Class Description: This unit deals with some central debates in normative theory and their underpinning in the meta-ethical theories of Hume and Kant. A major focus of discussion is the opposition between consequentialist theories, such as utilitarianism, which judge rightness and wrongness solely in terms of consequences, and Kantian theory which judges rightness and wrongness according to whether the act is in accordance with rational will. How do these theories account for the agent-centred reasons which arise from relations of love and friendship and which seem to have the potential to conflict with impartial moral requirements? Is there a limit to our obligation to minimise suffering and maximise happiness?

Learning Objectives
1. Have a detailed understanding of central ethical theories such as consequentialism and Kantianism.
2. Have developed skills in written communication, argument analysis, textual interpretation, and argument construction.
3. Have some acquaintance with the main theories and arguments in meta-ethics.

Assessment Summary
Written work: 60%
Exam: 40%

<table>
<thead>
<tr>
<th>Assessment Tasks (ATs)</th>
<th>Value</th>
<th>Due Date</th>
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</thead>
<tbody>
<tr>
<td>1. Expository 1 (500 words)</td>
<td>10%</td>
<td>Week 4</td>
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<tr>
<td>2. Expository 2 (500 words)</td>
<td>20%</td>
<td>Week 7</td>
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<tr>
<td>3. Essay (2000 words)</td>
<td>30%</td>
<td>Week 12</td>
</tr>
<tr>
<td>4. Exam (2 hours)</td>
<td>40%</td>
<td>TBA, During Exam Period</td>
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Text

Required text: Unit Reader (collection of readings, available in Bookshop).

Optional reading: Unit Study Guide (available electronically on Moodle).
List of Required Readings

1. Introduction

2. Egoism: An Initial Challenge for Morality

3. Moral Realism: Judgment & Objectivity

4. Moral Motivation: A Problem for Realism?

5. Sentimentalism: Reason vs. Passion
6. Consequentialism: Variations and Attractions

7. Consequentialism: Objections

8. Rationalism: Deontological Foundations

9. Deontology: Kantianism & Contractualism

10. Must Morality Be So Impersonal?

11. Virtue Ethics: A Third Way?