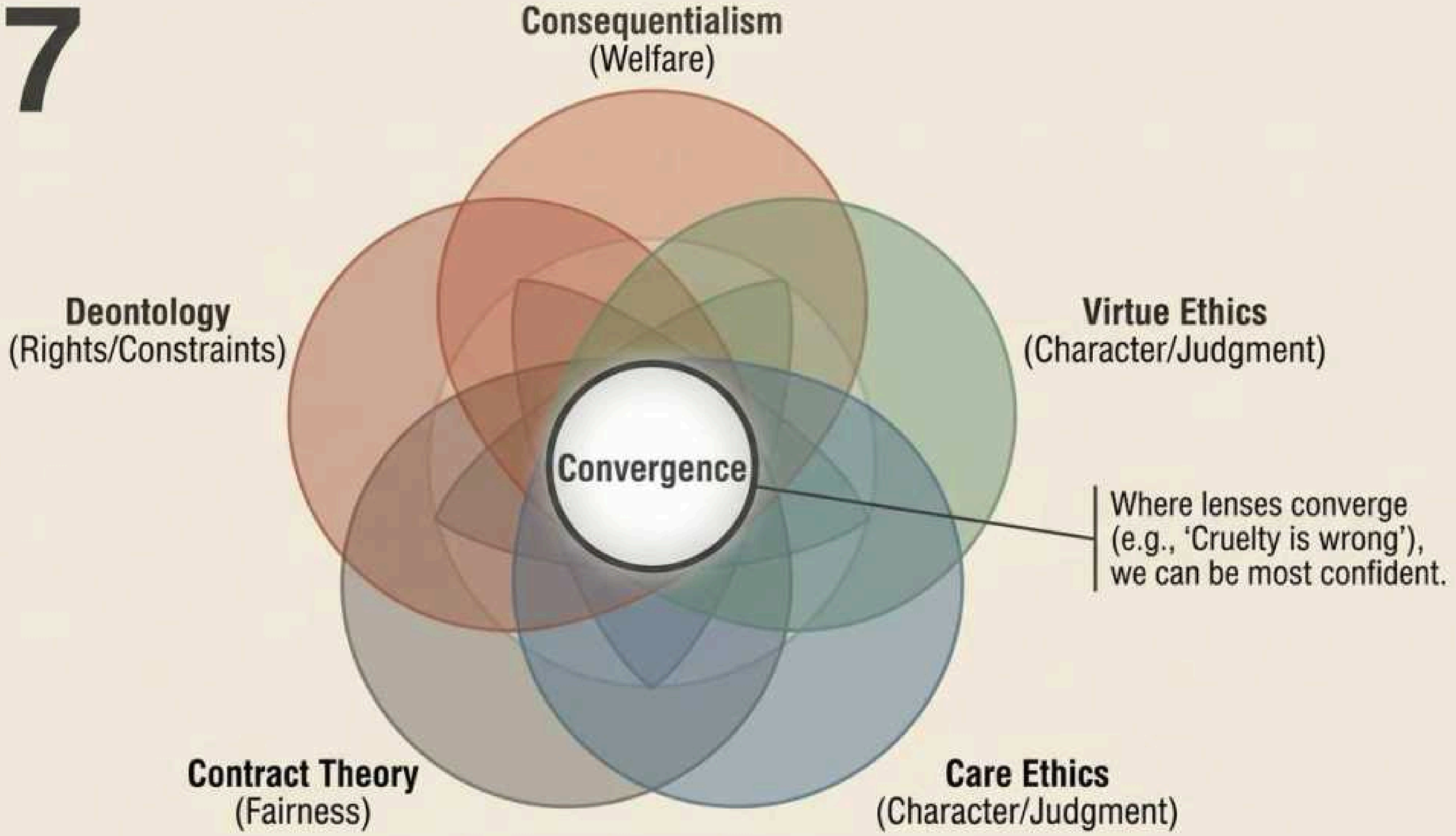
5.16



If morality were only convention, progress would just be 'change'. History suggests moral knowledge improves—like science—through argument and a widening circle of concern.

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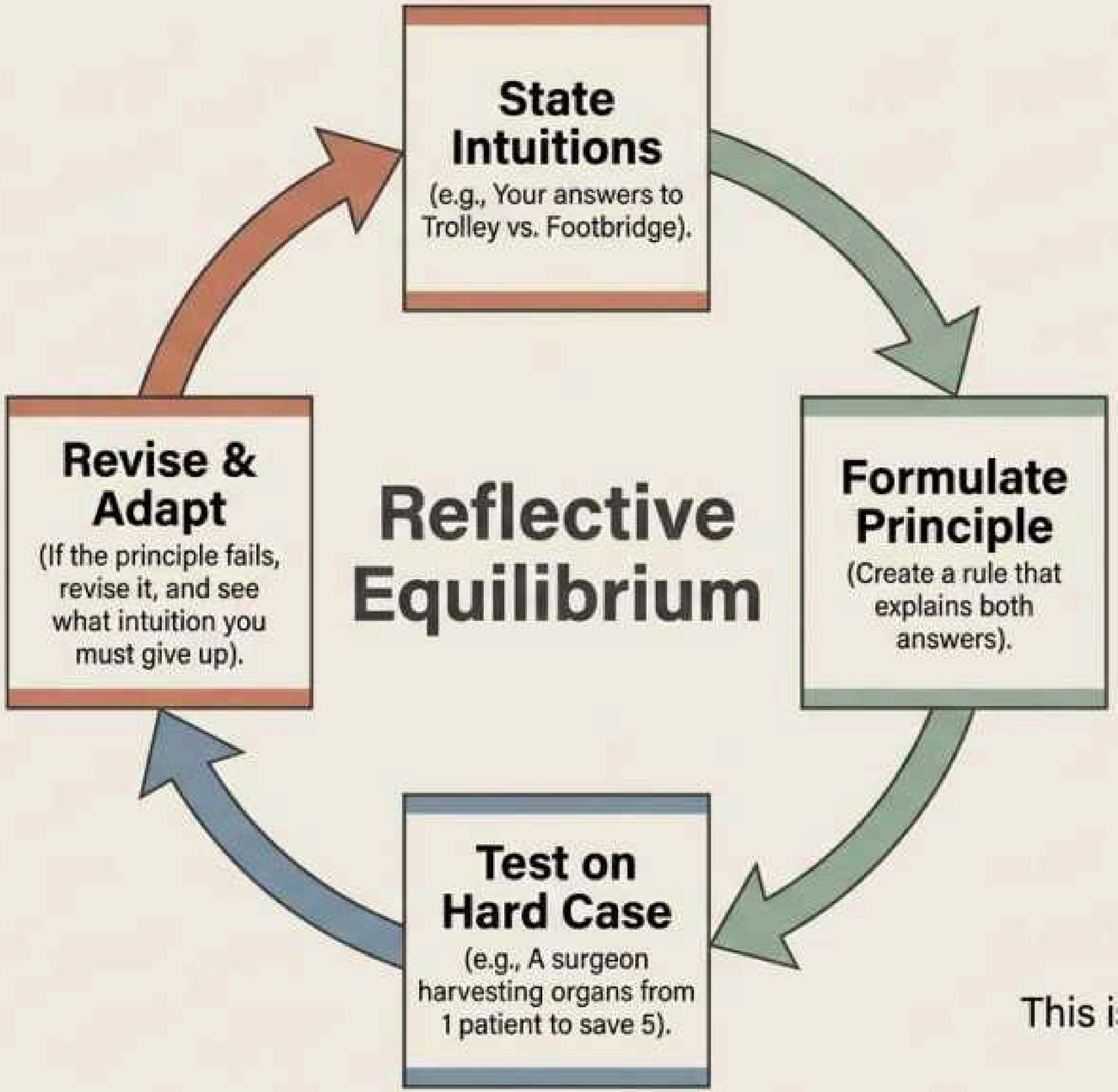
5.17



A mature moral thinker uses all these lenses as partial truths, and notices when they diverge

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5.18



This is how philosophers make progress on hard cases.

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