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(DSC/DSE)

FOUR YEAR BACHERLOR'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER- III

ETHICS

PHILOSOPHY

Surya Kumar Bhuyan School of Social Sciences

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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BACHELOR OF ARTS
ETHICS
DETAILED SYLLABUS

UNIT 1:	**Nature and Scope of Ethics** Definition of Ethics, Nature of Ethics, Scope of Ethics	**7-16**
UNIT 2:	**The Concept of Morality** Definition of Morality, the Nature of Morality, Different Moral Concepts, Moral Theory,	**17-31**
UNIT 3:	**The Nature of Moral Judgment** The Concept and Nature of Moral Judgment, the Subject of Moral Judgment, the Object of Moral Judgment, Difference between Moral Judgment and other	**32-40**
UNIT 4:	**Fact and Value** What is fact, what is value, Classification of values, Distinction between fact and value	**41-50**
UNIT5:	**Moral Concepts: Good, Right, Duty& Virtue** Good, Right, Duty, Virtue	**51-60**
UNIT 6:	**The Theories of Moral Standard: Hedonism** Hedonism in Moral Philosophy, Classification of Hedonistic Theories, Psychological Hedonism, Ethical Hedonism, Egoistic Ethical Hedonism, Altruistic or Universalistic Gross Hedonism: Bentham, Altruistic or Universalistic Refined Hedonism: J. S. Mill,	**61-76**
UNIT 7:	**Utilitarianism: Bentham And Mill** Utilitarianism, Historical Background of Utilitarianism, Bentham and his Philosophy, Universalistic Hedonism, Bentham's View of Utilitarianism, Principle of Utility is the Basis of Legal and Social reforms	**77-96**
UNIT 8:	**Aristotle's Concept of Happiness** Aristotle's Concept of Happiness, Happiness is the highest end of life, Happiness and Freedom of will, Aristotle's Concept of Eudaimonia	**97-105**

UNIT 9: Freedom and Determinism **106-117**

Determinism: Its Meaning, Arguments in Support of Determinism, What Is Freedom of Will

UNIT 10: Deontological and Teleological Ethics **118-130**

Normative Ethics, Teleological theories, Critical Evaluation

UNIT 11: Purusartha **131-146**

Artha, Kama, Dharma, Moksa, Four Basic Sciences

UNIT 12: Theories of Punishment **147-161**

Notion of Crime & Punishment, the Subject of Moral Judgment, the Preventive Theory or the Deterrent Theory, Theories of Punishment, the Preventive Theory or the Deterrent Theory, Reformative Theory of Punishment

UNIT 13: Meta-Ethics: Its Nature and Distinction from Normative Ethics **162-173**

What is Meta-ethics, Ethical Naturalism, Ethical Non-Cognitivism, What is Normative ethics, Teleological Ethics, De-ontological Ethics, Virtue Ethics

UNIT 14: Moore: Indefinability of Good **174-182**

The Indefinability of Good, Naturalistic Fallacy, Good as Intrinsic Value

UNIT 15: Emotivist Analysis of Moral Language **183-196**

What is emotivist analysis of moral language or emotivism, Ayer's emotivism, Ayer and the principle of verification, Evaluating Ayer's emotivism, Stevenson's emotivism, Emotivism and moral disagreement?

COURSE INTRODUCTION

This course introduces us to the subject of Ethics. Ethics can also be called moral philosophy, because it deals with the science with science of customs or habits of men. It is also called the science of rightness and wrongness, because human will is expressed in right or wrong conduct. Rightness or wrongness refers to the highest ideal of human life. Hence, ethics is the science of the highest Good of men that includes Truth, Good and Beauty.

This course consists of fifteen units. The first unit starts with "The Nature and Scope of Ethics". After going through this unit, you will be able to know nature and scope of Ethics.

The second unit is 'The Concept of Morality'. After going through this unit you will be able to know that ethics is a branch of philosophy. It is moral philosophy or philosophical thinking about morality, moral problems and moral judgments.

The third unit is 'The Nature of Moral Judgment'. This unit deals with the issues like the concept of morality and its different senses of use- descriptive and normative, the concept of morality and its' nature as a social institution of life etc.

The fourth unit is 'Fact and Value'. After going through this unit you will be able to know the what is fact and what is value, different types of value and their importance in human life, distinction between fact and value etc.

The fifth unit is 'Moral Concepts: Good, Right, Duty& Virtue'. After going through this unit, one will be able to define what ethics is and will be able to know how to identify the fundamental concepts of ethics and will be able to explain the concept of Good, right, duty &virtue.

The sixth unit is 'The Theories of Moral Standard: Hedonism'. This unit introduces to you that ethical theory which propounds that we always desire pleasure. Pleasure is the only object of desire, good or bad. You should remember that in Moral Philosophy or in Ethics actions are judged as good or bad by reference to the supreme end of life.

The seventh unit is 'Utilitarianism: Bentham and Mill'. This unit is going to deal with utilitarianism and explain Jeremy Bentham's idea of Utilitarianism and to explain Mill's idea of Utilitarianism and to describe the basic points of Mill's moral philosophy.

The eighth unit is 'Aristotle's Concept of Happiness'. After going through this unit, you will able to know what Aristotle's Concept of Happiness is, what is the highest end of life and the differences between voluntary and non-voluntary action and will also Know the relationship between happiness and the freedom of will

The ninth unit is "Freedom and Determination". After going through this unit, you will be able to know the meaning of freedom and determinism. You will be able to explain freedom and determinism in relation to each other.

The tenth unit is 'Deontological Ethics and Teleological Ethics'. After going through this unit you will be able to know about four main areas in ethical study and will be able to distinguish between deontological and teleological ethics.

The eleventh unit is 'Purusartha'. This unit consists of the definition of Purusartha and detail analysis of artha, kama, dharma and Moksa.

The twelfth unit is 'Theories of Punishment'. After going through this unit you will be able to describe the concept of crime and punishment and will be able to elaborate the deterrent, reformative and retributive theory of punishment

The thirteenth unit is Meta-Ethics: Its Nature and Distinction from Normative Ethics'. This unit deals with the answer to the question like what is meta-ethics and how is it different from normative ethics.

The fourteenth unit is 'Moore: Indefinability of Good'. This unit will discuss the Moore criticisms of 'ethical naturalism 'and will explain 'naturalistic fallacy' and why good is indefinable.

The fifteenth unit of this block is 'Emotivist Analysis of Moral Language'. After going through this unit one will know the concept of emotivist analysis of moral language and what emotivism is.

While going through this course you will come across some boxes which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

UNIT 1 : NATURE AND SCOPE OF ETHICS

UNIT STRUCTURE

1.1 Learning Objectives
1.2 Introduction
1.3 Definition of Ethics
1.4 Nature of Ethics
1.5 Scope of Ethics
1.6 Let Us Sum Up
1.7 Further Reading
1.8 Answers to Check Your Progress
1.9 Model Questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to :

- define 'What is Ethics'?
- explain the nature of Ethics,
- discuss the scope of ethics,
- define and differentiate pure ethics from applied ethics.

1.2 INTRODUCTION

What morality requires from us is often seen as the core question that ethics has to answer. However, there are other questions of similar importance, such as: Why be moral? How moral can we be in a non-ideal world? Are we moral by nature? Are moral judgments true? Such questions cannot be avoided when we confront the problems of life particularly in a non-moral world. But the questions themselves are relevant in our contemporary life style. This unit makes an attempt to analyse Ethics its definition, nature and scope.

1.3 DEFINITION OF ETHICS

The word "ethics" is derived from the Greek word ethos (character), and from the Latin word 'mores' (customs). Derived from the Greek word "ethos", which means "way of living", ethics is a branch of philosophy that is concerned with human conduct. It consists in a code of conduct of human

beings living in a society. Ethics examines the rational justification for our moral judgments; it studies what is morally right or wrong, just or unjust. Together, they combine to define how individuals choose to interact with one another. In philosophy, ethics defines what is good for the individual and for society and establishes the nature of duties that people owe to themselves and to one another. It aims at individual good as well as social good, the good of mankind as a whole.

Ethics is am attempt to guide human conduct and it is also an attempt to help man in leading good life by applying moral principles. Ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics is related to issues of propriety, rightness and wrongness. What is right is ethical and what is wrong is unethical. The words 'proper',' fare' and 'just' are also used in place of right 'and 'ethical'. If it is ethical, it is right, proper, fair and just. Ethics is a matter of practical concern. It tries to determine the good and right thing to do; choices regarding right and wrong, good and evil; questions of obligation and value. Ethics is to consider the practice of doing right actions or what we may call the art of living the good life.

It is also defined as the science of the highest good. Mackenzie defines ethics as "the study of what is right or good in human conduct" or the "science of the ideal involved in human life". So, it is clear that ethics is the study which determines rightness or wrongness of actions.

Applied ethics is the practice of ethics that aims to guide the moral judgment governing the decisions we make in all areas of our lives. Issues of right and wrong are related to one's values. In the context of ethics, values are our standards of right and wrong.

1.4 NATURE OF ETHICS

Ethics aims at systematic knowledge. So, ethics is a science. Every science is concerned with a particular sphere of nature. As a science ethics has its own particular sphere; it deals with certain judgments that we make about human conduct. It deals with systematic explanation of rightness or wrongness in the light of the highest Good of man.

Ethics is a normative science. It is concerned with what ought to be done rather than what is the case. It differs from positive science. A positive

science, natural science or descriptive science is concerned with what is. It deals with facts and explains them by their causes. In positive science there is no question of judging its objects in any way. But ethics does not deal with fact. Rather it deals with value. Therefore, it is clear that ethics is concerned with judgments of value, while positive science deals with judgments of facts. That is why ethics is not a positive science but a normative science. Normative ethics deals with standards or norms by which we can judge human actions to be right or wrong. For example, logic, aesthetics are also considered as normative sciences, because logic and aesthetics are concerned with truth and beauty. So, truth, beauty and value are the three ideals of logic, aesthetics and ethics respectively.

Ethics is not a practical science. Practical science deals with means for the realization of an end or ideal. It teaches us to know how to do. As for instance, medical science is a practical science. It concerns with the means in order to remove the causes of ailments or diseases. But ethics is not concerned with means in order to achieve moral ideal that is rightness or goodness. It does not teach us how to live a moral life. So, ethics can not be regarded as a practical science.

Ethics is not an art. Ethics does not teach us an art as to how to lead a moral life. Rather it helps us to justify rightness or goodness which can lead to the supreme goal of human life that is to realize the summum bonum of human life. So, ethics is not a means to the highest ideal of human life. But, like the practical science, art is also a means for obtaining a goal. So, ethics is neither a practical science nor an art. Again the question is, is there any art of conduct? The reply is, in case of morality this is not true. Art especially deals with acquisition of skill to produce objects, while morality deals with motive, intention, purpose and choice which are considered right or wrong in the light of goodness. Therefore, morality consists of goodness, which is really an intrinsic end.

A norm or ideal in the ethical sense is defined as any regulatory principle that controls or lays guidelines to thought and mode of acting. Ethics is a science of values as it discovers the forms of conduct or behaviour, which have the character of oughtness. Ethics deals with moral phenomena and it observes and classifies them and explains them by the moral ideal. It distinguishes moral judgments from logical judgments and aesthetic judgments and reduced them to a system. So we may define the

nature of ethics as scientific. However, from another perspective all sciences also lead to philosophical questions if we take philosophy to be quest for knowledge. In that way ethics is a branch of philosophy.

There is no clear-cut boundary between science and philosophy, between descriptive science and normative science and between ethics and philosophy. A norm is more than a description. While philosophy have become more scientific and sciences have become more philosophical, the distinction between science and philosophy and between value-science like ethics and general‘ philosophy is a matter of degree. That way ethics is both scientific and philosophical, both descriptive and normative science and both pure and applied, pure ethics and meta ethics. Ethics is an art as it sets guidelines for practical conduct and also for understanding the meaning of what it is to act in an ethical manner. Ethics is concerned with Goodness as an ultimate value while some other normative sciences like Aesthetics and Logic are oriented to the ideals of Beauty and Truth respectively.



LET US KNOW

- Normative science deals with judgments of value and positive science deals with judgments of facts.
- Normative science deals with what ought to be. While Positive science is concerned with what is.
- Ethics is a normative science. Its principal concern is with human conduct in respect of its relation to the conception of what is good and what is right.
- Ethics is the study of human conduct with respect to its rightness or wrongness in the light of a supreme standard.

If we enter into a discussion regarding what is the nature of Ethics it would be a meta-ethical question. Although the distinction between morality and ethics is not clear cut, it is not morality as such since its task is not to lay down rules or guidelines of “dos” and “Don’ts”. Ethics is a branch of philosophical discussion pertaining to morality or a philosophical critique of morality, which is far from laying down guidelines for behaviour.

A distinction must be made between ethics and morals or morality. Whereas ethics **is** the branch of philosophy concerned with moral values,

the ethics or morals of an individual or a group **are** the values according to which they act. Every people, even the most uncivilized and uncultured, has its own morality or sum of prescriptions which govern its moral conduct. Nature had so provided that each man establishes for himself a code of moral concepts and principles, which are applicable to the details of practical life, without the necessity of awaiting the conclusions of science. Ethics is the scientific or philosophical treatment of morality. The subject-matter of ethics proper is the deliberate, free actions of man; for these alone are in our power, and concerning these alone can rules be prescribed, not concerning those actions which are performed without deliberation, or through ignorance or coercion.



CHECK YOUR PROGRESS

Q.1. State whether the following statements are True or False :

a) Ethics is a science of value. (True/False)

b) Ethics is a Natural Science. (True/False)

c) Ethics is concerned with highest destiny of human life.(True/False)

d) Ethics is a branch of philosophy.(True/False)

Q.2. What is Ethics? (Answer in about 50 words)

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Q.3. What is Science? (Answer in about 20 words)

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Q.4. Is ethics a science? (Answer in about 40 words)

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Q.5. What is the difference between normative science and positive science? (Answer in about 60 words)

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ACTIVITY 1.1

1. Do you accept the viewpoint that "man is not only a rational being but also an ethical being"? Discuss.

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2. Do you find any distinction between philosophy and science? Discuss.

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1.5 SCOPE OF ETHICS

The scope of ethics indicates its subject matter. Ethics as normative science deals with moral ideal or the good in order to enquire the nature of our conduct. It enquires into the nature of the springs of actions, motives, intentions, voluntary actions and so on. It determines rightness or wrongness of human actions. It does not enquire into the origin and growth of human conduct. As a science of morality ethics discusses the contents of moral consciousness and the various problems of moral consciousness.

Ethics is concerned with the highest good or absolute good. It investigates the nature of its fundamental notions i.e. right, duty and good.

Moral judgments passed on our voluntary actions are also included within the scope of ethics. In discussing the moral judgment it also has to concern with the nature, object, faculty and standard of moral judgment. Moral sentiments and feelings are arising in our mind when we contemplate about the moral judgment and therefore ethics has to discuss the nature of moral sentiments to moral judgment.

The scope of ethics includes whatever has reference to free human acts, whether as principle or cause of action (law, conscience, virtue), or as effect or circumstance of action (merit, punishment, etc.) Ethics discusses the nature of human freedom. Ethics investigates what constitutes good or bad, just or unjust. It also inquires into-what is virtue, law, conscience and duty? What obligations are common to all? What is the good in all good acts? These questions lie within the scope of ethics. The sense of duty, oughtness or moral obligation and the responsibility for actions are also included within the range of ethics.

The particular aspect under which ethics considers free acts is that of their moral goodness or the rectitude of order involved in them as human acts. A man may be a good artist or orator and at the same time a morally bad man, or, conversely, a morally good man may be a poor artist or technician. Ethics has merely to do with the order which relates to man as man and which makes of him a good man. Thus we find that although Ethics is not a guidebook of moral rules as a branch of philosophy Ethics seeks clarification of terms used in moral language. The 'meta-ethical" problems fall within the scope of philosophical aspect of Ethics. There are other 'meta ethical discussions related to the nature of moral judgments, the logical basis of ethical evaluation etc.

The applied dimension of Ethics is known as "Applied Ethics' that falls within the broad field of Ethics. These comprise the areas of situational Ethics while Meta Ethics deals with logical and semantic questions like 'What do we mean by "freedom" and "determinism" etc. Ethics is essentially related to all other branches of knowledge like sociology, political science, jurisprudence, law and legal study, psychology, anthropology, culture study, ecology and environmental study, economics, religion, aesthetics and other similar areas. Ethics is concerned with political, sociological, cultural, psychical, economic, environmental, religious problems in pursuit of highest good. So these problems have an additional place in the scope of ethics. With the emergence of new technology there is scope for widening the scope of ethics to address new issues.



CHECK YOUR PROGRESS

Q.6. Does ethics enquire into the origin and growth of human conduct? (Answer in about 20 words)

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Q.7. Is ethics concerned with sentiments and feelings?(Answer in about 30 words)

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Q.8. What does ethics teach us? (Answer in about 10 words)

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ACTIVITY 1.2

1. Do you accept that ethics is an important subject for guiding human life? Discuss it with your viewpoint.

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1.6 LET US SUM UP

- The word “ethics” is derived from the Greek word ethos (character), and from the Latin word ‘mores’ (customs). Derived from the Greek word “ethos”, which means “way of living”, ethics is a branch of philosophy that is concerned with human conduct.
- Ethics is related to issues of propriety, rightness and wrongness. What is right is ethical and what is wrong is unethical.
- Applied ethics is the practice of ethics that aims to guide the moral judgment governing the decisions we make in all areas of our lives.
- It differs from positive science. A positive science, natural science or descriptive science is concerned with what is. It deals with facts and explains them by their causes
- Ethics is a normative science. It is concerned with what ought to be done rather than what is the case. It differs from positive science.
- Ethics is concerned with judgments of value, while positive science deals with judgments of facts.
- Normative ethics deals with standards or norms by which we can judge human actions to be right or wrong. For example, logic, aesthetics are also considered as normative sciences, because logic and aesthetics are concerned with truth and beauty.
- It enquires into the nature of the springs of actions, motives, intentions, voluntary actions and so on. It determines rightness or wrongness of human actions. It does not enquire into the origin and growth of human conduct.



1.7 FURTHER READING

1. Harold H. Titus & Keeton T. Morris (1957). *Ethics for Today.* Van Nostrand.
2. John, S. Mackenzie (2005). *A Manual of Ethics*. Cosimo Classics.
3. Lilly, William. (1964). *Introduction to Ethics. Methuen.*
4. Lamont, W. D.(1946). *The principles of Moral Judgment*, Oxford, the Claredon Press.
5. Maitra, S. K. (1925). *Hindu Ethics.* Calcutta University Press.
6. Piet, H. John and Prasad, Ayodhya. *An Introduction to Applied Ethics* (Ed.) Cosmo Publications.



1.8 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1 : a) True b) False c) True d) True

Ans. to Q. No. 2 : Ethics is a science of morality dealing with what is right or good in human conduct. It is a normative science and it is the science of the Highest Good. It is the science of the moral good of man.

Ans. to Q. No. 3 : A science is systematic study corresponding to a particular department of nature.

Ans. to Q. No. 4 : Yes, Ethics is a science. Because it aims at systematic explanation of rightness and wrongness of our voluntary actions in the light of the Highest Good of man. It aims at systematic valuing.

Ans. to Q. No. 5 : Normative science deals with judgments of value and positive science deals with judgments of facts. Normative science deals with what ought to be. While Positive Science is concerned with what is. Normative science deals with norms which regulate human life. But positive science tries to know what a thing really is by discovering causal relation.

Ans. to Q. No. 6 : No, ethics does not enquire into the origin and growth of human conduct.

Ans. to Q. No. 7 : Yes, ethics is concerned with moral sentiments and feelings which are arising in our mind when we are contemplate about the moral judgment.

Ans. to Q. No. 8 : Ethics teaches us how to act rightly.



1.9 MODEL QUESTIONS

A) Very Short Questions

Q.1. What is applied ethics?

Q.2. What is metaethics?

Q.3. Define ethics

Q.4. What are the issues in which ethics deals with?

Q.5. What is normative science?

B) Short Questions (Answer in about 150 words)

Q.1. Why ethics is called normative science? Explain briefly.

Q.2. Is ethics a branch of philosophy? Explain briefly

Q.3. Briefly comment on the nature of ethics.

Q.4. Briefly explain the distinction between normative science and positive science.

Q.5. Is ethics a practical science? Briefly explain

Q.6. Why ethics is not considered an art? Discuss briefly.

Q.7. Do you find any distinction between ethics and morality? Briefly explain

C) Long Questions (Answer in about 300-500 words)

Q.1. What is the nature of ethics? Discuss.

Q.2. Explain the scope of ethics.

Q.3. What is ethics? Do you find any distinction between normative science and positive science? Explain.

Q.4. Is ethics considered a practical science? Explain it with your argument.

Q.5. What is the difference between ethics and morality? Is ethics scientific in nature? Discuss.

* * * * *

UNIT 2 : THE CONCEPT OF MORALITY

UNIT STRUCTURE

2.1. Learning Objectives
2.2. Introduction
2.3. Definition of Morality
2.4. The Nature of Morality
2.5. Different Moral Concepts
2.6. Moral theory
2.7. Let us Sum up
2.8. Further Reading
2.9. Model Questions

2.1 LEARNING OBJECTIVES

After going through this chapter you will be able to explain that

- The concept of morality and its different senses of use- descriptive and normative.
- The concept of morality and its' nature as a social institution of life.
- Various moral concepts as well as the importance and needs of different moral theories.

2.2 INTRODUCTION

Ethics is a branch of philosophy. It is moral philosophy or philosophical thinking about morality, moral problems and moral judgments. Actually, moral philosophy arises when an individual pass beyond the stage in which we are directed by traditional rules and even beyond the stage in which these rules are so internalized that we can be said to be inner- directed to the stage in which we think ourselves in critical and general terms and achieve a kind of autonomy as moral agents. In other words, it can be said that morality inspires us to think critically through which we can realize our inner self and act ethically. However, we may distinguish three kinds of thinking that relate to morality in one way or another. Firstly, there is descriptive empirical enquiry, historical or scientific that describes or explains the phenomena of morality or to work out a theory of human nature which bears ethical questions. This type of enquiry is mainly done by anthropologists, historians, psychologists and sociologists. Secondly, there is normative

thinking which asks question about what is right, good or obligatory. Actually, it takes the form of asserting a normative judgment. For example, 'I ought not to try to escape from prison', 'Knowledge is good', or 'It is always wrong to harm someone'. Moreover, this kind of thinking is like debating with oneself or with someone else about what is good or right in a particular case or as a general principle. Thirdly, there is also analytical, critical or meta-ethical thinking which is different from empirical or historical inquiries and theories as well as it does not involve making or defending any normative or value judgment. Moreover, it does not try to answer either particular or a general question about what is good, right or obligatory. Actually, this type of thinking tries to answer logical, epistemological and semantic questions. For example, it asks questions like: 'what is the meaning or use of the expressions 'right' or 'good'?', 'how can ethical and value judgments be established or justified?', 'can they be justified at all?', 'what is the nature of morality?', 'what is the distinction between moral and non- moral?', 'what is the meaning of 'free' or 'responsible'?'.

Among these three types of thinking, many recent moral philosophers prefer thinking of the third or last kind which is different from the former two kinds of thinking. But, we shall take ethics to include meta-ethics as just described, but as also including normative ethics or thinking of the second kind because it deals with general questions about what is good or right.

As we have known that ethics is concerned with morality and its problems and judgments. Actually the word 'ethics' is not always used as a branch of philosophy, sometimes it is used as just another word for 'morality'. Moreover, sometimes it refers to the moral code or normative theory of an individual or group. The terms 'moral' and 'ethical' are often used as equivalent to 'right' or 'good' and as opposed to 'immoral' and 'unethical'. But, they do not mean 'morally right' or 'morally good'. Rather, they mean 'pertaining to morality' and are opposed to the 'non-moral' or non-ethical', not to the 'immoral' or 'unethical'. Sometimes, the term 'morality' is used as opposed to 'immorality' as when we say that the essence of morality is love or speaks of the morality of an action. But, we also use the word 'morality' to refer to something that is coordinate with but different from art, science, law, convention, or religion, though it may be related to them. Actually, this is the way we use the term when we ask, 'what is morality?', How does it differ from law?' and How is it related to religion?'. In this sense morality

means what Bishop Butler called 'the moral institution of life'. The words 'moral' and 'ethics' are often used interchangeably. Morality is the system through which we determine right and wrong conduct, i. e., the guide to good or right conduct. Ethics is the philosophical study of morality. Often, morality is understood as something that's personal and normative, where as ethics is standards of "good" and "bad" distinguished by certain community or social setting. So in this sense, there may be instances, when one's own morality may contradict the ethics of a community.

2.3 DEFINITION OF MORALITY

In Philosophy, the term 'morality' can be used either descriptively or normatively. In descriptive sense, it refers to certain codes of conduct put forward by society or a group, such as religion, or accepted by an individual for her/his own behavior. On the other hand, normatively it refers to a code of conduct that, given, specified conditions, would be put forward by all rational persons. The descriptive use of morality is the one used by anthropologists when they report on the morality of the societies that they study. Any definition of morality in the descriptive sense will need to specify which of the codes put forward by a society or group count as moral.

In the normative sense, morality refers to a code of conduct that would be accepted by anyone who meets certain intellectual and volitional conditions, almost always including the condition of being rational. The individual meets these conditions is typically expressed by saying that the person counts as a moral agent. However, merely showing that a certain code would be accepted by any moral agents would also accept a code of prudence or rationality. But this would not by itself show that prudence was part of morality.

As we have seen that not all codes that are put forward by societies or groups are moral codes in the descriptive sense of morality and not all codes that would be accepted by all moral agents are moral codes in the normative sense of morality. So, any definition of morality, either descriptive or normative sense, will require further criteria. Actually, descriptive and normative description of moral codes might be regarded as offering some features of morality that would be included in any adequate definition. In that way, they might be taken to be offering some definitional features of morality.

R. M. Hare has offered his view on morality by referring the nature of moral judgments. He regarded moral judgments as those judgments that override all non- moral judgments and that would be universalized by the person making the judgment. This account of moral judgments naturally leads to a view of morality as being concerned with behavior that a person regards as most important and as a guide to conduct that he wants everyone to adopt. On the other hand, Frankena states that guides to behavior that are regarded as moralities normally involve avoiding and preventing harm to others. Similarly, P. F. Strawson claims that morality involves avoiding and preventing perhaps some norm of honesty.It can be stated that in descriptive use of morality, a person's own morality cannot be guide to behavior that the person would prefer others not to follow. However, an individual adopts a moral code of conduct for his own use does not entail that the person requires it to be adopted by anyone else. It is her/ his choice/ decision to act or behave like that.

Morality in normative use of sense means the code that meets the conditions, such as, all rational persons, under certain specified conditions, would endorse it. Some Virtue theorist define morality as something like the code that such a person would implicitly endorse by acting in virtuous ways. On the other hand, Mill, one of the consequentialists defines morality as the rules and percepts for human conduct, by the observance of which (a happy existence) might be to the greatest extent possible, secured. Those who use morality normatively virtually holds that morality refers to a code of conduct that applies to all who can understand it and can govern their behavior by it. So, we have seen that any definition of morality, whether descriptive or normative, it is a code of conduct.

2.4 THE NATURE OF MORALITY

The term morality is used to refer to conventions in society about right and wrong human conduct. In its broadest and most familiar sense, morality is concerned with many forms of belief about right and wrong human conduct. These beliefs are expressed through terms such as 'good', 'bad', 'virtuous', 'praiseworthy', 'right', 'wrong', 'ought' and 'blameworthy'. But, several disciplines use these terms to evaluate human endeavors, and these disciplines sometimes involve morality. Religion, law, etiquette, economics and politics are examples, because they involve the evaluation of conduct

and use a similar vocabulary of action- directing terms. Morality of any person is generally seen to be created by the society in which he lives. Rarely, through the morality of a person is created by personal intuition choices etc.

In the most obvious sense, morality is a social institution with a code of learnable rules. It is a social enterprise, not just a discovery or invention of the individual for his own guidance. Like one's language, state or church, it exist before the individual who is inducted into it and becomes mere or less of a participant in it, and it goes on existing after him. Morality is an instrument of society as a whole for the guidance of individuals and smaller groups. Moreover, whether morality is thought of as an instrument of society or as a personal code, it must be contrasted with prudence. It can be said that morality and prudence dictate some of the same conduct, for example, honesty. Actually, prudence is a moral virtue; however, it is not the characteristic of the moral point of view to determine what is right or virtuous wholly in terms of what the individual desires or of what is to his interest. According to Sigmund Freud, morality and prudence are both attempts to regulate the 'id'. 'Id' stands for the Latin "it"- it is the disorganized part of the personality structure that contains a human basic, instinctual drives. 'id' is that component of the human personality which is present since birth. The 'Id' acts according to the "pleasure principle a psychic force, urging an individual to seek immediate gratification of any impulse." For him, prudence is simply a function of the reality-principle in the ego, but morality is the function of a superego which does not think merely in terms of getting what is desired by the individual id or even in terms of salvaging the greatest balance of satisfaction over frustration for it.

Moreover, morality, as a social institution of life, is thought of as aiming at rational self- guidance or self- determination in its members. In other words, it can be said that morality helps us to become self- governed. The moral philosophers have been distinguished the stages of morality which is traced both in the history of our culture and in the life of the individual. The stages are, namely, (i) 'pre- rational', 'customary', or 'group' morality and (ii) 'personal', 'rational', or 'reflective' morality. David Riesman in his book 'The Lonely Crowd', has portrayed four moral or social types at where the individual or society belongs, namely, (i) the tradition- directed individual and/ or society, (ii) the inner- directed individual and/or society, (iii) the other-directed individual and/or society, and (iv) the autonomous individual and/or

society. If we look at morality from this point of view as David Riesman has stated above which is based on much recent psychology, then it can be stated that morality starts as a set of culturally defined goals and of rules governing achievement of the goals which are more or less external to the individual and imposed on him or inculcated as habits. Generally, these rules may become internalized or interiorized that the individual takes them as her/his own and regulates his own conduct by them and develops a 'conscience' or 'superego'. But, this process of internalization is quite irrational. It is typical for morality to accompany its inculcations with at least a modicum of reason- giving. Therefore, we tend to give reasons with our moral instructions through which an individual can understand and lead him to feel that it is appropriate to ask for reasons.

The institution of morality contains certain forms of judgment in which particular objects are said to have or not to have a certain moral quality, obligation, or responsibility. It also contains some rules, principles, ideals and virtues that can be expressed in more general judgments and that form the background against which particular judgments are made and reasons given for them. Moreover, it contains certain sanctions or additional sources of motivation that are also often expressed in verbal judgments, namely, holding responsibility, praising and blaming. These are the factors that have central place in morality. Frankena specifically elaborates these factors into: (1) certain forms of judgments in which particular objects are said to have or not to have certain moral quality, obligation, or responsibility. (2) to imply that it is possible to give reasons for such judgments. (3) certain rules, principles, ideals and virtues are expressed as general judgments on the basis of which particular judgments are made and reasons given for them. (4) certain characteristics natural or acquired ways of feelings related to the judgments and helping us to act accordingly. (5) certain verbal sanctions sources of motivation expressed as verbal judgments like holding responsible, praising etc. (6) a point taken in judging, reasoning, feeling, which is different from those taken in prudence, art and the like.

2.5 DIFFERENT MORAL CONCEPTS

As we have known that ethics is the science of morality of conduct. It deals with the fundamental moral concepts involved in moral

consciousness. The notions of right and good are the most fundamental of all moral concepts. The most fundamental moral concepts are as follows-

2.5.1 Right and Wrong

Generally, the words right and wrong are applied to voluntary actions and habitual actions which are results of repeated voluntary actions. The word 'right' comes from the Latin word rectus. It means straight or according to rule. When an action conforms according to a moral rule or law of conduct, then it is said to be right. Otherwise it is wrong if it violates a law of conduct. But both the concepts 'right' and 'wrong' are inconceivable apart from the concepts of 'good'. Every law or rule presupposes an end which is realized by it and that is good. Actually, the notions of right and wrong are connected with the moral laws which are subservient to the Highest good.

2.5.2 Right and Good

Actually, the 'right' is a means to the realization of the good. An action is right if it tends to bring about what is good. An action is wrong if it tends to bring about what is evil. The conception of right is subordinate to the conception of good. Good is such an end that an individual ought to realize through which he will be able to realize his inner self. It is that end or goal of human being which satisfies her/his total self- the self that may be sentient as well as rational. It spreads within us what ought to do.

2.5.3 The Good and the Highest Good

We know that what fulfills or satisfies a desire is called good, such as, health, wealth, knowledge, culture etc. which are biological needs. They are bodily/economic/social/intellectual/aesthetic needs. They are Truth, Good and Beauty. Actually, there is a hierarchy of goods at the top of which there is the Highest good. It is good in itself. It is not a means to any other higher good. The highest good is the absolute good in which all other goods are subordinate.

2.5.4 Right and Duty

Man as a social being realizes his highest good only through society. Actually, society tries to make bonding by giving moral rights for the common good. Every individual enjoys these rights which are protected by society and cannot be infringed by others. These rights are respected by all and society punishes those who choose to violate the rights to others. Rights and duties are correlated to each other as well as meaningless apart from each other. They derive their being and authority from society as well as concede rights to individuals and enforce duties upon them. Moreover, it creates, sustains and enforces rights and duties. The words 'right' and 'duty' are used in another sense also. In a particular situation, if an action is right, then we ought to do it. That means it is our duty to do it. Here, the sense of 'ought' is the sense of duty.

2.5.5 Duty and Virtue

As we have seen that when we judge an action to be right, then we feel that it is our duty to do it. On the other hand, when we judge an action to be wrong then we feel that it is not our duty to do it. So, we ought to do what is right. In other words, it can be said that it is our duty to do what is right as well as it is also our duty to avoid what is wrong. The point is if we habitually perform our duties then we acquire virtue. Similarly, if we habitually commit wrong actions, we acquire vice. Actually, virtue is the excellence of character. Duties refer to external character, but virtues refer to inner character. Similarly, duties always refer to a particular action, but virtues refer to the permanent acquired disposition or character.

2.5.6 Desert, Merit, Demerit and Virtue

'Desert' is the genus of merit and demerit. 'Merit' is a positive desert and 'demerit' is a negative desert. Actually, merit implies the moral elevation of character due to the performance of right action. Whereas, demerit implies the moral degradation of character due to the commission of a wrong action. Actually, 'right' and 'wrong' are

applicable to actions, whereas 'merit' and 'demerit' are applicable to character. Merit is expressed in right actions and demerit is expressed in wrong actions. So right actions are said to be meritorious and wrong actions are said to be demeritorious. Moreover, the terms right and wrong belong to judgments of quality, while the terms merit and demerit belong to judgment of quantity.

2.5.7 Subjective and Objective Rightness

As we have known that an action, when it is chosen and performed by an individual, is to be declared as right if it brings what is really good. In judging whether an action is right, we always think primarily of the end or realization of the action rather than of the attitude of the individual in choosing it. Because at the time of choosing, the individual may not have any adequate knowledge about the action what he is going to perform really good or not. Generally, we regard those actions as rights which are known by persons at the time to be conductive to the realization of the good. Therefore, sometimes a distinction is drawn between what is subjectively right and what is objectively right.

Subjective rightness is determined by personal conviction whereas objective rightness is determined by actual moral consequences. Actually subjective rightness depends upon the knowledge and attitude of the person who chooses the right action. On the other hand, objective rightness depends upon the real good that is brought about by the right action. The individual may have an imperfect knowledge of what will bring about the good or of the content of good. So, he may not be sure whether what appears to him right is also objectively right. It is extremely difficult to him to decide whether the action which appears right to him is the best that could be chosen from the point of view of the universe. It is to be noteworthy that morality is not concerned with purely objective rightness apart from the motive of a person or a person's choice. Morality is concerned with rightness as chosen by a person with the conviction that it will really bring about the good. So, rightness is neither purely subjective nor purely objective.

2.6 MORAL THEORY

The heart of any moral investigation is believed to be the formation of moral theory. Moral or ethical theories guide us in philosophical investigation of morality. It is the process of rationalizing moral norms, values, practices and various moral codes and conducts that are available in our society. Put it simply, a moral or an ethical theory justifies or attempts to justify certain human actions which are permissible and at the same time which are encouragable in our everyday dealings. For instance, a problem of abortion is a problem of morality. Now, questions arises- whether abortion is justified or not, or in what extent it is justifiable, if the answer is 'yes' then why it is justifiable and if the answer is 'no' then why it is not. Such type of questions are answered only thorough certain ethical moral theories. Because ethical theories attempt to build certain arguments for or against any moral problem that confront in our everyday life. To understand and evaluate such arguments, an ethical theory takes up certain tasks, such as,

(i) There is a conceptual task of clarifying important concepts which are come across in dealing with any moral problem. For instance, when we take the problem of abortion, we need to have a proper understanding of what we actually mean by concepts like human life, dignity, death, suffering and living.

(ii) A second major task in understanding moral problem is to formulate a guideline or a set of guidelines which helps us in evaluating various moral claims.

(iii) A third main task involves evaluating basic moral assumptions that are often unstated in the giving of such arguments. For instance, the claim that suicide is wrong because it would have bad consequences, the unstated assumption is that if an action would have bad consequences, then it is wrong.

According to the contemporary analysis of moral theory, a moral or ethical theory is believed to have at least two major aims-

(a) Practical aim and

(b) Theoretical aim

The main practical aim of a moral theory is to discover a decision procedure that can be used to guide correct moral reasoning about matters

of moral concern. A decision procedure is a methodological procedure which is used in the analysis of moral thinking and debate and which eventually helps us to resolve various moral conflicts.On the other hand, the theoretical aim of moral theory concerns with understanding the underlying nature of right and wrong, good and bad. When someone claims that an action is morally wrong, it makes sense to ask them why she/he thinks like that.

As we have seen that a moral theory has the practical aim of providing a decision procedure for making correct moral judgments as well as the theoretical aim of providing moral criteria that explain the underlying nature of morality. There is a list of six characteristics that it is ideally desirable for a moral theory to possess if it is to accomplish the practical and theoretical aims. They are as follows-

(i) Consistency: a moral theory should be consistent in the sense that its principles, together with relevant factual information, yield consistent, moral verdicts about the morality of actions, persons and other objects of moral evaluation.

(ii) Determinacy: A moral theory should have principles, together with factual information, yield determinate moral verdicts about the morality of actions, persons and other objects of evaluation in a wide range of cases.

(iii) Intuitive Appeal: A moral theory should develop and make sense of various intuitively appealing beliefs and ideas about morality.

(iv) Internal Support: A moral theory whose principles, together with relevant factual information, logically implies our considered moral beliefs and receives internal support from those beliefs. On the other hand, if the principles of a theory have implications that conflict with our considered moral beliefs, then this is evidence against the correctness of the theory.

(v) Explanatory Power: A moral theory should have principles that explain our more specific considered moral beliefs, thus helping us understand why actions, persons and other objects of moral evaluation are right or wrong, good or bad.

(vi) External Support: The fact that the principles of a moral theory are supported by non- moral beliefs and assumptions, including well established beliefs and assumptions from various areas of non- moral

enquiry, is some evidence in its favor. On the other hand, the fact that the principles conflict with established non- moral beliefs and assumptions is evidence against the theory.

However, inspite of these, there are other associated standards that philosophers invoke in evaluating moral theories. Satisfying these standards is a matter of degree. For instance, a theory can be more or less determinate in its implications about the morality of actions. Again, it is worth keeping in mind that in addition to determining how well any one theory does according to these standards, part of evaluating moral theories involves comparing them with one another to see how well they do in satisfying the relevant standards. Moreover, some of these standards are controversial. The standards of intuitive appeal and consistency are fairly uncontroversial, but others, such as the principles of internal support are questioned by some moral philosophers.

The structure of any moral theory involves constructing certain laws or principles or certain premises upon which we can draw different derivatives. Formation of principles or rules may not always be successful in dealing with a genuine moral problem. In that context, many theories argued for the irrelevant of any specific principle or rule. For instance, unlike Kant's deontology or consequentialistic utilitarianism, virtue theory does not endure any rules or principles. Alternatively, they try to protect certain virtual acts which are morally required for any human person.

So, we have seen that moral theories, whether it is cultural relativism, ethical egoism, divine command theory, virtue ethics, feminist ethics. utilitarianism, deontology theory, consequentialist theory, Kantian theory, right based theory, should have some certain objectives and principles through which certain actions can be judged as well as moral problems can be solved.



CHECK YOUR PROGRESS

Q. 1. What is Morality?

.....

Q. 2. Is there any difference between the words 'ethics' and 'morality'?

.....

Q. 3. Define the concept of morality and its different senses of use.

……

Q. 4. What are the different concepts of morality?

……

Q. 5. Do you think that moral theory can help to solve an ethical problem?

……



2.7 LET US SUM UP

- The terms 'ethics' and morality is closely related to each other.
- Ethics is concerned with morality and its problems and judgments. Morality is the system through which we determine right and wrong conduct and ethics is the philosophical study of morality.
- Morality is a social institution with a code of learnable rules. It is not just an investigation of the individual for his own guidance. Rather, it is an instrument of society as a whole for the guidance of individuals or smaller groups.
- We know that morality is a system through which actions can be judged.
- Any moral investigation should have to lead through some moral theories which can guide us in philosophical investigation of morality.
- The most important thing is that every moral theory should have some objectives and principles through which we can deal with a genuine moral problem and can protect certain virtual acts which are morally required for the welfare of an individual or society.



2.8 FURTHER READING

1. Frankena, K. William, (2007), Ethics, New Delhi: Prentice Hall of India Private Ltd.
2. Sinha, Jadunath, (2003), A Manual of Ethics, Calcutta: New Central Book Agency Pvt. Ltd.

3. W. Lillie, (1955), An Introduction to Ethics, London: Methune& Co.
4. Atkinson, R.F., (1969), Conduct: An Introduction to Moral Philosophy, London: Macmillan.
5. Ewing, A.C., (1965), Ethics, New York: The Free Press.



2.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q. No. 1: Morality is a social institution of life. It is thought of as aiming at rational self- guidance or self- determination in its members. In other words, it can be said that morality helps us to become self- governed.

Answer to Q. No. 2: Actually, the words 'moral' and 'ethics' are often used interchangeably. Morality is the system through which we determine right and wrong conduct, i. e., the guide to good or right conduct. Ethics is the philosophical study of morality.

Answer to Q. No. 3: The term 'morality' can be used either descriptively or normatively. In descriptive sense, it refers to certain codes of conduct put forward by society or a group, such as religion, or accepted by an individual for her/his own behavior. On the other hand, normatively it refers to a code of conduct that, given, specified conditions, would be put forward by all rational persons. Any definition of morality, whether descriptive or normative, it is a code of conduct.

Answer to Q. No. 4: The most fundamental moral concepts are- 'right and wrong', 'right and good', 'the good and the Highest Good', 'right and duty', 'duty and virtue', 'desert, merit and demerit and virtue', 'Subjective and Objective rightness'.

Answer to Q. No. 5: Yes, moral theory can help to solve a moral/ethical problem. To solve an ethical problem, we have to go through systematic theory. And systematic investigation is possible only through the help of moral theory.



2.10 MODEL QUESTIONS

A) Very Short Questions:

1) What are the equivalent terms of 'moral' and 'ethical'?
2) What P.F. Strawson claims about morality?
3) Who has written the book, 'The Lonely Crowd'?

B) Short Questions: Short question (Answer in about 150 words)

1) Write a short note on " right and Good"
2) What are the subjective and Objective Rightness?
3) What is Practical aim?
4) What is theoretical aim?

C) Long Questions (Answer in about 300- 500 words)

1) What is morality? Is there any difference between the terms 'ethics' and 'morality'? Discuss.
2) Define the concept of morality and critically explain the nature of the concept of morality.
3) What are the different stages of morality? Critically discuss.
4) Explicate the importance of Moral theory? Do you think that moral theory is necessary for the investigation of a moral problem? Critically discuss.
5) Discuss the descriptive and normative uses of the term 'morality'.

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UNIT 3 : THE NATURE OF MORAL JUDGMENT

UNIT STRUCTURE

3.1. Learning Objectives
3.2. Introduction
3.3. The Concept and Nature of Moral Judgment
3.4. The Subject of Moral Judgment
3.5. The Object of Moral Judgment
3.6. Difference between Moral Judgment and other
3.7. Check Your Progress
3.8. Let us Sum Up
3.9. Further Reading
3.10. Answer to Your Progress
3.11. Model Questions

3.1 LEARNING OBJECTIVES

After going through this chapter you will be able to explain

- The concept of moral judgment
- The nature of moral judgment
- The distinction between moral judgment and other judgment
- The subject and object of moral judgment

3.2 INTRODUCTION

Moral judgment is the main cognitive factor in moral consciousness. Moral consciousness is the consciousness of right and wrong. It is the consciousness of moral distinctions. Actually, it is the awareness of moral worth of acts and agents. Moreover, it is the awareness of the character of an action as right or wrong. It involves intuition of moral standard by reason and comparison of a voluntary action with it. It also involves evaluation of voluntary action of it as right and wrong. Moral consciousness involves three factors- (i) cognitive or intellectual factor, (ii) affective or emotional factor and (iii) conative or volitional factor.

The main cognitive factor of moral consciousness is moral judgments. It consists in the apprehension of the moral quality of an action with reference to the moral standard. The consciousness of rights and duties, virtues and vice, merit and demerit, responsibility or accountability is also involved in

moral consciousness. These are the cognitive factors in moral consciousness. Secondly, affective or emotional factor include the moral sentiments. They are the feelings of approval and disapproval which accompany moral judgments. When we apprehend that an action is right, it excites a feeling of approbation in our minds. When we apprehend that an action is wrong, it excites a feeling of disapprobation in our minds. When we have done a right action, we feel self- complacence. When we have committed a wrong action, we feel remorse. We have a feeling of reverence for the moral idea. These moral sentiments accompany moral judgments. Moral judgments are followed by moral sentiments. Their existence is no criteria of the validity of moral judgments. Moral sentiments are followed by moral judgment. They are the emotional factors in moral consciousness.

Moral consciousness involves the regulation of the impulses by reason according to its conception of the highest good. Thus it involves choice at an action by the self. And it also involves the moral impulse to do the right action. Moral judgment involves moral obligation or the sense of duty or oughtness. And we feel that we are under moral obligation to do what is right and not to do what is wrong, and we feel an active impulse to do what is right and avoid what is wrong. All these are the cognitive factors in moral consciousness.

So, we have seen that moral judgment, moral sentiment and moral obligation are the main cognitive, emotional, and cognitive factors in moral consciousness respectively.

3.3 THE CONCEPT AND NATURE OF MORAL JUDGMENT

Moral judgment is a judgment of value that deals with what ought to be. It is distinguished from the judgment of fact. The judgment of fact deals with what is to be. It is a descriptive judgment. On the other hand, the judgment of value is an appreciative or critical judgment. Actually, moral judgment is the mental act of discerning and pronouncing a particular action to be right or wrong. According to Mackenzie, the moral judgment is a judgment upon an action with reference to the moral ideal. It compares an action with the moral standard and pronounces it to be right or wrong. He stated that moral judgment is not like a logical judgment, but a judgment about an action. Actually, it is a judgment of value as distinguished from a judgment of fact. It does not consider

the nature of an action, but its moral value, rightness or wrongness. It judges what our actions ought to be. Philosopher Moorhead says that moral judgment is not a judgment in the logical sense of a proposition, but it is a judgment in the judicial sense of a sentence.

It is to be noteworthy that the moral quality of an action is recognized when we perceive a voluntary action and compare it with the moral standard by judging whether the action is in conformity with it or not. On the other hand, we can say that moral judgment involves the application of a standard to a particular action. So, it is must clear that moral judgment is inferential in nature. It involves the application of a standard to a particular action. But, it does not mean that our ordinary moral judgments always involve explicit reasoning or inference. The element or reasoning is implicit in most cases of moral judgments. It is explicit only in complex and doubtful cases or in reflective examination. In such cases the moral standard is explicitly held before the mind and applied to the cases under consideration. But, ordinarily moral judgments are not reflective; rather they are intuitive and immediate. According to Bradley, moral judgments are intuitive subsumptions. For him, we intuitively bring and action under a moral rule recognized by the community and judges it to be right or wrong. But, only in doubtful cases we reflect on the concrete situation and consciously compare an action with the moral ideal and judge it to be right and wrong. Thus, the inferential character of moral judgments is brought to clear consciousness in complicated circumstances.

The most important point is that moral judgment has objective validity. It is not determined by the subjective inclinations and prejudices of the person who makes the judgment. An action is right in a particular situation from the standpoint of the universe. Actually, a moral judgment presupposes certain things, namely, (i) a subject who judges (ii) an object that is judged (iii) standard according to which an action is judged and (iv) a faculty of judging or moral faculty.

3.4 THE SUBJECT OF MORAL JUDGMENT

There must be someone who passes the moral judgment. It demands the subject who judges and passes the judgment. It may be the rational self or ideal self that passes moral judgments on its motives, intentions and actions as well as actions of others also. By the subject of moral

judgment, Mackenzie means through which an action is judged to be good or bad. According to him, a person judges an action to be right or wrong from the standpoint of an ideal standard. On the other hand, Shaftesbury, an advocator of moral theory, holds that a work of art is judged to be good or bad by the connoisseur. According to him, just as the artist appeals to the judgment of the connoisseur or appreciation of beauty, similarly when we deal with conduct then we appeal to the judgment of the moral connoisseur. It is well-known that art aims at the production of a certain result. Here, the result whether it is beautiful or ugly is always judged by the connoisseur. But, it is totally opposite in morality. In morality, action is judged rather than the result. The action is judged by the action who acts. He/she has chosen the action and judges whether it is right or wrong. Here, the subject of moral judgment is the person himself who does the action. So, the ideal or rational self is the subject of moral judgment.

Another philosopher Adam Smith has put forwarded a similar view to that of Shaftesbury and holds that a person passes moral judgments on his own actions as well as those of others from the standpoint of an impartial spectator. Actually, we pass moral judgments upon the conduct and character of other people. Similarly, they also pass moral judgments upon our conduct and character. Therefore, we come to reflect upon our own motives, intentions, actions and become anxious to know our capability to deserve their applause. That's why we become spectators of our own behavior. In this regard, Adam Smith has put forwarded the idea of 'impartial spectator' where an individual judges himself/herself from the point of view of the examiner and judge and also from the point of view of that person whose conduct is examined into and judged of. According to Smith, in passing moral judgments we must appeal from the opinions of mankind to the higher tribunal of our own conscience to that of the 'impartial spectator'.

This view of Adam Smith contains a core of truth. Actually, the point of view of moral judgment is that of unbiased reason. We ought to view our own actions as impartial spectators as we view others' actions. Here, the spectator or the judge in a person is the ideal self and the person judged o is the actual self. From this point of view it can be stated that moral consciousness is evolved through intercourse with society. But it is not necessarily true that we judge other's actions first and after that judge our

own actions. Actually, first we always become clear and conscious about our own actions, motives and intentions and judge them whether it is to be right or wrong. After that we can infer the motives and intentions of other persons from their actions in the light of our own experience. The main point of Adam Smith is that moral judgments involve a reference to a point of view higher than that of the individual. The point of view to which an appeal is made is that of the Ideal Self. From that point of view it can be stated that Adam Smith is an advocator of Sympathetic Intuitionism.

3.5 THE OBJECT OF MORAL JUDGMENT

We have seen that the individual deliberately has chosen their motives, intentions and act accordingly. Here, the individual is the subject who judges and his/her actions are the object that is judged. But the question is- what type of actions they choose, or what type of actions are the objects of moral judgments. It is to be noteworthy that voluntary and habitual actions are the objects of moral judgments. Habitual actions are objects of moral judgments because only voluntary actions are judged to be right or wrong. Voluntary actions mean act according to the freedom of will. There three main factors in voluntary action, namely, first the mental stage of spring of action, motive, intention, desire, deliberation, choice and resolution, secondly, the organic stage of bodily action and thirdly, the eternal stage of consequences. So, we have seen that choosing the act, doing the act and consequence of the act are the main factors in voluntary actions. But the question is- do we judge an act by its motives or consequences? In this regard, there is a controversy between Hedonists and Intuitionists. According to the Hedonists, the rightness or wrongness of an action depends upon the consequences. On the other hand, the Intuitionists hold that the rightness or wrongness depends upon the motive. Philosophers like Bentham and J. S. Mill stated that whether the motives are good or bad is depend upon their effects. But, philosophers like Immanuel Kant claims that the effect of our actions cannot give them moral worth. According to Kant, the moral quality of an action is determined by the good will that motivates it and not upon its consequences.

Although different philosophers have put forwarded their different views, it is clear that both motives and consequences are the objects of moral judgments. They are not opposed to each others. Actually, the motive

is the inner idea of the outer consequence as well as the consequence is the outer manifestation of the inner motive. The motive or the idea of the end aimed at is undoubtedly the object of moral judgment. The consequence also is the object of moral judgment in so far as it realizes the inner motive. But sometimes it is found that the motive is good, but the consequence turns out to be bad. Similarly sometimes motive is bad, but consequence turns out to be good. The important thing is that the morality of an action depends upon the motive from which we act. Actually, when there is any conflict arises between inner motive and outer consequence, then the moral quality of an action is determined by the inner motive and not by the consequence.

There is a controversy among philosophers regarding the motive and intention as the objects of moral judgments. Philosopher Bentham states that a motive is substantially nothing more than pleasure or pain operating in a certain manner. He takes intention in the sense of the end or aim of action which persuades the agent to act or dissuades him from acting. Therefore he regards intention as the object of moral judgment. Similarly J.S Mill also regards intention as the object of moral judgment. But we cannot say that only intention is the object of moral judgments. The motive is the idea of the end chosen by the self. It is a part of intention. Intention includes the ideas of the end and the mean chosen by the self. Actually, intention is not an isolated mental phenomenon. It is the expression of character. It is always influenced by the permanent disposition of the mind or character acquired by repeated voluntary actions. Therefore, character is also the object of moral judgments.

3.6 DIFFERENCE BETWEEN MORAL JUDGMENT AND OTHER JUDGMENT

Moral judgments are different from other types of judgments, such as logical judgments and aesthetic judgments. We have known that ethics, logic, aesthetics are normative sciences. They determine the nature of three supreme norms or ideals o life. Ethics is concerned with the ideal o the Highest Good. Logic is concerned with the ideal of truth. Aesthetics is concerned with the ideal of Beauty. Accordingly, thus logical judgments refer to the ideal of Truth. Aesthetic judgments refer to the ideal of Beauty. But,

moral judgments refer to the ideal of supreme Good. All other judgments are critical or appreciative judgments. Only moral judgments are always accompanied by moral obligation and moral sentiments which do not accompany logical and aesthetic judgments. So, when we judge an action to be right, then we feel under moral obligation to perform it and have a feeling of approval. On the other hand, when we feel an action to be wrong, then we feel under moral obligation not to perform it and have a feeling of disapproval. Actually, the feelings of approval, disapproval, remorse etc are known as moral sentiments. Moral obligation is the sense of duty or oughtness. Moral judgments are obligatory in character and accompanied by moral sentiments. Therefore, they cannot be reduced to logical or aesthetic judgments. They are lacking in moral obligation and moral sentiments.



CHECK YOUR PROGRESS

Q. 1. What is moral judgment?

.....

Q. 2. What are the main factors of moral consciousness?

.....

Q. 3. What are the main constituents of moral judgments?

.....

Q. 4. What type of actions are the objects of moral judgments?

.....

Q. 5. What are the main factors of voluntary action?

.....



3.7 LET US SUM UP

- Moral judgment is the main cognitive factor in moral consciousness. It is the awareness of the character of an action as right or wrong. It involves intuition of moral standard by reason and comparison of a voluntary action with it. It also involves evaluation of voluntary action of it as right and wrong. Moral consciousness involves three factors- (i) cognitive or intellectual factor, (ii) affective or emotional factor and (iii) conative or volitional factor.

- Moral judgment is a judgment of value that deals with what ought to be. Moral judgment is the mental act of discerning and pronouncing a particular action to be right or wrong. The moral quality of an action is recognized when we perceive a voluntary action and compare it with the moral standard by judging whether the action is in conformity with it or not. So, from this point of view it can be stated that moral judgment is inferential in nature.
- Moral judgments involve three main components, namely, a subject who judges, an object that is judged, standard according to which an action is judged and, a faculty of judging or moral faculty. It demands the subject who judges and passes the judgment. It may be the rational self or ideal self that passes moral judgments on its motives, intentions and actions as well as actions of others also. Voluntary and habitual actions are the objects of moral judgments. Voluntary actions imply freedom of will.
- Moral judgments are different from logical and aesthetic judgments. Moral judgments involve the obligatory character as well as also accompanied by moral sentiments. But either logical or aesthetic judgments do not have moral obligation and moral sentiments because of which they are different from moral judgments.



3.8 FURTHER READING

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4. Sidgwick, Henry, (1901), The Methods of Ethics, London: Macmillan And Co. Ltd.



3.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q. No. 1: Moral judgment is a judgment of value distinguished from fact which deals with the question of what ought to be. Actually, moral judgment is the mental act of distinguishing an action to be right or wrong.

Answer to Q. No. 2: There are three main factors in moral consciousness. They are- cognitive or intellectual factor, affective or emotional factor and conative or volitional factor.

Answer to Q. No. 3: The main constituents of moral judgments are- the subject who judges, the object that is judged, standard according to which an action is judged and, a faculty of judging or moral faculty.

Answer to Q. No. 4: The voluntary and habitual actions are the objects of moral judgments. Non- voluntary actions are excluded from the scope of moral judgment. Habitual actions are objects of moral judgments as they are the result of repeated voluntary actions. So, ultimately only voluntary actions are judged to be right or wrong.

Answer to Q. No. 5: There are three main factors in voluntary actions. Firstly, the mental stage of spring of action, motive, intention, desire, deliberation, choice and resolution. Secondly, the organic stage of bodily action. Thirdly, the external stage of consequences.



3.10 MODEL QUESTIONS

A) Very short Questions:

1) What is the main cognitive factor in moral consciousness?
2) What are the three main factors of moral consciousness?

B) Short Questions (Answer in about 150 words)

1) What do you mean by moral judgment?
2) Explicate the nature of moral judgments.

C) Long questions: Long Questions (Answer in about 300- 500 words)

1) Do you think moral judgments are inferential in character? Discuss.
2) Discuss the distinction among the moral judgments, logical and aesthetic judgments.
3) What is the object of moral judgment? Discuss critically.
4) Who passes the moral judgment? Discuss.

* * * * *

UNIT 4 : FACT AND VALUE

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 What is fact

4.4 What is value

4.5 Classification of values

4.6 Distinction between fact and value

4.7 Check your progress

4.8 Let us sum up

4.9 Further reading

4.10 Answer your Progress

4.11 Model Questions

4.1 LEARNING OBJECTIVES

After going through this chapter you will be able to explain that

- What is fact and what is value
- Different types of value and their importance in human life
- Distinction between fact and value

4.2 INTRODUCTION

Fact and value are two most important concept of philosophy. The words 'fact' and 'value' are inter-related with each other that one cannot be understood without the other. Philosophers stated that facts are opposed to values. Facts are the objects of certain mental states and acts as they make truth- bearers true and correspond to truths. Actually, they are the part of the furniture of the world. On the other hand, value is commonly understood as the satisfaction of human desire. An object is said to have value if it satisfies a human want or desire. In other words, we can say that any things that satisfy human desires are good or have value. So, we can regard the outer existence of objects as facts and when these objects satisfy the human needs then it will call value.

4.3 WHAT IS FACT ?

Fact can literally be understood as "what is". Facts are the truths of the physical world, the material surroundings detected through our senses. Generally, fact is regarded to be states of affairs. The word 'fact' is used in different ways. It is used in the sense of 'matters of fact' where facts are taken to be what the case is contingently. In other words, we can say that we may have empirical or a posteriori knowledge. In this regard, David Hume in his book 'An Enquiry Concerning Human Understanding' writes that all the objects of human reason or inquiry may naturally be divided into two kinds- relations of ideas and matters of fact. For example,

It is a fact that Sam is sad

That Sam is sad is a fact

That 2+2=4 is a fact

Here, in the first case, the phrase 'It is a fact that' is used as a subject that takes a sentence to make a sentence. In the second case, the same phrase 'is a fact' is used as a predicate that takes a nominalised sentence to make a sentence. Actually, philosophers have often employed the word 'fact' as the part of inventory of what there is. It plays an important role in semantics, ontology, metaphysics, epistemology and the philosophy of mind.

We may distinguish between Humean (David Hume) facts and functional facts. With the help of this distinction, we can formulate two philosophical options. In one option, we may think that there are facts in the functional sense of the word which are contingent, for example- the fact that Sam is sad, as well as the facts which are not contingent, such as 2+2=4. In other option, we may think that all facts (in the functional sense are contingent) are Humean matters of fact. The latter option is expounded in the influential philosophy of facts to be found in Wittgenstein's book 'Tractatus'. According to Wittgenstein, the world is the totality of facts that every fact is contingent. Actually, the word 'fact' belongs to a family of related terms in the functorial sense, such as circumstances, situation, state of affairs etc. in the sentence, 'it is a fact that Sam is sad', here it is a circumstance or situation that Sam is sad.

Here, the question is- what might a fact be? There are three popular views about the nature of facts. These can be present as follows-

5 A fact is just a true- bearer

6 A fact is just an obtaining state of affairs

7 A fact is just a sui generis type of entity in which objects exemplify properties or stand in relations.

There is an internal link among these three popular views of the nature of facts. Facts can be expressed in propositions. Propositions are a popular candidate for the role of what is true or false. Propositions are composed of concepts, individual concepts, general concepts and formal concepts. Concepts are understood as things that we can understand. From this point of view, we can say that properties and relations are not concepts. Actually, the objects stand in relations but fall under relational concepts. Moreover, we may say that the object is an obtaining state of affairs to say that a state of affairs obtains if an object exemplifies a property or one or more objects stand in a relation. It also may be say that a fact is just a sui generis type of entity in which objects exemplify properties or stand in relations as replying on the way of understanding properties and relations just sketched.

4.3.1 Facts and Knowledge

Facts and knowledge is very closely related to each other. As we have known that knowledge means awareness about something. That something may be facts or states of affairs. So, when we use the word 'know', such as 'x knows p' it always refers to some facts. When it becomes confirm that 'if x knows that p, then p', then it will become true cognition that 'x knows p'. In other words, we can say that for getting knowledge we have to acquaint with the states of affairs or facts. Here, we can refer Bertrand Russell's view of knowledge by acquaintance according to which knowledge can get through sense contact with the objects or properties.

Knowledge that we have got through acquaintance through sense contact are only constant property. These properties are not concepts. Philosopher Kratzer's account of knowledge of facts is applied to Gettier problems. A landmark philosophical problem in epistemology, about our understanding of knowledge, attribute to American

philosopher Edmund Gettier who challenged the generally justified true belief (JTB) account of knowledge. Here, Kratzer has put forwarded a view according to which facts are particular which exemplify propositions, such as tables and persons exemplify properties. Kratzer proposes the following analysis of knowledge-

S knows p if and only if-

1. There is a fact f that exemplifies p,
2. S believes p de re of f, and
3. S can rule out relevant possible alternatives of f that do not exemplify p.

From above discussion, we have come to know that Kratzer accepts the Gettier cases. Here, the second case is discussed by Gettier where he has given example of Smith who is justified in believing the false proposition that Jones owns a Ford. Therefore, he is justified in believing the proposition that Jones owns a ford or Brown is in Bercelona. Now, Brown happens to be in Barcelona, but Smith has no idea about where Brown is. That means in particular, he is not justified in believing that Brown is in Barcelona. Actually, intuitively Smith does not know the disjunctive proposition he is justified in believing. But that proposition is true and so the standard analysis of knowledge as justified true belief fails. In this regard, Kratzer argues that the analysis in terms of beliefs de re of facts fares better and claims that the fact exemplified by the disjunctive proposition is the fact that Brown is in Barcelona. Here, Smith's belief is not a de re belief about that fact.

4.4 WHAT IS VALUE?

The literal meaning of value may be understand "what ought to be" values are products of our subjective reasoning of ethics and morality. They cannot be proved as true or false through scientific methods; rather values may be compared with one's own faith or ethical.

The term 'value' is slippery. It is not always used in the same way. There are many ways of using the word 'value' which brings conflict among

philosophers. Generally, value means the worth of a thing or an object. By the word 'value', we are referring to a kind of goodness, such as speaking of the economic value of gold, or the religious value of ritual, or the moral value of charity, or the aesthetic value of poem.

In general, satisfaction of human desire is called value. For example, food is good; it has value because it satisfies hunger. So, there is a relation between the satisfaction of desire and the preservation and furtherance of life. It signifies that value is anything that conserves or furthers life. The things that further and preserve our life have value, such as food, shelter etc. If we look at value in this sense then it becomes only survival value. Actually, it is an adequate definition for primitive forms of life. This type of definition is become inadequate in the present complex civilization. Because at present time, men's needs are much more complex and numerous as their goal of life is much more comprehensive that brings the distinction between 'mere life' and 'good life' or living as such and living well. So, we have to realize that life is not necessarily good in itself, but it gets its value from realization of living.

It is to be noteworthy that man is a person or self. So, what is conducive to self- realization is intrinsically valuable. Actually man is not a mere bundle of desires that what satisfies his/her desires makes valuable to him/her. Rather, what satisfies his/her personality to self- realization is ultimately valuable to him/her? Satisfaction of desires or pleasure is not intrinsically valuable. Man is not only body, mind and life; but a self or spirit. So, he must have to go beyond the satisfaction of desires to reach the concept of what is intrinsically valuable.

Values may be treated as positive and negative. Generally, we believe that what is desired by an individual is good for him. Anything that has positive value is said to be good. In other words, we can say that anything that has negative value is said to be evil. Moreover, in one hand anything that is conducive to satisfaction of desire, self- realization or self - development is good. On the other hand, anything that thwarts a desire hinders life or self-realization is evil. Actually, here the word 'good' etymologically means 'conducive to end'. That means what is useful as a means to an end is said to be good, otherwise it is evil. The end is the satisfaction of desire.

Satisfaction of some desires like, wealth, fame etc are the desires for the sake of something else which possess extrinsic value or instrumental value. But, desires like truth, beauty, culture, virtue etc are for own sake which possesses intrinsic value. As we have seen that satisfaction of desire is the only end of human life which demands a hierarchy of desires, so it refers to a highest good that must consists the element of having intrinsic value. The highest good is that which would give complete satisfaction to a rational being. It consists of all intrinsic values in their proper relation to one another. Virtue or moral excellence is the best intrinsic value to which knowledge and beauty should be duly subordinated. According to Mackenzie, the highest good is the moral good. And the highest moral good is a personal good. It is identical with the highest welfare of a person which satisfies all the spiritual cravings and leads to self- fulfilment, self- realization, self-development.

4.5 CLASSIFICATION OF VALUES

There are various types of values. Many philosophers have put forwarded their views regarding the classification of values among which W.M. Urban's classification of values is famous and acceptable, because his classification of values includes all possible value that is universally recognized and acceptable. He classifies values into eight types- bodily values, economic values, values of recreation, values of association, character values, aesthetic values, intellectual values and religious values. Here, the bodily, economic and recreation values are absolutely necessary for life. They are basic and fundamental and presupposed by other values. These values satisfy the wants of what is called the bodily self. So, they are not as significant as other values. We may call them lower values. The values of association satisfy the wants what is called the social self. Actually, they arise in relations of the self to others. On the other hand, aesthetic, intellectual and religious values satisfy the cravings of the spiritual self for impersonal ideals, such as, Beauty, Truth and the Holy.

Urban divides all values into two kinds- one is organic values and other is hyper- organic values. He states that bodily, economic and recreation values are organic values. Again, he has divided the hyper- organic values into two kinds- values of sociality and spiritual values. Values of association

and character are the social values. On the other hand, intellectual, aesthetic and religious values are spiritual values. Here, a hierarchy of values has been seen among all the values. Values of sociality are higher than organic values; while spiritual values are higher than social values.

These values can also be categorized as intrinsic and extrinsic. The bodily and economic values are primarily instrumental rather than intrinsic. For example- economic values such as wealth is not an end in itself, but merely a means to the attainment of other goods. Wealth is an extrinsic or instrumental value, not an intrinsic value. Economic values are valuable only as a means or realizing bodily values, social values and spiritual values. Moreover, bodily values are also instrumental value to the realization of personal values. It can be stated that a well- developed body with health and vigour enables a person to use it in the pursuit of the other values of the good life. For example- play is valuable in itself, but it is mainly instrumental. It is a means to recreation of body and spiritual functions that keep us fit for the pursuit of higher values. Therefore, bodily, economic and recreation values are primarily instrumental rather than intrinsic.

On the other hand, values of association are both instrumental and intrinsic. Values of association include friendship and love, comradeship that are good in itself as well as instrumental to self- realization. They are good in themselves and also means of self - realization. For example, courage, temperance, justice, love, wisdom etc are good in themselves as well as means to self- realization.

But values of aesthetic, intellectual and religious are generally regarded as intrinsic values because their value lies entirely in themselves. Intellectual values, like learning is intrinsic value. The religious values, like prayer and divine communion are intrinsically valuable. They are the highest form of devotion and blessedness. These three types of values, namely- aesthetic, intellectual and religious, satisfy the deeper cravings of the spiritual self for abstract and impersonal ideals.

4.6 DISTINCTION BETWEEN FACT AND VALUE

Fact and value are the most important two concepts which are very intimately connected to each other. Fact means matters of facts or states of affairs. Fact and value are separate that facts are solid and provable,

where values are matters of personal taste. Values play no role in the realm of facts that is in science. Actually, values are not involved in scientific descriptions of fact as well as they are not intermixed in the statement of scientific theories or facts. Moreover, values cannot be reasoned about and are completely subjective and have no objective qualities. But, facts have objective qualities. Moreover, values informed the process and methodology of fact discovery. Facts are based on or dependent at some level on the values of those presenting arguments for the ontological status of a given fact. We may refer to G. E. M



CHECK YOUR PROGRESS

Q. 1. What is fact?

Q. 2. What is value?

Q. 3. Can we regard value either as negative or positive? Yes/ No.

Q. 4. Find out the right statement-

1. Values are intrinsic.
2. Values are extrinsic.
3. Values are both extrinsic and intrinsic.



4.7 LET US SUM UP

- Facts can be regarded as 'matters of fact' through which we can have empirical or a posteriori knowledge.
- Value means the worth of a thing or an object that refer to a kind of goodness. Generally, satisfaction of human desire is called value that signifies a relation between the satisfaction of desire and the preservation and furtherance of life.
- W.M. Urban classifies values into various types- bodily values, economic values, values of recreation, values of association, character values, aesthetic values, intellectual values and religious values.

- The bodily, economic and recreation values are absolutely necessary for life that satisfies the bodily self.
- Aesthetic, intellectual and religious values satisfy the cravings of the spiritual self for impersonal ideals, such as, Beauty, Truth and the Holy.
- We have found that fact and value are often entangled and inseparable instead of being utterly separate. Values, far from being matters of taste, are integral to the process of knowing.
- Values are essential to the realm of facts. On the other hand, facts are always concerned with evaluation of reality.
- The evaluation is often an essential part of description and therefore values are necessary part of an accurate description of reality. Both facts and values can be discussed and handles rationally.



4.8 FURTHER READING

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4.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to the Q. 1. Facts are the objects of certain mental states and acts as they make truth- bearers true and correspond to truths. Actually, they are the part of the furniture of the world.

Answer to the Q. 2. Value is commonly understood as the satisfaction of human desire. An object is said to have value if it satisfies a human want or desire.

Answer to the Q. 3. Yes , we can regard value as positive or negative, such as good or evil.

Answer to the Q. 4. Values are both intrinsic and extrinsic.



4.10 MODEL QUESTIONS

A) Very short questions:

1) Name the writer of the book entitled, "An Enquiry Concerning Human Understanding".
2) Who has the written the book "Tractatus".
3) Whose account of knowledge of facts is applied to Gettier problems?
4) What are the term 'value' means?

B) Short questions: (Answer in about 150 words)

1) Make a distinction between fact and value?
2) Distinguish between Humean fact and functional facts.

C) Long Questions (Answer in about 300- 500 words)

1) What is fact? Discuss the relationship between fact and knowledge.
2) What is value? Discuss the various types of values.
3) Discuss the classification of values according to Urban's point of view.
4) Discuss the distinction between intrinsic values and extrinsic values.

* * * * *

UNIT 5 : FACT AND VALUE

UNIT STRUCTURE

5.1 Learning objectives

5.2 Introduction

5.3 Good

5.4 Right

5.5 Duty

5.6 Virtue

5.7 Let us sum up

5.8 Further reading

5.9 Answers to check your progress.

5.10 Model questions

5.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Define what ethics is.
- Identify the fundamental concepts of ethics.
- Explain the concept of Good, right, duty &virtue.

5.2 INTRODUCTION

For a systematic study of any subject, it is necessary to know the fundamental concepts of the subject. Ethics is the science of morality of conduct. Ethics is concerned with rightness and wrongness, merit and demerit, good and evil of human actions. It deals with rights and duties of man in society. These concepts of right & wrong, good &evil, merit and demerit etc. are the fundamental moral concepts which are involved in moral consciousness and which are very important in ethics. Among these moral concepts Good, Right, Duty &Virtue are more fundamental.

5.3 GOOD

The word 'good' is derived from the German word "Gut". In German language "gut" means that which is valuable for some end or that which fulfils our desires and aspirations or that which is generally useful. So, 'good' is that which is useful in achieving some goal. Good things always fulfil

some need or always lead us to a beneficial or a favourable consequence. When we speak of an object as good, we mean that it is serviceable for the end we have in view. In the words of Mackenzie, "a thing is generally said to be good when it is valuable for some end".

G.E. Moore in his book Principia Ethica said that the word 'good' is really difficult to define because it is a simple term which has no constituent part. But it is the fundamental concept with the help of which other concepts in ethics can be understood. In ethics 'good' is considered as an ideal. It implies perfection. Moore speaks of three types of good. Among these three the first type resides in love for beautiful objects. The second type resides in our love for bad or evil things. And the third type resides in love for those things which are both good and evil.

In common speech, however, the term 'good' is used ambiguously. Sometimes 'good' is used to mean the objects of our desire like money, material gain etc. Sometimes 'good' is used in the sense of a means to an end. For example, if strong health is good, then those things that contribute for a strong health such as vitaminous food & physical exercise etc. are also good. However, in Ethics, the word 'good' is also used to signify not something which is a means to an end, but something which is itself taken as an end. When 'good' is a means to an end it is called relative well. Things which are generally sought by people are all relative goods. Again, when 'good' is used as an end in itself it is called absolute good. Absolute good are sought for its own sake. It is not a means to some other higher good. The 'highest good' is the absolute good. It is the ultimate objective or the final aim. 'Highest good' is the summum bonum of our life, after attaining which there remains nothing else to be attained. To know this 'highest good' or summum bonum of life is not an easy task. Ethics tries to find out the nature of this highest good of human life.



CHECK YOUR PROGRESS

Q.1: Fill in the blanks:

a) The word 'Good' is derived from the German word ---------.

b)The writer of the book Principia Ethica is ---------

c) When good is a means to an end it is called a ---------- good.
d)The ---------good is the absolute good.

5.4 RIGHT

The word 'right' is derived from the Latin word 'Rectus' which means straight or according to rural law. Here 'law' means moral law. Moral law is the statement of an ideal. It states that something ought to be. When an action conforms to a moral rule or law, it is said to be right. And when it fails to conform, it is said to be wrong. Thus wrong includes all those actions which violate ethical laws. The word 'wrong' comes from the word 'wring' which means twisted or not according to law. Moral law or rule is the general principle for determining the rightness of actions. Right and wrong apply to voluntary actions and habitual actions which are results of repeated voluntary actions.

There is a close relation between right and good. Right is considered to be a means to the realization of the good. Actions are right if they bring about what is good. And actions are wrong if they tend to bring about what is evil. Thus the conception of right is subordinate to the conception of good. All moral laws help in the attainment of highest good. So, all actions that help in the attainment of the highest good are right actions. Highest good is the goal and right is a path to the attainment of this goal. According to Mackenzie 'when we speak of actions as right, we must be understood to mean that they are calculated to bring about the good so far as we know'.

Sometimes a distinction is made between objective right and subjective right. When an action is considered to be right by the agent himself this is subjective right. Subjective rightness is determined by personal conviction. Objective rightness is determined by actual moral consequences. Subjective rightness depends upon the knowledge and attitude of the agent who chooses the right action. On the other hand, objective rightness depends upon the real good that is brought about by the right action. Thus rightness is neither purely subjective nor purely objective. Ethics is concerned with both subjective and objective rightness.



CHECK YOUR PROGRESS

Q.2. What is moral law?

.....

Q.3. When an action is judged to be right?

.....

Q.4. What is the general principle for determining the rightness of actions?

.....

5.5 DUTY

Duty refers to the actions which ought to be done. In other words, whatever man ought to do for the ultimate good is man's moral duty. These duties may include one's duties towards oneself as well as towards the society. Duties are those actions which ought to be done under the moral laws. Duty consists in obeying the moral laws. 'Duty' is also to be understood as what we ought not to do, that which goes against the moral laws.

Moral duty is attached to the feeling of moral obligation. This obligation is not an external imposition upon us. Being a moral person man imposes this obligation upon himself. Man's internal self, his moral intuition, inspires man to do his duty. Moral obligations give birth to the sense of duty. We are obliged to do moral duty. Human beings have the ability to do their duties. German philosopher Immanuel Kant said that 'ought to imply can'. For example, we cannot hold our breath for a long time. So holding of breath for a long time is not our duty. On the other hand, we have the ability to speak the truth. So, speaking the truth is our duty.

The term duty is correlated with the term 'right' understood in the sense of a justifiable claim on legal or moral grounds .Man is a social animal that lives in society. Society concedes to its members certain moral rights for common good. It is the duty of everyone to respect these rights of others. Duties are moral obligations of individuals recognized by society. The individual's rights are protected by the society. Society punishes those who seek to violate the rights of others. In other words, society concedes rights to the individuals and at the same time enforces the duty to respect other's

right upon them. So society creates and maintains rights and duties. Right implies duties and duties imply rights. Right and duty both have a reference to society.

The words right and duty may be used in another sense. If in a particular situation, an action is right, then we ought to do it, i.e. it is our duty to do it. If on the other hand, an action is wrong, we ought not to do it. When an action is judged to be right, we feel it is our duty to do what is right. And it is our duty to avoid what is wrong. Right and duty are thus correlated. We ought to do what is right. It is our duty to do what is right. Thus duty is associated with right actions.

Some philosophers make a distinction between determinate duty and indeterminate duty. Determinate duties are clearly stated and well -defined. Failure to do these duties is liable to be punished by law. On the other hand, indeterminate duties are not well -defined. Failure to do these duties is not liable to be punished by law .We are not obliged to carry out indeterminate duties. For example, repayment of loan, doing one's assigned job etc are examples of determinate duty. On the other hand, helping the poor and needy, to serve a sick man etc. are examples of indeterminate duty. However, such a classification cannot be considered as ethical because determinate duties are imposed by external authority and are done under pressure .What is done under pressure cannot be called moral obligation.

We have various duties to perform which may include our duty towards ourselves, our family, society, country etc. But in some complex situations perplexity of conscience arises when one set of duties conflicts with another set of duties. In such situations it becomes difficult to choose the right duty. For example, I have some duty towards my family as well towards my country. My duty towards the family may be in conflict with my duty towards my country. But both family and country have a right to my service. Which duty is to be done by me? Such situations regarding duties are called conflict of duties.

But actually the expression conflict of duties is not reasonable. There is no real conflict of duties. From the moral point of view we have only one act before us under every circumstance. It is due to the complex situations we are unable to decide our right duty. It is a type of mental hesitation. The so called conflict of duties arises because of our ignorance about the

character of a situation. Sometimes our emotions and passions also hamper us in choosing our right duty. Again sometimes our false believes and superstitions also forbid us in choosing our duty. A clear knowledge of the moral ideal and a rational consideration of the event from all aspects remove from the mind all perplexity of conscience and resolve the conflict.



CHECK YOUR PROGRESS

Q.5. What is moral duty?

.....

Q.6. Give two examples of determinate duty.

.....

Q.7. What gives birth to a sense of duty?

.....

5.6 VIRTUE

The word virtue is derived from the Latin word "Vir" which means valiant or strong. Virtue signifies the good habits of conduct. The general inclinations or dispositions of the self to adopt its actions to moral laws can be called virtue. It is an acquired type of character in harmony with moral law. Virtue is that quality of character which expresses itself in our actions. Every person is morally bound to perform our duties when duties are performed habitually, we acquire vice. Virtue reveals excellence of character of character. William Lillie in his book "An introduction to Ethics" says that the word virtue may be used in two different senses. In the first sense, virtue is a quality of character. And in the second sense virtue is a habit of action corresponding to the quality of character or disposition. Mackenzie in the book "A manual of Ethics" says that a virtue is both a kind of knowledge and a kind of habit. For him a virtuous man will always do right actions. According to Socrates 'virtue is knowledge'. When a person fully understands the nature of the good, he cannot fail to pursue it. Because he believes that man cannot commit any wrong after knowing it to be wrong. Virtues may be classified into three classes:

i. Self-regarding virtues: It refers to those virtues which are conducive to the agent's own good. In self regarding virtues we think only of our own good and not the good of others. Courage, temperance, perseverance etc are some examples.

ii. Other-regarding virtues: It refers to the tendencies of the self to regulate its conduct to promote the good of other persons. These virtues are conducive to the well -being of others. Justice, benevolence etc are such virtues.

iii. Ideal-regarding virtues: Ideal -regarding virtues refer to those virtues which are conducive to the realization of the impersonal ideal of Truth, Good or Beauty. Aspirations towards the aesthetic ideal or the ideal of beauty , aspirations towards the ideal perfect self etc are some such virtues.

However, such classification of virtue is not satisfactory. Because we cannot draw any such hard and fast distinction between self regarding and other regarding virtues .In fact, self regarding virtues are not only conducive to our own good, they are conducive to the goods of others as well.

There is a close relation between duty and virtue. Habitual performance of duties leads us to virtue. So, virtuous men are habituated of doing their duty. Virtue refers to inner character but duty refers to external actions of expression of character in conduct. For example, to obey our elders is our duty. But the feeling of reverence that we have in our mind for the elders is virtue. Virtue expresses itself in duty. In other words duty is virtue in action.



CHECK YOUR PROGRESS

Q.8. What is Virtue?

.....

Q.9. Who wrote the book "An introduction to Ethics"?

.....

Q.10. What is Self -regarding virtues?

.....



5.7 LET US SUM UP

- Ethics is the science of morality of conduct. Ethics is concerned with rightness and wrongness, merit and demerit, good and evil of human actions

- The concepts of right & wrong, good &evil, merit and demerit etc. are the fundamental moral concepts.
- Good means that which is valuable for some end or that which fulfils our desires and aspirations or that which is generally useful.
- When an action conforms to a moral rule or law, it is said to be right action. And when it fails to conform, it is said to be wrong.
- There is a close relation between right and good. Actions are right if they bring about what is good .And actions are wrong if they tend to bring about what is evil.
- Duty refers to the actions which ought to be done. Whatever man ought to do for the ultimate good is man's moral duty.
- Moral duty is attached to the feeling of moral obligation.
- Duty is classified into determinate duty and indeterminate duty. Determinate duties are clearly stated and well -defined. On the other hand, indeterminate duties are not clearly stated.
- We have various duties to perform .But in some complex situations one set of duties may conflicts with another set of duties. In such situations it becomes difficult to choose the right duty. Such situations regarding duties are called conflict of duties.
- The general inclinations or dispositions of the self to adopt its actions to moral laws can be called virtue.
- Virtues may be classified into three classes: Self -regarding virtues, other -regarding virtues: and Ideal -regarding virtues.
- There is a close relation between duty and virtue. Habitual performance of duties leads us to virtue.



5.8 FURTHER READING

1) Sinha, J.N. (2006) A Manual of Ethics , New Central Book Agency (P) Ltd. Kolkota.
2) Sharma R.N. (2006) Introduction to Ethics, Surjeet Publications,Delhi.
3) Mackenzie John .S, (2010) A Manual of Ethics, Surjeet Publications, Delhi.
4) Sanyal Jagadiswar (1984) Guide to Ethics, Sribhumi Publication Co, Calcutta -9

5.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1:

a) Gut.

b) G.E. Moore.

c) Relative good

d) The highest good

Ans to Q No 2: Moral law is the statement of an ideal. Moral law states that something ought to be.

Ans to Q No 3: When an action conforms to a moral rule or law, it is judged as right.

Ans to Q No 4: Moral law or rule.

Ans to Q No 5: Whatever man ought to do for the ultimate good is man's moral duty.

Ans to Q No 6: Repayment of loan, doing one's assigned job.

Ans to Q No 7: Moral obligation

Ans to Q No 8: The general inclinations or dispositions of the self to adopt its actions to moral laws can be called virtue.

Ans to Q No 9: William Lillie.

Ans to Q No 10: Self -regarding virtues refers to those virtues which are conducive to the agent's own good.

5.10 MODEL QUESTIONS

A. Very Short question

Q 1: What are the fundamental concepts of ethics?

Q 2: What does the German word 'Gut' mean?

Q 3: What does the word 'wring' mean?

Q 4: Give two examples of other -regarding virtue.

Q 5: What does the Latin word 'Rectus' mean?

Q 6: What inspires man to do his duty?

Q 7: Who said 'ought to imply can'?

Q 8: Give two examples of Ideal -regarding virtues:

Q 9: What is indeterminate duty?

Q10: Why the classification of duty between determinate and indeterminate is considered as non- ethical?

B. Short question (Answer in about 150 words)

Q 1: Write a note on Good.

Q 2: What did G.E.Moore said on Good?

Q 3: Distinguish between objective right and subjective right

Q 4: Explain the relation between duty and virtue.

C. Long Questions (Answer in about 300- 500 words)

Q 1: Explain the fundamental moral concepts.

Q 2: Write a note on Conflict of Duties:

Q 3: Right implies duties and duties imply rights- Explain

* * * * *

UNIT 6 : THE THEORIES OF MORAL STANDARDS: HEDONISM

UNIT STRUCTURE

6.1 Learning Objectives
6.2 Introduction
6.3 Hedonism in Moral Philosophy
6.4 Classification of Hedonistic Theories
6.5 Psychological Hedonism
6.5.1 Critical Comments on Psychological Hedonism
6.6 Ethical Hedonism
5.6.1 Critical Comments on Ethical Hedonism
6.7 Egoistic Ethical Hedonism
5.7.1 Gross Egoistic Ethical Hedonism
5.7.2 Refined Egoistic Ethical Hedonism
5.7.3 Criticism
6.8 Altruistic or Universalistic Gross Hedonism: Bentham
5.8.1 Criticism
6.9 Altruistic or Universalistic Refined Hedonism : J. S. Mill
6.9.1 Criticism
5.10 Let Us Sum Up
5.11 Further Reading
5.12 Answers to Check Your Progress
5.13 Model Questions

6.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- define Hedonism,
- discuss different types of Hedonistic Theories,
- explain Psychological Hedonism,
- discuss Ethical Hedonism,
- elaborate Bentham's Gross or Quantitative Utilitarianism,
- make critical comments on Gross Utilitarianism.
- elaborate J. S. Mill's Refined or Qualitative Utilitarianism,
- make critical comments on Refined Utilitarianism.

6.2 INTRODUCTION

This unit introduces to you that ethical theory which propounds that we always desire pleasure. Pleasure is the only object of desire, good or bad. You should remember that in Moral Philosophy or in Ethics actions are judged as good or bad by reference to the supreme end of life. Do you know how actions are judged as good or bad? Any action which is conducive to consistent with the supreme end of life is judged as good. Again, any action which is not conducive to or inconsistent with the supreme end of life is judged as bad. There are many ethical thinkers like Bentham. Mill etc., who have propounded that 'Pleasure is the supreme end of life or Summum Bonum of man'

6.3 HEDONISM IN MORAL PHILOSOPHY



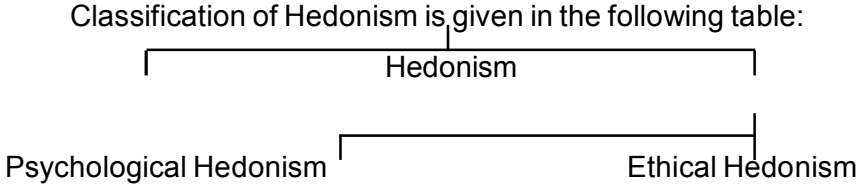
Epicurus (341-270 BC) recognizes that reason is most fundamental in the conduct of life.

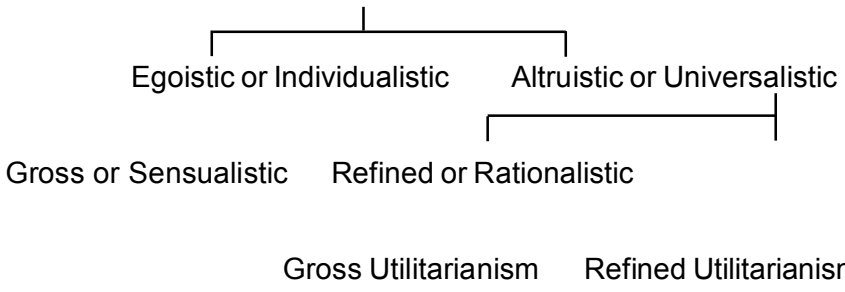
The word Hedonism is derived from the Greek word 'Hedone' which means pleasure. The Moral philosophy which advocates that 'Pleasure is the supreme end of life' is known as Hedonism. The thinkers of this theory are known as Hedonists. Aristippus, ***Epicurus***, Bentham and Mill are the important philosophers of the Hedonistic school. All these thinkers have accepted the importance of feeling in human life. Feeling is the highest function of mind. Hedonist thinkers have accepted that those feelings are good which give pleasure in human life. Therefore, Hedonistic Ethics is called the 'Ethics of Sensibility'.

6.4 CLASSIFICATION OF HEDONISTIC THEORIES

Hedonism is broadly classified into two categories. They are Psychological Hedonism and Ethical Hedonism. Again, Ethical Hedonism is broadly classified into two categories. They are: Egoistic or Individualistic, and Altruistic or Universalistic. Egoistic Hedonism is further classified into Gross or Sensualistic Hedonism and Refined or Rationalistic Hedonism. While Altruistic is further classified into Gross Utilitarianism and Refined Utilitarianism.

Classification of Hedonism is given in the following table:





6.5 PSYCHOLOGICAL HEDONISM

Psychological Hedonism advocates that 'Pleasure is the natural object of desire'. We always seek pleasure and avoid pain. Pleasure is defined as the natural end and motive of human action. According to this theory individuals desire things only for the purpose of seeking pleasure. Therefore, things are not desired for their own purpose.

The chief exponents of this theory in ancient time were Cyrenaics. They are the followers of Aristappus of Cyrene. According to the Cyrenaics we always seek pleasure and avoid pain because 'Pleasure is the natural object of desire.' Their main concern was to live a good life. It was an ethical concern. They advocated that a life of pleasure led rationally should be the ideal.

Again, the modern exponents of this theory are Bain, Jeremy Bentham and J.S.Mill. Bentham upholds that the fundamental motives of our actions are both pleasure and pain. In life we always aim at attaining this fundamental motive. But, for J.S.Mill we, only desire pleasure. Things are desired only for the attainment of pleasure.

6.5.1 Critical Comments on Psychological Hedonism

Psychological Hedonism is criticized because of its two fundamental doctrines. They are :

1. Pleasure is the ultimate object of every desire.
2. Humane choice is always determined by the idea of pleasure.

Criticism on Psychological Hedonism is elaborated below:

a) Critics here are of the opinion that Psychological Hedonism is based on un-psychological mental process. So it is un-psychological in nature. You know that there is a

psychological mental order when we seek for any desired object. It follows as, (i) want (ii) desire of an object (iii) desire to attain the object (iv) the feeling of pleasure. But in Psychological Hedonism this mental order is not followed. When we desire pleasure and not things for their own sake then it contradicts the theory that we normally desire an object and pleasure follows as a result. Psychological Hedonism fails to explain that how pleasure is desired beforehand (i.e. before the object is desired.) Critics hold that pleasure is the result of the satisfaction of a desire which is directed to an object. Happiness is the result of the attainment of an object. For example, we may desire for wealth, good health, name and fame. Here we primarily desire for the object and pleasure follows as a consequence of its fulfillment.

b) Again, if pleasure is the only motive of human action as Psychological Hedonism advocates, then Critics point out that more we try to attain happiness or pleasure, the less we achieve it. Critics hereby comment that when we are more disinterested for pleasure we obtain pleasure more easily. Hence, ordinarily speaking, any conditional or selfish human action can never give pleasure or happiness. It is only unconditional or self-less human action that can give ample pleasure or happiness in life. Even Mill observes that those are happy who have not fixed their mind on some object other than their own happiness.

Critics like Sidgwick and Rashdall comment that this is the paradox of Hedonism. Do you know what paradox means? Paradox means 'self contradictory statement'. So the Hedonistic conclusion 'Pleasure is the supreme end of life' is self-contradicted if we accept the above explanation that pleasure is possible if we do not run after it. Sidwick adds his comment in this regard that the complexity in Psychological Hedonism arises because 'predominating impulse towards pleasure actually defeats its own aim.'

Rashdall justifies his own opinion on the complexity of Psychological Hedonism by saying that it involves a 'hysteron proteron'. This means 'the cart before the horse'. Rashdall puts that in Psychological Hedonism pleasure is put before the object … … the 'hysteron proteron' The effect is put before the cause. It is true that the satisfaction of a desire brings pleasure but it is always not the fact that the object is desired because it is thought to be pleasurable.

c) The word pleasure itself is ambiguous because of two reasons. They are as follows:

   i) the word pleasure is usually used to mean the feeling of satisfaction arising from the attainment of some object

   ii) the word pleasure is sometimes used to mean an object that gives pleasure.

   In the second condition we refer to a concrete object that gives us pleasure. This view is not objected to because whenever we desire an object and the attainment of it gives us pleasure. The problem is when we speak of pleasure in reference to an object because we mean here the feeling of pleasure or satisfaction which the object brings with it after its attainment. This shows that we always desire some object and the attainment of it is accompanied by a feeling of pleasure or happiness. Therefore, we desire the object and do not desire the pleasure.

d) Psychological Hedonists cannot distinguish between 'pleasure in idea' and 'the idea of pleasure '. Parents take pleasure in self-sacrifice for their children's good. But self-sacrifice is the basic motive of their action.They are prepared to sacrifice their own self-interest for the betterment of their children which is their motive. So you can understand why pleasure cannot be the natural object of desire and as such Psychological Hedonism is not accepted as a satisfactory Ethical Theory.



ACTIVITY : 6.1

1. What do you mean by hedonism? Discuss.

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.....

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CHECK YOUR PROGRESS

Q.1. Name the thinkers who have supported Psychological Hedonism in modern times.

.....

Q.2. Define Psychological Hedonism. (Answer in about 20 words)

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Q.3. State whether the following statements are True or False

a) In Psychological Hedonism pleasure is accepted as the natural end and motive of human action (True/False).

b) Psychological Hedonism is not related simply with a statement of fact. (True/False).

c) The Greek word 'hedone' means pleasure. (True/False)

d) Hedonism advocates that pleasure is the supreme end of life. (True/False)

Q.4. What are the two main forms of hedonism?

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6.6 ETHICAL HEDONISM

After going through the table of the classification of Hedonism you can understand that Ethical Hedonism is another type of Hedonism.

Ethical Hedonism advocates that we ought to seek pleasure. These thinkers hold that 'Pleasure is the proper object of our desire'. The Hedonist thinkers like Bentham and J. S. Mill have developed their Ethical thinking on Psychological Hedonism. We find an element of difference in Sidgwick's thinking. He has not developed his Ethical Hedonism on Psychological Hedonism. Why, do you know? The reply is, for Sidgwick, pleasure is the reasonable subject of our desire.

6.6.1 Critical Comments on Ethical Hedonism

Let us now discuss the critical comments on ethical Hedonism :

The fundamental principle in the doctrine of Ethical Hedonism is in identifying value with pleasure. This identification is strongly criticized. We can never say that pleasure is the only value of an object. We can never identify value with pleasure. Let us consider, for example, virtue, beauty, knowledge etc. When these are attained we feel pleasure and when we fail to attain them we feel pain. So you can see that here pleasure is not identified with value.

Actually value depends on the object of desire. Pleasure and pain need to be defined. Pleasure is the feeling of positive value; on the other hand pain is the sense of negative value. Pleasure, therefore, is the sign of value. It is not the value itself. You can understand why we cannot identify pleasure with value. Pleasure is ***sentient*** and ***transient*** while happiness is rational and abiding.



Sentient : Capable of being perceived or felt.
Transient : Lasting only for a short time.

Moreover pleasure cannot be considered as the ultimate value of any object. Here Rashdall, holds that pleasure is one of the values of any object. Pleasure according to Rashdall is inferior to knowledge, beauty and virtue. Virtue is the highest value when compared with happiness, knowledge and beauty.



ACTIVITY : 6.2

1. What do you mean by hedonism? Discuss.

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2. Is psychological hedonism satisfactory? What do you think? Discuss.

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CHECK YOUR PROGRESS

Q.5. Does Sidwick develop Ethical Hedonism on Psychological Hedonism?

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Q.6. What are the different types of Ethical Hedonism?

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Q.7. State whether the following statements are True or False:

a) Ethical Hedonism identifies value with pleasure. (T/F)

b) Sidwick advocates that pleasure is not the reasonable object our desire. (T/F).

6.7 EGOISTIC ETHICAL HEDONISM

According to Egoistic Ethical Hedonism, 'Pleasure of the individual is the moral standard'. This theory advocates that every person ought to seek his own greatest pleasure. The doctrine of this theory is that when an action promotes the agent's own greatest happiness, that action is good. Again, when an action does not promote the agent's own greatest happiness, that action is bad. Two factors are taken into consideration while justifying the quality of pleasure. They are: intensity and duration. Egoistic Ethical Hedonism are sub-divided into Gross Egoistic Ethical Hedonism and Refined Egoistic Ethical Hedonism.

6.7.1 Gross Egoistic Ethical Hedonism

Gross or Sensualistic Egoism is found in the teachings of ***Aristippus***. Aristippus advocates that 'the only good of life is the individual's own pleasure'. All pleasures are alike in kind. Pleasures differ only in intensity or degree and duration. So he recognizes no qualitative differences among pleasures. The dictum of this Sensualistic Egoism is 'Let us eat, drink and be merry, for tomorrow

we may die'. According to ***Thomas Hobbes*** man thinks only for himself. He naturally seeks his own pleasure and avoids pain.

In modern time Sensualistic Egoism has been propounded by ***Mandeville*** and ***Helvetius***. Both of these thinkers share the same philosophy. They state that 'self-love is the only virtue for man'.



Aristippus : (c.435-c.355 BC) Greek Philosopher, a follower of Socrates

Thomas Hobbes : Thomas (1588-1679) English political philosopher.

Mandeville : Bernard(1670-1733) Main Book, The Feeble of the Bees

Helvitius: Claude-Adrien(1715-71)French Enlightenment philosopher.

6.7.2 Refined Egoistic Ethical Hedonism

Refined Egoistic Ethical Hedonism is found in the teaching of Epicurus. He advocates that reason is the proper guide for the attainment of true happiness. Epicurus prefers mental pleasure than physical pleasures. The reason is that mental pleasure is more pure and un-mixed with pain. The dictum of his ethical thinking is: 'happiness is possible not in cultivating our capacities of enjoyment but by reducing our wants and desires'.

6.7.3 Criticism

Let us now turn to the criticism of Gross Refined Ethical Hedonism

a) Both Gross and Refined Ethical Hedonism have been criticized because critics opine that these theories actually depend on Psychological Hedonism. The fundamental paradox of Hedonism: 'impulse towards pleasure, if too predominant, defeats its own aim' is present in these two Hedonistic theories.

b) You know that human nature involves ***egoistic*** element but he has in him ***altruistic*** elements also. Hence pleasure is always relative and can never be universalized. In Egoistic Hedonism morality itself is in question because it has failed to provide us with an uniform standard of morality. There is no criterion to judge our action as right or wrong because for the Gross Ethical Hedonists, 'Happiness or bliss means the highest possible amount of physical pleasure.'

c) Refined Egoism is undoubtedly more reflective than sensualistic egoism. Refined Egoism Recognizes the function of reason in moral life because it does not regard momentary pleasure as the highest good of life.



Egoistic : One who believes that our actions are caused by a Wish to benefit ourselves.

Altruistic : Believing in welfare and happiness of others rather than one's own.

6.8 ALTRUISTIC ETHICAL HEDONISM– BENTHAM



Bentham, Jeremy : (Feb15,1748-June 6, 1832) British Philosopher, Jurist, Social reformer and the founder of modern utilitarianism.

Bentham's Ethical Theory is known as Altruistic Ethical Hedonism or Universalistic Hedonism. But it is Gross or Quantitative Utilitarianism in nature. According to Bentham, universal pleasure is the supreme end in moral life. You know that Utilitarianism means that the ultimate standard of morality is 'the greatest happiness of the greatest number'. This dictum is present in Bentham's theory of Utilitarianism. But it is Gross in nature because of two fundamental principles. They are as follows:

1. Bentham justifies that 'the only standard of value is quantity'.
2. For Bentham, man is naturally egoistic

Bentham does not admit any qualitative differences among pleasure. For e.g. purity is not any superior quality. Bentham defines pleasure as pure when it is unmixed with pain. Again, he defines pain as pure when it is unmixed with pleasure. Hence, this view of Bentham makes his Utilitarianism as Gross in nature. Moreover Bentham's Hedonism is 'Altruistic' only because he considers 'extent of pleasure'. By 'extent of pleasure' he means dimension of pleasure i.e. we ought to aim at universal happiness. Do you know what Hedonistic Calculus is? Hedonistic Calculus means that we have to calculate pleasure and pain equally. Bentham advices us to: "Weigh pleasures, weigh pains and as the balance stands, will stand the question of right and wrong".

6.8.1 Criticism

The basic criticism is that Bentham's Gross Utilitarianism is criticized by many thinkers. His theory of Egoistic Hedonism or Individualistic can never be Altruistic or Universalistic in nature.

- According to the critics Bentham's Gross Utilitarianism is based on psychological postulate… 'an individual is bound by his very nature', In this case the desire for 'general happiness' becomes a burden on the theory itself. How can a self-interested individual think for the welfare of the society?
- The critics also point out that the Gross nature arises because he did not recognize the qualitative difference of pleasures.
- Bentham's emphasis on the extent of pleasure makes the hedonistic calculus very difficult. It is just next to impossibile to

calculate the pleasures of others. If we do so then we have to provide a new standard of value which can justify our own pleasure as well as other's pleasure. Hedonism never supports to calculate the pleasure of all mankind.



Mill, J. S. : (May 20, 1806-May 8, 1873) English Philosopher, political economist, civil servant and a proponent of utilitarianism.

6.9 ALTRUISTIC OR UNIVERASLISTIC REFINED HEDONISM– J. S. MILL

J. S. Mill advocates Altruistic Hedonism. His theory is refined or qualitative in nature. Mill's theory of Altruistic Hedonism is also called Utilitarianism. The dictum of his ethical theory is that 'the standard is not the individual's happiness but happiness for all.' This is the qualitative value and the ethics of utility. J. S. Mill admits that 'The happiness which forms the utilitarian standard of what is right in conduct, is not the agent's own happiness, but that of all concerned. In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as one would be done by, and to love one's neighbor as oneself constitute the ideal perfection of utilitarian morality. (Utilitarianism, Ch.II, pp.24, 25)

You can raise two questions:

A. How can we prove that 'general happiness is desirable'?

B. What makes us to promote 'the general happiness'?

- In reply to the first question (A) Mill says that happiness is good. One's happiness is good to that individual and therefore general happiness is good to all mankind.
- Again, in reply to the second question (B) Mill says that the agent's happiness lies not in one's own but in general happiness. So every individual must promote 'the general happiness'. Mill holds that in Utilitarianism an individual must do self-less, i.e. desireless, activities because, according to him, an individual must be an impartial and benevolent spectator in selecting his own happiness and that of others.

6.9.1 Criticism

Mill's theory of Altruistic hedonism has been subject to following criticisms.

A. Altruistic or Universalistic Refined hedonism of J. S. Mill has been criticized by many thinkers. Martineau here points out that there cannot be transition from one to all. It is impossible to move from Egoism to Altruism. "From 'each for himself' to 'each for all'— no road"

B. Mill's argument for proving that 'general happiness is desirable' is also wrong. It is true that we desire our own happiness but it does not follow logically that we should desire happiness for all. A person desires to earn money for himself. He may desire to share his money with others but that does not logically follow that he must make all happy while sharing his money with all. Utilitarianism, therefore, fails to give us sufficient ground of moral obligation.



CHECK YOUR PROGRESS

Q.8. Who is the main advocate of Altruistic or universalistic refined hedonism?

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Q.9. Define altruistic ethical hedonism? (Answer in about 70 words)

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.....

Q.10. What is altruistic or universalistic refined hedonism? (Answer in about 60 words)

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Q.11. Fill in the blanks :

a) For Bentham man is naturally .....

b) According to Bentham and Mill ..... is the ..... in morals.

c) Bentham advocates ..... utilitarianism.

d) J. S. Mill advocates ..... utilitarianism.



6.10 LET US SUM UP

The following discussion has dealt with hedonism in all its aspect. The following points stand out as central to our discussion.

- Hedonism advocates that pleasure is the end of life.
- Hedonism is divided into Psychological Hedonism and Ethical Hedonism.
- Psychological hedonism advocates that pleasure is the natural object of desire.
- Psychological Hedonism has been criticized by many thinkers because according to this theory pleasure pre-supposes the desired object. But according to the critics the attainment of any desired object gives us pleasure.
- Sidgwick has not developed his Ethical Hedonism on Psychological Hedonism. According to him, pleasure is the reasonable subject of our desire.
- Rashdall, while criticizing Ethical Hedonism, holds that pleasure or happiness can be considered as one of the values of an individual. Pleasure cannot be the only value of our life. He considers virtue as the highest value in comparison to happiness, knowledge and beauty. Pleasure and value are not identical.
- Ethical Hedonism holds that pleasure is the proper object of our desire.
- Egoistic Hedonism which is a type of Ethical Hedonism advocates that pleasure of the individual is the end of life. It is thus the standard of morality.
- According to Gross Egoistic Ethical Hedonism all pleasures are alike in kind. The pleasures of the body are more important than that of the soul. Only the present is certain. Future is uncertain.
- Sensualistic Egoism is criticized by those thinkers who have never supported the maxim: 'Happiness means the highest possible amount of physical pleasure.'

- Epicurus propounds that individual's mind should be free from those thoughts which give him pain and anxiety. Every man should seek permanent pleasures in life easily. The happiest life is that in which there is no conflict and no failures. It is 'one of simple ease, good will, serene leisure' .
- The standard of morality, according to Altruistic Hedonism, is the greatest happiness of the greatest number.
- Bentham advocates Gross Utilitarianism because he considers that the only standard of value is quantity.
- In Bentham's Gross Altruistic Hedonism there is no place for reason because according to him man is basically egoistic in nature
- Mill advocates Refined Utilitarianism. He gives priority to self-less activity in the attainment of pleasure or happiness. The standard of morality in Mill's Refined Altruistic Hedonism is the quality. of pleasure.
- In Mill's Utilitarianism actions are to de judged according to their utility. It is thus pragmatic in nature. Here utility has been considered as a means for the promotion of general pleasure and prevention of general pain.



6.11 FURTHER READING

1. Chatterji, Phanibhushan. (1952). *Principles Of Ethics*. Beadon Street Calcutta.
2. Lillie, William. (1964) *An Introduction to Ethics*: Methuen.
3. Sinha, Jadunath. (1973) *A Manual Of Ethics*. New Central Book Agency, Calcutta 9.
4. William K. Frankena: *Ethics*. Prentice-Hall, 1973.



6.12 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1 : Bain, Hume, Bentham and Mill.

Ans. to Q. No. 2 : Psychological Hedonism advocates that pleasure is the natural and normal object of desire.

Ans. to Q. No. 3 : a) True b) False c) True d) True

Ans. to Q. No. 4 : Psychological hedonism and ethical hedonism

Ans. to Q. No. 5 : No

Ans. to Q. No. 6 : Egoistic Hedonism and Altruistic Hedonism

Ans. to Q. No. 7 : a) True b) False

Ans. to Q. No. 8 : J. S. Mill

Ans. to Q. No. 9 : Bentham's Ethical Theory is known as Altruistic Ethical Hedonism or Universalistic Hedonism. This theory is Gross or Quantitative Utilitarianism in nature, because it has two reasons:
1) Bentham justifies that 'the only standard of value is quantity'.
2) For Bentham, man is naturally egoistic. Bentham holds that universal pleasure is the supreme end in moral life. But, he does not advocate any qualitative difference among pleasures. So, his theory is known as Quantitative Utilitarianism.

Ans. to Q. No. 10 : J. S. Mill's ethical theory is known as Altruistic Hedonism. It is refined or qualitative in nature. He gives priority to self-less activity in the attainment of pleasure or happiness. The standard of morality in Mill's Refined Altruistic Hedonism is the quality of pleasure. The dictum of his ethical theory is that 'the standard is not the individual's happiness but happiness for all.'

Ans. to Q. No. 11 : a) Egoistic; b) Universalistic pleasure is the supreme end; c) Gross; d) Refined.



6.13 MODEL QUESTIONS

A) Very Short Questions :

Q.1. According to hedonism, What is the supreme end of life?

Q.2. Who are the main advocates of hedonistic school?

Q.3. Mention the other name of the hedonistic school.

Q.4. State the main objective of hedonism.

Q.5. Write the names of the chief exponents of psychological hedonism.

Q.6. What is the motto of psychological hedonism?

Q.7. What do you mean by 'hysteron proteron?

Q.8. Who are the advocates of Gross Egoistic Ethical Hedonism?

Q.9. Define altruistic ethical hedonism.

Q.10. Write the definition of altruistic or universalistic refined hedonism.

B) Short Questions (Answer in about 150 words)

Q.1. Briefly comment on psychological hedonism.

Q.2. What is ethical hedonism? Discuss briefly.

Q.3. Do you find any distinction between Gross egoistic ethical hedonism and refined egoistic ethical hedonism? Explain briefly.

Q.4. Distinguish between altruistic ethical hedonism and altruistic or universalistic refined hedonism.

Q.5. What is altruistic ethical hedonism? Briefly discuss.

C) Long Questions (Answer in about 300-500 words)

Q.1. Explain critically Psychological Hedonism.

Q.2. Explain and examine Ethical Hedonism.

Q.3. Explain the different types of Hedonism.

Q.4. How does Bentham explain Gross Ethical Hedonism? Discuss.

Q.5. How does J. S. Mill explain Refined Ethical Hedonism? Explain.

Q.6. What are the basic differences between Gross Ethical Hedonism and Refined Ethical Hedonism? Discuss in detail.

Q.7. Why is J. S. Mill's Refined Ethical Hedonism called utilitarianism? Discuss.

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UNIT 7 : UTILITARIANISM: BENTHAM AND MILL

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Utilitarianism

7.4 Historical Background of Utilitarianism

7.5 Bentham and his Philosophy

7.6 Universalistic Hedonism

7.7 Bentham's View of Utilitarianism

7.8 Principle of Utility is the Basis of Legal and Social reforms

7.9 Criticism

7.10 Mill's Life and Works

7.11 Mill and Hedonism

7.12 Mill's Utilitarianism

7.13 Bentham and Mil

7.14 Let us sum up

7.15 Further reading

7.16 Answers to Check Your Progress

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- discuss Utilitarianism as a standard of morality.
- explain Jeremy Bentham's idea of Utilitarianism
- describe the basic points of Bentham's moral philosophy
- explain the critical comments on Bentham's moral philosophy.
- explain Mill's idea of Utilitarianism
- describe the basic points of Mill's moral philosophy
- explain how Mill's Utilitarianism differ from that of Bentham's Utilitarianism.

7.2 INTRODUCTION

This unit introduces to you Bentham's theory of morality. Ethics is primarily concerned with moral judgements. But it is evident that moral judgement presupposes a standard or norm or ideal with reference to which

an action is judged to be right or wrong. The actions which are conductive to proposed moral ideal are good or right, and those that do not conform to the moral ideal are wrong or bad. There are different theories regarding the nature of the ultimate moral standard. The two prominent moral theories are: teleological theories and deontological theories. Teleological theories are concerned with the consequences of an action that is rightness or wrongness of our action depends on the good or evil generated. On the other hand deontological theories emphasises on the relationship between duty and the morality of human action.

Utilitarianism is a powerful approach to normative ethics. This theory holds that the consequences of any action are considered as the standard of morality and as such it belongs to the teleological theory of obligation. According to this theory of morality, the ultimate end is the greatest general good. Utilitarianism holds that an action is right or obligatory if and only if it produces a greater balance of good over evil in the universe as a whole. Thus, Utilitarianism appeals to the 'principle of utility' for passing moral judgement.

This unit also introduces to you John Stuart Mill's Utilitarianism. Mill developed and refined Bentham's quantitative utilitarianism. Like Bentham, Mill accepts hedonism and states pleasure is the proper 'end' of all actions. But unlike Bentham, Mill says that pleasures differ in quality as well as in quantity. The highest good, according to Mill, lies in the enjoyment of noble, dignified, and elevated pleasures, even though these are of small intensity and duration. Hence, his doctrine is called Refined Utilitarianism as contrasted with Bentham's Gross Utilitarianism. Mill utilitarianism explicitly states that the standard of morality is not the agent's own happiness but happiness in general.

Mill advocated rule-utilitarianism. Rule-Utilitarianism emphasises the centrality of rules in morality and insists that rightness or wrongness of an act depends upon its conformity to a rule. He tried to meet up the criticisms against utilitarianism raised by the opponent particularly the criticism like utilitarianism is 'a doctrine worthy only of swine'.

7.3 UTILITARIANISM

Utilitarianism is a theory about what we ought to do. It states that the best action is the one that maximizes utility. "Utility" is defined in various

ways, usually in terms of the well-being of sentient entities, such as human beings. Though there are many varieties of Utilitarianism, generally it asserts the view that morally right actions are those that provide greatest possible balance of good over evil for the majority of people. That means right action is one that produces the most good. Thus, it appeals to the 'principle of utility' to tell what is right or obligatory.

Utilitarianism is a certain kind of teleological theory of obligation. So, it is a powerful approach to normative ethics. Utilitarianism is mainly concerned with the question, "What ought a person to do?" The answer is that a person ought to act so as to produce the best consequences possible. As such it maintains that the rightness or wrongness of an action depends upon the consequences. In assessing the consequences utilitarianism relies upon some theory of intrinsic value i.e. Something is held to be good in itself, apart from further consequences.

Utilitarianism is distinguished from egoism with regard to the scope of the relevant consequences produced by an act. On the utilitarian view one ought to maximize the overall good - that is, consider the good of others as well as one's own good but egoism does not take other people seriously. Unlike egoism, utilitarianism considers all interests equally.

Utilitarianism eliminates the possible conflicts of the basic principles of ethical egoism and deontological theories. Deontological theories take other people seriously but do not take the promotion of good seriously. On the other hand egoism takes the promotion of good seriously but does not take other people seriously. But utilitarianism remedies both of these defects at once.

Utilitarianism also differs from ethical theories that make the rightness or wrongness of an act dependent upon the motive of the agent, for, according to the utilitarian, it is possible for the right thing to be done from a bad motive.

Some utilitarians are hedonists. They equate good with pleasure. For example, Jeremy Bentham and John Stuart Mill have usually been hedonists in their view about what is good. They identify good with pleasure and asserts the view that moral end is the greatest balance of pleasure over pain. But some utilitarian are not hedonists, for example, G.E. Moore and Hasting Rashdall. They have been called 'Ideal' utilitarian.

7.4 HISTORICAL BACKGROUND OF UTILITARIANISM

Utilitarianism has its origin in the ancient Greek Philosophy. But the tradition of utilitarianism properly begins with Bentham, and has included John Stuart Mill, Henry Sidgwick, R. M. Hare and Peter Singer.

A hedonistic theory of the value of life is found in the early 5th century B.C. in the ethical teachings of Aristippus of Cyrene, founder of the Cyrenaic school and a century later in that of Epicurus and their followers in ancient Greece. Aristippus and Epicurus advocated Egoistic Hedonism. According to them, the only good of life is the individual's own pleasure i.e. every person ought to seek his own greatest pleasure.

The seeds of ethical universalism are found in the doctrines of the rival ethical school of Stoicism and in Christianity. Other significant dimensions of the theory can be traced to the 17th century writings of Hobbes, Locke and Richard Cumberland. Some historians have identified Bishop Richard Cumberland, as the first to have a utilitarian philosophy. A generation later, however, Francis Hutcheson, a British "moral sense" theorist, more clearly held a utilitarian view. Hutcheson first spoke of 'the greatest happiness of the greatest numbers' as a principle of moral conduct in An Inquiry Concerning the Original of our Ideas of Virtue or Moral Good (1725). Bentham read David Hume's Treatise of Human Nature and from him Bentham learnt that moral philosophy, like natural science, must begin with empirical observation and the techniques of the one were equally applicable in other and he also learnt from Hume to equate virtue with utility. Of course, Bentham was not entirely satisfied with Hume's moral philosophy because Hume explained moral judgement in terms of 'moral sentiments'.

Bentham in his first product A Fragment on Government critically analysed English law and set the new foundation of the principle of utility. In this book, Bentham first stated the 'fundamental axiom' that 'it is the greatest happiness of the greatest number that is the measure of right or wrong'.

Bentham's major work of his early period is An Introduction to the Principles of Morals and Legislation (1789). In this work he clarifies the basic concepts of his utilitarian philosophy. The early chapters make it clear that utility is the operative principle upon which all else is based. Subsequent

chapters explain the incricacies of human motivation, consequences of actions, classification of offences and elements of appropriate laws and punishments. Later on, Sidgwick gives the definition of Utilitarianism in his The Methods of Ethics in a precise way. He says, "By utilitarianism is here meant the ethical theory that the conduct which, under any given circumstances, is objectively right, is that which will produce the greatest amount of happiness on the whole; that is, taking into account all whose happiness is affected by the conduct. "

Let us discuss Bentham's utilitarianism in the subsequent paragraphs.

7.5 BENTHAM AND HIS PHILOSOPHY

Jeremy Bentham was an English philosopher. He was born on 15 February 1748 and died on 6 June 1832. He was the elder son of an attorney, Jeremiah Bentham and his wife, Alicia Whitehorn. He entered Queen's College, Oxford, at the age 12 and after graduation entered Lincoln's Inn to study law. He was admitted to the bar in 1767 but never practiced. He spent his life writing, advocating changes along utilitarian lines of the whole legal system.

From Bentham's early writings, it is known that he was from the first an empiricist. He held that all knowledge is derived from sensation. In the seventeenth century empiricism had been appropriated to serve the needs of physical science. Bentham also claimed that the science of legislation ought to be built on the same immovable basis of sensation and experience as that of medicine. The basis of both sciences is observation of the human nature.

Bentham rejected all forms of idealism in philosophy, and he held that there were no rational grounds which compelled belief in a God. He insisted that existence is a purely material phenomenon. As matter is quantifiable in mathematical terms, this principle is extended to the pleasures and pains that we experience.

The focus on human action and the pleasures and pains that motivate action constituted the psychological foundation of Bentham's utilitarianism. As a psychological hedonist, he holds that pleasures and pains determine what we do. The questions of utility, according to him lie at the heart of all that an individual seeks to do.

7.6 UNIVERSALISTIC HEDONISM

Universalistic hedonism or Altruism is the theory that what we ought to aim at is the greatest possible amount of pleasure of all human beings. According to this theory 'the greatest happiness of thegreatest number' is the ultimate moral standard. This theory encompasses two essential elements: (1) the rightness or wrongness of an action is determined by the goodness of its consequences; (2) the only thing that is good in itself is pleasure and the only thing bad in itself is pain, and happiness is the aggregate of pleasures over pains. The chief exponents of this theory are Jeremy Bentham, J.S. Mill and Henry Sidgwick. According to this theory, whatever the good and the bad are, they are capable of being measured. Bentham has recognised this most explicitly and thus he believes in hedonic calculus of pleasures and pains using seven dimensions of value: intensity, duration, proximity, certainty, purity, fecundity and extent. But Mill has introduced quality as well quantity into the evaluation of pleasures.

7.7 BENTHAM'S VIEW OF UTILITARIANISM

Bentham, in his major work An Introduction to the Principles of Morals and Legislation (IPML) introduced the notion of utility as a 'principle' and argued that as a first principle used to establish everything else. The principle of utility simply means usefulness, coming from the Latin word utilis meaning 'useful'. Bentham says that 'by utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good or happiness or to prevent the happening of mischief, pain, evil or unhappiness'. The key point is that there is a single source of value which can be called utility, and it is to be maximized. Bentham considered that moral actions were to be justified on the basis of utilitarian principle.

Bentham in the first chapter of his major works 'An Introduction to the Principle of Morals and Legislation' states that only pleasure (or happiness) is intrinsically good, and its opposite, pain (or unhappiness),is intrinsically bad. The desire to increase pleasure and avoid pain not only determines how we do act, but how we ought to act. This forms the basis of his 'principle of utility', which he later called 'the greatest happiness principle'.

Now question is,whose happiness or unhappiness should we consider? Bentham makes it clear thatit is the entire 'community', not just

certain individuals. The community is composed by the individual persons. So, the interest of the community is the sum of the interests of the several members who compose the community.Bentham therefore associated 'utility' with the aim of **'greatest happiness of the greatest number'**. The underlying notion of utilitarianism is that the end of human conduct is happiness. This theory, therefore judges all actions according to their utility as means for the promotion of general happiness or prevention of general pain. An action that conforms to the principle is an action that 'ought' to be done.Therefore, Bentham's utility principle involves two important features. First, by this foundational principle Bentham meant to refer to a feeling that approved the utility of an action. Second, the principle of utility generally meant 'public' utility, and the utility of the individual was that part of public utility in which the individual shared.

According to Bentham, the moral worthiness of an action depends upon the consequences of that action.An action is right if it produces most good i.e. best action is the one that maximizes utility. Thus, Utilitarianism is a form of consequentialism, meaning that the rightness or wrongness of an action is determined by its outcome.

Bentham's utilitarianism as it based on consequence holds that right action is justified by future states of affairs rather than by past event. For example, Bentham's account of the justification of punishment is a deterrent account. Punishment is justified if it deters people from committing undesirable actions. More precisely, for Bentham, the proper aim of punishment is to produce pleasure and to prevent pain.

Bentham's Utilitarianism reflects psychological hedonism that pleasure and pain defines the motives of human behaviour. Bentham, in the first chapter of An Introduction to the Principles of Morals and Legislation writes, "Nature has placed mankind under the governance of two sovereign matters, pain and pleasure. It is for them alone to point out what ought to do, as well to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects are fastened to their throne. They govern us in all we do, in all we say,in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it." (IPML 11). Bentham views pleasure and pain as the primary motives by reference to which all human activities can be explained. They are the 'real entities' of individual experience, acting both

as the final cause of individual action, and as the efficient causes and means to individual happiness. For Bentham, the relationship between happiness and pleasure and pain is straightforward; pleasure contributes to happiness, while pain detracts from it.

In chapter three of Bentham's work ‘An Introduction to the Principles of Morals and Legislation’, he discusses four 'sanctions' to explain how an essentially self-interested individual directed to perform actions which enhance the general happiness of both himself and others. The four external sanctions are: the physical, the moral, the political and the religious. Bentham explains the transition from egoism to altruism by means of these sanctions.

In Bentham's utilitarianism, any law or action is considered as good if it can produces 'the greatest happiness for the greatest number'. In chapter Four of his work ‘An Introduction to the Principles of Morals and Legislation’, Bentham raises the important question of how one is to measure pleasure and pain. In this regard, Bentham developed a 'hedonisticcalculus' of pleasure and pains using seven dimensions:intensity, duration, proximity, certainty, purity, fecundity and extent. Thus, Bentham describes that pleasure and pain can be evaluated in terms of quantity. It follows that Bentham's utilitarianism is quantitative in nature. He justifies that only standard of value is quantity.As he said, "quantity of pleasure being equal, pushpin is as good as poetry". That is, 'pushpin is as good as poetry' if they are equal in the quantity of pleasure they produce. Of course, John Stuart Mill introduced quality as well as quantity into the evaluation of pleasures.

7.8 PRINCIPLE OF UTILITY IS THE BASIS OF LEGAL AND SOCIAL REFORMS

Bentham based the legal system on his utilitarian principle. He understood the legal system in the same way of his moral thought. Bentham announced that the principle of utility is the foundation of his system and the business of government is 'promote the happiness of the society by punishing and rewarding'.

Bentham did not acknowledge any necessity for the intercession of religion in moral life. Bentham's theory of utilitarianism evaluates actions considering their consequences. Bentham in his work A Fragment on Governmentattacked the legal theory of Sir William Blackstone vehemently,

who was advocating tradition, and Bentham holds that the justification of obedience to Government depends upon the calculation of consequences.He wrote, "The principle of utility' neither requires nor admits of any other regulator than itself'. Bentham holds that pleasure is itself a 'good' and pain is itself an 'evil'.

Bentham was particularly indebted to Hume and Helvetitus. From Hume he learnt that moral philosophy; like natural science must begin with empirical observation and that the techniques of the one were equally applicable in the other. Also, in Hume's moral philosophy Bentham found that the source of the rules of justice were located in general utility and he learnt to equate virtue with utility.

Bentham was conscious that to achieve its objectives the science of legislation had to combine a study of what the law is and of what the law ought to be. What ought to be the end of legislation is the greatest happiness. Thus, any action or law is could be considered good if it can produce 'the greatest happiness for the greatest number'.

Bentham considered utility principle as the foundation of social science. In the same way, he viewed pleasures and pains as the ultimate matter to which all social constructs and human activity could be reduced and thereby explained. They were the 'real entities' of individual experience, acting both as the final cause of individual action and as the efficient causes and means to individual happiness.

7.9 CRITICISM

Bentham's utilitarianism may be criticised on many accounts. Both J. S. Mill and Sidgwick, although they continued the utilitarian tradition, were also critics of Bentham. Bentham's utilitarianism is open to the following objections:

- Bentham has been much criticised because he thought that two pleasures are equal in value, if they are equally intense, enduring etc. As he said, "Push pin is as good as poetry" if they are equal in the quantity of pleasure they produce. But it has been thought that some pleasures, especially intellectual ones, are higher and deserve to count more. Thus, Bentham does not seem to recognise any qualitative difference among pleasures. Therefore, Mill thought that Bentham's philosophy did not acknowledge some of 'the deeper feelings of human

nature', when he calculated the consequences of actions. Mill therefore introduced differences in quality between pleasures.

- One of the serious criticisms against Bentham's Utilitarianism is that this theory is thought to be "a doctrine worthy only of swine."
- Mill thought that in addition to the moral aspect of actions, there is also the aesthetic aspect of action. But Bentham treated only the moral view of actions.
- As feeling of pleasure and pain are subjective and variable so the hedonistic calculus, mentioned by Bentham is impractical.
- Bentham fails to explain satisfactorily the transition from egoism to universalism. Bentham mentioned four external sanctions to explain the social feelings in men but these external sanctions can create a physical compulsion not of moral obligation.

7.10 MILL'S LIFE AND WORKS

John Stuart Mill was one of the most influential English-speaking philosophers of the nineteenth century. He was a British empiricist, economist, administrator, moral and political theorist and utilitarian social reformer. Mill was born in London on May 20th, 1806. He was the eldest son of James and Harriet Burrow Mill. His fatherJames Mill was a Scottish philosopher, historian, economist, and psychologist. He was the most influential person in Mill's life during his formative years. James Mill was a proponent of Bentham's utilitarianism. He met Bentham in 1808. He soon became Bentham's 'lieutenant' and Bentham did what he could to help the family. Mill's father thus, educated him with the help of Bentham. Mill concluded in his Autobiography, that as result of the formal instruction which he received from his father, he started life "with an advantage of a quarter of a century over my contemporaries."

The similar political thought of James Mill and Bentham prompted them to start and led the movement of 'philosophic radicals'. This group adhered Bentham's utilitarian political philosophy which was culminated in the doctrine of John Stuart Mill in 19th century. Utilitarianism as moral philosophy argues that maximizing happiness should be measured. Philosophical Radicalism tried to apply the implications of the utilitarian principles to legal and other social institutions. Mill was working in East India Company for almost thirty

years. The year he began working for the East India Company, Mill began writing for newspapers, starting with letters to the editor.

Mill's works include books and essays covering logic, epistemology, ethics, religion, and social and political philosophy. Among them System of Logic, Deductive and Inductive, Political Economy, On Liberty, Utilitarianism, The Subjection, of Women are his major works.

7.11 MILL AND HEDONISM

Some utilitarian are hedonists equating the good with happiness and happiness with pleasure. Mill advocates Altruistic Hedonism. His theory is refined or qualitative in nature. He explicitly says that the standard is not the agent's own happiness, but happiness in general. Now question arises, how can we prove that general happiness is desirable? Mill answers that each person's happiness is a good to that person and general happiness is, therefore, a good to the aggregate of all person.

7.12 MILL'S UTILITARIANISM

Mill urges, with his father and Bentham, that the basic moral norm is the principle of utility, that an action is right provided it maximizes human welfare. But he wanted to be a utilitarian with a difference. He himself was one of Bentham's critics and as such tries to improve upon Bentham's utilitarianism. Mill, in his book 'Utilitarianism' offers a philosophical defence of his utilitarian principle in ethics. In this work, Mill makes an attempt to defend utilitarian position against its opponents-intuitionists, and makes an attempt to refine Bentham's utilitarianism and also tries to take utilitarianism as the principle of justice.

Mill argues against the intuitionists' principles of morality claiming that the intuitionists' principles are abstract, and there are no external standards to pass judgement in case of different moral claims. Mill claims that by the utility principle, we can evaluate different moral claims on the basis of an external standard of pleasure and pain.

In Chapter Two of Utilitarianism, Mill tries to describe "What utilitarianism Is"? Like Bentham, Mill accepts Hedonism stating the proper 'end' of all actions and so it forms the basis for the theory. Mill's principle of utilitarianism becomes clearer from the criticisms which he considers and which force him to provide more details as he responds to them.

The first criticism Mill considers finds fault with the hedonistic basis of the theory:

To suppose that life has no higher end than pleasure - no better and nobler object of desire and pursuit-they designate as utterly mean and grovelling; as a doctrine worthy only of swine…" (Utilitarianism, p.257-8)

Mill's response to this objection is not only a reply to the critics, but a reaction to the narrowness of Bentham's hedonistic utilitarianism as well. Unlike Bentham and others utilitarians, who take quantity for measuring pleasures, Mill says that some pleasures are qualitatively superior to others. Mill often preferred a life as a human being dissatisfied against the life of a pig that is satisfied. Mill gives the famous line: "it is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied." Bentham recognises only quantitative difference among pleasures, but Mill has admitted the qualitative as well. Pleasures differ in quality as well as in quantity. The highest good, according to Mill, lies not in intense or durable enjoyment of noble, dignified and elevated pleasure. Hence Mill doctrine is called Refined Utilitarianism as contrasted with Bentham's Gross Utilitarianism. In the matter of measuring quality against quantity, Mill appeals to the 'verdict of competent judges'. Mill insists that those who are 'equally capable of appreciating and enjoying both' prefer mental pleasures to physical ones. If, however, there is a conflict of opinion among the competent judges, we should abide by the verdict of the majority of them. And it is on account of the sense of dignity that competent judges prefer noble pleasures to physical pleasures.

Mill now turns to a second type of critic of the hedonistic aspect of utilitarianism, one who maintains either that happiness is unattainable or that we have no right to be happy. To those who maintain that happiness is unattainable, Mill replies that even "if no happiness is to be had at all by human beings" still "something might be still said for the utilitarian theory; since utility includes not solely the pursuit of happiness, but the prevention or mitigation of happiness". (Utilitarianism, p.263) According to Mill,' want of mental cultivation' and 'a sincere interest in the public good', are the two principal obstacles for not having such an existence. For Mill, both of which can be corrected through education.

Then, the answer Mill gives to those who ask 'what right thou hast to be happy' is that the goal of action is not your own happiness, but the

happiness of all. We should try to bring about the greatest net happiness, taking everyone into account. Mill states that "The utilitarian morality does recognise in human beings the power of sacrificing their own greatest good for the good of others. It only refuses to admit that the sacrifice is itself a good. A sacrifice which does not increase, or tend to increase, the sum total of happiness, it considers as wasted….The happiness which forms the utilitarian standard of what is right in conduct, is not the agent's own happiness, but that of all concerned." (Utilitarianism, p.268)

At this point, a third objection arises to utilitarianism. Some critics, thinking that we will on many occasions have to sacrifice our own welfare for the good of all, 'find fault with its standard as being too high for humanity.' But Mill points out that a good ethical theory is supposed to give us an ideal towards which to aspire. He also notes that the utilitarian theory does not require us to have a benevolent motive for our action. Mill claims, "The motive has nothing to do with the morality of the action." (Utilitarianism,p-270) We might have a self-interested motive, but as long as we do the action which is likely to result in the best consequences for all, we are acting correctly. Mill responses the objections arise to utilitarianism and try to explain his view on utilitarianism.

Mill, in Chapter Two of his work Utilitarianism claims, "The creed which accepts as the foundation of morals, "Utility", or the Greatest Happiness Principle, holds that actions are right as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure"(p.257). This principle of utility is the core of Mill's utilitarianism.

Mill, in Chapter Three of his work Utilitarianism considers the sanctions to influence individual to follow the principle of utility. Mill asks, why am I bound to promote the general happiness? In this regard, Mill has added to the external sanctions recognised by Bentham, the internal sanction of conscience or a 'feeling of duty'. This internal sanction refers to 'a feeling for the happiness of mankind', 'a desire to be in unity with our fellow beings', and 'a feeling of pain attendant on the violation of duty'. Mill believes that the moral feelings are not innate, but acquired. Education is the key to making sure that we have the right feelings. But Mill argues that even without a proper education, there is a strong natural basis for accepting the utilitarian

morality. Mill has given a psychological explanation of the transition from egoism to altruism. Sympathy grows out of self-love according to the laws of association and transference of interest. At first we egoist, and relieved the sufferings of others in order to relieve our own miseries. Then by repetition, our own interest became transferred from the end to the means. Thus, sympathy is acquired in the life-time of the individual.

Chapter Four of Utilitarianism is titled 'Of What Sort of Proof the Principle of Utility is Susceptible. 'It actually contains a defense of the hedonistic part of his theory of Utilitarianism. The chapter intends to provide a proof of the utility principle. Mill starts by suggesting an analogy with proving that something is visible. The only proof capable of being given that an object is visible, Mill writes 'is that people actually see it'. Similarly, for something being audible, the proof is that people hear it. In a like manner, he continues, 'the sole evidence that it is possible to produce that anything is desirable, is that people do actually desire it. It generally acknowledged that this argument derives an 'ought' statement from 'is' statement. He here derives the desirable from the desired. He is saying that because people do desire happiness, they ought to be desirable. In the terminology of G.E. Moore, he commits the naturalistic fallacy.

But how can we prove that general happiness is desirable? Mill answers that each person's happiness is a good to that person and the 'general happiness' therefore, is a good to the aggregate all persons. Here he seems to move from egoism to altruism. But this argument involves two fallacies which are known in logic as 'the fallacy of composition' and 'the fallacy of division'.

Mill gives argument for the hedonistic view, that 'all pleasure is intrinsically good'. Here Mill addresses the issue of psychological hedonism. He accepts that the psychological account of human being of liking pleasure and detesting pain are the prime motivators in any course of action. Other things are sought, at least initially, as means to pleasure or the avoidance of pain. But he argues that by the process of associative mechanism, they can be transformed and be associated with the ends for which they were means at an earlier point of time. Mill says that other things which we value, like health or money, are initially thought of as valuable because they lead to pleasure. After a while, we may think of them as desirable in and of themselves i.e. these things later on be sought as ends in themselves. He

says through the process of association, it is possible that extrinsic values can over a period of time be treated as intrinsic value. Thus, though according to psychological hedonists, pleasure alone could be treated as intrinsic value and all others as extrinsic values, that is, ways of attaining pleasure, Mill argues that over a period of time that which was extrinsic value can be taking place of intrinsic value. Mill's theory in that sense goes beyond Bentham's conception of utilitarianism. Mill says,

"From being a means to happiness, it comes to be itself a principal ingredient of the individual's conception of happiness…What was once desired as an instrument for the attainment of happiness, has come to be desired for its own sake…." (Utilitarianism, pp-291)

Mill, once again tries to prove the hedonistic claim. He attempts to equate 'desiring a thing' with 'finding it pleasant'.

Mill says, "I believe that----desiring a thing and finding it pleasant,…are phenomena entirely inseparable, …in strictness of language, two different modes of naming the same psychological fact….that to desire anything, except in proportion as the idea of it is pleasant, is a physical and metaphysical impossibility. (Utilitarianism, pp-292-3) He says that we always desire pleasure, therefore pleasure is desirable.

Mill has advocated Rule-Utilitarianism as he is trying to judge the act on the basis of rule. But for utilitarians, rules by themselves are not something indispensable, because rules are selected on the basis of the principle of utility, that which can promote greatest amount of happiness. That is, the rule by itself is in a sense derived from the consequences of the act repeated over and over again and thus to be followed as a rule for similar circumstances.

Mill has used this utility principle to come up with the principle of justice in social and political realm. He contends that whatever satisfies the principle of utility also satisfies the requirements of justice.

7.13 BENTHAM AND MILL

Mill shared the utilitarianism of Bentham and James to a certain extent, and views that actions are right in proportion as they tend to produce happiness, wrong as they tend to produce the reverse of happiness. But Mill had different conception about the nature of happiness and justification

of utilitarianism. We may focus on the following points and try to understand how Mill improves upon Bentham's utilitarianism.

- Bentham and James Mill understood happiness in terms of pleasure and they believed that the aim of each person is mainly the promotion of agent's own happiness, which is pleasure. Mill altered their hedonistic assumptions by introducing his idea of higher pleasure and thereby changing the notion of happiness.
- Bentham belonged to psychological egoist school and he proclaimed that persons act only to satisfy his or her self-interest. But he could not justify how and why one should concern with the happiness of others? He could not satisfactorily explain the transition from egoism to altruism. Mill rejects the traditional substantive doctrines of psychological egoism and hedonism that Bentham and Mill's father sometimes defended or suggested. Mill elaborates his criticism against Bentham in his essays 'On Bentham' and 'Remarks on Bentham's Philosophy'. Mill thought that because of Bentham's narrow concept of his philosophy, he could not accommodate many of the things within his domain of philosophy.
- Like Bentham's hedonism, Mill says that pleasure is the end of morality. Bentham's hedonism views that mental state of pleasure has intrinsic good and similarly, the mental state of pain has intrinsic evil. All other things have value, either good or bad as far as they bring pleasure or pain. Mill, to a great extent, accepted this principle and argued that over a period of time that which was extrinsic value can be taking the place of intrinsic value.



CHECK YOUR PROGRESS

Q 1: Name one book authored by Bentham.

Q 2: What is the meaning of the 'principle of utility'?

Q 3: What is utilitarianism?

Q 4: What is the principle of Bentham's utilitariam?

Q 5: Write two points of Bentham's utilitarianism.

Q 6: Fill in the blanks:

a) Utilitarianism has its origin in the ancient ……. Philosophy.

b) According to Bentham, the moral worthiness of an action depends upon the …… of that action.

c) Bentham advocates…….hedonism.

d) Utilitarianism holds that the best action is the one that maximizes .....

Q 7: Who advocates qualitative difference in pleasure?

.....

.....

Q2: Name one book authored by Mill.

.....

.....

Q 3: What are the types of utilitarianism?

.....

Q 4: What is Rule Utilitarianism?

.....

Q 5: Fill in the blanks

a) It is better to be a human being dissatisfied than a … satisfied.

b) Mill's utilitarianism is called…. Utilitarianism

Q 6: What is altruistic hedonism?.

.....

.....

Q 7: How does Mill argue against the Intuitionists' principle of morality?

.....



7.14 LET US SUM UP

- Utilitarianism is a teleological theory of obligation as it considers the consequences of an action for passing moral judgement. This theory holds that an action is right or obligatory if and only if it produces a greater balance of good over evil in the universe as a whole. Thus, Utilitarianism appeals to the 'principle of utility' for passing moral judgement.Jeremy Bentham, John Stuart Mill and Henry Sidgwick are the leading representative thinkers of the British utilitarian tradition. Bentham declared that we aim at'the greatest happiness for the greatest number of the people'. Happiness is hence taken as the unique measure of value.

- Bentham's Utilitarianism reflects psychological hedonism that pleasure and pain defines the motives of human behaviour. Bentham brings hedonistic calculus in his moral theory. His utilitarianism may be called gross or sensualistic because it does not recognise any qualitative differences among pleasures.
- Mill is consistently a utilitarian, which is a collectivist philosophy. Mill believes that individuals have an ethical obligation to perform those actions which are likely to result in the greatest net good consequences, taking everyone into account. As a hedonistic utilitarian, Mill believes that it is the pleasure or happiness that is likely to result should be considered as good consequences, and displeasure or unhappiness that is likely to result should be considered as bad consequences.
- Mill believes that quality as well as quantity must be taken into account in deciding which action is right. Thus, though Mill belongs to the school of utilitarianism, yet he differs from Bentham's utilitarianism on some key issues. Mill has used this utility principle to come up with the principle of justice in social and political realm.



7.15 FURTHER READING

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3) Mackenzie.John.M., A Manual of Ethics,Surjeet Publications, Delhi,1997
4) Sinha. J.N., A Manual to Ethics, New Central Agency, Calcutta, 1986
5) Lillie. W., An Introduction to Ethics, Surjeet Publications, Delhi, 2007.
6) Crimmins. James E., On Bentham, Cengage learning Pvt. Ltd., Delhi, 2004



7.16 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: An Introduction to the Principles of Morals and Legislation.

Ans to Q No 2: Usefulness

Ans to Q No 3: Utilitarianism is a moral theory which appeals to the 'principle of utility' to tell what is right or obligatory. It states thatthe best action is the one that maximizes utility.

Ans to Q No 4: 'The Greatest happiness of the greatest number'.

Ans to Q No 5: According to Bentham's Utilitarianism, we ought to aim at the greatest happiness for the greatest number of people. Bentham recognises only quantitative distinction among pleasures.

Ans to Q No 6: a. Greek b. Consequence c. Altruistic gross d. d. Utility

Ans to Q No 7: Mill

Ans to Q No 8: Utilitarianism

Ans to Q No 9: Act-Utilitarianism, Rule- Utilitarianism, General Utilitarianism.

Ans to Q No 10: According to Rule Utilitarianism, the rightness of the act depends upon its conformity to a rule i.e. Law.

Ans to Q No 11: a) Pig b) Refined

Ans to Q No 12: According to altruistic hedonism, the standard is not the agent's own happiness, but happiness in general

Ans to Q No 13: Mill argues that the intuitionists' principles are abstract, and there are no external standards to pass judgement in case of different moral claims. Mill asserts that by the utility principle, we can evaluate different moral claims on the basis of an external standard of pleasure and pain.



7.17 MODEL QUESTIONS

A. Very Short questions:

Q 1: Mention the different theories regarding the nature of the ultimate moral standard.

Q 2: What is teleological theory?

Q 3: What is de-ontological theory?

Q 4: Mention the names of two hedonists.

Q 5: Who says: "Greatest happiness of the Greatest number"?

Q 6: Define 'utilitarianism'.

Q 7: Mention two utilitarians' who are also considered as hedonists.

Q 8: Write the ultimate moral standard of universalistic hedonism.

Q 9: Mention the essential elements of universalistic hedonism.

Q 10: Who is the author of An Enquiry concerning the origin of our Ideas of Virtues of Moral Good?

Q 11: What is hedonism?

Q 12: Name three famous works of Mill

Q 13: What is altruistic hedonism?

Q 14: Who says "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied'"

Q 15: What is extrinsic and intrinsic value? According to Mill

Q 16: What is rule utilitarianism?

B. Short questions (Answer in about 100-150 words)

Q 1: Write a short note on utilitarianism.

Q 2: Is there any difference between utilitarianism and egoism? Briefly explain

Q 3: What is universalistic hedonism? Briefly explain

Q 4: What is altruistic hedonism? Briefly explain

Q 5: How does Mill reject Bantham's hedonistic principle? Briefly explain

Q 6: How does Mill argue against the Intuitionists' principle of morality? Briefly explain

Q 7: How does Mill argue against the Hedonistic aspect of Utilitarianism? Briefly explain

C. Long questions (Answer in about 300-500 words)

Q 1: Explain critically Bentham's utilitarianism.

Q 2: Discuss the historical background of utilitarianism.

Q 3: Explain the theory of utilitarianism.

Q 4: Discuss the criticisms raised on Bentham's utilitarianism.

Q 5: State two points of differences between Mill's Utilitarianism and Bentham's Utilitarianism.

Q 6: Describe critically Mill's Utilitarianism.

Q 7: How does Mill improve Bentham's utilitarianism? Explain

Q 7: How does Mill argue against the Hedonistic aspect of Utilitarianism? Discuss

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UNIT 8 : ARISTOTLE'S CONCEPT OF HAPPINESS

UNIT STRUCTURE

8.1: Learning Objectives

8.2: Introduction

8.3: Aristotle's Concept of Happiness

8.4: Happiness is the highest end of life

8.5: Happiness and Freedom of will

8.6: Aristotle's Concept of Eudaimonia

8.7: Conclusion

8.8: Let us sum up

8.9: Further Reading

8.10: Answer to check your Progress

8.11: Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- Know what is Aristotle's Concept of Happiness
- Know what is the highest end of life
- Know the differences between voluntary and non-voluntary action.
- Know the relationship between happiness and the freedom of will
- Define Aristotle's concept of eudaimonia

8.2 INTRODUCTION

Happiness is the concept, which can be regarded to be the concerned of all ethics. Almost all the ancient thinkers or ethicists tried to claim that the ideals they portrayed the ingredients of a happy life. It is found that in some kinds of ethics like utilitarianism, it is mentioned that an action is regarded to be moral or immoral on the basis of observing the fact that the degrees of happiness created by that act. In the contemporary ethics also, the importance of happiness cannot be ignored. Aristotle has an important viewpoint regarding the concept of happiness. For him, happiness is the highest virtue of life. In this unit we will particularly discuss about the Aristotle's concept of happiness.

8.3 ARISTOTLE'S CONCEPT OF HAPPINESS

According to Aristotle, like all other things of the world, man is a combination of form and matter. Now here one question can be asked, "What is the matter of man?" It is said by Aristotle that a matter of a man includes actually, what is the corporeal religion, living things and specially animals. That is why; the form of a man moulds and transforms in man his physio-chemical activities, vegetative, sex and the senses in man. According to Socrates, this form is nothing but 'reason'. Reason is a distinctive feature of a man. Therefore the highest end of man is to become his highest being or the attainment of goodness or a life of virtue, that is context of goodness. Aristotle vaguely tells that the highest thing that a man contemplates is 'goodness of God'. In fact this can be regarded to be the highest end of man. Now another question arises here, i.e. what the highest end is, which a man can attain, and then the answer will be nothing but happiness.

8.4 HAPPINESS IS THE HIGHEST END OF LIFE

Now one question is found to be aroused here. It is seen that the pleasure is the satisfaction of passion and appetites. Then is it the case that pleasure is the highest end of life? But its answer is nothing but 'no'.

For Aristotle appetites and passion are the matter of ethical life and they have to be regulated by the form, which is for man is 'reason'. That is why pleasure cannot be the end of man. On the other hand, form is the activity which uses to actualize matter towards its highest becoming or end. But appetites and passion are said to be passive potentiality or feeling. So feeling cannot be the highest end of rational man. Hence, pleasure can never be the ultimate end of man's moral life. From the above explanation, it can be said that hedonism is something, which is totally rejected by Aristotle. According to Aristotle man is a living body and a man has to live with his appetites for food, mate, and fear etc. As these particular things are indispensable activity, so a man should include them in his day to day rational activity. According to Aristotle feeling cannot be the guide of life, but it can be followed as a necessary consequence or accompaniment of man's rational life. In this way pleasure has become a moral pursuit of the entire rational human's life.

According to Aristotle, the pursuit of the highest rational end of man means nothing but to control of one's passion and appetites by reason. This particular act is known as diagnostic. Again it is also seen that Aristotle does not deny the place of personal good as riches, friends, good fortune, health etc. Actually they are auxiliary means for a moral life. Therefore, Aristotle denies cynicism. Cynicism is a mode of thinking which believes that people are generally selfish and dishonest. However, external good fortune is not constitutive, but merely a help for moral life.

The essential of a moral life is the control of appetites and passion by reason and this has to be constantly exercised. This habitual control of appetites and passion by reason is known as virtue. In due course, virtue creates a good disposition and character. This character is an inward organization of settled habit of will which pertains to a good moral life. Hence, neither appetite has to be extirpated, as asceticism wrongly does not maintain, nor, appetites have to be satisfied, as hedonism holds. But appetite should be regulated by reason. This regulation of appetites by reason has to be carried out by moderation and tact. In other words, moderation means an insight into the reasonable desires. It means neither the excess nor the denial of appetites has to be allowed. This is known as the principle of golden mean. Ofcourse this arithmetical term 'mean' that in each case there is some quantitative 'mean'. In each case one has to decide for oneself the mean of rational choice. For example, courage is a mean between bashfulness and shamelessness and so on. This regulation by rule of adopting a mean is greatly assisted by the cultivation of virtue, i.e., by the settled habit of will in the choice of the mean by a rule which a wise man in his practical life would adopt.

8.5 HAPPINESS AND FREEDOM OF WILL

Aristotle in this context has also given emphasis on justice. For Aristotle justice does not come under individual ethics, but it comes under state. According to Aristotle justice is something, which can be attained with the help of two processes, they are distributive and corrective. The distributive justice means reward or right activity and the corrective justice can be attained with the help of punishing wrong actions. According to Aristotle that is why only voluntary and not in-voluntary actions can be

regarded to be moral. In-voluntary actions are actually spontaneous action. As for example if a mosquito bites us, we automatically use to slap it, or when itching will be started, our hand will automatically go to that place. These actions are called in-voluntary actions. We do not have any control over this kind of actions. So morality does not have anything to do with this kind of action. But so far as voluntary actions are concerned it derives from the agents' own mind. It means what we do; it is totally controlled by my mind or desire. That means voluntary actions always associate with reason of a human brain. In this context Aristotle brings the concept of freedom of will.

For Aristotle freedom of will means freedom of choice. There are two uses of choice. That is, either choice can be used as a mean or it can be used as an end. It means choice is the thing, for which action can be done. Here Ross says that Aristotle has actually meant the choice as a mean and not as an end. To attain the end only, 'choice' is used as a mean. According to Aristotle the main end of any human being is the attainment of the ultimate end in life. That ultimate end in life is nothing but the 'goodness' or the 'goodness of God'. Aristotle has said that choice is the mean to attain this end. But another question can arise here? What kind of choice will be the main mean to attain the end? In this regard, Aristotle has maintained that human beings have one peculiar quality, which is not possessed by other rational animal of the world, i.e., the quality called 'rationality'. All of us have the power to use reason. So in order to determine our choice, we should use this rational capacity of us as a tool to determine the right of choice. Hence according to Aristotle, 'choice' is nothing but the choice of 'means' for the attainment of the highest end in man. So far as Aristotle is concerned, it is found that, he is a great supporter of freedom of will. Aristotle claims that those actions, which can be regarded to be virtuous, are not only voluntary, but also in accordance with rational choice of a human being. That is why, so far as the question of virtue and vice are concerned, according to Aristotle, they are within the power of man. It can be said that moral action or virtuous action of necessity is something, which cannot be regarded to be a performance of man. Because of this reason, Aristotle harshly criticised Socrates for saying that nobody does wrong voluntarily. For Aristotle both virtue and vice are the outcome of free choice. Again Aristotle further criticises for stating that man is only rational. Because,

according to Aristotle with rationality man has some animal instincts too. So in this regard Aristotle says that naturally at times, knowing the right course of action a man is overpowered by his passion by means of rational choice.

8.6 ARISTOTLE'S CONCEPT OF EUDAIMONIA

According to Aristotle, eudaimonia is the chief good for every man. The term 'eudaimonia' is basically a Greek, word, which consists of two terms, 'eu', which means 'good' and 'dainon', which means 'spirit'. Eudaimonia is generally translated as happiness. This is considered by Aristotle to be the 'self sufficient', 'final' and the greatest end of life. It is also said by Aristotle that this stage of eudaimonia is not a psychological state. It is actually a condition of well being or faring well. But it is also said by him that there is a connection between being happy and having one's life go well. It is already said that man is not only a biological entity, as animatic qualities are possessed by all the lower animals of the world too. Aristotle said that the rational element of every human being is the unique quality. In the book, 'Nicomachean Ethics', Aristotle maintains that the activity of soul exhibiting excellence, and if there be more than one excellence, and if there be more than one excellence, in accordance with the best and the most complete.

8.7 CONCLUSION

It is said by Aristotle that goodness of God is the end of a human being and so far as one's moral life is concerned, it can be said that 'happiness' and only 'happiness' is the end of moral life. It is also said by Aristotle that perfect happiness lies in the best activity of a human being, which is also regarded to be contemplative. In fact the idea of best activity comes from the fact that virtuous activities aim at the goodness of God. So in those activities, where we will attain the goodness of God, the element of happiness will also be there. And this happiness, according to Aristotle is the pure and perfect happiness. According to Aristotle, the action or the act, from where pure happiness will come out can also be regarded to be the most virtuous act, as only virtuous act can produce pure happiness and that is the goodwill o God too.



CHECK YOUR PROGRESS

Q1: Man is the combination of what?

.....

Q2: What is the distinctive feature of man?

.....

Q3: What are regarded to be the passive potentiality or feeling?

.....

Q4: According to Aristotle, what cannot be the guide of life?

.....

Q5: For Aristotle, what cannot be the guide of life?

.....

Q6: What kind of ethics is regarded to be moral?

.....

Q7: What is freedom of will means for Aristotle?

.....

Q8: What is the chief good for every man?

.....

Q9: In what aspect Aristotle criticises Socrates for saying that nobody does wrong voluntarily

.....

Q10: When from the voluntary action derives?

.....

Q 11: What does Aristotle mean by the pursuit of the highest rational end of man?

.....

Q 12: What is distributive justice?

.....

Q 13: How can corrective justice be attained?

.....



8.8 LET US SUM UP

- According to Aristotle, like all other things of the world, man is a combination of form and matter.

- It is said by Aristotle that a matter of a man includes actually, what is the corporeal religion, living things and specially animals.
- The form of a man moulds and transforms in man his physio-chemical activities, vegetative, sex and the senses in man.
- Reason is a distinctive feature of a man.
- Aristotle vaguely tells it that the highest thing that a man contemplate goodness of God.
- Aristotle vaguely tells it that the highest thing that a man contemplates is 'goodness of God'.
- For Aristotle appetites and passion are the matter of ethical life and they have to be regulated by the form, which is for man is 'reason'.
- Pleasure can never be the ultimate end of man's moral life.
- According to Aristotle feeling cannot be the guide of life, but it can be followed as a necessary consequence or accompaniment of man's rational life.
- Ross says that Aristotle have actually meant the choice as a mean and not as an end.
- For Aristotle justice does not come under individual ethics, but it comes under state.
- According to Aristotle, the pursuit of the highest rational end of man means nothing but to control of one's passion and appetites by reason.
- This habitual control of appetites and passion by reason is known as virtue. In due course, virtue creates a good disposition and character.
- According to Aristotle justice is something, which can be attained with the help of two processes, they are distributive and corrective.
- According to Aristotle, only voluntary and not in-voluntary actions can be regarded to be moral.
- Aristotle has maintained that human beings have one peculiar quality, which is not possessed by other rational animal of the world, i.e., the quality called 'rationality'.
- According to Aristotle, 'choice' is nothing but the choice of 'means' for the attainment of the highest end in man.
- Aristotle has said that choice is the mean to attain the end called 'Goodness of God'.

- According to Aristotle, eudaimonia is the chief good for every man, which generally means 'happiness'.
- Eudaimonia is considered by Aristotle to be the 'self sufficient', 'final' and the greatest end of life.
- According to Aristotle, perfect happiness lies in the best activity of a human being, which is also regarded to be contemplative.



8.9 FURTHER READING

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5) Taylor, R. (2002). An Introduction: Virtue Ethics. Prometheus Books.



8.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: Man is the combination of Form and matter.

Ans to Q 2: The distinctive feature of man is 'reason'.

Ans to Q 3: Appetites and Passion are regarded to be the passive potentiality or feeling.

Ans to Q 4: According to Aristotle 'feeling' cannot be guide of life.

Ans to Q 5: For Aristotle, justice does not come under individual ethics, but it comes under state.

Ans to Q 6: Voluntary or not in-voluntary actions can be regarded to be moral.

Ans to Q 7: Freedom of will means 'freedom of choice' for Aristotle.

Ans to Q 8: Eudaimonia is the chief good for every man.

Ans to Q 9: Aristotle has harshly criticized Socrates for saying that nobody does wrong voluntarily.

Ans to Q 10: Voluntary action derived from the agent's own mind.

Ans to Q 11: According to Aristotle, the pursuit of the highest rational end of man means nothing but to control of one's passion and appetites by reason.

Ans to Q 12: Distributive justice means reward or right activity.

Ans to Q 13: The corrective justice can be attained with the help of punishing wrong actions.



8.11 MODEL QUESTIONS

A. Very Short Questions:

Q 1: What is the highest end that a man can attain?

Q 2: What is the role played by feeling in men rational life?

Q 3: What is the literal meaning of the term 'eudaimonia'?

Q 4: What is called Diagnostic?

Q 5: Define cynicism?

Q 6: What is the essential of moral life?

Q 7: Name the two processes with the help of which justice can be attained.

B. Short Questions: (Write in about 150 words)

Q 1: Write briefly about Aristotle's concept of form and matter.

Q 2: Write a short note on the essential of moral life.

Q 3: Briefly explain Aristotle's concept of 'Eudaimonia'.

Q 4: what is meant by the principle of golden mean?

Q 5: Write briefly about the voluntary and the non-voluntary action.

C. Long Questions: (Write in about 300-500 words)

Q 1: Explain the concept of Freedom of will.

Q 2: What does Aristotle mean by the concept of happiness?

Q 3: Explain broadly the concept that happiness is the highest end of life?

Q 4: Is happiness is same as pleasure. Explain

* * * * *

UNIT 9 : FREEDOM AND DETERMINISM

UNIT STRUCTURE

9.1 Learning Objectives
9.2 Introduction
9.3 Determinism: Its Meaning
9.4 Arguments in Support of Determinism
9.5 What is Freedom or Free Will
9.6 Arguments In Support of Free Will
9.7 Brief Note On Predestination, Fatalism and Scientific Determinis
9.8 The Case Of Freedom and Determinism
9.9 Let Us Sum Up
9.10 Further Reading
9.11 Answers to Check Your Progress
9.12 Model Questions

9.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- Learn about the meaning of Determinism
- Explain the arguments supporting Determinism
- Define Freedom
- Discuss Indeterminism or Self-determinism
- Explain Freedom and Determinism in relation to each other

9.2 INTRODUCTION

The problem of free will, which is whether human beings are free to act on their own or whether their will is determined, is one among the oldest of moral questions. The moralists and the guardians of law support free will, whereas the behavioural scientists argue that free will is impossible due to scientific reasons. The interest in the problem is generated by the fact that one group insists that the exercise of free will is inconsistent with scientific principles, while the other group holds that morality becomes meaningless if free will is denied. In this unit we will discuss the different aspects of the problem of free will with emphasis on the attendant issues such as Determinism, Predeterminism, fatalism and Scientific Determinism.

9.3 DETERMINISM: ITS MEANING

Determinism as a scientific theory is of the view that the entire range of nature including man participates in an unbroken chain of events between cause and events. All events in the world are explained by antecedent or prior factors. The determinists accept the orderliness of the universe, the universal commands of natural laws and the advancement of science in explaining that all events are causally related. All human behaviour, like the physical happenings in the world, is determined by natural laws and is the result of antecedent events. In other words, determinism denies any freedom of will. There is only an 'unbending' necessity between facts of the world. The theory of Determinism is also known as Necessitarianism. The determinists advocate certain arguments in support of their view. They are:-

9.4 ARGUMENTS IN SUPPRT OF DETERMINISM

1. Psychological Argument:- The psychology of voluntary actions by human beings implies Determinism. The antecedent forces that determine a person's volitions are his motives, desires or impulses. The strength of the motive determines volitions which, again, are determined by physical and social environment. An individual's character is partly determined by heredity and partly by the structure of the individual's nervous system. These facts prove that our volitions are strongly determined. The determinists argue that the fact that human conduct can be predicted, if prior knowledge can be had, implies Determinism. In this way, they deny freedom of will.

2. Metaphysical Argument:- Rigorous Determinism is a necessary outcome of metaphysical theories of universal mechanism and abstract monism. The law of causation states that every event, physical or mental, is caused by antecedent event. This fact contradicts the concept of free will. In other words, nothing is uncaused. Every thing is determined and caused by the laws of nature. Abstract monism states that God alone is real. Like the world and the mind, which are unreal and illusory appearances of God, freedom of will is also illusory. Volitions appear to be real and free because we are conscious of them without being aware of the causes that determine them.

3. Theological Argument:- Generally, we regard God as omnipotent and omniscient. Thus, there cannot be any freedom of will. God foresees all activities of the future of man and nature. This prior or foreknowledge of nature and man by God implies determinism. God determines the continuity of the world and man's actions. Thus, this argument proves that man has no freedom of will.

4. Moral Argument:- Freedom of will is regarded as the necessary postulate and ground of moral life. From the views given by the advocates of freedom of will, we can understand that our choices are free and arbitrary; our conduct does not follow from nature. If this be the case as an effect, then we cannot be held responsible for our actions. Indeterminism or the theory of freedom of will thus make moral life impossible. Determinism in this sense is indispensable.



CHECK YOUR PROGRESS

Q 1: State whether the following statements are True or False

a) The theory of determinism is known as 'necessitarianism'. (True/False)

b) Determinism denies freedom of will. (True/False)

c) Psychological determinism holds that the antecedent factors or causes which explains a person's volitions are his motives or desires or impulses. (True/ False)

d) Abstract monism holds that God alone is real and the world are illusory appearences of God(True/ False)

e) Theological argument states that God determines the events of the World.

f) Self determinism views that the self determines or explains human volitions without being determined by any factors or causes. (True/ False)

Q 2: What do you mean by determinism? (Answer in about 50 words)

……

Q 3: Which are the arguments determinists advocate in favour of determinism?

……..



ACTIVITY : 9.1

- What is Determinism? Answer in brief.

Ans.…….....……..

…….....

- State any two reasons in support of Determinism.

Ans……..

9.5 WHAT IS FREEDOM OF WILL

The doctrine of Free Will is essentially a moral postulate about the universe. Our sense or feeling of freedom is an integral part of human existence and life. This, in turn, points to another important fact that man's actions cannot be bounded; they cannot be pre-determined by antecedent factors or causes, but that they are decided by human choice.



Volition: To choose something freely or make your own decisions.

The theory of Free Will, Autonomy, Liberty or Self-determinism is a view that states that it is the self that determines human volitions from within itself, without being determined by anything else. In other words, if we are to say that if human actions are determined, then it is the self that is to be regarded as the cause, and not any external factors.

We contradict and raise doubts about freedom when we try to deviate from the ordinary level and analyse the problem of freedom in the higher intellectual level, and complicate it with scientific principles and psychological compulsions. We are very much aware that in our daily experience, we act voluntarily and make choices between actions. By volition, we understand that there is a great part of human actions where free choice is made.

9.6 ARGUMENTS IN SUPPORT OF FREE WILL

1. When we examine the facts of our inner life, we find that the strength of motives and desires depend upon the mind itself and not on any antecedent circumstances. The mind is no doubt influenced by external conditions, like impressions and exciting feelings and emotions, but it is the mind which is the centre of energy that reacts upon these external influences from within. Mind is active, rational principle, giving out energy of its own to guide external forces and determines the directions of its own activities. Freedom of will is

revealed in exercising free choice between alternate courses of actions and regulated by realistic principles of agent and directing the energy upon the chosen action.

2. The freedom of will does not imply that volition is an event without a cause. The cause of human volition is the self. But this cause is not determined by anything external to it. The self determines volitions by reason which is within its nature.



Panen theism: Is a belief or system which posits that God personally exists, interpenetrates every part of nature and timelessly extends beyond it.

3. The concept of fore-knowledge advocated by the Determinists is misplaced. Different persons under same circumstances will, generally have similar wants and desires. Their choices and action will be similar, but this is not against free will. Men will act freely in spite of being in similar circumstances and having similar wants and desires. We can foresee and predict the actions of free persons, if we know the motives and circumstances. The fact that different persons act in the same way, having same reason to do so, is not inconsistent with actions coming out of the exercise of free will. Theologians argue that Divine fore-knowledge does not contradict human freedom.

4. The most rational metaphysical theory of the world, and man's relation to it, is Panentheism, which supports the doctrine of Free will. The metaphysical theories of Pantheism, Concrete Monism, or Objective Idealism assert that the human self is finite reproduction of the Absolute Mind from which the great world of nature is evolved. The self is not a passive product of nature, but is above nature. The self is within the Absolute; it participates in the self-regulative power of the Absolute, the self-determining power which produces and determines the facts and things of the world, but it is not determined by them, but is beyond them.

5. Determinism or Necessitarianism is not consistent with our moral consciousness. Every voluntary action implies the following:- (i) We are free to act in a certain way and not to act in that way. (ii) Every performance of a voluntary action implies that we are responsible for it. (iii) If the action is good, we earn merit for it, and if bad, we incur guilt, sometimes leading to punishment. (iv) If the action is an evil one, we may even be tormented by remorse. These facts imply that man is free to act on his own. This is what we mean by freedom of will.



CHECK YOUR PROGRESS

Q 4: What is self-determinism? (Answer in about 20 words)

……..

……..

Q 5: State whether the following statements are True or False

a) The freedom of will implies that self determines volition without any cause. (True /False)

b) Panentheism advocates the doctrine of freedom of will. (True/False)

c) The doctrine of free will is concerned with moral consciousness. (True/ False)

d) Self-determinism holds that we are responsible for our actions. (True/False)



ACTIVITY : 9.2

State any three reasons in support of Freedom of Will.

Ans……..……..……..

……..……..

……..……..

9.7 BRIEF NOTE ON PREDESTINATION, FATALISM AND SCIENTIFIC DETERMINISM

(i) **Predestination:-** Predestination is regarded as the most thoroughgoing form of the doctrine of Determinism. This theory states that God has willed/ decreed that every event of the world should take place. Man's destiny is fixed by Divine decree. God is omnipotent and omniscient and therefore events in nature and human conduct, including man's will, are determined by the sovereign will of God. This view is supernatural and theological in its outlook and emphasis. This doctrine takes the extreme form which states that every event and every man's destiny is fixed; it also takes a flexible view that calls for some freedom of choice for the individual. Some contemporary theologians use the term predestination to mean that 'God calls/seeks us to him even before we are aware of Him,' or "man's decision to act

in a particular way is nothing but a response to God's initiative and will. The doctrine is found in Judaic Christianism and Islamic religious thought.



Judaic: From Judaism, the religion of the Jewis people based mainly on the old Testament Bible and the Talmud

(ii) **Fatalism:-** This theory believes that all events are irreversibly fixed and no human effort can alter them. All events and happenings in the world of nature and man's life are predetermined since the beginning of time: human will has no part in formulating and shaping the course of actions of the world. Fatalism states that invariably a particular event will occur at a specific time. It advocates a definite theory of causation; but actually it seems to consider causation as a fact of inexplicable mystery.

(iii) **Scientific Determinism:-** The theory of Scientific Determinism is the specific name for the view that states that the Universe is governed by natural laws. The study of nature by man has revealed that in nature there are orderly causal sequences. From the orbits of heavenly bodies to flowing stream and rivers, natural laws govern. All the sciences- Physics, Chemistry, Biology, Psychology, Astronomy etc. are governed and regulated by cause and effect. This theory outlines the view that there is dependable order in nature and this is the guiding principle that is responsible for the outstanding progress that science has made.

9.8 THE CASE OF FREEDOM AND DETERMINISM

While dealing with the problem of freedom versus determinism or necessity, many people have made extreme claims and unreasonable conclusions. Some say that evidence for determinism makes freedom in the sense of personal initiative and choice an illusion. While others claim that evidence for freedom of choice makes the doctrine of determinism false. But both the standpoints are extreme standpoints and are, therefore, unacceptable. A third alternative may be accepted which states that determinism in the sense of general causation and freedom as choice between alternatives is not only compatible but also necessarily complementary.

For the scientist, determinism is a scientific assumption. Everything is determined and caused. Even human actions are determined by certain conditions. Though determinism has been a scientific postulate, the modern

trend shows that science is not totally for the acceptance of only mechanistic or physical determinism. Science no doubt recognises determinism and causality, but it insists that modern science need not banish freedom from the universe and certainly not from human affairs.

Therefore, what we propose to do is to establish a link between freedom and determinism and emphasise upon causal effectiveness of man's participation in the events of the universe. We reject the 'extremes' of both the standpoints mentioned above. We may consider a position of 'universal causality', with the self as a causal agent. This may be described as 'Self-determinism' or what we may refer to as 'Soft-determinism'.

Man is a self-conscious being. He is capable of personal initiative and responsibility. He is the centre of creativity. Within limits, man has the capacity to reshape himself, and also influence the behaviour of his fellow beings. Man can redirect the processes of the outer world, to a certain extent.

A man's action is free when his action is under his own control. But he acts under compulsion when his actions are externally controlled or are pre-determined. When conduct is controlled by free will, it is determined by one's own choices, desires, motives and intentions. Hence, the moralists need not fear that determination of will is incompatible with its freedom. We should only consider and see whether our actions are self-determined or externally determined. Man is morally responsible for his volition and this implies freedom. And the exercise of this freedom implies self-freedom.



CHECK YOUR PROGRESS

Q 6: Which argument of Determinism proves that God foresees all activities of the future of men and nature?

Q 7: Fill in the blanks

a) The determinists say that all events in the world are determined by……..... factors.

b) The theory of Determinism is also known as ……. .

c) Rigorous Determinism is an outcome of the metaphysical theories of ……..and …….. .

d) Freedom of will is revealed in ……..……between alternate courses of actions available to man.

e) Theologians argue that ……..…… is not inconsistent with human freedom.

f) A man's action is free when his conduct is under his own …….

g) Man being morally responsible for his actions implies …….

Q 8: Name the third alternative which is preferred in order to settle the issue between determinism and freedom.

.....

Q 9: What is pre-destination? (Answer in about 30 words)

.....

Q 10: What is fatalism? (Answer in about 30 words)

.....

Q 11: What do you mean by scientific determinism? (Answer in about 10 words)

.....



9.9 LET US SUM UP

- The problem of Free will and Determinism is one among the oldest of moral questions.
- Determinism is a scientific theory. This theory states that all the events in the world are causally related or what we refer to as being pre-determined.
- Human behaviour is determined by antecedent factors like motives, desires and impulses.
- There are many arguments that support Determinism. These are (i) Psychological Argument (ii) Metaphysical Argument (iii) Theological Argument and (v) Moral argument
- The theory of Free Will states that human volition is self-determined.
- It is the self and not anything else that determines human volition.
- Belief in the freedom of will does not mean that volition is an event without a cause. The self is the cause of all actions.

- Theologians argue that Divine fore-knowledge is not inconsistent with human freedom.
- Panentheism, Concrete Monism and Objective Idealism assert that human self is a finite reproduction of the Absolute Mind.
- Performance of voluntary action implies freedom of will.



9.10 FURTHER READING

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2. Titus, H. Harold. (1968). Living Issues in Philosophy. New Delhi: Eurasia Publishing House
3. Chatterjee, Phanibhusan.(1951). Outlines of General Philosophy. Calcutta: Beadon, Street
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9.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: a) True b) True c) True
d) True e) True f) True

Ans to Q No 2: Determinism as a scientific theory holds that every events in the world are causally related. It indicates that all events in the world are explained by antecedent factors or cause. So, determinism as a theory denies the concept of free will to explain the events of the world.

Ans to Q No 3: Psychological argument, Metaphysical argument, teleological argument and moral argument

Ans to Q No 4: Self-determinism is a view which states that the self determines human volitions without being determined by any factors or causes.

Ans to Q No 5: a) True b)True
c) True d)True

Ans to Q No 6: Theologial argument

Ans to Q No 7: a) Antecedent b) Necessitarianism
c) Universal Mechanism and Abstract Monism
d) Divine foreknowledge e) Control
f) Self-determinism

Ans to Q No 8: Soft-determinism

Ans to Q No 9: This doctrine holds that every events of the world including man's will are determined by the sovereign will of God. This doctrine is found in Judaic Christianism and Islamic religious thought.

Ans to Q No 10: This theory holds that every event in the world of nature and man's actions are pre-determined. There is no role of human will in formulating and shaping the courses of actions of the world.

Ans to Q No 11: This theory holds that the universe is governed by natural laws.



9.12 MODEL QUESTIONS

A. Very Short Questions

Q 1: What is determinism?

Q 2: What is freedom of will?

Q 3: What are the four arguments found in favour of determinism?

Q 4: What do you mean by law of causation?

B. Short Questions (Answer each question in about 150 words)

Q 1: What do you mean by Determinism? Explain briefly.

Q 2: What is freedom? Explain in brief.

Q 3: Explain briefly the arguments in support of free will.

Q 4: Discuss briefly the concept of determinism.

C) Write short notes on (Answer each question in about 150 words)

a) Freedom of will

b) Determinism

c) Scientific realism

D) Distinguish between (Answer each question in about 150 words)

Q 1: Distinguish between Predestination, Fatalism, and Scientific Determinism.

Q 2: Freedom of will and Determinism

C. Long Questions (Answer each question in about 300-500 words)

Q 1: State and explain the different kinds of arguments that support Determinism.

Q 2: Explain the problem that centres around freedom of choice. Why is this question important?

Q 3: State and explain the reasons that support Freedom of Will.

Q 4: How would you try to resolve the conflict between Freedom and Determinism? Explain.

* * * * *

UNIT 10 : DEONTOLOGICAL AND TELEOLOGICAL ETHICS

UNIT STRUCTURE

10.1 Learning Objectives
10.2 Introduction
10.3 Normative Ethics and its difference from other three types of ethics
10.4 Types of Normative Ethics
10.5 Two types of deontological theories:
10.6 Teleological theories:
10.7 Differences between Deontological and Teleological ethics
10.8 Critical Evaluation
10.9 Let Us Sum Up
10.10 Further Reading
10.11 Answers to Check Your Progress
10.12 Model Questions

10.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- Know about four main areas in ethical study,
- Explain normative ethics
- Distinguish between deontological and teleological ethics.
- Describe different types of deontological and teleological ethics.
- Know the main differences between deontological and teleological ethics.
- Critically evaluate both deontological and teleological ethics.

10.2 INTRODUCTION

Ethics is a branch of philosophy; it is a moral philosophy. It is the philosophical thinking about morality, moral problems, and moral judgments. There are generally three kinds of thinking that are differently associated with morality and as a result we have mainly three types of ethics. They are- Descriptive, Normative, and Meta-Ethics. There is another type of ethics known as Applied Ethics. Applied ethics attempts to deal with specific realms

of human action and to find out criteria for discussing issues that might arise within those realms.

Ethics is a normative discipline, not a descriptive discipline. But descriptive ethics is also needed to know about people's beliefs and it may help us to apply normative principles. This ethics involves the observation of the moral decision-making process with the goal of describing the phenomenon. The aim of ethical theory is to give reasoned account of how we ought to act, individually or socially. So, ethics is mainly regarded as three types, i.e. Normative Ethics, Meta-Ethics, and Applied Ethics by many thinkers.

Since Deontological and teleological ethics are the topics of normative ethics we should know what is normative ethics and how it differs from the other three types of ethics that is descriptive and meta-ethics and applied ethics.



LET US KNOW

The ultimate concern of deontological theory of obligation is to guide us in the making of decision and judgment about actions in particular situations.

10.3 NORMATIVE ETHICS AND ITS DIFFERENCES FROM OTHER THREE TYPES OF ETHICS

10.3.1 Normative Ethics

Normative ethics provides a general theory that tells us how we ought to live. It tells us how we can find out what things have what moral properties, so that it can provide a framework for ethics. In normative ethics the judgments take the form of asserting a normative judgment like "I ought not to try to escape from prison", "Is knowledge good?" and so on. Again in normative ethics the judgments may take the form of debating with oneself or with other about what is good or right. This debate may take place in a particular case or as a general principle about what is good or right. It may be said to be a branch of Ethics that investigate into the question 'which crop up when the question regarding how one ought to act arises.'

10.3.2 Descriptive ethics and Normative Ethics

Descriptive ethics is also known as comparative ethics. It studies about people's beliefs about morality but it does not concerned about the observation of the moral decision-making process with the help of which it tries to describe the phenomenon like general ethics. In this sense, it is a type of empirical investigation into people's beliefs, why people believe in certain type of moral beliefs, whereas normative ethics delves into the question of the rightness or wrongness of certain moral beliefs. Descriptive ethics also differs from prescriptive or normative ethics. Normative ethics is the study of ethical theories that tells us how people ought to act. But descriptive ethics aims to uncover people's beliefs about such things as values, which actions are right and wrong, Normative Ethics and which characteristics of moral agents are virtuous. It may also investigate people's ethical ideals or what actions are rewarded or punished by societies or by law and politics.

10.3.3 Normative ethics and Meta-ethics

Meta-ethics talks about the nature of ethics and moral reasoning. Unlike normative ethics, meta-ethics does not try to answer either particular or general questions about what is good, right, or obligatory. It asks and tries to answer logical, epistemological, or semantical questions. What is the meaning or use of the expressions "morally right' or "good"? How can ethical and value judgments be established or justified? Can they be justified at all? What is the nature of morality? Are the examples of meta- ethical problems?

10.3.4 Normative ethics and applied ethics

Normative ethics seeks to tell us how we can find out the moral properties of things. It is concerned with the questions like- what is right, good or obligatory for us. But applied ethics attempts to deal with specific realms of human action to find out criteria for discussing issues that might arise within those realms. Applied ethics is concerned with applying general normative theories of how we ought to live, act, or structure our societies to specific circumstances.

10.4 TYPES OF NORMATIVE ETHICS

There are three types of normative ethics which include three different types of theories namely virtue, deontological and consequentialist theories.

10.4.1 Virtue Ethics

Virtue ethics concentrates on the moral qualities like courage, generosity, compassion, etc. These moral qualities ought to be manifested in our actions. Therefore we ought to act in such ways that exhibit the virtues even if it may bring bad or undesirable consequences.

10.4.2 Deontological Ethics

The word deontology is derived from the Greek word which stands for duty (deon) and science or study of (logos). Deontological ethics is concerned with the actions performed by a moral agent. According to deontological theories; the actions which are intrinsically good or bad, i.e. good or bad in themselves ought or ought not to be performed, without considering the results.

10.4.3 Teleological or consequentialist Ethics

The word "teleology" is derived from the Greek word "tells" that means "ends'. According to consequentialist theories in ethics, we always ought to act in the way which brings about the best consequences. It does not concern about the nature of actions we perform. It is concerned with the results. Here the end justifies the means.

Since the standard of right and wrong cannot be simply the prevailing set of moral rules, moral philosophers have offered us a variety of alternative standards. But in general their views have been of two sorts. They are 1. deontological and 2. teleological theories.

Although both deontological and teleological theories come under normative ethics, deontological theories deny what teleological theories affirm. Therefore we should know the differences between them. Before going to discuss about the differences between them

we must discuss about different types of deontological and teleological theories briefly.

10.5 TWO TYPES OF DEONTOLOGICAL THEORIES

Deontological theories are of mainly two types- 1.Act deontology and 2.Rule deontology.

10.5.1 Act deontology

Act deontological theories maintain that the basic judgments of obligation are purely particular ones. For example "In this situation I should do so and so," and that general ones like "We ought always to keep our promises" are unavailable, useless, at best derivative from particular judgments.

Act deontology is also further divided in to two viz. extreme and less extreme deontological theories. According to extreme deontological theory, we can and must see or decide separately in each particular situation what is right or obligatory thing to do, without appealing to any rules and without observing what will promote the greatest balance of good over evil for oneself or the world. The less extreme act-deontological theory holds that general rules can be built on the basis of particular cases and may be useful in determining what should be done on later occasion. But a general rule must give predominance to a well-taken particular judgment as what should be done. Act deontological ethics is also called "situation ethics" and it includes both the extreme and less extreme forms of act-deontology.

10.5.2 Rule deontology

According to rule-deontologists the standard of right and wrong consists of one or more rules- like "We ought always to tell the truth". They hold that these rules are valid independently of whether or not they promote the good. Here they differ from the teleologists. Unlike the act-deontologists they regard that these rules are basic, they are not derived by induction from particular cases. Rule-deontologists maintain that on the basis of these rules only the judgments about what to do in particular cases to be determined.

Teleologists differ on the question of whose good it is that one ought to try to promote. That means whether it is the good of the individual of or of a great number of people.

10.6 TELEOLOGICAL THEORIES

Teleological theories are mainly of three types; viz., 1. Ethical egoism 2. Ethical universalism or utilitarianism 3. Psychological egoism.

10.6.1 Ethical egoism

An ethical egoist holds that an individual's one and only basic obligation is to promote for himself the greatest possible balance of good over evil. An act or rule of action is right if and only if it promotes a great balance of good over evil for him in the long run. If it does not then it would be wrong. This view was held by Epicurus, Hobbs, and Nietzsche, among others.

10.6.2 Ethical universalism or Utilitarianism

According to utilitarianism, an act or rule of action is right if its ultimate end is the greatest general good. If an act or rule is, or probably is conducive to the greatest possible balance of good over evil in the universe, that action or rule of action is right. The so called utilitarians, like, Jeremy Bentham and John Stuart Mill are usually hedonists in their view. Because they assert that the moral end is the greatest balance of pleasure over pain. But some utilitarians are not hedonists, like, G. E. Moore and Rashdall, and so have been called "Ideal" utilitarians. That is a certain kind of teleological theory if obligation and does not entail any particular theory of value, although an utilititarian must accept some particular theory of value.

10.6.3 Psychological egoism

Ethical egoism has generally presupposed psychological egoism. According to psychological egoism-that each of us is seeking his own greatest good, as pleasure, happiness, knowledge, power, self - realization, or a mixed life. This is the ethics of what Butler calls self-love and what Freudians call ego. Here "self-love" or ego is the basic "principle" in human nature.

10.7 THE DIFFERENCES BETWEEN DEONTOLOGICAL AND TELEOLOGICAL ETHICS

1. Deontological theories deal mainly with the intrinsic qualities of righteousness of a behavior. Teleological theories stress the amount of good or bad on the basis of the consequence of the behaviors. Deontology is an approach to ethics which mainly is concerned with whether the motives behind certain actions are right or wrong instead of focusing on whether the results of the actions are right or wrong. Teleology mainly deals with the consequences of an action. It involves examination of past experiences so that it can find out the results of present action. For example utilitarianism measure an action as good or bad depending upon how much overall pleasure can be derived from a certain action and how much pain is averted.

2. A teleological theory says that the basic or ultimate criterion or standard of what is morally right, wrong, obligatory, etc. is the non-moral value. Here non-moral value means that an action or rule of an action is right if it probably produces or is intended to produce a greater balance of good over evil than any available alternative. But the deontologists deny that the right, the obligatory, and the morally good are wholly, (whether directly or indirectly) a function of non-moral good or of what promotes the greatest balance of good over evil. They assert that there are other considerations that may make an action or rule right or obligatory besides the goodness or badness of its consequences. They bring in to existence certain features of the act itself other than the value , for example, the fact that it keeps a promise, is just, or is commanded by God or by the state.

3. Teleologists believe that there is one and only one basic or ultimate right-making characteristic which is the comparative value (non-moral) or the greatest balance of good over evil. Deontologists either deny that this characteristic is right-making at all or they insist that there are other basic or ultimate right-making characteristics. For deontologists the principle of maximization of good over evil is not the only basic or ultimate one.

4. Deontological theories like Kant's theory, use categorical imperatives, for example, "I will do x because x is the right thing to do." Teleological theories like utilitarianism use hypothetical imperatives, for example "I will do x to get y" in order to decide which rule we ought to follow or which action we ought to perform.
5. Deontological theories are often absolute in nature. This means that the duties or obligations, once established, are considered morally binding in all similar situations. They involve fixed rules or principles that operate as an obligation without exception. But the teleological theories are relative in nature. This means that the rightness or wrongness of the action is relative to the situation i.e., an action is right when it produces the best result in the relative situations.
6. Deontological approaches are often a-priori. They utilize only reason to ascertain moral or wrong without knowing about it. Whereas from the teleological perspective, the rightness or wrongness of killing of a person could be decided only by the desired goal achieved through it.
7. Deontological ethics is referred to as duty-based ethics, as an individual is duty-bound to perform action which is morally good and correct irrespective of its consequences. But teleological ethics referred to as result oriented ethics, since according to teleologist argue that action is preferred whose result or consequence is the most favourable one.

LET US KNOW



Modern deontology has its root in the Enlightenment writers of continental Europe. The ideas of Descartes influenced writers in all scientific and philosophical disciplines, including ethics. However the most influential deontological writer was Kant.

10.8 CRITICAL EVALUATION

Deontological theories are mainly divided in to two namely act-deontology and rule-deontology. Act-deontology has another two forms as extreme and less extreme view. Both forms are not satisfactory. Extreme

form tells us that particular judgments are basic any general rules are to be derived from them, not the other way around. It does not offer us any certain or guiding principle, because it presents a kind of method for determining what is right, either by some kind of "intuition" like intuitionists or by a "decision" like existentialists.

The anthropological and psychological evidence seems to against the existence of such intuitive faculty because in everyday experience what is right in one particular situation may disagree in another particular situation. Besides, intuitionism involves meta-ethical difficulties because Intuitionists hold that the properties referred to by words like "good "and "ought" are indefinable, or simple and unanalizable.

The less extreme view of act-deontological theory determines what is right by "decision" rather than "intuition", is also less satisfactory. It tells us to take the "situation" as his guide, and that one must look carefully to see just what his situation is; but beyond that it has nothing to say. Again it insists that there is nothing else to guide one and one must simply "choose" or "decide" what to do and he must make his action right by choosing it.

Rule deontology is also not free from criticisms. Rule-deontologists hold that the standard of right and wrong consists of one or more rules like "We ought always to tell the truth." We always ought to act in a certain way in a certain kind of situation. Here, the stock objection is that no rule can be framed which does not admit of conflicts between the rules. One might say that the rules may have all the necessary exceptions built into them, so that they have no exceptions .But it must be confessed that, no deontological theory has presented us with a conflict-less and exception-free system of concrete rules about what we are actually to do.

W.D. Ross, a rule deontologist, distinguishes between actual duty and prima facie duty between what is actually right and what appears to be right 'on the first appearance'

In case of teleological theories also we cannot say that any theory is completely free from defects. For example-ethical egoism as a teleological theory is regarded as self-contradictory. Because it cannot be to one individual's advantage that all others should pursue their own advantage. As Kant says, one cannot will the egoistic maxim to be a universal law. This

argument, however, does not show that ethical egoism is logically self-contradictory, for there is no difficulty if what is to one person's advantage coincides with what is to that of all the others.

If ethical egoism wills the egoistic maxim as a universal law, it must be construed as a proposal to replace what we know as morality with something else, namely what Butler calls "cool self-love." Then it may be that we should all adopt this principle of cool or rational self-love, whether as a morality or as a substitute for morality. It will then go against an ethical egoist to argue that each of us should do what or probably will promote his own greatest good, because it will result general good.

Utilitarianism is a kind of teleological theory of obligation and does not entail any particular theory of value. But utilitarianism must accept some particular theory of value. Because it would also be possible, to adopt teleological theories intermediate between ethical egoism and utilitarianism. For example, theories that say the right act or rule is one which is conducive to the greatest balance of good over evil for a certain group---one's nation,class,family or race.



CHECK YOUR PROGRESS

Q.1 what are the two types of Deontological Theories?

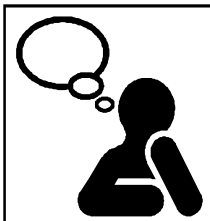
Q.2 Is Utilitarianism a deontological theory?

Q.3 What is the ultimate end of moral action according to Utilitarianism?

Q.4 what is "situation ethics"?

Q.5 What is "normative ethics"?

Q.6. What is "descriptive ethics"?



ACTIVITY : 10.1

1. Discuss different types of normative ethics.



10.9 LET US SUM UP

The important points about the deontological ethics and teleological ethics are:

- Normative ethics provides a general theory that tells us how we ought to live. It tells us how we can find out what things have what moral properties, so that it can provide a framework for ethics.
- Deontological and teleological ethics are the topics of normative ethics.
- According to deontological theories; the actions which are intrinsically good or bad, i.e. good or bad in themselves ought or ought not to be performed, without considering the results.
- The word deontology is derived from the Greek word which stands for duty (deon) and science or study of (logos). Deontological ethics is concerned with the actions performed by a moral agent.

- According to the consequentialist or teleological theories in ethics, we always ought to act in the way which brings about the best consequences.
- Deontological theories are of mainly two types- 1.Act deontology and 2.Rule deontology.
- Teleological theories are mainly of three types; viz., 1. Ethical egoism and 2. Ethical universalism or utilitarianism 3. Psychological egoism.



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10.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No.1: Deontological theories are of mainly two types- 1.Act deontology and 2.Rule deontology.

Ans. to Q.no.2: Utilitarianism is not a deontological theory. It is a teleological theory.

Ans.to Q.No.3: According to utilitarianism, an act or rule of action is right if its ultimate end is the greatest general good. If an act or rule is, or probably is conducive to the greatest possible balance of good over evil in the universe, that action or rule of action is right.

Ans.to Q.No.4: Act deontological ethics is also called "situation ethics" and it includes both the extreme and less extreme forms of act-deontology.

Ans.to.Q.No.5: Normative ethics seeks to tell us how we can find out the moral properties of things. It is concerned with the questions like- what is right, good or obligatory for us.

Ans.to Q.No. 6: Descriptive ethics is also known as comparative ethics. It studies about people's beliefs about morality but it does not concerned about the observation of the moral decision-making process with the help of which it tries to describe the phenomenon like general ethics.



10.12 MODEL QUESTIONS

A. Very Short Questions

Q.1. What is the etymological meaning of deontology?

Q.2. What is meta-ethics?

Q.3. What is the main principle of teleological ethics?

Q.4. Is Kant a teleologist?

Q.5. Whether deontological ethics is included in normative or meta-ethics?

Q.6. Is there any relation between normative and applied ethics?

B. Short Questions (Answer in about 150-200 words)

Q.1. Briefly explain ethical egoism.

Q.2. Write about main points of utilitarianism.

Q.3. Distinguish between act-deontology and rule-deontology.

Q.4. Distinguish between descriptive and normative ethics.

Q.5. Discuss briefly psychological egoism.

C. Long Questions (Answer in about 300-500 words)

Q.1. What is deontological theory? Critically discuss both act-deontology and rule-deontology.

Q.2. What is teleological ethics? How it differs from deontological ethics?

Q.3. What is deontological ethics? How it differs from teleological ethics?

Q.4. Explain the differences between teleological and deontological ethics.

Q.5. What is teleological ethics? Explain different theories of teleological ethics.

Q.6. Give a critical account of both deontological and teleological ethics.

* * * * *

UNIT 11 : PURUṢĀRTHA

UNIT STRUCTURE

11.1 Learning Objectives
11.2 Introduction
11.3 Artha
11.4 Kama
11.5 Dharma
11.6 Moks. a
11.7 Four Basic Sciences
11.8 Let Us Sum Up
11.9 Further Reading
11.10 Answers to Check Your Progress
11.11 Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- clarify the meaning of Puruṣārtha,
- describe the nature of the different goals of life as viewed in Indian tradition,
- explain the Institutional structure of economic values,
- describe the philosophical perspective of sensuous pleasure,
- elaborate the goal of dharma as commitment to religious and social duties,
- explain the nature of Moks. a as the ultimate goal,
- describe the four fold division of basic sciences in Indian tradition.

11.2 INTRODUCTION

Puruṣārtha are the four goals of human life recognized by Indian tradition. They are artha or wealth, wealth, ka¯ma or sensuous pleasure, dharma or righteousness and moksa or the spiritual liberation from the bondage of the word, embodiedness and karma-rebirth structure. These are ideals that human beings strive to achieve. They give meaning or purpose to human life. Literally 'purus. a' means 'self' and 'artha' means 'meaning' or 'purpose'.

11.3 ARTHA



Kautilya : Also known as Canakya and Visnugupta (around 322 BC) is the author of the artha-sastra, one of the earliest treatises on political economy.

In ***Kautilya***'s arthasāstra two district meaning of wealth is suggested. These are (a) wealth or property and (b) land. Taking artha as land suggests that acquisition of land, empire–building or expansion of a dominion was considered to be one of the goals of human life. From ancient times to the modern age territorial integration is regarded to be indispensable for social well – being or nation building in the form of strong prosperous flourishing nation.

Kautilya gives prominence to artha over dharma and Ka¯ma. It is artha that promotes virtue and enjoyment. So it leads to sarvatha–siddhi or success in all. So, artha is taken both as means and end. But Kautilya does not offer a clear elucidation of artha as means and as end. An alternative interpretation suggests that as 'means' artha represents wealth and as end any object that brings happiness. Yet it should be remembered that when Kautilya assigns the highest place to artha he is not prescribing unrestricted greed for wealth but is imposing the condition that wealth must be based on virtue and then only it will result in enduring happiness. Such wealth is the key to all success. So wealth as such is not a good in itself. Sometimes it may have negative value as the evil of another. Wealth which causes fear from one's own people or from other people is regarded by Kautiya as provocative wealth or a form anartha.



J. N. Mohanty : Is a philosopher of our time. He offers illuminating insights into some of the concepts of Indian philosophical tradition.

Prominent contemporary philosopher ***J. N. Mohanty*** brings about some illuminating interpretation of the concept of artha. He states that 'artha' means various things including work, advantage, profit, utility, the useful, reward, gain, property, wealth, money, also thing object, matter, case and more significantly in philosophical context, meaning and purpose. Mohanty finds some new explanation of artha in Kautilya's arthasa¯stra. Here artha is defined to be the livelihood of humans (manusyanam vrttirarthah). It also means (as mentioned above) manusyavati bhumi, i.e, land which possesses humans. According to Cha¯nakya sutra 3 the kingdom (state, society, territory) is the foundation artha (arthasya mulum – rajyam). Again at Cha¯nakyasutra 12 it is mentioned that karya or action is the root of artha (arthamulam karyam). Now question arises as to how and when to do the actions. The answer states that the agent of action should know time (kalavit

karyam sadhayet). One must be guided by experience and insight in this regard. So, Mohanty observes that 'if one keeps all of them in mind, the good of artha, or artha as a purusartha, would comprehend a whole complex of possible goals amongst whom there will be a progression, as also a common link'.

Thus, a complex array of ends and means constitutes artha. So, Mohanty aptly observes that artha 'is not as is commonly held, merely a question of making money, accumulating wealth, deeper than that lies a certain understanding of the nature of the self – or rather a certain self – understanding. The self who pursues the goal of artha is, first of all, rooted on the land is a subject in a kingdom, belongs to a society, participates, along with his follow subjects, in commercial and financial institutions such as buying and selling, money, exchange and value, works to earn his livelihood, in so working is guided by retention of the past and pretention of the future, i.e., is guided by the intrinsic temporality of his situation, i.e., of his being in the world and being-with others. He further adds that this self is a person who is in interaction with other persons and is grounded on the earth in his earthly existence. His most basic intentionality is desire (iccha) which finally leads him to such actions the fruits of which he enjoys or suffers.

The interactions in the pursuit of wealth involves the inter subjectivity – the self– consciousness of a subject whose ***intentionality*** is desire for another self–consciousness agent in the form of owner and a worker or a landlord and his tenant etc. In this context artha as work precedes artha as trade or commerce, money or exchange. Work is the basis of all artha and fundamental interrelation at work is clearly that of end and means. The end is satisfaction and the means are work, production of wealth, trade, commerce and accumulation of value. The fundamental temporality of desire is prospective, future-oriented which also is looking back to the past.



Intentionality : The consciousness of some object.

The desire which underlies artha need not be narrowly selfish or based on personal greed. The desire may be altruistic, benevolent and for public good. The general tendency of Indian philosophical tradition favours such a standpoint. However Ca¯rva¯ka School propagates selfish satisfaction of sensuous desires to be the only aim of human life.



ACTIVITY : 11.1

1. Is artha alone final goal in human life? What do you think? Discuss.

.....

.....

.....



CHECK YOUR PROGRESS

Q.1. What are the two distinct meanings of artha as suggested by Kautilya?

.....

Q.2. Does artha mean only the accumulation of wealth?

.....

Q.3. Choose which of the following is not required in the pursuit of artha :

a) Commercial and financial institutions b) Land

c) Pretention of the future d) worship of a deity

Q.4. Do the Ca¯rva¯kas accept artha as an end of human life?

.....

Q.5. Does Kautilya give prominence to artha over dharma? (Answer in about 30 words)

.....

.....

11.4 KĀMA

The word kāma means desire, love, intention, pleasure, enjoyment, benefit etc. It is also used as adverb to mean 'voluntarily' or 'intentionally'. As one of the supreme ends of life it is not the pursuit of gross sensuous desires but has wider and superior dimension. Kāma represents a higher form of self-consciousness than artha because the desire in kāma has another desire as its object and not a thing. In artha object of desire is a thing like land, produce, wealth etc. and these are desired as means for something else. In kāma the desire is an end in itself. Desire here becomes love. Neither the person who loves nor the person who is loved is a pure

self. Both of them are embodied. Here the object of love is embodied subjectivity and so is the case with the subject. So, the pursuit of kama self-consciousness manifest itself as intersubjectivity correlated to intercorporeality.



LET US KNOW

Intersubjectivity : The state of being intersubjective. An intersubjective property is one in which opinions of different subjects co-incide. Here in the pursuit of kama as love it refers to reciprocal interation of flling as to love and wanting to be loved by another subject.

Intercorporeality : It refers to the consciousness of physical attraction and interaction.

Kāma begins with desires in the form of search for pleasure. But it gets refined or it moves higher to become love when the desire is transformed into self – surrender, and becomes apprehension of a rasa as in aesthetic experience. So, art and poetry are its manifestations. Thus, kā ma begins as desire and develops itself into desireless desire and ends as love. Kama as love place the highest value on the unique other, the beloved, and finds complete satisfaction in the experience of rasa. This is the search of universality in the particular. But in the pursuit of kama even in the form of rasa remains a duality of the self and the other. It does not reach the identity of the one with the other. Further, J.N. Mohanty observes that the pursuit of santa rasa is not achieved in Kāma. Kāma in the form of satisfaction of the sensuous desires is regarded to be the only puruṣārtha by the Carvaka School. But a distinction between sensuous pleasure and rational pleasure is made by Vātsyāyana, the author of kāma-sutra. He rejects the gross egoistic hedonism of the some of the Cārvāka thinkers and regards happiness (kāma) wealth (artha) and virtue (dharma) as the supreme ends of life. For him wealth and happiness should be pursued in harmony with virtue. These should not be achieved at the sacrifice of one another. The harmonious cultivation of the three is the highest good. Vātsyāyana also mentioned the sixty four fine arts the cultivation of which is recommended for the sake of refined pleasure.



LET US KNOW

Rasa : It is the essence of aesthetic experience. It is in the form of feelings.

Vātsyāyana : (About 400AD) The author of the kāma-sutra, was a different person from the Vātsyāyana belonging to Nyāya school.

Thus, kāma is not the mere satisfaction of erotic desires nor the exclusion of the other aims of human life. It is inconformity with other values and finds it's higher expressing in aesthetic experiences.



CHECK YOUR PROGRESS

Q.6. Which one of the values is considered as Puruṣārtha by the Cārvāka School?

.....

Q.7. How does Vātsyāyana react to the Cārvāka concept of Puruṣārtha? (Answer in about 60 words)

.....

.....

.....

Q.8. Does the appreciation of santa rasa achieved in the pursuit of Kāma?

.....

Q.9. How many fine arts are mentioned by Vātsyāyana?

.....

Q.10. Is the identity of the one with the other achieved in the pursuit of kāma?

.....

11.5 DHARMA

The term dharma carries a host of significations with it generally it is used in the sense of law, duty, righteousness etc. In the Mīmāṁsā system the term is used in the sense of merit, virtue, right action and the potency that produces pleasure and happiness. Dharma is the principle of motion

in Jainism. In Buddhism it is the doctrine of Buddha, nature, category, quality and ultimate reality. Dharma as a puruṣārtha signifies the moral value which is fundamental and foundational. It allows interpretation but no justification.

As one moves from the pursuit of artha and kāma to that of dharma, one's self-consciousness deepens further. The agent who strives for dharma is an embodied self who has an individuality as well as social existence. He is also a desiring ego who may perform Vedic injunctions for some benefits, e.g. one perform a yajna with the desire to go to heaven (svargakamo yajeta). But he ultimately becomes the desireless ego in the pursuit of dharma.

As an individual living in the society one has to participate in the moral and social life of the age and this is also one of the aims of life. Thus, in the pursuit of dharma one accepts moral norm of the community as one's own, abides by the rules imposed by it, plays his role in relation to the family, society and the state, including his role in relation to himself and to the deities. Thus, dharma basically consists in role playing. It consists in following rules of the community of that time in matters of moral life. In the pursuit of dharma one puts some restraints on desires and passions. Here desires are considered to be capable of being kept in control by performing social responsibilities, performing religious and self directing obligation such as suci and cultivating desirelessness (niskāmata) and the sense of equanimity (samatva).

In the pursuit of dharma, the conventional morality in the form of does and don't prepares the ground by propagating personal and inner directed virtues such as purity (suci), charity (dana) and austerity; higher virtues such as equanimity (samatva) and compassion (karuna). Unlike kama here is not love for the beloved but compassion for all beings as the ruling passion.

Some philosophers recommend the triple ends of artha, Kama and Dharma. These three are known as 'trivarga'. The philosophers who enjoin the cultivation of the three are known as trivargika. Kautiya and Vatsyayana are the advocates of the triple ends. Kautilya gives highest place to artha but enjoins that artha should be based on virtue so that it may bring in happiness. Vātsyāyana observes that one who pursues the triple ends enjoys

supreme happiness on earth and in heaven after death. For him wealth is superior to happiness. Happiness is superior to virtue (dharma). When there is a conflict among them, the former should be pursued at the sacrifice of the other, but the latter should not be pursued at the sacrifice of the former, since the former are superior to the latter. The best way is the harmonious cultivation of the three. If there is no incompatibility among the three ends, all should be perused and this is the best choice. Sometimes the three ends are not compatible. According to Vātsyāyana, in such cases any two should be pursued. In case when even any two cannot be persued because of their incompatibility, only one of them should be sought – Excessive involvement in any one to the exclusion of others is not recommended by him. Excessive charity is not conducive to dharma; but it exhausts wealth, and thwarts happiness. Excessive penance sacrifices happiness, undermines health and also destroys the capacity for earning wealth. Similarly excessive hankering after wealth sacrifices happiness and dharma. Excessive indulgence in sensual pleasure sacrifices wealth and dharma. So, excess should be avoided. Again when an action is conducive to me and repulsive to others, its comparative merits and demerits should be weighed.

Dharma prepares the individual for the ultimate goal of mokṣa. But dharma has no ground or foundation. It is self–grounded and self–justified. That is why the essence of Dharma is said to be lying hidden (dharmasya ttattvam nihitam guhayam).



CHECK YOUR PROGRESS

Q.11. What is the meaning of dharma?

.....

Q.12. Who are the advocates of Triple ends or trivarga?

.....

Q.13. What is the viewpoint of Vātsyāyana regarding the concept of happiness? (Answer in about 30 words)

.....

.....

Q.14. Does dharma recommend restrain on passion and emotions?

.....

Q.15. Mention some of the virtues the cultivation of which facilitates the pursuit of dharma?

.....

Q.16. Who according to Vātsyāyana enjoys supreme happiness in this world and in heaven?

.....

Q.17. Why is the essence of dharma regarded to be lying hidden?

.....

11.6 MOKṢA OR LIBERATION

Mokṣa is the ultimate end of human life. The term mokṣa has its equivalent in English emancipation, liberation, release, salvation. Most of the philosophical systems of India regard mokṣa as the ultimate end of human life. The Cārvāka School is the exception. Further as mentioned above there are philosophers known as trivargikas who advocates the ends of artha, kāma and dharma to the exclusion to mokṣa. There are different terms to signify the ultimate end of liberation such as nirvana, kaivalya, apavarga etc. About the nature of the state of mokṣa and the means for it the systems differ from each other.

Buddha did not speak much about the nature of nirvāna but his teachings and the way he lived his life suggests that nirvāna is the state when no pain or suffering is there; it is a state that can be attained in this life and right knowledge and effort leads one to this state. The Vaibhasika School of Buddhism considers nirvāna as a series of cognitive mental states devoid of affliction while the Sautrantikas regard mokṣa or nirvāna as a series of cognitions devoid of objects. These two philosophical schools belong to Hinayana religious order of Buddhism and Hīnayāna's ideal of Nirvāna is considered to be negative, individual and selfish. But many of Buddha's teachings imply that nirvāna is the positive state of bliss. For the Buddhist idealist nirvāna is the state where true nature of the self as momentary consciousness is realised. False notion of the permanent self is destroyed. For the Sunyavādin the distinction between bondage and liberation is from the phenomenal viewpoint. From the ultimate view point nirvana and samsara

is the same sunyatā or ultimate reality though it appears to be different from different view points.

For the Jainas the soul remains in bondage due to the influx of karma into it. By possession and practice of right faith, knowledge and conduct, the influx of fresh karma to the soul is stopped. This state is called samvara or stoppage. Then the already existing karma in the self should be exhausted. This state is called Nirjara or wearing out. When the last particle of karma has been exhausted, the soul becomes completely free from karma and shines in its intrinsic nature of infinite faith, knowledge, bliss and power. This is the state of moks ̣a and here one attains omniscience.

The Vaisesika regards mokṣa to be the absolute negation of pain. It involves the destruction of all specific qualities of the soul. Thus mokṣa is the state in which the soul is in its natural condition and devoid of empirical content. The destruction of merits and demerits is the necessary precondition for mokṣa. Nyāya view of liberation is same as that of Vaiseṣika.

In the Mīmāmsā system of Kumārila liberation is regarded to be negative state. It is a state of absolute negation of all experience of cognition, pleasure, pain, desire, aversion, impression, merit and demerit. It is the natural transcendental condition of the self free from empirical contents. It is not the enjoyment of happiness in heaven. It is higher than that and also an eternal state from which one never returns to the world of birth and rebirth. Prabhākara also agrees with Kumārila in describing mokṣa as a negative state of absolute extinction of pain.

For the Sāṅkhya philosophers bondage is due to the false identification of the self which is pure consciousness with the products of prakṛti called the ego or ahamkara which is material in nature. With right knowledge the self realize its state of pure consciousness as distinct from prakṛti and becomes disinterested in material nature. This brings liberation and cessation of all pain and sufferings.

For Advaita Vedanta mokṣha is the realisation of the true nature of the self which is one and identical with Brahman. So, long one is in ignorance, one falsely identify oneself as different from the ultimate reality and views the multiplicity of the world to be real. In the state of ignorance one suffers birth and rebirth and attendant pain or sufferings of the world. As the true knowledge dawns, the world of multiplicity disappears and oneness with

Brahman is realised. Another important school of Vedānta known as Visiṣṭā dvaita regards the state of liberation to be a state in which the self realizes its state of communion with Brahman where it maintains its distinct existence as the part of Brahman.

In his interpretation of the ultimate ends of human life J.N. Mohanty observes that there are two routes to mokṣa. One of them is through dharma and other is through kāma. There is one poetic path of love. It is the appreciation of rasa which ultimately culminates in sānta rasa as depicted by Abhinavaguptā. This leads the aspirant to egolessness. The other path is through purification of soul (cittasuddhi), through dharma and then through the meditation on the truth of the self on to egolessness. Moṣka is egolessness – a life of transcendental subjectivity as constituting the source of all worldly reality. Striking example of the former kind is the poetic personality of Tagore and the latter is the ascetic existence of Gandhi's personality, his 'beautiful soul' becoming a work of art.



LET US KNOW

Abhinavaguptā : A great aesthetic of kasmir who flourished around 980 AD. He belonged to the Pratyabhijñā School of Saivism and wrote the tantraloka among other treatises.



ACTIVITY:11.2

1. What do you mean by the nature of Moksha? Discuss.

.....

.....

.....



CHECK YOUR PROGRESS

Q.18. What are the different names of the term 'Mokṣa' given by different systems of Indian Philosophy?

.....

Q.19. Write the name of the school, which views that Nirvana can be attained in this life.

.....

Q.20. State the three prescribed paths of Jaina School for the attainment of Nirvāna.

.....

Q.21. Who uses the term 'Sānta rasa' for the first time.

.....

Q.22. Do the traivargikas and Cārvāka accept mokṣa as a goal?

.....

Q.23. Did Buddha speak explicitly about the nature of nirvāna?

.....

Q.24. Does Hīnayāna agree with Mahāyana in its vision of nirvāna?

.....

Q.25. According to J. N. Mohanty, how many routes to mokṣa are there?

.....

11.7 THE FOUR BASIC SCIENCES

In the Indian tradition there are four basic sciences which have these four Purusarthas as their themes.

These are:

1. Arthasastra	:	The sciences of political economy.
2. Kamasutra	:	The aphorisms on erotic pleasure.
3. Dharmasastra	:	The sciences of ethics.
4. Moksa-sastra	:	The sciences of spiritual freedom.

The pursuit of the four goals is a matter of active endeavor to achieve something. For this not only conceptual knowledge of the goals but the knowledge of the means and practice to achieve them is also required. This is the reason behind the development of the four fold sciences.

CHECK YOUR PROGRESS



Q.26. What is the science of political economy in Indian tradition?

.....

Q.27. What is the science of ethics known as?

.....

Q.28. Do the four basic sciences include the theoretical knowledge only?

.....



11.8 LET US SUM UP

- Artha is the wealth or economic values. Pursuit of artha presupposes social, economic and commercial institutions. The desire which underlie artha need not be narrowly selfish or based on personal greed. The desire may be altruistic, benevolent and for public good.
- The pursuit of Kāma presuppose corporeality, sexuality and sensitivity to pleasure and pain. The pursuit of Kāma may transcend the bodily level and move to a higher form of self-consciousness. It becomes the desire for another person not as a means but as end in itself. The desire becomes love. The persons who love and the persons who are loved are embodied selves. So, there is inter-subjectivity and also inter-corporeality. Kāma sometimes becomes the desire for the apprehension of rasa as an aesthetic experience. So Kāma can find its expression in art and poetry. The solitary materialist school of Indian Philosophy considers Kāma to be the only puruṣārtha and artha to be pursued only as a means to it.
- Dharma consists in playing one's role in relation to family, society and the state including one's role in relation to oneself and to God. One has to play social roles, perform religious rites and self directed obligation, cultivate desirelessness and sense of equality. This brings desires and passion under subjugation. This pursuit of dharma requires bodily and social existence like Kāma and artha. The pursuit of dharma also prepares the aspirant for the ultimate ideal of mokṣa.
- It is the spiritual liberation from the bondage of the world, embodiedness and karma-rebirth structure. Mokṣa is the ultimate ideal that a person aspires. This makes one free from sufferings. This presupposes the bodily and social existence of the individual who

strives for mokṣa. Different philosophical system views mokṣa in different ways. For Saṅkara, it is the highest state of the self's identity with the Brahman while for Ramanuja, it is self's communion with God. The discriminatory knowledge of one's true self and the non-self, detached mode of action, devotion to God etc. are regarded to be means for mokṣa by different philosophers

- The four puruṣārthas give meaning to human life. They are complementary to each other and require the harmonious cultivation of all the four. They are comprehensive to in corporate material well-being keeping the complete vision and dimensions of human capabilities and also potentials of spiritual uplift. This traditional way of guiding our life is compatible with and conducive to our modern life.



11.9 FURTHER READING

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2. Gopalan, S. (1979). *Hindu Social Philosophy*. New Delhi. Wiley Eastern Ltd.
3. Mohanty, J. N. (2001). *Explorations in Philosophy.* Oxford publication.
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5. Sharma, I. C. (1970). *Ethical Philosophies of India*. Harper Torch books.



11.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1 : Wealth and Land

Ans. to Q. No. 2 : No

Ans. to Q. No. 3 : d) Worshipping a deity

Ans. to Q. No. 4 : No

Ans. to Q. No. 5 : Yes, according to Kautilya, it is artha that promotes virtue and happiness. So, it leads to sarvatha siddhi or success in all.

Ans. to Q. No. 6 : Kāma or sensuous desire

Ans. to Q. No. 7 : Vātsyāyana, the author of Kāmasūtra, rejects the gross egoistic hedonism of the Cārvāka thinkers and holds that happiness, wealth and virtue are the supreme ends of human life. He views that wealth and happiness should be pursued in harmony with virtue. And the concept of highest good emerges when three of them mingle or combine.

Ans. to Q. No. 8 : No

Ans. to Q. No. 9 : Sixty four

Ans. to Q. No. 10 : No

Ans. to Q. No. 11 : It means the moral value which is fundamental and foundational.

Ans. to Q. No. 12 : Kautilyua and Vātsyāyana

Ans. to Q. No. 13 : Vātsyāyana, as an advocate of Trivargya, holds that when artha, kāma and dharma are pursued together then one enjoys happiness on earth and in heaven after death.

Ans. to Q. No. 14 : Yes

Ans. to Q. No. 15 : Purity, charity, equanimity, compassion etc.

Ans. to Q. No. 16 : A person who pursue harmonious cultivation of artha, Kama and dharma

Ans. to Q. No. 17 : Dharma has no ground or foundation. It is self-grounded and self-justified.

Ans. to Q. No. 18 : Nirvāna, Kaivalya, apavarga etc.

Ans. to Q. No. 19 : Buddha

Ans. to Q. No. 20 : Right faith, right knowledge and right conduct

Ans. to Q. No. 21 : Abhinavaguptā

Ans. to Q. No. 22 : No

Ans. to Q. No. 23 : No

Ans. to Q. No. 24 : No

Ans. to Q. No. 25 : Two

Ans. to Q. No. 26 : Artha-sāstra

Ans. to Q. No. 27 : Dharma-sāstra

Ans. to Q. No. 28 : No, they emphasize on practice



11.11 MODEL QUESTIONS

A) Very short questions

Q.1. What are the two distinct meanings of wealth, according to Kautilya?

Q.2. What are the four basic values mentioned in Indian Philosophy.

Q.3. State the four basic sciences found in Indian tradition.

Q.4. What do you mean by mokṣa?

Q.5. Who is the author of Kāmasūtra?

Q.6. State the meaning of dharma as a puruṣārtha.

Q.7. State the three ends of human life included in 'trivarga'.

B) Short questions (Answer in about 150-200 words)

Q.1. Writes short notes on :

a) Artha

b) Kāma

c) Dharma

d) Mokṣa or liberation

Q.2. How does J. N. Mohanty bring out the concept of Artha? Explain briefly

Q.3. Can Kāma transcend to love? What do you think? Explain briefly.

Q.4. Briefly explain the concept of mokṣa.

Q.5. Briefly comment on artha as one of the puruṣārthas of Indian tradition.

Q.6. Do you find any distinction between Mohanty's concept of artha and Kautilya's concept of artha? Explain briefly.

Q.7. Does dharma prepare a man for the ultimate goal? Explain in brief.

C) Long questions (Answer in about 300-500 words)

Q.1. What is artha? Explain after Kautilya.

Q.2. How does J.N. Mohanty explain and interpret the goal of artha?

Q.3. Explain the goal of desire or Kāma as a purusārtha.

Q.4. Is Dharma a moral ideal? Explain its nature.

Q.5. Discuss the views of different philosophical schools regarding the nature of mokṣha or liberation.

* * * * *

UNIT 12 : THEORIES OF PUNISHMENT

UNIT STRUCTURE

12.1 Learning Objectives
12.2 Introduction
12.3 Notion of Crime and Punishment
12.4 Theories of Punishment
12.5 Deterrent Theory
12.6 Reformative Theory
12.7 Retributive Theory
12.8 Capital Punishment
12.9 Let Us Sum Up
12.10 Further Reading
12.11 Answers to Check Your Progress
12.12 Model Questions

12.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- describe the concept of crime and punishment
- elaborate the deterrent theory of punishment
- discuss the reformative theory of punishment
- explain the retributive theory of punishment
- differentiate between different theories of punishment
- attempt a comparative assessment of different theories of punishment.

12.2 INTRODUCTION

The theories of punishment presuppose that punishment is an evil. Punishment is imposed because sometimes some people do wrong. Punishment may be either legal or divine. In the legal context this is called crime or offence. It denotes only those offences against society which are recognized by natural law. And these offences are liable for punishment. The issue of punishment deals with the legal process whereby the acts of violation of criminal law are punished according to the provisions of law. In the theological (divine) context this is called sin or evil. A man is rewarded for his good deed. On the other hand, a man is punished for his evil deeds.

If a man voluntarily violates a moral law (which is recognized by society), the authority of the moral law demands that he ought to be punished. This is the ethical justification of punishment. Justification of punishment can be derived from two approaches. The first one is **teleological approach** and the second one is **deontological approach**. Teleological approach holds that any act or policy is judged by its consequences in terms of good produced by it. While, deontological approach holds that an act is good or right irrespective of its consequences. From deontological approach we can discuss the retributive theory. Again from the teleological approach we can describe the **Deterrent** and **Reformative** theory.

12.3 NOTION OF CRIME & PUNISHMENT

Determinism as a scientific theory is of the view that the entire range of nature including man participates in an unbroken chain of events between cause and events. All events in the world are explained by antecedent or prior factors. The determinists accept the orderliness of the universe, the universal commands of natural laws and the advancement of science in explaining that all events are causally related. All human behaviour, like the physical happenings in the world, is determined by natural laws and is the result of antecedent events. In other words, determinism denies any freedom of will. There is only an 'unbending' necessity between facts of the world. The theory of Determinism is also known as Necessitarianism. The determinists advocate certain arguments in support of their view. They are:-



CHECK YOUR PROGRESS

Q,1. State whether the following statements are True or False :

a) In the legal context punishment is called crime. (True/False)

b) Punishment is called sin or evil in the theological context. (True/False)

c) Justification of punishment can be derived from teleological and deontological approach. (True/False)

d) De-ontological approach holds that an act is good or right. (True/False)

Q.2. Fill in the blanks.

a) ..... holds that an act is good or right irrespective of its consequences.

b) ..... holds that an act or policy is judged by its consequences in terms of good produced by it.

c) The term crime is used in a narrower sense than .....

Q.3. What is crime?

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Q.4. What are the theories of punishment?

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ACTIVITY : 12.1

1. Do you find any difference between crime and sin? Explain.

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2. The term crime is used in a narrower sense than sin. What do you think?

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12.4 THEORIES OF PUNISHMENT

Three main theories have been put forward to justify punishment. These are generally known as:

- The Preventive theory. This theory holds that the aim of punishment is to hinder others from committing similar offences.
- The Educative theory. This theory holds that the aim of punishment is to educate or reform the offender himself.

- The Retributive theory. This theory holds that the aim of punishment is to vindicate the authority of the moral law.

12.5 THE PREVENTIVE THEORY or THE DETERRENT THEORY

This theory indicates that the aim of punishment is to hinder others from committing similar offences. It is expressed in the dictum of the judgment– "You are not punished for stealing sheep, but in order that sheep may not be stolen." The deterrent theory or the preventive theory works in two directions: (a) individual deterrence or specific; and (b) General deterrence. In case of individual deterrence an offender is punished for his crime in order to show that he commits a mistake. Again, individual deterrence or specific deterrence works in two ways. First, an offender may be kept in jail or prison to physically prevent her from committing another crime for a specified period. Second, this incapacitation will discourage the offender from repeating his/her criminal behaviour. On the other hand, in case of general deterrence an offender is punished not for his reformation but for the benefit of others. Here, punishment is not an end; rather it is imposed on a criminal as a means for the benefit of others. So, general deterrence shows that punishment imposed on a criminal as an example so that others learn that committing crimes are always dangerous.

This theory supports capital punishment or death penalty for the most dreaded criminals so that they cannot repeat the same type of crime. As for instance, if someone kills a man then he should also be killed to stop killing. In this context, this theory shows that criminals have no right to take away a life. That is why he should be sentenced to death to protect the public from murdering anyone else. Punishment should be an example so that others do not commit the same mistake. Here criminals are used as a means in order to prevent others from committing similar mistakes. But this theory cannot be accepted. We cannot use a criminal as a means in order to prevent others from committing the same crime. Because criminals are not things or objects that we can use for the benefit of others. Hence, punishment should be an end not a means. This theory raises a serious question i.e., is their any scope of reformation of a criminal in preventive theory? In answer, it can be said that there would not be any scope of reformation of a criminal if we accept the death penalty. In this context, the

preventive theory is not satisfactory. Sociologists and Criminologists want to show that most of the crimes are impulsive. A crime may stem from irrational thoughts and feelings. So, exemplary punishment is not conducive to discourage people from indulging in crime.

In short, it can be opined that Preventive theory or Deterrent theory does not encourage for reformation of a criminal. So, the very purpose of punishment imposed on a criminal is not entertained. Therefore, this theory is not applicable in a modern society as a satisfactory theory of punishment.



CHECK YOUR PROGRESS

Q.5. State whether the following statements are True or False:

a) The Deterrent theory works in two directions. (True/False)

b) The Deterrent theory supports capital punishment. (True/False)



ACTIVITY : 12.2

1. Do you support preventive theory? Discuss.

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2. Is capital punishment inevitable in preventive theory? Discuss.

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12.6 REFORMATIVE THEORY OF PUNISHMENT

According to the supporters of the Reformative theory, the aim of the punishment is to reform the criminal himself. In this theory, punishment is not imposed as a means for the benefit of others. Rather, punishment is given to educate or reform the offender himself. Here, the crime committed by the criminal is an end, not a means as in the Deterrent theory. This view is commonly accepted in the present time. This theory favours the humanitarian sentiments of the age. Therefore, punishment is imposed for the welfare of the criminal himself. Unlike the Deterrent theory, the

Reformative theory does not treat the criminal or the offender as a thing or means for the benefit of others. Hence, punishment is inflicted on a criminal for his reformation.

This theory does not justify capital punishment. Because punishment is inflicted only to educate or reform the criminal himself. Punishment does not always make reform in a criminal. On the other hand, kind treatment sometimes produces a better result than punishment. It may be more favourable to the reformation of the criminal. Forgiveness can change the nature of the criminal and give the scope of repentance and reformation to the criminal. It is clear that the reformative theory does not justify capital punishment. It supports reformation of the criminal.

The Reformative theory is supported by physiologists, sociologists and psychologists.

A) **Physiologists** hold that crimes are due to physiological defect. Therefore, the criminals should not be punished. Rather, they should be treated in hospitals by psychologists or psycho-analysts. That is why, according to this theory, crime is not a deliberate act of violation on part of the criminal. It is only due to his mental instability. As for instance, we can mention Kleptomania. In ***Kleptomania***, a criminal is compelled to steal. Therefore, criminal anthropologists hold that criminals should not be punished. Rather, they ought to be treated in hospitals or reformatories. But the problem is that all crimes are not due to insanity or physiological defects. There are some crimes which are deliberate violations of the moral law and should be punished. Because such crimes are not due to physiological defects. As for instance, we can think about corruptions. It is evident that some businessmen indulge in adulteration of food, black-marketing etc. They deliberately violate certain moral laws. So, they ought to be punished.



Kleptomania : It is a mental illness in which a man has a strong desire to steal.

B) Again there are some crimes which are due to social inequalities. For instance, theft is a crime. The authority of the moral law demands that the person who is involved in theft should be punished. But if we investigate the case properly we understand that the cause of theft is poverty. Therefore, criminal sociologists view that we cannot think of prevention of crime without improving the social and economic

conditions of the common people. Crimes can be prevented only if the society is reconstructed on the basis of justice and equity. The advocates of this view are called criminal sociologists.

C) This theory is supported by psychologists. They hold that crimes are not due to willful violation of the moral law. Rather, crimes are due to mental disorder or insanity. That is why criminals should not be punished. They should be treated in hospitals or reformatories for reformation. Freud, a famous psychologist views that crimes are due to sex wishes or spite wishes. Therefore, the treatment of the criminal should be educational or medical rather than punishment. But there are some crimes which are deliberate violation of the moral law committed by some people. Therefore, they should be punished. So, punishment prevents others from committing similar crimes. It also can refine the criminal's mind not to take to the wrong path.

It is true that the Reformative theory can work fruitfully in case of reformation of non-habitual offenders. But in some cases it does not work smoothly, because a hard core criminal cannot be reformed. If we accept it then criminals will repeat the same type of offence. That is why, in stead of trying for the reformation of his criminal mind he should be punished. Thus, it can be said that the Reformative theory will be more effective if it is intended to supplement normal punishment, rather than replace it altogether.



CHECK YOUR PROGRESS

Q.6. Fill in the blanks :

a) ..... holds that the aim of the punishment is to reform the criminal himself.

b) The reformative theory does not justify .....

c) ..... holds that crimes are due to mental disorder or insanity.



ACTIVITY : 12.3

1. Does reformative theory justify capital punishment? Discuss.

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2. Is reformative theory satisfactory? Discuss.

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12.7 THE RETRIBUTIIVE THEORY

This theory holds that the evil consequences of a man's deed are not merely evil to others, but the evils in which he is himself involved. It implies that punishment is an end in itself not a means to any end beyond itself. If a man commits a crime, the authority of the law demands that he ought to be punished. The main aim of the punishment is to safeguard the authority of the moral law. If a man commits a crime deliberately, the authority of the law demands that the man should be punished. Through the punishment of a criminal the authority or the supremacy of the moral law is established. If the criminal is not punished by the authority of the moral laws than it loses its dignity, majesty and supremacy. Therefore, if a man consciously violates a moral law he ought to be punished to vindicate the authority of the moral law. Again, this theory views that if a man takes the life of a man, justice demands that the criminal has no right to live. So, he should be sentenced to death. But it can be viewed that this theory justifies capital punishment under exceptional circumstances.



Kant : (1724-1804) Immanuel, German philosopher.

Hegel : (1770-1831) George Wilhelm Friedrich, German idealist.

Bradley : (1846-1924) Francis Herbert, Idealist philosopher.

The supporters of this theory are Aristotle, ***Kant, Hegel, Bradley***. Aristotle holds that if a man commits a crime he gets negative reward in return. He deserves to get negative reward because he has committed a crime or violates a moral law. Immanuel Kant points out that if a man voluntarily commits a crime he should be punished. He should not be considered a means for the welfare of others. Rather he should be considered an end unto himself. Therefore, Kant says that moral law is categorical imperative in the sense that moral laws are unconditional. In his Metaphysics of Morals (1797), Kant observed: "Judicial punishment… can never be inflicted simply and solely as a means to forward a good, other than itself, whether …of the criminal, or of civil society; but it must at all times be inflicted on him, for no other reason than because he has acted criminally." Kant argued that a human being should always be treated as an end in itself, and not a means to another's end. This is the supreme principle of morality or the 'categorical imperative'. If an

individual commits a crime, he violates the moral law. So, it shows that the crime commited by a criminal implies that he is responsible for that. None is responsible for his account. Therefore, Kant holds that moral law is imperative or unconditional because it comes from within to restore justice. That is why he beautifully writes that 'If justice perishes then it is no more worth while that man should live upon the earth.'

Hegel also like Aristotle holds that if a man commits a crime, he gains a reward in return for breaking a moral law. Bradley holds that punishment is imposed for the sake of punishment. Punishment is demanded by justice in order to safeguard the authority of the moral law. Emile Durkheim (1858-1917) a French Sociologist formulated social solidarity of punishment which is similar to the Retributive theory of punishment. His view is that crime is a violation of collective conscience, which consists of social values. He viewed that punishment is essentially a ceremonial reaffirmation of social values that are violated and challenged by the crime. In Durkheim's view, punishment of criminals is something like the sacrifice of individuals for the common good. So, Durkheim treats punishment as an end in itself like the Retributive theory.

The Retributive theory has **two** forms. The first one is **rigorist** and the second one is mollified form of punishment. The rigorist theory holds that if the offence is severe, the punishment should be severe. On the other hand, if the offence is light, the punishment should be light. If a person commits a murder, justice demands that the person should be sentenced to death. This form of punishment was found in the **Old Testament** of the **Judeo-Christian Bible**: "When a man causes a disfigurement in his neighbour… …it shall be done to him, fracture for fracture, eye for eye, tooth for tooth…" But the mollified form of the Retributive theory holds that punishment should be inflicted under some circumstances. The circumstances are the age of the criminal, his intention, provoking circumstances etc. There are taken into account when punishment is inflicted to a criminal. That is why this theory will say that if a person commits a murder, he should not be hanged without going through the circumstances under which he has commited the crime. According to some advocates of the retributive theory, men have free will and are capable of making rational decisions. An offender who is insane or otherwise incompetent should not be punished. In contrast to this, a person who deliberately upsets the balance of society should be punished.

Hence, it can be said that the mollified form of the retributive theory seems to be more satisfactory than the other theories of punishment.

The merit of the retributive theory is that it lays emphasis on the termination of social discrimination. None can get rid of punishment if he/she violates the authority of the moral law. Social status is not the determining factor to inflict punishment on a criminal. But Manu, an ancient law giver, prescribed the different levels of punishment for different castes. Aristotle also suggested the level of punishment. According to him, a slave possesses harsher punishment than a free man on the ground that the 'slave was less sensitive'.

The retributive theory seems to be more satisfactory than the other theories of punishment. John Mackenzie writes that neither reformative theory (for the criminal himself) nor preventive theory (for the welfare of others) can function unless and until it is supposed that punishment is the vindication of the authority of the moral law. It shows that both the theories take the motto of the retributive theory i.e., punishment is given in order to safeguard the authority of the moral law.



CHECK YOUR PROGRESS

Q.7. State whether the following statements are true or false:

a) The retributive theory justifies capital punishment. (True/False)

b) According to the retributive theory, the aim of punishment is to safeguard the authority of the moral law. (True/False)

c) Aristotle, Kant, Hegel and Bradley advocate the retributive theory of punishment. (True/ False)

Q.8. What are the two forms of retributive theory?

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Q.9. What is mollified form of the retributive theory? (Answer in about 20 words)

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Q.10. What is the motto of the retributive theory?

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ACTIVITY : 12.4

1. Do you support the Retributive theory of punishment? Discuss.

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2. Is capital punishment endorsed in the retributive theory? Discuss.

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12.8 DEBATE ON CAPITAL PUNISHMENT

Capital Punishment indicates death penalty under a judicial verdict in accordance with the provisions of law as a punishment for crime. In the recent years most of the countries cast for vote for the abolition of capital punishment. However, it still continues as a part of the Indian penal system even though death is awarded in the rarest of the rare cases it is converted into life imprisonement. Death penalty seems to be rare in the Indian penal system because most of the crimes are converted into life imprisonment. Therefore, the question remains whether the issue of capital punishment should be retained in the statue of books or it should be abolished altogether. An argument against the capital punishment is that as such-crimes as befit death punishment are not inborn criminality on the point of the offender. That is why any crime against the violation of law is subject to scrutinize. It means, we have to see why he has chosen this criminal path. There may be some reasons, like lake of education, proper guidance and wholesome environment etc. On the very occasions factors like these lead to crimes.

From the debate on Capital punishment we can put forward the view that both the reformative theory and mollified form of the Retributive theory go against the capital punishment. Because the Reformative theory lays emphasis on the reformation of the criminal mind without imposing punishment. It undoubtedly helps to rectify a criminal's mind. That is why it is advocated in modern times. But in all cases we cannot accept it wholeheartedly. Now a days, we encounter the problem of terrorism.

Terrorists are not the ordinary illiterate or underprivileged people who commit crime under the stern of circumstances. They are rather a motivated group intent on killing people. In dealing with such criminals we cannot offer. Therefore, Capital punishment must be retained in our statute books in order to fight terrorism and other heinous crimes.



12.9 LET US SUM UP

- The concept of Justification of punishment can be deduced from two approaches. The first one is **teleological approach** and the second one is **deontological approach**.
- Teleological approach holds that any act or policy is judged by its consequences in terms of good produced by it. On the other hand deontological approach indicates that an act is good or right irrespective of its consequences. From deontological approach we can discuss the retributive theory. Again from the teleological approach we can describe the Deterrent and the Reformative theory.
- The theories of punishment can be discussed under two general philosophies: one is utilitarian and the other is retributive. The utilitarian theory of punishment seeks to punish offenders to discourage, or deter future wrong doing. On the other hand, the retributive theory punishes the offenders because they deserve to be punished.
- The Preventive theory of punishment holds that the aim of punishment is to hinder others from committing similar offences.
- The Educative theory or the reformative theory of punishment shows that the aim of punishment is to educate or reform the offender himself.
- The Retributive theory holds that the aim of punishment is to vindicate the authority of the moral law.
- The dictum of the preventive theory is-"You are not punished for stealing sheep, but in order that sheep may not be stolen."
- The reformative theory does not justify capital punishment. Because punishment is inflicted only to educate or reform the criminal himself. Punishment does not always make reform in a criminal. On the other hand, kind treatment sometimes produces a good result than punishment.

- According to the retributive theory, punishment is an end in itself not a means to any end beyond itself. This theory upholds the view that if a man commits a crime, the authority of the law demands that he ought to be punished. The main aim of the punishment, according to this theory is, is to safeguard the authority of the moral law. On the other hand if a man commits a crime deliberately, the authority of the law demands that the man should be punished.
- The Retributive theory has two kinds. The first one is rigorist and the second one is mollified form of punishment. The rigorist theory holds that if the offence is severe, the punishment should be severe. On the other hand, if the offence is light, the punishment should be light. But the mollified form of the Retributive theory holds that punishment should be inflicted under some circumstances. The circumstances are: the age of the criminal, his intention, provoking circumstances etc.
- John Mackenzie opines that neither reformative theory (for the criminal himself) nor preventive theory (for the welfare of others) can function unless and until it is supposed that punishment is the vindication of the authority of the moral law.



12.10 FURTHER READING

1. John, S. Mackenzie (2005). A Manual of Ethics. Cosimo Classics.
2. Lillie, William. (1964). An Introduction to Ethics: Methuen.
3. Sinha, Jadunath. (1973). A Manual Of Ethics. New Central Book Agency, Calcutta 9.
4. Tom L. Beauchamp. (2001). Philosophical Ethics. Mc Grew-Hill College.



12.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1 : a) True b) True c) True d) True

Ans. to Q. No. 2 : a) De-ontological approach b) Teleological approach
c) Sin

Ans. to Q. No. 3 : The term 'crime' is generally used as an offence against society which is recognized by the natural law.

Ans. to Q. No. 4 : There are three theories of punishment. They are respectively :

i) Deterrent theory of punishment

ii) Reformative theory of punishment

iii) Retributive theory of punishment

Ans. to Q. No. 5 : a) True b)True

Ans. to Q. No. 6 : a) The reformative theory of punishment

b) Capital Punishment c) Psychologists

Ans. to Q. No. 7 : a) True b)True c)True

Ans. to Q. No. 8 : Mollified and Rigorous form of Punishment.

Ans. to Q. No. 9 : The mollified form of the retributive theory holds that punishment should be inflicted under same circumstances.

Ans. to Q. No. 10 : The motto of the retributive theory is, punishment is given in order to safeguard the authority of the moral law.



12.12 MODEL QUESTIONS

A) Very short Questions

Q.1. What is teleological approach in the theories of punishment?

Q.2. Write the three principal theories of punishment.

Q.3. What is retributive theory of punishment?

Q.4. State the motto of the deterrent theory.

Q.5. What is mollified form of punishment?

Q.6. Mention the two forms of retributive theory.

B) Short Questions (Answer in about 150 words)

Q.1. Write short notes on:

a) Capital punishment

b) Preventive theory of punishment

c) Reformative theory

d) Retributive theory

e) Crime and punishment

f) Mollified form of retributive theory

g) Rigorous form of retributive theory

Q.2. Briefly comment on the preventive theory.

Q.3. What is reformative theory of punishment? Discuss briefly.

Q.4. Discuss briefly the retributive theory of punishment.

Q.5. What are the two forms of retributive theory? Which one you prefer, briefly discuss.

C) Long Questions (Answer in about 300-500 words)

Q.1. Define Crime? Do you find any distinction between Crime and Sin? Explain.

Q.2. What are the theories of punishment? Explain the preventive theory of punishment? Is it satisfactory?

Q.3. Explain the reformative theory of punishment? Is it satisfactory?

Q.4. Explain the retributive theory of punishment? Is it satisfactory?

Q.5. What is capital punishment? Is capital punishment tenable?

Q.6. What are the two forms of the retributive theory? Discuss.

Q.7. Do you accept the mollified form of punishment? If so, give reasons in support of your answer.

Q.8. Do you find any distinction between Reformative theory and Retributive theory? Discuss.

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UNIT 13 : Meta-Ethics: Its Nature and Distinction from Normative Ethics

UNIT STRUCTURE

13.1: Learning Objectives

13.2: Introduction

13.3: What is Meta-ethics

- 13.3.1: Ethical Naturalism
- 13.3.2: Ethical Non-Cognitivism
- 13.3.3: Ethical Non-Naturalism (Intuitionism)

13.4: What is Normative ethics?

- 13.4.1: Teleological Ethics
- 13.4.2: De-ontological Ethics
- 13.4.3: Virtue Ethics

13.5: Difference between Meta-Ethics and Normative Ethics

13.6: Let Us Sum Up

13.7: Further Reading

13.8: Answers to Check Your Progress

13.9: Model Question

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to know

- the nature of Meta-ethics, that involves an answer to the question like what is meta-ethics and how is it different from normative ethics
- meta-ethics as the most abstract ethics that is concern with the basic principle governing all moral values.
- that the task of meta-ethics is not to prescribe norms, actions or values of ethics.
- that it is different from normative ethics which is concern with an authoritative standard or a model or norms by which things are judged
- that the meta-ethics is an ethical theory that does not deal with norms but rather concern with analyzing the meaning of ethical terms likes, 'good', 'right', 'should' etc.

13.2 INTRODUCTION

Ethics is a branch of philosophy which is concerned with ideas about moral judgments and the basis for rules of conduct, which apply to all humans. It deals with ethical questions like what is right? What is justice? What is virtue or how people should live etc. Ethics also explore the choice people make about the value and reasoning that lay behind them and about the meaning and use of moral terms. The study of ethics is broadly divided into two branches, namely meta-ethics and normative ethics. While normative ethics is based on law or norms theory that considers what kinds of things are good and bad and how we are to decide what kinds of action are right or wrong, meta-ethics on the other hand deals with philosophical analysis of the meaning of ethical terms like 'good', 'right', 'justice' etc. It may be noted that it was Moore's ethical theory of the indefinability of good that set the ground for this new direction of ethics in terms of analyzing moral language, which is popularly known as meta-ethics. Prior to Moore moral philosophy was primarily concern with concepts of moral value and judgments that either states or implies that something is good or bad, right or wrong. That is in other words prior to Moore, moral philosophy was mainly concern with making moral judgment, that are basically normative in nature.

13.3 WHAT IS META-ETHICS?

Meta-ethics is the branch of ethics that make a philosophical analysis of the meanings and character of ethical language like 'good', 'right', 'virtue' etc. It ask question like: "what is goodness?" or "how can we differentiate what is good from what is bad?", "what does it mean to say that something is right or wrong?' or "in what sense can a moral statement be said to be either true or false?" or "what do we mean when we say that euthanasia is wrong?" It is a bird's eye view of the entire project of ethics. It investigates the origin and meaning of ethical principles. Henceforth meta-ethics is the study of the origin and meaning of ethical concepts.

Meta-ethics can be broadly divided into the following subcategories:

13.3.1 Ethical Naturalism

Ethical naturalism also called moral naturalism or naturalistic cognitivism is a theory that all ethical statements can be translated

into natural or factual ones that are non-ethical. It express proposition that are true on the basis of objective features of the world, independent of human opinion. It claims that the things in one domain are identical with some of the things in another domain that belong to certain natural properties. For example it claims that moral properties like goodness and rightness can be reduced or describe in terms of natural properties like psychology. It is therefore also called a form of reductionism. Utilitarianism for instance can be understood within the framework of ethical naturalism. It claims that the only good is happiness. We can interpret this to mean not simply that happiness is the only thing that is good, but that happiness is what goodness is. That is it reduces goodness to happiness. Hence it implies that they are the same property. Happiness is a natural (psychological) property, and therefore, so is goodness.

G.E.Moore rejected the theory of ethical naturalism. He identified it as the fundamental philosophical mistake. This is because it defined moral words such as 'good' and 'right' in non-moral terms. He argued that equating goodness with any of the natural properties of things is inconsistent with the possibility of any ethics and commits the fallacy known as naturalistic fallacy.

13.3.2 Ethical Non-Cognitivism

Ethical non-Cognitivism is a meta-ethical view according to which ethical sentences do not express proposition and thus cannot be either true or false. It argues that ethical sentences lack truth value. There are different types of non-Cognitivism, namely emotivism, quasi-realism and prescriptivism.

Emotivism is a non-cognitivist doctrine that holds that ethical sentences serve merely to express emotion. It argues that ethical sentences are expressions of approval or disapproval. It does not make any assertion. For example to say "abortion is wrong" means something like "no abortion" which is neither true nor false because it is not asserting a genuine proposition. It is only expressing our emotion, expressing our disliking for abortion and thereby encouraging other

not to go for abortion. A.J.Ayer and C.L.Stevenson was an influential emotivist. Stevenson maintained that an ethical judgment is merely a linguistic act by which the speaker expresses her or his attitude and thereby seeks to influence the attitude and in turn the conduct of the listener.

Quasi-realism is also a non-cognitivist theory according to which ethical statements behave linguistically like factual claims. According to this theory ethical statements can be appropriately called 'true' or 'false', even though there are no ethical facts for them to correspond to. On the other hand prescriptivism is a non-cognitivist ethical theory according to which moral statements functions like universalized imperative sentences. Contemporary linguistic philosopher R.M, Hare argued against the emotivist theory and said that the function of moral discourse is not to express or influence attitudes but rather to guide conduct. Henceforth a moral judgment, according to Hare is a kind of prescriptive judgment that can be prescribed and universalize. For example, to say "abortion is wrong" means something like "don't abort". It is like prescribing a course of conduct that is general and exceptionless. That is anyone else in the same or relatively similar situation ought to conduct in the same way. Hare's version of prescriptivism requires that moral prescriptions be universalizable and hence actually have objective values, in spite of failing to be indicative statements with truth-values per se.

13.3.3 Ethical Non- Naturalism (Intuitionism)

Ethical non-naturalism is the meta-ethical doctrine according to which ethical statements express propositions that cannot be reduced to non-ethical statement (in the way ethical naturalism assumes). It therefore holds that it is not possible to define 'good' for example in terms of one or more natural properties like 'pleasant,' 'desired' etc. It argued that ethical statements are indefinable. That is, ethical statements cannot be defined in any other terms. According to Moore any attempt to define it in term of natural property commit a fallacy known as naturalistic fallacy. Moore's argues that an ethical term like 'good' is a simple, non-natural property just like any colour

for example 'yellow'. It is in this sense cognitivist. However it does not mean that it is in some way supernatural or devines. It simply means that goodness cannot be reduced to natural properties such as pleasure or any happiness or to other terms which can be physically seen, touched or measured. It is an intrinsic value that can be known only intuitively. The philosophy that ethical terms or concepts can be known intuitively is known as the doctrine of intuitionism or ethical intuitionism. It is therefore a variant of ethical non-naturalism which was developed in an attempt to address the epistemological problem, inherent in ethical non-naturalism, of how we can ever know that anything is good, how we can distinguish good from bad, and how we can justify our moral beliefs without reducing them to any naturalistic properties. That is ethical intuitionism in other word is a doctrine that claims that we can have intuitive awareness of moral properties or of moral truths.

13.4 WHAT IS NORMATIVE ETHICS?

The term "normative" reflects the ordinary view that some things are better than others. It is an authoritative standard or rules by which other things are judged or confronted. Accordingly a normative ethics is that branch of ethics that deals with norms and includes moral prescriptions like the golden rule. It considers what kinds of things are good and bad and how we are to decide what kinds of action are right and wrong. It also decides how people ought to act and behave, as well as how a person makes moral choices. An example of a normative ethical question would be like, 'is capital punishment right?'

Normative ethics can be split into three categories namely, teleological, deontological and virtue ethics.

13.4.1 Teleological Ethics

According to the teleological theory moral judgments are based entirely on the effects produced by an action. That is an action is considered right or wrong in relation of its consequences. Consider for example, an action phrases like, "will this hurt me?" or "will this hurt others?" the answer to such questions will be determined by

what we think the consequence will be, good or bad. And just as there can be different opinions about whether a particular result is good or bad, this accounts for the great variety of teleological theories. Some may answer that an action is right if it benefits the person performing the action.

13.4.2 Deontological Ethics

Deontological ethics on the other hand is a theory of ethics that is base in duty. The word 'deontological' comes from the Greek word deon, which means 'duty' and science or study, of (logos). It is the "science of duty" or duty-based ethics which is concerned with the duty to acts, regardless of the good or bad consequences that may be produced. That is it is concerned with the acts themselves, which are intrinsically right or wrong. That is a rightness of an action does not depend on its consequences, which is why it is also sometimes called non-Consequentialist. Deontology is different from other theories, such as utilitarianism, which says we have an obligation to take the course of action that achieves the most positive outcome or consequence. According the theory of utility, the best consequence is happiness/pleasure, because it is considered the absolute good. Consequentialism tells us we need to take into account the final consequence of our action, even if the act itself is not morally good. On the other hand, the theory of deontology states we are morally obligated to act in accordance with a certain set of principles and rules regardless of outcome. In religious deontology, the principles derive from divine commandment so that under religious laws, we are morally obligated not to steal, lie, or cheat. Thus, deontological theories and duties have existed for many centuries. However it was Immanuel Kant, who has formulated the most influential form of a secular deontological moral theory according to which the rules (or maxims) should derive from human reason. Moral law according to Kant should consists of a set of maxims, which are categorical in nature and we are bound by duty to act in accordance with categorical imperatives.

There are three formulations of Kant's categorical imperative:

The First Formulation of the Imperative

"Act only according to that maxim whereby you can at the same time will that it should become a universal law without contradiction."

The Second Formulation of the Imperative

"Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end but always at the same time as an end."

The Third Formulation of the Imperative

"Therefore, every rational being must so act as if he were through his maxim always a legislating member in the universal kingdom of ends."

13.4.3 Virtue Ethics

When normative ethics has virtues as standard of good character in terms of which an action is judged, it is called virtue ethics. According to virtue ethics we ought to possess certain character traits such as courage, generosity, compassion, honesty etc and these ought to be manifest in our actions. It focuses on the agent and argues that we ought to act in ways that exhibit the virtues. It attempts to answer the question like "what sort of person I ought to be?" The answer lies in a virtue that is morally desirable state of character. The theory is directed not at what actions one ought to do, but on what person one should be. It therefore addresses specific question what is a virtuous person like? What is a vicious person like? What makes traits of character virtuous or vicious? Virtue ethics aims to specify the virtues, that is, traits of characters it is good or bad to possess. It argues and explains for example that courage is a virtue whereas cowardice a vice. Aristotle for example advocated virtue ethics and discusses in his Nicomachean Ethics, the conditions under which moral responsibility may be ascribed to individual agents, the nature of the virtues and vices involved in moral evaluation and the methods of achieving happiness in human life. The central question concerning Aristotle virtue ethics was the

question of character that takes for an individual human being to be a good person. Aristotle argues that ultimate goal of human life could be happiness or living well. He further argues that neither the ordinary notions of pleasure, wealth and honor nor the philosophical theory forms provide an adequate account of this ultimate goal. This is because even individuals who acquire the material goods or achieve intellectual knowledge may not be happy. He concluded that genuine happiness lies in action that could be attained only through the cultivation of virtue.

13.5 DIFFERENCE BETWEEN META-ETHICS AND NORMATIVE ETHICS

The distinction between normative ethics and meta-ethics does not come without some justifications. There is the general distinction between use and mention that is between using an expression and talking about it. And there is the more specific distinction between knowing how to use a language and knowing how to explicate that use, with regard to the logic of the expressions in question, how they are to be classified and otherwise related to one another. Nevertheless distinction can be maintained with regard to the meaning of meta-ethics and normative ethics in the following sense:

1) Meta-ethics implies or presupposes no specific normative ethical doctrines, so that the same meta-ethics is compatible with different and even opposed normative ethics
2) Normative ethics implies or presupposes no specific meta-ethical doctrines, so that the same normative ethics is compatible with different and even opposed meta-ethic

It will be noted that these two views are logically distinct. It might be possible to hold that the same meta-ethics for example emotivism, is compatible with such different normative ethics as hedonism and deontologism, while at the same time denying that the same normative ethics, example hedonism, is compatible with both emotivism and intuitionism. The reverse is also possible. Hence it may be concluded that thought distinct in their primary questions and concerns, meta-ethics and normative ethics are not independent of each other.



CHECK YOUR PROGRESS

Q.1: Define Meta-ethics.

.....

Q.2: What are the other names of ethical naturalism?

.....

Q 3: Define Ethical Non-cognitivism.

.....

Q 4: What is Quasi realism?

.....

Q 5: What is ethical Non-naturalism?

.....

Q 6: What is the doctrine of intuitionism or ethical intuitionism?

.....

Q 7: Normative ethics can be split into how may categories? What are they?

.....



13.6 LET US SUM UP

- Meta-ethics is a philosophical inquiry that looks at the underlying reasons for why we form certain moral judgements and beliefs.
- It is an abstract inquiry into the metaphysic and linguistic nature of morality. It questions what do we mean when we make ethical claims (it is wrong to kill).
- Another meta-ethical issue is whether there is any objective basis to morality. Whether God or divine command can give us an objective basis to morality or perhaps reason and rationality is the source of objectivity. These issues don't have a "direct" relevance to how we ought to act or what we should do in this or that situation.
- Normative ethical questions specific actions that aims to provide guidelines as to how one acts, behaviours, lives, forms certain

judgements. It discusses topics like the ethics of abortion, stem cell research, euthanasia, war, charity, capital punishment. That is it deals with questions of "Ought" and "should".. should we do this or that? What one ought to do in this or that situation?

- In other words while normative ethics addresses such questions as "What should one do?", thus endorsing some ethical evaluations and rejecting others, meta-ethics addresses the question "What is (moral) goodness?" seeking to understand the nature of ethical properties and evaluations.



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13.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: Meta-ethics is the branch of ethics that make a philosophical analysis of the meanings and character of ethical language like 'good', 'virtue', 'right 'etc.

Ans to Q 2: Moral naturalism or naturalistic cognitivism is a theory that all ethical statements can be translated into natural or factual ones that are non-ethical.

Ans to Q 3: Ethical non-cognitivism is a meta-ethical view according to which ethical sentences do not express proposition and thus cannot be either true or false.

Ans to Q 4: Quasi-realism is a non-cognitivist theory according to which ethical statements behave linguistically like factual claims.

Ans to Q 5: Ethical non-naturalism is the meta-ethical according to which ethical statements express propositions that cannot be reduced to non-ethical statements.

Ans to Q 6: The philosophy that ethical terms or concepts can be known intuitively is known as the doctrine of intuitionism or ethical intuitionism.

Ans to Q 7: Normative ethics can be split into three categories. They are teleological, deontological and virtue ethics.



13.9 MODEL QUESTIONS

A) Very Short Questions

1. What is meta-ethics ?
2. What is normative ethics ?
3. Cite two examples of normative ethics?
4. What is the difference between normative ethics and meta-ethics?

B) Short Questions (Answer each question in about 150 words)

1. Define cognitivism?
2. Define non-cognitivsm as a theory of ethics?
3. What are the different types of cognitivism?
4. Cite two fundamental moral questions that are central to the theory of meta-ethics?
5. Define virtue ethics?

C) Short notes (Answer in about 150 words)

1. Is utilitarianism a type of consequentialism? Give reason for your answer.

2. How would the meta-ethicist address the question "what is 'good'?"
3. How is emotivism different from prescriptivism?
4. Is utilitarianism a type of consequentialism? Give reason for your answer.

D) Long Questions (Answer in about 300-500 words)

1. What do you understand by emotivism?
2. What do you understand by utilitarianism?
5. Explain naturalism as a theory of ethics?
6. What do you understand by consequentialism? Is it different from deontology? Give reason.
7. Give a meta-ethical account of ethical terms such as "good"?

* * * * *

UNIT 14 : MOORE: INDEFINABILITY OF GOOD

UNIT STRUCTURE

14.1: Learning Objectives
14.2: Introduction
14.3: The Indefinability Of Good
  14.3.1: Simple and Complex Property
  14.3.2: Open question argument
14.4: Naturalistic Fallacy
14.5: Good as Intrinsic Value
14.6: Criticism
14.7: Let us sum up
14.8: Further Reading
14.9: Answer to check your progress
14.10: Model Question

14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Discuss the objective of the study is to sets out Moore criticisms of 'ethical naturalism'.
- Describe the 'naturalistic fallacy'.
- Explain why good is indefinability.

14.2 INTRODUCTION

Moore's ethical propositions involves a wide range of unique concepts like, "ethical" or "moral," such as "good," "right," "duty," etc. According to Moore, the most fundamental of these is "good". This is because others count as moral concepts or properties only because they bear logical relationships to "good." Moore draws a significance understanding of what good is and is no, a position other ethical theorists has generally not grasped. He makes a distinction between the verbal definitions of a word, that is what a word is used to mean or how people generally use a word and second, is concern with the real definition of a word, that is what the real nature of an object or notion is. In other words, Moore's ethics bring forth an important distinction between two different kinds of ethical claims: claims about what things are good, and claims

about what actions we ought to perform. Consider for example, an act is right if and only if it produces more good than any other available action. Moore's view was that of these two kinds of ethical properties: the property of a state of affairs being good, and of an act being right - the former was the more fundamental.

Moore in his "Principia Ethica", argued that philosophers who tried to make an ethical claim by appealing to a definition of the term "good" in terms of one or more natural properties like "pleasant", "more evolved", "desired", etc commit a fallacy which he called the "Naturalistic Fallacy". He argued that, the term "good" is in fact indefinable, because it names a simple, non-natural property, and cannot be analyzed in terms of any other property. It is an intrinsic value that lacks natural properties. Thus, when a Hedonist, for example, claims "Anything that is pleasant is also good", it is always possible to counter with "That thing is pleasant, but is it good?" His argument for the indefinability of good is often called the Open Question Argument.

14.3 THE INDEFINABLITY OF GOOD

G. E. Moore maintained that "good" is an indefinable primitive that cannot be defined in term of some natural properties. The core position of Moore's indefinability of good is that, it is a simple property. That something is definable is to have complex property. This is because simple properties cannot be defined. Hence when we say something is good, there are three possible view about goodness either (i) goodness is a simple undefinable property, (ii) it is a complex, definable property, or (iii) the word 'good' is meaningless, and 'there is no such subject as Ethics.' Moore dismisses (iii). His argument against (ii) is often called the 'open question' argument.

14.3.1 Simple and Complex Property

That something is good is to have a property of goodness. There are basically two types of properties namely: simple and complex properties. Moore's plausible idea is that some 'properties' are complexes of other, more basic (simple) properties. He gives the property of being a horse as an example of such a property. That it

has four legs, a head, a heart, a liver, etc. etc. all of them arranged in definite relations to one another such that we might think just as clearly and correctly about a horse. That is the proposed definition of the property of being a horse is identical to, a certain combination of more basic properties. Moore contrasts the property of being a horse with yellow or yellowness. Consider for example, we may define the colour yellow by describing its physical equivalent; we may state what kind of light-vibrations must stimulate the normal eye, in order that we may perceive it. However it may be noted that those light-vibrations are not themselves what we mean by yellow. They are not what we perceive. Indeed, we should never have been able to discover their existence, unless we had never been struck by the patent difference of quality between the different colours. The idea is that we can say what yellow is, in sense that we can say what properties invariably accompany yellowness: e.g., dispositions to emit certain light-vibrations. But we cannot say what the nature of the property of being yellow is: and this is because the colour 'yellow' is a simple property, which is not analyzable. Therefore it is indefinable.

The point of argument is that good like yellow is a simple indefinable property. Moore's argument for this position is known as the open question argument.

14.3.2 Open question argument

Moore's main argument for the indefinability of good is the argument that has come to be known as the open-question argument. According to this argument, Moore advances the considerations usually cited in this context: the "desire to desire to desire to desire" passage and the thought experiment concerning the difference between the questions "is pleasure good?" and "is pleasure pleasant?" The argument runs as follow:

1. Goodness is a simple and indefinable property because, for any analysis F of goodness, it is not clear whether F-ness is itself good.

2. Goodness is a simple and indefinable property because, for any proposed analysis F of goodness, the proposition that F-ness is good is distinct from the proposition that F-ness is F.

3. Goodness is a simple and indefinable property because, for any proposed analysis F of goodness, for any object x the proposition that x is good is distinct from the proposition that x is F.

While the first version of the argument does not seem convincing, the second or third version of the argument apparently relies on the following two principles:

1. 'Given that x is F, is x good?' is an open question.

2. 'Given that x is good, is x good?' is not an open question.

Conclusion: 'x is F' and 'x is good' express different propositions.

What must 'open question' mean for this argument to be valid? The property for which 'F' stands and the property for which 'good' stands are not identical. What view of propositions is needed for this argument to be valid? This is an open question.

The phrase "open question" suggest that people who think that good is definable will maintain that the ethical principle which incorporates their definition cannot be sensibly rejected; to anyone who rejects it, the upholder of the definition will reply: "this is not an open question : the very meaning of the word decides it ; no one can think otherwise except though confusion."

Moore's point is that every attempt at definition leaves it an open question as to what good really is. But this could be the case only if the definition failed to capture all of what is meant by "good." Consider the case of a bachelor. Who is a bachelor, "a bachelor is an unmarried man." Here it makes no sense to respond "yes, but is a bachelor really an unmarried man?" or "but is every unmarried man really a bachelor?" The reason it doesn't is that the full meaning of "bachelor" is captured by "unmarried man." On the other hand, the reason it makes sense to ask these kinds of questions about purported definitions of "good" is that they fail to capture its full meaning. Since

this is true of every purported definition of "good," "good" cannot be defined.

Moore further argued that any attempt to define 'good' in terms of natural properties commit the fallacy which is known as Naturalistic fallacy. He calls it naturalistic fallacy because he claims that the proposed definition try to analyze goodness in natural terms.

14.4 NATURALISTIC FALLACY

Naturalistic theories attempt to define 'good' in terms of natural properties. By natural properties Moore include all non-moral properties. Any attempt to define good or goodness in terms of naturalistic property according to Moore commit the fallacy known as naturalistic fallacy. Moore holds that the role of ethics is to define one moral concept in terms of another moral concept. In this sense, the notion of 'good' in ethical sense can be defined for example in terms of 'right' or 'ought'. Consider for example, 'A right action is one that leads to a good consequence'. The problem which such definition of 'good' is that it equate 'good' with 'right' or 'right' with 'good'. The question arises is good always right or is right always good. It is an open whose definition would be circular and not a definition at all. Henceforth for Moore we are forced to admit that good is indefinable.

Moore's explicate the fundamental truth of the argument that good in indefinable, by considering any common naturalistic definition of good. He considers for example, 'good' is 'productive of pleasure'. The question is not whether this statement is true or false. It is rather a question of whether this gives an adequate definition of good. Moore does admit that good actions are as a matter of fact, 'productive of pleasure'. Some may even go further and state that productiveness of pleasure is part of the meaning of the terms 'good', but it does not constitute the whole of its meaning. Hence 'production of pleasure' cannot serve as a definition of 'good'. There are still others who may maintain that what causes an action to be good is the fact that it produces pleasure, but a statement of what causes an action to be good is not a definition of goodness as such. Similarly we may say that light of a certain wave length causes the colour yellow, but this would not be a definition of yellow.

From the aforesaid discussion, what Moore needs to prove is only that 'good' includes something more than 'productivity of pleasure' or for that matter any other natural characteristic in its connotation. This is because the concept 'good' is not identical with the concept of 'productive of pleasure'. The answer to the question, what is good, can only be decided by introspection or by seeing what we mean in our own minds when we use the term 'good'. In other word 'good' can only be recognized (in particular cases) through acts of intuitive apprehension.

14.5 GOOD AS INTRINSIC VALUE

Moore claims that once arguments based on the naturalistic fallacy had been discarded, good can be understood more in terms of intrinsic value. Moore sets out his list of intrinsic goods such as friendship and the appreciation of beauty (and intrinsic evils such as consciousness of pain). He maintains that these intrinsic values are incommensurable, and thus that the assessment of priorities among them is inescapably a matter of individual judgment. That is in other word, the questions of intrinsic goodness could only be settled by appeal to what he called "moral intuitions". It is self-evident propositions which recommend themselves to moral reflection, but which are not susceptible to either direct proof or disproof. As a result of his view, he has often been seen by later writers as an advocate of ethical intuitionism. Moore however distinguished his view from deontological intuitionists, who held that intuitions could determine questions about what actions are right or required by duty. On the other hand, Moore as a consequentialist, argued that duties and moral rules could be determined by investigating the effects of particular actions or kinds of actions, and so were matters for empirical investigation rather than direct objects of intuition. In Moore's view, intuitions revealed not the rightness or wrongness of specific actions, but only what things were good in themselves as ends to be pursued.

14.6 CRITICISM

It is argued against Moore that if we cannot provide a definition of 'good', it become impossible to study the fundamental notion of ethics. If

we accept Moore's position that we know 'good' only intuitively, and that it is the end of the matter, it may be argued that good may be know intuitively, but that it may not be the end of the matter. That is, the critic argued that there is scope to maintain that ethics can contain a great many universally true statements about good. Consider the example , 'yellow' is a notion that is simple and cannot be analysed into any simpler notions; it can only be known by a direct apprehension of the colour, so that a man born blind, cannot have such a direct apprehension and thus the colour remains unknowable. If we go by Moore, 'yellow' like 'good' is a notion that would be indefinable. However many true scientific statements can be made about 'yellow'. For example, it can be described in terms of the wave length with which it is correlated in physics, although the colour sensation is certainly not identical with the wavelength. Again another way of defining it is that yellow can be stated to be the complementary colour of blue; or that it is the limit of a series of colours passing from red through orange; or that it is the colour of certain natural objects like buttercups and sulphur and so on. Similarly, even if good in indefinable, the critic argued that there still can be made a great many universally true statements about 'good'. Reference may be made of true statement about good such as good is always productive of pleasure, or that good is always commanded by God. This is however not providing definition of good.



CHECK YOUR PROGRESS

Q.1: Who is the writer of 'Principia Ethica'?

.....

Q.2: Can good be defined through some natural property?

.....

Q.3: If something is good, what property it should have?

.....

Q.4: What is Moore's main agrument for the indefinability of good.

.....

Q.5: Who has presented the naturalistic fallacy?

.....



14.7 LET US SUM UP

- The central thesis of Principia Ethica is that "good" is a simple, non-natural concept or property.
- For something to be ontologically simple is for it to possess no parts, to admit of no divisions or distinctions in its own constitution.
- A simple is not made up out of anything, and thus cannot be broken down into anything.
- Simples are therefore unanalyzable. In the case of "good," it is a concept not made up of other concepts. Consequently it cannot be analyzed, broken down into constituents, in the way that "bachelor" can.
- Moore illustrates the situation by comparing "good" to color concepts like "yellow." Color concepts cannot be known by analytic description, but only by acquaintance, that is, direct cognition.
- Attempts at description or definition (that is, analysis) such as "yellow is a color brighter than blue," fail to capture the essence of yellow.
- Likewise, purported analyses of "good," in terms concepts like "pleasure" or "desire" or "evolutionary progress," fail to capture what is meant by "good."



14.8 FURTHER READING

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14.9 ANSWER TO CHECK YOUR PROGRESS

Ans to Q 1: G. E. Moore.

Ans to Q 2: No.

Ans to Q 3: Goodness.

Ans to Q 4: Open Question Argument

Ans to Q 1: G. E. Moore.



14.10 MODEL QUESTIONS

A) Very short Question

1) Who has written the book 'principia ethica'?
2) What according to G.E. Moore cannot be defined in terms of some natural properties?
3) What is naturalistic fallacy?
4) Give a name of consequentialist philosopher.
5) Cite two examples of ethical naturalism.

B) Short Questions (Answer in about 150 words)

1) Write short note on the indefinability of good?
2) What is meant by moral intuitions?
3) What is meant by intrinsic value? Cite two examples.
4) Is good always productive of pleasure?

C) Long Questions (Answer in about 300-500 words)

1. What do you understand by ethical naturalism?
2. Is good definable? Discuss after Moore's Principia Ethica.
3. Discuss after Moore the meaning of the phrase "open question?"
4. Is good analyzable? Give reason for your answer.

* * * * *

UNIT 15 : EMOTIVIST ANALYSIS OF MORAL LANGUAGE

UNIT STRUCTURE

15.1. Learning Objectives

15.2. What is emotivist analysis of moral language or emotivism?

15.3. Ayer's emotivism

15.4. Ayer and the principle of verification

15.5. Evaluating Ayer's emotivism

15.6. Stevenson's emotivism

15.7. Emotivism and moral disagreement

15.8. Let us sum up

15.9. Further reading

15.10. Answers to check your progress

15.11. Model questions

15.1 LEARNING OBJECTIVES

After going through this unit you will be able to know

- About the concept of emotivist analysis of moral language.
- What is emotivism?
- What is Ayer's view about emotivism?
- What is Ayer's view about the principle of verification?
- What is Stevenson's emotivism?

15.2 IS EMOTIVIST ANALYSIS OF MORAL LANGUAGE OR EMOTIVISM?

Emotivist analysis of moral language means the theory of emotivism about moral languages or moral judgments, sentences, words, and speech acts or ethical sentences. Emotivism is a meta-ethical view that claims that ethical sentences do not express propositions but emotional attitudes. Hence, it is colloquially known as the hurrah or boo theory. Emotivism claims that moral judgements express the feeling or attitude of approval or disapproval.

According to emotivism moral judgments do not function as statements of fact but rather as expressions of the speaker's or writer's feelings. According to the emotivist theory, when we say "You acted wrongly in stealing that money", we are not expressing any fact beyond that stated

by "You stole that money". It is, however, as if we had stated this fact with a special tone of abhorrence, for in saying that something is wrong, we are expressing our feelings of disapproval toward it. Emotivism was expounded by A.J. Ayer in Language, Truth and Logic (1936) and developed by Charles Stevenson in Ethics and Language (1945).

Emotivism claims that moral judgements express the feeling or attitude of approval or disapproval. To say that 'Murder is wrong' is to express one's disapproval of murder. Ethical language is 'emotive'. So, in one sense, emotivism claims that morality is 'subjective'. However, there is an important distinction between emotivism and the theory that is called 'subjectivism'. Subjectivism claims that moral judgements assert or report approval or disapproval, and there is a difference between expressing disapproval and asserting it.

One form of subjectivism claims that to say 'X is wrong' is simply to say that it is generally disapproved of. But this can't be right, because it is not a contradiction to say 'Most people approve of X, but X is wrong nonetheless'. For example, racism has been very common historically. We may argue that 'racism is wrong' even while acknowledging that most people approved of it.

A second form of subjectivism, 'speaker subjectivism', claims that the meaning of 'X is wrong' is something like 'I disapprove of X' or again 'I think X is wrong'. This is a fact about oneself, so the statement can be true or false and is verifiable. Speaker subjectivism, therefore, is an unusual form of cognitivism: the facts that make moral judgements true are facts about the individual speaker's mind.

Speaker subjectivism entails that we cannot make mistakes about what is right or wrong. If I say 'Murder is right', I am simply stating that 'I approve of murder'. If I am sincere, then I do approve of murder, and so murder is, indeed, right ('for me', we might say). But we naturally think that people can make mistakes about morality. Speaker subjectivism makes no sense of deliberation, trying to figure out what is right or wrong. Why should I bother to deliberate? Whatever I come to feel will be right!

By contrast, emotivism claims that moral judgements do not express any kind of truth or falsehood, because they are not cognitive. It can explain the objections to subjectivism above. To say that 'most people approve of racism' does not contradict 'racism is wrong', because 'racism is wrong'

doesn't state something true or false. And one cannot be infallible in the sense of getting the answer right, there are no moral truths.

Emotivism can be considered as a form of non-cognitivism or expressivism. It stands in opposition to other forms of non-cognitivism (such as quasi-realism and universal prescriptivism), as well as to all forms of cognitivism (including both moral realism and ethical subjectivism).

15.3 AYER'S EMOTIVISM

A.J. Ayer develops his emotive theory of ethics within the framework of logical positivism. In his "Language, Truth and Logic" he holds that a statement is literally meaningful if and only if it is either analytic or empirically verifiable. If the statement is analytic, it can be confirmed or disconfirmed by the test of logical consistency. It is verified simply by appeal to the definitions of signs used in the statement. If it turns out to be tautology, it is true; if it turns out to be contradiction, it is false. If the statement is empirical, it can be verified or disverified by observation. When there is no conceivable way to find such evidence, the statement has no literal meaning. As logical positivist Ayer believes that there are just two species of significant propositions-tautologies and empirically verifiable assertions of fact. Propositions of logic and mathematics and all definitions of symbols fall into the first category; propositions of science and of ordinary life, in so far as they state matters of fact, fall into the second category. Ayer applies this verifiability theory of meaning to ethics.

Ayer finds that "what seems to be an ethical judgment is very often a factual classification of an action as belonging to some class of actions by which a certain moral attitude on the part of the speaker is habitually aroused." Such judgments are verifiable and therefore, literally meaningful. Descriptions of social mores or psychological phenomena of moral experience are factual statements which belong to the science of sociology or psychology. Definitions that specify the meaning of ethical terms without asserting the objective existence of ethical properties are analytic sentences which have logical meaning and are used for conceptual clarification. There are, however, many judgments in which an ethical term is used in a purely normative way, e.g.; 'pleasure is good', 'theft is wrong'. Judgments of this kind, according to this kind, according to Ayer, can be verified in neither of the approved ways. They cannot be shown to be true or false by definition. Again goodness or wrongness

is not a property which can be given in experience. These judgments are non-sense from an empirical point of view. As G.J. Warnock describes the situation, "since, naturally and rightly, the positivists are disinclined to swallow 'intuition' as a respectable means of verification, and since no one was disposed to maintain that moral judgments in general were either tautologous or verifiable by ordinary sense experience, it followed that they could not be significant propositions: they could not really be, as their grammatical form might lead one to suppose, assertions in which genuine 'properties' were ascribed to things, or indeed genuine assertions of any kind at all. They must be, in their grammatical form, mere masqueraders."

According to Ayer, fundamental ethical concepts are pseudo-concepts. Moral judgments are not assertions but merely emotive expressions through which we express our feelings and attitudes. Sentences like 'Milk is white' and 'Marry is happy' express propositions that are either true or false. But when one says 'Theft is wrong', one is not asserting anything. The sentence does not express any proposition at all. We may speak of ethical sentences but not of ethical propositions, for no ethical sentences express propositions. Thus, 'ought to be' is without meaning, for we can experience what is, but we cannot experience what ought to be. Such words convey no information about the actual word. Describing emotions is different from expressing emotions. The primary function of moral judgment is to express the speaker's feelings and attitudes about certain object, but not to make any assertion about them.

Ayer agrees with Moore in rejecting naturalism which defines ethical words in natural terms.

The significance of ethical words is to be determined in terms of the different feelings they express and of the different emotional responses they are calculated to evoke. Moral sentences are therefore non-cognitive. They are unverifiable for the same reason as cry of pain or a word of command is unverifiable---because they do not express genuine propositions. At this point there is a duality in Ayer's doctrine. He likens a moral utterance to a "cry of pain" or a "word of command". These functions are different. On the one hand an ethical sentence is like an ejaculation such as 'Hurrah' or 'Boo'. On the other hand, some of the ethical sentences are used in such a way as to give the sentences in which they occur the effect of commands. Like a word of command an ethical sentence seeks to arouse emotion in the listener and thus to incite him to action. Whether ethical sentences are expressions of

feelings or excitants of attitudes, they have no cognitive meaning. The duality of functions suggests that according to Ayer, if a moral theory cannot account for the moving appeal of ethical utterances, it would be inadequate. Moral language is often intimately associated with action. When I denounce something I am trying to persuade others to stop doing it. Moral judgements are expressive or imperative but they are never descriptive. Therefore, Ayer's emotive theory is known as radical emotivism.

If ethical sentences have no literal meaning, it is impossible to argue about their truth or falsity. It is Ayer's contention that we never argue about purely moral matters. There is clash of subjective attitudes but no logical contradiction of assertions. In moral matters, "the dispute is not really about a question of value but about a question of fact." In contesting a person's moral opinion, we attempt to call his attention to matters of fact which we think must have overlooked. If our opponent agrees with every factual consideration which we can bring forward, but still disagrees with us about the moral value of the action or situation in question, then, says Ayer, "we abandon the attempt to convince him by argument" and we have in the end recourse to "mere abuse".



CHECK YOUR PROGRESS

Q 1: Fill up the blanks:

(a) A.J. Ayer develops his emotive theory of ethics within the framework of……..

(b) Ayer in his …….. holds that a statement is literally meaningful if and only if it is either analytic or empirically verifiable. .

(c) As …….. Ayer believes that there are just two species of significant propositions.

(d) According to Ayer, fundamental ethical concepts are ……

(e) Ayer agrees with Moore in …… naturalism which defines ethical words in natural terms.

15.4 EVALUATING AYER'S EMOTIVISM

It is often believed that the emotive theory is an attempt to discredit ethics. But this criticism is based on misunderstanding. The emotive theory only explores the consequences of a sounding point of logic which was already made by David Hume that 'ought' does not follow from 'is', that there is no

logical bridge between the realm of facts and the realm of values. Ayer's account of the nature of ethical sentences is based on the verification principle. If verification has to be made in terms of observation of sensible events, then clearly our moral utterances must be separated from descriptive sentences. Ayer's concern is to mark off scientific from non-scientific discourse, statements of fact from pseudo-statements which purport to, but do not state facts. What he has particularly resented in the intuitionist mythology of objectivity of moral values is authoritarianism, because it leads to acceptance of certain persons as undisputed authorities in moral matters.

There are difficulties which beset Ayer's emotive theory of ethics. It maintains that moral approval or disapproval is an affective-conative attitude, not a cognitive judgment claiming truth. But, as Paton points out, "When I say that an action is morally good I am at least attempting to rise above my contingent personal likes and dislikes". This implies an appeal to principles which provide the basis for our moral responses. If reasonable grounds for accepting fundamental moral principles are available, this will place moral judgments beyond emotive responses. From Ayer's point of view, the utterance of every ethical sentence is accompanied by a suitable feeling state. But it is possible to conceive the possibility of a moral judgment without at the same time experiencing any moral emotion. Moral evaluation can be as cool and unemotional as mathematical calculation. In mathematics the result is reached by applying certain rules of calculation. Similarly an ethical decision may be arrived at through the application of certain criteria. Emotion is therefore not a necessary accompaniment of a moral judgment. Even empirical statements such as 'the house is on fire' may express an emotion or arouse a feeling and stimulate action. So to express an emotion is not a distinctive characteristic of moral judgments.

In Ayer's radical emotivism the basic moral utterance does not have the form of statement but is a mere ejaculation like 'Hurrah' or 'Ouch'. The difficulty of such a view is that most of the typical ethical words (good, right etc.) have predicative uses in ethical sentences but typical emotive words ('Hurrah', 'Ah' etc.) have no such use. When I say 'patriotism is good', I do not merely express an emotion but point out that acts of a certain kind conform to an ideal. If its correct transcription is "Patriotism, bravo!" the question arises, "is the use of the exclamation deliberate or involuntary?". If it is deliberate, then the moral judgment is only an elliptical assertion of my

mental state and this is nothing but auto-biographical version of naturalism which Ayer repudiates. If the exclamatory expression is an involuntary symptom of the felt emotion like bursting into tears of grief, then emotivism must be regarded as an inadequate account of what we do when in a moral conflict we finally decide in favour of one of the alternatives and say "This is the right thing to do". Here we do not express any emotion but only an evaluation with full deliberation. It may be that when I use an ethical sentence I express my feelings, but this is not the primary reason why I make the judgment, when I say 'Patriotism is good', I have a feeling towards patriotism because I believe that it is moral. It is this belief that patriotism is moral which I express by the judgment made. The essence of ethical judgment is evaluation. To evaluate something is not to express or excite emotions.

Ayer's radical emotivism cannot account for the fact that ethical judgments are subject to rational examination. Moral judgments may embody subjective preferences or sentiments but when they are criticized by reason they become objects of cognition. Even cognitive statements may express that the speaker has certain sentiments concerning the matter he speaks about, but this emotive function is incidental to their cognitive significance. So it is difficult to agree with Ayer that moral evaluation is non-cognitive. The real contrast is not between evaluation and cognition but rather between evaluation and description. The radical emotivism breaks down in its claim that the non-descriptive is purely emotive. It fails to explain the fact that moral judgments imply a claim to impartiality, impersonality and interpersonal authority which is independent of personal preferences and sentiments. Justification of our moral judgment is made in a broader and rationally coherent context. So it is a mistake to deny the efficacy of reason in moral decision. C.I. Lewis aptly remarks, "If it were not that present valuing and doing maylater be a matter of regret, then there would be no point and no imperative to consistency of any kind. No act would then be affected by relation to any principle, and no thinking by any consideration of validity. Life in general would be free of any concern; and there would be no distinction of what is rational from what is perverse or silly". A belief in a moral order is inherent in the common sense function of ethical discourse. In the context of that belief it makes sense to give rational justification of a moral decision. An appeal to feelings will here not do.

15.5 STEVENSON'S EMOTIVISM

However, emotivism does not depend on the principle of verification nor on Hume's theory of judgements of reason. As Warnock notes, emotivism as a theory is only developed with the work of Charles Stevenson. Warnock argues that Stevenson makes three central points. First, Stevenson develops the distinction between beliefs and attitudes. We can understand the difference in terms of the idea of 'direction of fit'.

A man goes shopping, taking his shopping list with him. When shopping, he uses his list to guide what he puts in his basket. At the end of the shop, what is in his basket should 'fit' his list. If it doesn't, the mistake is with the basket, and the basket should be changed to fit the list. Now suppose that the man is being followed by a store detective. She makes a list of each thing that the man puts in his basket. At the end of the shop, her list should 'fit' his basket. If it doesn't, the mistake is with her list, and the list should be changed to fit the basket. The shopper's list is a list of what he wants. Desires have a 'world-to-mind' direction of fit. We seek to change the world to fit our desires and thereby satisfy them. They are not true or false, but represent how the world should be. By contrast, the detective's list is a list of what she believes is in the shopper's basket. Beliefs have a 'mind-to-world' direction of fit. We change our beliefs to fit the world, and thereby have true beliefs. They represent how the world is, not how we want it to be. Stevenson argues that moral attitudes regard what is to be done - they have a world-to-mind 'direction of fit' and are non-cognitive.

Second, Stevenson develops the distinction between the descriptive and emotive meanings of words. He argues, quite independent of appeals to the verification principle or the scope of reason, that moral words have emotive meanings, which are neither descriptive nor analytic. The central ethical terms - 'right', 'wrong', 'good' and 'bad' - only have emotive meanings, of expressing approval or disapproval. But many moral terms ('steal', 'honesty', 'respect') have both descriptive and emotive meanings. To be told that someone is 'honest' is to learn something about them. For instance, they can't be honest while lying frequently! And whether someone lies frequently is a matter of fact. But the term 'honest' isn't just a description; it also has an emotive meaning of approval.

15.6 EMOTIVISM AND MORAL DISAGREEMENT

One of the most powerful objections to emotivism is that it oversimplifies ethical discussion. If I say 'abortion is wrong' and you say 'abortion is right', I am just expressing my disapproval of it and you are expressing your approval. I'm just saying 'Boo! To abortion' and you're saying 'Hurrah! for abortion'. But about this there can be no discussion, no reasoning. Even worse, emotivism claims that we are trying to influence other people's feelings and actions. But trying to influence people without reasoning isjust a form of manipulation.

Ayer responded that ethical discussion is about the facts. When arguing over animalrights, say, we are constantly drawing facts to each other's attention. I point out how much animals suffer in factory farms. You point out how much more sophisticated human beings are than animals. And so on. Though we agree on the facts, yet still morally disagree, there is nothing left to discuss.

Stevenson rejects this. The moral disagreement that remains is a disagreement in attitude,a practical disagreement - no one can live both by the attitude that 'eating meat is wrong 'and by the attitude that 'eating meat is right'. Attitudes can be discussed, because people do not have feelings or make choices in isolation. Any attitude has implications for other attitudes. If I disapprove of an action, I must also have similar feelings about similar actions, or my attitudes will not provide consistent guidance about how to live. Moral disagreement, then, can be about the relations between different attitudes. For example, deciding whether abortion is right or wrong is complicated because there are many attitudes involved, sympathy towards the mother, sympathy towards the foetus, feelings about human life, death, and parenthood. It is difficult to work out how these attitudes can all be acted upon, and that is why people disagree. We may still object that rationality in weighing up which attitudes to give up, which to keep, is still missing. We have no sense of one set of attitudes being part of a 'better life' than any other. Further objections to emotivism are discussed in the handout "The denial of moral truth: objections".



CHECK YOUR PROGRESS

Q 2: Write short notes on:

(a) Stevenson's emotivism.

(b) Emotivism and moral disagreement.

Q 3: State whether true or false:

(a) Emotivism as a theory is only developed with the work of Charles Stevenson.

(b) Desires have a 'world-to-mind' direction of fit.Beliefs have a 'mind-to-world' direction of fit.

(c) The central ethical terms - 'right', 'wrong', 'good' and 'bad' - only have emotive meanings, of expressing approval or disapproval. But many moral terms ('steal', 'honesty', 'respect') have both descriptive and emotive meanings.

(d) One of the most powerful objections to emotivism is that it oversimplifies ethical discussion.

(e) Emotivism claims that we are trying to influence other people's feelings and actions. But trying to influence people without reasoning is just a form of manipulation.



15.7 LET US SUM UP

- Emotivist analysis of moral language means the theory of emotivism about moral languages or moral judgments, sentences, words, and speech acts or ethical sentences.
- Emotivism is a meta-ethical view that claims that ethical sentences do not express propositions but emotional attitudes. Hence, it is colloquially known as the hurrah or boo theory. Emotivism claims that moral judgements express the feeling or attitude of approval or disapproval.
- Emotivism was expounded by A.J. Ayer in Language, Truth and Logic (1936) and developed by Charles Stevenson in Ethics and Language (1945).
- Emotivism can be considered as a form of non-cognitivism or expressivism. It stands in opposition to other forms of non-cognitivism (such as quasi-realism and universal prescriptivism),

as well as to all forms of cognitivism (including both moral realism and ethical subjectivism).

- A.J. Ayer develops his emotive theory of ethics within the framework of logical positivism. In his "Language, Truth and Logic" he holds that a statement is literally meaningful if and only if it is either analytic or empirically verifiable. If the statement is analytic, it can be confirmed or disconfirmed by the test of logical consistency.
- According to Ayer, fundamental ethical concepts are pseudo-concepts. Moral judgments are not assertions but merely emotive expressions through which we express our feelings and attitudes.
- According to Ayer, moral utterances should be classed with ejaculations or exhortations, as mere expressions or excitants of feeling.
- The main difficulty with logical positivism is that according to the principle of verification, the principle of verification itself is meaningless.
- In Ayer's radical emotivism the basic moral utterance does not have the form of statement but is a mere ejaculation like 'Hurrah' or 'Ouch'.
- Ayer's radical emotivism cannot account for the fact that ethical judgments are subject to rational examination. Warnock notes, emotivism as a theory is only developed with the work of Charles Stevenson.
- Stevenson develops the distinction between the descriptive and emotive meanings of words
- One of the most powerful objections to emotivism is that it oversimplifies ethicaldiscussion.
- Stevenson rejects this. The moral disagreement that remains is a disagreement in attitude,a practical disagreement - no one can live both by the attitude that 'eating meat is wrong 'and by the attitude that 'eating meat is right'



15.8 FURTHER READING

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3. Hospers, J, An Introduction to Philosophical Analysis, Allied Publishers, Bombay, Indian Reprint, 1971.

4. Hume, D. A Treatise of Human Nature,ed. Selby -Bigge, Oxford 1896.

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15.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to the Q. 1

(a) Logical positivism

(b) Language, truth and logic.

(c) Logical positivist

(d) Pseudo-concepts

(e) Rejecting.

Answer to the Q. 2

(a) Emotivism as a theory is only developed with the work of Charles Stevenson. Warnock argues that Stevenson makes three central points. First, Stevenson develops the distinction between beliefs and attitudes. We can understand the difference in terms of the idea of 'direction of fit'.

Stevenson argues that moral attitudes regard what is to be done - they have a world-to-mind 'direction of fit' and are non-cognitive.

Second, Stevenson develops the distinction between the descriptive and emotive meanings of words. He argues, quite independent of appeals to the verification principle or the scope of reason, that moral words have emotive meanings, which are neither descriptive nor analytic. The central ethical terms - 'right', 'wrong', 'good' and 'bad' - only have emotive meanings, of expressing approval or disapproval. But many moral terms ('steal', 'honesty', 'respect') have both descriptive and emotive meanings.

(b) One of the most powerful objections to emotivism is that it oversimplifies ethical discussion. If I say 'abortion is wrong' and you say 'abortion is right', I am just expressing my disapproval of it and you are expressing your approval. I'm just saying 'Boo! To abortion' and you're saying 'Hurrah! for abortion'. But about this there can be no discussion, no reasoning. Even worse, emotivism claims that we are trying to influence other people's feelings and actions. But trying to influence people without reasoning is just a form of manipulation.

Stevenson rejects that ethical discussion is about the facts. The moral disagreement that remains is a disagreement in attitude,a practical disagreement - no one can live both by the attitude that 'eating meat is wrong 'and by the attitude that 'eating meat is right'. Attitudes can be discussed, because people do not have feelings or make choices in isolation. Any attitude has implications for other attitudes. If I disapprove of an action, I must also have similar feelings about similar actions, or my attitudes will not provide consistent guidance about how to live. Moral disagreement, then, can be about the relations between different attitudes. For example, deciding whether abortion is right or wrong is complicated because there are many attitudes involved, sympathy towards the mother, sympathy towards the foetus, feelings about human life, death, and parenthood. It is difficult to work out how these attitudes can all be acted upon, and that is why people disagree. We may still object that rationality in weighing up which attitudes to give up, which to keep, is still missing. We have no sense of one set of attitudes being part of a 'better life' than any other. Further objections to emotivism are discussed in the handout "The denial of moral truth: objections".

Answer to the Q. 3

(a) False

(b) Yes

(c) Yes

(d) No

(e) Yes



15.10 MODEL QUESTIONS

A. Very short questions:-

1. What is emotivist analysis of moral language?
2. What is emotivism?
3. What is Ayer's theory of emotivism?
4. What is the principle of verification?
5. What is Stevenson's view about emotive theory of moral language?

B. Short questions (Answer each question in about 150 words)

1. Ayer's emotivism
2. Ayer and the principle of verification
3. Stevenson's emotivism
4. Drawbacks of Ayer's theory of emotivism
5. Emotivism and moral disagreement

C. Short notes (Answer each question in about 150 words)

1. Ayer's emotivism
2. Stevenson's emotive theory
3. Evaluation of Ayer's emotivism
4. Ayer and the principle of verification

D. Long questions: (Answer each question within 300-500 words)

1. Explain the theory of emotivism.
2. What is Ayer's theory of emotivism? Explain.
3. How did Ayer depend his emotive theory upon the principle of verification? Analyze.
4. Give a critical evaluation of Ayer's theory of emotivism.
5. Briefly explain Stevenson's emotive theory.
6. Briefly describe about the relation between emotivism and moral disagreement.

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