

Ethics along the Lines of Ontology and Epistemology

Deontological	Goodness	Divine Character Love Platonic Ideas	Principles (Universals)	Divine Revelation Divine Command Authority	Law
	Rightness Internal Constraints	Absolutes Intrinsic Goods	<i>Ideals</i>	Practical Reason Phronesis	Natural Law (Tao)
	Shalom Human Dignity Care	Duties Responsibilities Options	<i>Norms</i> <i>Rules</i>	Human Character Habits Moral Formation	Sovereignty Justice Rights Freedom Civil Laws
Consequential	Motivations	<i>Perceptions Choices</i>	Judgment Person Action	<i>Virtues Traditions</i>	Practices
	Moral Psychology Conscience	Sentiments Emotions Projections	<i>Stances</i>	Instrumental Goods Consequences	Institutions Procedures Contracts Social Roles
	Pleasure Physical Desires	Loyalties Behavior Natural World	<i>Contexts</i>	Achievability Applications Situations Relativism	
	Individual Happiness		(Particulars) Circumstances		Societal Balance
Internal Goods and Values			External Goods and Values		

Ontology of Ethics: What is the nature of the ethical judgment and action? (Moving from principles to circumstances)

Epistemology of Ethics: How do we know the ethical? (Moving from practices to motivations)

Central Cell: The ethical judgment and action, which relies upon norms and rules within stances and contexts, is shaped by our personal perceptions and choices, as well as our moral traditions and the resulting virtues.

Four Tensions: Ethical theory tends to one of four tensions: the principle (and actuality) of law, which is often divine, the intrinsic ideal of goodness, the pull of individual happiness, and the desire for societal balance.

Therefore, attention to ethical judgment and action can be said to focus on four quadrants of deontological internal goods, deontological external goods (i.e. virtue ethics), consequential internal goods, and consequential external goods (i.e. utilitarian ethics).