

F.Y.B.A.

PHILOSOPHY PAPER - I

MORAL PHILOSOPHY

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CONTENTS

Sr. No.	Title	Page No.
1.	Introduction to Moral Philosophy	1
2.	Relativism and objectivism.	20
3.	The Good Life : Greek Ethics	34
4.	Morality in the Indian Philosophical context – I	42
5.	Morality in the Indian philosophical context – II	61
6.	Morality of self – Interest (Thomas Hobbes and Ayn Rand)	78
7.	Modern Moral Theory	86
8.	Alternative Ethical Theories – (A) Feminist Ethics : Carol Gilligan (B) Existentialist Ethics : Jean Paul Sartre	104
9.	Theories of Punishment	115
10.	Professional Ethics	135



SYLLABUS

F.Y.B.A. MORAL PHILOSOPHY – PAPER – I

SECTION - I

UNIT – I

Chapter – 1 :

Introduction to Moral philosophy

- (a) Definition, nature and scope (branches) of philosophy.
- (b) Nature of Moral Philosophy (Facts and Values, intrinsic and extrinsic Values) and areas of ethics – Descriptive ethics, Normative ethics, Meta-ethics and Applied ethic.
- (c) Development of moral Reasoning : Lawrence Kohlberg.

Chapter – 2 :

Relativism and objectivism

- (a) Ethical Relativism
- (b) Ethical Objectivism

Chapter – 3 :

The Good Life : Greek Ethics

- (a) Four Cardinal Virtues : Plato
- (b) Ethics of Character : Aristotle

UNIT – II

Chapter – 4 :

Morality in the Indian Philosophical Context.

- (a) The concept of Dharma with reference to Rta, Rna and Purushartha
- (b) The idea of Nishkama Karma in the Bhagawad Gita.

Chapter – 5 :

Morality in the Indian (Heterodox) Philosophical Context –

- (a) Buddhist Ethics
- (b) Jaina Ethics
- (c) Carvaka Ethics

SECTION – II

UNIT – III

Chapter – 6 :

Morality of self – interest

- (a) Psychological Egoism : Thomas Hobbes.
- (b) Ethical Egoism : Ayn Rand.

Chapter – 7 :

Modern Moral Theory

- (a) Immanuel Kant : Categorical Imperative : formula of universal law and formula of End-in-itself, critical appraisal.
- (b) John Stuart Mill : Critique of Jeremy Bentham's View, Greatest Happiness principle, higher and lower pleasure, two sanctions of morality, critical appraisal.

Chapter – 8 :

Alternative Ethical Theories

- (a) Feminist Ethics : Ethics of care : Carol Gilligan
- (b) Existential Ethics : Jean Paul Sartre.

UNIT - IV**Chapter – 9 :**

Theories of Punishment

- (a) Retributive Theory of punishment.
- (b) Deterrent Theory of Punishment
- (c) Reformatory approach to punishment.

Chapter – 10 :

Professional Ethics

- (a) Significance of professional codes of conduct.
- (b) Business ethics : Corporate Social Responsibility : Argument for and against.



F.Y.B.A. MORAL PHILOSOPHY – PAPER – I

Reference and reading list – For Section – I & II

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INTRODUCTION TO MORAL PHILOSOPHY

UNIT STRUCTURE

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Definitions of Philosophy
 - 1.2.1. Definition of Philosophy
 - 1.2.2. Branches of Philosophy
- 1.3 Ethics – Definition and Nature
 - 1.3.1 Definition of Ethics
 - 1.3.2 Nature of Ethics
- 1.4 Areas of Ethics
- 1.5 Development of Moral Reasoning: Lawrence Kohlberg
- 1.6 Kobleberg's Levels and Stages of Morality
- 1.7 Social Perspective of Three Levels of Morality
- 1.8 Evaluation
- 1.9 Summary
- 1.10 Broad Questions

1.0 OBJECTIVES

- To understand the meaning and the subject matter of philosophy
- To know the branches of philosophy
- To understand the meaning and the subject matter of moral philosophy.
- To know the areas of moral philosophy.
- To understand how moral reasoning develops.

1.1 INTRODUCTION

Man is a rational animal. He cannot live in the chaos of unexplained, isolated events. The whole world then becomes alien to him. Man has instinctively intense desire to reflect upon ultimate truth. The search into the nature of reality has two aspects – understanding and practicing.

Philosophy arises from the speculative and critical search of ultimate reality. It gives rational account of the facts, events in this world. Philosophy seeks the explanation of the forces operative in this universe. So theoretically philosophy is a methodical work of thought.

The search into the nature of reality has practical aspect. Human intelligence has practical application. The very existence of man depends upon his ability to apprehend and to respond the world around him. Here arises the need of practical utility of his reasoning. Wisdom, the maturity to judge the external factors is essential in the maintenance of man's existence. This gives rise to Ethics.

Ethics is concerned with the practical problems of man, initially in the survival and then those in the moral, organized, harmonious life. Man is a rational animal-the animal that lives on a higher plane. He apprehends Truth, realizes Good and creates Beauty. The practical aspect of reason shows the progress in morality. In the longing for higher levels, man has developed from instinctive morality to reflective morality. Man was governed by nature and then by laws. Now he is governed by his own autonomous moral will. The self conscious rational being, feels the urge of the unity of Truth, Beauty and Good. The rational animal, human being is preparing himself to realize the Supreme End.

1.2 DEFINITIONS OF PHILOSOPHY : BRANCHES OF PHILOSOPHY

Philosophy is the methodical work of thoughts. It is an art of life. It tries to understand the meaning and the value of life. It is an attempt to understand the ultimate Reality. Philosophy is the study of the principles which underlie all knowledge. Philosophy tries to discover ultimate truth. It is an attempt of rational interpretation and unification of all our experiences. It tries to give a rational picture of the whole universe.

The word 'philosophy' is derived from the Greek word 'philosophia' which means striving after wisdom. Philosophy is love of knowledge and philosopher is a person who seeks knowledge. Philosopher is an impartial spectator of the eternal universe. Initially philosophy was the intellectual movement. It was simply the search of knowledge without any specialization.

In India, Philosophy is called 'Darshan' which means 'Vision' and also the means or instruments of Vision. Indian philosophy arises out of the urge for the direct realization of ultimate Reality. We find the seeds of Indian philosophy in the Upanishads, the sacred books of Hindus.

Philosophy arises out of curiosity and wonder. Man is a rational animal. He has the capacity of reasoning. The natural phenomena such as the sun, moon, raining, thunder, were miracles for a primitive man. Man tried to understand these miracles by his

rational thinking. Gradually speculation took the place of wonder. So called miracles were explained by one or more basic principles. Philosophy then became speculative and intellectual inquiry. Its object of inquiry shifted from material objects to the principles beyond these objects. Philosophy tried to satisfy the mystical side of human nature too.

1.2.1. Definition of Philosophy

It is very difficult to give precise definition of philosophy. Let us try to know some of the definitions:-

1. Philosophy is the study of Reality underlying phenomenal world.

Philosophy is the study of ultimate Reality. We know this world with the help of our sense organs. We also know that many a times our sense organs cannot provide the correct information. Philosophy aims at understanding the fundamental nature of reality behind our experiences. It inquires in the nature of such concepts as Matter, Self, God, Space, Time which are not known directly. Philosophy tries to know the essence of the worldly objects. All worldly objects seem to be appearances. They are glimpses of the reality. Philosophy seeks the transcendental, Absolute reality behind these worldly objects. As the light changes the color of the objects too changes. The question arises 'What is the true color of the objects?' There must be something which exists, irrespective of all these variations. Philosophy aims at knowing the Reality which is expressed through different experiences.

2. Philosophy is a synoptic view

Philosophy is the study of ultimate Reality. It is the most generalized knowledge. Different sciences deal with a specific portion of the universe. For example, Astronomy studies heavenly bodies, physics, and chemistry give knowledge about the compositions of material objects. Psychology deals with human and animal behavior.

Philosophy gives a general description of the whole universe. So it inquires into the nature of material objects (matter) as well as mental processes (mind). It studies the nature of matter, the self, the world, God, Space, Time, their interrelations, their meaning and purposes.

Will Durant defines philosophy as the study of experience as a whole or a portion of experience in relation to the whole. Philosophy aims at systematization of different elements of this universe. It sketches the rational picture of the universe.

3. Philosophy is an unusually persistent attempt to think consistently

This definition is given by Plato. Philosophy is speculative. It does not assume anything. It questions all our experiences. Philosophy is an endless intellectual enquiry in the search of truth. If we go on asking the questions logically, we can arrive at the clear rational concept of the universe. Philosophy is the critical examination of our beliefs. This process eliminates many wrong vague, prejudiced notions. It also gives rise to many questions such as what is knowledge.

4. Philosophy harmonizes the conclusions of different sciences

Herbert Spencer believed that philosophy is completely unified knowledge. Philosophy is an organic system. The principles of different sciences can be deduced from this organic, unified system. All the principles of different sciences must be harmonious with one another.

Herbert Spencer's philosophy is called as synthetic philosophy. Philosophy is the universal science which combines the general truths obtained in the special sciences into a self consistent system.

5. Philosophy is the mother of all sciences.

Life is a struggle and knowledge is essential for the survival. The search of knowledge resulted in specialization of knowledge. As knowledge of particular field became possible, it developed into a different science. Once, physics (natural philosophy), zoology, astronomy, psychology, all special sciences were included in philosophy. All modern sciences arose out of philosophy. So philosophy is called as the mother of all sciences.

Philosophy is also called as the science of sciences. Philosophy is the Queen of Sciences. The whole world is her subject matter.

6. Philosophy is Conceptual Analysis

The thinkers of Analytical school of philosophy like A.J. Ayer believe that philosophy has nothing to do with transcendental ideas. It should concentrate on empirical experiences. All philosophical questions are the questions about language. They arise due to ambiguity and vagueness of concepts like Mind, Matter, Truth, Good, Beauty, Nationality, Religion, Friendship, Love etc. However we do not know the precise meaning of these words. We fail to express these concepts in proper language. When these concepts are interpreted in different ways, even the contrary theories may arise. Aristotle strongly holds the principle of causation where as Hume completely denies the casual relation.

Even today the concepts of friendship and love are misinterpreted in the society. That is why we read the news of offences against women. Socrates believed that a philosopher should help to reveal the clear, precise and accurate meaning of the concepts. Socrates also believed that all of us are rational beings. A philosopher has to simply uncover the correct knowledge which is already present in our mind. A philosopher does not create anything of his own. It is like a job of midwife who does not create a child but helps the child to enter this world.

1.2.2. Branches of Philosophy

Literally speaking philosophy is love of wisdom. It includes search of knowledge without any limitation. The vast subject matter of philosophy can be subdivided as follows:-

- 1. Metaphysics:** - It studies the problems regarding reality. It is divided into Ontology i.e. study of Being and Cosmology i.e. the study of physical universe.
- 2. Epistemology:** - It studies the basis, the nature and the scope of human knowledge.
- 3. Logic:** - It studies the principles and methods of reasoning. It helps to distinguish between good reasoning and bad reasoning.
- 4. Ethics:** - It is related with human conduct, character and values. Ethics also explores into the problem of practical life i.e. morality.
- 5. Aesthetics:** - It is concerned with the problems of Beauty. Our feelings, creation of art and principles of art, literature fall within the scope of Aesthetics.
- 6. Analytical Philosophy:** - It studies the linguistic problems which give rise to philosophical problems.
- 7. Social Philosophy:** - It studies the interrelation of social organizations and the relation of individual to these organizations.
- 8. Political Philosophy:** - It seeks insight into the ideals of State, the functions of the State etc.
- 9. Philosophy of Religion:** - It studies the central notions in religion and tries to seek rational explanation of and justification for concepts like God, evil etc.

As every branch of knowledge arises from philosophy, there can be philosophy of education, philosophy of management, philosophy of history etc.

Check Your Progress

1. What is the literal meaning of philosophy?
2. Why is philosophy a synoptic view?

3. Why is philosophy a conceptual analysis?
 4. What are the branches of philosophy?
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-
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1.3 ETHICS - DEFINITION AND NATURE

Plato said that philosophy begins in wonder. Ethics as a branch of philosophy arises from the curiosity about the values involved in the human behavior. Human conduct is a chain of voluntary actions. It implies the inherent and intense desire for higher ideals. All activities, determined by ends, are related with Ethics. Ethics investigates into the nature of human conduct accordingly.

The ultimate goal of the quest of human life is usually mentioned by the words like, The Good, the Highest Good, the Supreme Good or End, Summum Bonum etc.

1.3.1 Definition of Ethics

The word 'Ethics' is derived from the Greek word 'ethos' which means customs, usages or habits. Ethics is also called as Moral Philosophy. The word 'moral' is derived from the Latin word 'mores' which also means customs, usages or habits. Thus literally, Ethics is the science of customs or collective habits of men. Any custom has a reference to the community. Customs are the ways of acting, approved by the group.

The root word '*ETHOS*' indicates that this branch of philosophy was originated in Greece and the credit goes to Aristotle. Various definitions are given to explain the subject matter and scope of moral philosophy. Let us have a look at these definitions-

Paulsen defines Ethics as a science of customs or morals.

According to Mackenzie, Ethics is the study of what is good or right in conduct.

For Seth, as the science of the Good, Ethics is the science par excellence of the ideal and the 'ought'.

For Jadunath Sinha, Ethics is the science of the Highest Good.

Lillie's definition is a comprehensive definition. According to William Lillie, "Ethics is a normative science of the conduct of human beings living in societies – science which judges this conduct to be right or wrong, good and bad."

1.3.2 Nature of Ethics

The definitions of Ethics mentioned above have some common features. The nature of Ethics can be stated as follows:-

Ethics is a science:

Science is a systematic and more or less complete body of knowledge about a particular set of related events or objects. A scientific method has the steps of accurate observations, classification and explanation.

Ethics aims at systematic explanation of its subject matter. It systematically aims at explanation of rightness and wrongness in human conduct with reference to ideals. It systematically classifies our actions into voluntary, involuntary, moral, non- moral and evaluates them.

Ethics is a normative science

Every individual has three faculties viz. Cognitive, Affective and Conative (knowing, feeling and willing or acting). Human beings seek knowledge and they try to apprehend Truth. They have emotions and they try to create Beauty or harmony. Human beings have will to transcend facts and they try to realize Good. Thus, there are 3 ideals in human life corresponding to the three aspects of human nature. Truth, Beauty, and Good are the Supreme Ideals. Logic, Aesthetics and Ethics study the ideals of Truth, Beauty and Good respectively.

Logic, Aesthetics and Ethics study the ideals of human life. Hence they are called as normative sciences. A normative science is different from positive science. Physics, chemistry, botany, zoology etc. are positive or naturalistic or descriptive sciences.

A positive science is concerned with facts. It systematically describes the facts, objects or events as they are found to exist. A normative science is concerned with ideals, the values of the facts.

A positive science tells us how a particular object 'is'. A normative science pronounces how something "ought to be".

A positive science provides explanation of fact by discovering the causes and the stages of development. A normative science does not provide any explanation of ideals.

A natural science gives descriptive judgments while a normative science gives appreciative judgments.

The function of a descriptive science is that of measurement while the function of a normative science is that of evaluation.

The conclusions in positive sciences can be established by their relation to facts. The ideals in normative science cannot be proved. In the other words "values" cannot be proved; they are to be approved.

Human "Reason" plays the dominant role in positive sciences. Human intellect observes, describes and classifies facts. It is our reason that discovers the uniformities among facts and propounds the laws. In normative sciences human 'Will' plays the dominant role. We can never explain or prove how 'the symphony of Beethoven is divine.

Ethics is the science of ideals involved in human conduct

Ethics is literally speaking, the science of customs or habits. Habits are the settled dispositions of character. Character is inner bent of mind while conduct is the outer expression.

According to Spencer, conduct is the adjustment of acts to ends. It is the purposive activity. Conduct is the assimilation of choice of Ends and choice of means with some purpose. Thus Ethics is the science of ideals (Ends) involved in human conduct.

Ethics evaluates human action

Ethics is a discipline which considers human actions from the viewpoint of ethical norm or standard. It studies what is good or right in human conduct. Ethics evaluates conduct with reference to the Summum Bonum of human being.

Two words 'Right' and 'Good' are used for the evaluation of human action. The word 'Right' is derived from the Latin word 'rectus' which means straight or according to rule. So Ethics is concerned with these principles or rules which make human conduct right or straight. In other words, the human action is said to be right, when it is in accordance with the rule e. g the rules of traffic. The rules are made for some purpose for the rules are not end in themselves. They are means for seeking higher goals.

The word 'Good' is derived from the German word 'Gut' which means serviceable or valuable for some end. So Ethics is concerned with goals or ideals, which make human conduct good. The human actions are said to be good as they are various aims of individual life. For example speaking truth.

In this way, by the goals and by the means to goals, Ethics evaluates human conduct.

Check your progress

- 1) How can Ethics be defined?
- 2) What is the subject matter of Ethics?
- 3) What are faculties of human mind?
- 4) Why is Ethics a normative science?

Ethics: A Theoretical science or a Practical science?

Many Western thinkers believe that Ethics is not a practical science. A practical science teaches us to know how to do. It is concerned with means for the realization of a definite end. In this sense, medical science is a practical science as it points out the means by which the ideal of good health can be achieved. Ethics is not a practical science as it gives us knowledge of guiding principles but does not tell us how to apply them.

However, in Indian context, Ethics is a practical science. Different schools of Indian Philosophy prescribe the supreme end of life (mostly liberation) and prescribe the path to attain it. The ethics of Bhagawad Gita prescribes the duties of individual.

Ethics is not an Art

Ethics is concerned with conduct or behavior i.e with the practical life of an individual. The question arises; can there be a skill, better skill, in being moral? Is Ethics an art? Human conduct and art, both are related with activities. Both are evaluated and declared as good or bad. Mackenzie compared Ethics with art and declared that ethics is different from art. According to Mackenzie, the difference between ethics and art is as follows:-

Art is connected to a particular field of skill such as painting, dancing, etc. Ethics is connected with the whole life of an individual.

A good painter is one who can paint beautifully. An art is a capacity or potentiality of a specific skill. A good man is one who does act rightly. A moral person is one who actually practices it. Thus in moral sense goodness is related with an activity.

While evaluating a piece of art, the skill is evaluated. The intention of artist is not at all considered. While evaluating human conduct, the intention and the volition of the individual also taken into consideration.

An artist can give up his art after some time. A retired singer is always a singer. However a good man cannot give up virtues. There is no holiday from moral virtues.

We must always keep in mind Mackenzie's views about an art and ethics. Today many courses are conducted for personality development. Whatever training is given in these courses is the presentation of oneself. Can we say that the training shapes the inner bent or the character of the individual? Is it an artificial make over or true development of values from within?

Ethics is related with Values

Ethics is the study of what is good or right in human conduct. Ethical questions are value-oriented questions. Value

judgments are complex products of intuition, sense experience and reason. From the moral point of view, values are the beliefs about what is right, good, desirable and important in human life. Values are necessarily associated with choice of activities. We have to select the action that is consistent with promotion of life, live organized rational life. Values emerge through the interaction between nature and spirit, reality and mind. There is a process of growth into increasing complexity, into higher and higher levels of existence. Values are new characters of reality arising from the interaction of human mind with its object. According to Hoffding and Kemp Smith, Kant taught us to distinguish between the problems of Existence and the problems of Value.

Facts and Values: Positive sciences are related with facts. Fact is related with 'what is'. Fact stands for things or events as they exist in a particular space and time. Facts and phenomena have no concealed significance beyond what they present to us in external experience. They are descriptive in nature. Fact is something known to be true. It is a piece of information or reality. Facts satisfy our intellect.

Normative science deals with values. It is concerned with 'what ought to be'. Values are something to be pursued in life. Values belong to the background of facts and they are recognized by consciousness. Values are prescriptive in nature. They are evaluative. Values are over and above the framework of facts that is constituted by matter, space, time and causality. Values are neither true nor false. Values satisfy our desires & aspirations.

We become aware of the world of nature by sense and reason. Values do not exist in space and time like the objects of nature do. Values subsist in themselves above space and time. Values are not existents, they are subsistent. Consciousness of values is immediate and intuitive. Values transcend the spatio-temporal world.

The awareness about values is inevitable development of the estimation of things and events. Facts and values are closely connected. So long as the fact is there; there is value by implication. Facts and values are inseparable from one another. There can be no existence without values and no value without existence.

Intrinsic Values and Extrinsic Values:

Values can be viewed from the standpoint of their importance. All values are experiences of different degrees of importance in the development of individuality. So we classify values on the basis of importance these values have.

An intrinsic value is one which has worth in its own right. It is an End-in-itself. Truth, Beauty, Goodness, Temperance, Courage etc. are considered as intrinsic values. They are good not because of their consequences but because they are good in themselves. These values retain even if they were to exist completely alone. Intrinsic values are said to be Absolute values.

An Extrinsic value is one which is a means to some other value. It is of instrumental worth only. A pair of spectacles is good only if there are eyes behind spectacles to see through them. The spectacles have instrumental value. Extrinsic or Instrumental values are the part of larger whole. They are means to an End. Wealth, fame, physical fitness, etc. borrow their worth from something extraneous to them.

The terms Extrinsic and Intrinsic are used relatively. They are not always mutually exclusive or fixed. What is valued by one person for its own sake may be valued by another person as a means to an End. eg, a design of washing machine.

Values can be graded as Positive Values and Negative Values, Productive Values and Unproductive values; Permanent values and Transient values.

In general, Intrinsic values are rated higher than Extrinsic values. Positive values are preferred to Negative values.

The locus of values is human mind. It is a special sort of reaction to the environment. Human mind has three psychical functions (aspects)—thinking, feeling and willing. The values corresponding to these functions are Intellectual values (Truth), Aesthetic values (Beauty) and Moral values (Goodness). Truth, Beauty and Good are Universal values.

Check your progress

- 1) Is Ethics a practical science?
- 2) How is Ethics different from Art?
- 3) What is a value?
- 4) What is the difference between a fact and a value?
- 5) What is meant by Intrinsic value and Extrinsic value?

1.4 THE AREA OF ETHICS

There are four branches of Ethics namely Descriptive Ethics, Normative Ethics, Meta-Ethics and Applied Ethics.

Descriptive Ethics

Descriptive Ethics is the study of people's beliefs about morality. It involves empirical investigation. It gives us a general pattern or a way of life of people in different types of communities. Descriptive Ethics studies the history and evolution of Ethics. It gives a record of certain taboos, customs or conventions. For example, it states the history of various institutions like family or marriage. Lawrence Kohlberg's theory of moral consciousness is an example of Descriptive Ethics.

Descriptive Ethics investigates people's ethical ideals or what actions are condemned in a society. It aims to find out people's beliefs about values, which actions are right and wrong and which characteristics of a moral agent are virtuous. Descriptive Ethics seeks the explanation of actual choices made by moral agents in practice. It tries to examine the ethical codes applied by various groups. Descriptive Ethics is a value-free approach to ethics. It is empirical investigation of people's moral beliefs.

Normative Ethics

Normative Ethics is also called as prescriptive ethics. It is the study of ethical theories that prescribe how people ought to act. It examines standards for the rightness and wrongness of actions. Normative Ethics suggests punishment when a person deviates from the path of ideals. It provides justification for punishing a person who disturbs social and moral order. It tries to establish certain theories on the guidelines of some norms. Normative Ethics offer the moral principles to use to resolve difficult moral decisions.

Aristotle's virtue ethics, Kant's deontological ethics, Mill's Consequentialism (Utilitarianism) and the Bhagwad Gita's Nishkam Karmayoga are the theories in Normative Ethics.

Meta- Ethics

Meta Ethics is the study of what ethical terms and theories actually refer to. It determines the validity of theories advanced in Normative Ethics. We use certain moral concepts such as right, wrong, good or bad to evaluate human actions. These moral concepts are used as tools in passing moral judgments. Meta - Ethics analyses ethical concepts. It studies the meaning of moral language and the metaphysics of moral facts. Meta-Ethics seeks to understand the nature of ethical properties and evaluations.

Meta Ethics deals with the questions such as 'What is the meaning of moral terms or judgments?', 'What is the nature of moral judgments?', 'How may moral judgments be supported or defended?'

Applied Ethics

In recent years the branch of Applied Ethics is developed. It deals with the problems confronted in our life. It attempts to apply ethical theory to real life situations. It helps to use knowledge of moral principles to present dilemmas. There are certain issues which arise due to newly adopted life style. Applied Ethics deals with the questions such as, "Is getting an abortion immoral?" "Is euthanasia immoral?" "Is affirmative action right or wrong?" "What are human rights, and how do we determine them?" "Do animals have rights as well?" and "Do individuals have the right of self-determination?"

Applied Ethics guides the individuals facing conflicting situation. Some critical moral issues arise due to the insensible and irresponsible attitude of human beings without any concern to other children of Mother Nature. Applied Ethics provides guidance in determining public policy and laws. Applied Ethics develops into Environmental Ethics, Media Ethics, Business Ethics, Ethics of Legal Profession and Ethics of Care. The ethical questions never have answer in 'yes' / 'no' or 'right' / 'wrong' format. Ethical issues are multifaceted. Their satisfactory solutions are possible through consideration of different areas of life.

1.5 DEVELOPMENT OF MORAL REASONING: LAWRENCE KOHLEBERG

1.5.1 OBJECTIVE

- To understand the cognitive stages involved in moral reasoning, given by Kohleberg.
- To be aware of the theoretical Description of the moral stages.
- To know the social perspectives of the three moral levels.

1.5.2 BACKGROUND / INTRODUCTION

Lawrence Kohleberg started studying moral development in the 1950s. Kohleberg posed hypothetical dilemmas of various types to 75 boys ages 10-13-16 and continued to question them periodically for 30 years. At the heart of each dilemma was the concept of justice. On the basis of these interviews Kohleberg concluded that how people think about moral issues reflects cognitive development and that people arrive at moral judgment on their own, rather than merely internalizing standards of parents, teachers or peers.

1.6 KOLEBERG'S LEVELS AND STAGES OF MORALITY

Moral development in Kohlberg's theory resembles to a certain extent with Piaget's theory of cognitive development. However Kohlberg's theoretical model is much more complex than the model given by Jean Piaget.

On the basis of thought processes shown by responses to his dilemmas, Kohlberg (1969) described three levels of moral reasoning, Each stage is further subdivided into two. They are :-

1) Level I Preconventional morality

This is the most basic level of morality The Locus of control is outside the individual. People under external controls, obey rules to avoid punishment or to get rewards, or act out of self interest. It is purely ego-centric approach, e.g. A child doesn't copy to avoid punishment.

2) Level II Morality of conventional orle confirmity

As an individual grows in a complex human society he / she tends to internalize the standards of authority figures. Approval of the society is the locus of control of the moral behaviour. People at this stage of morality are concerned about being "good", pleasing others, and maitaining the social order.

e.g. A secondary school goer doesn't copy because he knows his teacher, friends despise it or don't approve it at all.

3) Leve III Morality of autonomous moral principles

Confronted by the complexity of moral issues people now realize the conflicts between moral standards and make their own judgments, on the basis of principles of right, fairness and justice. Locus of control of moral behaviour and moral judgment is internal.

e.g. A young boy doesn't copy in the competitive axams because he knows. So he believes that copying defeats the purpose of the examination & therefore it is wrong.

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According to Kohlberg the moral reasoning or judgment corresponds to related, respective stages of cognitive thinking. Cognitive or logical development is the precondition or a necessary condition for moral development, but it is not sufficient. Many individuals are at higher logical stage than the parallel moral stage.

e.g. A highly educated man may develop independant reasoning about dowry but he doesn't actually do it, even though he is capablesw and follows the conventional path. However it can never happen that a person is at a higher moral stage than their corresponding logical or cognitive stage.

1.7 SOCIAL PERSPECTIVE OF THREE LEVELS OF MORALITY

We shall try to know in this section the social perspective differences involved in each moral stage. Morality or moral judgment are essentially the result of the interaction between the individual and the society. It is interesting to know at the each stage of the moral development what sort of social orientation is involved.

I) Preconventional Morality :- Egocentric concrete individualistic perspective.

At this level moral agent doesn't consider the interest of others. Actions are considered physically rather than in terms of psychological interests of others. The moral thinking is strictly rooted in one's own individuality and self-interest.

II) Conventional :- Interpersonal & Societal Morality perspective.

At this level the moral agent is aware of shared feelings, agreements & expectations which take primacy over individual interests. The feelings of empathy are experienced. To put it in different words, an individual internalises the interpersonal agreement of motives. Takes the point of view of the system or social order that defines roles and rules.

III) Post conventional Morality :- Purely rational, individualistic, moral perspective.

The abstract concepts of 'Value', 'duties', 'rights', dominate this level over social attachment and contracts. The distinction between 'moral' & 'legal' perspective is also clearly recognized & understood. An attempt is made to integrate them but sometimes the moral agent finds it difficult to do so. The basic worth of every individual is recognised. Each individual as such is treated as an end and not as a means. Very few human beings reach this level of morality.

1.8 EVALUATION

Kohlberg's theory has had a major impact. His theoretical model has enriched our thinking about how morality develops, has strongly supported an association between cognitive maturation and moral maturation & has stimulated great research in this field.

However Kohlberg's theory faces some important criticisms as well Like :-

- a) Carol Gilligan, on the basis of research on women argued that Kohlberg's theory is oriented toward values more important to men than to women.
- b) Another every serious criticism is the lack of a clear relationship between moral reasoning and behaviour. Recent studies suggest that people of post-conventional levels of

reasoning don't necessarily act more morally than those at lower moral level.

- c) It is Highly time-consuming to create the evidence.

However, in spite of these criticisms the theory has indeed deepened our understanding about moral reasoning of individuals.

CHECK YOUR PROGRESS

- Q1. Give the theoretical description of 3 levels of morality studied by Kohlberg.
- Q2. How the 3 stages of morality can be enumerated from social perspective?

1.9 SUMMARY

Philosophy arises from the individual wonder about this universe. Philosophy is the speculation about the empirical as well as transcendental world.

Ethics is practical application of human reasoning. It is related with the existence of the individual in this world and his quest of supreme ideals. Ethics as a normative science evaluates human conduct with Summum Bonum of life and declares the actions as good or bad, as right or wrong. The question arises whether Ethics is a theoretical science or a practical science? Ethics is not an Art. Ethics is related with Values. Values are different from facts.

Values are graded as per their importance in one's life. Values are graded as Intrinsic values – Extrinsic (Instrumental) values, Positive values – Negative values, Productive values – Unproductive values, Permanent values - Transient values.

Today the scope of Ethics is extended to Descriptive Ethics, Normative Ethics, Meta Ethics and Applied Ethics. Descriptive Ethics studies the history and evolution of Ethics. Normative Ethics tries to establish certain theories on the guidelines of some norms. Meta Ethics analyses ethical concepts. Applied Ethics deals with the problems confronted in our newly adopted life style.

Kohlberg, a psychologist devised a theory about the development of human moral reasoning.

1.10 BROAD QUESTIONS

1. Discuss various definitions of philosophy OR State the nature of philosophy.
2. Explain fully the nature of Ethics
3. State the development of moral consciousness.
4. Write notes on:-
 - a. Branches of philosophy
 - b. The areas of Ethics
 - c. Difference between Ethics and Art.
 - d. Ethics as a normative science
 - f. Relation between facts and values
 - g. Intrinsic Values and Extrinsic Values
5. Evaluate Kohlberg's theory regarding moral Reasoning.



RELATIVISM AND OBJECTIVISM

UNIT STRUCTURE

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Ethical Relativism
- 2.3 Types of Ethical Relativism
- 2.4 Relation of Ethical Relativism to Normative Ethics
- 2.5 What motivates Relativism?
- 2.6 Arguments for Relativism
- 2.7 Criticism of Relativism
- 2.8 Conclusion
- 2.9 Ethical Objectivism
- 2.10 Arguments for Objectivism
- 2.11 Conclusion
- 2.12 Summary
- 2.13 Unit end Questions

2.0 OBJECTIVES

- To be aware of and appreciate the ethics of diversity in culture
- To understand the concept of Ethical Relativism
- To know the shortcomings of Ethical Relativism
- To identify the difference between Ethical and Objective Realism
- To be familiar with the concept of Ethical Objectivism

2.1 INTRODUCTION

Cultures differ widely in their **moral practices**. As anthropologist Ruth Benedict, advocate of Ethical Relativism illustrates in *Patterns of Culture*, diversity is evident even on those matters of morality where we would expect to agree.

We might suppose that in the matter of taking life all peoples would agree on condemnation (disapproval). Look at the following cases:

In the matter of homicide (murder),

- It may be held that one kills by custom his two children, or

- That a husband has a right of life and death over his wife or
- That it is the duty of the child to kill his parents before they are old.

In the case of suicide:

- ❖ Suicide may also be a light matter, the recourse of anyone who has suffered some slight rebuff, an act that constantly occurs in a tribe.
- ❖ It may be the highest and noblest act a wise man can perform.
- ❖ The very tale of it, on the other hand, may be a matter for incredulous mirth, and the act itself, impossible to conceive as human possibility.
- ❖ Or it may be a crime punishable by law, or regarded as a sin against the gods.

Other anthropologists point to a range of practices considered morally acceptable in some societies but condemned in others, including infanticide, genocide, polygamy, racism, sexism, and torture. Such differences may lead us to question whether there are **any universal moral principles** or whether morality is merely a matter of "**cultural taste.**" Differences in moral practices across cultures raise an important issue in ethics -- the concept of "**ethical relativism.**"

2.2 ETHICAL RELATIVISM

Let us first understand what relativism is? Relativism is the belief that all knowledge is subjective, including moral knowledge. Once we understand what it signifies, we will try to understand what ethical relativism is.

What is Ethical Relativism?

Ethical relativism is the moral theory that holds that morality is relative to the norms of one's culture. That is, whether an action is right or wrong depends on the moral norms of the society in which it is practiced. The same action may be morally right in one society but be morally wrong in another.

For the ethical relativist, **there are no universal moral principles** -- principles that can be universally applied to all peoples at all times.

2.3 TYPES OF ETHICAL RELATIVISM

Ethical relativism appeals to many people. But as we shall see, it leads to a number of inconsistent and unsatisfactory

conclusions. First, let us make an important distinction, for there are **two main types of ethical relativism**:

A. Descriptive Relativism

The **descriptive** theories are the ones that we read about in anthropology textbooks. These sorts of studies are **nothing new**, but have been going on since ancient times. Eg. Xenophon, in **ancient Greece**, noted how Darius, king of Persia, took delight in watching naive peoples undergo culture shock, Herodotus' story about the Greeks and Callatians. On the **contemporary scene**, anthropologists have gone out to remote regions and come home with bizarre stories. Eg, the **Eskimos** and polygamy, infanticide, and genocide. Even as our people visit other parts of the world, they are often stunned by the different practices. e.g., female soldiers in Saudi Arabia, bribery practices in Japan and elsewhere or within our country, child marriage.

Descriptive relativism notes that there *are* differences among cultures' ethical practices and standards without saying anything about their justification.

B. Prescriptive or Normative relativism

Normative relativism goes further and claims that people *ought not* to apply the standards of one culture to evaluate the behaviour of the people of another culture. This is usually called "cultural relativism" and so we will focus on the latter, that is, prescriptive relativism.

2.4 RELATION OF ETHICAL RELATIVISM TO NORMATIVE ETHICS

Ethical Relativism goes one step further and makes a judgment that says the morals of the culture are right for that culture. This latter approach is a normative ethic. To further explain, given such variety in practices around the world, one is inclined to wonder who's got **the right set of rules**. The relativist answer is: no one does-- right and wrong are **relative**. A normative ethic is one that asks, "What should or should not be done?"

The original advocate for this approach is **Ruth Benedict**, cultural anthropologist who started out trying to describe normal cultural behaviours. Her work boils down to the notion that **"what is normal is moral."**

Ethical relativism is a moral theory that promotes **tolerance** as its value.

Ethical relativism is the position that there are no objective or universally valid moral principles, for all moral judgments are simply a matter of human opinion

2.5 WHAT MOTIVATES RELATIVISM?

Here are several well-intentioned reasons why relativists think people from one culture ought to refrain from judging the ethical practices and standards of another culture:

- Descriptive relativism seems right because globalization has increased awareness of the diversity of cultures with different moral practices and standards;
- There is the perception that moral disagreements are irresolvable because there appears to be no intercultural standards of evaluation;
- There is a desire to “live and let live”;
- There is a fear of absolutism (“our way is *the* right way”);
- There is widespread belief that people should respect, or at least tolerate, other people’s cultural values and practices;
- There is scepticism or uncertainty about the justification of one’s own moral values;
- There is deep unease about imperialism towards other cultures; this is one of the legacies of colonialism.

We don’t think these factors justify or require us to adopt relativism. On the other hand, they are understandable reasons for being tempted by relativism. But what are the arguments offered in support of this view?

1. Who is the advocate of ethical relativism?

2. What is Ruth Benedict’s observation about cultures?

3. Define Relativism.

4. What is Ethical Relativism?

5. Which value does Ethical Relativism promote?

6. Give any two reasons why relativists think that one should refrain from judging other cultures.

2.6 ARGUMENTS FOR RELATIVISM

The actual diversity of moral practices and standards

“Ethical relativism” is the view that what is right and wrong can only be determined or justified *relative to* the standards of the individual, group or culture in question. More specifically, “cultural ethical relativism” can be stated as follows:

Ethical standards vary from culture to culture; therefore, there are no universal moral standards which apply across cultures.

There is no denying that human behaviour and ideas of right and wrong vary from culture to culture and across historical periods. On this view, female genital mutilation (FGM) is not wrong in Somalia because the practice accords with local tradition, but it is deeply wrong here because it is contrary to Canadian gender equality (amongst other reasons).

The view that moral standards differ from culture to culture can be called the “**diversity thesis.**”

But right away we should notice that just because there happens to be such diversity of moral standards, it doesn’t follow that each set of standards is equally *right* or *justified*. *The diversity thesis is a claim about what is the case in the world, not about whether one set of standards is better than another.*

The dependency of those practices and standards on the specific culture

The relativist takes the diversity thesis further, though, by combining it with what can be called the “**dependency thesis.**” This is the idea that the wrongness or rightness of actions *depends on* or is *relative to* the culture from which they emanate.

The diversity thesis points out that Somalians and Canadians, for example, *have* different standards. Then the

dependency thesis says that only the standards of Somalians should be used to judge the actions of a Somalian. If this is true then it is also true that the standards of Somalians should not be used to judge the actions of Canadians. This is cultural ethical relativism in a nutshell.

1. Tolerance as a value

The ethical relativists are strong in their advocacy for **tolerance** and appreciation of other cultures, but contain a philosophical and rational contradiction -- what if the culture in question is not a tolerant culture but insists on imposing its values on others? It does not answer the question of whether and when to interfere with other cultures.

2.7 CRITICISM OF RELATIVISM

1. Most ethicists reject the theory of ethical relativism. Some claim that while the moral practices of societies may differ, the fundamental moral principles underlying these practices do not.

For example, in some societies, killing one's parents after they reached a certain age was common practice, stemming from the belief that people were better off in the afterlife if they entered it while still physically active and vigorous. While such a practice would be condemned in our society, we would agree with these societies on the underlying moral principle -- the duty to care for parents. Societies, then, may differ in their application of fundamental moral principles but agree on the principles.

2. Also, it is argued, it may be the case that some moral beliefs are culturally relative whereas others are not. Certain practices, such as customs regarding dress and decency, may depend on local custom whereas other practices, such as slavery, torture, or political repression, may be governed by universal moral standards and judged wrong despite the many other differences that exist among cultures. Simply because some practices are relative does not mean that all practices are relative.

3. Other philosophers criticize ethical relativism because of its implications for individual moral beliefs. These philosophers assert that if the rightness or wrongness of an action depends on a society's norms, then it follows that one must obey the norms of one's society and to diverge from those norms is to act immorally. This means that if I am a member of a society that believes that racial or sexist practices are morally permissible, then I must accept those practices as morally right. But such a view promotes social

conformity and leaves no room for moral reform or improvement in a society. Furthermore, members of the same society may hold different views on practices. In the United States, for example, a variety of moral opinions exists on matters ranging from animal experimentation to abortion. What constitutes right action when social consensus is lacking?

4. Perhaps the strongest argument against ethical relativism comes from those who assert that universal moral standards can exist even if some moral practices and beliefs vary among cultures. In other words, we can acknowledge cultural differences in moral practices and beliefs and still hold that some of these practices and beliefs are morally wrong. The practice of slavery in pre-Civil war U.S. society or the practice of apartheid in South Africa is wrong despite the beliefs of those societies. The treatment of the Jews in Nazi society is morally reprehensible regardless of the moral beliefs of Nazi society.

For these philosophers, ethics is an inquiry into right and wrong through a critical examination of the reasons underlying practices and beliefs. As a theory for justifying moral practices and beliefs, ethical relativism fails to recognize that some societies have better reasons for holding their views than others.

2.8 CONCLUSION

Moral relativism is the strong claim that all morals are relative to the believer; and if this claim were true, then we would inevitably need to accept that genital mutilation, sex selection abortions, murder, abuse, mercy killing, rape, and even genocide are, well, morally acceptable since we lack a ground to condemn such actions.

If a culture or person practices an act that we believe is inhumane, then we need a basis to ground our moral criticism and judgment upon. Lacking that ground—or objective notion of moral right or wrong—pushes us into the corner of silence or apathy. Most philosophers argue that moral universalism—an objective moral good—is the preferred position. On the contrary, and strictly speaking, if relativism is true and all morals are up to the culture or individual, then literally all things are morally permissible. Clearly this is an untenable position, but why?

But even if the theory of ethical relativism is rejected, it must be acknowledged that the concept raises important issues. Ethical relativism reminds us that different societies have different moral beliefs and that our beliefs are deeply influenced by culture. It also

encourages us to explore the reasons underlying beliefs that differ from our own, while challenging us to examine our reasons for the beliefs and values we hold.

Check your Progress

7. What is understood by diversity thesis?

8. What is meant by dependency thesis?

2.9 ETHICAL OBJECTIVISM

Ethical objectivism is the view that there are universal and objectively valid moral principles that are relative neither to the individual nor to society

Introduction

Relativism vs. Objectivism

The relativism/objectivism debate in philosophy is no different. Objectivists accuse all relativists of being subjectivists who seek ethical nihilism by claiming that morals are up to the individual; relativists accuse all objectivists of being absolutists who believe that all questions have only one right answer, regardless of context or culture.

We have seen that Relativism is the view that states that moral principles are valid, but they vary from to culture (conventionalism) or by individuals (subjectivism). Conventionalists like Ruth Benedict argue that since different cultures hold different principles, how can one judge another? Each of these different moralities is equally valid. She uses the argument from 'normality': each culture defines what behaviour is normal, to fit the behaviour of the majority. The majority of that population then defines normality and also lives by it, and only a small minority is aberrant or abnormal.

Benedict calls morality "a convenient term for socially approved habits" and the normal "a variant of the concept of the good." In other words, whatever behaviour is socially acceptable and normal is also good. Subjectivism is the extreme end of relativism. This view holds that morality is determined at the individual level, not a social or universal level. Thus, the only moral principles that are valid are the ones you believe in--in short, all principles are equally valid.

According to the ethical objectivist, the truth or falsity of typical moral judgments does not depend upon the beliefs or feelings of any person or group of persons. **Objectivism** is the view that holds that certain moral principles are valid for **all individuals and cultures**. There are different levels of objectivism:

- a. **The fixed view**, which says that principles are fixed and do not change;
- b. **The universal view**, which includes the fixed view and adds that principles apply to all people everywhere; and
- c. **The absolutist view**, which includes the universal view and adds that certain principles are non-overrideable and true for all situations. People who hold this theory answer the question "where do these principles come from?" in several different ways: from the essence or commonality of human nature, from natural reality (moral realism), from God or the divine, or from the intrinsic good that comes from their application consequentialism).

The view of objectivism is based on the assumption that "human nature is relatively similar in essential respects, having a common set of needs and interests."

In *Who's to Judge*, Louis Pojman addresses the ethical relativist's argument. He explains the "Diversity Thesis" of relativism asserts morality varies depending on the society, resulting in there being no moral guidelines, independent of culturally established beliefs, shared by all societies.

The problem with the "Diversity Thesis," according to Pojman, is there does appear to be moral guidelines common to many variant societies. For example, he quotes an article by Clyde Kluckhohn, which notes how "every culture has a concept of murder...other regulations upon sexual behaviour...mutual obligations between parents and children". Additionally, argues Pojman, since there is a majority of different societies which do observe shared moral guidelines, then it could be argued the cultures which do not are simply wrong.

Pojman moves on to explaining the subsequent "Dependency Thesis" which asserts actions are deemed moral or immoral depending upon the cultural circumstances of the society. Regarding the "Dependency Thesis," Pojman offers a distinction between **morality being upheld** based on the culture's circumstances and **morality being determined** based on the culture's circumstances. If morality is upheld based on the culture's

circumstances, according to Pojman, then an action may be considered immoral unless the greater good of the society requires the action be done. He uses the example of Eskimos with limited food who practice euthanasia. Whereas, he continues, if morality is determined based on the culture's circumstances, then the beliefs of the culture determine right and wrong. He offers another example, where a Sudanese tribe will throw deformed babies into the river believing the babies "belong to the hippopotamus". In either case, Pojman asserts there **exists shared moral guidelines with our culture, which are independent of cultural biases, like respect for life and giving back what belongs to another.**

Pojman also presents "Conventional Ethical Relativism," which asserts that actions are determined to be moral or immoral based on the acceptance of the actions by the society, which leads to tolerance of all actions deemed morally accepted by any society. "Conventional Ethical Relativism" fails as well because, as Pojman states, "Conventional Ethical Relativism" allows for tolerance of genocide and nuclear war, just as long as the culture committing the acts deems the actions morally acceptable. Additionally, Pojman notes, a person may belong to many cultures and subcultures which have different views on what actions are considered moral, resulting in the person's actions being both moral and immoral at the same time.

2.10 ARGUMENTS FOR OBJECTIVISM

Pojman's argument is: (1) If every society determined morality based on relative and subjective cultural differences, then there would not be any shared moral guidelines between variant societies. (2) All cultures share underlying moral guidelines which serve to promote the interests of the society, such as respect for life and giving back what belongs to others. (3) Therefore, while there are relative and subjective differences in how moral guidelines are used in different societies, morality itself is not based on relative and subjective cultural differences.

Benedict asserts moral and ethical relativism exists as a natural response to cultural differences. Pojman concedes while cultural relativism exists, such as how cultural beliefs can determine the way moral guidelines are used in the society, there are underlying moral guidelines shared by all cultures.

2.12 CONCLUSION

In conclusion we can't say either way, but if morality is relative, thus based solely on what the society deems appropriate, then morality is able to be changed and therefore is entirely superficial, without meaning.

9. Define ethical objectivism.

10. What is the universal view of ethical objectivism?

11. State the distinction offered by Pojman in the Dependency thesis.

12. What is the drawback of conventional ethical relativism?

2.12 SUMMARY

Relativism is a challenge to both tradition and to ethical theory. It is a form of **moral skepticism** (doubt, uncertainty). Ask the following questions to yourself and then go further in understanding Relativism:

How do we know that we have the right set of moral rules?

How do we know whether there should be any external rules?

To be able to address such a challenge, we need to **get clear** on relativism what it amounts to. We can start off by noting that there are various kinds of relativism, not always telling us the same thing. The **main division** is between **normative and descriptive** theories of relativism

The **normative** theories are the one that philosophers often complain about. Given such variety in practices around the world, one is inclined to wonder who's got **the right set of rules**. The relativist answer is: no one does-- right and wrong are **relative to**:

- ...the society in question-- this is **ethical relativism**
- ...each individual-- this is **subjectivism**

On such a view, one cannot and must never judge morality from outside, In other words, right and wrong **ought to be** relative, don't try to moralize to others and worry only about yourself, further the theory holds what they do is **right for them** and what we do is **right for us**

Problems with Ethical Relativism

The problems with these views for an **ethical relativist**:
first, no dispute between **groups** could ever be **resolved**, for each group could tenaciously claim to be right
second, we could **not condemn** practices that are clearly **immoral** (e.g., genocide in Nazi Germany, apartheid in South Africa)
third, such a view **undercuts** the possibility of **reform**, since it claims that it is never legitimate to evaluate a moral practice from the outside (civil disobedience would always be immoral)

Relativism Reconstructed

It would a mistake, however, to dismiss relativism as totally off base, there are lessons to learn, especially if we take another look at the apparently disparate practices and consider why they're so different in **all** cultures.

Such **fundamental** human **ends** are reflective of the societies' most **basic principles**; but they are implemented by particular **rules** and practices that serve these ends **given** the **circumstances** in which they each find themselves. So, different living conditions warrant different practices, provided that these practices fulfill the basic needs of those in that society and some practices really are idiosyncratic and should be tolerated, provided that they are innocuous. We can judge others, not by how close they are to us, but by how well they promote the needs of the group, individually and collectively.

Ethical Objectivism

Objectivism is the view that holds that certain moral principles are valid for all individuals and cultures. There are different levels of objectivism: the fixed view, the universal view, and the absolutist view. People who hold this theory answer the question "where do these principles come from?" in several different ways: from the essence or commonality of human nature, from natural reality (moral realism), from God or the divine, or from the intrinsic good that comes from their application (consequentialism). Pojman bases his view of objectivism on the assumption that "human nature is relatively similar in essential respects, having a common set of needs and interests." He then

defines moral principles as "functions of human needs...instituted by reason." Pojman concludes that the fact of someone disagreeing with a principle does not invalidate the principle; perhaps it is the person who is incorrect.

2.13 UNIT END QUESTIONS

1. Define Ethical Relativism and describe the types of ethical relativism.
2. Give the arguments in favour of relativism.
3. Critically evaluate the theory of relativism.
4. What is Ethical Objectivism?
5. State the arguments in favour of ethical objectivism.



THE GOOD LIFE: GREEK ETHICS

(A) Four cardinal virtues: - Plato

(B) Ethics of character: - Aristotle

UNIT STRUCTURE

- 3.0 Objectives
 - 3.1 Introduction
 - 3.2 Nature of Virtue
 - 3.3 Plato's Concept of Virtues (Plato 427 B.C. – 347 B.C.)
 - 3.4 Aristotelian Concept of Virtue (Aristotle 384 B.C – 322 B.C.)
 - 3.5 Summary
 - 3.6 Broad Questions
-

3.0 OBJECTIVES

- To understand the meaning of good life as conceived by two great ancient Greek philosophers viz. Plato and Aristotle.
 - To know virtues which constitute good human life.
 - To understand the contribution of Plato and Aristotle to the concept of good life and the ethics of virtues and character.
-

3.1 INTRODUCTION

Normative ethics studies voluntary human conduct from the standpoint of good and bad, right and wrong. It also investigates various norms or standards of human conduct. Moreover, it analyses virtues which constitute human character. We generally pass moral judgements on human conduct and character. This unit discusses Plato's views on good human life and virtues.

3.2 NATURE OF VIRTUE

Before we discuss Plato's idea of cardinal virtues, we must know the meaning of the concept of virtue. We pass moral judgements on man's voluntary actions, his intentions or motives, and finally on his character. Thus, one of the objects of our moral judgement is the character of a human being. Character of a man is the organisation of man's sentiments, qualities, attitudes and habits. It is always in the process of formation and transformation. Though it is not fixed, it is more or less permanent integration of psychological traits and moral virtues.

Normative ethics, therefore, analyses the moral qualities or attributes which constitute moral character of a human being. Such

qualities are called virtues. Etymologically, the word 'vir' means hero. The Sanskrit word 'vira' also means hero. Prof. P.B. Chatterjee in this connection writes: The English word, 'virtue' corresponds to the Latin 'virtus' and Sanskrit 'virya' meaning valour or manliness, power, energy, or excellence. For the Greeks also, virtue indicates excellence. Virtues, thus, are good traits of character and vices are bad traits of character. Virtues as good traits of character can be and must be deliberately cultivated. They make for the survival and the well-being of the human individual and also that of the society.

Human beings admire the qualities of a person who possesses them and exhibits them in his dealings with others and in difficult situations. So they can also be called as the good habits of human beings. It is, therefore, rightly said that moral life does not grow in a vacuum. Good life or moral life is developed through the habitual or regular doing of good deeds or actions in changing situations. Character and conduct of a man are intimately related. Conduct of a man is the expression of his character in varied situations. On the contrary, moral character of a person is formed when he does good actions consistently and persistently. For instance, one can become dutiful by doing one's duty honestly and efficiently. So a verse goes:

Sow an act, reap a habit,
Sow a habit, reap a character;
Sow a character, reap a destiny.

In this way, virtues can be cultivated and can be termed as character-values. Since virtues can be cultivated, they can also be described as the acquired dispositions of a virtuous person. Hence, virtues denote the excellence of human character, while vices are the defects of character. These virtues, in other words, refer to the inner traits of man's being. So they constitute the morality of being, while duty and good actions refer to the morality of doing. One simple but profound message of any great man is: Be good and do good, and the way to be good is through the doing of good actions consistently.

Duties are obligatory actions. A man does his duty. Virtue refers to the moral quality of a person. We, therefore, correctly say that a particular person is virtuous if he possesses good qualities. Such a virtuous person is not only good but he also does good deeds. He does not take holidays from virtues. The existence of virtues in a person is inferred from the habitual good conduct of that

person. One has to choose to be virtuous and pursue the path of good and right actions. Virtues promote the well being of their possessors and also of their society, while vices run counter to the welfare of their possessors.

3.3 PLATO'S CONCEPT OF VIRTUES (PLATO 427 B.C. – 347 B.C.)

Plato was a great Greek philosopher. He is known as a true disciple of Socrates. Plato's doctrine of cardinal virtues is based on his concept of virtue. According to Plato, goodness consists of the natural and proper functioning of human nature. Besides, man is social by nature; therefore, society is a normal background of moral life of human beings. Socrates had said that virtue is knowledge. It means that insight into the nature of moral virtues is essential for becoming virtuous. Of course mere knowledge of virtue is not enough. Man has to cultivate virtues through the habit of doing obligatory and morally good actions. For Plato, good life is the life of virtues. Plato has described four important virtues in his theory of morality. According to him the cultivation of these four virtues - wisdom, courage, temperance, and justice - constitutes a morally good life. Later on, these four virtues came to be called 'Cardinal virtues'. The term 'cardinal' is derived from the word 'Cardo' 'Cardo' means a hinge or a hook which supports the door, and on which the door turns. The four virtues are cardinal because they support moral life of man in society. They are fundamental virtues. Other virtues depend upon them and are therefore subordinate to them. Thus, cardinal virtues, according to Frankena, are a set of virtues which cannot be derived from one another; and all other moral virtues can be derived from them or shown to be forms of them.

These four virtues are said to be the basic and important constituents of moral life or goodness of man. Morality consists in knowing and maintaining the harmony between the rational and non-rational elements of the self. It is called 'Justice' by Plato. Malfunctioning of any part of the self will have adverse effects upon the other parts. Thus, the key to moral life is the proper integration of the three parts of the self. According to Plato, the human self or soul is tripartite. The three elements or parts of human beings are:

- (1) Passionate or Appetitive Element (Passions)
- (2) Spirited or Dynamic & Executive Element (Will)
- (3) Philosophical or Rational Element (Reason or Intellect)

This integration can be achieved when the spirited element helps the reason to keep the passions in check.

Wisdom is the virtue of reason. It consists in knowing and mastering the non-rational elements viz. spirited element and passions. It includes knowledge, insight and foresight based on that knowledge. It is not bookish knowledge/data/information only. It implies the active choice of values as against disvalues, or virtues as against vices. A man is wise in whom reason rules over the other impulses.

Courage is the virtue of the spirited element. It must perform its heroic function within the limits set by reason. It is of two types viz. physical courage of a soldier and moral courage of a thinker or a reformer. Thus, one can be courageous in war as well as in intellectual convictions. Courage, therefore, is the excellence in the activity of the will. A man is brave when the spirited element holds fast to the instructions of intellect.

Temperance or self-control consists in keeping bodily satisfactions within limits. Passions are not to be condemned. Even they are to be satisfied. The passionate element is both non-moral and non-rational. It needs to be regulated and subjected to the rules of reason. Temperance is not complete abstinence. It is the principle of self-restraint and moderation. It is the controlling and ordering of natural instincts, desires and sensuous pleasures. A man is temperate when the spirited element or passionate element yields to intellect and obey its commands.

Justice is the virtue of the whole self or the complete person. It is the proper integration of different parts of the self. Thus, justice also consists of the harmonious functioning of the three parts of personality. Each part must do its function for which it is fit. When these three parts of the personality or the self with their three virtues of wisdom, courage and temperance function harmoniously together and are ordered and ruled by reason, then justice emerges as the resultant virtue. Each man is fit for a particular job in accordance with his nature. Justice consists in doing one's own job. Being morally perfect, therefore, is tantamount to being wise, valiant, temperate and just. Justice, then, is the supreme virtue. Just man will not indulge in the pursuit of material pleasures only.

According to Plato, the four cardinal virtues have both individual and social significance. They are found both in the individual and in the society. Human beings are rational and social animals. They have the natural tendency to live in communities. Morality of the society is the same as it is for the individual. According to Plato, society is the individual 'writ large'. For society is made up of individuals.

Each individual self consists of three parts. All the three elements are not equally dominant in all individuals. In some persons, the rational element is predominant, while in others the spirited element is powerful. Majority of the people give more importance to the passionate element. Thus, as we have three elements of the self so we have three classes in a society. They are: Guardians, Auxiliaries and Civilians.

Guardians constitute the class of rulers. They are drawn from that type of men in whom the rational or the philosophical elements is dominant. Such persons live only for truth. They are truth-seekers. They can be philosopher-kings. They are men of knowledge and wisdom. Wisdom is their chief virtue.

The auxiliary class consists of those in whom the spirited element is dominant. They live for honour and success. They are good for the execution of laws and to protect the society from internal disorder and external attack. Courage is their principal virtue. They support the guardians and execute the laws made by the enlightened rulers or philosopher kings

The class of civilians consists of producers, such as farmers, blacksmiths, fishermen, traders, carpenters, etc. In them the element of passion is dominant. They live for material gains. Temperance is their main virtue.

The guardians are enlightened or wise rulers. They direct and control the majority of the people with the help of the members of the auxiliary class. When each class does its appropriate function, justice emerges. In a just society, the latter two classes willingly accept the rule of the wise (guardians). Wisdom is an important virtue. It helps a person to control his passions and perform his duties efficiently. The virtue of justice takes note of different aspects of a human person and integrates them. It thus stands for the harmony in the individual as well as harmony between the individual and community.

Check Your Progress

- 1) Explain the importance of the word 'Cardinal.'
- 2) Discuss Plato's Cardinal Virtues.

3.4 ARISTOTELIAN CONCEPT OF VIRTUE (ARISTOTLE 384 B.C. – 322 B.C.)

He was also a great Greek philosopher. He was the first to write a book on ethics in the Western world. Knowledge, courage, bravery, and perseverance by themselves do not make a morally good character or man. Their ethical significance depends on the motives and the values to which they are related. Aristotle, therefore, rightly distinguishes the moral virtues from the intellectual virtues. The doctrine of the golden mean is central in Aristotle's concept of virtues.

Aristotle is also right in extending the meaning of the important virtue of justice. He considers justice as the supreme virtue. It has two forms. Distributive justice consists in the equitable distribution of wealth and honours among the citizens of the state. Remedial justice consists of the fair transactions among the members of the community. The virtues are acquired through the development of the habit of doing virtuous actions consistently. Ability to think and ability to control one's desires and passions is the special virtue of man.

According to Aristotle, virtuous conduct consists in avoiding the extremes of excess or of deficiency. For instance, excessive indulgence is as much a vice as the excessive repression of desires. Self control, therefore, is a virtue. Likewise, courage is the mean between rashness and cowardice. For instance generosity lies between meanness and prodigality. Thus, virtue is a matter of striking a mean between two vices. Moral virtue thus is a mean-state lying between two vices, viz. a vice of excess on the one side and a vice of deficiency on the other. It is not easy to find the mean. As Sahakian has pointed out, it consists in doing the right thing, to the right person, to the right extent, with the right motive, and at the right time. For instance, the practice of generosity: give generously to the right person, at the right time, to the right extent, with the right purpose.

3.5 SUMMARY

Thus, man has to make use of reason to determine the mean. Virtues can be cultivated only through the practice of choosing and doing good deeds, and through the good habits. Aristotle points out the difficulty in selecting the proper mean. This mean is not a mathematical average. It is what is appropriate for man. Practical wisdom helps man to hit this mean. An individual knows 'what ought to be' by using his insight which can be

developed by practice. Passions can be tamed by continuous practice of self control. According to Aristotle, virtue consists in the choice of mean that is the practical moderation of impulses by reason in actual human experiences. Morality consists in the right determination and identification of the 'mean' related to the individual in society i.e. his profession and position in society. E.g. "Courage" of a soldier. It must be distinguished from the rashness. Moreover the life of virtues leads to eudaemonia (well-being).

There can be no two opinions about the significance and the need of virtues for the promotion of the morally good life. Actual morality consists in doing good deeds, and virtues are good traits or habits of character which are productive of good works and right conduct. These good traits or virtues in turn can be cultivated through the doing of good deeds and acting on moral principles. Therefore Aristotle said that virtue is a matter of habit. Reason and experience play a major role in choosing right actions or in hitting the mean and avoiding extremes. Hence the importance of both intellectual and moral virtues.

3.6 BROAD QUESTIONS

- 1) What is the virtue of the class of guardians?
- 2) Name the virtue of the class of auxiliaries.
- 3) State the virtue of the class of civilians.
- 4) Discuss any two of the cardinal virtue as conceived by Plato.
- 5) "Good life is the life of virtues and their integration." Discuss.
- 6) What is Aristotle's concept of good life?
- 7) How can the mean be determined?
- 8) "Virtue is a matter of habit." Discuss this Aristotelian statement.
- 9) "Good life consists in developing both intellectual and ethical virtues. It is both contemplative and active life." Discuss.



MORALITY IN THE INDIAN PHILOSOPHICAL CONTEXT – I

UNIT STRUCTURE

- 4.0 Objective
- 4.1 Introduction
- 4.2 Features of Indian Ethics
- 4.3 Concept of Dharma with reference to Rta, Rna & Purusharth
 - 4.3.1 The Concept of RTA
 - 4.3.2 Concept of RNA
 - 4.3.3 Purushartha
- 4.4 The idea of Nishkama Karma in Bhagawad Gita
 - 4.4.1 The Path of Knowledge
 - 4.4.2 The Path of Devotion
 - 4.4.3.1 Prescribed Duties
 - 4.4.3.2 Disinterested performance of duties
- 4.5 Summary
- 4.6 Broad Question

4.0 OBJECTIVES

- To know the features of Orthodox and Heterodox systems of Indian Moral Philosophy.
- To understand the concept of 'DHARMA' as the supreme principle of morality.
- To understand the need to make moral decisions.
- To understand the need to have clarity in the special characters of moral decisions.
- To understand the principles in accordance with which duties can be performed.

4.1 INTRODUCTION

Ethics is a branch of philosophy in western philosophy. In Indian perspective Ethics is coeval with philosophy. Philosophy is not just an intellectual inquiry but a way of life. Indian thinkers aim at realization of the Ultimate Reality. Indian thinkers take a synthetic view of life. For them there are no watertight compartments among the philosophical problems. The Indians have a strong faith in moral order that prevails in this universe. Everyone has to contribute to universal moral order. Every individual has a role to play in this universe. Every role brings with it specified duties and responsibilities.

In Indian view, the obligation of individual is not confined to human society only. It is extended to the whole of sentient creation. Indian philosophy holds, "Love thy neighbor as thyself and every

living being is thy neighbor". Moral philosophy in India is truly speaking the art of living a good and disciplined life.

4.2. THE FEATURES OF INDIAN ETHICS

Indian Schools of Philosophy are broadly classified into Orthodox (Astika) and Heterodox (Nastika). Six chief philosophical systems viz. Mimansa, Vedanta, Sankhya, Yoga, Nyaya and Vaisheshika are Orthodox schools of Indian Philosophy. These schools accept the authority of the Vedas. So they are called as Orthodox or Astika schools. Three Chief Philosophical Systems viz. the Charvakas, the Bauddha and the Jaina's are Heterodox Schools of Indian Philosophy. These schools do not accept the authority of the Vedas. So they are called as Heterodox or Nastika schools.

All Indian systems of thought whether Orthodox or Heterodox share some common features. The features of Indian Ethics can be stated as below:-

1. Indian ethics is the oldest moral philosophy in the history of civilization. It is difficult to ascertain the chronology of the Orthodox and the Heterodox schools (except Lord Buddha i.e 487 BC) The remoteness of Indian ethics is responsible for making it well established in the practical life of the followers. Every school of Indian Philosophy confirms the endurance of ethical ideals which are unshaken even today.
2. Indian thinkers suggest some practical means of attaining a life of perfection here in this world. The rules of conduct have been practically followed by the Yoga, the Jain and the Buddhist disciples for thousand years. The aim of Indian moral philosophy is not only to discuss moral ideals but also to follow the path leading to the moral Ideals.
3. Indian ethics has its strong and deep metaphysical foundation. Each school of philosophy, points to metaphysical ideals which are to be actually experienced. There is a synthesis of theory and practice, of intellectual understanding and direct experience of ultimate reality (Kaivalya, Nirvana etc.) In Indian Ethics, intellectualism and moralism are two wings that help the soul in spiritual flight.
4. Indian ethics is absolutistic and spiritualistic. It aims at realization of supreme reality by transcending pleasure and pain; even right and wrong and good and evil. The ideals are attainable by spiritual discipline.
5. Indian Ethics is humanistic. It seeks a balance between individual's inner and outer life; individual and social life. Moral laws or code of conduct is prescribed in such a way that individual progress and social welfare will lead to harmonious living. The goal a morality is the wellbeing of humanity.
6. Indian ethical thinkers preach non-violence, love, compassion and good will for all living beings. It is not limited to human

beings. It includes every living beings, plants, birds, and animals, every visible and invisible form of life.

7. Indian thinkers believe in the Law of Karma. Law of Karma means that all our actions good or bad produce their proper consequences into the life of an individual, who acts with a desire for fruits thereof. It is the general moral law which governs the life of all individuals. Law of Karma is the force generated by an action that has the potency of bearing fruit. It is the law of the conservation of moral values. Except Charvakas, all Indian schools accept the Law of Karma.

4.3 THE CONCEPT OF *DHARMA* WITH REFERENCE TO RTA, RNA & PURUSHARTHA

—The concept of Dharma is the unique and comprehensive concept in Indian philosophy. The Sanskrit word 'Dharma' cannot be exactly translated in English language. The word 'Dharma' is derived from the Sanskrit root, 'dhr' which means to sustain, to support or to preserve. In Indian philosophy the word 'Dharma' is used in various ways.

In Rigveda, the word 'Dharma' stands for natural or cosmic law. The cosmic law 'Rta' reflects in the society as 'Dharma'. It also stands for moral laws and moral conduct.

In Chhandogya Upanishad, 'Dharma' stands for the performance of duties related to the stages of life that is Aashram-Dharma.

In 'Eitereya Brahman' the word 'Dharma' stands for right conduct. The king is the preserver of 'Dharma' that prescribes code of conduct.

In Mahabharat, the word 'Dharma' is defined as 'dharanat dharayate ityahu'. 'Dharma' is that which holds together the society.

In Vaisheshika philosophy, 'Dharma' is that which leads to prosperity and the highest good or spiritual wellbeing.

In Mimamsa philosophy, the word 'Dharma' is a Vedic command which ought to be followed.

Manu Smruti and Yadnyavalkya Smruti, hold 'Dharma' as performance of duties prescribed by individual's Varna (the class) as well as Aashrama (the stages of life).

Dr Radhakrishnan wrote, "We may define 'Dharma' as the whole duty of man in relation to the fourfold purposes of life [Dharma, Artha, Kama & Moksha] by members of four groups [Chaturvarna] and and the four stages [Chaturashrama]."

Indian ethical view correlates three strings of morality in human life – subjective, social and spiritual. Purushartha imply achievement of subjective morality that is individuals own goals. Varnashrama imply social morality. An individual cannot live a solitary life. The concept of Rna implies the sense of gratitude for whatever a person receives from his fellow beings. An individual's spiritual liberation is possible only through disinterested performance of duties.

The concept Dharma is depicted in the concept of Rta as a Cosmic Law. It is depicted as a Duty in the concept of Rna in a social sense. The concept of Dharma plays an imp role in the theory of Purushartha. It guides the individual at fundamental level in the pursuit of values in his life. The concepts of Rta (the eternal cosmic order), Rna (the debts) and Purushartha (the Supreme Ends) provide the metaphysical foundation to the moral life of an individual.

4.3.1 The Concept of RTA

The concept of Rta is the fundamental concept in Vedic philosophy. Rta is the eternal, cosmic and moral order. Rta represents the basic truth, harmony or system of the universe which no one can violate. Rta is Truth or truths (Satyasya satyam), centre of centres (Kendrasya Kendram). It is the Divine order which is designated as "Vrata" in Vedic literature.

In the physical sphere Rta represents the eternal and inviolable law of nature. Rotation of Heavenly stars, alteration of day and nights, flow of rivers, oceans, etc. are regulated by Rta. Rta is the unity-in-difference in the cosmic order. It maintains everything in its correct place.

The principal of Rta is eternal and omnipresent principal. It is immanent in all the creations of Cosmos. Rta is the binding principal of this cosmos, whether physical or moral.

In the moral sphere, Rta is righteousness. It is the measure of morality. Those who follow the path of Rta, follow the path of Good. They are called Vratani. The path of Rta (Vrata) is consistent with natural cosmic order. The path of Rta leads a man to harmonious, prosperous and contented life.

Anrta is opposite of Rta. Anrta represents complete disorder and confusion. The path of Anrta goes against the natural laws. It leads a man towards disease and death.

Vedic Gods are Guardians of Rta. [Rtasya Gopa]. However, Gods are not superior to the cosmic and moral order. Gods themselves are subject to Rta.

Varuna, the God of Sky and Heavenly light is the Guardian of this universe. Varuna was believed to be the most powerful God that was enthroned as the ruler of universes. He is the Custodian of Rta. Varuna has the responsibility to maintain the supremacy of cosmic as well as moral order. Varuna sets the eternal laws to protect Rta, that no one can violate. Varuna was essentially supposed to be God of Peace.

Varuna is omniscient God with the Sun and the Moon as his eyes. So he has the strong, all searching vigilant sight. A least sin will not escape detection by him.

Varuna and other Gods, maintain Rta, the eternal cosmic and moral order. Varuna is omniscient God with the Sun and the Moon as his eyes. So he has the strong, all searching vigilant sight. A least sin will not escape. Those who follow the path of Rta, Gods

are benevolent and helpful to them. Gods are angry when path of Rta is not followed. Thus Rta is responsible for the apportionment of reward and punishment. For Gods, Rta has metaphysical relevance and for human beings Rta has ethical relevance.

Life of reason leads to righteous behavior that confirms the solidarity and sovereignty of cosmic and moral order consequently human beings are rewarded by Gods.

Life of passions (Anrta) leads to chaotic behavior that harms the solidarity and sovereignty of cosmic and moral order. Consequently human beings are punished by Gods.

The concept of the eternal, inviolable cosmic and moral order gradually shapes itself in to the Law of Karma, the peculiar characteristic of Indian philosophy.

4.3.2 Concept of RNA

Indian ethics has a special characteristic of Ashram system. Every individual by nature passes through various stages of life. Indian thinkers correlate the stages of individual to the society.

Indian thinkers prescribed duties to every stages of life. The prescribed duties contribute to the social welfare and social stability. Ashram system has four stages. Every individual passes through the stages of a Brahmacharin (a student), a Grihastha (a house holder), a Vanaprastha (retired) and a Sanyasin (a wandering monk.)

The stage of a householder is very important for the stability of the society. The individual enters in to the first unit of society i.e family, by entering Grihasth ashrama. A householder enjoys the pleasures of life. At the same time, he has many responsibilities. He has to take care of his family, the guests and other society members.

The concept of Rna implies obligation and responsibility. Man is a social animal. His development is possible, because many other fellow beings have, in some or other way, contributed to his progress. The individual is under obligation of many members of his society.

The individual is born with 3 Rnas namely Rishi Rna (debt of sages / teachers), Pitru Rna (debt of the ancestors) and Deva Rna (Divine debt)

1. Rishi Rna

Rishi Rna is also called as Guru Rna. The first stage in the life of an individual i.e Brahmacharya ashrama (a student) is spent with teacher. In ancient time, the sages, wise people were guide posts of society. The wisdom of the sages was passed from one generation to another generation. The sages played important role in the development of the individual as well as in the social progress. By learning Vedas by giving fees, by showing respect by being grateful, Rishi Rna can be discharged. In Brahmacharya ashrama, an individual becomes free from Rishi Rna.

2. Pitri Rna

An individual owes many things including his own existence to his ancestors. It becomes responsibility of the individual to sustain the family by giving birth to next generation. By begetting children the individual becomes free from the debt of his ancestors. Thus in Grihasthashrama, an individual becomes free from Pitru Rna.

3. Deva Rna

God has created this universe. God is sustainer of this universe. Whatever we receive from nature, is due to the blessings of God. The forces of nature are beyond the control of human beings. To please these forces, men used to perform sacrifices. Performance of sacrifices was a way to show respect to deities. Forces of nature are like supernatural, mighty, powerful agents. A man in such a world is at the mercy of God. By performing sacrifices, man becomes free from the Divine debt. In Grihastha and in Vanaprastha Ashrama, an individual becomes free from Deva Rna.

By repaying three Rnas the individual reaches the stage of 'Anrunya' which means freedom from all Rnas. Only after reaching the stage of Anrunya, an individual can prepare himself for the highest purushartha- Moksha

The concept of Rna-traya [3 debts] is a commonly known concept. However, "Shataphath Brahman" refers to fourth debt Viz. Manushya Rna. It is obligation towards humanity. By helping other human beings an individual becomes free from debt towards humanity.

4.3.3 Purushartha

The Indian thinkers were not only interested in knowing the Ultimate Reality but in realizing the Ultimate Reality. Philosophy is an art living good life. They prescribed Four Supreme Ends that is Purusharthas. The term 'Purushartha' means the goal or the End that every human being (man or woman) ought to seek. The Purusharthavada is a comprehensive Indian theory of human values. Man is a rational, social, moral and spiritual being. His needs are to be satisfied. Good life consists in the pursuit of four Supreme Ends, namely Dharma (Virtue), Artha (Wealth), Kama (Desire) and Moksha (Liberation). Artha satisfies material needs of individual, Kama satisfies psychological needs and Moksha aims at spiritual satisfaction. Dharma accompanies throughout the life.

Initially only three Purusharthas i.e. Dharma, Artha and Kama were recognized as the supreme ends. These three supreme ends were named as 'Trivarga'. Later on Moksha (Liberation) as the supreme end was introduced. These four Purusharthas are classified into two groups. Artha and Kama are considered as lower and material values. Dharma and Moksha are considered as higher and spiritual values.

DHARMA - Purushartha

The term 'Dharma' is derived from the root 'dhr' meaning to hold together, to sustain, and to nourish. Thus 'Dharma' literally means 'That which holds together.' It is the basis of harmony in individual life and order in society. Dharma is therefore the basis of social and moral order. ["Dharanat Dharma Ityahuh"] *Dharma as the Supreme End stands for the principles that lead to the harmony in social relationships and integrity of an individual's personality.*

Among the four Purusharthas, Dharma is always mentioned first. It is given priority over others because all human pursuits have to be compatible with moral values and principles. Dharma is said to be the special characteristic of human beings. All living organism are indulged in eating, sleeping, tear, and sex. Dharma is the distinguishing characteristic of Human beings. *Dharma indicates moral and reflective awareness.* Man is essentially a rational and spiritual being. He is not satisfied with the mere satisfaction of biological needs of hunger, sex and safety. He has higher needs – psychological, moral and spiritual.

Dharma as 'duty' is classified into Sadharana Dharma that is General virtues and duties and Vishesha Dharma that is Special virtues and duties.

Sadharana Dharma includes the actions which are indicative of the general virtues like non-violence in thought, word and deed, truthfulness, non-stealing, purity, knowledge, veracity, patience, gentleness, forbearance, honesty, self-control, charity, moderation, compassion, respect for others' property and contentment. Such virtues and duties are obligatory on **all** human beings irrespective of their class or creed. These virtues and duties are useful for self-development. They are self-regarding as well as other-regarding virtues

Vishesha Dharma is related to one's class in society and to the particular stage of life. Vishesha Dharma is classified into two Varna Dharma and Ashrama Dharma.

Varna Dharma prescribes the duties related to the aptitude of person. These are professional duties, each performed to develop certain professional skills. Their main aim is social solidarity or social stability. The Bhagawad Gita speaks of three dispositions of human beings. These dispositions are three Gunas namely, Sattva, Rajas and Tamas. Sattva Guna represents Wisdom, Rajas Guna represents Activity and Tmas Guna represents Inertia (Ignorance and Inactivity). Every individual is composed of three gunas. The predominance of any of gunas leads to the classification of Four Varnas i.e. a class in the society.

1) Brahmins: It is the class of preachers, teachers, intellectuals, and priests. They were expected to pursue knowledge and wisdom. Brahmins were supposed to be the guides and custodians of moral and spiritual values in society.

- 2) **Kshatriyas:** It is the class of rulers, warriors and administrators. They were expected to protect the society from external invasions and internal disorder.
- 3) **Vaishyas:** It is the class of farmers and traders. The farmers and traders were expected to cultivate the land, to protect the cows and to trade, so the requirements of the society should be fulfilled.
- 4) **Shudras:** It is the class of all other supportive workers, e.g. producers, workers, carpenters, blacksmiths, barbers, goldsmiths, etc. Shudras was the class of skilled laborers and producers, such as artisans and craftsmen as well as toilers and workers.

The qualities of knowledge, power, wealth and service are found respectively in the four Varnas namely Brahmin, Kshatriya, Vaishya and Shudra. Today, Varna system has degenerated into Caste system which not at all concerned with the disposition of an individual.

Devotion to one's own duty and renunciation of the fruits of one's actions to the Highest Spiritual Authority (God) was expected from all the members of the society. The regular dedicated performance of one's own duty leads to the Highest Goal of life namely Moksha (Liberation).

Ashrama Dharma prescribes duties related to the stages of life. Life was considered as a spiritual journey towards the final goal of Moksha. It was divided into four stages. They are---

1. **Brahmacharya ashrama:** Student life. The student has to acquire knowledge, develop certain skills and get educated in human values. It is the period of self-discipline and preparation
2. **Grhastha ashrama:** Householder's stage. The householder has to enter into the social institution of marriage and family to fulfill social responsibilities.
3. **Vanaprastha ashrama:** Life of retirement. In this stage, the family bonds and relations are to be loosened. The individual should strive for the good of the whole society and his spiritual self-development.
4. **Sanyasi ashrama:** Ascetic stage. It is the stage of renunciation. The individual has to live the life of a wondering monk. The ascetic is wholly devoted to seek the spiritual good of him and that of others.

ARTHA - Purushartha

'Artha' as Purushartha stands for attainment of wealth. Wealth includes all the means that are essential to satisfy natural needs and desires: cattle, farming, food, money, property and profit constitute wealth. It includes all the resources that generate wealth. *Artha stands for that which satisfies biological, material and economic needs of individual.*

Artha has a social significance. Every society generates wealth and every member contributes to the creation of wealth.

Wealth has to fulfill social functions. It must serve human purposes.

The Supreme End 'Artha', ought to be earned and utilized in accordance with the moral principles that is Dharma. Artha also stands for power and authority. It must be linked with morality and welfare of the people. Artha in the form of wealth or power should not be acquired by unethical means. It should be achieved by righteous way and should be used with generosity, compassion and good faith.

Artha is a means to fulfill our desires. The satisfaction of desires leads to Kama Purushartha. Fulfillment of Kama leads to Moksha. In this way, Artha as well as Kama are instrumental to attainment of Moksha.

KAMA - Purushartha

Kama is associated with the satisfaction of natural instincts, desires and emotional aspects of human beings. *Kama means a pleasure one gets from the satisfaction of desires.* It also means affection and love. Kama as a Supreme End includes sensual enjoyment as well as aesthetic joy. It covers all the aspects of the gratification of biological motives and emotional satisfaction. Kama refers to both self-preservation and race preservation.

Kama also indicates joyful aesthetic experiences. The 'feeling' aspect of human nature seeks the ideal of 'Beauty'. Beauty reveals itself in aesthetic experiences. Aesthetic experience is the experience of disinterested interest. It is impersonal and non-utilitarian. The ideal of Beauty is expressed through harmony, order and Art. Art helps the elevation and sublimation of natural desires.

Indian thinkers hold that the person who has satisfied his physical and psychological needs by moral principles can experience the eternal Bliss. An emotionally discontented man cannot rise to the spiritual level. The satisfaction of desires leads to the state of calmness and peace in mind. Ancient thinkers did not advocate blind pursuit of pleasure. To satisfy emotional needs one should not break moral or social laws. The Supreme End Kama should be strived in accordance with Dharma – the moral principles.

MOKSHA – Purushartha

Moksha is an end-in-itself. It is the Supreme End that has intrinsic value. It is the Ultimate End of human life. It is the Summum Bonum (the Highest Good). *Liberation is associated with the spiritual level of human beings.* It is characterized by the feeling of complete satisfaction of desires and bliss.

Moksha or Liberation is interpreted in terms of Eternal Bliss. The intense awareness of one's imperfection in the form of ignorance, weakness, dependence, etc. makes man reflect upon the nature of his true self and happiness. The pleasure we get from objects through sensuous experience or enjoyment is temporary, short-lived, uncertain, and usually mixed up with pain. Therefore, one seeks freedom from the bondage of desires that is 'eternal happiness' or 'Bliss'.

Moksha is also interpreted as freedom from the cycle of birth and death; freedom from the bondage of merit & demerit, vice & virtue.

Moksha is the actual realization of one's true self. This is spiritual self-realization. When the seeker loses his distinct identity and realizes his True Self or the Eternal Reality, he gets liberated.

Moksha or Liberation is the pursuit of ideals. When the gap between 'What is' and 'What ought to be' disappears, the individual achieves Liberation.

Moksha as the highest Purushartha is interpreted in two ways. 1) Videha Mukti: Some Indian thinkers hold that human being is bound by psycho-physical conditions. He is finite and imperfect. So Moksha can be attained only after death of physical body. Moksha is not possible within this material body. 2) Jeevan Mukti: Some Indian thinkers hold that Moksha is attainable here in this world while one is alive. Moksha can be attained in the finite physical body through proper and purified conduct. The ardent desire for Moksha after the physical, mental and moral purification leads to the highest level of consciousness. It leads to attainment of Moksha in this physical body.

Following prayer indicates the intense desire of man to seek Liberation---

Lead me from the unreal to the real the Ultimate Reality,
Lead me from darkness to light (Knowledge), Lead me from death
to immortality (Eternal Bliss).

Asatao maa sad\gamaya È tmasaao maa jyaaotl-gamaya È
maR%yaaolmaa- AmaRtM gamaya ÈÈ

INTEGRITY OF FOUR SUPREME ENDS

Prof Shah and Dr. Sunder Rajan believe that the theory of Purusharthavada is the perfect moral theory. All human problems can be solved by Purusharthavada. The four Supreme Ends form one complete whole. One Purushartha is meaningless without another. These Supreme Ends can coordinate individual and social ideals at any time. They define the very human nature in terms of goals.

Four Purushartha are intimately connected with one another. Dharma leads to Artha, Artha leads to Kama, Kama leads to Moksha. There is **integrity** among Four Purusharthas. Every Supreme End (Purushartha) forms foundation for next Supreme End. Dharma accompanies Artha. Artha is means to Kama and Kama leads to Moksha. Dharma without Moksha leads to mere rituals. Artha without Dharma is greediness. Kama without Artha will be lust. Moksha without other Purusharthas will be hollow and abstract.

Check your Progress

1. What is the concept of Dharma in Indian literature?
2. State the meaning of Rta in Indian philosophy?
3. What is meant by Rna-Traya?
4. Name the Purusharthas.

5. State the nature of Dharma as a Purushartha.

4.4 THE IDEA OF NISHKAMA KARMA IN THE BHAGWAD GITA

The Bhagwad Gita is the most popular and the most influential religious book of the Hindus. It summarizes the important elements in Hindu philosophy. Great Indian thinkers like Shankeracharya, Ramanuja, Madhva, Dnyaneshwar etc. have written illuminating commentaries on the Gita. Great national leaders like Lokmanya Tilak and Mahatma Gandhi have drawn inspiration from the Gita.

The Gita derives its philosophical content chiefly from the Upanishads. It also synthesizes the philosophical elements from Sankhya, Yoga etc. schools of philosophy.

On the battle field of Kurukshetra, Arjun becomes unnerved when he saw his own relatives in the ranks of the enemy. He did not know what to do? Whether to fight and kill them all or to leave the battle field? Lord Krishna persuaded Arjuna to perform his duty i.e. to fight.

Even today, Lord Krishna's advice is a source of inspiration. Many times human beings face the question "What to do?" Like Arjuna, we can get inspiration from the Bhagwad Gita.

The Gita holds that liberation is the end of life. Liberation is the liberation of the soul from the cycle of births and deaths. It is the merging of the individual soul into the Universal spirit. Realization of God is possible only through self-realization. The self is revealed through disinterested performance of duties and selfless service to the mankind.

The Gita prescribes three paths for the liberation. **1.** Path of Knowledge (Jnyan marg) **2.** Path of Devotion (Bhakti marg) **3.** Path of Action (Karma marg).

4.4.1 The Path of Knowledge

The Gita preaches the path of Knowledge. There is nothing as pure and purifying as knowledge. Jnyan-yajna is supreme sacrifice. In the fire of self control, bondage of our actions should be sacrificed.

Our senses, our mind and our intellect are influenced by attachment and emotions. Such attachment causes the bondage. We have to enjoy the consequences of our actions. So there remains the vicious circle of karmas. A wise man knows to control the senses to attain liberation. Duties performed without attachment for the consequences, lead to liberation.

A wise man experiences the unity of the individual soul and the Universal soul. The Gita preaches that even wise man; the liberated soul must perform his duties. Common people follow the wise man. To set an example, the liberated man must continue to perform the duties. He must render selfless service to mankind.

The Gita holds that the path of Knowledge is very difficult for common people. Only a few intelligent can follow the path of Knowledge. It is very difficult to experience the unity of all individual souls. Very few can realize the Universal soul through intellectual enquiry.

4.4.2 The Path of Devotion

The Gita preaches the path of Devotion too. Through love and worship of Divine, man can achieve union with the Divine. It is very difficult for common people to know the abstract eternal Divine. The worship of God in a concrete form is possible for common man.

The Gita declares that “He who worshippeth God, never perisheth”. In the twelfth chapter, the Gita describes the qualities of a good worshipper. A good devotee is kind, self controlled impartial person. The pleasures or pain does not affect the balance of his mind. A true devotee does not have ego or any attachment towards worldly objects.

Devotion must not be blind. A true Bhakti must be accompanied by Knowledge and selfless action. A true devotee performs all his duties disinterestedly. Total surrender to God is a necessary characteristic of the worshipper.

However the path of Devotion is not very easy. It is very difficult to surrender oneself to the God. It is not easy to give up one's ego and desires. A true worshipper offers the fruits of one's actions to God. God is worshipped through social service.

4.4.3 The Path of Action.

The Bhagawad Gita preaches the path of Action for all, without exception. According to the Gita, action keeps up the cycle of the universe and it is the duty of every individual to be part of it. Life itself depends upon action. No one can remain inactive for a single moment. Inertia i.e. inaction is death.

The Gita preaches Nishkama Karmayog i.e. performing one's duties without any expectation for the rewards. The path of Action is twofold—1) Performance of prescribed duties and 2) Performance of duties without any desire for reward.

4.4.3.1 Prescribed Duties

The Gita prescribes Swadharma. Swadharma includes the duties according to one's own nature (i.e. Varnadharma) and the duties according to one's life stages (i.e. Ashrama dharma). The Gita declares that it is always better to follow one's own duties. To follow the duties of others is bad and clearly dangerous.

The Gita seeks self realization as well as social unity (Loksangraha). The performance of duties as per one's disposition, leads to social welfare.

Every individual is endowed with specific psychological tendencies viz purity (sattva), energy (rajas) and ignorance (tamas). The predominance and combination of these tendencies result in four classes (Varnas) of people. These four classes are- Brahmin, Kshatriya, Vaishya and Shudra.

Every individual has to follow Ashrama dharma. Every one passes through various stages of life, namely a student (Brahmaharim) a house holder (Grihastha) a retired person (Vanaprastha) and a wandering monk (Sanyasin).

Each class (Varna) and each stage of life (Ashrama) has its own prescribed duties. The performance of one's duties leads to individual as well as social welfare. A good man acts for the good of others, for the benefit of humanity in perfect detachment, disinterest and selflessness with no desire to reap fruit.

4.4.3.2 Disinterested performance of duties

A common man always hopes for the reward of his actions. Desires bind a man. The performance of duties has dual attachment. 1. Feelings of an agent 2. Interest in the fruits of the action.

Every action results in reaction and thus the chain of actions continues. This chain i.e. the bondage can be stopped by detachment.

The detachment is twofold. Firstly one has to realize that true agent of all activities is prakriti and not the individual. Secondly the interest and desire regarding the fruits of action should be given up.

The Gita preaches the path of Nishkam Karma. Our duties must be performed without selfish motive. We have to offer the fruits of our actions to the Divine. We have a right to the performance of our duties but we do not have any right to the rewards of our actions. Actions are our sphere, fruits are not our concern.

The ideal of the Gita is performance of duties in a detached spirit. The Gita teaching stands, not for renunciation **of** action but for renunciation **in** action. The Gita does not preach to renounce everything but to renounce the selfish desires and the fruits of one's actions. The individual should give up any expectation for the rewards. His actions should be the performance of his prescribed duties.

The Gita ethics is neither hedonistic nor ascetic. It condemns the wild pursuit of pleasures, as well as suppression of desires. The Gita prescribes controlled satisfaction of humanly desires.

Check your progress

1. Which paths did the Gita prescribe to achieve ideal of life?
2. Which duties did the Gita prescribe?
3. What is meant by disinterested performance of duties?

4.5 SUMMARY

Indian view of moral philosophy is different from that of Western Philosophy. In Western philosophy ethics is an intellectual enquiry whereas in Indian view, it the way of life to realize the ultimate reality. The concept of DHARMA is the unique concept of Indian philosophy. It is not just religion- the faith one follows. Dharma is depicted in Rta, Rna and Purushartha. Rta is Dharma as the eternal cosmic order that prevails in this universe. Rna is Dharma as moral duty in the life of a person. Purushartha is Dharma in the achievement of subjective morality.

The Bhagwad Gita preaches path of action i.e Nishkama Karmayog. The Gita advocate disinterest performance of duties. However, the Gita prescribes specific duties of an individual as per his aptitude and as per his stage of life. In other words, the Gita prescribes Varna-Ashrama dharma. The Gita ethics promotes individual as well as social welfare.

4.6 BROAD QUESTIONS

- Q.1 Explain the salient features of Karmayoga in the Gita.
- Q.2 Elaborate the of notion of Purushartha
- Q.3 Write short notes –
 - 1. The concept of Rta
 - 2. The concept of Rna
 - 3. The Gita notion of swardharma.
 - 4. The concept of Dharma
 - 5. 'Moksha' as Purushartha
 - 6. 'Dharma' as Purushartha

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MORALITY IN THE INDIAN (HETERODOX) PHILOSOPHICAL CONTEXT - II

UNIT STRUCTURE

- 5.0 Objectives
 - 5.1 Introduction
 - 5.2 Buddhist Ethics
 - 5.2.1 Four Noble Truths
 - Check your progress
 - 5.3 Jaina Ethics
 - 5.3.1 Vrata - The principles of morality
 - Check your progress
 - 5.4 Charvaka Ethics
 - 5.4.1 The Charvaka Epistemology and Metaphysics
 - 5.4.2 The Charvaka Hedonism
 - 5.4.3 The contribution of Charvakas
 - Check your progress
 - 5.5 Summary
 - 5.6 Broad Questions
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5.0 OBJECTIVES

- To understand morality in Indian Heterodox philosophical context.
 - To understand the comprehensive outlook of Heterodox Ethics.
 - To know how ethical principles and practices go together in Jainism and Buddhism.
 - To understand the unique ethical views of the Charvaka system.
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5.1 INTRODUCTION

Holding defines religion as the belief in conservation of values. This is very true in the case of Jainism and Buddhism. The Indian schools of philosophy give importance to self-control. Senses give rise to knowledge. So regulation and control over senses; emotions like anger, jealousy and appetite is essential in search of knowledge. However, the Charvaka system is totally different, from other Indian systems of philosophy.

5.2 BUDDHIST ETHICS

Prince Siddharth of Shakya Kingdom, moved by the miseries of life renounced the world early in life, to seek a remedy for miseries. After a long rigorous practice of austerities Prince Siddhartha became the Enlightened i.e Buddha. He discovered the path that led him beyond sufferings. His aim was to lead others towards freedom from pain and sorrow.

Lord Buddha ignored and avoided the discussion of metaphysical problems like the eternality of the universe, the immortality of the soul, relation between body and mind etc. For Buddha these questions were intellectually uncertain and ethically unprofitable. He taught only what is necessary for overcoming evil.

Lord Buddha believed that immediate need is to recognize evil and to adopt the ways of removing it. He was deeply interested in the attainment of freedom from pain and sorrow. Whether the world is eternal or not eternal, there still remain the miseries like birth, old age, death etc. Liberation (Nirvana) alone can put an end to all sufferings.

It is essential to pull out the poisonous arrow immediately from the body than to speculate about the origin, the maker and the thrower of the poisonous arrow. The most urgent problem is to end the miseries of an individual.

The Buddhist Ethics is compassionate and humanistic. Buddha's gospel is the gospel of love. Buddha asked for the cultivation of true love for all creation. He always tried to enlighten people on the question of sorrow, its origin, its cessation and the path leading to its cessation.

5.2.1 Four Noble Truths

Lord Buddha's teaching to lead the path beyond evil is known as Four Noble truths (Chatvari Aryasatyani) The contents of Four Noble Truths clearly indicate the metaphysical views of Buddha.

1. First Noble Truth: Duhkha

The first noble truth is about presence of sufferings or pain. Birth, old age, sickness, sorrow, dejection, death are painful. The contact with unpleasant things is painful. The worldly pleasures are transitory and their loss is painful.

Buddha drew the attention of all towards pain, misery and sufferings in this world. For him, misery is the essential condition of life whether human life or subhuman life. First Noble Truth indicates the imperfection and transitoriness of human existence.

First noble truth reveals the pessimistic characteristic of Buddhist philosophy. However, pessimism in Buddhist views is only

initial a starting point. It goes beyond the existence of pain to remedy it.

2. Second Noble Truth [Duhkha Samudaya]

The second noble truth is about the origin of suffering. Everything in this world is conditional and dependent upon its origin. Existence of miseries is also dependent upon its causes. This view is developed in the theory of Dependent origination [Pratitya samutpada]

Miseries in human life are due to the chain of twelve causes. This chain covers the past the present and the future life. The twelve causes are 12 links in the chain of sufferings, in the serial order. The first link of ignorance gives rise impressions and so on. The twelve links are so intimately connected that the last link i.e pain is said to be the direct result of ignorance.

The twelve links i.e Dvadash Nidan or Bhavchakra are as follows:-

Ignorance (Avidya), Impressions (Samskara), the initial consciousness of the embryo (Vijnanya), Mind and Body of the embryonic organism, (Nam-rupa) Six organs of knowledge (Shadayatan), Sense contact (Sparsha), sense experience (Vedana) Thirst, (Trishna), Clinging to existence (Upadana), Tendency to be born (Bhava), Rebirth (Jati), Old age, death (Jara maran).

It is important to note that according to Buddha, life is not the product of a mechanical combination of material conditions. Life is the expression of internal forces-conscious or unconscious. The living body is the out word manifestation of an internal urge.

3. Third Noble Truth; [Duhkha Nirodha]

The Third noble truth is about the cessation of suffering. Everything depends upon its causes and conditions. If the causes and conditions are removed, the effect must cease to exist. Miseries also depend upon the chain of 12 links. If the chain broken, miseries cease to exist. Ignorance is the root cause of all pain. Knowledge by removing ignorance breaks the chain suffering. The cessation of pain is Nirvana, is attainable here, in this life.

Nirvana is the extinction of misery and not the extinction of activity. Buddha pointed out two kinds of actions – one that is under attachment and another without attachment. The work done without attachment does not create bondage.

Duhkha Nirodha is Nirvana for Buddha Nirvana has following implications:-

- Blowing off or to extinguish
- Complete cessation of sorrows

- Eternal unshakable peace beyond worldly pleasures and pains.
- A state of quiescence.
- A permanent release from the wheel of births and sorrows.
- Intellectual Enlightenment.

4. Fourth Noble Truth: [Dukkha Nirodha Marg]

The Fourth noble truth is about the path to reach a state free from misery i.e Nirvana. This noble path is eightfold. The Arya Ashtanga Marg of Buddha is as follows-

1. Right Views [Samyak Drishti]

Right view is defined as the correct knowledge about the Four Noble Truths. Such knowledge helps moral reformation and leads us to Nirvana. Ignorance is the main link of the chain of 12 causes. So when ignorance, the root cause is removed by Right Views, the whole chain can be broken.

2. Right Resolve [Samyak Sankalpa]

Right resolve is the firm determination to reform life, in the light of truth. The aspirant has to renounce the worldliness, to give up ill feelings towards others and to desist from doing any harm to them.

3. Right Speech [Samyak Vacha]

Right speech is the control of speech. Speech is the reflection of individual's character. So speech of the individual indicates that right resolve has become part of the self. Right speech consists in abstention from lying, slander, harsh words and frivolous talk.

4. Right conduct [Samyak Karmanta]

Right conduct is unselfish action. It is the out come of right knowledge, right resolve and right speech. Right conduct includes five vows viz. "Panchashila".

'Panchshila' is similar to Vrata's of Jainism. These are the rules of conduct to be followed by the aspirant. These vows consist in restraining oneself from killing, stealing, sensuality, lying and intoxication.

5. Right Livelihood [Samyak Ajivika]

Right livelihood is maintaining one's life by honest means. In every action, at every moment, the aspirant's righteous character must be reflected. No forbidden means to be adopted to maintain one's life.

Right livelihood is the indication of the transmutation or sublimation of the character of the aspirant. It is the conversion of

the whole personality from the gross, ignoble life of indulgence to the pure, noble life.

6. Right Effort [Samyak Vyayama]

Right Effort is constant Endeavour to maintain moral progress. There is always a risk of deviation from righteous path. The moral progress can be maintained by ruling out old evil thoughts and preventing evil thoughts from arising a new. The empty mind should be filled up with good ideas and retaining these good ideas.

7. Right Mindfulness [Samyak Smruti]

Right Mindfulness is the constant contemplation over the perishable nature of things. The constant remembrance of the true nature of worldly objects including one's body, helps the aspirant to remain free from attachment and consequently from the misery.

8. Right Concentration [Samyak Samadhi]

Right Concentration is deeper and deeper stage of meditation to attain Nirvana. Right Concentration has four stages of meditation

1. First stage of concentration involves reasoning and investigation regarding Truths. The First stage brings joy and delight.
2. Second stage of concentration involves rising above the reasoning of Truths. The second stage brings internal joy and calmness.
3. In the Third stage of concentration all passions and views disappear. The Third stage brings indifference to joy but the feeling of a physical relaxation persists.
4. Fourth stage of concentration involves detachment from physical relaxation too. It is state of Nirvana, a state of perfect peace and self-possession.

The stage of Right concentration is a gradual march towards universality. Such march can be facilitated by constantly cherishing Four Sublime moods (Brahmavihara) viz. Love (Maitri), Compassion (Karuna), Cheerfulness (Mudita) and Impartiality (Upeksha)

The aspirant who attains Nirvana is called Arhat i.e a venerable person.

In the old books of Buddhism, the Noble Eightfold path is summarized into Three-fold path namely Right Knowledge, Right Conduct and Right Concentration. Right Knowledge includes right views and right resolve, Right Conduct includes right speech, right conduct, right livelihood and right effort. Right concentration includes right mindfulness and right concentration.

Check your progress

1. What are the Noble Truths?
2. What is meant by Dvadash Nidan?
3. What are the steps in the Eightfold path?
4. What are stages in Right Concentration?
5. What is meant by Nirvana?

5.3 JAINA ETHICS

The word Jainism is derived from the word 'Jina' which means conqueror. The word is applied to the liberated soul i.e Tirthankara, who have conquered passions and desires. The Jainas believe in 24 Tirthankaras. The last of them was Lord Vardhamana Mahavira who gave a new orientation to already existing Jainism. Jainism may be regarded as the oldest philosophy based on Ahimsa i.e non-injury. Jainism adopts the path of renunciation and concentrates on two supreme ends viz. moral duties and liberation.

The Jainas classify the whole universe into two categories viz. Jiva and Ajiva. Jiva means conscious spirit and Ajiva means unconscious non-spirit. Jivas are further classified into liberated jivas and bound jivas.

Consciousness is essence of the spirit. All souls are alike. The soul possesses four perfections viz. Infinite faith, Infinite knowledge, Infinite bliss and infinite power. In the case of bound souls the intrinsic nature is obscured by 'Karma'.

'Pudgala' is one of the categories of Ajiva. It is subtle form of matter and atomic in nature. Pudgala infiltrates into the soul. The repletion of Pudgala into the soul causes bondage. The Karmic particles are attracted towards the soul because of four passions viz. anger, greed, pride and delusion. Ignorance of truth is the cause of passions.

The End of life for conscious living soul (human being) is to remove Karmic dross and to regain its intrinsic nature. The Jains prescribe three fold path of liberation viz. Triratna to achieve the end of life.

Tri-ratna- The threefold path of Liberation:

The Jainas believe that ignorance is the root cause of bondage. Ignorance of truth give rise to the passions of anger, ,greed, pride and delusion. These passions cause the influx of Pudgala, the

karmic matter into the soul. Bondage of the soul is like mingling of water with milk. The only moral ideal of the soul is liberation. Liberation is attained by removal of ignorance. The Jainas prescribe the threefold path of right faith, right knowledge and right conduct. The three fold path is called as Tri-ratna or three jewels. These are three precious principles of life. Let us know more about it-

1. Right Faith (Samyak Darshan)

Right faith is the respect for truth. This faith may in born and spontaneous in some aspirants while some other may acquire it by learning or by culture.

In the initial stages, faith is attitude of reason, to get acquainted with essentials of the teachings of Tirthankars. Further studies consequently lead to strong faith in the competence of these prophets. Such a faith is not blind faith as it is outcome of studies.

Right Faith is unshaken belief in Jain Scriptures and their teachings. It is intended particularly to dispel skepticism or doubt which thwarts spiritual growth. The deep understanding of teachings leads to perfect faith i.e. Samyak Darshan.

2. Right Knowledge (Samyak Jnyan)

Right Knowledge is knowledge of the principles of Jain religion and philosophy. Right knowledge is acquired only by carefully studying the teachings of Omniscient Tirthankaras. Tirthankaras are the liberated souls, so they are the authority to lead others.

Right knowledge consists in- [1] the detailed cognition of the real nature of Jiva and Ajiva [2] the freedom from doubt, error and uncertainty. Right knowledge is perfect and indubitable, certain knowledge. It is possible when Pudgala i.e Karmic matter is totally removed. The utmost stage in right knowledge is absolute Omniscience, i.e Kevaljnyana.

3. Right Conduct (Samyak Charitra)

Right conduct is translating into action, what one has learnt (Right knowledge) and what one believes to be true (Right Faith). It is the most important part of discipline. Theory without practice is empty and practice without theory is blind. Through right activity one can get rid of karma and can reach the goal of life i.e realization of intrinsic nature.

Right conduct consists in avoiding what is harmful i.e evil and doing what is beneficial i.e good. Right conduct stops the influx of new karma and eradicates old Karma.

Right conduct involves adoption of those principles of life which free the soul from bondage of karma. These principles

manifest various dimensions of the greatest virtue i.e Ahimsa (non-injury). These principles are:-

1. Samiti i.e. cautions to be taken while walking, talking, receiving alms etc.
2. Gupti i.e. control over body, speech and mind
3. Dharmas i.e. Cultivation of truthfulness, forgiveness, purity, austerity, self-restraint, sacrifice, non-attachment, humility, simplicity and celibacy.
4. Anupreksha i.e. meditation on Cardinal Truths such as the categories in the world.
5. Parishahajaya i.e. conquering through fortitude all types of physical troubles of heat, cold etc. and the feelings of discomforts.
6. Vrata i.e. vows of non-injury, truthfulness abstinence from stealing, sex-control and non-acceptance of objects of desires. Five Vratas in the form of Mahavratas i.e. Five great vows and Anuvratas i.e. Five atomic vows, is the distinguishing characteristic of Jainism.

5.3.1 Vratas - The principles of morality

The essential stage of Right conduct is to take five vows (Vratas). These vows are the basic rules of the conduct viz. Non-injury (Ahimsa), Truthfulness (Sunruta), Non-stealing (Asteyam), Celibacy (Brahmacharya) and Non-possession (Aparigraha). The purpose of five vows is building a strong character, self-purification and self-realization.

There is only one fundamental Five fold spiritual discipline in Jainism. In the case of the monk, it is extremely strict, rigid and puritanical. The vows prescribed for the ascetic are called as Mahavratas (the great vows). The great vows lead the monk towards absolute renunciation.

The five fold spiritual discipline in the case of the layman or the house holder is modified and diluted. The Vows prescribed for the layman are called as Anuvratas (the atomic or lesser vows). The first three vratas viz. Ahimsa, Sunruta and Asteyam are same for the layman. The last two vows are modified. Brahmacharya is restricted to chastity and Aparigraha is restricted to contentment. The adoption of Anuvrata is the training for the layman to rise to the level of the monk. The code of conduct for the layman and the monk is the same differing only in the degree.

The five Vows are as follows:-

1. Ahimsa

Ahimsa i.e. non-injury is the highest principle that pervades the whole code of conduct (Vratas). The Jainas believe that all

souls are intrinsically same. It is irresistible duty of every aspirant, 'to respect life wherever found'. Life exists every where, in moving as well as non-moving beings.

Non-violence is refraining from injury even to the subtlest invisible living beings or to animals or to human beings for Jainas. Ahimsa is a very extensive term. Ahimsa must be practiced in thought, in speech and in action. One should not even think to speak of taking life. No one should permit or encourage others to take life.

In the extensive sense, Ahimsa is compassion to protect ones own life and that of others. It is rendering of active service to others when we can help them Ahimsa is based on the sense of fellow feeling and equality.

To maintain the spirit of this principle the aspirant has to develop four 'bhavanas'. The aspirant must develop compassion (Maitree) for all living beings, delight (Mudita) at the sight of more advanced beings, pity (Karuna) for the afflicted and indifference (Upeksha) towards those who mistreat you.

Ahimsa as the Mahavrata is preventing oneself from being the cause of any kind of injury to any living being (even insect) in any way. The Jaina monks carry a broom and cover their mouth by a piece of cloth to avoid injury to any organism while walking or breathing.

Ahimsa as the Anuvrata is abstinence from killing, cruelty towards any one, suicide, abortion, participation in the act destruction and considering any individual as untouchable.

2. Sunruta

The Jain concept of Sunruta is wider than truthfulness or abstinence from falsehood. Sunruta consists in speaking what is true as well as pleasant and good.

This vow is connected with Ahimsa. By telling lies we commit verbal violence and injure the feelings of other person. To practice the vow of Sunruta, the aspirant must conquer greed, fear, anger and even the habit of making fun.

The Anuvratas derived from Sunruta consist in not using false weights and measure in trade; not passing false judgments; not filing a false suit and not giving false evidence in court; not giving out anyone's secret out of selfishness and jealousy; not returning anything that was taken as deposit; not indulging in any kind of forgery.

3. Asteya

Asteya is non-stealing. It consists in not taking anything which has not been given. The Jain thinkers believe that wealth is outer life of a man. Wealth is an essential condition on which life of a man depends. Wealth is as holy as the life of a man. To rob wealth is to rob life. So the vow of Asteya is also connected with the fundamental principle of Ahimsa.

The Anuvratas derived from Asteya consist in not taking anything belonging to others; not purchasing stolen good or aiding a thief; not dealing in the goods prohibited by law, not practicing wicked tactics in business and not misusing the power of being a trustee.

4. Brahmacharya

The Jain concept of Brahmacharya is not restricted to celibacy only. It is absolute abstention from self indulgence by thought, by speech or by action. The aspirant has to give up even the hopes of enjoyment in heaven. The vow of Brahmacharya consists in abandoning lust for all kinds of objects, subtle and gross, mundane and extra-mundane.

The Anuvratas derived from Brahmacharya consist in observing celibacy at least upto 18 years of age; not marrying after the age of 45 years; controlling sexual activities ; not committing adultery or prostitution, not indulging into any kind of unnatural sexual activity.

5 Aparigraha

Aparigraha is abstinence from all attachments. It is non-possession of surplus property. Possession of extra wealth may deprive poor and hungry people of their wants. The surplus wealth is to be used to provide food and clothing to the needy.

We are attached to this world through pleasantness, sound, touch, color, taste and smell of the sense objects. Such attachment causes bondage. The liberation of the soul is impossible without withdrawal of attachment to this world. The world is to be renounced by thoughts, by words and by deeds.

The Anuvratas derived from Aparigraha consists in not possessing anything more than necessary, not accepting bribes or presents, not prolonging the treatment; not demanding or accepting money in marriage or in any other matter.

The Jainas prescribe Five Vows in very strict and rigid sense. The concept of Ahimsa is used in a very extensive sense in Jainism. Though the Mahavratas are difficult to practice, the standard proposed for the householder i.e Anuvratas, is fairly workable.

Check your progress;

1. What is Triratna?
 2. What is meant by Mahavrata?
 3. What is meant by Anuvrata?
 4. Which is the fundamental concept in Jaina Ethics?
 5. What is meant by Heterodox Ethics?
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5.4 THE CHARVAKA ETHICS

Among all the schools of Indian Philosophy, Orthodox or Heterodox, the Charvaka School has unique position. It advocates Atheism Materialism and Hedonism. The Charvaka views are always the object of criticism for all other schools of thought. The original work of the Charvakas is not available. We know the Charvaka view through the criticism of other philosophers. The ethical views of the Charvakas, seem to be a note of discord in the symphony of Indian philosophy.

The Charvaka view is known as Lokayatmat. This school holds that only this world. (Loka) exists. The name Lokayata also represents that it is the common sense view of this world. The word Charvaka can be derived from the term `charv'. It implies that the school preaches eat, drink and be happy. The word Charvaka can be traced to charu-vak which means sweet tongued. It implies that the Charvaka views are very persuasive.

5.4.1 The Charvaka Epistemology and Metaphysics

The Charvakas hold that perception is the only source of knowledge. Perception alone is indubitable and certain. Inference and testimony are unreliable sources of knowledge. That which is not experienced by senses, does not exist. Thus the Charvakas advocate empiricism as well as positivism.

Indian thinkers tend to believe in five basic elements viz. earth, water fire, air and ether. First four elements can be perceived by senses. Hence the Charvakas accept only four basic elements and reject ether as it cannot be perceived. Every worldly object is composed of four elements. The fusion of four elements is creation and their separation is destruction.

Perception gives us the knowledge of material things. Thus the Charvakas advocate materialism as they accept gross matter as the only reality. The Charvakas accept the visible empirical world as the only existent world. Since, soul, God, Heaven, Hell, etc.

cannot be experienced, their existence is denied by Charvakas. Consciousness, soul or intelligence is nothing but a by-product of the physical processes. Matter secretes mind as liver secretes bile. The soul is the living body with the quality of consciousness. [caOtnyaivaiSaYT doh [va Aa%maa]

Physical death is the total annihilation of the human personality. All questions about the past life, life after death heaven, hell etc. are meaningless. Once the body is set on fire, nothing is left, no one returns.

5.4.2 The Charvaka Hedonism

Indian thinkers advocated four Supreme Ends (Purusharthas) viz. Dharma (Virtue), Artha (Wealth), Kama (Desire) and Moksha (Liberation). The Charvakas accept reality of this empirical world and the physical body as the soul. Hence the Charvakas deny Dharma and Moksha as the supreme ends. They accept Kama as the primary goal of life.

The Charvakas deny moral and spiritual values [Dharma and Moksha] and recognize only material [Artha and Kama] values. The economic values (Artha) are accepted as means to derive individual pleasures[Kama]. Artha is subordinate to Kama as wealth is means to sensuous enjoyment. The Charvakas advocate Hedonism for they accept satisfaction of desires - pleasure as the Supreme End of life. [kama eva ek pu\$Yaa)a-:] The Charvaka school is the only school in Indian tradition that advocates hedonistic ethics.

The Charvakas believe that human existence is confined to the physical body and to this life. So the physical pleasure is the only good thing one can obtain. The goal of human life is to obtain the maximum amount of pleasure and to avoid pain, in this life. Thus, the Charvakas advocate Gross Egoistic Hedonism.

Individual existence in the material body is bound up with pleasure as well as pain. According to the Charvakas, pleasure is always associated with pain. There is no state such as Absolute Happiness. Pleasure, though mixed up with pain is the only possible good. One can try to minimize the pain as much as possible; the existence of pain can not be eradicated. 'No wise man will give up eating fish because there are bones in the fish'. 'No one will give up sowing rice because there is a fear of its destruction by animals'. Wisdom lies in adopting pleasures and eschewing pains.

One should always seek the pleasures of present life and give up the futile hope of future pleasures. 'Rather a pigeon today than a peacock tomorrow'. 'A bird in hand is worth two in the bush'. Thus the Charvakas advocate immediate satisfaction of one's

desires. All pleasures are equal. There is no qualitative or quantitative difference among pleasures. The satisfaction of desires is the ideal of life. The immediate pleasures are preferred to remote pleasures.

The past is dead and the future is uncertain. The present alone is in the possession of individuals. So the present pleasures cannot be sacrificed. The Charvakas preached, "So long as one lives, pursue happiness, enjoy all sensuous pleasures, once the body becomes ashes, how can it ever return here?"

yaavajjalvao%sauKM jalvaot\ È tavat\ vaOYaiyakO: sauKO: ÈÈ

BasmalBaUtsya dohsya È punaragamanaM kut: ÈÈ

'Personal Pleasure' in this life, is the sole aim of every individual. Pleasure is the criterion of morality. A good action is one which brings more pleasure than pain and a bad action is that which brings more pain than the pleasure. The Charvakas seek morality in individual pleasure. In the act of seeking pleasures, the Charvakas advocate equal freedom to women. It shows their liberal attitude towards women. They reject Vedic authority and hence oppose all religious and Vedic ceremonies and rites.

The Charvakas preach an egoistic ideal i.e the pursuit of individual sensuous pleasure by fair means. It was argued that one should earn wealth by agriculture, commerce, royal service, etc.

ÌiYagaaorxavaaiNajyadNDnal%yaaidiBa: bauQaO: È
etOrOva sadaopayaOBaaogaananauBavaod\ Baiva: ÈÈ

The Charvakas pursuit of individual pleasures was severely criticized by other Indian Schools of philosophy. Later on, some wise Charvakas like Vatsyayan, refined their views, regarding the nature of pleasures and the means for seeking pleasures.

5.4.3 The contribution of Charvakas

The Charvaka Ethics shows a reaction to the dogmatism of post Upanishadic period. Its revolutionary spirit, the hatred for spiritualism brings down the philosophy from heaven to earth.

By questioning the prevailing popular notions the Charvakas saved Indian Philosophy from dogmatism. The status of Charvakas, as an independent school of philosophy implies the liberty of thoughts and freedom of expression in the ancient India.

The questions raised by the Charvakas are responsible for strengthening the epistemological and logical aspects of other Indian schools of philosophy. For example, Theory of knowledge by Nyaya thinkers was strengthened while answering the criticism by the Charvakas.

Check your progress

1. What is the meaning of the word `Charvaka`
 2. Which is the valid source of knowledge for Charvakas?
 3. Which popular notions did Charvakas reject?
 - 4 How do the Charvakas advocate hedonism?
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5.6 SUMMARY

Indian Philosophy has two dimensions theoretical and practical; metaphysical and ethical. Indians considered the ideals of human life viz. Truth, Beauty and Good, as actual states of existence to be realized by the individual in his practical life. The “Summum Bonum” of life can be achieved by apprehending Truth, by realizing Good and by creating Beauty (harmony).

Both Orthodox and Heterodox schools discuss metaphysical as well as ethical questions. Heterodox schools of Buddhism and Jainism give more importance to ethical practice. These Schools lay down the code of conduct for their disciples. The Charvakas advocate Happiness as the only Supreme end of life. Buddhism and Jainism are ascetic while Charvakas are hedonistic. The Charvakas recommend immediate satisfaction of sensuous desires.

The importance of Heterodox ethics is that, in spite of tremendous influence of Vedas over generations, different thoughts emerged, flourished and continued to exist. The systems of Buddhism, Jainism and Charvaka saved Indian philosophy from dogmatism.

Buddhism and Jainism advocate the principle of Ahimsa very strongly. Buddhism advocates Ahimsa in a moderate manner. Jainism gave very extensive meaning to Ahimsa and severely stringent path to follow the ideas. The Charvakas are the only Hedonists in Indian Philosophy. Their path towards the ideal is almost the path of a vagabond. Buddhism and Jainism recognize social responsibilities of an individual whereas the Charvaka theory is self-centered.

The Charvaka philosophy surprises us. On the ascetic, pragmatic and altruistic background of Indian philosophy, materialistic, hedonistic and egoistic thoughts developed in the form of a school of philosophy.

The importance of Heterodox ethics is that, through arguments and counter arguments both Orthodox and Heterodox

systems flourished. Both type of schools helped each other to grow in all directions.

The principle of `Ahimsa', emerged from Heterodox Ethics, is the greatest contribution of India to the world. India has followed the path of Ahimsa for ages. Buddhism originated in India, spread all over the world.

In modern times too, the principles of Truth and Ahimsa were the core principles in India's fight for independence. Mahatma Gandhi, Vinobaji Bhave has proved the successful practical application of Ahimsa, Satya and Aparigraha. The Bhudan and the Chipaco movements prove that, even today India follows the path of ideals.

5.7 BROAD QUESTION

1. Describe the Four Noble Truths stated by Lord Buddha.
2. Explain the essential features of Jaina Ethics?
3. Critically examine materialistic hedonism of the Charvakas.
4. Discuss fully the Eightfold path prescribed by Lord Buddha.
5. Write notes--
 - A) Ahimsa
 - B) Vrata
 - C) Nirvana
 - D) Triratna
 - E) Dvadash Nidan.



MORALITY OF SELF – INTEREST (Thomas Hobbes and Ayn Rand)

UNIT STRUCTURE

- 6.0 Objectives
- 6.1 Psychological Egoism : Thomas Hobbes (1588-1679)
- 6.2 Ethics and Human Nature
- 6.3 Motivation
- 6.4 Self-Protection and Self-Interest
- 6.5 The Laws of Nature and Moral Law
- 6.6 Morality of Self – Interest
- 6.7 Ayn Rand (1905-1982)
- 6.8 Summary
- 6.9 University Broad Questions

6.0 OBJECTIVES

- To understand Hobbes' psychological egoism and Ayn Rand's ethical egoism.
- To understand the morality of rational self-interest as against the morality of self-sacrifice.
- To know egoistic ethics as against altruistic ethics.

6.1 PSYCHOLOGICAL EGOISM : THOMAS HOBBS (1588-1679)

Thomas Hobbes was a British Empiricist. Thomas Hobbes was born in Malmesbury, England. He studied scholasticism and Aristotelian philosophy at oxford University. He devoted much of his time to independent reading of literary classics. Upon graduation in 1608, Hobbes was selected as a tutor for the young son of the cavendish family. He had sufficient time to reflect, travel and become acquainted with such outstanding contemporary philosophers and scientists as Galileo, Francis Bacon, Kepler, Descartes, Gassendi and Mersenne. He wrote many books but his Leviathan treatise is very popular in political philosophy. He is best known for his political thought. He is called the founding father of modern political philosophy.

Hobbes was mainly concerned with the problem of social and political order, i.e. how human beings can live together in peace and avoid the danger and fear of civil conflict. He felt that the

world in which we live is such that human authority requires justification. He felt that society is a place where there is a social and political equality and it is also a world where authority faces dispute. Hobbes further felt that the world in which we live is such that human beings have rights, moral claims which protect individual's basic interests. It is said that Hobbes work is a result of two influences.

- 1) First is the influence of social and political background. Hobbes reacted against the religious authority, especially against scholastic philosophy.
- 2) The Second was the influence of science. Hobbes had a great admiration for scientific method of Geometry. This geometrical method is capable of giving us certain and universal knowledge. Both these influences have affected his moral and political ideas.

6.2 ETHICS AND HUMAN NATURE

Hobbes' moral thought is based on the view that what we ought to do depends greatly on the situation in which we find ourselves. According to Hobbes, where political authority exists, our duty seems to be quite straightforward i.e. to obey those in power. Hobbes separates Ethics from politics. According to him ethics is concerned with human nature, while political philosophy deals with what happens when human beings interact.

Our fundamental rights depend on the political ground. At that time our duty is to obey the laws and the rules of the society. Hobbes said that the human body is like a machine and political organization is like an artificial human being. He further says that the truth of our ideas can be known only by self-examination, by looking in to our characteristic thoughts and passions because it forms the basis of all human actions. So Hobbes follows a method in which he passes from emotions to thought. Hobbes' mechanical world view has no place for moral ideas. He thinks that the only effective influence on our behaviour is the incentives of pleasure and pain. On the basis of this Hobbes gives a picture of human nature & says that we have to consider what motivates human beings to act. Besides judgement and reasoning are equally important.

Hobbes has several reasons for thinking that human judgement is unreliable and it needs to be guided by science. He says, firstly our judgement could be influenced by self interest. Secondly our judgement can be influenced by pleasure and pain of

the moment. Thirdly there could be basic passions which can influence it. Fourthly, various things in the world can affect all of us very differently. Fifthly, our judgement can be based on faulty ideas like beliefs about supernatural entities, fairies and spirits. Sixthly our judgement can be influenced by persuasion by others. Lastly judgement also depends upon what we know rather than future events because future events are unknown. Thus for Hobbes it is only science which is the knowledge of consequences that offers reliable knowledge of the future.

6.3 MOTIVATION

Hobbes's account of human nature depends upon human motivation like self-interest, egoism, because Hobbes feels that human beings are selfish. He advocated psychological egoism. Egoism being deeply ingrained in his nature, Man always seeks things which can specify this dominant aspect of his nature. According to Hobbes, it is first step men took in the direction of the formation of a community which required the subordination of individual interests and pleasures to the good of the whole and as regards the growth of moral and social feelings in man. Hobbes maintains that, with the growth of such political and social institutions, our mental tendencies also undergo great deal of change. Benevolence is quite necessary in society. It is a tendency to do good to others in the hope of getting a greater good for ourselves. Friendship, likewise is another source which helps us in the attainment of our good. Here Hobbes explains the origin and growth of various social, political and moral institutions.

There are two postulates of human nature. 1) It is the postulate of human nature by which each man insists upon his own private use of common prosperity. 2) The postulate of natural reason by which each man strives to avoid violent death. This represents false view of human nature. Though man is selfish, he even relies on motives which go beyond his self-interest. For example pity, courage, honour etc. All these are cases wherein we observe the instances of interests of others and rising above self-interest.

Hobbes further thinks that beyond the notion of self-interest man is more concerned about what others think of him. This weakness has led to the formulation of this theory known as 'psychological egoism'. According to Hobbes the natural condition of mankind is a state of violence, insecurity, constant threat etc.

6.4 SELF-PROTECTION AND SELF-INTEREST

Hobbes argues that society originates out of self-interest and fear, not out of natural feeling for one's fellow men. He defends as natural and reasonable the interest each man takes in his own welfare and happiness. In a state of nature the first and only rule of life is self-protection and men have a natural right to do anything which serves this end.

6.5 THE LAWS OF NATURE AND MORAL LAW

According to Hobbes the laws of nature are immutable and eternal. Injustice, ingratitude, iniquity and the rest can never be made lawful. For it can never be that war shall preserve life and peace destroy it. The science of these laws is the only true moral philosophy. Moral philosophy is a science of what is good and bad in the conservation and society of mankind. These laws are called natural laws, because they are dictates of reason. They are called moral laws, because they concern men's manners toward one another. Hobbes establishes civil authority and law as the foundation of morality. He is arguing that morality requires social authority. Which must be in the hands of the sovereign. The will of a sovereign power whose authority is absolute. Morality is based upon-law and the law of the absolute sovereign. Only the institution of Government, which can be reward right actions and punish wrongdoing, is moral conduct possible. Without civil authority it would be foolish and dangerous to follow the precepts of morality. Men are moral only it is conducive to individual security and prime condition of security is absolute civil power. Hobbes concludes that the laws of nature may be summed up in a rule which everyone accepts, the Golden Rule lastly Hobbes ethical theory leads to the political doctrine which is designed to end the natural war of every man with every other man. Thomas Hobbes is called the founding father of modern political philosophy.

Check your progress

1. What is psychological egoism?
2. Does psychology of human nature support psychological egoism?
3. State Thomas Hobbes's psychological egoism.
4. What is meant by absolute sovereignty?
5. What is the different between psychological egoism and ethical egoism?

6.6 MORALITY OF SELF-INTEREST

Morality of self-interest is another name for egoistic ethics. There are two types of egoism :

- 1) Psychological egoism
- 2) Ethical egoism

According to psychological egoism man by nature strives for the satisfaction of his or her desires and fulfils one's interests. Man, by nature, is selfish. English Philosopher, Thomas Hobbes (1588 - 1679) is an advocate of psychological egoism. According to ethical egoism, one may or may not strive to fulfil one's desires. To say that one ought to practice the morality of rational self interest means that one ought to be an egoist in pursuing his or her own rational interests. American thinker Ayn Rand (1905 - 1982) was an ardent advocate of ethical egoism in 20th century America. She vehemently stood for the virtue of rational selfishness.

6.7 AYN RAND (1905-1982)

Ayn Rand was an American author and thinker. She was born in Soviet Russia. The communist revolution took place in Soviet Russia in 1917. The communist regime suppressed freedom and thus Ayn Rand left Russia in 1926 and went to USA. She became a citizen of USA in 1931. Since then, she opposed organized religion and dictatorship of every kind. Her philosophical position is known as objectivism. She proudly admitted the influence of Aristotle on her thinking.

Ayn Rand accepts the influence of Aristotle on her thinking. At one place, Rand praises the American Declaration of Independence by the founding fathers of American establishment. This document states: Every man has a right to his own life, his own liberty, and the pursuit of his own happiness. She further comments: it does not mention service to others. She was a rationalist, atheistic, ethical thinker. The 1st principle of rationalism is that I have the right to live. Likewise, others also have the right to

live. Secondly, rationality means context-keeping. To go by reason means not to be guided by emotion and whims. Reason demands the recognition of rights of all human beings. It, she says, is based on the simple fact that man exists by means of his mind. Sometimes it is said that reason determines only the means and not the ends or aims of human life. That is to say that ends are not chosen rationally. Rand was opposed to this idea. She firmly said that we must choose our ends by reason or we perish. Rand talks about three modes of living. They are:

1. Plant model: Plants don't have to move in order to get their life-supporting elements. They get them from the soil in which they grow.
2. Animal model: Animals and birds have to seek their food and water. Even the lion, the king of jungle, has to seek his food.
3. Human model: Man does not merely seek food. He has to do productive work. For that purpose he has to choose actions. He has to think. He has to seek knowledge. He needs knowledge in order to live. Hence, selfishness is a virtue. Further she elaborates: Selfishness means the pursuit of one's rational self-interest. Moreover, selfishness means to live by the judgement of one's own mind and to live by one's own productive work without forcing anything on others. Humans, by nature, are not enemies of each other. Moreover, concern with one's own interests is not evil. 'Selfishness' is also not to be identified with evil. 'Selfishness,' according to Rand, ridicules the concept of a self-respecting, self-supporting man who supports his life by his own efforts and nither sacrifices himself or others. Rand says: "To attack selfishness is an attack on man's self-esteem."

Rand was opposed to Altruistic Morality. Altruism orders man to sacrifice one's interest for the good of others. Altruism is possible but it is not desirable. According to her, pure altruism treats humans as sacrificial animals, and every kind of dictator advocates altruistic morality, and suppresses human rights and freedom of thought and speech.

Man is neither a mere animal nor a robot. He is a rational animal. Man has a right to live. Life itself is a value. So whatever supports a happy and healthy life is good. Whatever is detrimental to life is bad. One has to take decisions by one's self and also take responsibility of one's decisions and actions. One must earn one's livelihood. He is unjust to claim unearned wealth. Honesty is not to

deceive others and to hate lying, and not to desire what one does not deserve. These principles are applicable to all human beings.

Even Knowledge according to Rand has only an instrumental value. Knowledge is not a value itself. Knowledge is good or even scientific knowledge, in particular, is a value because it expands, enriches, and protects man's life. It is not a value outside this context. There is nothing wrong in helping others. But it is not one's ethical duty to help others. One may try to reform society but it is not one's moral obligation to do so. One may choose to help others and reform society, but that is or that should be one's choice. It must be the result of one's free and rational choice.

Check Your Progress

1. Explain selfishness as a virtue.
 2. Can one help others according to Ayn Rand?
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6.8 SUMMARY

Thomas Hobbes advocates psychological egoism. According to Hobbes man by nature is selfish. But we also observe people do show sympathy for the sad condition of others especially one's kith and kin or friends. Man also on occasions acts benevolently. This fact goes against the Hobbesian thesis that man is nothing but a selfish animal. He seeks his own interest only. Hence most of the social thinkers of the world have rightly asserted that man is a social animal. He can not utterly neglect the interests of others.

Rand's morality of self-interest emphasizes the values of rational choice. Freedom, a personal dignity, self-reliance, self-belief, and dignity of labour are important values in her ethics. But extreme individualism and extreme socialism are dangerous. Man as a social animal has to take note of the existence of others and their problems. We must hit the balance between egoism and socialism or self-interest and also the interests of others. At one point Rand rightly says that she is mainly a defender of reason and not of individualism or capitalism. In her thoughts Ethics of Emergencies, Rand says that "If one's wife is in danger, one must use one's money to save his wife. It is a 'rational' moral choice. It is conducive to one's own happiness. If he really loves her, then it is not a sacrifice."

Rand is an advocate of humanism. According to her, humanism means faith in human talents and potentialities. Man has to stand on his own feet. He can choose values and pursue them. He can be the maker of his destiny. Another important point is that man must choose his values freely and frankly and fearlessly. Rand is opposed to altruism because it promotes parasitism. The dictators, fascists and even communists regime preach altruism to the people and enslave them and thereby the whole of mankind is reduced to the status of sacrificial animals such as goats and sheep.

6.9 UNIVERSITY BROAD QUESTIONS

6. State and critically evaluate Thomas Hobbes psychological egoism.
7. Does psychology of human nature support psychological egoism.
8. What is the difference between the psychological egoism of Hobbes and the ethical egoism of Ayn Rand?
9. What is altruism according to Ayn Rand? Why is she opposed to altruism?



MODERN MORAL THEORY

UNIT STRUCTURE

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Immanuel Kant: Categorical Imperative
 - 7.2.1 Introduction to Kant's Views
 - 7.2.2 Introduction to Kant's Views
 - 7.2.3 Kant's notion of Good Will
 - 7.2.4 Maxims of Morality
 - 7.2.5 The complete Good: Virtue & Happiness
 - 7.2.6 Postulates of Morality
 - 7.2.7 Criticism
 - Check your progress
- 7.3 J.S. Mill: Utilitarianism
 - 7.3.1 What is Hedonism?
 - 7.3.2 Forms of Hedonism
 - 7.3.3 Ethical Hedonism
 - 7.3.4 Utilitarianism
 - 7.3.5 Jeremy Bentham's Gross or Quantitative Utilitarianism
 - 7.3.6 Mill's Refined or Qualitative Utilitarianism
 - 7.3.7 Criticism of Utilitarianism
 - Check your progress
 - 7.3.8 Kant's view (Rationalism) and Mill's view (Hedonism)
- 7.4 Summary
- 7.5 Broad Questions

7.0 OBJECTIVES

1. To familiarize students with modern moral theories of Kant and Mill.
2. To develop a sense of morality based on analysis of motive of action and consequence of an action.
3. To know how 'sense of Duty' and 'Happiness of many' can inspire our activity.
4. To construct ethical framework for assessing moral decisions in different areas of life.
5. To become aware of different moral outlooks in a globalized world.

7.1 INTRODUCTION

Ethics is a normative science. It deals with the norms or standards, in the light of which human actions are to be evaluated.

Every human action shows the sequence - the motive behind action – the performance of chosen action --- and the consequence of chosen action. Thus, human action can be evaluated on the basis of motive behind the action or the consequences of action. Ethics evaluates the human conduct with reference to the 'Summum Bonum' of life; and declares the action as good or bad, right or wrong.

The concepts of 'Good' and 'Right' are extremely important for the evaluation of human conduct. The action which is valuable or useful for some end is 'Good' action. The term 'Good' shows desirability or utility of something. The term 'Good' indicates goals or ideals of human life. The action which is 'according to the rule' is 'Right' action. Rules are the means to the realization of some goal. Man lives in groups. Various groups have their own specific rules of behavior, conduct and manners.

In this way by the goals [Good] and by the means to goals [Right] Ethics evaluates human conduct. These two ways of evaluation are named as Teleological view and Deontological view respectively.

Teleological view of Ethics gives importance to the concept of 'Good'. This view aims at evaluation of human actions on the basis of the consequences of the action.

Modern thinkers like Jeremy Bentham and J S Mill define 'Summum Bonum' of life in terms of 'pleasure'. Rightness of any action is determined by the pleasure (good) produced by the action. They advocate Hedonism which is a teleological theory.

Deontological view of Ethics gives importance to the concept of 'Right'. Any action is to be evaluated by its obligatoriness [rightness], irrespective of its consequences.

This view regards an action morally right not because of good outcome but because of some characteristic of the action itself.

Deontological theories place special emphasis on the relationship between duty and the morality of human actions. Acts are inherently good or evil regardless of the consequences of act. The theory of Immanuel Kant is Deontological theory. It gives importance to the performance of duties irrespective of the consequences.

7.2 IMMANUEL KANT: CATEGORICAL IMPERATIVE

Kant, the German philosopher, lived his life on the lines of Categorical Imperative which he stated. Kant's life was so organized, disciplined, rather mechanical and time bound that people in Konigsberg used to set their watches according to his

activities. He remained unmarried and lived his uneventful life within Königsberg till his death. Kant was the propounder of critical philosophy. He reconciled empiricism and rationalism. Kant always respected 'Good' will and 'Moral Law'. The following lines are carved on his memorial in Stoa –

Above me is the starry Heavens and Within me is the Moral Law

Kant's moral philosophy can be stated as below-

7.2 1 Introduction to Kant's Views

Appearance and Reality

According to Kant, the universe has two faces-the real universe and the apparent universe. The things as they are in themselves exist in the real universe. The things as they appear to us exist in apparent i.e phenomenal world. Kant believed that due to the categories such as qualities, space- time relations, the real nature of objects is altered in the very act of apprehension. In other words, through senses, human intellect can know the phenomenal world and not the real universe in self.

Three Questions

According to Kant man, is a creature - half sensuous and half rational. Human beings, by the very constitution of reason are compelled to view the universe as purposive. Human reason centers about three questions. **1.** What may I know? **2.** What ought I to do? **3.** What may I hope for?

Kant believes that human reason has two functions viz. theoretical and practical. The first question, "What can I know?" is answered by theoretical function of reason. We know the phenomenal world through theoretical reason with senses. We also know that over and above this phenomenal world, there is another world of real objects knowable by reason alone.

The second question "What ought I to do?" is answered by practical reason. To answer this question, practical reason selects the actions to contribute to the purpose of universe. Pure rational will, determines the maxims in accordance with which moral actions are decided upon. Practical reason is the capacity to act, rather than the insight into the content of moral law. Practical reason imposes moral law. Kant says, "*To be is to do*".

The third question, "What may I hope for?" Kant answers, since reason commands moral law, I may hope for happiness. Morality and happiness are inseparably connected.

Importance of Moral Knowledge

Human practical reason i.e. Pure rational will is always free. It is beyond the limits of space and time. Moral knowledge makes

us aware about what should be the real nature of things that we experience. Practical reason provides a way out of phenomenal world of appearances. Moral experience connects us with the world of things as they are.

Autonomy of Morality

Kant believes that moral law arises from pure will. It arises from free and rational will which is self-determined and self-legislative. A person is free when he is bound by his own will and not by the will of others.

Moral law is autonomous as the source and the authority behind the law is the individual's own will. The moral law does not operate through the influence of external factors. Each person's own reason is the authority, the legislator and the executor of the moral law. Morality is autonomous, universal and unconditional.

For example: An autonomous state is one in which the laws are made by the will of the people in that state. The laws have no legitimate authority when they are imposed by another state as it happened during colonization.

7.2.2 Difference between Hypothetical Imperative and Categorical Imperative.

Kant regards the moral law imposed by practical reason as Categorical Imperative. Categorical Imperative is the internal law imposed by conscience upon itself. Kant distinguishes Categorical Imperatives from Hypothetical Imperatives.

- A hypothetical imperative is assertorial. It is an assertion of fact. e.g The psychological law, " All persons act to relieve a feeling of want". It is a statement of fact.

Moral law is an imperative or command which should be necessarily obeyed. It is not an assertion but a statement of standard

- A hypothetical imperative is conditional. It is a means to some other end. If we want to enjoy good health, we must observe the laws of hygiene.

Moral law is categorical i.e. it is unconditional. It is not a means to some other goals. It is an end in itself. It admits no questions. It demands unconditional obedience.

- A hypothetical imperative is derivative. Natural laws are derived from experience. It depends upon empirical facts for its obedience.

Moral law is a priori. It is not derived from experience. It is known through reason.

- A hypothetical imperative can be set aside by more higher laws. If the circumstances change, it may change.

Moral law cannot be set aside by any higher laws. It is the Categorical imperative and ought to be followed in all situations.

- A hypothetical imperative is relative and subjective. It applies to different individuals in different forms.

Moral law or categorical imperative is to be obeyed universally. It applies to all persons. It is command to all rational beings.

7.2.3 Kant's notion of Good Will

Kant holds that Good Will is the only good. Kant says "Nothing can possibly be conceived in the world or even out of it, which can be called good without qualification, except a good will." It is the only Jewell that shines by its own light

A good will is one that habitually wills rightly. The rightness or wrongness of volition depends wholly upon its motive.

An action is moral, if its motive is accompanied by good will. Wealth, talent and power are not good in themselves. If they are associated with bad motive they are not good. When these are accompanied by good will, wealth, talent, power etc. are good.

Kant says, "Worth of moral action lies, not in the purpose to be attained by it but in the maxim in accordance with which it is decided upon."

Good will is the rational will. It is autonomous and self- legislative. It lays down its own laws. While obeying the maxim of good will, man follows his own higher self. Thus man is truly free in following good will.

Good will follows categorical imperative i.e. moral law, laid down by it. Moral law is to be followed out of pure respect for it. It is to be obeyed out of consciousness of duty and not due to emotions, feelings or desires. Moral life is the life of pure reason. Feelings and emotions ought to be completely suppressed. To give way to compassion or love is irrational and thus non moral. To lead moral life, the will ought to be guided by its own moral law or categorical imperative. Kant says the will is free when it acts solely from the sense of duty. The true rule of life is "Duty for duty's sake."

According to Kant an action is right or moral when a) it conforms to moral law b) the person performs it out of pure respect for moral law i.e. "duty for duty's sake".

The moral law, i.e. categorical imperative is a pure form without matter. It cannot tell us what we should do or what we

should not do. It simply tells us that actions should conform to a form. Kant does not tell us about the contents of our actions. He maintains that our actions should be in accordance with principles of moral law. Our actions should self-consistent. The moral law or the categorical imperative is a pure form, devoid of content.

7.2.4 Maxims of Morality

Kant lays down following rules of conduct to make the moral law i. e. the Categorical Imperative more definite:

1. Act only on that principle which can be a Universal law.

This principle shows that what is right is universal. Kant says, Act in such a way as you could wish that everyone else should act in same way. Kant gives the example of breaking promises. This act is wrong because it cannot be universalized. If everyone breaks promise, no one can make any promise. So no promises would be made even to break it. If everyone commits suicide in despair no one would be left to commit suicide. According to Kant, this maxim states unity of the form. This is the **Formula of Universal Law**.

2. Do not use any person including yourself as only means.

This maxim holds a person as an end in itself and not as a means. Man is essentially a rational being. The rational nature is an end and has absolute value. Thus rationality of human beings ought to be respected. We should respect our own personality and that of others. Personality has an absolute worth. To make a false promise to a creditor is to use him as a means to one's profit and not to respect him as a person. Similarly we should not allow ourselves interent to be used as means to others. According to Kant, this is the principle of inherent dignity of man. This is the **Formula of End-in-itself**.

3. Act as a member of Kingdom of ends. (Autonomy of morality)

A Kingdom of Ends, is an ideal society of rational beings following Moral law. Rationality is universal. So, all persons following the Moral Law should live in perfect harmony with one another. Third maxim holds that, every human being including oneself has intrinsic value. Everyone in this kingdom is sovereign i.e. imposes moral law upon himself and subject at the same time i.e. he obeys the moral law imposed by himself. All rational and self-ruled beings stand on equal grounds. According to Kant, this is synthesis of form and matter.

7.2.5 The complete Good: Virtue & Happiness

Kant believes that virtue is the supreme Good. However it is not complete good. The complete Good consists in association of virtue with happiness. To lead moral life, a man ought to pursue virtue for its own sake and not for the sake of happiness. The moral end consists in promotion of one's own perfection and the happiness of others.

Virtue depends upon good will within our control. Happiness depends upon the external circumstances which are beyond our control. Virtue does not include happiness, nor does happiness include virtue. The harmony of virtue and happiness is brought about by the God.

7.2.6 Postulates of Morality

Kant Speaks of the necessary conditions for the fulfillment of morality.

1. Freedom of the Will:

Free will is implied by morality. If a person is not free to select any course of action, the action can never be voluntary. Moral actions are necessarily voluntary actions. Voluntary choice assumes freedom of the Will.

2. Immortality of the Soul

Morality involves the conflict of desires with duty. But desire cannot be eliminated in this finite life. It will require more than one life. The continuity between various lives is assured by Immortality of the Soul.

3. The Existence of God

The persons who follow the moral law consistently and habitually are called virtuous. The virtuous should be happy. But in the actual life, they are rarely happy. So God will reward happiness to the virtuous people, if not in this world, then in the next world. God will harmonize virtue with happiness.

7.2.7 Criticism

1. Kant's theory is based on psychological dualism of reason and sensibility. He considers reason and sensibility as contrary to each other. But moral life implies sensibility i.e. feelings and desires as a necessary element in it.
2. Kant's theory is ascetic. Kant commits mistake in considering sensibilities as necessarily irrational. Actually feelings and desires are the matter of moral life.
3. Kant's Good Will is empty will. Jacobi Says, "The pure will of Kant is a will that wills nothing."

4. Kant's theory is formalistic. His first and third maxims are purely formal principles. We cannot deduce our duty in the concrete situations from these principles.
5. Kant's Second maxim says : We should not treat ourselves as means. But some persons should sacrifice their lives for a noble cause e.g. freedom of the country, progress in science, etc. Therefore under certain circumstances some persons should treat themselves as means.
6. Kant's Second maxim says they we should not treat others as means. But in a special situation we have to treat other persons as means. e.g. We should isolate a person who is suffering from schizophrenia for the good of others.
7. Kant's theory appears to be too much rigorous. According to Kant, no action is moral if it is accompanied by feeling or emotions. So the acts of benevolence, bravery etc. if accompanied by love or compassion is not moral.

But generally people appreciate those actions which spring from love and compassion. The actions which are performed solely by the sense of duty are not appreciated. So in human life, the feelings and emotions are more important.

8. Virtue and morality presuppose the conflict of desire and duty, passion and reason. If a man eliminates sensibility or passion there will be no conflict between desire and duty. Therefore if the conflict vanishes, there will be no virtue or morality. John Henry Muirhead calls it the paradox of Asceticism.
9. Kant defines 'Good' in terms of 'Good Will'. Hence, according to George Edward Moore, Kant commits the Naturalistic fallacy. When a moral concept is defined in psychological or naturalistic terms, the Naturalistic fallacy is committed.

Check your progress

1. What is the core idea of Kant's ethics?
2. Which are the important questions for human reason?
3. What is the difference between hypothetical imperative and categorical imperative?
4. What are the maxims of morality?
5. What are the postulates of morality?

7.3 J. S. MILL'S UTILITARIANISM

Utilitarianism is the universalistic form of Ethical Hedonism. Let us know more about the origin of J S Mill's view.

7.3.1 What is Hedonism

Hedonism is a theory which believes that 'hedone' or pleasure is the highest Good, the supreme ideal of life.

Hedonism assumes that human beings are sensuous in nature. Reason or intellect has secondary position in human nature. Reason points out the best means for the satisfaction of desires, passions and appetite. So some times hedonism is called as ethics of sensibility.

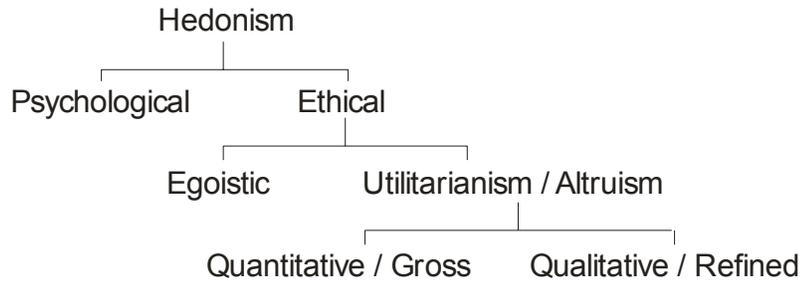
Hedonism assumes that human beings by nature seek pleasure and avoid pain. Men desire various objects which ultimately aim at pleasure.

Hedonism evaluates human actions on the basis of the consequences of actions i.e. pleasure and pain. Human conduct has a value in proportion to the amount of pleasure in it. The standard of morality for Hedonism is 'pleasure'. A right action is that which produces pleasure. A wrong action is that which produces pain.

7.3.2 Forms of Hedonism

There are two forms of Hedonism viz. Psychological Hedonism and ethical Hedonism. Psychological Hedonism believes that pleasure is the natural object of desire. Man naturally seeks pleasure. Psychological Hedonism is a statement of fact. Ethical Hedonism believes that pleasure is the proper object desire. Man ought to seek pleasure. Ethical Hedonism is a statement of value.

Ethical Hedonism has two forms viz. Egoistic Hedonism and universalistic Hedonism or Utilitarianism. For Egoistic Hedonism, individual's own pleasure is the highest good For Utilitarianism, pleasure of a number of people is the highest good.



Check Your Progress.

1. What is Hedonism?
2. How does hedonism evaluate human actions?
3. What are the forms of hedonism?

7.3.3 Ethical Hedonism

Ethical Hedonism holds that man desires many things apart from pleasure. We do not always seek pleasure. However pleasure is the proper object of desire. We ought to seek pleasure. Obviously the question arises, “whose pleasure?” The answer of this question leads to 2 forms of Ethical Hedonism viz. Egoistic Hedonism and universalistic Hedonism. Egoistic Hedonism strives after individual’s own pleasure. Universalistic Hedonism seeks general happiness and not individual pleasure. Universalistic Hedonism is also called as Utilitarianism.

Ethical Hedonism, [whether Egoistic or Universalistic] again has two varieties viz. gross and refined. Gross Hedonism gives weightage to the sensuous pleasures. All pleasures are alike and they differ only in intensity. Present pleasures are to be preferred over future pleasures. Refined Hedonism gives weightage to mental and more subtle, fine pleasures. Refined Hedonism accepts the role of reason in the attainment of pleasures.

7.3.4 Utilitarianism

Utilitarianism is the altruistic or universalistic form of Ethical Hedonism. Utilitarianism maintains that the supreme ideal of life is pleasure - not the individual pleasure but universal or general happiness. The slogan of Utilitarianism is, “The greatest happiness of the greatest number”.

Utilitarianism evaluates human actions on the basis of their consequences. Actions are judged by their utility to produce pleasure or to prevent pain. The action that leads to best consequences i.e. produces more pleasure is right action.

Utilitarianism a teleological theory as it determines the goodness of an action by referring to its consequences.

Jeremy Bentham advocates Gross or Quantitative Utilitarianism while J.S. Mill advocates Refined or Qualitative Utilitarianism.

7.3.5 Jeremy Bentham's Gross or Quantitative Utilitarianism

Jeremy Bentham's Utilitarianism can be summarized as follows:

Nature has placed mankind under the governance of two Sovereign Masters viz Pleasure and Pain. These masters point what we ought to do and determine what we shall do. Bentham argues that we do desire pleasure therefore we ought to desire pleasure.

Pleasure is the only desirable. All other things like wealth, power, knowledge etc. are desired because they lead to happiness.

Bentham says weigh pleasures and pains in our actions. An action is right if it produces pleasure. An action is wrong if it produces pain. The worth of an action consists in its utility to produce pleasure and to avoid pain.

Bentham believes that all pleasures are alike. Pleasures do not have qualitative differences. Pleasures have only quantitative differences i.e. they are more or they are less. Bentham argues that the quantity of pleasure remaining the same, pushpin (a game) is as good as poetry.

The quantity of pleasure can be calculated. The quantitative differences can be measured by seven point scale. To calculate pleasure, Bentham considers seven dimensions of pleasure. The Hedonistic Calculus (Calculus of Pleasure) is as follows:

1. Intensity
2. Duration
3. Proximity
4. Certainty
5. Purity i.e. freedom from pain,
6. Fruitfulness i.e. capacity to give rise to other pleasures and
- 7 Extent i.e. the number of persons affected.

Bentham argues that each man desire his own happiness. Each man's happiness is good for him. Therefore general happiness is good for all.

Bentham asserts that by nature man is egoistic and selfish. Man can be altruistic only when, by being altruistic he satisfies his own desire too. Here Bentham suggests the moral standard of "the greatest happiness of the greatest number of people." The moral standard is not the greatest happiness of one individual but it is

happiness of a number of people. Bentham suggests the maximum happiness of maximum number of people.

Bentham's doctrine of Hedonism becomes altruistic by the dimension of "Extent" and by Four Moral Sanctions. The transition from egoism to universalism is explained by Four external sanctions.

According to Bentham, pleasure and pain are the prime, governing motives of human conduct. Our conduct is regulated by Four Sanctions. These sanctions imply higher powers viz. nature, the state, the society and God. There is a threatened penalty i.e. pain for disobeying the related laws.

1. Natural or Physical sanction i.e. consideration of health and fear of disease.
2. Political sanction i.e. fears of punishment by the State.
3. Social sanction i.e. fears of social boycott.
4. Religious sanction i.e. fear of Divine wrath or the justice of God.

Due to these Four external Sanctions man sacrifices his extreme, selfish pleasures and thinks about pleasures of others i.e. general happiness. Man obeys the laws of Nature, the State, the Society and God as they operate through pleasures or pains for individual.

7.3.6 Mill's Refined or Qualitative Utilitarianism

The theories of Bentham and Mill have many common points. In some points Mill differs from Bentham. The Refined or Qualitative Utilitarianism can be summarized as follows:-

The moral criterion is Utility or the greatest happiness principle. Actions are right, if they promote happiness. Happiness means pleasure and the absence of pain Actions are wrong if they produce unhappiness. Unhappiness is pain and the privation of pleasure.

Pleasure and freedom from pain are only desirable Ends. All other things like virtue, health, love of honor, wealth, power are desired because they promote happiness.

Mill argues that "Desiring a thing and finding it pleasant are two names of the same psychological fact. To desire a thing without its being pleasant is a physical and metaphysical impossibility".

Happiness is the only desirable end. Mill argues that we always desire pleasure therefore pleasure is desirable. The sole evidence that anything is desirable is that people do actually desire it. All person desire happiness, so happiness is desirable.

Mill holds that qualitative distinction among pleasures is as real as quantitative distinction. Intellectual pleasures are better than

sensuous pleasures. Mill believes that we ought to seek satisfaction of higher capacities.

The question arises, what is the test of quality? Mill leaves it to the verdict of competent judges. Those who are equally acquainted with both intellectual and sensual pleasures are competent judges. These judges prefer intellectual pleasures to bodily and sensual pleasures. In addition to the verdict of competent judges, Mill refers to man's "natural sense of dignity." No man would consent to be changed in to the lower animals. Mill says "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied."

Mill argues that each man desires his own happiness. Each person's happiness is good to that person. Therefore the general happiness is good to all persons. So, general happiness is good to each person. In this way, Mill explains transition from egoism to altruism. Mill advocates that, "The moral end ought to be, greatest happiness of the greatest number."

Mill further states that utilitarianism grows out of self love. The law of transference of interest, changes self love into sympathy or fellow feeling. Egoist man seeks pleasures of others, in order to relieve his own pains. Seeking pleasures of others is means to achieve one's own end i.e. pleasure. In the course of time, means and end are transferred and altruism develops from egoism.

Mill accepts the sanction of morality as given by Bentham. According to Mill, there are external as well as internal sanctions. Natural, Political, Social and Religious sanctions are the external forces. Mill accepts fifth, Internal sanction of Conscience. Individual's own conscience controls selfishness and motivates altruism.

7.3.7 Criticism of Utilitarianism

1. Utilitarianism developed on the background of industrial revolution and in the framework of empiricism. Utilitarianism helped in eradicating established social abuses. The reforms in the interest of social justice were influenced by Altruistic hedonists. Their aim was to reduce the difference between individual happiness and common, general happiness.
2. Utilitarianism takes one sided view of human nature. Man is not only sentient creature but he is also a rational being. Man has to satisfy his total nature-rational as well as sensuous.
3. Utilitarianism wrongly identifies happiness with pleasure. Pleasure consists in the satisfaction of a single desire whereas Happiness means totality of the satisfaction of various desires.

4. Utilitarianism wrongly believes that pleasure is 'The Good.' Actually pleasure is only one of the good things of life. Apart from pleasure, wealth, power, knowledge, beauty and virtues contribute to good life.
5. Utilitarianism confuses 'a pleasant choice' with a 'choice of the pleasant'. Pleasure is not the object of choice, it is accompaniment of choice.
6. Utilitarianism seeks satisfaction of desire. However it does not tell us, how to integrate pleasures to lead a harmonious life.
7. Kant says that 'Ends do not justify means'. The criterion of utility is an external criterion. The actions are evaluated by their consequences and not by the intention of the agent.
8. If pleasure is the supreme goal of life, it is our duty to perform the pleasant actions. But in actual life, we do perform goal oriented actions without bothering about pleasure or pain.
9. Utilitarianism maintains that every individual seeks his own pleasure. So, a consistent hedonism can never lead to altruism.
10. Susan Stebbing says, "Mill is consistently inconsistent". Mills Utilitarianism commits following fallacies—
 - a) Mill says that pleasure is desirable because men do desire pleasure. Thus he commits the fallacy of figure of speech.
 - b) Utilitarianism commits the fallacy of Composition while proceeding from individual happiness to general happiness. What is good of one individual is not necessarily good of the aggregate of individuals.
 - c) Utilitarianism commits the fallacy of Division while proceeding from general happiness to individual happiness. What is good for aggregate of individuals is not necessarily good for one individual.
 - d) Mills sanction of morality i.e. conscience is not consistent with the spirit of hedonism. Pursuit of pleasure and conscience often contradict one another.
 - e) According to G.E. Moore, Utilitarianism commits the Naturalistic Fallacy. A Naturalistic fallacy is committed when a moral concept is defined in natural, non-moral

Check Your Progress

1. What is Utilitarianism?
2. How does Bentham introduce universalistic Hedonism in his theory?
3. What are the dimensions of pleasure?
4. What are sanctions of morality in Utilitarianism?

5. How does Mill introduce universalistic Hedonism in this theory?

7.3.8 Kant's view (Rationalism) and Mill's view (Hedonism)

Kant believes that the real universe is different from phenomenal world. He points out two functions of human reason. Kant gives importance to rational spontaneity rather than sensuous activities. He advocates rationalism in rigorous form. Kant's rationalism is different from hedonism.

For hedonism, pleasure is the supreme ideal, whereas for rationalism, moral law i.e. the categorical imperative is the supreme ideal.

Hedonism centers round the concept of good and evil whereas rationalism centers round the concept of right and wrong.

Hedonism decides the worth of moral action on the consequences or intentions of actions. An action is good if it produces pleasure. Rationalism decides the worth a moral action on the motives behind it. An action is right if it arises from moral law i.e. sense of duty.

Hedonism gives importance to inclinations. It aims at gratification of emotions and impulses. Rationalism gives importance to performance of duty. It aims at Kingdom of Ends i.e. domain of reason.

7.4 SUMMARY

Kant's moral theory advocates performance of one's duties as the highest good. He advocates Deontological view of morality.

For Kant, moral law is categorical imperative that demands unconditional obedience. Moral law follows pure rational will i.e. practical reason.

Kant states three principles viz. 1. Act on those principles which can be universalized. 2. Never treat humanity, whether in thyself, as a means only; treat it as end in itself. 3. Act as a member of Kingdom, of Ends. Kant's maxims of morality are forms, without any specific detail. (Autonomy of morality)

J S Mill moral theory advocates greatest happiness of greatest number of people. He judges all human actions by their consequences i.e. pleasure or pain. So Mill holds Teleological view of morality.

J S Mill puts forth Utilitarianism which is a form of Ethical Hedonism. Hedonism is a theory which holds that 'Hedone' or

pleasure is the supreme goal of life. Utilitarianism is called as Universalistic hedonism. Utilitarianism seeks maximum pleasure of maximum number of people.

Hedonism was introduced in Greek period. In modern times it appeared in Bentham & Mill's philosophy. In spite of many drawbacks Utilitarianism influenced social reforms. It created the awareness about the happiness of other people. The slogan of Utilitarianism, "the greatest happiness of greatest number" aroused the sense of social justice.

7.5 UNIVERSITY BROAD QUESTIONS

- Q.1 Critically discuss Kant's Categorical Imperative.
- Q.2 Explain the features of Mill's Utilitarianism.
- Q.3 Write short notes:
1. Kant's notion of Good Will.
 2. Kant's views on the origin and importance of moral knowledge.
 3. Kant's maxims of morality.
 4. Paradox of Hedonism
 5. Sanctions of Morality
 6. Hedonistic Calculus / Dimensions of Pleasure.
- Q. 4 State the differences:
1. Kant's moral theory and Mill's moral theory.
 2. Hypothetical imperative – Categorical imperative



ALTERNATIVE ETHICAL THEORIES

(A) FEMINIST ETHICS : CAROL GILLIGAN

(B) EXISTENTIALIST ETHICS : JEAN PAUL SARTRE

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Feminest Ethics – Carol Gilligan.
 - 8.2.1 Background of feminist Ethics.
 - 8.2.2 Distinction between “Ethic of care” & “Ethic of justice”.
 - 8.2.3 Carol Gilligan’s critique of Kohleberg’s model of moral development.
 - 8.2.4 Gilligan’s independent study and evidence for ‘ethic of care’.
 - 8.2.5 Critical evaluation
 - 8.2.6 Conclusion
 - 8.2.7 Check your progress
- 8.3 Existentialist Ethics : Jean Paul Sartre
 - 8.3.1 Background of existential Ethics
 - 8.3.2 Key concepts and principles in sartre’s ethical theory.
 - 8.3.3 Sartre’s argument against conventional and deontological ethic.
 - 8.3.4 The ethic of authenticity
 - 8.3.5 Critical evaluation
 - 8.3.6 Check your progress
- 8.4 Summary
- 8.5 Broad questions

8.0 OBJECTIVES

- To understand nonconventional approaches towards Ethics.
- To be aware of the different ethical models given by nonconventional thinkers.
- To grasp the meaning and value of ethical model’s and develop the spirit of tolerance towards each one of them.

8.1 INTRODUCTION

It is a well known fact that while evaluating moral actions of people, We apply certain theoretical standards, or concepts. The

central concepts in the theoretical model are the result of conventional thinking, popular culture, time etc. However some thinkers in the modern tradition have tried to critique and rethink such conventional moral themes and moral concepts. In this chapter we would be studying how such ethical models, which not only criticize the traditional approach of Ethics but also construct new, and very different approach towards ethical concepts, ethical decisions, and ethical judgments.

These two approaches are 1) Feminist approach.

2) Existentialist approach.

8.2 FEMINIST ETHICS : CAROL GILLIGAN

8.2.1 Background of Feminist Ethics

Feminist Ethics is an attempt to revise, reformulate or rethink traditional Ethics. Feminists have developed a wide variety of gender-centred approaches to ethics. For ages, ethical thinkers have talked about two great moral imperatives. 'Justice' and 'love'. The concept of 'love' is replaced by the concepts of 'goodness', 'utility' etc. Carol Gilligan, like a few other feminists, has emphasized issues related to women's traits and behaviours, particularly their 'care giving ones'. Gilligan's ethical theory is essentially based on the "communal nature of women." The theory is titled as ethic of care as against typical conventional male oriented ethic of justice.

8.2.2 Distinction between 'ethic of care' and 'ethic of justice'.

According to Gilligan under the ethic of justice, men judge themselves guilty if they do something wrong. Where as under the ethic of care, women are reluctant even to judge the action. This reluctance to judge itself may be the indicative of the care and concern for others. Thus women not only define themselves in a context of human relationship but also judge themselves in terms of 'care and concern'. As a result of this a woman's judgement, her moral deliberations become very different. Her voice is different. Gilligan, however, hasn't called it a woman's voice, but a different voice, since she doesn't want to make this theory gender biased and wants to suggest that there may be different ways of looking at moral behaviour.

Gilligan further brings out the distinction between 'ethic of care' and 'ethic of justice'. On her view the quality and quantity of relationships is of great importance in both the systems. Individual rights, equality before law, fair play, a square deal – all these goals can be pursued without personal ties to others. Justice is impersonal. Whereas sensitivity towards others, loyalty,

responsibility, self sacrifice and peace – making all these reflect interpersonal involvement. Care comes from connection.

8.2.3 Carol Gilligan's critique of Kohlberg's model of moral development.

Gilligan worked closely with Kohlberg at Harvard. But she was not at all happy with the method used by Kohlberg, to measure moral sophistication of young men, she became uncomfortable with the way women are categorized in his model of development.

The hypothetical ethical dilemmas which were given to the subjects (young men later on to women) by Kohlberg were quite like mathematical problems. Plugging the right lever fetched so called "right" answers.

Women, however were uncomfortable responding to hypothetical dilemmas. They asked for more information about the characters, their history, and their relationships. Rather than giving the "right" answer, women try to resolve the situation. This isn't the sign of moral immaturity but different ethical orientation of women.

According to Gilligan, Kohlberg is simply one of many traditional thinkers (Like Freud) who have viewed women as morally inferior to men. Gilligan raises certain fundamental questions about Kohlberg's 6 ladder model of moral development. She asks can we regard Kohlbergian model as universal, invariant, hierarchical and final? She asks, why, in the Kohlbergian schemes of things, women rarely climb past stage Three whereas men routinely rise up to 5th stage. Gilligan believes that this doesn't mean women are less developed than men but rather, it suggests the moral scheme developed by Kohlberg and the methodology used by him requires thorough critique.

8.2.4 Gilligan's independent study and evidence for the "ethic of care".

Gilligan believes that Kohlberg's methodology is male-based. Its ears are turned to male not female moral voices. It fails to register the different voice, Gilligan claims to have heard in her study of twenty – nine women reflecting on their abortion decisions. On the basis of this study, Gilligan arrives at the ethical model consisting of 3 levels.

1) Orientation to Individual Survival – (Preconventional Morality)

At this level, women who sought an abortion were 'self-centred' and were looking out for themselves. They were focusing on the thought of whether they 'want' or 'do not' want the

pregnancy. They had their own reasons for terminating the pregnancy.

2) Goodness as self sacrifice. (Conventional Morality)

According to Gilligan instead of level I selfishness conventional feminine morality is self-less. Women at this level define their moral worth on the basis of their ability to care about others. Such women are (as opposed to 1st level) oriented towards others. They search for solutions whereby no one would get hurt, and in the deal they don't mind becoming the victims of the situation. They think pleasing the significant others in life, i.e. caring for them is more important than what you think. In the present study women terminated pregnancy to please someone else.

3) Responsibility for consequences (Post conventional Morality)

Writing within the framework of care ethics, Gilligan emphatically states that the "the essence of moral decision is the exercise of choice, the willingness to take responsibility for that choice. In her study women who had reached at this level, Who were contemplating abortion, this meant recognizing that great hurt was inevitable in either of the choice, whether they continued the pregnancy or terminated it. However such women made an effort to take control of their lives by admitting the seriousness of the choice and considering the responsibilities very seriously.

The criterion of judgement thus shifts from self centredness to goodness & care for others again towards fully assuming the responsibility & caring for others. But we can see this growth not on the basis of the appearance in the eyes of others, but in terms of realities of its intentions and consequences.

Gilligan further supports her theory with research of children at play (with Janet lever) Lever found that boys like games with lots of intricate rules. Girls, on the other hand play shorter & less complex games. They are also ready to mend rules for others. Gilligan believes that this difference carries over into adult life. Women change the rules in order to preserve relationships : men abide by the rules and see relationships as replaceable.

Moreover Gilligan maintains that differences of identity shape the selection of moral perspective, the link between gender and moral judgment is very strong during the teenage, when young men & women are highly self conscious. 'Justice' is ultimately moral maturity, usually for men and "care", is the ultimate responsibility usually for women.

8.2.5 Critical Evaluation

1) Reinforcement of cultural stereotypes about Men & Women.

Gilligan's ethical theory is criticised by pointing out that, in an attempt to establishing different voices, is she really rethinking the conventional understanding of morality or she is indirectly re-establishing gender-typification, i.e. Men Vs Women?

2) Double standardness of ethical values.

Many ethical theorists are disturbed at the idea of a double standard morality. i.e. justice for some & care for others. Moral philosophy has never suggested different ethics for different groups. Such a situation is likely to create a 'chaos' in the society.

However Gilligan claims that 'moral flexibility' needn't be labelled as a moral chaos.

3) Gap between the research the theory

Many social scientists criticize the thin research support which Gilligan offers to validate her theory. e.g. the small research sample of 29 in the "abortion study" can hardly justify the tall claims of 'ethics of care'.

However Gilligan points out that even Freud's, Piaget's & Kohlberg's researches were based on biased samples.

8.2.6 Conclusion

Care focused feminist approach to ethics of Gilligan doesn't impose a single normative traditional standard on women, rather it offers ot women a different ways to understand the way in which genders, class etc. affect their moral decisions.

8.2.7 Check your progress

- Distinguish between "ethic of care" and ethic of justice".
 - How Gilligan criticizes Kohlberg's ethical model?
 - State the 3 levels of morality propounded by Gilligan in the framework of care 'ethic'.
 - Critically consider ethic of care.
-
-
-

8.3 EXISTENTIALIST ETHICS : JEAN PAUL SARTRE

8.3.1 Background of Existentialist Ethics

Existentialism is widely considered to be the philosophical and cultural movement which holds that the starting point of philosophical thinking must be the individual and the experiences of the individual. Existentialists generally believe that traditional

systematic or academic philosophies are too abstract and away from concrete human experience.

Jean Paul Sartre is one of the best known philosophers and a great existentialist of the 20th century. He is often regarded as the father of Existentialist philosophy. In his most famous lecture "Existentialism is Humanism" (delivered to parisian crowd on 28th Oct. 1945) Sartre in an extremely lucid (simple) style has discussed the existentialist theory of Ethics.

Keeping 'human experience', at the centre, this ethical theory views ethics in a totally nonconventional manner, Sartre's unique forceful style of writing directly appeals to any genuine reader. (irrespective of time, space).

8.3.2 Key concepts and principles in Sartre's ethical theory

1) Existence precedes essence.

Man first of all just exists. Man encounters or sees himself in this world, and defines himself afterwards. Man simply is. After realizing his existence man starts willing and then becomes what he wills. Thus man is nothing but what he makes of himself.

2) Subjectivity of Man

According to Sartre 'man' is a project which possesses a subjective life. This subjective life precisely makes man different from other objects of the world. (mag be animate or inanimate) Man alone is capable of willing and becoming. In other words man is alone capable of choosing a mode of action over the other. Man alone is capable of making a conscious decision. Subjectivity of man is nothing but this human condition by which he constantly becomes new, through his choices.

3) Man in complete possession of himself

What follows directly from the principle of subjectivity is man's possession of himself / herself. In other words man is totally responsible for what he is and what he becomes. Man keeps willing & keeps on making choices his existence is renewed every time through these decisions, made by him. Needless to say he alone is responsible for his decisions and his life.

4) Universality involved in subjectivity

On view of Sartre, the word "subjectivism" is to be understood in two senses. One is already mentioned above i.e. the freedom of the individual subject.

Second is an individual's limitation to go beyond human subjectivity. This is the deeper meaning or contention of existentialism. In simple words when a man chooses himself, it implies that everyone must choose himself and in doing so he is also choosing something for all men. This is so because while

making a choice an individual tends to make the best choice, Since we are unable to choose the worse. As such naturally a man prefers a particular value over the other and creates a particular image of himself which may suggest a value while choosing alternatives for all men.

e.g. If I desire to get married & have a family, then I am committing, not only myself, but humanity as a whole, to the practice of monogamy.

5) Experience of 'anguish'

"Anguish", is the concept which commonly occurs in existential writings. It is generally held to be a negative feeling arising from the experience of human freedom and responsibility. An archetypal example is often given in this context. It is the experience when one is standing on a cliff where one not only fears falling off it, but also dreads the possibility of throwing oneself off. In this experience that "nothing is holding me back." One senses the lack of anything that predetermines one to either throw oneself off or to stand still and one experiences one's own freedom.

However it is important to note that not every choice is perceived as having dreadful possible consequences, but that doesn't change the fact that every action proceeds through freedom. On view of Sartre, anguish becomes more intense, when a man realizes that when he is choosing a particular action, over the other, he is doing it for the entire mankind. To quote Sartre – "Every man ought to say," Am I really a man who has the right to act in such a manner that humanity regulates itself by what I do."

6) The notion of 'despair'

The word 'despair', is generally defined as – 'loss of hope'. In existentialist ethice the word 'despair', is more specifically related to the reaction when an individual starts weighing the possibilities involved in a particular decision, which is going to affect his 'self or identity'. e.g. An army chief orders to attack. An individual is likely to feel despair because there is no God or any divine voice to guide the right path of action and hence the whole responsibility of an action lies on that person.

7) The notion of Abandonment

God doesn't exist, and whatever logical consequences are likely to be drawn from this are necessary to be drawn. To quote Dostoevsky, - "If God didn't exist, everything would be permitted."

It follows from this, that man is left alone without any excuse to behave in this or that fashion. Hence Sartre declared – "Man is condemned to be free." Precisely from the realization of Abandonment the feeling of despair arises.

8.3.3 Sartre's argument against conventional deontological & Consequential ethic

In order to bring out the case of existential ethic of human freedom and free self-commitment, Sartre demonstrates the futility of conventional ethic of deontology and consequentialism, which have dominated the world of moral philosophy for the past two centuries.

Ethic of Deontology

The word deontology is derived from the Greek word "duty". Deontologists argue that I ought to perform those actions which are my duties and avoid those which are not my duties. It is by focusing on the intrinsic character of the act that I ought to be guided. Kant's ethics of imperatives, is the typical example of deontological ethic.

Ethic of consequentialism (Result oriented)

As the name suggests (as opposed to deontologists) consequentialists argue that we ought to decide how to act by reference to the consequences of the various courses of actions open to us. In other words from the various alternatives available to me, I ought to select that act which has the best consequence. Utilitarian Hedonism is the typical example of result-oriented ethic. (Since it focuses on maximum amount of happiness for maximum number of people.

With the example of a young man, (who is confronted with the dilemma of whether to join Army or to stay with mother who is totally dependant on him). Sartre shows how both the conventional systems of ethic can't guide him. He further states that even the instincts or sentiments of ethic can't guide him. He further states that even the instincts or sentiments of the young man, about his mother or motherland can not guide him, beyond a point to take the actual decision. The young boy then realizes how he is condemned to be free and how he has to assume the responsibility of choosing one alternative over the other.

8.3.4 The ethic of authenticity

The ethic of authenticity, is at the very heart of existentialism. It emphasises the absolute character of the free commitment by which every man realizes himself in realizing a type of humanity.

Sartre very emphatically states that "Freedom," "Choice", and "Self-Commitment.", are the three pillars on which the ethic of authenticity is erected.

He further states, that what is not possible for any individual is not to choose. Because not choosing anything, itself is a choice. When he makes a choice, naturally the complete responsibility of

that action lies on him, and precisely through this man goes on achieving his 'new identity'.

Sartre compares the moral choice with the construction of a work of art. Does one ever ask what is the picture that he ought to paint? As everyone knows there is no pre-defined picture for him to make; We are in the same creative situation. When we are confronted with a moral choice what action he will choose isn't predetermined, and can never be predetermined.

Sartre takes this analogy a step further and maintains that as a painting is just one 'episode' in the entire life of the painter, so is the moral action, but one action in the life of the moral agent. As we can't say before the painting that it is going to be good or bad so we can't say about the action as well.

The only caution which Sartre gives in this context is "bad faith". Bad faith is self deception." To believe that I am not free,' or I am forced to do a particular action,' is nothing but "Self deception," One should not fall in "bad faith".

8.3.5 Critical evaluation

1) Quitism of despair

According to some thinkers existential ethic gives people a kind of license to remain in the state of despair or hopelessness.

Sartre has very effectively answered this criticism. The essence of which may be stated as, despair isn't the final destiny, but it is just one stage in the ethic of authenticity, which every individual has to overcome through making a choice and through self commitment.

2) Man in isolation

Existential ethic Considers man in isolation. Man as alienated from his society and culture, and as if his decisions not having any effect on others.

Again Sartre points out that, while making a decision, a man is committing for the entire humanity and not for him alone.

3) Danger of loss of moral order leading to chaos in the society.

If each individual who is condemned to be free decides to choose as per his whims and fancies ignoring the eternal human values; then human society may witness moral chaos.

The ethic of authenticity never says ignore the conventional values but it only recommends to make a conscious choice and then remaining committed to it. To conclude we may say that Sartre supports existentialist humanism.

8.3.6 Check your progress

- What is the meaning of ethic of Authenticity?

- Distinguish between Deontological and consequential views of ethic.
 - Describe the key concepts of Sartre's ethical theory.
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8.4 SUMMARY

As stated in the introduction, this chapter has given us insight into two important nonconventional systems of ethic. Feminists have developed a wide variety of gender-centred approaches to ethics. Carol Gilligan's care ethic is one such example.

Sartre's existential ethics has dominated 20th century and especially the field of moral philosophy. Even though both the systems have been criticized by the thinkers, it is more than evident that they are the result of original thinking and intellectual boldness. They also commonly underline one fact that we need to question whatever is just given to us, and weigh the various options in life if we really want to emerge as genuine moral beings.

8.5 BROAD QUESTIONS

- Q1. Critically evaluate Gilligan's 'ethic of care'.
- Q2. Explain and illustrate Sartre's ethic of authenticity.
- Q3. Write short notes on :-
- a. Gilligan's 3 level model of feminine morality.
 - b. Gilligan's criticism of Kohlberg's theory of morality.
 - c. Notice of 'Anguish' and despair.
 - d. Concept of subjectivity.
 - e. Moral Action as a piece of Art.
- Q.4 State the differences
1. Ethic of care and ethic of Justice.
 2. Deontological ethic and consequential ethic.



THEORIES OF PUNISHMENT

UNIT STRUCTURE

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Distinction between sin, crime and punishment
- 9.3 Need for Punishment
- 9.4 Theories of Punishment
- 9.5 The Retributive Theory of Punishment
- 9.6 The Deterrent or Preventive Theory of Punishment
- 9.7 The Reformatory or the Educative Theory of Punishment
- 9.8 Rule of Law and Justification of Capital Punishment
- 9.9 Summary
- 9.10 Unit end Questions

9.0 OBJECTIVES

- To understand the meaning of punishment
- To understand the need and justification of punishment in society
- To be aware of the difference between different theories of punishment
- To be able to decide whether civilized society needs capital punishment or not

9.1 INTRODUCTION

It is a fact of life that when man progresses towards a moral ideal he often commits mistakes either deliberately or unknowingly. Such moral lapses (errors) may be considered either from an inner point of view as flaws of character – or from an outer point of view – as the violation of laws, resulting in evil deeds or moral sickness or moral ill health. It implies that in morality, we do not have consistent progress, moral perfection or moral health. The evil or vice present in the individual, may result either in sin or crime. In that case punishment is necessary as remedy for this offence or sickness. Punishment is imposed because some person has done wrong. In the legal context this is called a crime or offence and in the theological context it is called a sin. The two terms are by no means interchangeable.

The problem of punishment is a problem which belongs to moral pathology.

There are various reasons why crimes are committed:

1. Ignorance of law
2. Influence of passions or impulses – a person may be so much overcome by anger, lust or revenge, that he breaks the law even when he knows that he will attract punishment.
3. According to Mackenzie, every individual lives in the universe of desires. When the universe is very narrow to include the individual himself or at the most, his family members, he has no regard for the desire and wishes of others. Such an individual is likely to commit crime. As the universe becomes wider and wider and includes more and more individuals, the individual is less likely to commit crime.

Punishment is necessary for various reasons:

1. It teaches an individual not to commit the same crime again. It also sets an example for others in society.
2. It helps in reforming the character of the individual.
3. It is a natural demand of our conscience. It desires that people who commit crimes be punished because they are acting against humanity.
4. The State can ensure peace and order in society only if the laws are powerful and obeyed by people for fear of punishment. Without punishment, laws will be like commandment.

9.2 DISTINCTION BETWEEN SIN, CRIME AND PUNISHMENT

Let us distinguish between sin, crime and punishment. **Sin** is a wrong overt action. It is a trait of inner character. Sin is an evil deed. It is willful violation or neglect of duties. It is either the commission of wrong deeds or omission of right deeds. We are never lacking in good intention. But we may not have the strength of will to convert them into overt acts. Bad intentions also are frustrated by infirmity of the purpose and do not issue in evil deeds. And thus they are harboured in the mind and stain the inner character. If they issue in deeds, sometimes they exhaust themselves. Thus a good intention is not so good as a good act, while a bad intention is on the whole, worse than a bad act.

Crime, on other hand, is said to be committed, when the **laws** have been **violated**. It involves punishment by an objective authority such as State or government, appointed court of law. Crime thus refers to the offence against society, which are recognized by law

and liable to be punished. Ingratitude e.g. would be a sin and not a crime. Murder or stealing is a crime. That is why T S Eliot writes in his 'Elder Statesmen', "Where as crime is in relation to a law, sin is relation to a sinner".

Punishment: A crime ought to be punished. One who suffers wrong is not degraded. His soul is not hurt by it. But one who does wrong lowers himself in the scale of moral perfection. A man is rewarded for his good deeds and similarly a man should be punished for his evil deeds. If a criminal has deliberately broken the moral law, the majesty and the authority of the moral law demand that he ought to be punished. "Punishment is the just retribution for deliberate breach of moral law". Wrongness of the act is brought home to the criminal by punishing him. This is the ethical justification of punishment.

9.3 NEED OF PUNISHMENT

In our society, we reward a man who does good deeds. We give prizes and awards to a student who does all good actions, right behaviour by following discipline. Thus if an action of a man is right we praise, if it is wrong, we censure it or punish the man. Just as a man is rewarded for his good deeds, similarly one should be punished for one's evil deeds and actions.

Human being is rational and therefore he is more free and capable of choosing his acts. He is responsible for the fruits that are to follow from the selection of his acts. Because man chooses voluntarily evil act or because he chooses to violate the moral law for ulterior motive, he should be punished. We punish a criminal not to give him pain but to improve him, prevent him and reform him. Thus, the aim of punishment is better and hence punishment is justifiable.

Punishment is often known as a kind of negative reward paid to the criminal. Because if we do not punish the criminal, then there will be no harmony, equity and uniformity in society. There will remain no respect for moral laws and moral persons. Moral laws will look like a type of advice possessing no value. Therefore in order to preserve the majesty, supremacy, authority and dignity of moral laws – a criminal should be punished because an offender deliberately violates the moral law and disregards the authority and supremacy of moral laws.

The offender is ought to be punished from ethical view point. Punishment will make him aware of the dignity and majesty of moral laws. Hence from the ethical point of view, our desire is to

improve him by vindicating the majesty and supremacy of moral laws. Therefore we can say that punishment is ethical justifiable.

It stands to the reason that if a good act deserves to be praised or rewarded, then a bad act should be punished. According to Anthony Hew punishment implies following things:

1. It should be given for an offence – injuries can be forgiven, crimes can only be punished.
2. It must be the work of human beings – a personal agency (evils occurring as a result of misbehavior, but not only by human agency, may be called a penalty – not punishment. Thus V.D. (A a kind of disease) must be a penalty for sexual promiscuity not punishment (through believer in personal God, it might appear as punishment).
3. Punishment is to be imposed by an objective authority, because of the violation of the law or rule. But direct action by the wronged person is revenge, not punishment.

Thus discussing the problem of punishment, three things must be kept in mind.

- a. Meaning and definition of punishment
- b. General justifying aim of punishment
- c. Distribution of punishment, which includes the question of liability who should be punished (children, mentally ill, those who are forced, threatened or compelled to do wrong acts may be excluded) and how much of the punishment have to given.

It must be remembered that ignorance of law cannot be given as an excuse for avoiding punishment. A murderer cannot tell that he did not know that killing was wrong, nor a man can claim to be excused saying that he did not know that, driving under the influence of liquor was wrong.

Of the above three aspects of punishments, we should concentrate on the second aspect, the justification of punishment. What is sought to be achieved by punishing an individual? What should be the aim of the punishment?

Check your Progress

1. Differentiate between sin and crime?

2. State the reasons for crime to take place.

3 . Do you think that punishment is essential for a person who commits crime?

4. Give the ethical justification of punishment

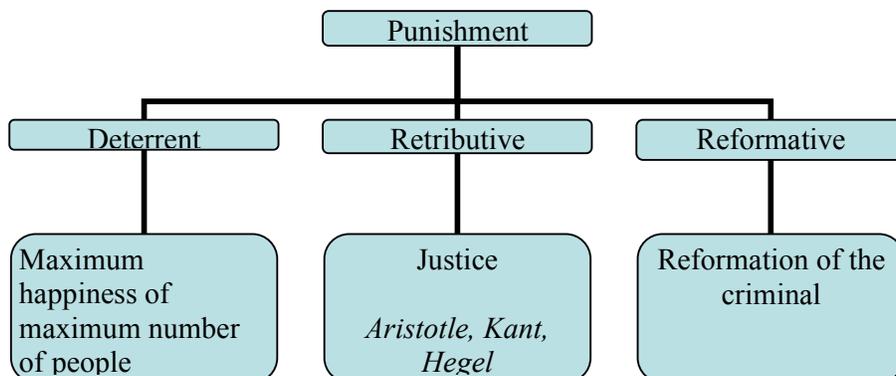
5. Do you associate punishment with negative reward? Justify.

9.4 THEORIES OF PUNISHMENT

There are three main theories of punishment:

- a. **Deterrent (or Preventive) theory**, believes that punishment is given, so that potential criminal can learn a lesson and not commit the same crime again.
- b. **Retributive theory**, believes that punishment is given, because it is deserved and for no other reason.
- c. **According to the Reformatory (or Educative) theory** **Punishment** is given to reform the criminal.

Each theory has its own basic principle. The first order principle of Deterrent theory is to maximize the total amount of happiness in society by reducing the crime rate , that of Retributive theory is justice and the basic principle of Reformatory theory is to make the criminal , a morally better individual.



9.5 THE RETRIBUTIVE THEORY OF PUNISHMENT

The Retributive theory believes that punishment must be inflicted because it is deserved and no other reason. The first principle is justice and the assumption is that if a right act has to be rewarded, a wrong act must be punished, for punishment is simply the reward of the wrong act. By punishing the wrong doer, we are treating him as equal. A retributive theory sees the primary justification in the fact that an offence has been committed which deserves the punishment for the offender. That is why, Kant a deontologist, (deontologist is one who believes that an action is right or wrong in itself, irrespective of the results it produces) also argues that retribution is not just a necessary condition for punishment but also a sufficient one. Punishment is an end in itself. Retribution could also be said to be the 'natural' justification, in the sense that man thinks it quite natural and just that a bad person ought to be punished and a good person rewarded.

Aristotle and Hegel are of the opinion that punishment is kind of negative reward paid to a criminal. Hegel says that violation of moral law is the demand for punishment and hence we should punish a criminal. Punishment follows as a fruit of his evil deeds.

Just as virtue is rewarded, a crime should be rewarded in a negative manner. Thus, punishment is a negative reward.

Bradley says, "We pay the penalty because it is merited by wrong. It is a gross immorality, a crying injustice. Punishment is inflicted for the sake of punishment.

Some people do object by arguing that punishment is the hidden passion of taking revenge. But punishment is not revenge as revenge is due to personal prejudices, grudges and malevolence. A court awards punishment to a criminal with strict impartiality and according to the law. We punish a criminal for justice and not out of any personal malevolence.

Retributive theory is of two kinds:

a. Rigoristic theory: Rigoristic view believes in punishing a criminal according to the character of the crime. This theory does not take into consideration the circumstances, while punishing a man. The motto of the view is – "eye for an eye" and "tooth for a tooth". We should give punishment equal to the nature of crime irrespective of any other circumstances. e.g. A man who has killed a person should be hanged to death irrespective of any other circumstances.

b. Mollified theory: Mollified view takes into consideration the character of an offence as well as the circumstances. We refer to

circumstances which compelled a criminal and also the character of a crime for e.g. we consider the age, economic and social condition, mental state, intention and the provoking circumstances into consideration before we punish a criminal.

CRITICISM:

The above discussion on punishment may give an impression that the retributive theory believes in inflicting pain and encouraging the wicked emotion revenge. This is far from truth. But let's take each objection separately.

In spite of strong support from the philosophers, Dean Rashdall (being the man of church) opposes this theory.

1. Rashdall says Retributive theory is unchristian and unethical in character, because it encourages revenge. He feels that the theory is based on the law of "eye for an eye and tooth for a tooth". But Rashdall is mistaken. Had we been living in primitive societies than his objection should be valid. But today it's not the injured party that metes out punishment. Today justice is given by the third party, an objective court of law which need not experience any feeling of revenge.

As one writer puts in "such a court simply accords to a man what he has deserved. He has committed a crime and it is reasonable that punishment should come upon him as wages of his sin". Revenge is different from the feeling of the righteous indignation, revenge is private, personal, and it requires no authority of any person or institution over another whereas punishment requires a whole system of authorities.

2. Secondly Rashdall points out, the theory does not work in the case of hardened criminals, for sometimes, the more they are punished, the more determined they are to commit crimes - they will only take care to see that they do not get caught. This is true to a large extent, but that in no way shows, that it is the drawback of the theory. As it has been said earlier - the theory is deontological - not concerned with the consequences - it may or may not work in the case of hardened criminals - but that is not its concern. The theory only wants to see that justice is done - if the good are to be rewarded, the wicked must be punished.
3. Rashdall also feels that the theory is not satisfactory, because crimes often spring from mental disorder or diseases, and a disease requires treatment not punishment. But the objector forgets that every crime does not spring from a disease. Many crimes such as murder, rape are committed deliberately, cold bloodedly after careful planning, knowingly and wilfully. Besides,

even granting for the sake of argument that crimes do not spring from a disease, it is possible that in some cases punishment must be a form of treatment.

To conclude Rashdall says that we can't exactly judge punishment in equal proportion to the crime. There is absolutely no commensurability between them, yet we can say that this theory is sound and useful theory so far as moral law (from ethical view point) is concerned.

Check your Progress

1. State the basic principle of Retributive Theory of Punishment.

2. What is Kant's argument with regard to retributive theory of punishment?

3 Give the opinion of Aristotle and Hegel in connection with punishment.

4 Point out the differences between rigorist and mollified view of punishment.

5. Give any two opinions of Rashdall for his opposition to Retributive Theory of Punishment.

9.6 THE DETERRENT OR PREVENTIVE THEORY OF PUNISHMENT

The Deterrent theory of punishment is utilitarian in nature, for it believes that man is punished, not because he has done a wrong act or committed a crime but in order that crime may not be committed. It is best expressed in the word of a judge, who

famously said, "You are punished not for stealing sheep, but in order that sheep may not be stolen". By making the potential criminals realize that it does not pay to commit a crime, the Deterrent theory, hopes to control the crime rate in the society, so that people may have a feeling of security. The first order principle is maximum happiness of the maximum number of people in the society. Jeremy Bentham is the promoter of this theory.

This theory will be effective if the central conditions are fulfilled:

- a. Every crime must be followed by a punishment, i.e. no criminal should escape punishment, only then the potential criminal will think twice before committing a crime.
- b. Though the punishment should be in proportion to the crime, but sometimes a slightly severe punishment be given to serve as deterrent.
- c. There must be a minimum of the time gap between the crime committed and punishment followed. This is the only way to ensure that the impact of punishment is felt by members of the society, for **justice delayed is justice denied**.
- d. Wide publicity should be given to punishment that follows the crime. This can be done through various mass media, such as talk shows, newspapers, films, TV, etc. It is only then that the prospective criminals will realize that it does not pay to commit a crime.

This theory also recognizes capital punishment or hanging one to death. This theory has certain defects:

1. This theory is not tenable, because a criminal is punished so that others do not repeat the act. Here instead of reminding the majesty and supremacy to criminals, we punish him for the future good of society. Our aim of punishment should be to educate and at the same time to make him once again aware of moral laws and its supremacy.
2. This theory treats human being as a means. For punishing a person, we treat him as a means or a thing or an instrument to prevent other from doing similar crimes so the aim of punishment is not purely ethical. From the ethical point of view we should treat every human being as an end in himself but never as a means.
3. In this theory all individuals are punished to set example to other potential criminals. That means if at all, they desist from committing crimes it is because they are afraid of being punished. But fear of punishment is a non moral motive. It

means when there is no punishment there is every possibility that an individual may commit crime.

4. The purpose of the theory is to deter potential criminals. It is quite possible that in trying to achieve this aim, it may make the punishment severe, acting on the assumption that the more severe the punishment, greater is the deterrent effect. Thus the theory tends to be a cruel theory, for the punishment may not be in proportion to the crime.

The deterrent theory also is not a very satisfactory theory of punishment.

Check your Progress

1. State the nature of deterrent theory of punishment?

2. What is meant by 'justice delayed is justice denied'?

3. State any two defects of deterrent theory of punishment.

9.7 THE REFORMATIVE OR THE EDUCATIVE THEORY OF PUNISHMENT

Having considered the two theories Retributive (where punishment is given simply because it is deserved and for no other reason) and the Deterrent (according to which the criminal is punished so that other potential criminals may deter from committing those crimes) we now discuss the third theory, the Reformatory theory.

As the name suggests, punishment is given for the purpose of reforming the criminal. This is the first order principal, so the theories like the Deterrent theory are out. The supporters of this theory believe that a man commits a crime because, either he is ignorant, or because he has done a wrong, he may be in position to improve. In western countries therefore the prison chaplain visits the criminal in prison, explains to him the difference between right and wrong, with a hope that once he understands this, he will refrain from doing the wrong. But perhaps this appears to be too optimistic, but the supporters are convinced that it is possible to

reform a criminal, and that punishment is one of the ways of doing it.

Traditionally, Plato has been regarded as the father of the Reformatory theory and his position can be summarized in the following three positions:

1. The state is related to the delinquent as parent to a child.
2. Wickedness is a mental disease.
3. Punishment is a moral medicine for wicked acts, and however unpalatable it may be, it is absolutely necessary.

The magistrate thus acts as the physician of the soul and tries to solve its morally sick wrong doer. This may sound very edifying, but how close is the analogy between the working of the medicine and surgery on the body and working of the punishment on the mind and character. Can moral improvement be brought about this way? When we punish, we mean to hurt and cause pain, mental if not physical.

How will this pain and suffering, transform the mental disposition of the man and make him a better individual? On the contrary it may lead him to loose his self respect and stifle his moral aspiration, which would make him a hardened criminal. As one writer says, to propose the punishment and to reform by the same operation, is like treating a man with pneumonia by first stripping him naked and in that condition making him all night stand in the snow and then getting a doctor to administer his cough.

This theory also holds that most of the crimes are due to pathological phenomenon i.e. one commits crime due to some mental deficiency or insanity or physiological defect. Therefore criminal ought to be cured and ought to be reformed. Mental diseases and physiological defects compel the human beings to an offence for eg. A man suffering of homicide impulse has an uncontrollable urge to kill somebody in his mind and this strong desire compels him to stab somebody. Similarly a boy who is not given proper education may indulge in pick-pocketing due to evil company. In all these cases, we see that the cause of committing crime is something other than inner volitional desire. Thus punishment should be to cure a criminal from his mental and physiological defects, or it should be to prevent a criminal from repeating the same crime by giving him proper education and for that prisons should be replaced by mental hospitals and reformatory schools to cure and reform a criminal proper treatment.

Perhaps it is necessary to make a distinction at this stage. Many people speak of the State's duty of reforming by punishing, which actually means reform as well as punish, for as Bernard

Shaw rightly says that two activities together may counteract with each other. To quote him, "if you are to punish a man retributively, you must injure him." If you are to reform him, then you should improve him. And men are not improved by injuries.

Well, then how punishment is supposed to reform? There are two extreme views, which can be rejected immediately.

- a. 'Beat it out of the person.' This model seems to be a lion tamer with a whip. This type of punishment does not eradicate evil habits, it only drives them underground.
- b. Suffering is supposed to have a moral value; it brings soul under good influence. This view cannot be accepted. For suffering does not automatically reform or educate, often it tends to be demoralize.

At the most, punishments induce fear and that cannot reform a person. Man cannot be frightened out of badness into good. No doubt, we are obliged to punish something, but that cannot make a person a better individual.

That explains Dr. Ewing's famous paradox, "if it is punishment that reforms, then a man is not reformed and if a man is reformed then it is without punishment". This means true reformation means a change of heart, and punishment cannot bring the change. It can only induce fear and that is a non-moral motive. As long as there is punishment, a man may desist from committing crimes; overtly it can never reform him or bring about a change in heart. However, Dr. Ewing feels that punishment in the sense of "the beating down of the evil" will by pain be an essential stage in reformation.

Under what circumstances, can punishment reform in the real sense of the term? According to Sir Walter Moberly:

- a. There must be some response from the person punished. If the process only inflicts pain, there can be no reformation. The wrong doer's conscience should be aroused in some sense.
- b. He himself has to realize that he has transgressed a moral standard. The court's verdict of guilty must be ratified by his own conscience.
- c. Punishment must be imposed by an authority, which he respects. The person punished therefore feels bound by the judgment of authority. When this condition is absent the intended moral effect of the punishment is destroyed. This happens in the case of hard-hearted criminals who do not accept any authority. It also happens in the case of those who

accept some other authority or who are convinced that they are killing for a cause.

Thus if the punishment needs to have full meaning, the offender must have some kind of conscience, some latent sense of guilt and some respect for the authority (court) that punished him i.e. if punishment is to reform, it must enable the offender to see the offence, the way that society sees it. As Kant puts it, "however benevolent the purpose of given punishment may be yet it must first be justified in itself as punishment and the person punished must admit the justice was done to him and that is his reward for perfectly suitable to his conduct. In every punishment it must first be retributive, if it is to become reformatory".

The wrongdoer must regard his punishment as just a reward of his deeds. His reformation begins with accepting the verdict of a righteous authority. The criminal must realize that the society is morally bound to punish him. As T H Green puts in "he sees that the punishment is his own act returning on himself, in the sense, that it is necessary outcome of his act in society governed by the conception rights, a conception which he appreciates and to which he does involuntary reverence".

Criticism

1. Doubtlessly we can say that this theory is more advanced and satisfactory; yet it is not sufficient to accept it. This theory does not serve the original aim of punishment. All men do commit crime due to mental diseases. A crime is nothing but a deliberate violation of the moral law and the insult of the majesty of the moral law. So whoever violates moral law voluntarily is subject to punishment and therefore he should suffer the pain of punishment.
2. If we say that all crimes are due to some mental diseases or physiological diseases are due to absence of proper education then the entire society is nothing but the mass of insane, handicapped and uneducated people. Hence no need of moral laws and punishment for man because there is no one who is sound in mental condition or physiological faculties or education.
3. It is true that some crimes are due to unfavorable social circumstances, poverty, inequality, maladjustment, corruption and exploitation. Therefore, some improvement to prevent all these things in society is needed. But this is possible only if we punish those who are creating all these unfavorable social circumstances on the basis of justice and equity. Thus even to reform the society, it is impossible

without punishment to improve the people who are the cause of all social and moral disturbances.

Of the three theories, which theory is the best, will depend on the first order principle one accepts. If it is Justice, then the retributive theory which believes in punishment because it is deserved and no other reason is best. If one's aim is to have maximum happiness in society then the deterrent theory, according to which the deterring potential criminals from committing crimes, we bring about happiness, and that is the best. Finally if one believes that the purpose of punishment is to reform the criminal and to give him a second chance, then Reformative theory should be applied or accepted.

However, for many the Retributive theory of punishment seems to be the correct view. It includes the two other theories. If vindication of the authority of the moral law is the aim of punishment it will be partly done by the reformation of the criminal and partly by the non-commission of crimes by others, but neither reformation of the non-commission crimes by others. But neither reformation of the criminal nor prevention of the crime is possible, unless it is recognized that punishment is a vindication of the authority moral law. It is only when a criminal realizes that he is punished to vindicate the authority of the moral law and that it is his right to get his desert that he repents and is reformed. Again, the recognition of this fact leads others also to recoil from crimes. Retribution also brings about prevention and reformation.

Check your Progress

1. What according to you is Plato's view on Reformative Theory?

2. State the aim of Reformative theory of punishment.

3. Do you think that conscience plays an important role in reformation of character of a criminal?

4. State any two limitations of Reformative theory of punishment.

9.8 RULE OF LAW AND JUSTIFICATION OF CAPITAL PUNISHMENT

Capital punishment means death by hanging. It is given as an ultimate penalty for grave offence, or major crimes such as murder. At one time, this punishment was given for very minor offences, for eg. In 1815 in England, it was a capital offence to steal goods to the value of Rs. 5/- from a shop or to steal Rs. 50/- from a dwelling house. In 1816, capital punishment was given if one destroyed machines or stole a horse or a sheep or picked pockets.

Today, capital punishment has been given up in many civilized countries, because they feel it is cruel to kill someone in this way and there should be a better way of punishing an individual than practicing the maxim of "life for life". After all, as one writer says - "We do not maim a man because he has maimed others or burn his house, because he has committed arson, or steal from a thief. Why then should we kill a killer?"

The justification of death penalty is often done in many ways:-

Sometimes the capital punishment is imposed to eliminate someone who has become a liability or a menace to a society. Sometimes the aim of such punishment is to give a terrible warning to others that is why death by hanging has to be given in order to get his due.

The following alternatives will be considered separately:-

- a. In its simplest form, the criminal is regarded as a pest and a menace to the society and therefore, has to be got rid off. This implies that:
 - i. If the criminal is not regarded as a person, as an end in himself, but as a thing that has, by this one act of his, forfeited once and for all, his right to live.
 - ii. That like a malignant tumor has to be removed and destroyed in the interest of public health.
 - iii. That his operation is to be performed in cold blood without taking into consideration the extent or intensity of the pain.
- b. The second reason and a very strong one in favour of capital punishment, is the deterrent aspect. The execution is expected to serve as a warning to other potential criminals against indulging in such evil acts. Fear of death can work as a strong deterrent. Here, however, there is a difference of opinion. Students of criminology feel that two general maxims must be kept in mind:

- i. Whenever punishment follows crime certainly and immediately even a mild punishment is enough to deter.
 - ii. And where the prospect of being, punished is doubtful and remote, the utmost severity is often not effective. And often extreme and indiscriminate severity is worse than ineffective. It defeats its own end - it arouses public opinion and evokes sympathy for the criminal. As one writer puts it: - the law by declaring that the crime (an insignificant one) shall not be punished with death, has declared that it shall not be punished at all. The bow has been bent till it has snapped. In many case, many criminals are persons of low intellect. An intelligent criminal is often a gambler. There is always a chance that he may not be detected, that if detected, he may not be convicted, if convicted, he may not be hanged. To such a criminal, specie of danger may be an incentive rather than a deterrent. Any yet in many countries today, death by hanging is done in public areas, so as to teach a lesson to the potential criminals.
- c. The third factor that justifies capital punishment is retribution. The criminal must get what he deserves. He has taken someone's life, and he must repay the debt by giving up his own. This is not vengeance - it is a form of justice.

Like crime, punishment has a dual character. The penalty the criminal incurs is not simply death - it is death in disgrace. The criminal is not only sentenced to death but to die shamefully, to be hanged by the neck till he is dead. Of course the culprit need not be punished in the same form of violence. What retributive justice is felt to require is a counterstroke of the same moral order and magnitude as the offence. As Aristotle put it- just retribution consists not in simple but in proportionate relation, that is, in receiving in return for a wrongful act not the same thing but its equivalent.

Whatever is the reason in support of the capital punishment it is equally true that if many countries have given it up, it is because the drawbacks are many.

- a. In principle, capital punishment has grave defects. It fails to treat the criminals as a person and as an end in himself. As Sir Walter Moberly says, "our concern with the criminal's personality ought always to be constructive in intention. Even if, in given conditions, to put him to death may conceivably be lest evil alternative open to society, it is always a confession a social failure".

- b. Many feels that giving a person a life imprisonment is wasting public money for criminal is maintained at the public expenses. It is better to get rid of him once in for all, through capital punishment. Others however, feel that a man may not necessarily be a bad person; circumstances may have made him so. Hence it is necessary to give him second chance, necessary to bring the good sight of his character and thereby help him to rehabilitate himself.
- c. But perhaps the strongest objection that there might be sometime mistakes in delivering the court judgment. The so called criminal may be really innocent person. Once he has been put to death by capital punishment it would be impossible to rectify the mistake.

One feels that capital punishment be given to some criminals like murderers, rapist and terrorist who end up killing innocent people. However capital punishment is not justified.

9.9 SUMMARY

Punishment is the universal response to crime and deviance in all societies. Different types of punishment are used for different purposes.

One of the problems which moral philosophers are concerned with is that of punishment. Almost everybody agrees that some kind of punishment should be inflicted upon those who violate the laws of the state. The apt justification given for punishment is, if a good act deserves to be rewarded a bad act should be punished.

Philosophers state three main theories of punishment. They are Deterrent, Retributive and Reformative. All these theories have their own advantages and disadvantages. The best theory seems to be Retributive theory.

Capital punishment means death by hanging. It is an ultimate penalty given for grave offences. There are supporters and critics of capital punishment. Today many civilized societies have given up capital punishment though supporters of the theory states that it should be given to hardened criminals like terrorist, rapists and murderers.

9.10 UNIT END QUESTIONS

1. Discuss the three theories of punishment.
2. What is the difference between sin, crime and punishment?
3. Explain retributive theory of punishment.
4. Briefly bring out the points of criticism of Retributive theory of punishment.

5. Bring out the importance of reformatory theory of punishment.
6. Do you think Deterrent theory of punishment can bring maximum happiness of maximum of number of people? Discuss.
7. What according to you is the most satisfactory theory of punishment? Discuss.



PROFESSIONAL ETHICS

- 10.0 Objectives
- 10.1 Significance of Professional code of conduct
- 10.2 Business Ethics
- 10.3 Corporate Social Responsibility
 - 10.3.1 What is a Corporation?
 - 10.3.2 Who is a Corporation?
- 10.4 What is Corporate Social Responsibility?
- 10.5 Arguments for Corporate Social Responsibility
- 10.6 Arguments against Corporate Social Responsibility
- 10.7 Summary
- 10.8 Unit end questions

10.0 OBJECTIVES

- To understand the significance of Professional Code of Conduct
- To know the need of business ethics
- To be aware of the need for Corporate Social Responsibility (CSR)
- To be familiar with the arguments for and against Corporate Social Responsibility.

10.1 SIGNIFICANCE OF PROFESSIONAL CODE OF CONDUCT

The word 'profession' refers to limited groups of persons who have acquired some special skills and are therefore able to perform the function relating to that field better than any other person. Since 1819 business and professional troops in America have adopted a code of ethics which has come to be known as professional ethics. With the modernization of societies, division of labour became more and more necessary for the purpose of proper administration of society. With acute division of labour, specialization in a particular field became very important and with this professional ethics gained importance.

A profession includes the acceptance of the service motive. The professionals are supposed to function in the interest of the society. The professional ideal calls upon the individual person to render his service in order to receive compensation for the purpose of advancing public interest. For eg. When a physician is consulted his first concern is not what he is going to get but how he is going to get but how he is going to help the person in order to improve his health. In a profession the services are usually of a qualitative nature. Private interest is to be promoted only as far as it advances public interest.

The principles upon which the charges/remuneration is based vary from profession to profession. In a few professions like teaching and the ministry a regular salary is agreed upon before the work begins. In other cases the professional may consider his own standing and prestige and the financial standing of his patients or clients before adjusting his fees. In certain other professions fees may be figured as the percentage of the cost of work. For example in the case of architects and salesman a percentage of the cost of work is received as remuneration.

The need to provide enforced professional or vocational codes is due to the following reasons:-

1. The professional codes very clearly guide the individuals with respect to the relationship that should exist between the new entrants in the profession and the old hands. There is always a need to learn the skills and techniques of the profession from those who are mature and good in their respective fields. Professional ethics acts as a measure of social control over the relations that exist between the juniors and seniors in the profession.
2. It helps to maintain cordial relations amongst the members of the profession as well as those of the other professions so that there is no mudslinging or under cutting within. This is because some professionals consider themselves superior to the others in the same line resulting in a set of friction amongst the professionals. This vitiates the atmosphere in which the aims of the profession gets side tracked in the guise for personal rivalry. Codes of conduct stipulate the principles for each profession so that competition is kept healthy man enough for each one to perform his best.
3. A public display of arrogance, hypocrisy or lack of discipline on

the part of a profession is bound to shake the ordinary man's confidence in a particular profession. Clauses of penalty in the code of conduct help to regulate the behaviour of the professionals. Discontinuation of the professional membership are ways of restoring public confidence in the profession.

4. In all the fields of activity there is a need to fix standards or evolve qualifying criteria for any individual to be admitted to a profession. This normally is done by the senior professionals or by the government. It is the professional bodies which have the onus of preparing modalities of applying these standards. The award of professional qualification, membership of professional qualification, membership of professional bodies, evolution of performance, evolution of techniques etc. are done in accordance to the standards prescribed in the vocational codes. The professional bodies are themselves the best judges.

However, in actuality there are a lot of problems in the effective enforcement of the code of conduct and in the making them sufficiently definite and updated. Though in reality the codes of conduct cannot be enforced in totality but yet the need for the code of conduct cannot be denied.

Check your progress

1. What do we understand by the word profession?

2. Define Professional ethics.

3. Do you think that the enforcement of professional ethics can help the stakeholders in society? Justify.

4. In whose interest are the professionals supposed to function?

5. In what way does professional ethics acts as a measure of social control?

6. How can public confidence in a profession be enhanced?

7. How can the behaviour of professionals be regulated?

10.2 BUSINESS ETHICS

We are living in the world which is surrounded by advertisement, global connectivity via different modes of communication and cut throat competition. In the increasingly conscience-focused marketplaces of the 21st century, the demand for more ethical business processes and actions (known as ethicism) is increasing. The business houses, industries and markets started regarding customer as the king. Simultaneously, pressure is applied on industry to improve business ethics through new public initiatives and laws (e.g. higher UK road tax for higher-emission vehicles). Businesses can often attain short-term gains by acting in an unethical fashion; however, such behaviour tend to

undermine the economy over time. The study of all these kinds of relationship constitutes the subject matter of Business Ethics.

Business ethics is a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and business organizations as a whole. Applied ethics is a field of ethics that deals with ethical questions in many fields such as medical, technical, legal and business ethics.

Business ethics can be both a normative and a descriptive discipline. As a corporate practice and a career specialization, the field is primarily normative. In the field of academics descriptive approaches are also taken. The range and quantity of business ethical issues reflects the degree to which business is perceived to be at odds with non-economic social values.

Historically, interest in business ethics accelerated dramatically during the 1980s and 1990s, both within major corporations and within academia. For example, today most major corporate websites lay emphasis on commitment to promoting non-economic social values under a variety of headings (e.g. ethics codes, social responsibility charters). In some cases, corporations have redefined their core values in the light of business ethical considerations (e.g. BP's "Beyond Petroleum" environmental tilt).

But the scenario today is different. Business is done from the point of view of making money and not from the point of the customers. The role of advertisements has also changed. In the past the role of advertisement was to convey the truth about the product to the customer but in today's world business is based on advertisement which to a great extent is misleading. There are cases where the product does not serve the purpose from the consumer point of view. Besides advertisement there are social workers, trade unions and consumer guidance society who play an important role in business ethics and who have some control on the advertising world.

Business life is becoming very complex today and that is why there has to be some kind of code that the business practises are ethical. There are certain purposes like:-

- a. To increase public confidence so that one can get rid off wrong advertisements.

- b. to have certain ethical standards so that unfair competitions are limited.
- c. to expose fraud businessman.

But inspite of all these unethical practice have become common with the desire to make more money eg Mixing water to milk, misbranding, misrepresentation of goods, mishandling information, overcharging, selling the product after the expiry date, bottles that look large but contain less amount of product etc.

The businessman are supposed to pay to workers properly which could be for long hours and must be in hygienic conditions but unfortunately even this is not taken care of. That is the reason why the goal of business should not be profit alone but a social outlook with emphasis of service too is important which unfortunately is forgotten today.

Some of the ethical concepts which are relevant to business ethics are as follows;-

- Corporate Social Responsibility or CSR: an umbrella term under which the ethical rights and duties existing between companies and society is debated.
- Issues regarding the moral rights and duties between a company and its shareholders: fiduciary responsibility, stakeholder concept v. stakeholder concept.
- Ethical issues concerning relations between different companies: e.g. hostile take-overs, industrial espionage
- Leadership issues: corporate governance.
- Political contributions made by corporations.
- Law reform, such as the ethical debate over introducing a crime of corporate manslaughter.

Check your progress

1. What is business ethics?

2. What do we understand by normative business ethics?

3. Name the factors which play an important role in business ethics.

4. Name any two ethical concepts which are relevant to business ethics.

10.3 CORPORATE SOCIAL RESPONSIBILITY

10.3.1 What is a Corporation?

A corporation is an organization owned by its stockholders – individuals or other organizations who contribute capital to the corporation in return for shares (partial ownership) in the corporation. In most cases, purchasers of stock in business corporations are primarily interested in its short or long term investment value. That is, they are looking to sell their stocks at a profit or to keep their stocks in hope that their value will increase over a period of time. Few are interested in controlling the corporation's operations. The directors, the officers, and other managers of the corporation remain responsible to the shareholders.

10.3.2 Who is a Corporation?

A corporation is a legal person, and has legal rights and obligations. It can sue and be sued in civil court, and it can be tried in criminal court. It can own property and enter into legal contracts. All corporations are persons according to the law. For eg. Birla group of company, Reliance Industries are legal persons

10.4 WHAT IS CORPORATE SOCIAL RESPONSIBILITY?

Ask the following questions to yourself

1. A corporation is a legal person, so, does the corporation like human beings have moral as well as legal obligations?
2. Does the corporation's (directors, officers, managers) have additional responsibilities?
3. If yes, then what are they?

To ask such questions is to raise the issue of corporate social responsibility. It is to ask whether corporations and corporate officials have moral obligations to the communities in which they operate, to their employees, to the environment, to their customers, to the nation as a whole, responsibilities that go beyond what the law requires of them. It is to ask whether they ought to make safer products than the law requires, spew fewer closings, provide retaining programs and day – care centres, make extended parental leaves available to their employees, pullout of a country like South Africa, with its racist system of apartheid, and consider the social ramifications of a wide range of economic decisions.

According to Carroll and Buchholtz, Corporate social responsibility (CSR) can be defined as the "economic, legal, ethical, and discretionary expectations that society has of organizations at a given point in time". The concept of corporate social responsibility means that organizations have moral, ethical, and philanthropic responsibilities in addition to their responsibilities to earn a fair return for investors and comply with the law. A traditional view of the corporation suggests that its primary, if not sole, responsibility is to its owners, or stockholders. However, Corporate Social Responsibility requires organizations to adopt a broader view of its responsibilities that includes not only stockholders, but many other constituencies as well, including employees, suppliers, customers, the local community, local, state, and federal governments, environmental groups, and other special interest groups. Collectively, the various groups affected by the actions of an organization are called "stakeholders."

Corporate social responsibility is related to, but not identical with, business ethics. While Corporate Social Responsibility encompasses the economic, legal, ethical, and discretionary

responsibilities of organizations, business ethics usually focuses on the moral judgments and behavior of individuals and groups within organizations. Thus, the study of business ethics may be regarded as a component of the larger study of corporate social responsibility.

Carroll and Buchholtz's four-part definition of Corporate Social Responsibility makes explicit the multi-faceted nature of social responsibility. The **economic responsibilities** cited in the definition refer to society's expectation that organizations will produce goods and services that are needed and desired by customers and sell those goods and services at a reasonable price. Organizations are expected to be efficient, profitable, and to keep shareholder interests in mind.

The **legal responsibilities** relate to the expectation that organizations will comply with the laws set down by society to govern competition in the marketplace. Organizations have thousands of legal responsibilities governing almost every aspect of their operations, including consumer and product laws, environmental laws, and employment laws.

The **ethical responsibilities** concern societal expectations that go beyond the law, such as the expectation that organizations will conduct their affairs in a fair and just way. This means that organizations are expected to do more than just comply with the law, but also make proactive efforts to anticipate and meet the norms of society even if those norms are not formally enacted in law.

Finally, the **discretionary responsibilities** of corporations refer to society's expectation that organizations be good citizens. This may involve such things as philanthropic support of programs benefiting a community or the nation. It may also involve donating employee expertise and time to worthy causes.

History

The nature and scope of corporate social responsibility has changed over time. The concept of Corporate Social Responsibility is a relatively new. The phrase has only been in wide use since the 1960s.

In the 1960s and 1970s the civil rights movement, consumerism, and environmentalism affected society's expectations of business. Based on the general idea that those with great power

have great responsibility, many called for the business world to be more proactive in (1) ceasing to *cause* societal problems and (2) starting to participate in *solving* societal problems.

Many legal mandates were placed on business related to equal employment opportunity, product safety, worker safety, and the environment. Furthermore, society began to expect business to voluntarily participate in solving societal problems whether they had caused the problems or not. This was based on the view that corporations should go beyond their economic and legal responsibilities and accept responsibilities related to the betterment of society. This view of corporate social responsibility is the prevailing view in much of the world today.

10.5 ARGUMENTS FOR CORPORATE SOCIAL RESPONSIBILITY

The major arguments for corporate social responsibility are as follows:

1. **Responsibility goes hand in hand with power:** One view, held by critics of the corporate world, is that since large corporations create many social problems, they should attempt to address and solve them. Those holding this view criticize the production, marketing, accounting, and environmental practices of corporations. They suggest that corporations can do a better job of producing quality, safe products, and in conducting their operations in an open and honest manner.
2. **Self interest:** A very different argument in favour of corporate social responsibility is the "self-interest" argument. This is a long-term perspective that suggests corporations should conduct themselves in such a way in the present as to assure themselves of a favorable operating environment in the future. This view holds that companies must look beyond the short-term, bottom-line perspective and realize that investments in society today will reap the benefits in the future. Furthermore, it may be in the corporate world's best interests to engage in socially responsive activities because, by doing so, the corporate world may forestall governmental intervention in the form of new legislation and regulation, according to Carroll and Buchholtz.
3. **Social Responsibility:** Finally, some suggest that businesses should assume social responsibilities because they are among

the few private entities that have the resources to do so. The corporate world has some of the brightest minds in the world, and it possesses tremendous financial resources. (Wal-Mart, for example, has annual revenues that exceed the annual GNP of some countries.) Thus, businesses should utilize some of their human and financial capital in order to "make the world a better place."

10.6 ARGUMENTS AGAINST CORPORATE SOCIAL RESPONSIBILITY

1. The **"economic" argument** against Corporate Social Responsibility is perhaps most closely associated with the American economist Milton Friedman, who has argued that the primary responsibility of business is to make a profit for its owners, albeit while complying with the law. According to this view, the self-interested actions of millions of participants in free markets will, from a utilitarian perspective, lead to positive outcomes for society. If the operation of the free market cannot solve a social problem, it becomes the responsibility of government, not business, to address the issue.
2. The **"competitive" argument** recognizes the fact that addressing social issues comes at a cost to business. To the extent that businesses internalize the costs of socially responsible actions, they hurt their competitive position relative to other businesses. This argument is particularly relevant in a globally competitive environment if businesses in one country expend assets to address social issues, but those in another country do not. According to Carroll and Buchholtz, since CSR is increasingly becoming a global concern, the differences in societal expectations around the world can be expected to lessen in the coming years.
3. Finally, some argue that those in business are ill-equipped to address social problems. This **"capability" argument** suggests that business executives and managers are typically well trained in the ways of finance, marketing, and operations management, but not well versed in dealing with complex societal problems. Thus, they do not have the knowledge or skills needed to deal with social issues.

This view suggests that corporate involvement in social issues may actually make the situation worse. Part of the capability argument also suggests that corporations can best serve

societal interests by sticking to what they do best, which is providing quality goods and services and selling them at an affordable price to people who desire them.

Check your progress

1. What is a corporation?

2. Can the corporation be sued? Why?

3. What does Corporate Social Responsibility imply?

4. What is the traditional view of the corporation?

5. What is included in the broader view of corporation?

4. Bring out the difference between CSR and Business Ethics.

5. What is self interest argument?

6. What is Milton Friedman's argument against Corporate Social Responsibility?

10.7 SUMMARY

Professional ethics is a code of practice adopted by a profession or by a governmental or non-governmental organization to regulate that profession. A code of practice may be styled as a code of professional responsibility, which will discuss difficult issues, difficult decisions that will often need to be made, and provide a clear account of what behavior is considered "ethical" or "correct" or "right" in the circumstances.

Business ethics (also **corporate ethics**) is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations.

Ethical codes are often adopted by management, not to promote a particular moral theory, but rather because they are seen as pragmatic necessities for running an organization in a complex society in which moral concepts play an important part.

They are distinct from moral codes that may apply to the culture, education, and religion of a whole society.

Corporate social responsibility (CSR) is a form of corporate self-regulation integrated into a business model. Corporate Social Responsibility policy functions as a built-in, self-regulating

mechanism whereby a business monitors and ensures its active compliance with the spirit of the law, ethical standards, and international norms. The goal of Corporate Social Responsibility is to embrace responsibility for the company's actions and encourage a positive impact through its activities on the environment, consumers, employees, communities, stakeholders and all other members of the public sphere who may also be considered as stakeholders.

10.8 UNIT END QUESTIONS

1. Define professional ethics and the need of vocational codes?
2. Write a short note on Business ethics.
3. Define Corporate Social Responsibility and explain the the multi-faceted nature of social responsibility.
4. State the arguments in favour of Corporate Social Responsibility.
5. State in detail the arguments against Corporate Social Responsibility.

