

- The serious issue in the "ideal utilitarian" theory is that it ignores, or at the very least undervalues, the extremely personal nature of duty. It is a basic classification of responsibilities that reflection on our moral values appears to disclose.
- It could be argued once more that our idea of multiple and frequently competing categories of prima facie responsibility leaves us with no principle by which to determine what is our actual duty in specific circumstances. However, the opposing theory is not in a position to raise this criticism.
- When we contemplate the wide range of pleasure effects of our actions, we must clearly accept that hedonism, claims that it provides a conveniently criterion of moral conduct and it is quite deceptive.
- Ross would argue that there's no reason to believe that all of our responsibilities are for the same cause.
- The distinction between prima facie duty and actual or absolute duty must be maintained.
- We must differentiate the trait of being responsible and the trait of just attending our duty because any action we take involves a number of components that categorize it into different groups.
- The relationship between our perceptions of the prima facie rightness on specific types of acts and our mental attitudes about those acts deserves to be discussed.
- Ross made firm that our decisions regarding our actual duties in specific situations lack the same level of confidence as our acceptance of fundamental principles of obligation.
- They are not self-evident and our conclusions regarding our specific responsibilities do not follow logically from self-evident premises. Neither of these characteristics can be found in our decisions concerning specific responsibilities.
- The only possible premises would be the general principles indicating their prima facie rightness or wrongness, having the various traits they actually have, even if we could predict the extent to which an act will trend on one hand, there is no principle by which we may conclude that it is entirely correct or entirely incorrect.
- The description of a good deed has a lot of truth. It is our good fortune if the act we perform is the proper act but this does not make our action of duty a matter of chance.
- Ross said that we people, perceive the prima facie as rightness of an act that would be the fulfillment of one promise and the other. When we've matured enough and able to think