
SUBJECT : PHILOSOPHY

Unit - I

B. A. SEMESTER-III

Lesson No. 1

MEANING, NATURE AND SCOPE OF ETHICS

Dr. Satish Kumar Sudan

Structure:

- 1.1 Objectives**
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- 1.3 Meaning of ethics**
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 - 1.4.1 Ethics is a normative science**
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1.1 Objectives :

- To explain the meaning of ethics
- To discuss how ethics is different from other sciences
- To elaborate the content and problem of moral consciousness
- To explain the role of ethics in the operation of human conduct

1.2 Introduction:

Ethics is the philosophical study of morality. It is one of the main branch of philosophy which corresponds to the traditional division of philosophy into formal, natural and moral philosophy. It can be turned into a general study of goodness, right action, applied ethics, meta-ethics, moral psychology and metaphysics of moral responsibility. The general study of goodness and right action is the main task of ethics. It has correlatively its substantive question as: how are we rational beings and what moral principles should govern our choice and pursuit?

1.3 Meaning of Ethics:

The word Ethics is derived from the Greek word 'ethos' which means character or conduct. Ethics is also called as moral philosophy or philosophical thinking about morality. This morality has been further elaborated as action and behaviour which is concerned with 'good' or 'evil', of particular traditions, groups or individual.

The term 'moral' and 'ethical' is often used as equivalent to right or good as opposed to 'immoral' and 'unethical'. It doesn't mean morally right or morally good but it definitely pertains to morality.

Ethics is that science which is concerned with moral behaviour or with right or wrong and good or evil of human behaviour. It propounds those principles which make our conduct moral. It becomes clear when we explain the derivation of the words right and good. The word right is derived from Latin word 'rectus', which literally means 'straight' or 'according to rule'. It means that we are concerned with those principles which make our conduct right or straight.

The analysis of the word 'right' explains one aspect of ethics. Rules are the means and whenever there are means, there must be an end or goal as well. If Right is the mean of conduct, then the question arises that what should be its end. We get the answer to this only when we analyse the word good which is derived from the German word 'gut'. Gut means everything useful or serviceable for some end or purpose. When we say that such and such school is good, what we actually mean is that it is useful for education of the children. Thus in our daily life we do not interpret good as something which is useful for some end rather we mean by it, the end or good itself. So we arrive at the conclusion that ethics is concerned with end or goal of life. As we know in our life and in the lives of others there are innumerable things that can be regarded as good. Ethics as a science is not concerned with particular good of the individuals; on the contrary it is concerned with the supreme goal or the ultimate end with reference to which the entire life of individual is directed - the 'Summum Bonum'.

1.4 Nature of Ethics:

Ethics refer to guide what human ought to do, usually in terms of right, obligations, fairness and specific virtue. It is related to issues of propriety –rightness and wrongness, what is right in ethical, what is wrong in unethical. Sometimes the word 'proper', 'fair' and 'just' are also used in the place of right and ethical.

A layman might remark that 'pleasure is good' or prosperity of nation is good. The gravity of the problem arises when we equate pleasure or prosperity with good. It may be agreed upon that pleasure or prosperity is one of the good things of life. But no man with a sane head on his shoulder would assert that good is nothing

but pleasure or prosperity is the definition of good. At the time of Plato and Aristotle a good man or ethical man was the one who was a good citizen

So far as the practical aspects of the study of ethics is concerned, it may be urged that if ethics is a theoretical study of moral problems. Such declaration might not have any practical value for the man in the street. It is said that experience alone enrich the ethical aspect of human mind that no amount of theoretical knowledge can possibly raise man's ethical standard. Socrates declared long ago that virtue is knowledge. What he was trying to point out that no one could be moral by accident or without true knowledge of the nature of moral act. In Jaina ethics which is known to be the practical application of non-violence as the highest virtue, it has been stated that 'knowledge must precede compassion'. These statements are themselves enough to indicate that knowledge of virtue is the foundation of the practice of virtue.

Thus the theoretical discussion of the ethical problem is the very foundation of its application in practical life. Western civilization is laying more emphasis on material progress and kept science apart from the religion and metaphysics from ethics. The dualistic attitude of the west has disrupted the normal life of the individuals and has brought man to the brink of committing suicide. In spite of man's mastery over nature his dream of interplanetary travels are coming true, but the common man of the world is not at peace with himself. Doubt and fear are ripe in the world today. The ethical ideals laid down by the Indian sages thousands of years ago are universal standards that can be followed at all time and are lasting cure for the evils which have crept into modern society. It is true because these ideals were never regarded as mere theories of morality but as mode of spiritual life by adopting which individual and society develops in harmonious manner.

The brief analysis about the nature of ethics clearly shows that it is concerned with human life and that it judges human behaviour from normative point of view. That is why various definitions of ethics have been formulated by various thinkers. Mackenzie points out that ethics is a general study of ideal involved in human life. Dewey says that the subject matter of ethics is to point out what is right and good in conduct. G. E. Moore considers supreme good as subject-matter of ethics. All of

these indicate that the subject matter of ethics includes social behaviour of man. The nature of ethics is incomplete, unless and until we explain nature of normative science.

1.4.1 Ethics is a normative science:

It is mainly concerned with what ought to be done rather than what is the case. It differs from positive science. A positive science is concerned with facts and explains them by their causes, but ethics deals with values. It evaluates standard or norms by which we can judge human action to be right or wrong. Logic and Aesthetics are also considered as normative sciences.

1.4.2 Ethics is a science of Character:

Ethics is different from natural and factual science: it is a normative science. Every science is concerned with a particular department of knowledge. So ethics as a science has its own particular sphere. It deals with certain judgements that we make about human conduct.

In the word of Muirhead “Ethics is not merely concerned with temporal behaviour but it forms the basis of legal decision”. According to Intuitionists ethics is the science of right. Right is the basic concept. It ought to be obeyed under all circumstances. It is the duty to act in accordance with laws and wrong to act against them. Man is bound to follow them; this view is called duty predominating ethics. According to Formalist ethical laws are end in themselves. They are not meant to some other ideal. Immanuel Kant held that goodwill is the only jewel. He meant that there is nothing in the world or even out of it that can be called good without qualification, except good will. The conscience is innate and it acquires the knowledge of good and bad easily. In the view of this, Teleologist said that good is the supreme element; duty is for ethical emancipation, not for duty sake. Laws are not for the sake of law but for the attainment of good. To abide by law is a duty because it achieves ethical good. Any act is right or wrong in relation to the standard of good.

1.4.3 Ethics is not a practical science:

Ethics is not a practical science: it only guides us to achieve a specific goal. Its way is not like practical science which is a means for the realization of an end or ideals. For example, the medical science is a means to remove the causes of disease. So ethics tries to see what the ultimate goal of life is and how this goal can be reached.

1.4.4 Ethics is not an art :

Art depends upon result while ethics is based on motive. In the words of Mackenzie, in art the ultimate appeal is to the work achieved, whereas in morals the ultimate appeal is to the inner harmony. Art especially deals with acquisition of skill to produce objects. So ethics is different from art because it consists of goodness which is really intrinsic end. Mackenzie again points out that ethics can never be regarded as an art because virtue has two special features that are not at all significant in art. First of all virtue implies activity. We cannot regard a man virtuous as long as he is not the one who knows morality, but one who actually practises it. In case of an art the possession of skill is more important than the actual activity. In other words a good painter is one who can paint beautiful; a good man is not one who can, but one who acts rightly. A good painter is good when he is asleep or on a journey. A good man is not good when asleep or on a journey. Thus goodness is not a capacity or potentiality but an activity. That is why Aristotle points out that 'virtue is a kind of habit'. It is the habit of right choice. In other words virtue is a synthesis of knowledge and habit, consciousness and activity, thought as well as will.

Thus the goal and consequence of ethics, science and art are different. If we observe the discipline of philosophy to be the quest for knowledge, then there is no clear cut boundary between ethics and philosophy, science and philosophy. Philosophy has become more scientific and science has become more philosophical. The variation between them is only a matter of degree. That is why ethics is both scientific and philosophical, both pure and applied for the development of human life on the rational ground.

1.5 Scope of Ethics:

The scope of ethics includes its own subject-matter. Ethics is a normative science that deals with moral ideals or good in the nature of our conduct. As a science of morality it does not enquire into the origin of human conduct but emphasizes on the contents and various problems of moral consciousness like motives, intentions, voluntary actions and so on.

Every science and subject has got a fixed area of study. It moves within the ambit of that subject matter. Ethics has also an area of study. The problem of ethics is related to our daily life. It is one of the important fields of study in modern times and without morality no human institution can progress. Ethics is a study of those cherished ideals and values which is vital for the growth, development and progress of human society. It is a matter of regret that people have forgotten the higher values of life and are hankering after power and money. Prof. Mackenzie says “The materialization of value has lowered down morals of human society”.

Thus morality is an important trait of human personality. The Scope of Ethics is wide which is mainly concerned with the principles or causes of action as :

- What obligation is common to all ?
- What is good in all good acts?
- The sense of duty and responsibility.
- Individual and Society.

The entire question is laid under the scope of ethics.

Let us discuss one as Individual and Society. Every society has got certain traditions, customs, ethos and mores. The individual is necessary to follow these customs and traditions. The relation between individual and society is an important problem before ethics. Some thinkers are of the opinion that morality is an individual phenomenon. But some believe that morality should cater to the larger interest of society. Besides it each individual must have a personal code of morality. This is what we call the principles of life. Such a code should be self-imposed. Ethics can

helps us in framing this code. Secondly there are certain duties and responsibilities towards society. Ethics can make us conscious of them.

Thus ethics is a guide book of moral rule. Human beings are endowed with a distinctive faculty of pure reason. They possess a conscience which is different from consciousness. Aristotle called man a 'social animal'. It means to have a human interference to stay in the state of sociability. And their contradictory instincts of survival and domination constantly push him to confront the dilemma of selfishness and selflessness. Thus ethics has been a tool for moral excellence of the person to establish an amicable relation with others for present and future. Whenever there is operation of human conduct there may be problems for ethics. These spheres may be broadly divided into four ways :

Moral

Social

Religious

Political

1.5.1 In moral sphere:

Ethics seeks to undertake a critical study of the various ideals that have been advocated by different thinkers from time to time. It accounted for various virtues and vices lived by men in relation to their dealing with others. It has been held that a life of virtue can bring about the good for the individuals as well as for the society - that virtue accounted man will also be a good citizen. The life of virtue is also called a life of reason. Thus virtue and reason has been the main concerns of the moralists. The state of moral progress is possible only when this unity is fully manifested in the conduct of its members.

1.5.2 In Social sphere :

As we know in every society there are institutions, customs and conventions. But with the passage of time, they exert undesirable influence on the minds of the people. Ethics give us a moral insight and points out how they are to be reformed. As

the family is another social institution which has to play role in the moralisation of the child. It is also susceptible to various prejudices; it may adversely affect the minds of its members. Instead of promoting the healthy moral traditions and practices, it may deviate the minds of its individuals. Ethics is a great aid to deal with all such issues of moral and immoral influences, prejudices and practices in affecting the social aspect of man. The idea of value is the basic concept of ethics.

1.5.3 In Religious sphere :

It primarily is concerned with the problems as the existence of God, immortality of the soul, religious consciousness etc. The Indian ethics has been treated as a religious discipline to attain salvation (Moksha). Even in the west certain thinkers like Kant, and Spinoza, understood ethics to be a practical discipline, through which human life carries in its essential existence. Religious influences are subject to the already set moral and spiritual principles. Religion and morality are deeply related to each other. Morality encourages finer values and virtues in the field of religion. It is thus of great help in purifying the dogmatism of religion.

1.5.4. Political Consideration :

A moral conduct is concerned for political considerations. All political considerations ultimately are judged by the moral ideals as aspirations of the people. The institutions like Democracy, Fascism, and Communism etc. have to be subjected to the rule of law and ethics must have an upper hand. After all, human personality would be reflected through an ethical way of life.

1.6 Sum up :

Thus it is clear that the subject-matter of ethics is concerned with social, religious, moral and cultural issues in the pursuit of highest good. In the present scenario, with the emergence of new technology, it addresses new issues which have increased the task of ethical thinkers.

1.7 Glossary :

- **Eudaimonia:** It is an Aristotelian term translated as happiness. It means the flourishing of human life. Aristotle believes that all actions that are end in themselves.

- **Virtue:** A trait character : (it presupposes the concentration of the individual's mind and will on a moral form of action). Virtue is the opposite of vice.
- **Good:** Everything which possesses a definitely positive significance is of the value of man.
- **Conscience:** It expresses the individual's capacity to achieve moral and self control and to determine his attitude to his own action and those of the other people.
- **Morality:** An informal public system applying to all rational person, governing behaviour that affect other, having the lessening of evil or harm as its goal. It includes what is commonly known as the moral rules, moral ideas and moral virtue.
- **Rationalism:** The philosophical view that emphasizes the ability of human reason to grasp fundamental truth about the world without the aid of sense impression.
- **Perfectionism:** It is the theory which propounds that the ultimate aim in self development is perfection.

1.8 Self-Assessment Questions:

- Define the meaning of ethics.
- What we know about the nature of ethics?.
- Is ethics is normative Science. Define
- Why we study of Ethics?
- Is ethics help in social Perspective.

1.9 Suggested reading and references :

- Williams K . Frankena, Ethics, University of Michigan.
- Balbir singh, Principles of Ethics
- J.N. Sinha, A Manual of Ethics, Calcutta, 1996
- Jaganath Moohanty, Teaching of Ethics, New Trent and Innovations.

SUBJECT : PHILOSOPHY

Unit - I

B. A. SEMESTER-III

Lesson No. 2

**HISTORICAL BACKGROUND OF ETHIC :
A BRIEF INTRODUCTION**

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Structure :

- 2.1 Objectives**
- 2.2 Introduction**
- 2.3 Historical Background of Ethics: A Brief Introduction : Western Context**
- 2.4 Sum up**
- 2.5 Glossary**
- 2.6 Self-Assessment Questions**
- 2.7 Suggested Reading and References**

2.1 Objectives:

- To discuss the origin of ethics in Indian and western context
- To differentiate between Indian and Western outlook from ethical perspective.

2.2 Introduction :

The history of ethics is concerned with various philosophical views in the course of time. It has been elaborated by thinkers like Pythagoras (582-500 B.C) Heraclitus (535-475 B.c) Confucious (558-479 B.C). With reference to the moral order they proposed various moral truths and principles.

2.3 A Brief Introduction :

The well developed system of ethics was in the teaching of Socrates (470-399 B.C). According to him, the ultimate aim of human activity is happiness and it is necessary to acquire the virtue. No man is deliberately corrupt. All evil activities come from ignorance and the virtue is the kind of prudence. After Socrates, Plato (427-347 B.C) declared that the highest value/good consists in the perfect imitation of God. But it cannot be fully realised in this life. He added that justice, temperance and fortitude very well constitute the harmony of human activities. Plato's disciple Aristotle may be considered as the founder of systematic ethics. He holds that true happiness prepared for him by the god is the object and reward of virtue. It can be attained only through a man's own individual's exertion. The Hedonistic ethics begin with Democritus (460-370 B.C) who considers joyous and cheerful as the highest good. Hedonism was first taught by Aristippus of cyrene (435-354 B.C). The greatest pleasure is the Supreme good of human endeavour. Epicurus (341-270 B.C) differs from Aristippus in the same that spiritual and sensual enjoyment are associated with greatest freedom from displeasure and pain. The cynic, Anitisthenes (444-369 B.C) is contrary of hedonism, viz. virtue alone suffice for happiness. The stoics, Zeno (236-264 B.C) and his disciples Cleathes, Chrysippus and other refined the views of Anthisthenes, that virtue is the harmonious agreement with the divine Reason which is the whole cause of human nature. Epictetus (A.D. 50), Marens Aurelius (A.D121-180), Cicero (106-43 B.C) have not given some new idea but choose particular views from various systems of Grecian philosophy. Moral goodness is the general object of all virtue that what is becoming to man as a rational being as distinct from brute. Actions are often good or bad not because of human institutions/customs but

of their intrinsic nature. Cicero has given an exhaustive exposition of the cardinal virtue and obligations connected with them.

Christian morality : A new epoch began with the views of Christianity St. Paul (Rome) taught that God has written his moral law in the heart of all men It will be judged on the day of reckoning or judgement. St. Augustine thoroughly developed most of the truths of Christian morality. The detailed commentaries of St. Albert and St-Thomas Aquinas are imposed into the service of Christian philosophy. St. Thomas has given his commentaries in his “Summa Contra”. The special chair of ethics (moral phil) has been created in many Catholic universities.

The modern thinker pantheist Spinoza (1632-1677) holds the instinct to self preservation as the foundation of virtue. As reason demand nothing contrary to nature, but it requires each one to follow this impulse and to strive after. Shaftesbury (1671-1713) holds that the inclinations of man are sympathetic, idiopathic and unnatural. The first one considers common good and the second private good the virtue as the third opposed the other two. The moral sense developed by Hutcheson (1694-1747) and meanwhile Thomas Reid (1710-1796) suggested that common sense is the highest norm of moral conduct. In the eighteen century the materialist philosophers of France, like Helvetius de la mettrie, Holbach Condillae and others disseminated the teachings of Hedonism as understood by Epicurus. However, a complete revolution was brought about by Immanuel Kant (1727-1804). He had given the importance to duty and self-love as two distinct motives, absolutely good thing is the ‘goodwill’ from the wreck of theoretical reason, and he turned for rescue. In practical reason he found an absolute ‘Categorical moral law’. It is not conceived as an external authority but it is law of our reason. Similar views in the writings of Avon Wihelm Edward Hartmann later regard culture as means to the ultimate end. In the 19th century Auguste Comte and many other thinkers in England as J.S Mill, Henry Sidgwick and Herbert Spencer (1820-1903) consider that absolute goodness of conduct is not possible; the compromise must be made between Altruism and Egoism. As a result the benefit will be useful to the society at large. The Socialist favour the ethical viewpoint that observation is not on the scientific principle but social and economic considerations

must be counted. Karl Marx and other exponents believe that the philosophical concept of morality reflects the economical condition of society; the present day morality is not divine but the product of history.

The foundation of Indian ethics can be sought in the metaphysical and theological beliefs in the form of worship, prayers and in the form of ideals and principles that direct man's life in the society. Its beginnings can be traced to the Vedas, particularly to the Rig Veda. One of the central ethical concept of the Rig Veda is 'ṛta', which has given rise to the concept of Dharma and the concept of karma. The concept of Dharma is generally known as duty and karma signifies the action of man and the reward and punishment appropriate to their actions. Moral law is reflected in the right performance of sacrifice and so one who performs these ceremonial duties laid down in the scriptures, would achieve the goal of eternal happiness.

Thus Indian outlook is called spiritual. It is generally known as salvation (moksha) and morality, in all of its forms as means to this goal. So far, as the west is concerned, we have already considered that ethics is autonomous which doesn't need to have a metaphysical foundation except (medieval period) as it was simply on the ground of social and rational considerations.

A brief history of Indian philosophy and ethics dates back to the time when the Aryan race migrated from central Asia to the Indian land. Vedas, are the very roots of the Hindu sastras and mimamsa, is the most systematic Indian ethical philosophy. The highest end of human life is Dharma. The obligation for Dharma arises from the twin end of worldly prosperity and final liberation of the spirit. The four Purusharthas Dharma, Artha, Kama, Moksha, and the different classes of society laydown the practical rules of the ethico-social organisation of human being.

The Bhagawad-Gita, Ramayana, Mahabharata and the scores of text on Buddhism and Jainism explain the essence of ethical teachings, to yield a qualitative life of peace, harmony and compassion. The entire Indian system of moral philosophy proceeds on the assumption that every man is a human being. He has to discharge

his moral obligations which included virtue such as non-violence (ahimsa), charity (Dana), compassion (daya), service to others (Propkara) etc. The practice of such human virtues is not only reflected in relation to members of the society but against the animal inclinations also.

Modern Indian thinkers like Vivekananda, Tagore and Gandhi preached that morality is the direct route to salvation by cultivating the social virtues of compassion, love and brotherhood.

2.4 Sum up :

To conclude, the essence of ethical life is moral duties which form the basis of all philosophical moral teachings. The historical development will help us understand the development of ethical philosophies of India. When we will confirm our contention that the entire philosophical tradition of our country is harmonious, the apparent diversity will vanish.

2.5 Glossary :

- **Hedonism :** It is derived from the Greek word Hedone meaning pleasure. The ethical principle according to which the ultimate aim and main stimulus form human behaviour is pleasure.
- **Scholasticism:** The scholarly endeavour from the fifth to fifteenth century to make revealed Christian knowledge comprehensible to the rational mind. That endeavour involved a vast intellectual activity leading to the translation and synthesis of ancient philosophy and traditional Christian thought.
- **Dharma :** It implies the law and principles on which society is based.
- **Mimansa :** One of the six Darshans of Indian philosophy based on the authority of Vedas.

2.6 Self- Assessment Questions:

- Why we called Immanuel Kant as revolutionist ethical thinker?.
- What is the Greek idea of morality?
- Who developed the idea of truth of morality in Christian ethics?
- What are the moral obligation prescribed by Indian thinkers ?

2.7 Suggested reading and references :

- I.C. Sharma, Ethical Philosophy of Indian.
- P.D Sharma, Ethics, Integrity and Aptitude.

BRANCHES OF ETHICS

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Structure:

- 3.1 Objectives**
- 3.2 Introduction**
- 3.3 Branches of Ethics**
 - 3.3.1 Descriptive Ethics**
 - 3.3.2 Normative Ethics**
 - 3.3.2.1 Virtue Ethics**
 - 3.3.2.2 Deontology Ethics**
 - 3.3.3 Consequential Ethics**
 - 3.3.3 Meta-Ethics**
 - 3.3.4 Applied Ethics**
- 3.4 Sum up**
- 3.5 Glossary**
- 3.6 Self-Assessment Questions**
- 3.7 Suggested Reading and References**

3.1 Objectives :

- To explain the different branches of ethics
- To elaborate the importance of the study of ethics.

3.2 Introduction :

There are four main branches of ethics as Descriptive Ethics, Normative ethics, Meta-ethics and Applied ethics.

3.3 Branches of Ethics:

3.3.1 Descriptive Ethics :

It deals with what people actually believes to be right or wrong. It evaluates human actions on the basis of law and customs. The societies have structured their moral principles which are not forever. They change from time to time and expect people to behave accordingly. Descriptive Ethics may also be called as comparative ethics, because it compares the ethics of past and present. It also has some inputs from other disciplines such as Anthropology, Psychology, Sociology and History to explain the moral rightness and wrongness.

3.3.2. Normative Ethics :

It deals with norms that how one should act and behave in society. It also called as prescriptive Ethics. The ultimate principles of 'Normative Ethics' s doing to other as we want them to do to us. Normative Ethics also anticipates rational justification and teaches a lesson to a person who really disturbs the social and moral order. As like Aristotle 'Virtue ethics', Kant's 'Deontological ethics', Mill's 'Consequentialism' and Bhagwadgita's 'Nishkam's Karmayoga' are all the typical examples of Normative ethics.

3.3.2.1 Virtue Ethics :

The foundation of virtue ethics was laid by Plato, whose argument attempts to define justice as one interlocutor proposes. He said that justice and other

virtue as harmony of the soul i.e. interior quality is independent of any action. Aristotle presents virtue as a mean between two vices i.e bravery and generosity between miserliness. Generosity between miserliness and prodigality . According to Plato internal qualities and brave man can be brave even if he never has opportunity to show it. Aristotle does what he call habit of virtue. The idea is that someone who doesn't have correct virtue, internal disposition might attain it gradually through practice. He who is not naturally generous can nonetheless practice and giving to the poor and eventually, through practice acquire a habit or instinct to give and thus become generous. Thus Aristotle identified some of the moral virtues including wisdom. Plato, Aristotle, Thomas Aquinas were the major advocates of virtue ethics.

3.3.2.2 Deontology Ethics/ Duty Ethics :

It focuses on rightness and wrongness of the action rather than consequences of those actions. Different deontological theories are categorical imperative, moral absolutism, divine command theory etc. The most famous deontology theory is Immanuel Kant's Categorical Imperative. The moral rules as per Kant follow from two principles viz. Universality and Principle of reciprocity. By Universality he meant that a moral law must be possible to apply it to all people. By principle of reciprocity he meant "do as you would be done by". Such promise of morality is found in all religious system, including Hinduism, Islam, Christianity, Judaism, Buddhism etc. The second deontological theory is moral absolutism. It believe that there are absolute standards against which moral question can be judged. Against these standards certain action are right while others are wrong regardless of the content of the act. For example, theft is wrong. It ignores that sometime wrong act is done to reach out a right consequences. The third deontological theory is Divine Command theory. It says that an action is right if God has decreed it to be right. As per this theory, the rightness of any action depends upon that action being performed because it is duty, not because of any good consequences arising from that action.

3.3.2.3 Consequential and Teleological Ethics :

It says that morality of an action is contingent with the outcome of that action. So morally right action would produce good outcome while, morally wrong action would produce bad outcome. Based on outcome, there are several theories such as utilitarianism (Right action leads to maximum happiness of greatest number of people). Hedonism (anything that maximizes pleasure is right), Egoism (anything that maximizes the good for self is right). Asceticism (abstinence from egoistic pleasures to achieve spiritual goal is right action). Altruism (to live for others not caring for self is right action). The core idea of consequentialism is that “ends justify the means”. An action that might not be right in the light of moral absolutism may be right action under teleology.

3.3.3 Meta-Ethics :

It doesn't propound any moral principles or goal for action. It has been primarily interested in classification and philosophical understanding rather than in normative ethics. Meta-ethics asks the following questions? What is meaning, nature, function of ethical terms like right, wrong, good and bad? Secondly, how moral usage of terms is to be distinguished from non-moral one ? What is the analysis of terms like action, conscience, free will, intention, promise excuse, motive, reason, responsibility etc ? Thus in above questions, meta-ethics doesn't consider, whether an action is good or bad, rather it questions what good and badness of morality itself is? It is an abstract way of thinking about ethics. The key theory in meta-ethics is naturalism, non-naturalism and prescriptivism.

3.3.4. Applied Ethics:

It is concerned with the analysis of particular moral issues in private and public life. It deals with the more concrete subjects like, the family, profession, state and politics etc. in real life situations and ethical principles which be applied in it for securing a good life. There are six domains of applied ethics viz- Decision ethics, Professional Ethics, Clinical Ethics, Business Ethics, Organizational Ethics and Social

Ethics which primarily deal with rightness of social, economical, cultural, religious aspects like child labour, abortion euthanasia, cloning, surrogacy etc.

3.4 Sum up :

To conclude, it can be said that all the above branches tell us about the domain of ethical outlook and how they help us in different walks of life.

3.5 Glossary :

- **Anthropology** : A teaching about nature of man (essence), more specifically a trend in philosophy that emerged in 1920 and attempts to bring the concrete scientific study of man.
- **Asceticism** : It is rejection of life's comfort and pleasures, an internal suppression of natural desires and instinct.
- **Egoism** : The habit of valuing everything only in reference to one's personal interest; selfishness.
- **Altruism** : It is the opposite of egoism. Any ethical view that implies that people sometimes ought to do what is in the interest of other and not in the self interest can be considered a form of ethical altruism.
- **Utilitarianism**: An action is morally right if and only if it produces good. The main proponent is J.S. Mill who formulated the greatest happiness principle always act so as to produce the greatest happiness.

3.6 Self-Assessment Questions :

- What are the main branches of ethics ?
- What is normative Ethics and who is its exponent ?
- Define virtue ethics and Deontological ethics.
- What is Meta-ethics ?
- What is the domain of applied ethics?.

3.7 Suggested reading and references :

- William K. Frankena, Ethics, University of Michigan.
- Robert, The Cambridge Dictionary of Philosophy 2nd Edition.
- Jonarthan Ree, The Concise Encyclopedia of Western Philosophy.

AIMS OF THE STUDY OF ETHICS**Structure :**

- 4.1 Objectives**
- 4.2 Benefits of studying ethics**
- 4.3 Suggested Reading and References**
- 4.4 Exercise (Answer the Questions)**

4.1 Objectives

- To elucidate the importance of ethics in man's life

4.2 Benefits of Studying Ethics :

Ethics is a very important subject for the individual as well as the society. It is with the help of this subject that we attain the ideals and virtues of life. There are certain directions for good behavior and development of character in the subject for the individual as well as the society. The importance of ethics lies in telling us the difference between good and bad, right and wrong. In backward countries, like India, ethics is all the more important because it dispels the darkness of evil and helps in establishing the higher values and virtues of life.

The importance of ethics is twofold. First is its constructive value by virtue of which it develops a critical and moral attitude in man. Moral sense is an important asset of human personality. Ethics must help us in overall development of personality. Second aspect of the importance of ethics is destructive. It is by virtue of this aspect that it removes and destroys the evils and ills of humanity. In short the following are the uses of the study of ethics.

- 1) **Development of character:** Ethics is greatly helpful to us in the development of character and personality. It is through this subject that we learn various values and virtues of life. It is the basis of all good conduct. Character also depends upon our desire, wish and will.
- 2) **Knowledge of ideals, values and virtues:** In every society certain ideals and virtues are laid down for the individuals. A comprehensive knowledge about these ideals and virtues is given to us by ethics. Ethics deals directly with these ideals and virtues. In their absence, morality will come to an end. Ethics helps us to lead a virtuous life. The prime value of life as per ethics is self realization. The character of individual depends upon values of life.
- 3) **Responsibility and Duty:** Ethics is helpful to us in another way. It is with the help of moral rules that we come to know about our duties and responsibilities. We have duties towards ourselves as well as towards society. Every individual must have a code of personality. This is what we call the principles of life. Such a code should be self-imposed. Ethics can help us in framing this code. Secondly there are certain duties and responsibilities towards society also. Ethics can make us conscious of them.
- 4) **Social problems:** There is no society in the world where social problems are not found. Every society faces social problems. The evils and problems such as crime, unemployment, drug addiction, over-population, child marriage, dowry system and women's oppression are found everywhere, more so in backward countries. In such circumstances, ethics as a subject can help us a lot in solving these problems.

According to Prof. Dewey, "Ethics can go a long way in removing evils of humanity."
- 5) **Law, Justice and Order:** In modern times, justice has acquired social and economic dimensions. Ethics is quite helpful in understanding the real meaning of the concept of justice as well as the maintenance of law and order.

- 6) **Utility in Religious, Political and Economic fields:** Ethics teaches an individual to adopt the just means of earning. It discourages corruption. Ethics and religion are closely connected. Ethics checks religious dogmatism and purges it of impurities. It preaches morality and aims at bringing fine virtues in the political, economic and religious field.
- 7) **Ultimate end:** The most important aim of ethics is that it makes one aware of the ultimate end or the summum bonum of life. It is the end which ultimately gives direction to all the activities of man.
- 8) **Utility in the psychological field:** Ethics analysis mental phenomena like desire, wish and will etc. Evaluation of the modes of the mind helps in the assessment of personality.

4.3 Suggested reading and references :

- J. N. Sinha, A Manual of Ethics, Calcutta, 2003.
- Balbir Singh, Principles of Ethics.

4.4 Exercise (Answer the Questions) :

a) Why do we need to study ethics?

b) What is the significance of ethics in modern age?

SUBJECT : PHILOSOPHY

Unit - II

B. A. SEMESTER-III

Lesson No. 5

MEANING AND NATURE OF MORAL JUDGEMENT

Structure:

Prof. Ritu Raj

- 5.1 Objectives**
- 5.2 Introduction**
- 5.3 Meaning of Moral Judgement**
- 5.4 Nature of Moral Judgement**
- 5.5 Sum up**
- 5.6 Glossary**
- 5.7 Self-Assessment Questions/Possible Answers**
- 5.8 Suggested Reading and References**
- 5.9 Exercise (Answer the Questions)**

5.1 Objectives :

- To discuss the meaning of moral judgement
- To explain the nature of moral judgement
- To distinguish between judgements of value and judgements of fact.

5.2 Introduction :

Ethics is a science of morality and it discusses the content of moral consciousness and its various problems. Moral consciousness is the consciousness of right and wrong; good and bad. It involves three factors -

1. Cognitive or intellectual,
2. Affective or emotional,
3. Conative or volitional

Moral judgement is the main cognitive factor in moral consciousness. It involves intuition of moral standard by reason and comparison of a voluntary action with it. It also involves evaluation of voluntary and habitual action regarding rightness and wrongness or goodness and badness. The emotional factors include the moral sentiments and moral judgements are followed by moral sentiments and not vice versa. Moral obligation is the main conative factor of moral consciousness and moral judgement involves moral obligation or the sense of duty or oughtness. It involves the moral impulse to do the right action. We feel that we are under moral obligation to do what is right and not ought to do what is wrong. Thus moral judgement, moral sentiment and moral obligation are the main cognitive, affective, and conative factors in moral consciousness respectively.

5.3 Meaning of Moral Judgement :

A judgement of right and wrong, good and bad is commonly termed as moral judgement. It is judgement of an individual which he passes to estimate the rightness or wrongness of his action. Stephen states that “a moral judgement is the mental act of discerning and pronouncing a particular action to have the quality or predicate of rightness and obligatoriness or its opposite of which a general idea or standard is already before the mind.”

The moral judgement is the judgement which deals with the moral value or quality of an action. It is a judgement of value and it evaluates the rightness or wrongness of our actions. When we analyse a moral judgement then we find that it contains:

- a) a subject which will judge,
- b) an object whose action will be judged,
- c) a standard in conformity to which the action of the subject will be judged and
- d) a power of judging the action as required.

Moral judgment is the judgment of moral quality of voluntary and habitual actions. Generally, a moral judgment is given on the voluntary and habitual actions of a rational being. The voluntary actions of a rational person which involve deliberation, choice, and resolution, have the moral quality of rightness and wrongness. Actions are considered to be right or wrong with reference to the moral standard. And on the basis of this standard, moral judgment is given. If the voluntary actions have conformity with the standard or the ideal, then the moral judgment will be expressed as the right action. If the action has conflict with the standard or norms, then the moral judgment will be expressed as the wrong action. So, moral judgment involves comparison of voluntary acts with the moral standard.

Moral judgment is active in nature. Because moral judgment is given upon voluntary and habitual acts of persons and not upon their passive experiences.

Also moral judgment is social in character. Because, as we know, voluntary acts of a person are right or wrong, because they more or less affect the interest of others. Man is a social being. His rights and duties of actions arise out of his relation to other persons in society. So, moral judgment, apart from society is inconceivable.

Moral judgment can be said to be obligatory in character. Because a judgment can be given as right, while we feel the moral obligation to do it. Similarly, moral judgment is given on an act as wrong, when we feel the moral obligation to refrain from it. Thus, moral judgment is always accompanied by the sense of duty or moral obligation. And this moral obligation is essentially self-imposed.

Briefly, A moral judgment presupposes a subject who judges, an object that is judged, standard according to which an action is judged and a faculty of judging or moral faculty.

5.4 Nature of Moral Judgement :

Moral judgment is a judgment of values as distinguished from the judgment of facts. A judgement of value is a judgment of “what ought to be”. But a judgment of fact is a judgment of “what is”. Judgment of fact is a descriptive judgment, while moral judgment is appreciative or critical judgment. So, moral judgment is a mental act of pronouncing a particular action to be right or wrong.

According to Mackenzie, moral judgement is not like a logical one; that it is not merely a judgement about but a judgement upon an action. Thus moral judgement is not a judgement about an action; but a judgement upon an action with reference to the moral ideal. It compares an action with the moral standard and pronounces it to be right or wrong. Moral judgement does not consider the nature of an action but its moral value; rightness or wrongness. It judges what our actions ought to be. Muirhead says that moral judgment is concerned with the judgment upon conduct, the judgment that such and such conduct is right or wrong. The judgment upon conduct has a judicial sense of ‘sentence’ and the judgment of fact has logical sense of a ‘proposition’.

The moral quality of an action is recognized in this way- When we perceive a voluntary action we compare it with the moral standard and thus judge whether the action is in conformity with it or not. In other words , moral judgement involves the application of a standard to a particular action. Thus it is clear that moral judgement is inferential in nature, involving the application of a standard to a particular action. But we must not suppose that our ordinary moral judgements always involve explicit reasoning or inference. The element of reasoning is implicit in most cases of moral judgements. It is only in complex and doubtful cases or in reflective examination that the whole process becomes explicit. In such cases the moral standard is explicitly held before the mind and applied to the cases under consideration. But ordinarily moral judgements are intuitive and immediate. They are not reflective. We intuitively

bring and judge it to be right or wrong when an action, under a moral rule is recognized by the community. It is only in difficult or doubtful cases that we reflect on the concrete situation, and consciously compare an action with the moral ideal, and judge it to be right and wrong. Thus the inferential character of moral judgements is brought to clear consciousness in complicated circumstances. Hence, we can find out that a moral judgment presupposes a subject who judges, an object that is judged, a standard according to which an action is judged.

Again, it is important to observe that moral judgment is distinguished from logical and aesthetical judgment. As we know Ethics, Logic and Aesthetics are normative sciences. And accordingly they have three supreme norms and ideals of life. Ethics is concerned with the ideals of Highest Good, logic is concerned with the ideal of Truth and aesthetics is concerned with the ideal of Beauty. It is true that all of them are appreciative or critical judgment. But moral judgments are always accompanied by moral obligation and moral sentiments, whereas logical and aesthetical judgments are not accompanied by these factors. When we judge an action to be right, we feel a moral obligation to perform it and have a feeling of approval. When we judge an action to be wrong, we feel that under moral obligation we are not to perform it and therefore, we have a feeling of disapproval. Feeling of approval, disapproval, rightness, wrongness etc. are called moral sentiments. Thus, moral judgments are obligatory in character and are accompanied by moral sentiments. So, they differ from logical and aesthetical judgments which are not accompanied by moral obligation and moral sentiments.

Moral judgement, whether something is good or bad in its own right is contained wholly in the field of ethics. In the process of reasoning also we find different classes of judgements and they are usually judgements of facts. But moral judgement as a judgement of value is concerned with what ought to be. It judges what our actions ought to be. It has distinctive features. It is critical and appreciative judgement. It is the mental act of discerning and pronouncing a particular action to be right or wrong. After evaluation and deliberation, actions are to be judged in conformity with a standard. 'To speak the truth is always right' is a moral judgement.

Moral judgement differs from judgement of fact which is descriptive judgement and it describes what is. Judgements of facts are more objective because they depend on the real nature of the world. For example 'Water is composed of oxygen and hydrogen'.

The mental form of a sentence is called Judgement. But judgements are of many types. Moral Judgement is different from every other judgement. Compared to others, it has the following characteristics:

1 Moral Judgement is normative:

Science is either normative or positive. Ethics is a normative science. In the words of Muirhead, "It is concerned with the judgement upon conduct, the judgement that such and such a conduct is right or wrong. It judges what our actions ought to be. It deals with conduct as the subject of judicial judgement, not with conduct merely, as predicated in time.

2 Moral Judgement is axiological, not factual:

Moral judgement is a judgement of value as distinguished from a judgement of fact. The judgements of psychology, physics etc are related to facts. That the sun rises in the east is a factual judgement. Mahatma Gandhi was a man of character is an axiological Judgement.

In this way, moral judgement is what ought to be and not what is. It is imperative not descriptive. It is a mental process which discusses the goodness or badness of an activity.

3 Moral Judgement is 'on' an activity not about:

According to Mackenzie, the nature of moral judgement is not just like the one called physical. It does not pronounce judgement about but upon something. In moral judgement, we judge the goodness of some activity on the basis of a special criterion.

4 Moral Judgement is inferential:

Before pronouncing a moral judgement on an act we place it upon the ethical standard and then we judge its goodness or badness from it. But this does not mean that argument is necessary on every subject. In common matters we know the ethical or moral value of an act by insight or intuition.

5 Moral judgement is objective in nature:

Moral judgement has objective validity. It is not determined by the subjective inclinations and prejudices of the person who makes the judgement.

6 Moral judgement is intuitive :

The intuitionists holds that moral judgements are intuitive in nature. They are not reflective. They are intuitive or sub-somptions in the language of F.H. Bradley. We intuitively bring and judge it to be right or wrong when an action, under a moral rule is recognized by the community. It is only in difficult or doubtful cases that we reflect on the concrete situation, and consciously compare an action with the moral ideal, and judge it to be right or wrong

7 Moral judgement is Universal:

Moral judgement is universal, i.e. if an action is right (or wrong) for one person in certain circumstances, it should be right (or wrong) for all persons in same circumstances.

5.5 Sum up :

Thus we can say that moral judgement is not of the nature of logical judgement on the one hand, and of the nature of aesthetical judgement on the other hand. Logical judgement refers to the ideal of truth; aesthetical judgement refers to the ideal of beauty. But moral judgement refers to the ideal of supreme good. Moreover, moral judgement is not like a logical judgement, that it is not merely a judgement about, but a judgement upon an action. Moral judgement is a judgement of value which evaluates the rightness or wrongness of our actions. It has objective validity. It is critical and appreciative judgement and it is inferential in character.

5.6 Glossary :

- **Ethics** : Ethics is the science of human conduct. It is concerned with the ideals of highest Good.
- **Conduct** : The manner in which a person behaves, especially in a particular place or situation.
- **Reasoning** : It is a process of inferring conclusion from premises.
- **Fact** : Something that actually exists
- **Obligation** : Duty or commitment

5.7 Self-Assessment Questions/Possible Answers :

- What do you understand by moral judgement? Discuss .
- Analyse the moral judgement and explain the nature of any one of its elements.
- What are the distinctive characteristics of Moral judgement?
- Is Moral judgement descriptive or evaluative? Expound critically.
- Discuss the nature of Moral Judgement and show where in it differs from a Logical Judgement.

Q1) Define Moral judgement

Ans: A judgement of right and wrong, good and bad is commonly termed as moral judgement. It is judgement of an individual which he passes to estimate the rightness or wrongness of an action. Stephen states that “a moral judgement is the mental act of discerning and pronouncing a particular action to have the quality or predicate of rightness and obligatoriness or its opposite of which a general idea or standard is already before the mind.”

Q2) What are the factors of moral consciousness?

Ans: Cognitive or intellectual, affective or emotional and conative or volitional.

Q3) What does moral judgement contain ?

Ans: Moral judgement contains a subject who will judge an object whose action will be judged, a standard in conformity to which the action of the subject will be judged, a power of judging the action as required.

5.8 Suggested reading and references :

- JaduNathSinha: A manual of Ethics, New Central Book Agency, Calcutta,2003
- William Lillie, And Introductions to Ethics, Surjeet Publications, Delhi,2007.
- Henry Sidgwick, The Methods of Ethics, Macmillan and Co. Ltd., London, 1901.
- W.D.Lamonth, The Principles of Moral Judgement, Oxford at the Clarendon Press, 1946.
- William K. Frankena, Ethics, University of Michigan.
- J.S.Mackenzie, A manual of Ethics, 1956.
- J.S.Sinha, A manual of Ethics, 1978.
- J.Muirhead, The Element of Ethics, Book1.
- Vatsyayan, Ethics, 1991

5.9 Exercise (Answer the Questions) :

Q1) Discuss the meaning of Moral Judgement?

Q2) Explain the nature of Moral Judgement?

Q3) Describe the different characteristics of Moral Judgement?

SUBJECT OF MORAL JUDGMENT

Structure:

6.1 Objectives

6.2 Introduction

6.3 Different views regarding the subject of Moral Judgement

6.4 Sum Up

6.5 Glossary

6.6 Suggested Reading and References

6.7 Exercise (Answer the Questions)

6.1 Objectives :

- To discuss the notion of the moral subject.
- To explain the different views regarding the subject of Moral Judgement.

6.2 Introduction :

Moral judgment is the main cognitive factor in moral consciousness. It involves intuition of the moral standard by reason, comparison of a voluntary action with it and evaluation of it as right or wrong. It consists in the apprehension of the moral quality of an action with reference to the moral standard. Moral Judgement is a judgement of value as distinguished from a judgement of fact. A judgement of fact is a judgement of what is - a judgement of value is a judgement of what ought to be. Moral judgement is the mental act of discerning and pronouncing a particular action to be right or wrong. But the question is : Who passes moral judgement ? It is the rational self or ideal self that passes moral

judgement. It passes moral judgements on the motives, intentions and actions of others also.

6.3 Different views regarding subject of moral judgement :

1. Mackenzie means by the subject of moral judgement the point of view from which an action is judged to be good or bad. A person judges an action to be right or wrong from the standpoint of an ideal standard.
2. According to Shaftesbury, an advocate of moral sense theory, just as an artist appeals to the judgement of the connoisseur for appreciation of beauty, similarly when we deal with conduct, we appeal to the judgement of the moral connoisseur.

Art aims at the production of a certain result. The connoisseur is the only judge whether such a result is beautiful or ugly. But in morality the action rather than its result is judged. Now the action has been already judged by the person who acts, and who has deliberately chosen the action. If his action is wrong, it is judged to be wrong not merely by the moral connoisseur, but by himself when he reflects upon it.

Thus the subject of moral judgement is not the moral connoisseur, but the person himself who does the action. Hence the ideal or rational self is the subject of moral judgement.

3. Adam Smith holds that a person passes moral judgements on his own actions, and those of others from the standpoint of an impartial spectator. We pass moral judgements upon the conduct and character of other people; they also pass moral judgements upon our conduct and character. Thus we come to reflect upon our own motives, intentions, actions and become anxious to know how far we deserve their censure or applause. Thus we become spectators of our own behaviour.

Adam Smith says, “ When I endeavour to examine my own conduct, I divide myself, as it were, into two persons. I, the examiner and judge, represent a different character from that other I, the person whose conduct is examined into and judge of. The first is the spectator. The second is the agent. The first is the judge; the second the person judged of.”

Thus Adam Smith held that ‘impartial spectator’ is the subject of moral judgement, from whose point of view our moral judgements are pronounced.

6.4 Sum up :

Thus, so far as the subject of moral judgement is concerned, Adam Smith holds a view similar to that of Shaftesbury. However Mackenzie considers point of view to be the subject of moral judgement.

6.5 Glossary :

- **Motive** : a reason for doing something.
- **Connoisseur** : an expert judge in matters of taste.
- **Impartial** : unbiased, unprejudiced, neutral.
- **Spectator** : a person who watches a show, game, or other event.

6.6 Suggested reading and references :

- J. N. Sinha, A Manual of Ethics, Calcutta, 2003
- Vatsyayan, Ethics, 1991.

6.7 Exercise (Answer the Questions) :

1. Who is the subject of moral judgement according to Mackenzie.

2. What are the different views regarding subject of moral judgement ? Discuss.

OBJECT OF MORAL JUDGMENT

Structure :

7.1 Objectives

7.2 Introduction

7.3 Different views regarding object of moral judgement.

7.4 Sum Up

7.5 Glossary

7.6 Suggested Reading and References

7.7 Exercise (Answer the Questions)

7.1 Objectives

- To explain the object of moral judgement.
- To elaborate the different opinions regarding the object of moral judgement.

7.2 Introduction :

Voluntary actions and habitual actions are the objects of moral judgments. Non-voluntary actions are excluded from the scope of moral judgment. Habitual actions are objects of moral judgments because they are results of repeated voluntary actions. Thus ultimately only voluntary actions are judged to be right or wrong. Whatever is not willed has no moral worth. Voluntary actions imply

the freedom of the will.

A voluntary action consists of three main steps.

- 1) The mental stage of spring of action, involving motive, intention, desire, deliberation, choice and resolution;
- 2) The organic stage of bodily action;
- 3) The external stage of consequences.

Now, the question arises whether we judge an act by its motives or consequences.

7.3 Different views regarding the object of Moral Judgement :

1. Do we judge an Act by its Motives, or its Consequences ? :

Moral judgments are not passed upon all kinds of actions but only upon conduct. But conduct or willed action has two aspects, will and action. It involves an internal factor and an external factor. There is a controversy between Hedonists and Intuitionists on this matter. The hedonists maintain that the rightness or wrongness of an action depends upon consequences, while the intuitionists maintain that it depends upon the motive. "If motives are good or bad," says Bentham, "it is on account of their effects." Similarly, J.S. Mill says, "the motive of an action has nothing to do with the morality of the action, though much with the worth of the agent". Hedonists like Bentham and Mill take the term 'motive' in the sense of spring of action. Feeling of pleasure and pain are the spring of action. Kant says "The effects of our actions cannot give them moral worth," and that "There is nothing in the world or even out of it, that can be called good without qualification, except a good will." The moral quality of an action is determined by the good will that motivates it and not upon its consequence. Butler says " the rightness or wrongness of an act depends very much upon the motive for which it is done." Another intuitionist Martineau also maintains that motives or springs of action determine the moral quality of action and gives a long list of the springs of action

considered psychologically and ethically.

It is claimed that when there is a harmony between the inner motive and the outer consequence, both are objects of moral judgments. Motive and consequence are not really opposed by each other. The motive is the inner idea of the outer consequence as foreseen and desired. The consequence is the outer manifestation the inner motive. The motive or the idea of the end aimed by it is undoubtedly the object of moral judgment. The consequence also is the object of moral judgment in so far as it realizes the inner motive. But sometimes it is found that the motive is good, but the consequence turns out to be bad. For example, a skilful surgeon performs an operation most carefully in order to cure a patient, but in spite of his efforts the patient dies. The consequence here is bad, but the motive is good. Therefore the action of the surgeon cannot be regarded as bad, because his motive is good.

Thus, the external consequence which is the expression of the inner motive or intention is the object of moral judgment. Foreseen and intended consequence determines the moral quality of an action.

When the outer consequence does not tally with the inner motive, it is the motive and not the consequence that is the object of moral judgment. But the motive alone does not determine the moral quality of an action. Intention which includes motive determines its moral quality. The end and the means both must be good in order to make an action right. The end never justifies the means. If the end is good but the means adopted is bad, the action should be regarded as wrong.

2. Is motive alone or Intention the object of Moral Judgement ? :

Bentham takes motive in the sense of pleasure and pain which are springs of action. He says, 'A motive is substantially nothing more than pleasure or pain operating in a certain manner.

Bentham takes intention in the sense of the end or aim of action, which persuades the agent to act or dissuades him from acting. Therefore he

regards intention as the object of moral judgement.

Similarly JS Mill also holds that motive, in the sense of the spring of action or feelings of pleasure and pain, is not the object of moral judgement, but that intention, or the end or aim of action is the object of moral judgement. He says, 'The morality of the action depends entirely upon the intention, that is, upon what the agent wills to do. But the motive, that is, the feeling which makes him will so to do, when it makes no difference in the act, makes none in the morality.'

This view is wrong. The spring of action, or the feeling of pleasure and pain, is not the motive. It cannot move a rational agent to act. The motive is the end or aim of action. It is the final cause of action. It is not its efficient cause.

It does not move the self to act from behind. Therefore, motive, in this sense, is the object of moral judgement. But the feelings of pleasure and pain, which are the springs of action, are never the objects of moral judgement. Bentham says that they are morally colourless, and so far he is right.

But Bentham and Mill take the word motive in a wrong sense.

3. Is Intention of Character the object of Moral Judgement ? :

Intention is the expression of character. It is always influenced by the permanent disposition of the mind or character acquired by repeated voluntary actions. Therefore, some hold that character is ultimately the object of moral judgement.

Mackenzie says, "The fully developed moral judgement is always pronounced directly or indirectly, on the character of the agent. It is never simply on a thing done, but always on a person doing, that we pass moral judgment."

But this view is open to an objection. We pass moral judgements on the

character of a person when we want to determine his moral worth. We call a truthful person good, and a liar bad.

But we determine the moral quality of a person's voluntary action by considering his action, because a person of good character, has not always a good intention, and because a person of bad character has not always a bad intention.

Character is altered by free voluntary actions. A saint has moral lapses and a sinner occasionally performs right actions. In most actions, the intention of an agent's action follows from his character. Intention should be regarded as the object of moral judgement in order to cover all actions.

Thus, it is intention which is the object of moral judgement : intention of the agent determines the moral quality of an action.

7.4 Sum up :

A voluntary action or an action for the realisation of a chosen end is the object of moral judgements.

The external consequence which is the expression of the inner motive or intention is the object of moral judgements.

When the outer consequence does not tally with the inner motive then it is the motive, that is the object of moral judgement. But the motive alone does not determine the moral quality of an action.

It is wrong to hold that character is always the object of moral judgement.

7.5 Glossary :

- **Hedonist** : a person who believes in the pursuit of pleasure as the most important thing in life.
- **Voluntary action** : is an anticipated goal oriented movement.

7.6 Suggested reading and references :

- J. N. Sinha, A Manual of Ethics, Calcutta, 2003
- J. S. Mackenzie, A Manual of Ethics, 1978

7.7 Exercise (Answer the Questions) :

a) What is a voluntary action? Name its constituents.

b) What do the hedonists say about the nature of a moral action?

c) What is the intuitionist position on the moral worth of an act?

**MEANING OF LOGICAL JUDGEMENT AND
DIFFERENCE BETWEEN LOGICAL AND MORAL
JUDGEMENTS**

Prof. Ritu Raj

Structure:

- 8.1 Objectives**
- 8.2 Introduction**
- 8.3 Meaning of logical judgement**
- 8.4 Difference between Moral Judgement and Logical Judgement**
- 8.5 Sum Up**
- 8.6 Glossary**
- 8.7 Self-Assessment Questions / Possible Answers**
- 8.8 Suggested Reading and References**
- 8.9 Exercise (Answer the Questions)**

8.1 Objectives :

- To explain the meaning of logical judgement.
- To bring out the contrast between logic and ethics.
- To distinguish between Moral judgement and Logical Judgement.

8.2 Introduction :

Ethics, Logic and Aesthetics are normative sciences. They determine the nature of three supreme ideals of life. Ethics is concerned with the ideal of the Good; Logic is concerned with the ideal of Truth whereas Aesthetics is concerned with the ideal of Beauty. All these judgements are appreciative, regulative or normative judgements as compared to the factual judgements. They are the judgements of worth and value and are concerned with the ideals. They refer to a standard before pronouncing an action to be right or wrong.

8.3 Meaning of logical judgement:

Logical judgement is the judgement of an argument. Since logic is the science of reasoning, it is concerned with the ideal of truth. It judges the validity or invalidity, truth or falsehood of an argument. In other words, logical judgement deals with finding out the rules of correct thinking and the pursuit of truth. Thus logical judgement refers to the ideal of truth.

Like moral judgement, logical judgement is also normative because normative science deals with the norms, ideals and values of life. It is distinguished from those of natural or positive science whose judgements are descriptive in nature. The judgement of positive science is factual while that of normative science is axiological. Logical judgement is also called evaluative judgement as it evaluates the validity or invalidity of an argument. Logical judgement is also appreciative in nature because it appraises the logical worth of an argument.

Thus logical judgement is appreciative-normative and evaluative judgement. It is the judgement of worth and value rather of facts. It is concerned with what ought to be rather than what is.

Hence, logical judgement involves the intellectual aspect because in order to know the truth and falsity, we need to touch the intellectual aspect.

8.4 Difference between Moral Judgement and Logical Judgement:

Moral judgement is the main cognitive factor in moral consciousness. It involves intuition of the moral standard by reason and comparison of a voluntary action with this standard. It evaluates the rightness or wrongness of actions. It consists in the apprehension of the moral quality of an action with reference to the moral standard. However, the consciousness of rights and duties, virtues and vices, merit and demerit, responsibility or accountability is also involved in moral consciousness.

Moral judgement is a judgement of value as distinguished from a judgement of fact. A judgement of fact is a judgement of what is. A judgement of value is a judgement of what ought to be. The former is a descriptive judgement, while the latter is an appreciative or critical judgement. Moral judgement is the mental act of discerning and pronouncing a particular action to be right or wrong.

Mackenzie rightly observes that the moral judgement is not like a logical judgement. It is not merely a judgement about but a judgement upon an action. Thus moral judgement is not a judgement about an action, but a judgement upon an action with reference to the moral ideal. It compares an action with the moral standard and pronounces it to be right or wrong.

Thus moral judgement is a judgement of value as distinguished from a judgement of fact. It does not consider the nature of an action but its moral value, rightness or wrongness. It judges what our actions ought to be. Muirhead says that moral judgement is not a 'judgement' in the logical sense of 'proposition', but that it is a 'judgement' in the judicial sense of a 'sentence'.

The moral quality of an action is recognized in this way- When we perceive a voluntary action, we compare it with the moral standard, and thus judge whether the action is in conformity with it or not. In other words, moral judgement involves the application of a standard to a particular action. Thus it is clear that moral judgement is inferential in nature, involving the application of a standard to a particular action.

But we must not suppose that our ordinary moral judgements always involve explicit reasoning or inference.

Indeed, the element of reasoning is implicit in most cases of moral judgements. It is only in complex and doubtful cases or in reflective examination that the whole process becomes explicit. In such cases the moral standard is explicitly held before the mind and applied to the cases under consideration. But ordinarily moral judgements are intuitive and immediate.

Moral judgements are not reflective. They are intuitive sub-sumptions in the language of Bradley. We intuitively bring and judge it to be right or wrong when an action, under a moral rule is recognized by the community. It is only in difficult or doubtful cases that we reflect on the concrete situation, and consciously compare an action with the moral ideal, and judge it to be right and wrong. Thus the inferential character of moral judgements is brought to clear consciousness in complicated circumstances.

Infact, Ethics, Logic and Aesthetics are normative sciences. They determine the nature of three supreme ideals of life. Ethics is concerned with the ideal of the Good. Logic is concerned with the ideal of truth. Aesthetics is concerned with the ideal of Beauty. Thus logical judgements refer to the ideal of Truth.

Moral and logical judgements are appreciative, regulative or normative judgement as compared to the factual judgement. They are the judgements of worth and value and are concerned with the ideals. They are concerned with what ought to be rather than with what is and have reference to a standard, norm or ideal.

Logical judgement refers to the ideal of truth and it is merely a judgement about the validity or invalidity of inference. But moral judgement refers to the ideal of supreme good. The supreme good is thus the ultimate standard of moral judgement.

The moral judgement appreciates the moral worth of an action. It is concerned with the rightness or wrongness, goodness or badness of human conduct whereas logical judgement is concerned with the validity and invalidity truth or falsehood of our intellectual pursuits. In other words, moral judgement refers to the ideal of

conduct, whereas logical judgement deals with finding out the rules of correct thinking and argument. Pursuit of truth is thus the ultimate ideal of logical judgement.

Moral judgement always involves the sense of moral obligation and sentiments. Moral obligation is the sense of duty or oughtness. Again, moral judgements are accompanied by the feeling of approval or disapproval, feeling of complacency or remorse etc. When we judge on action to be right, we feel under moral obligation to perform it and have a feeling of approval. When we judge an action to be wrong we feel under moral obligation not to perform it and have a feeling of disapproval. Logical judgement is lacking in the sense of moral obligation or feeling of approval and disapproval.

Moral judgement evaluates the moral worth of the actions whereas the logical judgement involves the intellectual aspect. The knowledge of the moral worth of the actions is required for judging an action to be good or bad where as in order to know the truth and falsity we need to touch the intellectual aspect.

Moral judgement also differs from logical judgement in being obligatory. One feels under moral obligation to do the right and to avoid the wrong. It involves a notion of responsibility. But logical judgement does not imply any such consciousness of obligation or responsibility.

The following table makes clear the fundamental difference between moral judgement and logical judgement.

Moral Judgement	Logical Judgement
1) Moral judgement refers to the pursuit of Good.	1) Logical judgement refers to the pursuit of Truth.
2) Moral judgement is concerned with the rightness or wrongness and goodness or badness of the conduct.	2) Logical judgement is concerned with the validity or invalidity and the truth or falsehood of the intellectual pursuits.
3) The moral judgement refers to the moral worth of an action.	3) Logical judgement refers to the logical worth of an action.

4) Moral judgement is concerned with the ideal of conduct.	4) Logical judgement is concerned with the standard of correct thinking and reasoning.
5) Moral judgement is accompanied by the consciousness of moral obligation and responsibility.	5) Logical judgement is lacking in moral obligation and moral feeling.
6) Moral judgement is a judgement upon an action. It judges the rightness or wrongness of our actions.	6) Logical judgement is a judgement of reasoning. It judges the validity or the invalidity, soundness or fallacy in an argument.
7) Moral judgement is obligatory in character.	7) Logical judgement does not imply any such obligation.

8.5 Sum Up :

To conclude we can say that moral judgement is different from logical judgement. Logical judgement refers to the ideal of Truth and it is merely a judgement about an action. But moral judgement refers to the ideal of supreme Good and it is merely a judgement upon an action. The supreme Good or the highest Good is the ultimate standard of moral judgement. Again moral judgement is a judgement of rightness or wrongness and goodness or badness of the conduct, whereas a logical judgement is a judgement of the validity or invalidity and the truth or falsehood of judgement and inference. Thus moral judgement cannot be reduced to a logical judgement.

8.6 Glossary :

- **Logic :** Logic is the science of reasoning
- **Proposition :** A statement or assertion that expresses a judgement
- **Sentiment :** A view or opinion which is held or expressed

- **Complacence** : Satisfaction with oneself or one's achievements, not thinking of possible dangers
- **Argument** : A process of reasoning.

8.7 Self-Assessment Questions / Possible Answers :

- What do you understand by Moral Judgement? How does it differ from a logical Judgement. ?
- Draw the points of difference between Logical Judgement and Moral Judgement.
- Distinguish between Logical Judgement and Moral Judgement.

Q1) Define Logical judgement.

Ans: Logical judgements are the judgements of worth and value rather than of facts. Logical judgements, like the moral ones are also normative because normative science deals with the norms, ideals and values of life. It is distinguished from those of natural or positive science whose judgement is descriptive in nature. The judgement of positive sciences are factual while those of normative sciences are axiological. Logical judgement is also called evaluative judgement as it evaluates the validity or invalidity of an argument. Logical judgement is also appreciative in nature because they appraise the logical worth of an argument. Logical judgement is concerned with the standard of correct thinking and reasoning. It is concerned with the validity or invalidity and the truth or false of judgements and inferences. Since logic is the science of reasoning; it is concerned with the ideal of truth. Thus logical judgements refer to the ideal of truth.

Q2) Write a short note on the differences between the judgement of Fact and judgement of Value.

Ans: Moral judgement is a judgement of value as distinguished from a judgement of fact. A judgement of fact is a judgement of what is. A judgement of value is a judgement of what ought to be. The former is a descriptive judgement, while the latter is an appreciative or critical judgement. Moral judgement is

the mental act of discerning and pronouncing a particular action to be right or wrong.

Mackenzie rightly observes that the moral judgement is not like a logical judgement. It is not merely a judgement about but a judgement upon an action. Thus moral judgement is not a judgement about an action, but a judgement upon an action with reference to the moral ideal. It compares an action with the moral standard and pronounces it to be right or wrong. Thus moral judgement is a judgement of value as distinguished from a judgement of fact.

8.8 Suggested reading and references :

JaduNathSinha: A manual of Ethics, New Central Book Agency, Calcutta,2003

William Lillie, And Introductions to Ethics, Surjeet Publications, Delhi,2007.

Henry Sidgwick, The Methods of Ethics, Macmillan and Co. Ltd., London, 1901.

W.D.Lamonth, The Principles of Moral Judgement, Oxford at the Clarendon Press, 1946.

William K. Frankena, Ethics, University of Michigan.

J.S.Mackenzie, A manual of Ethics, 1956.

J.S.Sinha, A manual of Ethics, 1978.

J.Muirhead, The Element of Ethics, Book1

8.9 Exercise (Answer the Questions) :

Q1) What are the three normative sciences? How are they similar?

Q2) Enumerate the differences between logical and ethical judgements.

**THE STANDARD AS PLEASURE
UTILITARIANISM - JEREMY BENTHAM**

Structure:

Prof. Shalini Gupta

- 9.1.1 Objectives**
- 9.1.2 Introduction**
- 9.1.3 Utilitarianism**
- 9.1.4 Dimensions of pleasure**
- 9.1.5 Psychological Hedonism**
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- 9.1.7 Gross Utilitarianism**
- 9.1.8 Altruism**
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- 9.1.12 Sum Up**
- 9.1.13 Glossary**
- 9.1.14 Self Assessment Questions**
- 9.1.15 Suggested Reading and References**

9.1.1 Objectives:

- To elaborate the meaning of hedonism
- To explain the meaning of Utilitarianism
- To elaborate the Gross Utilitarianism of Bentham
- To explain the objections against Gross Utilitarianism of Bentham

9.1.2 Introduction:

Hedonism is the name given to those theories which state that pleasure is the ultimate good: it is the ultimate standard of morality. It is the highest good, the supreme end of life. The word is derived from the greek 'hedone' which means pleasure. Thus hedonistic theories are those which believe that the aim of life is pleasure. They take self as sentient. It is the metaphysical foundation of their theory. The self is a mere chain of instincts, feelings and sensations. Reason is the means of satisfying passions. Thus man's solitary duty is fulfillment or satisfaction of his passions. Gratification of the lower self is the supreme good according to hedonism.

From the theoretical standpoint, hedonism admits of two distinctions: Psychological and Ethical. Psychological hedonism is factual and ethical hedonism is axiological. Psychological hedonism describes the nature of people. It asserts that man naturally searches for pleasure. Ethical hedonism holds that our prime good is pleasure. It says that man ought to search for pleasure.

9.1.3 Utilitarianism:

The modern form of hedonism is called Utilitarianism because pleasure has been taken from the utilitarian viewpoint. It judges all actions according to their utility as means for the promotion of general happiness or prevention of general pain.

The principle of utilitarianism implies that theory which accepts or rejects every action according to that tendency which gives the impression of increasing or decreasing the pleasure or pain of the people whose interests are conjoined with it. Thus, it is utility which is the standard of morality.

By the principle of utility is meant that principle which approves or disapproves of every action whatsoever according to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question or to oppose that happiness.

By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good, or happiness to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered: if that party be the community in general, then the happiness of the community: if a particular individual, then the happiness of that individual.

Bentham is a utilitarian and it is on the basis of this theory that he supports selfless hedonism.

According to Altruistic hedonism, universal or general happiness i.e., “the greatest happiness of the greatest number” is the ultimate moral standard.

Bentham and J.S. Mill advocate this view. But they differ in that Bentham recognizes only quantitative distinction of pleasure, whereas J.S. Mill admits their qualitative distinction as well.

Bentham, in his theory, attempted a compromise between psychological and ethical Hedonism. In the very beginning of his famous book Introduction to the Principles of Morals and Legislation, Bentham says, “Nature has placed mankind under the governance of two sovereign masters, pleasure and pain. It is for them alone to point out what we ought to do as well as what we shall do.”

The first line of this statement supports psychological hedonism and the second establishes ethical hedonism based on it. Thus according to Bentham man always wants to attain pleasure and abstain from pain and this constitutes his ethical duty too.

9.1.4 Dimensions of pleasure:

Bentham holds that the only standard of valuation of pleasure is quantitative. But quantity takes different forms. It has seven dimensions of value, viz., (i) intensity,

(ii) duration, (iii) proximity, (iv) certainty, (v) purity (freedom from pain), (vi) fecundity (fruitfulness), and (vii) extent i.e., the number of persons affected.

One pleasure is more intense than another. Of pleasures otherwise equal, the more intense pleasure is preferable to a less intense pleasure. One pleasure is more durable than another. Of pleasures otherwise equal, the more durable pleasure is preferable to a less durable pleasure.

A proximate pleasure is preferable to a remote pleasure. A certain pleasure is preferable to an uncertain pleasure. A pleasure is pure when it is free from pain; and it is impure when it is mixed with pain. A pure pleasure is preferable to an impure pleasure. A pleasure is said to have fecundity when it gives rise to a number of other pleasures. A fecund pleasure is preferable to a barren pleasure which does not give rise to other pleasure. A pleasure may be enjoyed by a small number of persons or a large number of persons.

A pleasure of greater extent is preferable to one of less extent. A pleasure enjoyed by a large number of persons is preferable to pleasure enjoyed by a small number of persons.

9.1.5 Psychological Hedonism:

Bentham is an advocate of psychological hedonism. He says, 'Nature has placed man under the empire of pleasure and pain. We owe to them all our ideas; we refer to them all our judgments and all the determination of our life. His object is to seek pleasure and shun pain. The principle of utility subjects everything to these two motives.'

Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point what we ought to do, as well as to determine what we shall do. Bentham argues that because we do desire pleasure, therefore we ought to desire pleasure. He bases ethical hedonism on psychological hedonism.

9.1.6 Hedonistic Calculus:

Bentham believes in hedonistic calculus. The question arising here is about the mode of measuring the quantity of pleasures. It is Bentham's belief that the pleasures are capable of being measured. He says, 'weigh pleasures and weigh pains, and as the balance stands, will stand the question of right and wrong.'

An action is right if it gives pleasure or excess of pleasure over pain. An action is wrong if it gives pain or excess of pain over pleasure. Thus Bentham gives a purely hedonistic criterion of right and wrong. Rightness consists in pleasurable; Wrongness consists in painfulness. In calculating pleasures and pains we must take into account their intensity, duration, nearness, certainty, purity or lack of pain, fruitfulness or that which produces other pleasures, and extent or the number of people to profit by it.

It was Bentham's understanding, that pleasure can be measured as can be the length and breadth of a room. Preceding Bentham, Paley and other hedonists had conceived of two qualities for the measurement of quality—duration and intensity.

Bentham conceived of five other dimensions. He holds that it is essential to understand these seven dimensions if quantitative measurement is to be understood.

These seven dimensions are well known as Bentham's Hedonistic Calculus or moral arithmetic: by weighing the quantity of any pleasure, according to these seven dimensions, we can compare it with that of any other and the one yielding more pleasure can be accepted as superior.

Here the dimension of extent is important because by accepting it Bentham passes from selfishness to selflessness.

9.1.7 Gross utilitarianism:

Bentham's Utilitarianism may be called gross or sensualistic because he does not admit qualitative differences among pleasures. For him, any one pleasure is as good as another provided they are equal in quantity. He says, quantity of pleasure being equal, pushpin is as good as poetry. We must bear in mind that Bentham does

not mean by purity any superior quality but merely freedom from pain. A pleasure is pure according to Bentham, when it is unmixed with pain.

9.1.8 Altruism:

Though he regards man as a selfish being, Bentham is an advocate of selflessness. For him, the highest ethical ideal is the maximum good of the maximum number or the greatest happiness of the greatest number. The aim of the individual should be to seek the maximum pleasure of humanity.

The aim of life is social pleasure and not individual pleasure. The standard of morality is group pleasure or happiness. Distinctions of class etc. are false. The pleasure which is good is that which betters the group. But this general pleasure does not eliminate individual pleasure; it is rather kept safe in a similar and unprejudiced form. In this way Bentham accepts the principle of equity and impartiality.

Bentham's Hedonism is altruistic, because he takes into account the extent of pleasures, i.e., the number of persons affected by them. If a pleasure is shared by many persons, it has a greater extent and as such it is to be preferred to pleasure that can be enjoyed by only one person. Thus Bentham by introducing 'extent' as a dimension of pleasure introduced altruism into the doctrine. The greatest happiness of the greatest number is the moral standard.

9.1.9 Egoism :

Though Bentham is an advocate of altruistic Hedonism, he clearly recognizes the natural egoism of man. He says,

“To obtain the greatest portion of happiness for himself is the object of every rational being. Every man is nearer to himself than he can be to any other man, and no other man can weigh for him his pleasures and pains. He himself must necessarily be his own concern. His interest must, to himself, be the primary interest”. That man is naturally egoistic is repeatedly asserted by Bentham and most emphatically in the following passage:

‘Dream not that men will move their little finger to serve you, unless their own advantages in so doing be obvious to them. Men never did so and never will, while human nature is made of the present materials. But they will desire to serve you, when by so doing they can serve themselves.’

Thus Bentham clearly admits that man is egoistic by nature, but still he is an advocate of altruistic hedonism. He says, ‘Each is to count for one, and no one for more than one. This is the democratic principle of justice’. The moral standard is not the greatest pleasure of the individual, but the ‘greatest pleasure of the greatest number’ calculated upon the basis of the quality of the claim of all. Bentham holds that man is naturally selfish. Behind every act of selfless service there is some selfish aim. Man helps another only if he stands to profit by it.

Bentham holds that the principle of self preference is at the base of all human motivations. Duty, law and good qualities, etc. have importance in terms of pleasure and pain.

9.1.10 Moral Sanctions:

Now the question arises how is it possible to pass from selfishness to selflessness in this way? Why will man want the happiness of a maximum number of people if he is naturally selfish? How can he forego his own pleasure for the pleasure of others? What can be the selfish element in social duty?

Bentham says there is no compromise between individual and social pleasure. Selfishness and selflessness are, mutually contradictory. According to Bentham’s own assertion man does not do anything without some personal interest, then how does he pass from selfishness to selflessness?

Bentham gives an account for the transition from egoism to altruism. He explains this exchange of position by the conception of moral sanctions. According to him, these sanctions are of four kinds—physical or natural sanctions, political sanctions, social sanctions and religious or supernatural sanctions.

Physical sanctions include natural laws whose disobedience results in pain; an example of these sanctions is the laws of health. Maintaining a balance in the diet is a natural law. If we violate this law, our body harbors many kinds of diseases.

Under political sanctions there are laws of the state whose infringement makes man liable to punishment. The fear of the state punishment keeps many people away from anti-social activities and they do much social work in order to win state recognition.

Social sanctions include social laws whose violation leads to disgrace in society and sometimes even social boycott. Thus people maintain their selflessness for fear of society too.

Religious sanctions comprise of laws found in the religious books; the obedience of these laws leading to heaven and their disobedience to hell. Thus, these social sanctions are another reason for man to engage himself in selfless activities like alms giving, social service etc.

In this way, man becomes selfless due to external pressure. In fact, it is beneficial to individual pleasure. Hence it is why man obeys it in this way; both social and individual interests are fulfilled. Thus the external sanctions are merely external pressures brought to bear upon the individual so as to compel him to sacrifice his own interests to those of society.

Bentham says, “pleasures and pains which may be expected to issue from the physical, political, or social sanctions, must all of them be expected to be experienced in the present life; those which may be expected to issue from the religious sanctions, may be expected to be experienced either in the present life or in a future”. “Of these four sanctions the physical is altogether the ground work of the political and the moral so is it also of the religious, in so far as the latter bears relation to the present life”. Thus, according to Bentham, the individual passes from egoism to altruism under the pressure of the external sanctions. The so-called moral obligation is due to them.

9.1.11 Objections/Criticism:

Bentham’s Gross Utilitarianism is open to the following objections:-

1. Bentham is an advocate of Psychological Hedonism. So his doctrine suffers from all the defects of psychological Hedonism. Our desire is primarily

directed towards some object, the attainment of which is followed by pleasure. If we desire a pleasant object, it does not follow that we desire pleasure. Moreover, very often the more we seek pleasure, the less we get it. This is the fundamental paradox of Hedonism. Moreover, even if we naturally seek pleasure, it does not follow that we ought to seek pleasure. In fact, if we naturally seek pleasure, there is no point in saying that we ought to seek pleasure. Thus psychological Hedonism does not necessarily lead to Ethical Hedonism. There is no necessary connection between the two. In fact, the ideal can be evolved from the actual.

2. Bentham recognizes several dimensions of value among pleasures. He holds that the surplus of pleasure over pain determines the rightness of an action, and that the surplus of pain over pleasure determines the wrongness of an action, so he looks upon pleasure and pain as concrete things which can be added and subtracted and thus quantitatively measured. But feelings of pleasure and pain are purely subjective states of the mind and can not be measured like coins. They are highly variable in character. They depend upon variation in mood temperament and circumstances. Thus hedonistic calculus proposed by Bentham is impracticable.
3. Bentham recognizes the egoistic nature of man, but still he advocates Altruistic Hedonism. He does not offer any argument for altruism. He does not give any reason for our pursuit of general happiness. He thinks the nature of man to be essentially egoistic. To obtain the greatest portion of happiness for himself, says Bentham, is the object of every rational being. From this pure egoism, Bentham can never evolve altruism; but still he recognizes the extent of pleasure, and thus introduces altruism into his doctrine.
4. Bentham introduces altruism into his doctrine by taking into account the extent of pleasures, i.e., the number of persons affected by them. But he gives no reason why the pleasures of greater extent are preferable to those of smaller extent. In fact, intellectual pleasure and aesthetic pleasure can be shared by a large number of persons. The former are higher pleasures since they satisfy reason. The latter are lower pleasures since they satisfy sensibility.

But Bentham does not recognize qualitative difference among pleasures. The extent of pleasure covertly refers to its quality.

5. The external sanctions can never explain the transition from egoism to altruism. We choose to obey the laws of Nature, Society, State and God not for their sake, but for our good. These external sanctions can create a must or physical compulsion, but never an ought or moral obligation.
6. Bentham's altruism is gross or sensualistic, because he does not recognize the qualitative difference of pleasures. Though he recognizes purity as a dimension of value in pleasures, he does not mean by 'purity' qualitative superiority. All pleasures are equally alike in kind. But this is a distinction of psychological facts. Intellectual pleasure, artistic enjoyment and spiritual bliss are decidedly higher in quality than the pleasures of eating and drinking.
7. Bentham, by recognizing the extent of pleasures, makes hedonistic calculation extremely difficult. How can we weigh the pleasures of others? Should we give preference to others' pleasures to our own? From the hedonistic stand point, it is not justifiable. To give weight to others' pleasures independently of our own is to pass to a new standard of value altogether. Why should others' pleasures be preferable to our own? Moreover, we cannot calculate the pleasurable of all mankind.

9.1.12 Sum up :

In spite of the objections levelled against Bentham's Gross Utilitarianism, its value cannot be underestimated. It is the theory of universal hedonism which focusses on the quantity of pleasure, rather than the source derived quality of it. It is best described as a type of quantitative hedonism.

9.1.13 Glossary:

- **Egoism** : an ethical theory that treats self-interest as the foundation of morality.
- **Altruism** : disinterested and selfless concern for the well-being of others.
- **Hedonistic calculus** : it was formulated by the philosopher Jeremy Bentham. It is used by practitioners of Benthamite school of Utilitarianism to measure

how much pleasure/pain actions will create. Actions are “good” if they maximise pleasure and minimise pain for the greatest number. However, unlike John Stuart Mill, Bentham had no hierarchy of pleasure, and so, went for quantity over quality (Mill classified intellectual pleasures as superior to base bestial pleasures e.g. learning the violin was superior to having an orgy). The criteria for measuring whether actions are moral are as follows:

- **Intensity** : How strong is the pleasure?
- **Duration** : How long will the pleasure last?
- **Certainty or uncertainty** : How likely or unlikely is it that the pleasure will occur ?
- **Propinquity or remoteness** : How soon will the pleasure occur ?
- **Fecundity** : The probability that the action will be followed by sensations of the same kind.
- **Purity** : The probability that it will not be followed by sensations of the opposite kind.
- **Extent** : How many people will be affected?

9.1.14 Self Assessment Questions :

- Define hedonism.
- Elaborate gross utilitarianism of Bentham.
- Elucidate the different dimensions of pleasure.
- Describe hedonistic calculus.
- Explain the objections against the gross utilitarianism of Bentham.

9.1.15 Suggested reading and references :

- www.publishyourarticles.net/knowledge...quantitative-utilitarianism...bentham/2842/

- www.yourarticlelibrary.com/.../utilitarianism...of...quantitative-utilitarianism.../10154/
- <https://plato.stanford.edu/entries/utilitarianism-history/>
- www.csudh.edu/phenom_studies/ethics/lect_3.htm
- <https://www.quora.com/How-does-the-utilitarianism-of-John-Stuart-Mill-compare-to-J...>
- <https://etudes-benthamiennes.revues.org/422>
- J. Bentham An Introduction to the principles of morals and legislation, Oxford, 1907

THE STANDARD AS PLEASURE

UTILITARIANISM - J. S. MILL

Prof. Shalini Gupta

Structure:

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9.2.1 Objectives :

- To explain the meaning of refined Utilitarian
- To discuss in detail the refined Utilitarianism of J. S. Mill
- To differentiate between gross and refined utilitarianism

9.2.2 Introduction :

John Stuart Mill (1806+1879), the second utilitarian educated at home by his father, is a prominent economist and member of the philosophical radicals. The influence of Bentham is clearly apparent both in the career and in the thought of Mill. Throughout his life, Mill devoted himself to programs for social reform, carrying on the tradition of the philosophical radicals. His essay *On Liberty* is a classic defense of the rights of the individual against society. Mill, like Bentham, found in hedonistic ethics a theoretical justification for his political views and practices. However, his famous essay “Utilitarianism” commences with an almost reaffirmation of the hedonism of Bentham. Yet Mill was far from being a mere slavish disciple of his tutor.

9.2.3 Hedonism :

J. S. Mill is a hedonist. He says, “The creed which accepts as the foundation of moral utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By ‘happiness’ is intended pleasure, and the absence of pain; by ‘unhappiness’, pain, and the privation of pleasure. Pleasure, and freedom from pain, are the only things desirable as ends; and all desirable things are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain.” Mill uses ‘pleasure’ and ‘happiness’ as synonymous. He does not distinguish them from each other. He regards virtue, health, love of honour and the like as means of happiness. He does not regard them as intrinsic values.

J.S. Mill gives a hedonistic criterion of right and wrong. An action is right if it yields pleasure or excess of pleasure over pain. An action is wrong if it gives pain

or excess of pain over pleasure. This is hedonism pure and simple. Rightness consists in conduciveness to pleasure. Wrongness consists in conduciveness to pain. Bentham also gives a purely hedonistic criterion of right and wrong.

9.2.4 Psychological Hedonism :

J.S. Mill bases his Hedonism on Psychological Hedonism. He offers the following proof of Psychological Hedonism. “Desiring a thing and finding it pleasant are, in strictness of language, two modes of naming the same psychological fact; to think of an object as desirable, and to think of it as pleasant are one and same thing; and to desire anything, except in proportion as the idea of it is pleasant, is a physical and metaphysical impossibility.” In plain language, it means that we always desire what is pleasant, and that therefore we desire pleasure.

9.2.5 Ethical Hedonism :

J. S. Mill is an advocate of Ethical Hedonism. He says, “The utilitarian doctrine is that happiness is desirable, and the only thing desirable, as an end; all other things being only desirable as means to the end. His Ethical Hedonism is based upon Psychological Hedonism. He offers the following proof of Ethical Hedonism. We always desire pleasure; therefore pleasure is desirable. He says, “The only proof capable of being given that an object is visible is that people actually see it. The only proof that a sound is audible is that people hear it, the sole evidence that anything is desirable, is that people do actually desire it.” All persons desire pleasure; so pleasure is desirable.

9.2.6 Kinds of pleasure :

J S Mill recognizes the kinds of pleasure or the qualitative difference of pleasures. Mill, for the first time, introduces the distinction of quality. Epicurus emphasized the distinction between the pleasures of our body and those of the mind and gave superiority to the latter on account of their greater durability and their comparative freedom from painful consequences. But he did not recognize the qualitative superiority of the mental pleasures. To Bentham also all pleasures are in kind the same. Though Bentham recognizes purity of pleasure, he does not mean by it qualitative superiority, but freedom from pain. J S Mill for the first time, holds that

the distinction of quality is independent of quantity, and that the qualitative distinction is as real as the quantitative. He says, "It is quite compatible with the principle of utility to recognize the fact, that some kinds of pleasure are more desirable and valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone." Hence J. S. Mill's doctrine is called Refined Utilitarianism as contrasted with Bentham's Gross Utilitarianism. Sometimes Mill's doctrine is called Qualitative Utilitarianism as distinguished from Bentham's Quantitative Utilitarianism.

9.2.7 Test of Quality :

What, then, according to J. S. Mill, is the test of quality? He appeals to the verdict of competent judges.

"Of two pleasures, if there be one to which all or almost all who have experience of both give a decided preference, irrespective of and feeling of moral obligation to prefer it, that is the desirable pleasure...Now it is an unquestionable fact that those who are equally acquainted with, and equally capable of appreciating and enjoying both, do give a most marked preference to the manner of existence which employs their higher faculties. Few human creatures would consent to be changed into any of the lower animals, for a promise of the fullest allowance of a beast's pleasure."

Competent judges always prefer intellectual pleasures to bodily and sensual pleasures. From this verdict of competent judges there can be no appeal. If there is a conflict of opinion among the competent judges, we should abide by the verdict of the majority of them. J.S. Mill says, "From this verdict of the only competent judges, I apprehend there can be no appeal...If they differ that of the majority among them, must be admitted to be final."

When J.S. Mill is pressed hard to give the ultimate reason of preference felt by the competent judges, he refers us to the "sense of dignity" which is natural to man. It is on account of his existence that no man would consent to be changed into any of the lower animals capable of sensual pleasure alone. J.S. Mill says, "It is

better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied.” And if the fool, or the pig, is of a different opinion, it is because they only know their own side of the question. “The other party to the comparison knows both sides.”

9.2.8 Altruistic Hedonism :

J. S. Mill’s Hedonism is altruistic. Bentham also advocated Altruistic Hedonism, but did not offer any argument for his altruism. J. S. Mill advocates refined utilitarianism and offers a few arguments. He says, “The utilitarian standard of what is right in conduct, is not the agent’s happiness but that of all concerned as between his own happiness and that of others. Utilitarianism requires him to be as strictly impartial as a disinterested and benevolent spectator. In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as, one would be done by, and to love one’s neighbor as yourself constitute the ideal perfection of utilitarian morality.”

9.2.9 Proof of Altruistic Hedonism :

J. S. Mill offers the following logical argument for altruism. He says, “No reason can be given why the general happiness is desirable except that each person, so far as he believes it to be attainable, desires his own happiness. Each person’s happiness is a good to that person, and the general happiness, therefore, a good to the aggregate of all persons. A’s happiness is a good to A. B’s happiness is a good to B. C’s happiness is a good to C’s aggregate of all persons. Therefore general happiness is a good to all.

9.2.10 Sympathy :

J. S. Mill offers a psychological explanation of the transition from egoism to altruism. Altruism grows out of egoism-sympathy or fellow-feeling, out of self-love in the life time of an individual according to the laws of association and transference of interest from the end to the means. At first we were egoists and relieved the miseries of others in order to relieve our own pain. Then by repetition our own interest was transferred from the end to the means; we forgot our own pleasure, and

came to take delight in relieving the miseries of others, and acquired sympathy. Thus sympathy is acquired by the individual in his own life time.

9.2.11 Moral Sanctions:

J. S. Mill accounts for moral obligation to pursue general happiness by the external sanctions and the internal sanction of conscience. Mill assumes that there are two kinds of sanctions for altruistic conduct, external and internal. Bentham recognizes four external sanctions: physical, social, religious, and political.

But an appeal to these external sanctions means ultimately an appeal to the self-interest of the individual. Therefore Mill adds to these external sanctions the internal sanction of conscience. It is sympathy, fellow-feeling, social feeling of mankind, a feeling for the happiness of mankind, a desire to be in unity with our fellow creatures. J. S. Mill says, "The internal sanction of duty is a feeling in our own mind, a pain, more or less intense, attendant on violation of duty. This feeling when disinterested, and connecting itself with the pure idea of duty, is the essence of conscience."

9.2.12 Criticism:

J.S. Mill's Refined Utilitarianism has been criticized on the following grounds:

1. J.S. Mill's doctrine is hedonistic. So it is open to all the objections against hedonism. Hedonism is based upon a one-sided view of human nature. It considered man as essentially a sentient being. Therefore, it conceives the end of his life as sentient satisfaction or pleasure. But the true end of life must be the satisfaction of the complete total self, rational as well as sentient. Moreover, happiness is not the same thing as pleasures. Dewey rightly remarks that happiness is a feeling of the whole self, as opposed to pleasure, a feeling of some one aspect of self; that happiness is permanent, as opposed to pleasure which is temporary and related to a particular activity.
2. J.S. Mill bases his utilitarianism on Psychological Hedonism. So his doctrine suffers from all the defects of Psychological Hedonism. Pleasure is not the direct object of desire, but the consequence of the fulfillment of desire. The more we seek pleasure, the less we get it. This is the paradox of hedonism.

3. J.S. Mill recognizes a distinction of quality in pleasure, in addition to their quantity. The quality of pleasure is no other than the moral quality in disguise. Those pleasures are qualitatively superior which are approved by reason or higher moral nature. But this admission amounts to an abandonment of the hedonistic position. If some pleasures are preferable to others on account of their quality as distinct from their quantity or intensity, then the hedonistic theory is abandoned because something other than pleasure in all its degrees of intensity and duration is preferred. Thus quality being an extra-hedonistic criterion undermines hedonism and introduces rationalism into it.
4. What is test of quality? When J. S. Mill appeals to the verdict of competent judges to explain the test of quality, he makes it an arbitrary affair. If the verdict be not arbitrary, it must commend itself to reason. Thus the outer verdict of competent judges is but an echo of the inner voice of conscience. Moral reasons determines the moral quality of pleasures.
5. J. S. Mill's Hedonism is altruistic. He offers the following logical argument for it. He says, "Each person's happiness is a good to him. Therefore, the general happiness is good to the aggregate of all persons." And because general happiness is good to the aggregate of all persons, it is good to each person. Here Mill commits two fallacies, viz., the fallacy of composition and the fallacy of division.

There are two arguments here-

- a. Each person's happiness is good to him. Therefore the general happiness is a good to the aggregate of all persons. A's happiness is a good to A. B's happiness is a good to B. C's happiness is a good to C. Therefore A's happiness and B's happiness and C's happiness are a good to A+B+C. This argument involves the fallacy of composition. Here we pass from the distributive to the collective use of term. The aggregate of pleasure is not pleasure. The aggregate of persons is no person. Pleasures cannot be added to one another. The minds of persons also cannot be rolled into one and made into an aggregate.

- b. The general happiness is a good to the aggregate of all persons. Therefore, the general happiness is a good to each person. This argument involves the fallacy of division. It is not explicitly stated by J.S. Mill. Here we pass from the collective to the distributive use of a term.
6. Sympathy or fellow-feeling which is purely an altruistic feeling can never be derived from pure egoism or self-love. What the laws of transference of interest and association can do is to convert egoism to ego-altruism, but not to pure altruism. There are egoistic instincts as well as altruistic instincts in human nature. There are self-preserving instincts as well as race-preserving instincts even in lower animals, far less in man. The mother courts danger and death for the good of her infant. In the developed human beings egoism has evolved out of self-preserving instincts of animals, and altruism out of their race-preserving instincts. Men and animals have always had both self-preserving and race-preserving instincts. Hence it is absurd to hold that altruism is developed out of egoism in the life time of the individual under the influence of psychological laws.
7. J.S. Mill cannot offer a reasonable explanation of moral obligation or sense of duty. The external sanction cannot account for the sense of duty or oughtness; they can create a must but never an ought. They can account for physical compulsion, but not for moral obligation. J.S. Mill adds to these external sanctions the internal sanction of conscience. But when he appeals to the internal sanction of conscience, he undermines his own hedonistic position and introduces an element of rationalism into his doctrine. The internal sanction, according to J.S. Mill, is the subjective feeling of 'sympathy', 'fellow-feeling', or 'feeling of unit with mankind'. But the merely subjective feeling cannot be the source of moral obligation. It cannot be the source of the sense of moral authority.
8. J.S. Mill makes the hedonistic calculus extremely impracticable. Subjective pleasures and pain which are highly variable and capricious cannot be exactly estimated. It is all the more difficult to apply the hedonistic calculus to "the

greatest happiness of the greatest number". What is pleasant to me, may be painful to another, and what makes us happy at one time makes us unhappy at another time.

Hence hedonistic calculus is impracticable. And the difficulty of hedonistic calculation is all the more increased by J.S. Mill's introduction of the differences of quality among pleasures. Qualities cannot be measured against quantities, unless they are somehow reducible to quantities. But J.S. Mill, does not admit that qualities can be reduced to quantities. They are entirely different from each other, and cannot be reduced to same units. Thus J.S. Mill's recognition of qualities of pleasure makes hedonistic calculus extremely impracticable. Pleasures and pains are viewed by J.S. Mill as a kind of emotional currency, which can be added, subtracted, and multiplied. But this is wrong.

9.2.13 Glossary :

Epicurus : He was an ancient Greek philosopher who founded the school of philosophy called Epicureanism. For Epicurus, the purpose of philosophy was to attain the happy, tranquil life, characterized by ataraxia—peace and freedom from fear—and aponia—the absence of pain—and by living a self-sufficient life surrounded by friends. He taught that pleasure and pain are measures of what is good and evil; death is the end of both body and soul and therefore should not be feared; the gods neither reward nor punish humans; the universe is infinite and eternal; and events in the world are ultimately based on the motions and interactions of atoms moving in empty space.

9.2.14 Self Assessment Questions:

- Discuss the refined or qualitative utilitarianism of JS Mill.
- Differentiate between the gross and refined utilitarianism.

9.2.15 Suggested reading and references :

- www.iep.utm.edu/mill-eth/
- <https://plato.stanford.edu/entries/utilitarianism-history/>
- <https://www.quora.com/How-does-the-utilitarianism-of-John-Stuart-Mill-compare-to-J>.
- www.yourarticlelibrary.com/.../utilitarianism...of...quantitative-utilitarianism.../10154/ www.csudh.edu/phenom_studies/ethics/lect_3.htm
- JN Sinha, A Manual of Ethics, Calcutta, 1996

**THE STANDARD AS LAW -
IMMANUEL KANT - HIS CATEGORICAL IMPERATIVE**

Structure :

- 10.1 Objectives**
- 10.2 Introduction**
- 10.3 Kant's moral law**
- 10.4 The criticism of Kant's theory**
- 10.5 Sum Up**
- 10.6 Glossary**
- 10.7 Suggested Reading and References**
- 10.8 Exercise (Answer the questions)**

10.1 Objectives :

- To elaborate Kant's ethical theory
- To explain Kant's notion of Categorical Imperative
- To discuss a critique of Kant

10.2 Introduction :

Immanuel Kant is a landmark in the history not only of philosophy in general but also of ethics in particular. Moral knowledge, Kant insists, is of what should be, and not of what is. Therefore, it does not depend exclusively on experience, but it must contain at least some a - priori elements. The primary task of the moral philosopher, according to Kant, is to isolate these a - priori elements and to show how they originate in the practical reason. By practical reason Kant understands pure reason itself but as directed not simply towards knowledge but towards choice in accordance with moral law. Kant rejects all theories which try to find the ultimate basis of moral law in human nature as such, or in any of its features, or in human life and society. For him, the ultimate basis of moral law cannot be anything else but pure practical reason itself.

10.3 Kant's Moral Law :

According to Kant the internal law of conscience or 'practical reason' is the ultimate moral standard or categorical imperative. It is the unconditional command that has to be obeyed without any reason. It emphasizes the ideal of doing duty for duty's sake and that too with a good will. Kant holds that good will is the only good. He says, "There is nothing in the world, or even out of it, that can be called good without qualification except a good will". It is good without condition. It is the only jewel that shines by its own light. Good will is good in itself, not with reference to any external acts. It must have its law entirely within itself. The good will is the only good.

It is the rational will. Kant wants all actions to be done with a good will and without any kind of emotional feeling. He considers all emotions and desires as immoral. Moral law is guided by reason alone. It is not a hypothetical imperative but a categorical imperative. Hypothetical imperatives are means for some other end. For instance, the laws of hygiene are good for leading a healthy life which is their end. Categorical Imperatives on the other hand are to be followed without any end; they are their own end. Categorical Imperative emphasizes few rules which are called maxims by Kant. They are three and are the following:

- 1) Act only on that maxim which you can will to be a universal law.
This maxim lays down that we should follow that thing only which has the capacity to be a universal law.
- 2) So act as to treat humanity whether in your own person or in that of any other, always as an end and never as a means only.
This rule says that everybody's personality has to be respected.
- 3) Act as a member of a kingdom of ends.

This maxim lays emphasis on considering everyone as of equal importance. Kingdom of ends is an ideal society in which all members obey the moral law.

Besides maxims of morality, Kant has suggested three fundamental postulates also. They are:

- 1) Freedom of the Will: It is a necessary condition for morality. If man's will is not considered free then he cannot be held responsible even for his wrong deeds.
- 2) Immortality of the Soul: This again is a fundamental postulate of morality because it is seen that sometimes the virtuous are not rewarded in this life. They need to be rewarded in the heaven so the immortality of the soul becomes a necessary condition.
- 3) Existence of God: The existence of God is another postulate of morality. Although virtue and happiness constitute the complete good, the virtuous are seldom found to be happy. But they should be happy. Our moral consciousness demands it. If the virtuous are not happy in this world, they will be rewarded by God with happiness in the next world. God is the controller of nature and of spirits. He will harmonize virtue with happiness and bring about the complete good.

Hence Kant's moral law implies the following points:

- 1) Rational: Kant's moral law is rational. It does not have any place

for feelings and emotions of an individual. It does not even consider the individual circumstances.

- 2) Universal: Kant's categorical imperative is universal and applied to all. It is pure form without any content.
- 3) A priori: Categorical imperative is a priori and inherent in reason itself. It is based on inner conscience and not on experience.
- 4) Self imposed: Kant's moral law is self-imposed; it is not to be imposed by any other.
- 5) Axiological: Moral law is axiological as compared to factual. It is normative in character.

To conclude we can say that Kant has desired that the moral law ought to be obeyed by us in our daily lives. Thus reason is the most dominating feature in Kant's categorical imperative.

10.4 Criticism :

Kant's moral law has been criticized on the following grounds.

- 1) Moral law is pure form without content. But mere form is nothing; it needs content to be something.
- 2) The theory of duty for duty's sake is not possible, because feelings put life in the feeling of duty. Every activity needs some motivating force whereas categorical imperative is an end in itself. So Kant's concept of moral law becomes too rigorous by completely excluding feelings and desires from the moral life.
- 3) Kant has not given any place to any exception in enforcing his first maxim. But exceptions are always there; sometimes a person has to act on that which cannot be universally accepted.
- 4) The second maxim emphasizes that in no case a person should be treated as a means, but it is seen that many a times one has to treat

himself as a means e.g., to save one's country one offers one's life.

- 5) By enforcing the third maxim Kant imagines a kingdom of ends where everybody is in complete harmony with each other. But this remains merely an imaginary state of affairs. Such a state is not possible.
- 6) Too much rationalism is emphasized upon by Kant which can kill one's sensibility. The basis of sociability is not reason but feelings like love and sympathy.

So Kant's theory is one sided as it neglects an important aspect of one's life i.e. sensibility.

10.5 Sum up :

Kant regards conscience as practical reason. It imposes moral law upon itself. The moral law is known intuitively. It is a priori - not empirical. It is self-evident. Maxims of morality are deduced by Kant from the moral law. They are also self-evident. The moral quality of an action is not determined by any end or its consequences, but by the purity of its motive. Intuitionism does not give any philosophical justification of the moral principles. But Kant tries to give a philosophical foundation of the moral law. Kant's Rationalism is a kind of Rational Intuitionism. It regards the moral law or the internal law of conscience as the moral standard. Conscience is moral or practical reason.

10.6 Glossary :

- **A priori** : Relating to or denoting reasoning or knowledge which proceeds from theoretical deduction rather than from observation or experience.
- **Hypothetical Imperative** : A moral obligation that applies only if one desires the implicated goal.
- **Categorical Imperative** : An unconditional moral obligation which is binding in all circumstances and it is not dependent on a person's inclination or purpose.

10.7 Suggested reading and references :

- J. N. Sinha, A Manual of Ethics, Calcutta, 2003
- <https://plato.stanford.edu/kant-moral>

10.8 Exercise (Answer the Questions) :

a) Distinguish between a hypothetical and a categorical imperative.

b) List the three formulations of the Categorical Imperative in Kant.

c) What are the three fundamental postulates of Kant's ethical theory?

d) What are the chief flaws in Kant's notion of moral law?

SUBJECT : PHILOSOPHY

Unit - III

B. A. SEMESTER-III

Lesson No. 11

**MY STATION AND DUTIES
FRANCIS HERBERT BRADELY**

Prof. Shalini Gupta

Structure:

- 11.1 Objectives**
- 11.2 Introduction**
- 11.3 Criticism of the hedonistic utilitarianism**
- 11.4 Criticism of Kant's moral ideal**
- 11.5 The theory of My Station and Its Duties**
- 11.6 Self – realization**
- 11.7 Conclusion**
- 11.8 Glossary**
- 11.9 Self Assessment Questions**
- 11.10 Suggested Reading and References**

11.1 Objectives :

- To elaborate the theory of My Station and Duties
- To discuss the idea of self –realization

11.2 Introduction:

Francis Herbert Bradley (January 30, 1846 – September 18, 1924) was a leading member of the philosophical movement known as British idealism, which was strongly influenced by Immanuel Kant and the German idealists, Johann Fichte, Friedrich Shelling, and G.W.F. Hegel. Bradley argued that both pluralism and realism contained inherent contradictions and proposed instead a combination of monism, the concept that all reality is one and there are no separate “things;” and absolute idealism, the concept that reality consists entirely of ideas.

Bradley's contributions to moral philosophy and the philosophy of logic were probably more influential than his metaphysics. He wrote *Ethical Studies* (1876), criticising existing schemes of morality and elaborating an “ideal morality” focused on the attainment of the “best self.” One should always strive to realize one's “best self” in every situation; and that the idea of what that best self was could be expanded by exposure to the values of other cultures and also by internal criticism of one's own society. Thus, he taught to seek new possibilities and a higher standard, rather than to regard ethics as a set of established rules.

Bradley expressed his views on ethics in his first widely acknowledged publication *Ethical Studies* (1876). Bradley stated in his Preface that the ethical theory of his time rested on “preconceptions metaphysical and psychological,” which are “confused or even false,” and then he sets out to expose the flaws in each system of ethics. He held that each system rectifies the previous system's contradictions. Bradley himself said that the essays “must be read in the order in which they stand;” taking them out of context gives an incorrect understanding of Bradley's moral thinking. He contended that any moral system should be judged on how well it accomplished the self-realization of the agent. Self-realization consists in the

regulation and transformation of the sentient self by the rational self. It is accompanied by happiness which is an index of perfection. Happiness is the feeling of self realization.

11.3 Criticism of the hedonistic utilitarianism:

He criticises hedonistic utilitarianism . Bradley declared that hedonism had an initial practical appeal, but that the maximization of pleasure did not result in self-realization for anyone. He pointed out that the hedonistic conception of happiness was unacceptable because the state of happiness was dissociated from the means by which that happiness was achieved. And, happiness consisted of a series of “perishing moments.” Individual incidences of pleasure occur at different times and never exist together; therefore they never form a real totality. Bradley, however, retained the importance of happiness as the point of morality.

11.4 Criticism of Kant’s moral ideal:

Bradley attacked the Kantian moral ideal of “duty for duty’s sake,” as a purely formal concept of morality that provided neither a reliable guide for human behavior nor real human satisfaction.

11.5 The theory of My Station and Its Duties:

The famous theory My Station and Its Duties, outlines a Hegelian form of morality. Morality was explained in terms of assuming a role in a concrete historical community which was capable of providing a satisfying life for real empirical people. Bradley rejected this concept on the grounds that such a community itself might have a questionable morality if viewed from a higher standard, and also on the grounds that realization of the self was more than a social process.

Bradley holds that there is an “ideal morality,” which was the effort to realize the “best self” in every situation; the concept of best self arose originally from the ideals learned in family and community, but could go on to encompass values learned from other cultures or from internal criticism of one’s own society.

The ideal morality should result in an individual who is a “concrete universal” living in unity within himself and within his community. Bradley suggested that realization of the ideal self is unattainable through morality, because morality itself depends on the existence of evil, but that it could possibly be attained through religion.

My station and its duty was coined by Bradley to mend the defects which are found in Duty for Duty’s Sake. According to Bradley “the concept of universal is concrete.” When we talk about “my station and its duties, it is obvious fact that in my station my particular duties are prescribed to me, and I have them whether I wish to or not. Secondly, it is concrete. The universal cannot be realized in abstraction but as an organic whole. This system is real inclusive of its function, the organs are always at work for the whole, and the whole is at work in organs.

F.H. Bradley holds that each person has a place and function in the human society in accordance with his talents. He has a definite station in society, and should perform his duties appropriate to it. He is a member of the social whole; he has a particular place in it; his duties are appropriate to his station in society. He should perform his own duties appropriate to his station in society. This will lead to his self realization.

Each person is born with particular aptitudes. He has a place and function in society; his duties relate to his station in life. By performing his duties appropriate to his station in the society, he can achieve self-realization. He can attain happiness by fulfilling his proper function in an organized community. Society is a moral organism.

Bradley says, “What is the end? The end is the self-realization. The ‘individual’ apart from the community is an abstraction. I am myself by sharing with others, by including in my essence relations to them, the relations of the social state. I am to realize myself in ‘my station and its duties’. In short, man is a social being; he is real only because he is as social and can realize himself only because he is as social that he realizes himself.”

The society is a moral organism of interdependent members. Each member has a particular station in society determined by his peculiar talents; his duties are determined by his station in society.

Different individuals are organs of the moral organism. Just as the organs of an organism have specific functions by performing which properly they can effectively contribute to its general well being; so the different members of the social or moral organism contribute to its common good by performing their specific duties appropriate to their station in society. There is heterogeneity of functions of the individual members in the moral organism with homogeneity of its common good. There is homogeneity as well as heterogeneity in the moral organism. The highest personal good is in harmony with the highest social or common good.

The general will of the moral organism is embodied in social institutions. The different members of the moral organism should perform their specific duties in conformity with the ethos of the people, which is partly expressed in social institutions. Thus they can harmonize their personal will with the general will of the community.

11.6 Self –realization:

Self realization is never possible apart from society. Personal morality apart from social morality is an abstraction. Bradley says that a person who seeks to transcend the ethos of the people is on the threshold of immorality. Bradley himself determines this notion as the only deed that we do in each action and moreover as the only end of morality. For Bradley, one exercises self-realization in moral realm. It means that one's self is realized in the moral or virtuous conduct. Morality can be defined as the sphere of mind which is lower than religion. Religion absorbs morality, overcoming its defects. Bradley's reasoning leads us to conclude that morality is constituted by a dualism of particular and universal. The particular in morality is understood as individual will which is opposed to the will of the whole or community. Self-realisation is attainable only in the community, i.e. in relation to others. For it is relation to others that constitutes the true infinite whole, that in turn produces the

ideal with which the will of the individual identifies itself, the ideal which is, therefore, the same with the realised self.

By self-realization, Bradley means the realization of the infinite self. It consists in the complete transformation of the sentient nature of man by his reason through his ever increasing identification with family, community, nation, and humanity. Self – realization is not possible apart from society. Morality is not subjective but objective. A person rises above his narrow individuality, when he throws himself heart and soul into social service. The more he loses himself in objective interests or social good, the more he realizes his ideal self.

11.7 Conclusion:

In brief this is Bradley's theory of ethics. Now it may be that other idealists would not accept Bradley's account of ethics without serious modification. Bradley has described the theory with his customary rigour and precision. It can be said that the pure essence of all idealist ethical theories seems to be contained in Bradley, and that the suggested modifications seem often merely to obscure the issue.

Bradley's theory reaches very far beyond hedonism. Not only is it based on a sounder psychology, but also, in deriving obligation from the self as content rather than the self as feeling, it more nearly does justice to the nature of moral experience.

11.8 Glossary :

- **Immorality:** the state or quality of being immoral; wickedness.
- **Objective morality:** is the perspective that there are things about the universe that make certain moral claims true or false.
- **Subjective morality :** is the perspective that moral claims don't really have a truth value.
- **Ethos :** the set of beliefs, ideas, etc. about the social behaviour and relationships of a person or group.

- **Abstraction:** the quality of dealing with ideas rather than events.
- **Common good:** the benefit or interest of all.

11.9 Self Assessment Questions:

- What is self-realization according to Bradley?
- Discuss the theory of 'My station and Duties'.

11.10 Suggested reading and references :

- http://www.newworldencyclopedia.org/entry/F._H._Bradley
- <http://anthropology.ru/ru/text/babushkina-da/fh-bradley-self-realization-relation-self-and-others>
- Bradley Ethical Studies, New York, 1951
- JN Sinha A Manual Of Ethics, Calcutta, 1996

**CONCEPT OF PURUSHARTHAS - DHARMA, ARTHA,
KAMA & MOKSHA**

Structure :

- 12.1 Objectives**
- 12.2 Introduction**
- 12.3 Meaning of Pursusharthas**
- 12.4 Dharma as a Value**
- 12.5 Artha as a Value**
- 12.6 Kama as a Value**
- 12.7 Moksha as a Value**
- 12.8 Means to realise Moksha**
- 12.9 Conclusion**
- 12.10 Glossary**
- 12.11 Suggested Reading and References**
- 12.12 Exercise (Answer the Questions)**

12.1 Objectives :

- To discuss the ancient Indian ideals of Purusharthas, Varnashramadharmas etc.
- To explain Dharma as embodying common as well as special duties
- To emphasize the ancient Indian ideal of distribution of labour according to Varna
- To elaborate the twin values of Artha and Kama
- To underline the significance of the ideal of Moksha in Indian tradition
- To explain the different types of Yoga as the primary means of attaining Moksha

12.2 Introduction :

Ancient form of Indian culture is Vedic culture. It originated several thousand years before Christ. Indian culture lays stress on moral values, spirituality and salvation and is greatly influenced by religion. Religious tolerance, non-violence and respect for others are hallmarks of Indian culture.

12.3 Meaning of Purusharthas :

Purusa means human being and artha means object or objective. Purushartha means objectives of man. Indian culture is based on certain values called purusharthas. The idea of purusharthas is the fundamental principle of Indian culture. According to it the aim of every person in the world is to attain the four purusharthas: Dharma, Artha, Kama and Moksha. A man should strive to achieve these four objectives in his life. Every individual in a society is expected to achieve these four objectives and seek fulfillment in his life before departing from here.

Since ancient times, the Indian ideal of purusharthas has presented an integral view of life. Dharma implies the laws on which society is based. Artha is the use of earth and its resources for the means of livelihood in human lives. Kama in its broader sense stands for desires and Moksha is the ultimate end of human life or liberation.

12.4 Dharma As A Value :

According to Rigveda Dharma means ordinances or laws. In Upanishads, Dharma is the force of force or power of power. There is nothing higher than Dharma. 'Dharma' in Buddhist philosophy is used for doctrines. At least three meanings of Dharma in Kautilya's Arthshastra can be distinguished:

- (1) Dharma in the sense of social duty
- (2) Dharma as moral law based on truth.
- (3) Dharma as civil law.

The concept of Dharma prescribes certain duties and principles of morality for improving the general behavior of man.

Sources of Dharma: The most important sources of Dharma are Shruti (the Vedas), Smriti (Dharmashastra works), Sadachara (conduct of noble people) and Atmatushti (Self -satisfaction).

Classification of Dharma :

Dharma is classified under two heads:

- (1) Nitya Dharma or Samanya or Sadharana Dharma
- (2) Vishishta Dharma or Vishesha Dharma

(1) Nitya Dharma:

Nitya Dharma is the universal code of morality. This consists of moral virtues to be observed by everybody, to whatever caste or creed he or she may belong. The value of these moral virtues is recognized and emphasized by all

the religions. Some important moral virtues are:

(i) Satya (Truthfulness)

Satya is one of the fundamental essentials of moral life. It is the highest duty and there is nothing higher than this. It purifies the mind and leads to prosperity. Truth under all circumstances is preferable to falsehood.

(ii) Ahimsa (Non-Violence)

Ahimsa means the practice of love which consists in not hurting others by thought, words or acts.

(iii) Brahmacharya (Celibacy)

Brahmacharya has been explained as discipline and control over the sense organs. By leading the life of celibacy, self-discipline and continence and by dedication to higher pursuits one can overcome all difficulties.

(iv) Dama (Control over sense organs)

One should have absolute control over one's sense organs. Vidura compares the human body with a ratha (chariot), sattva (the living principle) with its charioteer, sensory organs with horses and buddhi (Intelligence) with the reins. One who does not control these horses can never be free from the bondage of birth and death.

(v) Ksama (Forgiveness)

Yudhishtira speaks highly of Ksama. According to him everybody should have this virtue because victory favours him who is possessed with forgiveness. Only deserving persons should be forgiven and not the wicked ones.

(vi) Sheela (Good behavior)

Sheela comprises abstention from animosity in thought, word and deed. Compassion and devotion are to be cultivated. Respect for elders is also an important duty for everyone. Disregard to mother, father and preceptor (guru) makes one the greatest sinner. These three should not be killed even if they are harmful.

(vii) Atithi Seva (Hospitality towards a guest)

Being one of the Panca-maha-yajnas (five great sacrifices) Atithi-Seva has been prescribed as a sacred duty. Even if an enemy goes to one's place he should be received cordially and respected.

(2) Vishishta Dharma :

It stands for duties especially laid down for different persons or groups to be performed under different circumstances:

(i) Varnadharmas

The ancient Hindu society consisted of four castes known as varnas. The four Varnas are Brahmana, Kshatriya, Vaisya and Shudra. The specific duties of the four varnas are as follows:

(a) For the Brahmanas

Brahmanas should observe fasts, attend religious discourses, follow the injunctions of the Vedas, have control over their sense organs, devote themselves to study, teach others, accept gifts, practice penance and be compassionate.

(b) For the Kshatriyas

According to the Bhagavadgita, "The inherent natural duty of the Kshatriyas is bravery, brilliance, courage, not running away from the battle, generosity and exercising authority."

c) For the Vaishyas

The Mahabharata connects the duties of the Vaishyas with agriculture, honest trade and cattle rearing.

d) For the Shudras

Shudras have been assigned the lowest position in Hindu scheme of division of society. They have been assigned the duty of attending to the three higher varnas.

ii) Ashramadharm

To the ancient Indian thinkers, man's entire life was a kind of schooling. Therefore they enumerated four stages of life known by the term Ashramas. The four ashramas are: Brahmacharya Ashram, GrihasthaAshrama, VanaprasthaAshrama and SanyasaAshrama.

Proper observance of Ashramadharm helps one to overcome all sorts of calamities and difficulties and to attain salvation.

Code of conduct for the Brahmacharya ashrama :

Brahmacharya ashrama was marked as a period of study and self-discipline. A Brahmachari was to live with his preceptor and attend to him with respect. Devoted to his studies, he was expected to study the Vedas regularly and thoroughly, observe celibacy, perform agnihotra and propitiate God Agni. According to Mahabharata, he should respect his guru, observe purity and avoid scents etc. To beg alms also has been regarded as an important duty of a student.

Code of conduct for the Grihastha ashrama :

After Brahmacharya, one should pay guru-dakshina and then marry to lead the life of a householder and worldly man. The Mahabharata establishes the superiority of this dharma over the other dharmas by calling it their foundation.

Code of conduct for Vanaprastha ashrama :

In the Vanaprastha Ashrama one was to lead the life of a forest dweller. It was the life of contemplation and of gradual withdrawal from worldly ties.

Code of conduct for Sanyasa ashrama :

After the Vanaprastha ashrama, one was to enter the Sanyasa ashrama and leave for the forest with or without one's wife. A Sanyasi has also been called a Parivrajaka in the Mahabharata. In this stage he was to lead the life of complete renunciation. He should practice celibacy, self-control, forgiveness, purity and eat roots and fruits. By leading a restrained life, one attains salvation according to Mahabharata.

12.5 Artha As A Value :

Artha has been given an important place in Indian culture. Artha is the use of earth for the means of livelihood in human lives. In his Arthashastra, Koutilya has defined artha as "The livelihood of human beings". Vatsyayan in his Kamasutra has defined Artha as "gaining knowledge, land, animals and money following one's own dharma and increasing it." Artha includes the primary needs of human beings.

According to Vatsyayan every householder must pursue Artha. Arjuna said in Mahabharata that whatever is considered Dharma in the world is completely based upon wealth. All the religious activities, all the pleasure, even heaven can be achieved by means of wealth. In Arthshastra, Kautilya has pointed out that among Dharma, Artha and Kama, Artha is the highest since it is the means for the achievement of Dharma and Kama. This has also been supported by Panchtantara and Hitopadesha. However, Indian thinkers seldom considered Artha without Dharma as desirable. While wealth was many a times considered the highest value, it was insisted that it must be based upon Dharma.

Kautilya has considered Artha as the main among Trivarga (all purusharthas excluding moksha). According to him, in Trivarga, Artha is the most important, since both Dharma and Kama depend upon it. Vatsyayan also

endorses that one should constantly make efforts to increase his earnings, land, gold, wealth, clothes, and ornaments.

The Arthshastra presents a scientific basis for the achievement of Artha. Defining the scope of Artha, Kautilya has pointed out that Artha means the habitat of human beings. Arthshastra is the science which discusses the establishment of the state and the rules of its preservation. Kautilya has discussed the subject in great details in his book. According to him the state is the root of Artha. Therefore a society can achieve Artha only under a favourable state. Since the state aims at Artha, the king should have a tendency in its favour. Kautilya has insisted that the king should present ideal conduct and character in the achievement of Artha and should maintain conditions in which the citizens may achieve Artha. Thus we see that Indian thinking was socialistic and humanistic. No one can achieve Artha alone. Artha should be achieved collectively. According to Gita all land belongs to God. It has been clearly maintained by Kautilya that the king who fails to do his duties concerning Artha, may be removed.

12.6 Kama As A Value :

The third purushartha is Kama. In broader sense it stands for desire. The four dimensions of Kama are - kamana (desire, wish), abhilasha (longing or ardent desire), akanksha (desire for fulfilment) and lalasa (lust). Desire is the motivating power of all activities. Therefore it is at the root of all the actions. Kama directs the mind and covers its entire field of activity. Kama may be divided into three kinds: Satvika Kama is according to Dharma while Rajasika Kama is the result of the combination of sense organs and desires. Rajasika Kama is pleasant while enjoying but its results are poisonous. Tamasika Kama is born of sleep, ignorance and laziness.

Of the three Kamas the first has been universally recommended. Kama takes good care of the five sense-enjoyments;

- i) To have an aesthetic sense and feel happy about beauty and grace.
It is Rupa.

- ii) To relish flavour and to crave tasty things. It is Rasa.
- iii) To be enamoured of fragrance and to love fragrant things. It is Gandha.
- iv) To find pleasure in a pleasant touch and a loving contact. It is Sparsha.
- v) To like what sounds pleasant and sweet. It is Shabda.

Kama indriyas are also influenced by Kama. If a man wants to express his feelings, it is Kama. If a man likes to hold something because he likes it, it is Kama. If a man wants to move about for achieving something, it is Kama. If a man wants to procreate and derives pleasure out of it, it is Kama.

Though Kama is all this and much more, now a days it is usually taken to mean sex only. At one place, the Mahabharata explains Kama as a pleasure derived from the possession of wealth. Kama is the joy that results from the sense organs, mind and heart, when they are directed to their respective objects. It is noteworthy in this connection that the ancient Indian thinkers did not condemn Kama altogether. They gave due place to it, though the lowest among purusharthas. They sanctioned the satisfaction of all sorts of desires, but emphasized that the same should be in limits. There is no running away from Kama as long as we live. It is the very essence of life, its prime mover. It is advocated that one should think in terms of controlling, channelising and moulding it whenever the occasion demands. Yama, Niyama, Asana, Pranayama and Pratyahara help us to control, channelize and mould it.

12.7 Moksha As A Value and the Means of its realization :

Ever since the recognition by man of the importance that human conduct presupposes the realisation of some end or ideal (whatever may be the conception of its nature), attempts have been made at every period of the growth of human knowledge for the regulation and guidance of human conduct. The vast history of ethical literature that has sprung up as a result of such efforts bears ample testimony to the fact that the soul of man wants to realise some end or ideal

whereby it can realize itself. In the West different ideals have been propounded. Some moralists have sought to infer the ethical ideal from an analysis of the psychological nature of man - they are psychological hedonists, in whose opinion man by nature seeks pleasure and shuns pain. The idealists regard the development of the 'spiritual principle' as the highest aim of human life.

The ideal of human life according to Indian philosophers is some state where, negatively speaking, there is no process of birth and rebirth, pain or suffering but where there is complete freedom from all such processes. This is the ideal of Moksha or Mukti.

The term Moksha literally means release, deliverance, emancipation and freedom. Whatever meaning we take has a negative and positive aspect. The negative aspect of it refers to getting rid of the rebirth cycle and the positive aspect implies attainment of sense of expanded outlook. It is nearer to the Christian term 'salvation.' In Indian culture the term Moksha is used to mean freedom from the life of Ego, freedom from the limitations of "I" and "Mine" and entering into life of spirit where all distinctions merge into complete identity

Moksha is also used to mean freedom from the process of birth and death or birth and rebirth. A very significant point to note is that in Indian philosophy, the term Moksha is considered to imply freedom from all limitations of individuality in this life. An emancipated person lives a life of spirit; for him the natural world appears to be the manifestation of supreme reality. From cultural point of view this implication of Moksha is much more important than Moksha as freedom from the cycle of birth and death. Taken in this sense Moksha has a social dimension. An emancipated person comes out in the spirit of service since he has no personal ends. On the other hand a person who lives within the limitation of his ego cannot transcend self-interest. He is directly or indirectly attached with selfish motives. Thus a provision is made for all men to serve the society at a definite period of life without personal motives. After going through worldly life and enjoying material pleasure, every man is supposed to enter the stage of Sanyas. A true Sanyasi lives emancipated life and dedicates himself to the cause of humanity.

There are certain misunderstandings in the minds of some people that Moksha is only possible after death. But this is not true. It is of two kinds:

a) JeewanMukti :

This means liberation while living in this world. Any person who develops full control over mind and body is not affected by the attractions and allurements of worldly things. He rises above narrow egoistic and petty considerations. Such a person is said to have gained Jeewan Mukti.

b) VidehaMukti :

There are various ways of attaining Moksha in Indian philosophy. One of the ways is to rise above the cycle of birth and rebirth. When the life of an individual is over then only Videha Mukti is possible. But this is only practicable if we have full control over our passions and emotions. When a person achieves Videha Mukti, he never comes to the world again. Videha Mukti is the ultimate stage of liberation.

12.8 Means to Realise Moksha :

In Indian culture there are many ways leading to Moksha. These are according to the suitability of an individual. In this world there are different types of people. Some are fit for devotion while others have mental capability of obtaining knowledge. There is no restriction on an individual to follow any particular path to liberation. In short the following ways are recommended for the realisation of Moksha:

(1) The way of Action (Karma Yoga) :

Indian culture stresses upon the way of action as Karmayoga which is an aspect of personality and also one aspect of reality. One can realise Moksha by perfecting his actions. The detached theory of action or

Niskama Karmayoga which has been prescribed by the Lord Krishna in Bhagvadgita is the safest and easiest way of realisation. One does not voluntarily commit to oneself for any impression which may bound him in this world, but it is a voluntary attribution of all voluntary commitments to the universal self, thereby not attaching oneself to the law of causation or the law of Karma. The cycle of birth and rebirth can be overcome by detaching oneself gradually from voluntary commitment to oneself. Only that individual can realise a state of liberation or moksha who has detached all his voluntary commitments from oneself. The theory of detached action has been prescribed as the best and the easiest way of the realisation of freedom or salvation.

(2) The way of Devotion (Bhakti Yoga) :

It consists in attributing and surrendering oneself to one's duty. This way is mainly for the common people. The way of knowledge is meant for those who are intellectually the best but the way of devotion is meant for those who cannot follow the way of knowledge. It is the method of love and compassion. There are many objects of attention and devotion. But in the way of devotion one has to withdraw the senses and internal sense to focus on one object of attention and devotion. This way the mind comes to rest and restores its power of concentration which leads to liberation or moksha.

(3) The way of knowledge: (Jnana Yoga) :

It consists in understanding the reality of life and then with the help of this light of knowledge, one finds its goal. There are many illusory objects which keep us away from the reality. There is universal ignorance called 'Maya'. It is the apparent aspect of reality. There are many stages of Maya.

Shankara is of the opinion that the world is false and Brahman alone is truth. The reality appears different to us because of this universal

ignorance which can be overcome only by the light of knowledge. The only reality is Brahman and all the rest is false. When Maya is assimilated in Brahman, we attain a state of liberation.

(4) The way of Hatha Yoga :

This is open to all people for achieving liberation. In this case full control over body and mind is required. This yoga consists of certain ways and means by virtue of which effective control over mind is attained by developing the power of concentration.

Indian history has examples of many emancipated souls who even after attaining Jeevan Mukti worked and sacrificed themselves for the cause of the good of the society. For instance, Gautama Buddha attained Moksha yet served the humanity. Ramakrishna Paramahansa and Swami Vivekananda are the examples of emancipated souls who lived and worked without any forms of personal ends.

12.9 Conclusion:

Thus it is evident that Indian Philosophy gives an integrated view of life. It recognizes the value of leading a life guided by Dharma. It also does not criticize the natural urge of fulfilling one's desires. Similarly material prosperity has also been justified and a direction has also been given to life towards the final target, i.e. Moksha. Such a life guided by values is the true life.

The four Purusharthas are like the four wheels of a chariot called human life. They collectively uphold it and lead it. Each influences the movement of the other three and in the absence of any one of them; the chariot comes to a halt.

12.10 Glossary :

- **Rigveda :** It is an ancient Indian collection of vedic Sanskrit hymns. It is one of the four canonical sacred texts of Hinduism known as the Vedas.

- **Upanishads** : The Upanishads are a collection of texts of religious and philosophical nature, written in India probably between c.800 BCE and C. 500 BCE, during a time when Indian society started to question the traditional Vedic religious order.
- **Arthashastra** : It is an ancient Indian treatise on statecraft, economic policy and military strategy, written in sanskrit. Kautilya is credited as the author of the text.

12.11 Suggested reading and references :

- J. N. Sinha, A Manual of Ethics, Calcutta, 2003
- I.C. Sharma, Ethical Philosophies of India, George Allen and Unwin, 1963

12.12 Exercise (Answer the Questions) :

a) Distinguish between Nitya and Visihishta Dharma.

b) Explain the prescribed code of conduct for the four ashramas.

c) Discuss the significance of Artha as a value of life.

d) In your opinion, what is the importance of Kama as a purushartha?

e) Distinguish between Jeevan Mukti and Videha Mukti.

f) What are the different kinds of Yoga essential for the attainment of Moksha?

IDEAL OF NISHKAMA KARMA - BHAGWAD - GITA

Prof. Ritu Raj

Structure :

- 13.1 Objectives**
- 13.2 Introduction**
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 - 13.3.1 The path of knowledge**
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 - 13.5.2 Duty for duty's sake**
- 13.6 Sakama karma and Nishkama karma**
- 13.7 Nishkama karma and Kant's categorical imperative**
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13.9 Glossary

13.10 Self-Assessment Questions

13.11 Suggested Reading and References

13.12 Exercise (Answer the Questions)

13.1 Objectives:

- To understand the meaning of Nishkama karma in the Bhagwad- Gita.
- To elucidate the significance of the concept of duty in Gita
- To focus on the path of Karma Yoga as the essential message of the Gita.
- To understand the principles in accordance with which duties can be performed.

13.2 Introduction:

The Bhagwad- Gita is one of the celebrated sacred works of Hindus. It summarizes the important elements of Hindu Philosophy. Great Indian thinkers like Shankaracharya, Ramanuja, Madhva, Dnyaneshwar etc. have written illuminating commentaries on Gita. Great national leaders like LokmanyaTilak and Mahatma Gandhi have drawn inspiration from Gita.

The Gita derives its philosophical content chiefly from the Upanishads. It also synthesizes the philosophical elements from Sankhya, Yoga etc. schools of philosophy. It consists of the spiritual teaching of Lord Krshna to Arjuna and thus acquires the name 'Bhagavad-Gita' which means 'the Song of the Lord'. In the battle field of Kurukshetra, Arjun gets upset when he saw his own relatives in the ranks of the enemy. He did not know what ought 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 a just battle. Krishna, through the course of the Gita, imparts to Arjuna wisdom, the path to devotion, and the doctrine of selfless action. Even today, Lord Krishna's advice is a source of inspiration. Many times human being face the

question “what ought to do?” Like Arjuna, we can get inspiration from the Bhagwad-Gita

The Gita accords supreme importance to duty. It exhorts man to perform the action assigned to them without expecting any rewards. It emphasizes the performance of duties related to one’s caste or station in life without any desire for fruits and without attachment or aversion. Hence the central teaching of the Gita is Nishkama Karma Yoga. An important philosophical concept in Karma Yoga, it means to act selflessly or without personal gain, in mind. When acting out of Nishkama karma, an individual is acting without any expectation that good will be returned to him. In Sanskrit, Nishkama means “action without motive” “work without desire” or “desireless”.

13.3 Paths of Liberation in Bhagavad Gita:

The Gita holds that liberation is the end of life. Liberation becomes possible when the soul liberates from the cycle of birth and death. It is the merging of the individual soul into 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 (Jnanamarg) 2) Path of Devotion (Bhaktimarg) 3) Path of Action (Karma marg).

13.3.1 The path of knowledge:

The Gita preaches the path of knowledge. There is nothing as pure and purifying as knowledge. Jnana-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 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 his 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.

13.3.2 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 Divine which is too abstract and eternal. The worship of God in a concrete form is possible for common man.

The Gita declared that “He who worshippeth God, never perisheth”. In the twelfth chapter, the Gita describes the qualities of a good worshipper. A good devotee is a kind person. 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 desire. A true worshipper offers the fruits of one’s action to God. God is worshipped through social service.

13.3.3 The path of Action:

The Bhagavad 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. Inactive i.e. inaction is death. The Gita preaches

NishkamaKarmayoga i.e. performing one's duties without any expectation for the rewards.

13.4 Meaning of Nishkama Karma:

Nishkama karma is a prominent theme of the Bhagavad Gita. It is also considered as the essence or the central message of Bhagavad Gita. The term is Nishkama Karma. First let's try to understand its meaning.

- nishkama is a sandhi of nih+kama. Here "nih" means "without" and "kama" means "kamna" i.e. any kind of desire.
- Karma means "work"/"action".

The term "Nishkama Karma" means "action without desire" or "work without motive". It commands that an agent has the right to prescribed activities (social and moral duties) but never at anytime to their results. Our works, our desires should be "desireless", we should not desire for any pleasing or unpleasing results.

The Bhagavad Gita emphasizes the performance of duties related to one's caste or station in life without any desire for fruits and without attachment or aversion. Duties ought to be performed for the sake of duty. Gita regards the attainment of God as the highest good. Duties ought to be performed for the attainment of God. They also ought to be performed for the welfare or solidarity of humanity. An action can be done with either of the two motives:

- 1) Motive of duty
- 2) Motive of selfishness

The Gita asks everyone to undertake work from the motive of duty alone. This means that we must not act for the sake of results or consequences of deeds. This is "Nishkama Karma". Nishkama karma is not conditioned by any desire.

The Gita recommends the need to act from sheer regards for Dharma. It does not suggest inaction; rather it represents a basic departure from the path of renunciation. It asks us to act both for the good of others and also for our own good

but without any desire. The Gita believes that man realizes his good by acting within this world, what he should renounce is the desire to act for the sake of result.

13.4.1 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 better to follow one's own duties. The Gita divides human beings into four castes viz. Brahman, Kshatriya, Vaishya and Shudra according to their qualities and actions.

The Gita mentions the following duties of the four castes.

The Brahmins should cultivate the virtue of sense-control, tranquility, forgiveness, wisdom, knowledge and faith.

The Kshatriyas should cultivate the virtues of heroism, spiritedness, bravery, courage, generosity and sovereignty. They ought to fight a just battle.

The Vaishyas should tend cattle, carry on agriculture, trade and commerce.

The Shudras should serve the three higher castes.

Every individual has to follow Ashrama dharma. Every one passes through various stages of life, namely a student (Brahmacharya), 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. These specific duties ought to be performed without attachment and desire for enjoying their fruits. We are under moral obligation to do the duties but their fruits depend upon the will of God. Those who hanker after the fruits are objects of pity. We should dedicate our action to God without any consideration of success or failure. 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. The Gita recommends the renunciation of fruits of actions, because desire for fruits leads to

bondage. One who renounces fruits of actions and performs one's appointed duties is a true yogi.

13.5 Non- attachment to Actions:

Actions which bind us and cause rebirth are those done with some desire. So actions which come under the sway of the law of karma are those which are done with the conscious desire of achieving something. Such actions are also known as attached actions, or actions done with some attachment. Nishkama karma, on the contrary, are action done without any attachment, i.e., without any conscious intention of achieving something. In other words, actions done without any raga or dvesa are non-attached actions. Conceptually, non-attached actions are actions completely devoid of any desire, whether the desire be egoistic or altruistic, secular or religious, material or spiritual. But in Indian thought it seems that non-attachment or 'desirelessness' means the absence of only the narrow egoistic desires.

An action may be non-attached even when the doer does it with the aim of promoting public welfare or attaining the spiritual goal of Moksa or freedom. What is prohibited or enjoined to given up is the inculcation of worldly aspirations, the mundane egoistic interests, and not the higher ends like social preservation or self-purification and self-realisation. This is clear from the following ideas of the Gita on karma-yoga: "As the unlearned act from attachment to their work, so should the learned also act. O Bharta, but without any attachment, with the desire to maintain the world-order." So if the goal is a higher one like the maintenance of the world-order, the action remains a non-attached one.

As a matter of fact, in the Indian thinking only such actions are attached actions and cause bondage which are done under the influence of avidya (ignorance), and such actions are only those actions which are prompted by raga and dvesa. Again actions prompted by raga and dvesa are all meant for attaining worldly pleasure and avoiding worldly pain. So, only such desires which are meant for worldly pleasure and avoidance of worldly pain are to be abandoned. In other words, acts done with egoistic passions are attached actions. Those which do not concern narrow egoistic

ends but refer to altruistic or higher spiritual ends, are not to be construed as attached actions even if there is some desire behind them.

13.5.1 Synthesis of Pravrtti and Nivrtti:

The ideal of nishkama karma may be taken as a synthesis between what has been called pravrtti and nivrtti in the Indian ethical system. Pravrtti is the path of active life with the object of attaining heaven or some such state of happiness. Thus pravrtti refers to desireful actions, the desire being happiness in the present life or happiness in heaven. Such acts include all the rituals and ceremonies prescribed in the Vedas or other Sastras. Such acts are definitely therefore attached actions. As opposed to pravrtti, nivrtti is the path of total renunciation of works. It is quietistic path taking sadhana, samadhi etc, as the sole pathway to salvation. The essential thing involved herein is that for salvation one has to renounce the world and worldly activities completely and has to take recourse to what is known as jnana-marga or the path of knowledge. The doctrine of nishkama karma cuts a middle course between the above two extreme pathways. It holds that what is required for liberation is not the renunciation of world or worldly actions, but the renunciation only of kama (passion or egoistic desire). The Gita clearly says that actions are to be done; nobody can remain without performing actions. So renunciation of work is not required. What is required is renunciation in action. That is, even in spite of doing action, one is not to be involved in the fruits thereof. The famous Gita saying in this regard is as follow:

“To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction.”

Thus nishkama karma is neither naiskarmya (inaction) nor karma (action) with an eye upon the fruits thereof. In other words, it is neither nivrtti nor pravrtti. It is action without attachment to the fruits thereof.

The above noted reference from the Gita puts forth one more important aspect of the doctrine of nishkama karma. One should renounce the fruit of his action not because desire for the fruits bind but, rather more importantly, because fruits of

actions are not within the power of the doer, they are not his right at all. Fruits are within the power or control of God. The God, therefore advises us the ideal of nishkama karma that one should act with a sense of complete surrender to God, with an utter sense of resigning or offering all works to God. “He who works, having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf (is untouched) by water.” Krishna, the Lord exhorts Arjuna to give up his moha in the following words, “Resigning all thy works to Me, with thy consciousness fixed in the self, being free from desire and egoism, fight delivered from thy fever.” Thus, according to the BhagavadGita, the ideal of Nishkama karma is realized by performing selfless actions, surrendering fruits of actions to God.

13.5.2 Duty for duty’s sake:

As a matter of fact, one very important dimensions of nishkama karma is its giving vent to the ideal of duty for duty’s sake. If one’s right or power is limited to action alone, not to the result, then he has to do his assigned action only with the sense of duty and with no other consideration. Placed in the world as we are, we have certain duties to perform. And we are to perform these duties simply for the sake of duties. We have to do them, because we are obliged to do them as our assigned dharma.

Nishkama karma is not inaction, it is action par excellence. But again it is action for no selfish gain, for no desired end. Then action for what? For action sake alone. We have to act, because we are to act. We have been assigned certain duties by virtue of being men and also by virtue of being placed in the world with a certain status in life. We have to perform these assigned duties with the full sense of duty and for nothing else. This is nothing but duty for duty’s sake. So nishkama karma implies within it duty for duty’s sake. It is a fact that all actions whether desireful or desireless bear their natural fruits but the fruits of the latter have no binding effect upon the doer, they have a liberating effect rather.

It is clear from the above, that which binds, and consequently what is the real cause of rebirth and suffering, is kama(attachment) and not karma(action). But the question is: Is non-attached action necessary moral and the attached action necessary

immoral? The answer will be evidently negative, because the question of morality is associated with actions which are done by raga and dvesa. It is these which are the natural springs of action whether moral or immoral, right or wrong. So the concept of nishkamakarma seems to be a morally neutral concept. An action like killing will be regarded as wrong, whether it be done with attachment or with complete sense of non-attachment. Similarly, if one acts for the good of others even with a sense of attachment it will be appreciated as a right or moral action. It may be pointed out here that purely altruistic actions done even with a sense of attachment for achieving the altruistic goal is treated as non-attached action for all practical purposes in the Indian tradition.

So, action done for the good of others cannot be cited as an example of attached action. But here it is to be seen that actions sometimes done even with a sense of personal or egoistic interest may not necessarily be regarded as wrong or immoral. For example, nobody would regard the action of wife for the good health of her husband an immoral act, even if it is done with an egoistic end in view. So, the concept of nishkama karma, regarded as the backbone of Indian ethical thought, is not a moral concept at all, it is rather a morally neutral concept.

13.6 Sakama karma and Nishkama karma:

In karma yoga philosophy, there are two central concepts: Sakama karma and Nishkama karma.

Sakama is to take action under self-centered motivation with the goal of being thanked or receiving goodness in return. Nishkama karma is the opposite of Sakama karma and is considered to be selfless action without even the subtle internal hope for a “thank you” or goodness returned.”Infact, most of us are sakami people who have desires of our actions, contrary to nishkami people who always act from the motive of action.

A sakami person is naturally inclined to and interested in sensuous feelings and demands and always makes an effort to fulfill them. A nishkami person, on the

other hand, always acts from his spiritual nature that is described in terms of dharma-svadharmavarnashramdharma in the Gita

You have to pay back all karmas in this life or in future lives, good or bad. It could be good karma but if it is selfish it is a chain that binds you. Nishkama karma means free or without desires. Karma comes from the root word “kriya” which means to do. In the act of Nishkamakarma you have no selfish expectation you are only giving. Nishkama karma means doing seva (selfless service), without the expectation of receiving acknowledgement and reward. Selfless service bears fruit similar to Raja Yoga, Bhakti Yoga and Gnana Yoga. The fruits of sakama karma will be paid for in this life- the fruit of Nishkama karma will be returned after this life.

Ultimately, Nishkama karma is considered non-attached to the result of personal actions in life, but with selfless and loving motives. The karmic concept centers on whatever actions a yogi makes within the world for the sake of others and not for the self- benefit.

13.7 Niskama karma and Kant’s categorical imperative:

The ethics of the Gita resemblances that of Kant. But it differs from Kant’s rationalism in some essential points. First, the Gita regards the attainment of God as the highest Good. Duties ought to be done for the attainment of God. Kant does not recognize it as the supreme good. Secondly, the Gita enjoys the performance of duties for the welfare or solidarity of humanity; duties ought to be performed for the good of all creatures. The good is not happiness; but the moral good. Kant conceives the highest good as virtue or good will; it is the good of the individual. Kant tried to find a way of formulating morality in terms of universal laws. Finally, he found a universal moral law: duty for duty’s sake- popularly known as categorical imperative. His idea of the categorical imperative is quite similar to the idea of nishkama karma.

The Gita reveals that a human self is svabhavatah (essentially) spiritual and moral and therefore it should always act from its real svabhava. In the same manner, Kant reveals that the goodwill is svabhavatah, a moral autonomous being, and therefore it should always act from its pure will. The duty of a spiritual and moral

being is expressed in the Gita's concept of Nishkama karma or 'duty without desire' and in Kant's concept of the categorical imperative or "duty for duty's sake."

The Gita emphasizes the purity of the self in terms of universal law (dharma) and svadharma (self-law) and Kant emphasizes the purity of the pure reason and practical reason. With their similar concepts, both the Gita and Kant reach the same moral principle of duty always for duty not for any desire.

Their final principle of morality in this sense is almost similar if not identical. In other words, the Gita's Nishkama karma clearly anticipates Kant's ethical theory of duty for duty's sake. Kant claims that a moral agent always act from reason and not from the senses just as the Gita claims that a moral agent always acts from his nature of being self.

13.8 Sum up :

To sum up we can say that the Bhagavad Gita preaches the path of action i.e. Nishkama karma yoga. Nishkama karma yoga emphasizes on the action itself; to perform one's duty proficiently irrespective of personal rewards. Every man is ought to perform his duties compulsorily. None is expected to shun away from his duties. The Gita advocates disinterested 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. Specific duties ought to be performed without any desire for enjoying their fruits. We have a right to actions, but not to their fruits. But their fruits depend upon the will of God. We should dedicate all our actions to God. The Gita strongly emphasizes the renunciation of fruits of actions. The renunciation of desire for fruits leads to eternal peace. In this way the Gita ethics promotes individual as well as social welfare.

Indeed, Nishkama karma is a central theme in the Bhagavad Gita. It means to act unselfishly, or without personal gain in mind. When acting out of Nishkama karma, an individual is acting without expectation that good will be returned to him.

13.9 Glossary :

Nishkama-karma - Action dedicated to the Divine without any personal desire for the fruits of one's labor. It is activity engaged in as dedication and worship. It is the central teaching of the Bhagavat-Gita.

Bhagavad- Gita - One of the essential scriptures of Hinduism, a portion of the Mahabharata, in which Krsna, on the battlefield of Kurukshetra, instructs Arjuna about the nature of God, the universe, and the Self; and on the way to attain God.

Bhakti Yoga – path to union with God; Yoga of devotion

Jnana Yoga - the path of wisdom; the Yoga of Knowledge.

Raga– attachment

nivrtti - the path of turning away from activity.

Pravrtti–the path of active involvement in the world. It is attached action.

Swadharma- one's own natural duty

Varna-caste; there are four castes which divide individuals in society, according to one's nature and aptitude.

Ashrama- stage of life; there are four ashram of life's journey.

13.10 Self-Assessment Questions:

- Explain the notion of Nishkama Karma.
- Explain the salient features of Karmayoga in the Gita.
- What do you understand by renunciation as given in the Gita.
- What is the relationship between Nishkama Karma and Kant's categorical imperative.

13.11 Suggested reading and references:

- Dr. Nigal-s.e.: Introduction to philosophy of Dharma, Nagic, 2009.

- I.C.Sharma; Ethical Philosophies of India,George Allen and Unwin, 1963.
- JaduNathSinha: A manual of Ethics, New Central Book Agency, Calcutta, 2003.
- J.S. Mackenzie, A manual of Ethics, 1991.
- KedarNathTiwari, Classical Indian thought, MotilalBanarsidass Publishers, Delhi, 1998.
- Ranganathanda Swami, Universal Message of the Bhagavad Gita, Vol I, Kolkata: AdvaitaAshrama, 2000.
- ShrimatBhagawad Gita; Gorakpur Press.
- Vatsyayan, Ethics, 1991.

13.12 Exercise(Answer the Questions)

Q1) Which paths did the Gita prescribe to achieve ideal of life?

Q2) Explain briefly the meaning of Nishkama Karma

Q3) Which duties did the Gita prescribe?

Q4) What are non-attached actions according to Bhagavad-Gita.

Q5) Explain the notion of duty for duty's sake.

Q6) Differentiate between the Sakama karma and Nishkama karma

ETHICAL PRINCIPLES OF JAINISM

Structure :

14.1 Objectives

14.2 Introduction

14.3 The Jaina concept of bondage

14.4 The Jaina way of liberation

14.5 The three jewels and the five moral virtues

14.6 Sum Up

14.7 Glossary

14.8 Self Assessment Questions

14.9 Suggested Reading and References

14.1 Objectives :

- To explain Jaina notions of liberation and bondage
- To elucidate the significance of the Triratna
- To elaborate the importance of moral virtues like ahimsa, satya etc.

14.2 Introduction :

The word Jainism is derived from 'Jina' which means conqueror - one who has conquered his passions and desires. It is applied to the liberated souls who have conquered passions and desires and obtained emancipation. The Jainas believe in 24 Tirthankaras. Of these, the first was Rsabhadeva and the last, Mahavira, the great spiritual hero, whose name was Vardhamana. Mahavira cannot be regarded as the founder of Jainism, because even before him, Jaina teachings were existent. But Mahavira gave a new orientation to that faith and for all practical purposes, modern Jainism may be rightly regarded as a result of his teachings.

The most important part of Jaina philosophy is its ethics. Metaphysics or epistemology, in fact, knowledge of any kind is useful for the Jainas only insofar as it helps him to attain right conduct. The goal of right conduct again is salvation (Moksha) which means negatively the removal of all bondages of the soul and positively the attainment of perfection.

14.3 The Jaina Concept of Bondage :

In Indian philosophy, bondage means the liability of the individual to birth and all consequent suffering. This general conception of bondage is differently interpreted by the different systems in the light of their ideas of the individual and the world. The suffering individual for the Jaina is a Jiva or a living conscious substance called the soul. True soul is inherently perfect. It has infinite potentiality within. Infinite knowledge, infinite faith, infinite power and infinite bliss can all be attained by the soul if it can remove from within itself all obstacles that stand in the way.

The soul with its passions or Karma forces is regarded as the organizer of the body, the efficient cause of it, whereas matter is said to be its material cause. The Jaina claims that there are many Karmas and names each after the effect it produces.

The passions which cause bondage are anger, pride infatuation and greed. These are called Kasaya, because the presence of these in the soul makes matter particles stick to it. Bondage in Jaina philosophy comes therefore to mean the fact that Jiva, infected with passions, takes up matter in accordance with its Karma. Passion or bad disposition of the soul is the internal and primary cause of bondage, and the influx of matter into the soul is only the effect of it. They speak of two kinds by bondage i.e., internal or ideal bondage (bhavabandha) and material bondage (dravyabandha).

14.4 The Jaina Way of Liberation :

If bondage of the soul is its association with matter, liberation must mean the complete dissociation of the soul from matter. This can be attained by stopping the influx of new matter into the soul as well as by complete elimination of the matter with which the soul has become already clouded.

The passions spring from our ignorance. Our ignorance about the real nature of our souls and other things leads to anger, vanity, infatuation and greed. Knowledge alone can remove ignorance. The evidence from the lives and teachings of the liberated souls proves that liberation is possible through right faith, right knowledge and right conduct. These three are called three jewels or 'triratna' by the Jainas.

14.5 The Three Jewels and the five Moral Virtues :

- i) Right faith (Samyagdarsana):** Right faith implies faith in knowledge imparted by Jaina enlightened beings. Faith increases with meditation and it can be perfect faith only when complete knowledge has been obtained.
- ii) Right Knowledge (Samyag Jnana):** In right faith, the knowledge is merely of the essence of Jaina preachings. In right knowledge, there is specialized knowledge of the rudiments of the Jiva and Ajiva. It destroys ignorance.

- iii) Right Conduct (Samyak Caritra):** It includes the adoption of beneficial activities and the abandoning of harmful ones. This frees the Jiva from Karmas. Right character includes forgiveness, softness, simplicity, truthfulness in thoughts and speech, cleanliness, sacrifice etc.

By following this path of three jewels, the moral aspirant enables himself to control his passions and the soul becomes liberated. The control of passions and desires stops the inflow of the Karmas and the stoppage of Karma enables the soul to attain its natural perfection. This is the stage of liberation or 'nirvana'.

The liberated souls become omniscient and omnipotent and thereby take the place of God. So the Jainas do not find any need of God. The liberated souls are the object of worship in the Jaina philosophy.

The Jainas have suggested the cultivation of five moral virtues which pave the way for the liberation. They are:

- a) **Ahimsa:** This refers to causing non-injury in thought, words and actions. It also refers to doing good to others.
- b) **Satya:** Satya means truthfulness. It is believed that truth is always victorious. The following of truthfulness not only refers to speaking truth but also remaining away from all malicious intentions.
- c) **Asteya:** Asteya means non-stealing. It refers to the fair means of earning and remaining away from all kinds of thieving.
- d) **Brahmacharya:** Brahmacharya implies self-control. It suggests remaining away from the opposite sex. Besides this, it implies the complete sacrifice of all kinds of desires viz. mental and physical.
- e) **Aparigraha:** Aparigraha means non-acceptance of unnecessary gifts. Lack of attachment is the basic qualification needed for the attainment of Moksha or Nirvana.

14.6 Sum Up :

To conclude, we can say that the Jaina philosophy is a practical philosophy which deals with a common man and guides him in the attainment of the ultimate ideal of life viz. Nirvana.

14.7 Glossary :

- **Ignorance** : Lack of Knowledge.
- **Nirvana** : It is the highest state that someone can attain; a state of enlightenment.

14.8 Self-Assessment Questions :

- Describe the Jaina notions of Jiva and Kasaya.
- Explain the Jaina way of attaining liberation.
- List the five moral virtues necessary to become free from bondage according to the Jaina.

14.9 Suggested reading and references :

- JN Sinha, A Manual of Ethics, Calcutta, 2003.
- Valsyayan, Ethics, 1991.
- CD Sharma, A Critical Survey of Indian Philosophy, Delhi, 2003.

ETHICAL PRINCIPLES OF BUDDHISM

Structure :

- 15.1 Objectives**
- 15.2 Introduction**
- 15.3 Buddha's practical ethics**
- 15.4 The four noble truths**
- 15.5 The cause-effect chain of twelve links**
- 15.6 The Eight Fold Path**
- 15.7 Sum Up**
- 15.8 Glossary**
- 15.9 Suggested Reading and References**
- 15.10 Exercise (Answer the Questions)**

15.1 Objectives :

- To explain Buddha's emphasis on the empirical reality and his indifference towards the speculative.
- To elaborate the Buddhist schema of the four noble truths, the twelve linked chain, and the Eightfold path
- To analyse Buddha's ethics as a middle path

15.2 Introduction :

Buddhism as a religion was founded by Buddha in the 6th century BC. He was born around 560 BC in Northern India. His father was a king of the Shakya clan. Buddha's full name was Siddhartha Gautam.

15.3 Buddha's Practical Ethics :

The Buddhist philosophy and ethics is the result of the teachings of Siddhartha or Gautama Buddha. The 'Buddha' literally means the 'awakened one'. This title was applied to Siddhartha after his enlightenment.

Siddhartha renounced the world at a young age. The sight of disease, death and old age made him realize that the world was full of suffering. Initially he sought escape in the life of an ascetic but the practice of rituals did not please him. Further, the discourses with religious teachers and scholars also did not enlighten him. Ultimately he took recourse to intense meditation and then the truth flashed upon him. He understood the true cause of suffering as well as the path of coming out of suffering. At this time Siddhartha became the Buddha: the one who had realized the truth.

Buddha's ethics is social ethics as he worked on the practical eradication of misery from the life of a common man. The solutions which Buddha offered in this regard were also practical. Buddha did not indulge in metaphysical speculations; instead he enlightened the people to come out of their sufferings. Buddha remained silent on questions like the relation between the soul and the body, what happens after death etc. but this does not mean that Buddha had no metaphysical beliefs. In fact, many metaphysical doctrines of the Upanishads such as the immortality of the soul, and the doctrines of Karma and Moksha form the basis of Buddha's ethical philosophy. The philosophers who talk about the anti-metaphysical position of Buddha imply only that he never entered into any kind of controversy over the metaphysical issues.

15.4 The Four Noble Truths :

Buddha has set forth the following four noble truths.

- 1) There is suffering
- 2) There is a cause of suffering
- 3) There is cessation of suffering
- 4) There is a path which leads to the cessation of suffering.

- 1) **There is suffering:** Buddha firmly agreed with the opinion that this world was full of suffering. He said, "Birth is painful, disease is painful, death is painful, union with the unpleasant is painful, painful is the separation from the pleasant and any desire if that is unsatisfied that too is painful". The people who believe that they can get pleasure from the things of the world are under illusion. Everything of the world is transitory and subject to decay. Everything that has beginning has an end. Where there is meeting there is parting and where there is birth, death will come. Even the so called pleasant things ultimately cause pain when we have to part with them..

This teaching of Buddha is often regarded as indicative of his pessimistic attitude on life. But Buddha's philosophy cannot be called as pessimistic because it ends not in pessimism but optimism. His philosophy ends in hope because Buddha suggests the way of ending our sorrows also. His pessimism is only an initial pessimism and not the ultimate.

- 2) **There is a cause of suffering:** The second noble truth pertains to the cause of suffering. If we know the cause of suffering then we can eliminate it from our lives. Just like other things suffering also has a cause. Nothing is unconditional in the world. Everything depends upon some other thing for its origin. That the whole of the world depends upon something refers to the doctrine of 'Dependent Origination' or Prativityasamutpada.

This doctrine was expressed by Buddha in the following terms. 'That being thus this comes to be'. It means from the coming to be of that,

this arises; that being absent, this does not happen. From the cessation of that this ceases. It is the ignorance of this principle which according to Buddha makes one believe that the self is a substance which is fixed and unchangeable. Buddha denies the reality of a permanent uncaused soul or self. Self according to him is nothing but an aggregate of mental and physical processes which are always changing. Buddha believes that the chief cause of sorrow is our ignorance about the transitory nature of things, Due to this ignorance there develops attachment to the things and then we suffer.

Ignorance or avidya is the root cause of suffering. But the process by which ignorance is produced consists of twelve cause-effect links.

15.5 The Cause - effect chain of twelve links :

- i) Ignorance or avidya: is the root cause of misery.
- ii) Sanskara or impressions: are produced by our actions done out of ignorance. It is our sanskaras of the previous life that determines the nature of our next birth.
- iii) Consciousness or Vijnana: After the cessation of the body, the senses and perception etc., that is, after death, the consciousness remains and causes new birth. It is only after getting Nirvana that it is completely annihilated; thus consciousness of self is a cause of transmigration.
- iv) Name and form or NamaRupa: From consciousness is caused name and form. Name refers to the psychological aspects like feelings, conceptions, impressions etc. and form refers to the material aspect of an individual.
- v) Sense organs or Sadayatana: From the name and form and consciousness are born the six sense organs, i.e., the eyes, ears, nose, tongue, skin and mind.

- vi) Contact or Sparsa: occurs between the senses and the objects.
- vii) Feeling or Vedana: The contact with the external object creates different feelings in the persons. Thus due to the contact with the different types of objects one has different feeling of pleasure, pain, attachment, aversion, etc., which bind him with the world.
- viii) Craving or Trsana: develops for the enjoyment of objects of the world.
- ix) Clinging or Upadana: occurs for objects of the world.
- x) Coming to be or Bhava: is the disposition to be born again for the enjoyment of the objects of the world.
- xi) Re-birth or Jati: is the direct consequence of our dispositions of the previous birth.
- xii) Old age and death or Jara and Marana: is symbolic of all suffering and misery. This is bound up with birth.

The first two links refer to the previous life of the individual. The development of the present life is traced through the next eight links. The last two links refer to the next birth and the suffering that inevitably follows as the result of our own actions or Karma which arise from desire.

This chain of twelve links is called the bhavachakra or the wheel of existence. The bhavachakra represents a segment of the endless series of births and deaths through which one has to pass again and again until one attains nirvana or moksha by eliminating ignorance which is the root cause of the whole process.

- 3) **There is cessation of suffering** : The third noble truth, according to Buddha, is with respect to the destruction of suffering. In it passion and desires of life are completely destroyed. It is the sacrifice of desire, involving separation, liberation and detachment from it and not giving

it any importance. The object of this noble truth is the elimination of sorrow and the destruction of ego, attachment, jealousy, doubt and sorrow to reach Nirvana which is everlasting and complete, infinite nothingness. It is complete peace, free from desires like the calm of deep seas.

- 4) **There is path which leads to the cessation of suffering :** Buddha's query did not end with the cessation of suffering only; rather he suggested a way of ending the suffering. According to Buddha, nirvana cannot be attained by only intellectual or theoretical knowledge. Salvation is possible to be attained only through knowledge which has to be practiced through virtue. Buddha therefore worked out the details of the ethical life by the practice of which any one can prepare himself for enlightenment and the attainment of nirvana, calling it the Eightfold path. This eight fold path comprises of eight steps.

15.6 **The Eight Fold Path :**

- 1) **Right views:** Ignorance is the root cause of suffering. Right views or the knowledge of truth is the first step of moral reformation. Right view is defined by Buddha as the right knowledge of the four noble truths. This refers to practical knowledge about the nature of self. The knowledge acquired from someone else is only a starting point of the search for truth. True knowledge comes through the knowledge of the four noble truths only.
- 2) **Right Resolve:** It is very necessary to have a strong determination if we want to achieve any success in life. A strong will power is needed for achieving any goal. As such people should have a very firm determination to achieve nirvana.
- 3) **Right Speech:** Consists in abstaining from lying and unhealthy talk. It suggests that the moral person should be gentle and polite in his speech. One must restrain from backbiting and utterance of unkind words.

- 4) **Right Action:** The person who aspires to get nirvana should always do good actions. They are necessary because bad actions bind us to this world.
- 5) **Right livelihood:** It consists in maintaining life by honest means of earning. This means that a moral person should earn his livelihood by honest means. It forbids the use of any kind of unfair means for the sake of maintaining one's life.
- 6) **Right efforts:** Right effort has reference to the development of the inner moral life. It consists in maintaining moral progress by developing good thoughts and avoiding evil ones. Constant effort is needed to pull out evil from the mind.
- 7) **Right mindfulness:** Right mindfulness suggests that the moral aspirant has to be always alert and vigilant about the goal of life. Right mindfulness is necessary for keeping away all kinds of attachments to the worldly things as well as to one's own body and mind. This kind of mindfulness rescues the moral aspirants from all kinds of sorrows which result from worldly attachments and thereby help in his liberation.
- 8) **Right concentration:** It consists of meditation. The moral aspirant, after giving up attachments to the worldly things becomes ready to meditate and concentrate in the right direction.

15.7 Sum up :

To conclude we can say that the eightfold path consists in the harmonious cultivation of knowledge, conduct and concentration. The eight fold path is in fact a process of the improvement of character and perfection of knowledge through right concentration.

The eightfold path represents the middle course between the extremes of self-torture and self-indulgence. Buddha's philosophy seems to be similar to the philosophy forwarded by the Bhagavadgita which also endorses the middle path.

Buddha's philosophy emphasizes on goodness, wisdom and tranquility of mind as a means for the attainment of nirvana.

15.8 Glossary :

- **Enlightenment** : insight, awareness
- **Nirvana** : a transcendent state in which there is neither suffering, desire, nor sense of self. It represents the final goal of Buddhism.

15.9 Suggested reading and references :

- **JN Sinha**, A Manual of Ethics, Calcutta, 2003.
- **Valsyayan**, Ethics, 1991
- **CD Sharma**, A Critical Survey of Indian Philosophy, Delhi, 2003.

15.10 Exercise (Answer the Questions):

a) How is Buddha's ethics more practical than his predecessors?

b) What is meant by 'Dependent Origination?'

c) Explain the twelve links of the Buddhist causal chain.

d) What do you understand by the eightfold path? What is its significance?

MEANING AND KINDS OF APPLIED ETHICS

Prof. Shalini Gupta

Structure:

- 16.1 Objectives**
- 16.2 Introduction**
- 16.3 Meaning of Applied Ethics**
- 16.4 Historical aspect**
- 16.5 Kinds of Applied Ethics**
- 16.6 Conclusion**
- 16.7 Glossary**
- 16.8 Self-Assessment Questions**
- 16.9 Suggested Reading and References**

16.1 Objectives :

- To explain the meaning of applied ethics
- To analyse the different kinds of applied ethics

16.2 Introduction:

Ethics is a branch of philosophy dealing with values pertaining to human conduct, considering the rightness and wrongness of actions and the goodness or badness of the motives and ends of such actions.

As a branch of philosophy, ethics investigates the questions “What is the best way for people to live?” and “What actions are right or wrong in particular circumstances?” In practice, ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime.

The three major areas of study within ethics are:

- Meta-ethics: Which concerns the nature of moral statements.
- Normative ethics: Which concerns what people should believe to be right and wrong.
- Applied ethics: Which concerns what a person is obligated (or permitted) to do in a specific situation .

16.3 Meaning of applied ethics:

“Applied ethics” refers to any use of philosophical methods critically to examine practical moral decisions and to treat moral problems, practices, and policies in the professions, technology, government, and the like.

Applied ethics is the branch of ethics which consists of the analysis of specific, controversial moral issues such as abortion, animal rights, or euthanasia. It deals with difficult moral questions and controversial moral issues that people actually face in their lives.

Applied ethics is, in the words of Brenda Almond, co-founder of the Society for Applied Philosophy, “the philosophical examination, from a moral standpoint, of particular issues in private and public life that are matters of moral judgement”.

However there are two features necessary for an issue to be considered as an “applied ethical issue”:

1. The issue needs to be controversial in the sense that there are significant groups of people both for and against the issue at hand.
2. For an issue to be an applied ethical issue it must be a distinctly moral issue as opposed to the issue of social policy. The aim of social policy is to help a given society run efficiently by devising conventions, such as traffic laws, tax laws, etc.

Moral issues, by contrast, concern more universally obligatory practices, such as our duty to avoid lying, and are not confined to individual societies. Often the issues of social policy and morality overlap, as with murder which is both socially prohibited and immoral.

However, the two groups of issues are often distinct. For example, some social policies forbid residents in certain neighborhoods from having yard sales. But, so long as the neighbors are not offended, there is nothing immoral in itself about a resident having a yard sale in one of these neighborhoods. Thus, to qualify as an applied ethical issue, the issue must be more than one of mere social policy: it must be morally relevant as well.

Much of applied ethics is concerned with just three theories:

1. Utilitarianism, where the practical consequences of various policies are evaluated on the assumption that the right policy will be the one which results in the greatest happiness. It was developed by Jeremy Bentham and John Stuart Mill and later by Henry Sidgwick who introduced the idea of motive or intent in morality, and Peter Singer who introduced the idea of preference in moral decision making.

2. Deontological ethics, states that there is an obligation to perform the ‘right’ action, regardless of actual consequences. It is based on Immanuel Kant’s notion of the Categorical Imperative which was the centre to Kant’s ethical theory based on duty.
3. Virtue ethics, derived from Aristotle’s and Confucius’s notions, which asserts that the right action will be that chosen by a suitably ‘virtuous’ agent.

Applied ethics is a relatively new way of doing ethics. Rather than merely discussing abstract ethical theories and principles (categorical imperative, utilitarian principle, etc.) applied ethics tackles practical ethical issues encountered regularly by doctors, nurses, attorneys, businessmen, journalists, etc.

The terms applied ethics and practical ethics came in vogue in the 1970s, when philosophical ethics began to address issues in professional ethics as well as social problems such as capital punishment, abortion, environmental responsibility, etc.

16.4 Historical aspect:

Philosophers from Socrates to the present have been attracted to topics in applied ethics such as civil disobedience, suicide, and free speech; but there never has been a genuine practical program of applied philosophy in the history of philosophy. The traditional philosophers tried to account for and justify morality, to clarify concepts, to examine how moral judgments and arguments are made. They did not use either morality or theories to solve practical problems.

However this traditional set of commitments began to undergo modification throughout the 1970’s. The reason is that the professions like medicine, business, engineering, and scientific research—were affected by issues and concerns in the wider society regarding individual liberties, social equality, and various forms of abuse and injustice.

The issues raised by civil rights, women's rights, the consumer movement, the environmental movement, and the rights of prisoners and the mentally ill often included ethical issues that stimulated the imagination of philosophers and came to be regarded by many as essentially philosophical problems. The teaching of philosophy was influenced by these and other social concerns as unjust wars, domestic violence and international terrorism. Increases in the number of working women, affirmative action programs, escalation in international business competition, and a host of other factors increased awareness. This led to the emergence of the new applied ethics in philosophy throughout the 1970s, when few philosophers were working in the area but public interest was increasing.

The 1970s and 1980s saw the publication of several books devoted to philosophical treatments of various subjects in applied ethics, concentrating first on biomedical ethics and second on business ethics. However some of the most influential works are the pioneering works of Singer (1979) on issues like animal rights, abortion, and environmental ethics and Glover (1977) on the ethics of causing death and saving lives, Rachels 1986 on euthanasia, Bowie (1989) on business ethics, Sumner (2004) on free speech and pornography etc.

16.5 Kinds of Applied Ethics:

Business ethics : It is a study of the moral issues that arise when human beings exchange goods and services, where such exchanges are fundamental to our daily existence. It 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 entire organizations. Business ethics refers to principles, sets of values and norms that govern the actions and behavior of an individual in the business organization. The field of business ethics examines moral controversies relating to the social responsibilities of capitalist business practices, the moral status of corporate entities, deceptive advertising, insider trading, basic employee rights, job discrimination, affirmative action, drug testing etc.

Biomedical ethics: It focuses on a range of issues which arise in clinical settings. Health care workers are in an unusual position of continually dealing with

life and death situations. It is not surprising, then, that medical ethics issues are more extreme and diverse than other areas of applied ethics. Prenatal issues arise about the morality of surrogate mothering, genetic manipulation of fetuses, the status of unused frozen embryos, and abortion. Other issues arise about patient rights and physician's responsibilities, such as the confidentiality of the patient's records and the physician's responsibility to tell the truth to dying patients. The AIDS crisis has raised the specific issues of the mandatory screening of all patients for AIDS, and whether physicians can refuse to treat AIDS patients. Additional issues concern medical experimentation on humans, the morality of involuntary commitment, and the rights of the mentally disabled. Finally, end of life issues arise about the morality of suicide, physician assisted suicide, and euthanasia.

Environmental ethics: The issues in environmental ethics include the rights of animals, the morality of animal experimentation, preserving endangered species, pollution control, management of environmental resources, whether eco-systems are entitled to direct moral consideration, and our obligation to future generations. It emphasises that our existence is impossible if the nature does not exist. It is also concerned with the issue of responsible personal conduct with respect to natural landscapes, resources, species, and non human organisms. It deals with ethical problems surrounding environmental protection.

Media ethics: It is concerned about the question of what is right or wrong, good or bad about the means and ways that the media collects and presents information and news. The relevance of responsibility, accountability, accuracy, impartiality on the part of media which highly influence the public opinion, is the main concern.

International ethics: It give us insight into how nations treat other nations and people. It enables one to participate in shaping and building good international community. It examines the challenges of international conflicts to peace building measures amongst the nations. It addresses the issue of various international problems in the contemporary world and seeks to offer solution for the same.

Computer ethics: Computer technology has raised a variety of important ethical concerns and questions. Is personal privacy being eroded because of the use

of computer technology ? What aspects of computer technology should be owned? Who is morally responsible for errors in software when the software is so complex that no individual human can fully understand it and when the errors lead to catastrophic effects ? Can democracy work on the global scale of the internet ? These questions lead ultimately to deeper moral questions about what is good for human beings, how to balance liberty and equality ,and so on.

Further controversial issues of sexual morality include monogamy versus polygamy, sexual relations without love, homosexual relations, and extramarital affairs.

Also, there are issues of social morality which examine capital punishment, nuclear war, gun control, the recreational use of drugs, welfare rights, and racism.

Legal ethics: encompasses an ethical code governing the conduct of persons engaged in the practice of law and persons more generally in the legal sector.

16.6 Conclusion:

Philosophers working in applied ethics sometimes do more than teach and publish articles about applications of ethical theory. Their work involves actual applications. They serve as consultants to government agencies, hospitals, law firms, physician groups, business corporations, and engineering firms. They also serve as advisers on ethics to radio and educational television, serve on national and state commissions on ethics and policy, and give testimony to legislative bodies.

16.7 Glossary:

- **Virtue :** conformity to a standard of right
- **Vice :** a moral fault or failing

16.8 Self-Assessment Questions :

- What is Applied Ethics?
- Write a short note on the historical aspect of Applied Ethics.

- Name the different kinds of Applied ethics, Discuss business ethics and environmental ethics.

16.9 Suggested reading and references:

- Oxford bibliographies
- Online guide to ethics and moral philosophy
- Wikipedia, the free encyclopedia
- Internet Encyclopedia of Philosophy
- The free dictionary by Farlex
- Light, A and Rolston H, 2002. Environmental Ethics: An Anthology [Blackwell Philosophy Anthologies] Wiley Blackwell Publication.
- Singer Peter, 1986. Applied Ethics [Oxford University Press]

ENVIRONMENTAL ETHICS - MEANING AND PROBLEMS**Structure:****Prof. Shalini Gupta****17.1 Objectives****17.2 Introduction****17.3 Meaning and problems of Environmental Ethics****17.4 Origin of environmental ethics****17.5 Schools of thought****17.6 Conclusion****17.7 Glossary****17.8 Self Assessment Questions****17.9 Suggested Reading and References****17.1 Objectives:**

- To discuss the meaning of environmental ethics
- To illustrate the issues addressed by environmental ethics
- To analyse the schools of thought

17.2 Introduction:

Things like the Internet, widespread changes in climate etc. draw our attention to events happening around the world. With this new awareness come some ethical questions regarding the responsibilities humans have with respect to the care of the planet. It questions the assumed moral superiority of human beings to members of other species on earth. It also investigates the possibility

of assigning intrinsic value to the natural environment and its non-human content.

The discussion on environmental ethics describes how it affects our ability to deal with the environmental problems that our world faces.

The emergence of the environmental ethics was the result of increased awareness of how the rapidly growing world population was impacting the environment as well as the environmental consequences that came with the growing use of pesticides, technology, and industry. The most fundamental issue it sought to address was: what, if any, moral obligation does man has to the preservation and care of the non-human world?

17.3 Meaning and problems of environmental ethics:

Environmental ethics is the philosophical discipline that considers the moral and ethical relationship of human beings to the environment.

Environmental ethics is a branch of philosophy that considers the moral relations between human beings and their natural environment. As a field of study, it assumes that humans have certain responsibilities to the natural world, and it seeks to help people and their leaders become aware of them and to act responsibly when they do things that impact the natural world.

Environmental ethics is the part of environmental philosophy which considers extending the traditional boundaries of ethics from solely including humans to including the non-human world. It exerts influence on a large range of disciplines including environmental law, environmental sociology, ecotheology, ecological economics, ecology and environmental geography.

There are many ethical decisions that human beings make with respect to the environment. For example:

- Should humans continue to clear cut forests for the sake of human consumption?
- Why should humans continue to propagate its species, and life itself?

- Should humans continue to make gasoline-powered vehicles?
- What environmental obligations do humans need to keep for future generation ?
- Is it right for humans to knowingly cause the extinction of a species for the convenience of humanity?
- How should humans best use and conserve the environment to secure and expand life?

Environmental ethics believe that humans are a part of society as well as other living creatures, which includes plants and animals. Environmental ethics helps to define man's moral and ethical obligations toward the environment. But human values become a factor when looking at environmental ethics. Humans assign value to certain things and then use this assigned value to make decisions about whether something is right or wrong. Human values are unique to each individual because not everyone places the same importance on each element of life. For example, a person living in poverty in an undeveloped country may find it morally acceptable to cut down the forest to make room for a farm where he can grow food for his family. However, a person in a developed country may find this action morally unacceptable because the destruction of forests increases carbon dioxide emissions into the atmosphere, which can negatively impact the environment.

Water and air pollution, the depletion of natural resources, loss of biodiversity, destruction of ecosystems, and global climate change are the various problems addressed by environmental ethics.

17.4 Origin of environmental ethics:

The beginning of today's environmental ethics is associated with the first Earth Day celebration held on April 22, 1970, in the United States. It launched the beginning of an environmental awareness in the United States and later around the world. It made many people realize that some sense of environmental responsibility should be developed and applied to our daily lives.

In the environmental movement, one of the earliest influential events was the 1949 publication of a book *A Sand County Almanac*, by American naturalist Aldo Leopold (1887–1948). And the first Earth Day was held two decades later.

The importance of the first Earth Day celebration was that it not only raised the environmental consciousness or awareness of many people, but it made them ask important questions as: does Earth exist entirely for humanity? What are the rights of nonhuman species and do we have any obligations to them? Do we have a duty to be concerned with future generations? These and many other important questions are what environmental ethics is all about. While answering them may be difficult, and people may not always agree, it is significant that they are being asked and discussed.

17.5 Schools of thought:

However to answer the questions posed by the issue of environmental ethics, there are different schools of thought:

Anthropomorphic or human centred school: It says that our responsibility to the natural environment is only an indirect one. It argues that we have some sort of responsibility towards the environment, and the focus is on how the condition of the environment affects people, both in present and in future generations.

In other words, we have a duty to make sure that Earth stays in good enough shape so that human life is supported. Some call this school of thought or philosophy “shallow ecology.”

Many traditional western ethical perspectives are anthropocentric or human-centered as they assign intrinsic value to human beings alone. For example, Aristotle (*Politics*, Bk. 1, Ch. 8) maintains that “nature has made all things specifically for the sake of man” and that the value of non-human things in nature is merely instrumental.

Non-anthropomorphic school: It says that all forms of life have an intrinsic (essential or basic) right to exist in the natural environment. This point of view gives “moral standing” to animals and plants, and argues that they, like humans, are to be considered “morally significant persons.” This philosophy is called “deep ecology.” It states

that humans have a direct responsibility towards maintaining the environment for all forms of life.

In spite of these differing views some sort of appreciation for nature has been fostered in all human beings.

17.6 Conclusion:

One of the greatest challenges facing human beings is how to stop the continued harm to Earth. We can easily recognize the negative effects of the greenhouse effect, the destruction of the ozone layer, and the presence of toxic and nuclear wastes etc. For a very long time, human beings were not aware that they had any sort of responsibility towards the natural world and all its members. However, the development of some sort of environmental ethics that makes us consider if our environmental actions are right or wrong, marks the beginning of future progress for a better world. The feeling that nature must be appreciated and considered for its own sake and treated with respect marks the beginning of a real ethics of the environment.

17.7 Glossary:

- **Anthropomorphic** : Described or thought of as having a human form or human attributes.
- **Deep ecology** : Philosophical belief system that holds that all forms of life—plant, animal, human—have an intrinsic right to exist in the natural environment and that humans have a direct responsibility to maintain the environment for all life forms.
- **Ethics** : Branch of philosophy that deals with the general nature of morals and specific moral choices.
- **Shallow ecology** : Philosophical belief system that holds that humans have a responsibility to protect the environment so it can support human life both in the present and in the future.

17.8 Self-Assessment Questions:

- Discuss the meaning of environmental ethics.
- Write a short note on the origin of environmental ethics
- Elaborate the issues in the environmental ethics with reference to the different school of thought.

17.9 Suggested reading and references:

- Schmdtz, D and Willing E, 2017. Environmental Ethics: what Really matter what Really works. Edition to oxford publication.
- E. Arumugam, 2008. Principles of Environmental Ethics. Sarup and sons publication.
- Scienceclarified.com
- Study.com
- Stanford encyclopedia of philosophy

CONSERVATION OF BIODIVERSITY

Prof. Shalini Gupta

Structure:

- 17.1.1 Objectives**
- 17.1.2 Introduction**
- 17.1.3 Etymology**
- 17.1.4 Meaning and definitions**
- 17.1.5 Importance of Biodiversity**
- 17.1.6 Uses of Biodiversity**
- 17.1.7 Threats to Biodiversity**
- 17.1.8 Conservation of Biodiversity**
- 17.1.9 Conservation Methods**
- 17.1.10 Summary**
- 17.1.11 Glossary**
- 17.1.12 Self-Assessment Questions**
- 17.1.13 Suggested Reading and References**

17.1.1 Objectives:

- To explain the meaning of Biodiversity
- To identify the different threats to Biodiversity
- To discuss the importance of Biodiversity
- To analyse the different methods for the conservation of the Biodiversity

17.1.2 Introduction:

Biodiversity is the biological diversity which includes the variety of the whole species present on earth. It includes different animals, plants, micro-organisms and their genes, water ecosystems, terrestrial, and marine ecosystems in which they all are present.

Biodiversity is necessary for our existence as well as valuable in its own right. This is because it provides the fundamental building blocks for the many goods and services which provides a healthy environment to lead our life.

Biodiversity includes fundamental things to our health like fresh water, clean air and food products, as well as many other products such as timber and fiber.

Biodiversity also includes various other important things and services such as cultural, recreational, and spiritual nourishment that play an important role in maintaining our personal life as well as social life.

17.1.3 Etymology:

The term biological diversity was used first by wildlife scientist and conservationist Raymond F. Dasmann in the year 1968 in the book *A Different Kind of Country* advocating conservation. Thomas Lovejoy, in the foreword to the book *Conservation Biology*, introduced the term to the scientific community. Until then the term “natural diversity” was common. The term’s contracted form biodiversity may have been coined by W.G. Rosen in 1985 while planning the 1986 National Forum on Biological Diversity organized by the National Research Council (NRC).

Since this period the term has achieved widespread use among biologists, environmentalists, political leaders and concerned citizens.

17.1.4 Meaning and definitions:

Biodiversity or Biological diversity is a term that describes the variety of living beings on earth. In short, it is described as degree of variation of life. Biological diversity encompasses microorganism, plants, animals and ecosystems such as coral reefs, forests, rainforests, deserts etc. It represents the wealth of biological resources available to us.

Biodiversity... generally refers to the variety and variability of life on Earth.

According to the United Nations Environment Programme, biodiversity typically measures variation at the genetic, the species, and the ecosystem level.

According to Wilcox: “Biological diversity is the variety of life forms...at all levels of biological systems (i.e., molecular, organismic, population, species and ecosystem)...”.

The 1992 United Nations Earth Summit defined “biological diversity” as “the variability among living organisms from all sources, including, ‘inter alia’, terrestrial, marine and other aquatic ecosystems and the ecological complexes of which they are part: this includes diversity within species, between species and of ecosystems”. This definition is used in the United Nations Convention on Biological Diversity.

Another definition of biodiversity is “variation of life at all levels of biological organization.”

“Biodiversity” is mostly used to replace the more clearly defined and long established terms, species diversity and species richness. Biologists most often define biodiversity as the “totality of genes, species and ecosystems of a region” .

Biodiversity also refers to the number, or abundance of different species living within a particular region.

British dictionary defines biodiversity as: the existence of a wide variety of plant and animal species in their natural environments, which is the aim of conservationists concerned about the indiscriminate destruction of rainforests and other habitats

17.1.5 Importance of Biodiversity:

The living organisms on earth are of great diversity, living in diverse habitats and possessing diverse qualities and are vital to human existence providing food, shelter, clothing, medicines etc.

1. Productive values:

Biodiversity produces a number of products harvested from nature and sold in commercial markets.

2. Consumptive value:

The consumptive value can be assigned to goods such as fuel woods, leaves, forest products etc. which may be consumed locally and do not figure in national and international market.

3. Social value:

The loss of biodiversity directly influences the social life of the country possibly through influencing ecosystem functions (energy flow and biogeochemical cycle).

4. Aesthetic value:

Aesthetic values such as refreshing fragrance of the flowers, taste of berries, melodious songs of birds, etc. compel the human beings to preserve them. The earth's natural beauty with its colour and hues, thick forest, etc. has inspired the human beings from their date of birth to take necessary steps for its maintenance. Similarly botanical and zoological gardens are the means of biodiversity conservation and are of aesthetic value.

5. Legal values:

Since earth is homeland of all living organisms, all have equal right to coexist on the surface of earth with all benefits. Unless some legal value is attached to biodiversity, it will not be possible to protect the rapid extinction of species.

6. Ethical value:

Biodiversity must be seen in the light of holding ethical value. Since man is the most intelligent amongst the living organisms, it should be prime responsibility and moral obligation of man to preserve and conserve other organisms which will directly or indirectly favour the existence of the man

7. Ecological value:

Biodiversity holds great ecological value because it is indispensable to maintain the ecological balance. Any disturbance in the ecological balance maintained by different organisms, will threaten the survival of human beings.

8. Economic value:

In the day to day life, human beings are maintaining their lifestyle by sacrificing the species which come from diversity of plants and animals struggling for their existence. So, it is highly essential for the human beings to take care of their surrounding species and make optimum use of their service, for better economic development.

17.1.6 Uses of Biodiversity:

- (i) It provides food of all types.
- (ii) It provides fibers, sources for the preparation of clothes.
- (iii) It provides different types of oil seeds for the preparation of oils.
- (iv) It provides new varieties of rice, potato etc. through the process of hybridization.
- (v) It provides different drugs and medicines which are based on different plant products.

(vi) It is very essential for natural pest control, maintenance of population of various species, pollination by insects and birds, nutrient cycling, conservation and purification of water, formation of soil etc.

17.1.7 Threats to Biodiversity:

Biodiversity is considered as a reservoir of resources to be used for the manufacture of food, medicine, industrial products, etc. But with an increased demand of rapid population growth, biodiversity is gradually depleting. A number of plants and animal species have already become extinct and many are endangered.

The different factors responsible for causing threat to biodiversity are as follows:

1. Habitat destruction:

The primary cause of loss of biodiversity is habitat loss or destruction which results due to the large industrial and commercial activities associated with agriculture, irrigation, construction of dams, mining, fishing etc.

2. Habitat fragmentation:

With increased population, the habitats are fragmented into pieces by roads, fields, canals, power lines, towns etc.

3. Pollution:

The most dreaded factor inducing loss of biodiversity is environmental pollution which includes air pollution, water pollution, industrial pollution, pollution due to chemical pastes, pesticides, radioactive material etc.

4. Over exploitation:

The natural resources are over exploited to meet growing rural poverty, intensive technological growth and globalization of economy. All these factors together may be responsible for the extinction of a number of species.

5. Diseases:

Since the animals are more vulnerable to infection, the anthropological activities may increase the incidence of diseases in wild species, leading to their extinction.

7. Shifting or Jhum cultivation:

The shifting or Jhum cultivation by poor tribal people greatly affects the forest structure which is a store house of biodiversity.

8. Poaching of wild life:

A number of wildlife species are becoming extinct due to poaching and hunting.

17.1.8 Conservation of Biodiversity:

Since human beings are enjoying all the benefits from biodiversity but is getting depleted by the various threats discussed above. So it becomes important that human beings should take proper steps for the conservation of biodiversity in all its forms and good health for the future generation. Conservation of biodiversity is protection, upliftment and scientific management of biodiversity so as to maintain it at its threshold level and derive sustainable benefits for the present and future generations.

In other words, conservation of bio-diversity is the proper management of the biosphere by human beings in such a way that it gives maximum benefits for the present generation and also develops its potential so as to meet the needs of the future generations.

Strategies for Conservation of Biodiversity :

The following strategies should be undertaken in order to conserve biodiversity :

- (1) All the possible varieties (old or new) of food, forage and timber plants, live stock, agriculture animals and microbes should be conserved.

- (2) All the economically important organisms in protected areas should be identified and conserved.
- (3) Critical habitats for each species should be identified and safeguarded.
- (4) Priority should be given to preserve unique ecosystems.
- (5) There should be sustainable utilisation of resources.
- (6) International trade in wild life should be highly regulated.
- (7) The poaching and hunting of wildlife should be prevented as far as practicable.
- (8) Care should be taken for the development of reserves and protected areas.
- (9) Efforts should be made to reduce the level of pollutants in the environment.
- (10) Public awareness should be created regarding biodiversity and its importance for the living organisms.
- (11) Priority should be given in wildlife conservation programme to endangered species over vulnerable species and to vulnerable species over rare species.
- (12) The habitats of migratory birds should be protected by bilateral and multilateral agreement.
- (13) The over exploitation of useful products of wild life should be prevented.
- (14) The useful animals, plants and their wild relatives should be protected both in their natural habitat (in-situ) and in zoological botanical gardens (ex-situ)
- (15) Efforts should be made for setting up of National parks and wild life sanctuaries to safeguard the genetic diversity and their continuing evolution.
- (16) Environmental laws should be strictly followed.

17.1.9 Conservation Methods:

There are two types of methods for the conservation of biodiversity:

1. In-situ conservation
2. Ex-situ conservation.

1. **In-situ conservation:**

The conservation of species in their natural habitat or natural ecosystem is known as in situ conservation. In the process, the natural surrounding or ecosystem is protected and maintained so that all the constituent species (known or unknown) are conserved and benefited. The factors which are detrimental to the existence of species concerned are eliminated by suitable mechanism.

The different advantages of in situ conservation are as follows:

- (a) It is a cheap and convenient way of conserving biological diversity.
- (b) It offers a way to preserve a large number of organisms simultaneously, known or unknown to us.
- (c) The existence of natural ecosystem provides opportunity to the living organisms to adjust to different environmental conditions and to evolve in to a better life form.

The only disadvantage of in situ conservation is that it requires large space of earth which is often difficult because of growing demand for space. The protection and management of biodiversity through in situ conservation involve certain specific areas known as protected areas which include national parks[eg:Corbett national park,Nainital,UP] Sanctuaries [eg Nandankanan Zoological Park,Orissa]and Biosphere reserves[eg. Sunderban ,West Bengal].

2. **Ex-situ conservation:**

Ex-situ conservation involves maintenance and breeding of endangered plants and animals under partially or wholly controlled conditions in specific areas like zoo, gardens, nurseries etc. That is, the conservation of selected plants and animals in selected areas outside their natural habitat is known as ex-situ conservation.

The stress on living organisms due to competition for food, water, space etc. can be avoided by ex-situ conservation there by providing conditions necessary for a secure life and breeding.

Some important areas under these conservation are Seed gene bank, Field gene bank, Botanical gardens and Zoos.

The different advantages of ex-situ conservation are:

- (a) It gives longer life time and breeding activity to animals.
- (b) Genetic techniques can be utilized in the process.

Some disadvantages of this method are:

- (a) The favorable conditions may not be maintained always.
- (b) Few life forms cannot evolve.
- (c) This technique involves only few species.

17.1.10 Summary :

The main threats to our biodiversity are degradation, fragmentation and loss of habitat, spreading of invasive species, unsustainable use of natural resources, change of climate etc.

Conservation means protecting nature for the spiritual gifts it provides, and protecting sacred places in the local landscape. The basic objective of conservation is to maintain essential ecological processes and life supporting systems; to preserve the diversity of species and to make sustainable utilisation of species and ecosystems.

17.1.11 Glossary:

- **Poaching** : has traditionally been defined as the illegal hunting or capturing of wild animals, usually associated with land use rights.
- **Shifting cultivation** : a form of agriculture, used especially in tropical Africa, in which an area of ground is cleared of vegetation and

cultivated for a few years and then abandoned for a new area until its fertility has been naturally restored.

- **Ecology** : the branch of biology that deals with the relations of organisms to one another and to their physical surroundings.

17.1.12 Self-Assessment Questions:

- Define Biodiversity?
- Discuss the importance of Biodiversity?
- What are the various threats to Biodiversity?
- Elaborate the different methods for the conservation of Biodiversity?

17.1.13 Suggested reading and references:

- Conserve-energy-future.com
- Wikipedia, the free encyclopedia
- Stanford Encyclopedia of Philosophy
- Schmdtz, D and willing E, 2017. Environmental Ethics: what Really matter what Really works. Edition to oxford publication.
- E. Arumugam, 2008. Principles of Environmental Ethics. Sarup and sons publication.

ANIMAL RIGHTS

Prof. Shalini Gupta

Structure:

17.2.1 Objectives

17.2.2 Introduction

17.2.3 Meaning of animal rights

17.2.4 The problem of animal rights

17.2.5 Philosophical background

17.2.6 The modern animal rights movement

17.2.7 Conclusion

17.2.8 Glossary

17.2.9 Self-Assessment Questions

17.2.10 Suggested Reading and References

17.2.1 Objectives:

- To explain the idea of animal rights
- To analyse the different views regarding animal rights.

17.2.2 Introduction:

The claim that animals have ‘rights’ has been the subject of heated and emotional debates ever since. There are many contexts in which the question of ‘animal rights’ comes up. Should we farm animals? If so by what techniques? Should we eat animals? Should we hunt and fish them? Is it morally acceptable to use animals as sources of entertainment in the context of zoos, circuses, horse racing etc.? Just like environmental issues, the concern for animals is derived from a commitment to the value of Nature and the Earth. The question of animal rights might be addressed in a debate on biodiversity. This debate is about the ethical principles at issue.

The real core of the animal rights movement is its moral argument concluding that research on animals is morally wrong and should be done away with, no matter how beneficial the results or how humanely the research is conducted, because all animals have equal rights with humans.

17.2.3 Meaning of animal rights:

Animal rights is the philosophy of allowing non-human animals to have the most basic rights that all sentient beings desire: the freedom to live a natural life free from human exploitation, unnecessary pain and suffering, and premature death. This is what the animal rights movement is about; it is not about working for equality between human and non-human animals.

Animal rights is the idea in which some, or all, non-human animals are entitled to the possession of their own lives and that their most basic interests—such as the need to avoid suffering—should be afforded the same consideration as similar interests of human beings.

17.2.4 The problem of animal rights:

Advocates of animal rights maintain that animals should no longer be viewed as property or used as food, clothing, research subjects, entertainment, or beasts of burden. Many cultural traditions around the world—such as Animism, Taoism, Hinduism, Buddhism, and Jainism—advocate some forms of animal rights.

Critics of animal rights argue that animals are unable to enter into a social contract, and thus cannot be possessors of rights; that only humans have duties, and therefore only humans have rights. This view was held by the philosopher Roger Scruton.

A parallel argument is that animals may be used as resources so long as there is no unnecessary suffering. They may have some moral standing, but they are inferior in status to human beings, and insofar as they have interests, those interests may be overridden. This is the view of utilitarians.

Certain forms of animal rights activism, such as the destruction of fur farms and animal laboratories by the Animal Liberation Front, have also attracted criticism, including from within the animal rights movement itself, as well as prompted reaction from the U.S. Congress with the enactment of the “Animal Enterprise Protection Act” (amended in 2006 by the Animal Enterprise Terrorism Act).

17.2.5 Philosophical background:

The proper treatment of animals is a very old question in the West. Ancient Greek and Roman philosophers debated the place of animals in human morality. The Pythagoreans and the Neoplatonists urged respect for animals’ interests, primarily because they believed in the transmigration of souls between human and animal bodies. In his biological writings, Aristotle repeatedly suggested that animals lived for their own sake, but his claim in the *Politics* that nature made all animals for the sake of humans became his most influential statement on the subject.

Aristotle, and later the Stoics, believed that the world was populated by an infinity of beings arranged hierarchically according to their complexity and perfection, from the barely living to the merely sentient, the rational, and the wholly spiritual. In this Great Chain of Being, all forms of life were represented as existing for the sake of those forms higher in the chain.

Among corporeal beings, humans occupied the highest position because of their rationality. The Great Chain of Being became one of the most powerful ways of conceiving the universe, dominating scientific, philosophical, and religious thinking until the middle of the 19th century.

The Stoics insisted on the irrationality of all nonhuman animals and regarded them as slaves. These Stoic ideas became embedded in Christian theology when advocated by St. Augustine. They were absorbed into Roman law as reflected in the treatises and codifications of Justin and then taken up by Europe in the 11th century, and eventually pressed into English (and, much later, American) common law.

Meanwhile, arguments that urged respect for the interests of animals nearly disappeared, and animal welfare remained a relative backwater of philosophical inquiry and legal regulation until the final decades of the 20th century.

17.2.6 The modern animal rights movement:

The fundamental principle of the modern animal rights movement is that many nonhuman animals have basic interests that deserve recognition, consideration, and protection. The advocates of animal rights hold that these basic interests give the animals their moral and legal rights.

The Australian philosopher Peter Singer and the American philosopher Tom Regan represent two major currents of philosophical thought regarding the moral rights of animals.

Singer, in his book *Animal Liberation* (1975) argues that the interests of humans and the interests of animals should be given equal consideration. Being a utilitarian, Singer holds that actions are morally right to the extent that they maximize pleasure or minimize pain; the key consideration is whether an animal is sentient and can therefore suffer pain or experience pleasure.

This point was emphasized by the founder of modern utilitarianism, Jeremy Bentham, who wrote of animals, “The question is not, Can they reason?, nor, Can they talk? but, Can they suffer?” Given that animals can suffer, Singer argues that humans have a moral obligation to minimize or avoid causing such suffering, just as they have an obligation to minimize or avoid causing the suffering of other humans.

Regan, who is not a utilitarian, argues that at least some animals have basic moral rights because they possess the same advanced cognitive abilities that justify the attribution of basic moral rights to humans. By virtue of these abilities, these

animals have not just instrumental but inherent value. In Regan's words, they are "the subject of a life".

However Regan, Singer, and other philosophical proponents of animal rights faced criticism from some religious authors.

These religious authors argued that the animals do not deserve moral consideration like humans because only humans possess an immortal soul. Like stoics, many of them claimed that because animals are irrational, humans have no duties towards them. Some of them pointed out the morally relevant difference between humans and animals in the ability to talk, the possession of free will, or membership in a moral community. The problem with these counter arguments is that, with the exception of the theological argument which cannot be demonstrated-none differentiates all humans from all animals.

17.2.7 Conclusion:

The increasingly systemic and brutal abuses of animals in modern society on factory farms and in biomedical-research laboratories etc has been strongly criticized by the advocates of animal rights. Animal rights teach us that certain things are wrong as a matter of principle, that there are certain things which are morally wrong to do to animals. Human beings must not do those things even if they do them in a humane way.

For example: if animals have a right not to be bred and killed for food then animals must not be bred and killed for food. It makes no difference if the animals are given 5-star treatment throughout their lives and then killed humanely without any fear or pain - it's wrong and nothing can make it right.

The real core of the animal rights movement is its moral argument concluding that research on animals is morally wrong and should be done away with, no matter how beneficial the results or how humanely the research is conducted, because all animals have equal rights with humans.

17.2.8 Glossary:

- **Moral community** : a community whose members are capable of acting morally or immorally.
- **Sentient** : able to perceive or feel things

17.2.9 Self-Assessment Questions :

- What do you understand by animal rights ?
- Discuss the problems regarding animal rights.

17.2.10 Suggested reading and references:

- dbp. Idebate.org
- Animal-testing.org
- www.the-scientist.com
- www.vrg.org
- www.britanica.com
- bbc.co.uk/ethics/animals/rights
- <http://en.wikipedia.org/wiki/animal-rights>

SUBJECT : PHILOSOPHY

Unit - V

B. A. SEMESTER-III

Lesson No. 18

BIO-ETHICS – MEANING AND ITS PROBLEMS :

Prof. Shalini Gupta

Structure :

- 18.1 Objectives
- 18.2 Introduction
- 18.3 Historical Background
- 18.4 Meaning of Bio-ethics
- 18.5 Principles of Bio-ethics
- 18.6 Ethical theories and Bio-ethics
- 18.7 Purpose and Scope of Bio-ethics
- 18.8 Problems of Bio-ethics
- 18.9 Conclusion
- 18.10 Glossary
- 18.11 Self-Assessment Questions
- 18.12 Suggested Reading and References

18.1 Objectives :

- To explain the meaning of bioethics
- To cite the principles of bioethics
- To elaborate the problems of bioethics

18.2 Introduction:

The term Bio-ethics (Greek bios, life; ethos, behavior) was coined in 1926 by Fritz Jahr in an article about a “bioethical imperative” regarding the use of animals and plants in scientific research. In 1970, the American biochemist Van Rensselaer Potter used the term to describe the relationship between the biosphere and a growing human population. Potter’s work laid the foundation for global ethics, a discipline centered around the link between biology, ecology, medicine, and human values. After so many years of emergence , bioethics now reflects the profound changes in medicine and the life sciences. Bio-ethics has also been called ‘biomedical ethics’ and ‘medical ethics’, though it deals with a greater range of issues than the latter.

18.3 Historical background:

Though bioethics and the whole field of applied ethics is a recent phenomenon emerging only in the late 1960’s, there have been discussions of moral issues in medicine since ancient times. As when the Greek physician Hippocrates (460 - 377 BC), wrote his now famous dictum *Primum non nocere* (First, do no harm), he was grappling with one of the core issues still facing human medicine, namely, the role and duty of the physician; the *Republic* of Plato (428/27–348/47 bc), which advocates selective human breeding in anticipation of later programs of eugenics; the *Summa contra gentiles* of St. Thomas Aquinas (1224/25–1274), which briefly discusses the permissibility of abortion; and the *Lectures on Ethics* of the German Enlightenment philosopher Immanuel Kant (1724-1804), which contains arguments against the sale of human body parts.

18.4 Meaning of Bio-ethics:

It is a branch of “applied ethics” and requires the expertise of people working in a wide range of disciplines including law, philosophy, theology, medicine, the life sciences, nursing and social science.

It is the interdisciplinary study of problems created by biological and medical progress and its impact in society and value system, both for now and for the future.

The word is made up of two parts: “bio” (from the Greek word for “life”) and “ethics”, so it is the study of ethics as it relates to living things. It includes the study of values relating to primary care and other branches of medicine. Bioethics is a study of philosophy as well as a study of biology.

Bioethics deals with the ethical implications of biological research and applications especially in medicine. Bioethics includes the study of what is right and wrong in new discoveries and techniques in biology, such as genetic engineering and the transplantation of organs etc. It is concerned with questions about basic human values such as the rights to life and health, the rightness or wrongness of certain developments in healthcare institutions, life technology, medicine, the health professions and about society’s responsibility for the life and health of its members. Bioethics involves issues relating to the beginning and end of human life, all the way from issues relating to in-vitro fertilisation and abortion to euthanasia and palliative care.

Bioethics has an impact on every level of human community from the local nursing home to the huge international conferences on issues like the Human Genome.

It is concerned with what ought to be done when dealing with or taking care of people and other living creatures. It enquires into the questions about values and what matters in medicine, biological research and care of people who cannot speak up for themselves as the mentally ill, small children and prisoners etc.

It is a reflective examination of ethical issues in health care, health science, and health policy. However it involves not just doctors, but patients, scientists, politicians and the general public. It articulates traditional ethical standards, reflects on them, challenge them, and sometimes revise them; it also creates standards for new issues. It also addresses new developments like the possibility of cloning and old issues like the treatment of pain.

Bioethics is concerned with questions about basic human values such as the right to life. It also tackles the issues like the relationship between patients and their physicians, the treatment of human subjects in biomedical experimentation, allocation of scarce medical resources, life sciences research etc. At the core of bioethics, are questions about medical professionalism such as: What are the obligations of physicians to their patients? And what are the virtues of the good doctor? etc. Bioethics explores critical issues in clinical and research medicine, including truth telling, informed consent, confidentiality care, conflict of interest, euthanasia, access to health care, and the withdrawal and withholding of care.

18.5 Principles of Bio-ethics:

Early founders of bioethics put forth four principles which form the framework for moral reasoning. These principles attempt to describe a set of minimum moral conditions on the behaviour of health care professionals as:

1. **Respect for Autonomy** : This principle is a recognition of individual rights and the importance of free will. It is the basis of “informed consent” and states that from a healthcare perspective a patient who is autonomous has the capacity to act with understanding, intentionally, and free from controlling influences when making a decision.
2. **The Principle of Nonmaleficence**: This principle requires that professionals never intentionally harm a patient, including harm that results from negligence (“do no harm”). There must be a standard of care designed to prevent harm to patients under different circumstances.

3. The Principle of Beneficence: This principle refers to the duty that health care providers have to help their patients (“do good”).
4. The Principle of Justice: This principle considers justice in health care in the form of fairness. It also implies that there should be a fair distribution of benefits and costs across all people affected by a particular ethical issue.

Sometimes it is impossible to meet all the four principles when considering on how to solve a bioethical question. For example, everyday doctors have to decide which patients should receive donor organs; and the individuals that receive the organs benefit, but due to limited resources (organs), others are harmed. This example illustrates that sometimes there are no right answers to bioethical issues: so we must strive to find better solutions and avoid worse solutions.

According to the proponents of the four-principles approach, one of its advantages is that, because the principles are independent of any particular ethical theory, they can be used by theorists of different traditions. It is argued that both the Utilitarian and the Kantian can support the principle of autonomy, though they would do so for different reasons.

18.6 Ethical theories and Bio-ethics:

As a branch of applied ethics, bioethics is distinct from both metaethics and normative ethics.

Being a branch of applied ethics, bioethics does not presuppose any particular ethical theory. Contemporary bioethicists make use of different views as Utilitarianism and Kantianism and also more recently developed views as virtue theory and perspectives drawn from philosophical feminism, particularly the school of thought known as the ethics of care.

Utilitarianism is a normative-ethical theory that holds that the moral rightness or wrongness of an action depends on the action’s consequences i.e., an action is right if it would promote a greater amount of happiness for a greater number of people than would any other action performable in the same circumstances.

The Kantian tradition holds that an action is right only if it is universalizable i.e., only if the moral rule it embodies could become a universal law applicable to all moral agents. The Kantian approach emphasizes respect for the individual, autonomy, dignity, and human rights. Unlike these traditional approaches, both virtue ethics and the ethics of care focus on dimensions of moral theorizing other than determining the rightness or wrongness of particular actions.

Virtue ethics is concerned with the nature of moral character and with the traits, capacities, or dispositions that moral agents ought to cultivate in themselves and others. Thus, the virtue ethicist may consider what character traits, such as compassion and courage, are desirable in a doctor, nurse, or biomedical researcher and how they would or should be manifested in various settings. The basic aim of the ethics of care is to replace the supposedly “masculine” moral values of rationality, abstraction, impartiality, and independence with more “feminine” values, such as emotion (particularly compassion and benevolence), particularity, partiality, and interdependence. From this perspective, reflection on abortion would begin not with abstract principles such as the right to autonomy or the right to life but with considerations of the needs of women who face the choice of whether to have an abortion and the particular ways in which their decisions may affect their lives and the lives of their families.

18.7 Purpose and scope of Bio-ethics:

The field of bioethics has addressed a broad range of human inquiry, ranging from debates over the boundaries of life (e.g. abortion, euthanasia), surrogacy, the allocation of scarce health care resources (e.g. organ donation, health care rationing) to the right to refuse medical care for religious or cultural reasons. Bioethicists often disagree among themselves over the limits of their discipline, debating whether the field should concern itself with the ethical evaluation of all questions involving biology and medicine, or only a few of these questions. Some bioethicists limit the field to the ethical evaluation only of the medical treatments or technological innovations, and the timing of medical treatment of humans. Others would broaden

the scope of ethical evaluation to include the morality of all actions that might help or harm organisms capable of feeling fear.

The scope of bioethics can expand with biotechnology, including cloning, gene therapy, life extension, human genetic engineering, astroethics and life in space etc. These developments will affect future evolution, and may require new principles that address life at its core.

18.8 Problems of Bio-ethics:

The various problems related to bio-ethics are:

1. The growing technological interference in the conception of human life presents a threat to the spiritual integrity and physical health of a person.
2. Surrogate motherhood is unnatural and morally inadmissible even in those cases where it is realised on a non-commercial basis. This method involves the violation of the profound emotional and spiritual intimacy that is established between mother and child already during the pregnancy.
3. The conception of cloning is a definite challenge to the very nature of the human being and to the image of God inherent in him, the integral part of which is the freedom and uniqueness of the personality. The 'printing' of people with specific traits can appeal only to the followers of totalitarian ideologies. A child can become a sister to her mother, a brother to his father or a daughter to his or her grandfather. The psychological consequences of cloning are also extremely dangerous. A human being, who came to being as a result of this procedure, can feel not like an independent person but only 'a copy' of someone who live or lived before.
4. The modern transplantology makes it possible to give effective aid to many patients who were earlier doomed to death or severe disability. However the donating and the commercialisation of transplanting create possibilities for trade in parts of the human body, thus threatening the life and health of the people.

5. The practice of the removal of human organs suitable for transplantation and the development of intensive care therapy has posed the problem of the verification of the moment of death. Earlier it used to be verified by the irreversible stop of breathing and blood circulation. Due to the improvement of intensive care technologies, the vital functions can be artificially supported for a long time. It makes death dependent on the doctor's decision, which places a new responsibility on contemporary medicine.

18.9 Conclusion:

Bioethics enables ethical reflection to keep pace with scientific and medical breakthroughs. With each new technology or medical breakthrough, the public finds itself in a state of dilemma. The path breaking developments in the field of science have given rise to innumerable moral issues. As a response to these developments in science and technology, the scope of bioethics has expanded to include the ethical questions raised by the Human Genome Project, stem cell research, artificial reproductive technologies, the genetic engineering of plants and animals, the synthesis of new life-forms, the possibility of successful reproductive cloning, nanotechnology, and xenotransplantation to name only some of the key advances.

18.10 Glossary :

- **Hippocrates:** Greek physician traditionally regarded as the father of medicine. His name is associated with the medical profession's Hippocratic oath from his attachment to a body of ancient Greek medical writings, probably none of which was written by him.
- **Nonmaleficence:** Non – harming or inflicting the least harm possible to reach a beneficial outcome.
- **Metaethics:** The study of basic moral concepts such as ought and good.
- **Normative ethics:** The discipline that seeks to establish criteria for determining what kind of actions are morally right or wrong.

- **Surrogate motherhood:** The bearing of a fertilised ovule by a woman who after the delivery returns the child to the customers.
- **Transplantology:** The theory and practice of the transplantation of organs and tissues.
- **Xenotransplantation:** Transplantation of an organ,tissue,or cells between two different species[as a human and a domestic swine]

18.11 Self-Assessment Questions:

- Discuss the meaning of bioethics.
- Define virtue ethics.
- Differentiate between Utilitarianism and Kantianism.
- What are the principles of bioethics?
- Explain the various problems of bioethics.

18.12 Suggested reading and references:

- <http://science.jrank.org/pages/8455/Bioethics-Nature-Scope-Bioethics.html>
- https://en.wikipedia.org/wiki/Bioethics#cite_note-2
- <https://www.disabled-world.com/definitions/bioethics.php>
- <https://allyouneedisbiology.wordpress.com/2017/06>
- <https://blogs.baruch.cuny.edu/bioethics2100/2012/09/10/the-importance-of-bioethics/>
- <http://knowgenetics.org/bioethic-considerations//02/importance-bioethics/>
- <http://www.bioethics.org.au/Resources/Bioethical%20Issues.html>
- <https://www.britannica.com/topic/bioethics>
- http://orthodoxinfo.com/praxis/roc_bioethics.aspx
- <http://www.bioethics.org.au/Resources/Resource%20Topics/Healthcare.html>

EUTHANASIA

Prof. Shalini Gupta

Structure:

18.1.1 Objectives

18.1.2 Introduction

18.1.3 Meaning of Euthanasia

18.1.4 Ethical Problems of Euthanasia

18.1.5 Conclusion

18.1.6 Glossary

18.1.7 Self-Assessment Questions

18.1.8 Suggested Reading and References

18.1.1 Objectives

- To explain the meaning of euthanasia
- To elaborate the different forms of euthanasia
- To analyse the ethical problems of euthanasia

18.1.2 Introduction:

Euthanasia is a debatable issue. Euthanasia is not just a medical ethical problem, it also has philosophical, legal, religious and political dimensions. In most parts of the world, euthanasia is considered illegal. However, it is openly practised in some areas. The physician performing this act will not be prosecuted under certain circumstances, although it is regarded as illegal under the law in that region. The country most well known for performing euthanasia is Netherlands.

18.1.3 Meaning of Euthanasia:

Merriam Webster dictionary defines euthanasia as :the act or practice of killing or permitting the death of hopelessly sick or injured individuals (such as persons or domestic animals) in a relatively painless way for reasons of mercy.

Euthanasia comes from the Greek words, 'EU' meaning 'good' and 'THANATOS' meaning 'death' which means 'the good death'. Classically, euthanasia was defined as the hastening of death of a patient to prevent further sufferings. There are different forms of euthanasia, namely voluntary, involuntary and non-voluntary euthanasia; and active and passive euthanasia.

Voluntary euthanasia usually refers to euthanasia with the patient's consent. The patient has expressed a wish to die and someone performs the act of euthanasia to let him die.

Involuntary euthanasia does not involve the patient's consent. The patient is competent to express his will and is able to make a decision, but has not been consulted, and his life is ended by an act of euthanasia.

Non-voluntary euthanasia means that the euthanasia is performed when a patient is not competent to make a decision, for example when the patient is in coma, mentally insufficient or is not able to express a wish, such as a baby born with severe congenital abnormalities.

Active euthanasia refers to euthanasia as a result of someone performing an act such as injection of a lethal drug. It is legal in Belgium, Holland and Luxembourg.

Passive euthanasia means euthanasia resulting from the omission of an act. It is legal in Switzerland, Germany, Mexico.

Conventionally, active euthanasia was different from passive euthanasia in that the latter was to withhold or withdraw treatment, while the former was active killing. However, a famous philosopher, James Rachels, argued that “active euthanasia is not any worse than passive euthanasia”. His argument is that since the outcome is the same and both acts lead to a patient’s death, there is no difference between active and passive euthanasia in terms of the moral aspect.

Following this discussion, euthanasia is defined as “direct intentional killing of a person as part of the medical care being offered”.

18.1.4 Ethical problems of Euthanasia :

Does an individual who has no hope of recovery has the right to decide how and when to end his life?

Those in favour of euthanasia argue that a civilised society should allow people to die in dignity and without pain, and should allow others to help them do so if they cannot manage it on their own.

They say that our bodies are our own, and we should be allowed to do what we want with them. So it’s wrong to make anyone live longer than they want. In fact making people go on living when they don’t want to violates their personal freedom and human rights. It’s immoral to force people to continue living in suffering and pain.

They add that as suicide is not a crime, euthanasia should not be a crime. The ancient Greeks and Romans tend to support euthanasia.

However religious opponents of euthanasia believe that life is a trust from God, and only God should decide when to end it. Aquinas condemned suicide as wrong because it contravenes one’s duty to oneself and the natural inclination of self-perpetuation; because it injures other people and the community of which the

individual is a part; and because it violates God's authority over life, which is God's gift.

Other opponents fear that if euthanasia was made legal, the laws regulating it would be abused, and people would be killed who didn't really want to die.

However there were arguments both for and against the practice of euthanasia and physician-assisted suicide. Some may agree with euthanasia and physician-assisted suicide for the terminally ill patient for the following reasons:

1. it can relieve unbearable suffering of the patient;
2. it can relieve burden from the relatives;
3. the patient has a right to die;and
4. the patient can die with dignity.

History has shown that once society provides approved guidelines within which it is acceptable to kill another person, it is only a matter of time for those guidelines to be changed and the range of victims extended. Therefore,opponents of euthanasia say that euthanasia enhances the power and control of doctors and not patients .

They believe that people in comas, a 'persistent vegetative stage' with Alzheimer's and Parkinson's patients, persons with mental illness, the mentally retarded, are all likely to be at some risk if euthanasia is legalised. However, bioethicists believe that such people do not qualify as 'persons,' and should be eliminated for the greater good.

There is much controversy over whether euthanasia and assisted suicide (EAS) should be permissible for those suffering from depression, chronic illness and other conditions that are not life-threatening. Where EAS is legal, the issue for medical professionals is whether depressed moods should be treated, or should they simply grant the request for euthanasia.

However when dying people were cared for at home, adults and children alike knew what was going on, and the dying person was the centre of attention. Since the 18th century the dying began to be hidden away in hospitals, and the dying person lost control of the process, while doctors battled to cheat death with medicine and technology. Hospices and hospice home-care are working towards those dying being permitted to have a natural death once again. They are showing that dying, from old age or illness, is simply a final stage of living.

18.1.5 Conclusion:

It is very important to explore the underlying reasons for a patient to request euthanasia and to provide all legal means of support to relieve pain and suffering. The family members and other community resources should be involved early in the management of patients who are terminally ill so that death seems to be the ultimate end of life and its fear vanishes.

18.1.6 Glossary:

- Physician assisted suicide: suicide by a patient facilitated by means (such as a drug prescription) or by information (such as an indication of a lethal dosage) provided by a physician aware of the patient's intent
- Persistent vegetative state :an unconscious state that is the result of severe brain damage and that can last for a very long time

18.1.7 Self-Assessment Questions:

- What do mean by euthanasia?
- Differentiate between active and passive euthanasia.
- Discuss the ethical problems of euthanasia.
- What are the arguments for euthanasia for terminally ill patients?

18.1.8 Suggested reading and references :

- <http://www.bbc.co.uk/ethics/euthanasia/overview/problems.shtml>
- <https://www.academic.oup.com/fampra/article/19/2/128/490935/Euthanasia-revisited>
- <http://www.life.org.nz/euthanasia/euthanasiaethicalkeyissues/>
- <https://www.utm.edu/staff/jfieser/class/160/6-euthanasia.htm>

SUBJECT : PHILOSOPHY

Unit - V

B. A. SEMESTER-III

Lesson No. 18 (B)

CLONING

Prof. Shalini Gupta

Structure:

18.2.1 Objectives

18.2.2 Introduction

18.2.3 Meaning of Cloning

18.2.4 Benefits of Cloning

18.2.5 Human Cloning

18.2.6 Problems of human cloning

18.2.7 Conclusion

18.2.8 Glossary

18.2.9 Self-Assessment Questions

18.2.10 Suggested Reading and References

18.2.1 Objective:

- To discuss the meaning of cloning
- To analyse the ethical issues pertaining to cloning
- To evaluate the idea of human cloning

18.2.2 Introduction :

With the successful cloning of the sheep “Dolly” in 1997, it became evident that scientists might be able to clone human beings too. This possibility was both supported and opposed. Newspapers and magazines have described cloning as a step forward that allows genetic engineers to reduce the uncertainties of reproduction, but they have also published commentaries by scientists, religious figures, and others who see human cloning as an attack on human dignity. Now the question is whether we as a society should accept human cloning by somatic cell nuclear transfer to create offspring or not.

18.2.3 Meaning of Cloning:

Oxford dictionary defines clone as: an organism or cell, or group of organisms or cells, produced asexually from one ancestor or stock, to which they are genetically identical.

The term **clone**, invented by J. B. S. Haldane, is derived from the ancient Greek word klōn, “twig”, referring to the process whereby a new plant can be created from a twig.

The term cloning describes a number of different processes that can be used to produce genetically identical copies of a biological entity. The copied material, which has the same genetic makeup as the original, is referred to as a clone.

Researchers have cloned a wide range of biological material, including genes, cells, tissues and even entire organisms, such as a sheep.

There are three different types of artificial cloning: gene cloning, reproductive cloning and therapeutic cloning. Gene cloning produces copies of genes or segments of DNA. Reproductive cloning produces copies of whole animals. Therapeutic

cloning produces embryonic stem cells for experiments aimed at creating tissues to replace injured or diseased tissues.

Gene cloning, also known as DNA cloning, is a very different process from reproductive and therapeutic cloning. Reproductive and therapeutic cloning share many of the same techniques, but are done for different purposes.

In nature, some plants and single-celled organisms, such as bacteria, produce genetically identical offspring through a process called asexual reproduction. In asexual reproduction, a new individual is generated from a copy of a single cell from the parent organism.

Natural clones, also known as identical twins, occur in humans and other mammals. These twins are produced when a fertilized egg splits, creating two or more embryos that carry almost identical DNA. Identical twins have nearly the same genetic makeup as each other, but they are genetically different from either parent.

Somatic cell nuclear transfer is the cloning technique that was used by the Scottish scientists to produce Dolly. It involves the removal of DNA from an egg-cell and fusion of that enucleated egg with a differentiated cell from an already existing organism, like a skin cell, or in the case of Dolly, a mammary cell from a sheep which had been dead for six years. The Scottish scientists found that fusing the two cells with an electric shock triggered a “reprogramming” which caused the combined egg-mammary cell to divide and mature like an early embryo.

18.2.4 Benefits of cloning :

Cloning technology developed as a way to improve the production of genetically engineered animals. There are huge financial profits to be made by developing genetically engineered animals that secrete chemicals and proteins of value to humans, such as cows or goats that produce human blood clotting agents in their milk.

Without cloning, scientists must genetically manipulate each individual animal, which results in very low success rates. However, with cloning comes the possibility that scientists need only perfect one animal to clone an entire herd from

that success. The goal is not to copy everything about the animal but only the property that has been engineered into it. The desire of some genetic engineers to gain control over the innermost workings of animals fueled the further development of cloning technology. It is out of this context that some people are now attempting to justify human cloning.

18.2.5 Human cloning :

The transfer of cloning techniques to humans, however, creates a host of unique technical, ethical and social issues that aren't currently raised in the cloning of animals. Whereas the point of cloning animals is to create more economically efficient bio-factories of identical animals with value to humans, cloning humans is being suggested as a procreative technique to copy existing people.

The cloning process would never produce an exact copy of the cloned person. Though an individual manufactured by cloning would possess the same genetic sequence as the person whose nucleus was used, other factors also affect the development of an individual. An individual's development may be affected by structural and metabolic influences of the enucleated egg and the differentiated cell, as well as influences during gestation.

In addition, non-genetic factors such as nutrition, home environment, education, economic situation, and culture add significantly to the development of personhood. Just as with animals, cloning humans will never produce exact copies.

Other false views persist in the language of cloning, namely equating cloning with reproduction, and equating cloning with the birth of identical twins. A cloned individual would be one made by scientists, using a pre-existing genetic configuration, without the joining of gametes from two people. The cloning process is not sexual reproduction, but is more akin to asexual replication of organisms that simply split in two. The production of a clone is vastly different from the process by which twins are born. So-called identical twins, though genetically identical to one another, have two genetic parents.

18.2.6 Problems of human cloning :

It would be a mistake to develop and use cloning as a technique to replicate human beings. No benefits would be gained from the successful creation of a cloned human being. Cloning is an unnecessary and dangerous departure from evolutionary processes and social practices that have developed over millions of years. Some scientists and commentators favour human cloning just because it is technically possible, but there are many problems facing the issue:

1. SAFETY CONCERNS

In experimenting with cloning, safety is an important concern. The production of Dolly required at least 276 failed attempts. Cloning presents different obstacles in every species, as embryo implantation, development, and gestation differ among different species. Human cloning therefore could not become a reality without extensive human experimentation. Though 276 “failed” lambs may be acceptable losses, the ethical implications of failed or partially successful human experiments are unacceptable.

2. COMMODIFICATION

Cloning would encourage the commodification of humans. Though industrialized societies commodify human labor and human lives, the biological commodification involved in human cloning would be of a different order. Cloning would turn procreation into a manufacturing process, where human characteristics become added options and children become objects of deliberate design. This undermines the basis of our established notions of human individuality and dignity.

3. HUMAN DIVERSITY

Cloning would also disrespect human diversity in ethnicity and ability. The process of cloning would eradicate generic variety. A society that supported cloning as an acceptable procreative technique, would imply that variety is not important. But in multicultural nations where diversity and difference are of the essence, any procedure that reduced our acceptance of differences would be dangerous.

4. PERMANENT CHANGES TO THE GENE POOL

The process of cloning requires the use of other genetic technologies, specifically genetic manipulation of cloned embryos, and this could result in permanent, heritable changes to the human gene pool. Although the potential applications of human genetic engineering may appeal to some, the experimental nature of the technique, and the permanence of the results, would make it a highly dangerous innovation.

5. THREAT OF EUGENICS

Cloning would allow for genetic manipulation that sets the stage for increased efforts at eugenics. Eugenics is the attempt to improve human beings, not by improving their economic, social, and educational opportunities, but by altering the genes with which they are born. Cloning would allow scientists to begin with a known human prototype (the person to be cloned) and then “improve” it by modifying specific traits. People who wanted to be cloned could have themselves cloned only to be taller, blonder, smarter. The threat of eugenics is inherent in technologies that allow individuals to try to modify inherited characteristics so as to give preference to specific ones.

6. NATURAL PROCREATION AND EVOLUTION

Ordinary procreation, whether it results in twins or singletons, is an open-ended process that depends on the random coming together of an egg and sperm cell. Each new individual has a unique configuration of genes which leads to an amazing range of human variability. Cloning limits future people to genetic configurations that have been expressed before.

18.2.7 Conclusion:

The cloning debate often reflects the proposition that if science can do something, it should be done. Scientists introduce new technologies with inflated promises of potentially solving the world’s problems—genetically engineered crops to end world hunger, or mapping the human genome so as to end disease. Researchers and their investors promote these technologies

without proof of actual benefit . In reality, many of these “miracle” inventions could cause harm.

Human cloning represents another one of these false “miracles.” It would cure no disease while it would alter our relationships to each other and the natural world. Human cloning cannot proceed without crossing numerous ethical boundaries. So its required to think over it again.

18.2.8 Glossary :

- **Eugenics:** the science of improving a human population by controlled breeding to increase the occurrence of desirable heritable characteristics. Developed largely by Francis Galton as a method of improving the human race, it fell into disfavor only after the perversion of its doctrines by the Nazis.
- **Genetic engineering :** the science of making changes to the genes of a plant or animal to produce a desired result
- **Gene pool :** the genetic information of a population of interbreeding organisms
- **Commodification :** to treat (something that cannot be owned or that everyone has a right to) like a product that can be bought and sold
- **Gestation :** the time when a person or animal is developing inside its mother before it is born; also : the process of development that happens during this time
- **Therapeutic :** relating to the treatment of disease or disorders by remedial agents or method
- **Somatic cell :** one of the cells of the body that compose the tissues, organs, and parts of the individual other than the germ cells

18.2.9 Self-Assessment Questions:

- Define cloning.
- Discuss the ethical implications of human cloning.
- Name the first cloned mammal.
- What are the problems of human cloning?

18.2.10 Suggested reading and references:

- www.bioethics.org
- www.genome.gov
- www.councilforresponsiblegenetics.org
- humanist.de/erik/cloning.html
- Singer Peter, 1986. Applied Ethics [Oxford University Press]

FEMINISTIC ETHICS - GENDER JUSTICE

Prof. Shalini Gupta

Structure:

- 19.1 Objectives**
- 19.2 Introduction**
- 19.3 Historical background**
- 19.4 Meaning of Gender Justice**
- 19.5 What is gender inequality?**
- 19.6 The Idea of gender justice**
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19.1 Objectives:

- To illustrate the meaning of gender justice
- To analyse the possibility of attaining gender justice
- To elaborate the role of Indian constitution in attaining gender justice

19.2 Introduction:

Feminist ethics is an approach to ethics that holds on the belief that traditionally ethical theorising has under-valued and under-appreciated women's moral experience and it therefore chooses to reimagine ethics through a holistic feminist approach to transform it.

Feminist philosophers criticize traditional ethics as mostly focusing on men's perspective with little regard for women's viewpoints. Caring and the moral issues of private life and family responsibilities were traditionally regarded as useless matters. Often women are considered as ethically immature in comparison to men.

Throughout the Church's history, women have been considered inferior by law and by nature. Greek philosophy which was adopted by Christians, held women to be inferior to men by nature.

Traditional ethics is "male" oriented in which moral reasoning is viewed through a framework of rules, rights, universality, and impartiality. The "female" approaches to moral reasoning emphasise relationships, responsibilities, particularity, and partiality.

Feminist Ethics is an attempt to revise, reformulate, or rethink traditional ethics as it devalues women's moral experience.

The feminist philosopher Alison Jaggar criticises traditional ethics for letting women down in five related ways:

1. It shows less concern for women's issues and interests as opposed to men's.
2. It considers useless the moral issues that arise in the so-called private world in which women do housework and take care of children, and the elderly etc.

3. It holds that women are not as morally mature or deep as men.
4. Traditional ethics overrates culturally masculine traits like “independence, autonomy, intellect, will, war, and death etc while it underrates culturally feminine traits like “interdependence, community, connection, sharing, emotion, body, trust, absence of hierarchy, nature, process, joy, peace, and life.
5. It favors “male” ways of moral reasoning that emphasize rules, rights, universality, and impartiality over “female” ways of moral reasoning that emphasize relationships, responsibilities, particularity, and partiality.

Feminists have developed a wide variety of gender-centered approaches to ethics, each of which addresses one or more of the five ways traditional ethics has failed or neglected women.

However all feminist ethicists share the same goal:

The creation of a gendered ethics that aims to eliminate the oppression of any group of people, but most particularly women

19.3 Historical background:

Feminist ethics developed from Mary Wollstonecraft’s ‘Vindication of the Rights of Women’ published in 1792. John Stuart Mill’s essay The Subjection of Women (1869) was another significant contribution. Feminist approaches to ethics, were further developed around this period by other people like Catherine Beecher, Charlotte Perkins Gilman, Lucretia Mott etc with an emphasis on the gendered nature of morality, specifically related to ‘women’s morality’.

19.4 Meaning of gender:

Feminism believes that nobody should be disadvantaged because of their sex. So a principle of gender justice is required to be defended to address the nature of injustices based on gender.

Before we proceed further, it is necessary to elaborate the meaning of gender:

Wikipedia, the free encyclopedia defines gender as: **Gender** is the range of characteristics pertaining to, and differentiating between, masculinity and femininity...

Cambridge dictionary defines gender as : The physical and/or social condition of being male or female.

Gender is a socio-cultural phenomenon that divides people into various categories such as “male” and “female”, with each having associated dress, roles, stereotypes, etc.

Gender refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. It varies from society to society and can be changed.

It is a range of physical, mental, and behavioral characteristics distinguishing between masculinity and femininity. Depending on the context, the term may refer to biological sex, social roles, or gender identity.

However a distinction has to be made between sex and gender, with sex referring to biological features and gender representing the social meanings associated with sex.

Sexologist John Money introduced the distinction between biological sex and gender as a role in 1955. However, Money’s meaning of the word did not become widespread until the 1970s, when feminist theory embraced the distinction between biological sex and the social construct of gender. Today, the distinction is strictly followed in some contexts, especially the social sciences and documents written by the World Health Organization.

“Gender” is now commonly used even to refer to the physiology of non-human animals, without any implication of social gender roles.

19.5 What is gender inequality ? :

Gender inequality is primarily an issue of unequal power relations between men and women. It violates human rights and has negative impacts upon people’s ability to participate in, contribute to and benefit from social, political and economic

development. So it is essential to create just and equitable relationships between women and men in order to achieve fair, sustainable and thriving communities.

The impact of gender injustice is experienced mostly by women and girls. Women may face discrimination at home and in the work place. They make up the overwhelming majority of the world's poor. Women suffer heavily in times of war and conflict but are significantly under-represented at peace tables and in governance structures. Cultural constraints may hinder women's movements and access to health care. The valuing of boys over girls leads to female foeticide and infanticide. Millions of girls and women are affected by early and forced marriage and violence based on gender.

Gender inequality can also place unnecessary demands upon men and boys. Where economic and political power is concentrated among a few people, where there is conflict and displacement of whole communities, where there are uncertain climatic changes and the depletion of natural resources, it is increasingly hard for men to live up to the traditional gendered expectations that most societies place on them. Gender justice brings greater freedom and increased well-being to all.

19.6 The Idea of gender justice:

The dictionary meaning of gender justice is equal treatment of the sexes.

Gender justice refers to a world where everybody, women and men, boys and girls are valued equally, and are able to share equitably in the distribution of power, knowledge and resources i.e. all people are free from cultural and interpersonal systems of privilege and oppression, and from violence and repression based on gender.

Gender justice exists when all people — especially women and girls — are able to identify and express their gender and sexual orientation without fear, discrimination or harm, and have the economic, social, and political power and resources to make healthy decisions for themselves, their families and their communities in all areas of their lives. It will require transformation at interpersonal, institutional, systemic and cultural levels.

Gender justice is ending the inequalities between women and men that are produced and reproduced in the family, the community, the market and the state. It also requires that mainstream institutions - from justice to economic policy making - are accountable for tackling the injustice and discrimination that keep too many women poor and excluded.

We live in a rich world. Yet more than a billion people live in extreme poverty, and the gap between rich and poor is widening. Gender is a main predictor for who will be poor and who will have power.

The majority of the world's poor are women. One out of three women and girls worldwide is estimated to have been a victim of violence or sexual abuse.

Gender Justice is the goal of full equality and equity among women and girls and men and boys in all spheres of life.

Gender justice requires that we work together on two levels:

1. To change societal attitudes and behaviour that lie at the heart of gender inequality
2. To change those laws, policies and government programs that discriminate against women and sustain gender inequality.

To achieve these goals requires a strong and empowered civil society.

Women and men are equally entitled to just treatment and that, when someone suffers injustice because of their sex, they are a victim of gender injustice.

Some forms of gender injustice are easy to identify.

In many countries some kinds of violence against women are particularly high, often women receive lower pay than men for the same work and in some countries women still do not have legal rights equal to those that men hold. It is not difficult to see the problem in these cases.

The liberal egalitarian concept of justice upholds people's moral rights:

- to dignified treatment and physical integrity,

- to equal compensation for equal work and
- to equality in front of the law

An important feature of a just society is that it allows its members to share the benefits and the burdens of living together fairly. That is, in a just society nobody has to systematically take on more burdens than others – unless they freely choose to and are offered proper compensation. Nor is anybody entitled by default to more benefits than anybody else.

The denial of benefits to some individuals that others enjoy because they belong to a particular sex are forms of injustice.

19.7 Implications of Gender Justice :

- Gender justice requires that nobody should be expected to carry higher overall burdens, or enjoy overall lesser benefits than others, without due compensation, simply because of their gender.
- It is about equal access to civil, political, economic, and social rights. It aims to ensure that one doesn't merely rely on gendered stereotypes of men and women, where men are thought of as perpetrators, and women as victims.
- The principle says that, in a gender just world, a gender-neutral lifestyle would be the only possible option for both women and men. This principle is grounded in the values at the core of liberal egalitarian justice: equality of access and the good of individual choice.
- Gender justice is often used with reference to emancipatory projects that promote women's rights through legal changes and women's interests in social and economic policy.
- Gender justice is based on a specific political ideology, a set of convictions about what is 'right' and 'good' in human relationships, and how these desirable outcomes maybe attained.

- It involves devising techniques for transforming society as a whole to make it more just and equal. It means ‘a place in which women and men can be treated as fully human’.
- It means moving towards a justifiable and balanced- that is, fair-social relations.
- Gender justice is to redress for inequalities between women and men that result in women’s subordination to men.
- Gender justice brings an additional essential element of accountability, which implies the responsibility and answerability of those social institutions set up to bestow justice.

The principle of gender justice relies on the two values : equality and individual freedom. It is grounded in an understanding of equality, according to which it is unfair, and therefore unjust, for some people to be worse off than others on account of their sex.

Three things are beyond doubt:

- that women and men behave differently,
- that there are physiological differences between their bodies
- that they are socially nudged into being different

Scientists have been looking at the differences in women’s and men’s bodies (today, more specifically, the brain and hormone levels) and at the differences in their behavior in an attempt to explain the latter in terms of the former. Much of this research has been criticized for employing fake methodology.

19.8 International Conventions and Treaties on Gender Equality:

In International law, when a state ratifies an international instrument the onus lies on it to amend the domestic laws in consonance with that ratification. India ratified many international instruments like International Covenant on Civil and Political Rights, 1966; Convention on the Elimination of All forms of Discrimination Against Women 1979 etc. CEDAW is important instrument for protection and

promotion of women's right. India submitted its periodic report before UN Committee on Elimination of Discrimination Against Women where it admitted that 'the personal laws of major religious communities had traditionally governed marital and family relations with government maintaining a policy of non-interference in such laws in absence of demand for change from individual religious communities. Further committee appreciated apex court contribution in developing concept of social action litigation and a jurisprudence integrating the convention into domestic law by interpreting constitutional provisions on gender equality and non-discrimination.

The equality principles were reaffirmed in the Second World Conference on Human Rights at Vienna in June 1993 and in the Fourth World Conference on Women held in Beijing in 1995 and Convention on Preventing and Combating Violence Against Women and Domestic Violence (Istanbul Convention, 2014) etc. India was a party to this convention and other declarations and is committed to actualize them.

19.9 Gender Justice in the Indian Constitution:

The Preamble of Constitution begins with words "We the people of India...." which includes men and women of all castes, religions etc. It assures 'dignity of individuals' which includes the dignity of women.

On this basis, several important enactments have been brought into operation, pertaining to every walk of life, family, succession, guardianship and employment-which aim at providing the protecting the status, rights and dignity of women. Our compassionate Constitution is gender sensitive. It not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them.

It is apt to refer to certain constitutional provisions which are significant in this regard like some Articles play major role in the field of women empowerment. Article 15(3) empowers State to make special provisions for them. Article 39(a) requires State to direct its policy towards securing that the citizens equally have the right to an adequate means of livelihood. Under Article 39(d) State shall direct its policy towards securing equal pay for equal pay. This Article draws its support from

Article 14 and 16 and its main objective is the building of a welfare society and an egalitarian social order in the Indian Union.

19.10 Gender discrimination under Indian Personal Laws and Judicial approach:

It is a known fact that in the personal laws of all communities gender injustice is inbuilt. This is supposed to be result of the socio-economic condition under which they evolved. Thus there is need for uniform civil code to ensure not only equality between men and women but also to bring about gender justice. The Supreme Court in few judgments has opined that legislation for common civil code as envisaged by article 44 of Indian constitution should be enacted. J. L. Nehru said, 'The British policy of non-interference with personal laws and mechanical interpretation or perpetuation of Hindu customs stopped the natural growth of Hindu law and give rise to petrified rules'. Thus justice with fair sex and concept of gender equality could not be achieved till date. However the constitution has continuously emphasised on the provisions to elevate the status of women in the wake of increasing violence against women in different forms. To combat it, a number of schemes for gender equality / socio-economic development of women have been administered by the government as : Short Stay Homes to provide relief and rehabilitation to destitute women, Support to Training and Employment Program for Women (STEP) to ensure sustainable employment, Scheme for Universalization of women helpline intended to provide 24 hour immediate and emergency response to women affected by violence. The Sexual Harassment of women at workplace (Prevention, Prohibition and Redressal) Act, 2013 has been enacted etc. While these laws are certainly a welcome move to boost the deteriorating position of women in India, there is a lot more that needs to be achieved. Economic empowerment is a necessary for empowerment. The constitutional courts in many an authority have laid emphasis on the said conception and interpreted the provisions to elevate the status of women and to empower.

19.11 Need of Uniform Civil Code in India :

In 1947 when India got independence it was known even at that time that to further unite India and make it a truly secular nation we would need a uniform civil

code. A uniform civil code not only promotes secularism but also ensures equal rights to females. A uniform civil code will also help in improving the conditions of women in India. Indian society is extremely patriarchal and by allowing old religious rules to continue to govern the family thus leads to subjugation and mistreatment of women. Also the panchayats continue to give judgements that are against Indian constitution; human rights are violated through honor killings and female foeticide throughout the country. A uniform civil code will help in changing these age old traditions that have no place in today's society where a woman should be treated fairly and given equal rights.

19.12 Conclusion :

It is common knowledge that despite constitutional safeguards, statutory provisions etc. to support the cause of equality of women, changes in social attitudes and institutions have not significantly occurred. But an optimistic attitude is required to achieve the requisite goal. It is necessary to accelerate this process of change by deliberate and planned efforts. A uniform civil code will focus on rights, leaving the rituals embodied in personal law intact within the bounds of constitutional propriety.

19.13 Glossary:

- **Gender discrimination:** discrimination based on gender, especially discrimination against women.
- **Feminism:** the advocacy of women's rights on the grounds of political, social, and economic equality to men.
- **Uniform civil code:** is the constitutional mandate to replace the personal laws based on the scriptures and customs of each major religious community in India with a common set governing every citizen. Article 44 of the Directive Principles sets its implementation as duty of the State.
- **Secularism:** the principle of separation of the state from religious institutions: "he believes that secularism means no discrimination against anybody in the name of religion".

- **Equality:** the state or quality of being equal; correspondence in quantity, degree, value, rank, or ability.
- **Gender inequality:** is the idea that women and men are not equal. Gender inequality refers to unequal treatment or perceptions of individuals wholly or partly due to their gender. It arises from differences in socially constructed gender roles.
- **Gender neutrality** (adjective form: **gender-neutral**), also known as **gender-neutralism** or the **gender neutrality movement**, describes the idea that policies, language, and other social institutions should avoid distinguishing roles according to people's sex or gender, in order to avoid discrimination arising from the impression that there are social roles for which one gender is more suited than another.

19.14 Self Assessment Questions :

- Define gender.
- What are the two principles on which gender justice relies?
- What do you understand by gender inequality? Discuss.
- Explain the idea of gender justice.
- Evaluate the role of constitution in attaining gender justice.

19.15 Suggested reading and references:

- <http://sajms.com>
- https://en.wikipedia.org/wiki/Feminist_ethics
- <https://www.oxfam.ca/sites/default/files/imce/gender-justice-why-equality-matters.pdf>
- <http://www.socialjusticefund.org/news/gender-justice-grants>
- <http://sidebysidegender.org/about-us/what-is-gender-justice/>

- <http://dictionary.babylon-software.com/gender%20justice/>
- <https://www.ictj.org/our-work/transitional-justice-issues/gender-justice>
- http://www.jesp.org/PDF/gender_justice_finalized.pdf
- Gender Justice by S. Chandra Singh
- Gender and Justice edited by Frances Heidonsohn
- (Jaggar, "Feminist Ethics," 1992). Stanford encyclopedia of philosophy

B. A. SEMESTER - III

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- 1 Meaning, Nature and Scope of ethics
- 2 The History of Ethics - A Brief Introduction
- 3 Branches of Ethics
- 4 Aims of Study of Ethics

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- Euthanasia

- Cloning

4 Feministic Ethics - Gender Justice

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SELF LEARNING MATERIAL
B.A. SEMESTER - III

SUBJECT : PHILOSOPHY
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